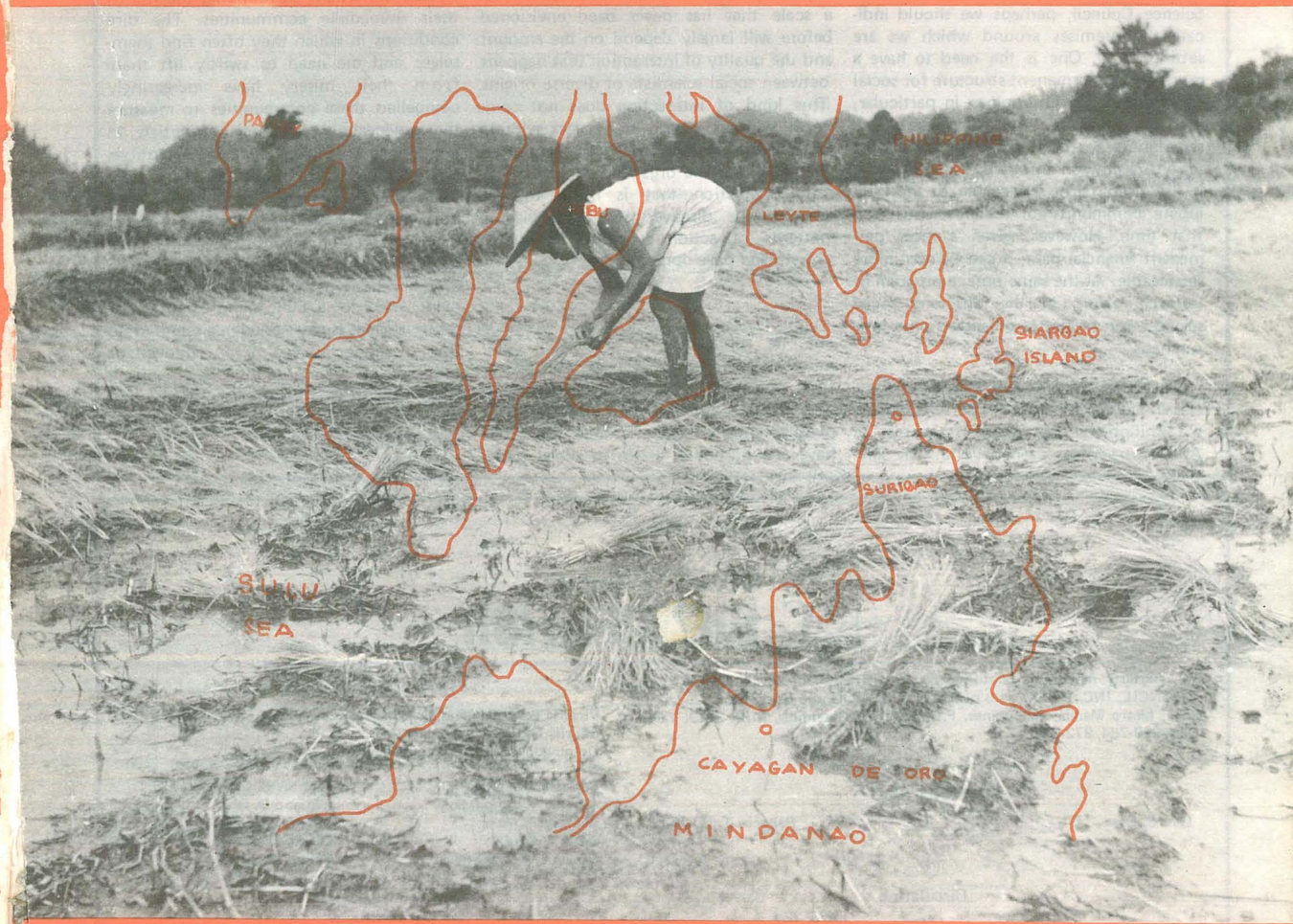
PSSC Social Science INFORMATION

Volume IV No. 3
Quezon City, Philippines
November 1976



In this issue:

This is your copy of

PSSC Social Science INFORMATION

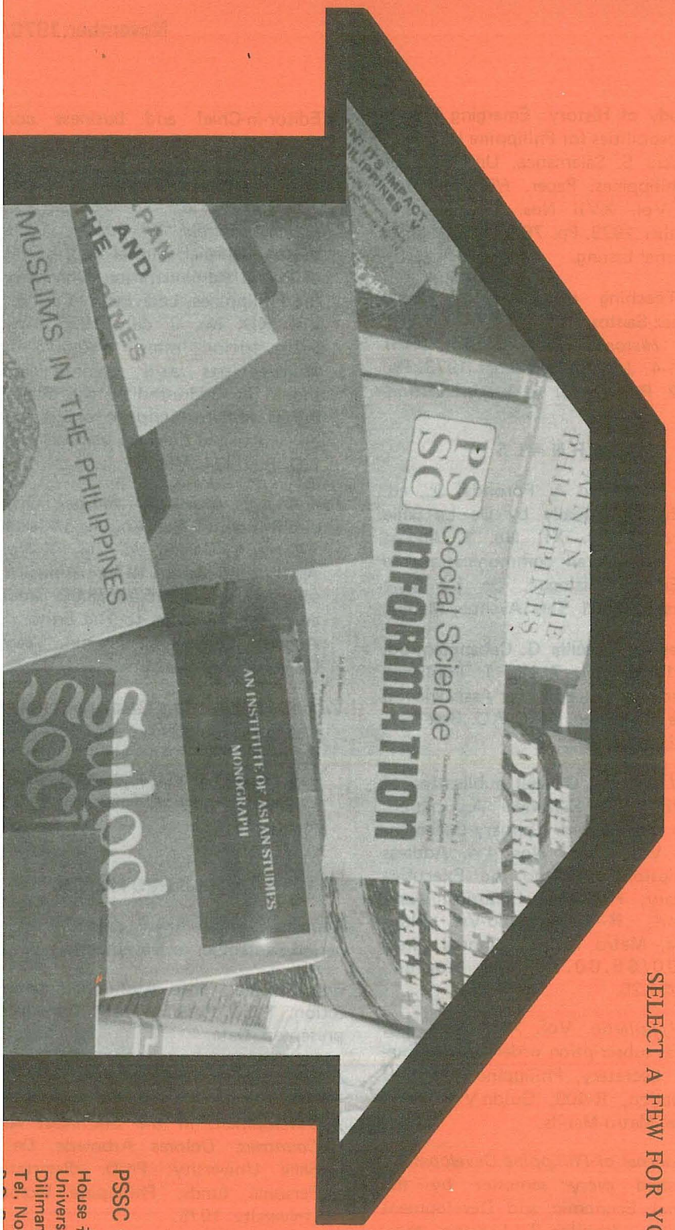
Volume IV No. 3
Quezon City, Philippines
November 1976

Philippine Social Science Council

House #7, Purok Aguinaldo
University of the Philippines
Diliman, Quezon City
Tel. Nos. 998890, 976061 loc. 735
P.O. Box 655 Greenhills, Rizal 3113

May be opened for postal inspection

SELECT A FEW FOR YOUR VALUED COLLECTION . . .



PSSC CENTRAL SUBSCRIPTION SERVICE
House #7, Purok Aguinaldo
University of the Philippines
Diliman, Quezon City
Tel. Nos. 998890, 976061 loc. 735

EDITORIAL

Social scientists in the service of their community

VICENTE B. VALDEPEÑAS, JR.
Chairman, Philippine Social Science Council

As we are raising an endowment fund for the secretariate of the Philippine Social Science Council, perhaps we should indicate the premises around which we are setting it up. One is the need to have a more or less permanent structure for social scientists in the Philippines in particular, and for those in Asia in general. The secretariate has been operating for almost ten years now on an *ad hoc* basis. Even so, it has been fairly serviceable to the Philippine community of social scientists all that time. However, given a more permanent financial base, it can be even more serviceable. At the same time, a program of research effort in the different social sciences can be better organized on a long run basis.

A second premise is the need for some clearinghouse between social scientists in the Philippines and those in the rest of Asia, and perhaps even beyond. The serviceability of the social sciences to the regional pursuit of human development on a scale that has never been envisioned before will largely depend on the amount and the quality of interaction that happens between social scientists of diverse origins. This kind of interaction does not come forth without effort, much less without organized effort. A permanent secretariate will facilitate the organization of a scientific interaction that is likely to lead towards the discovery of tendencies or patterns of action evocative of human growth and development.

Finally, even as it is true that science is one, its application in any given community takes on a complexion that differs from one point in time to another, from one event to another, and even from one place to another. There is, then, a need to have any particular group of social scientists focus their attention on the concrete human conditions surrounding the life of their immediate communities. The dire conditions in which they often find themselves and the need to swiftly lift them from their misery have increasingly compelled these communities to measure the serviceability of social scientists in relation to their capacity for perceptions and, perhaps, even guidelines that eventually mean a larger life for the communities. However, the response of the social scientists greatly depends on their degree of organization at meeting the exigencies of the situation. While an *ad hoc* arrangement works for a while, a more *permanent* setup, such as is envisioned in a secretariate that is supported out of an endowment fund, will do even more towards organizing social scientists to respond swiftly and effectively to the needs of their immediate communities.

PS SC Social Science INFORMATION

A quarterly newsletter published by the PHILIPPINE SOCIAL SCIENCE COUNCIL, INC. (PSSC) with offices at 53-C, Alejandro Roces Ave., Quezon City, Metro Manila, Philippines. P.O. Box 655 Greenhills, Rizal 3113. Tel. Nos. 999-764, 972-671.

Editorial Staff

Leni S. Diaz Rebecca T. Ducusin

Circulation

Sylvia V. Tan Ofelia Cambaliza Elvira C. Sevilla

The PSSC is a non-stock, non-profit private association of 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.

PCPM SP No. 315 **Member: PAPI**

Announcements

Research training officer

Purpose

The Dansalan Research Center is undertaking a special 30-months training program for selected Research Interns (mostly Maranao Muslims) in the principles and methods of basic-applicable research, beginning June 1977. The training program will be largely shaped and conducted by the Research Training Officer (RTO) in co-operation with a nearby university, and is expected to lead to the award of a Master's degree in applied research for successful candidates. The training aims at the professional preparation of a small core of Maranao researchers who will be equipped to participate significantly in planning for socio-economic change in their region.

Qualifications

The applicant should be well qualified in general social science research with a socio-economic development orientation. While a Ph.D. is not essential it is preferred, though more weight will be given to significant experience in basic-applicable research in a "third-world" context. The applicant should come highly recommended.

The cultural and social realities of the Maranao area indicate that the applicant should be male. He should be prepared to study sympathetically the general cultural and socio-economic characteristics of the Maranao Muslims. All work will be done in English and while learning the Maranao language would be useful, it is not expected. It is important that the applicant have a vision of the importance and feasibility of the proposed training program and the imagination and motivation to make it work.

Status

The successful applicant will be appointed as "Research Training Officer" in the Dansalan Research Center of Dansalan College and would concurrently have unpaid adjunct faculty status at a nearby university (details of the university's involvement have not yet been finalized). His relationship to the university would be largely nominal but would facilitate his co-ordinating those aspects of the training program in which the staff and resources of the university are directly involved. The RTO is responsible to the Director of the DRC and to the President of Dansalan College.

Duties

1. To assist in screening prospective research interns.

2. To organize and conduct a training program for research interns which will prepare them professionally for participation and leadership in planned socio-economic change in the Maranao area. The interns should be instructed in both the theory and methods of social science research, including use of appropriate and available research tools. Two key principles for the training program are to be followed; it is to be on-the-job training and it is to be conducted mainly in the Maranao area.

3. To identify and formulate proposals for viable research projects focused on the Maranao area on which interns will work under the supervision of the RTO. (Note: the interns themselves might well be involved with the RTO in the process of identifying worthwhile projects and formulating proposals as part of their training).

4. To arrange for and coordinate with the university the offering of short-term specialized instruction for research interns as appropriate.

5. To assist in the preparation of the budget of the Program.

Remuneration

The successful applicant will be placed under contract for a salary of ₱2,000 per month plus housing. Details of vacation and travel allowance to be worked out. Duration of contract — 30 months from June 1977.

For further information write Dr. Peter G. Gowing, Director, Dansalan Research Center, P.O. Box 5430, Iligan City 8801. Your letter should include details of your general qualifications for the position.

The Philippine Social Science Council has moved its office to:
Purok Aguinaldo
House No. 7
University of the Philippines
Diliman, Quezon City
Tels. 998890, 976061 loc. 735

Republic of the Philippines
Department of Public Works,
Transportations and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, REBECCA T. DUCUSIN, managing editor of PSSC SOCIAL SCIENCE INFORMATION published QUARTERLY in English at 53-C. A. Roces Ave., Quezon City after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc. which is required by Act 2580, as amended by Commonwealth Act. No. 201.

Managing Editor: Rebecca T. Ducusin, P.O. Box 655, Greenhills, Rizal,
Business Manager: Sylvia V. Tan, P.O. Box 655, Greenhills, Rizal
Owner: Philippine Social Science Council, P.O. Box 655, Greenhills, Rizal
Publisher: Philippine Social Science Council, P.O. Box 655, Greenhills, Rizal
Printer: Social Studies Publications, Inc., Muelle de la Industria, Binondo, Manila
Office of publication: 53-C, A. Roces Avenue, Quezon City

In case of publication other than daily total number of copies printed and circulated of the last issue dated February 1976.

1. Sent to paid subscribers — 100
2. Sent to others than paid subscribers — 900

TOTAL 1,000

(SGD.) REBECCA T.DUCUSIN
Managing Editor

SUBSCRIBED AND SWORN to before me this 29th of April, 1976 at Manila, the affiant exhibiting his/her Residence Certificate No. 0085641 issued at Quezon City on January 31, 1976

(SGD.) ROMUALDO N. ALVESTIR
Notary Public
Until December 31, 1976

Doc. No. 427
Page No. 44
Book No. 1
Series of 1976
NOTE: This form is exempt from the payment of documentary stamp tax.

A living Filipino language: A challenge to social scientists

GERARDO P. SICAT
Secretary of Economic Planning

It is a distinct honor and pleasure for me to be here today and be given this opportunity to share with you some of my thoughts on what the useful role of a social scientist in our society should and can be.

We inhabit a world of great and many extremes, of limitless horizons and stupefying diversity. This thought appealed to me as I considered this audience of social scientists who, amidst endeavors to probe our skies, mountains and oceans, have not relented in exploring the most intriguing subject of the ages which is man himself.

The admonition to know oneself is surely much older than the sage we credit those words to, but here we are all the same at the present time, seeking to unravel the seemingly infinite mysteries of man.

We seek by our practical and theoretical tools to identify, calibrate and analyze man's behavior: in our anxieties for the future, we dissect our past and present. All because within us pulses the irrepressible desire for self-perfection, that our species may survive and prosper, that man may excel over the earth's forces and creatures. In the quest for that perfection, of course, the first step is self-understanding.

The social scientist renders man's behavior comprehensible to his fellowmen. This function is therefore indispensable to humanity's advance.

On more level terms, the social scientist connects human behavior with development-related matters. Invested with a forward impetus, the social scientist evaluates social progress, its impact on the people and the resultant values engendered by and which direct that progress. The social scientist, in brief, becomes the first witness to the experiences of society.

Reshaping society

These experiences have been many for us in the past few years.

With decisive action, the President led our people in the massive transformation of Philippine society, in the course of extirpating the nation's economic and social ills.

We were compelled, as it were, to re-examine ourselves at length and in depth. What did we want to happen to us? Where did we want to go? How were we to get there?

So we emerged from 1972 with a renewed appreciation of ourselves and our society, our realities and our aspirations. We took stock and took command of our resources, both material and non-material. Perhaps the latter point was the revelation of our time: that in the Filipino was our greatest resource, were he to be invested with the capabilities and resolve for excellence in the enterprise of development.

And we discovered, too, the inseparability of the material and the non-material; that in the harmonious application of one upon the other could development be had.

So as we thereby reshaped society, the social scientist interacted with the natural scientist in bringing the Filipino and his resources across the threshold of achievement.

A mixed breed

Social scientists are a mixed breed of individuals. One has only to take a look at the formidable number of departments dealing with social sciences at the University of the Philippines to realize the variety of approaches employed in the different disciplines or specialties.

For instance, we have sociology which deals with the study of social relationships and interaction within a society; political science which is concerned mostly with government; anthropology which is the study of man's development from his primitive stages; linguistics, philosophy, law, history, and many others.

Economics, too, is of course a social science. But many consider the economist, among the other social scientists, as a figure automaton. This came about with the economists' concern, among others, over national income accounts, input-output tables and other mathematical matrices. More so, with the advent of modern quantitative economics, this association has increased. However, let me state here that such advent is just an indication of the growing objectivity of economists in relation to studying particular problems.

This is not to say that when these particular problems are put in the context of a larger dimension, they are no longer subject to other forms of evaluation. What I am only saying is that within the field and specialization of economics, there are tools that enable an economist to quantify certain portions of the social reality that he deals with and establish strategic functional relationships among them, so that the essential causes could be more certainly established.

In the same way, there are other particular issues that could be more easily answered by particular tools or methods of other social sciences. Some specific questions lend themselves to special investigation by virtue of the techniques or methodological tools available for looking at them.

Social sciences are essentially the same in the sense that they all deal with human beings and that their subject of investigation cannot be put in a controlled laboratory context of experimentation. What differentiates them are the areas of special concern and the approaches used in solving certain problems.

Social scientists and government

In studying the human condition and reshaping it to the desired ends, specialization nevertheless remains requisite.

Presented before the joint seminar-workshop of the Division of Social Sciences of the National Research Council of the Philippines and the Philippine Social Science Council held at the Institute of Small Scale Industries, Dr. Enrique Virata building, U.P., Campus, Quezon City on December 8, 1976. Seminar theme: Enhancing the Roles of Social Scientists in National Development.

The growing complexities of modern society and technology impose new demands on our comprehension. What may have been academic, if esoteric, studies some twenty years ago are today's relevant answers. So we continue, with some futuristic sense, to anticipate behavior so that it may be brought to benefit society.

All these require the independent efforts of the various disciplines; efforts which must then be integrated at some level of authority for the necessary actions to be effected.

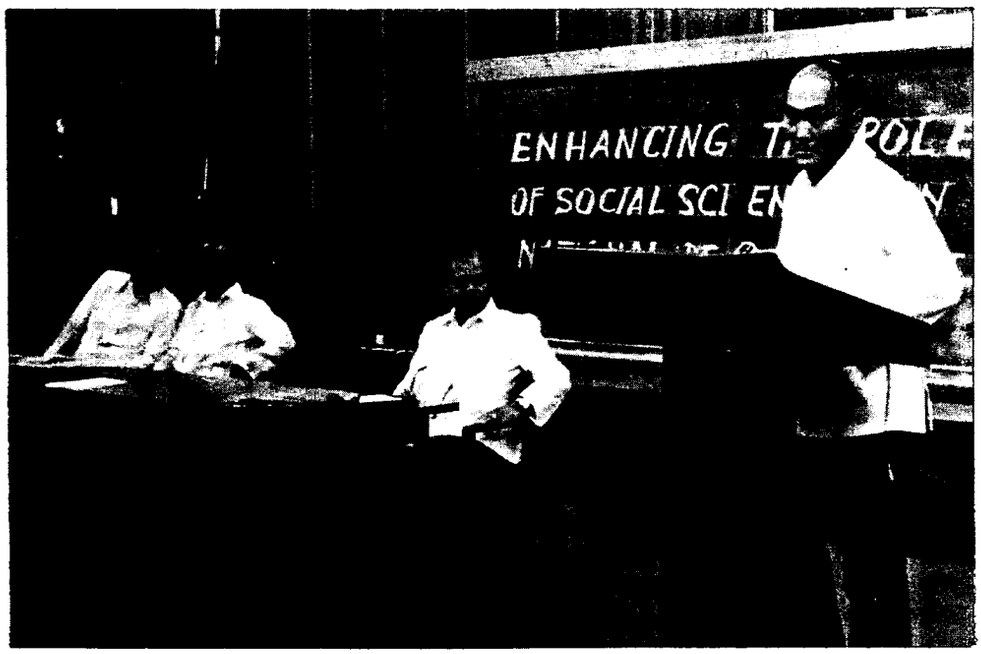
Our government today, with its development orientation, has served as a unifier of sorts in that respect. Where politicians (I do not mean political scientists) used to hold sway over areas of policy with uncertain if perilous consequences, we can now draw upon the expertise of trained professionals in a much more rational and effective manner.

It may interest you to know that my office, which is the National Economic and Development Authority, has about as many non-economists as we have economists on our technical staffs. We have a fair number of engineers, political scientists, agriculturists, anthropologists and such other people with us. So do many of our other offices in government. This fact should serve to reflect the integrated interdisciplinary approach we deem necessary for a kind of development that answers not only man's material needs but his inner and more sublime wants as well.

Our government recognizes this important role of social scientists. It has generously supported various university programs and science research and development programs.

We have also espoused several innovative proposals at the NSDB with regard to their overall science research and scholarship policies. Because we are concerned with the growth of social sciences, we are trying to enlarge private participation in scientific endeavor. This will therefore not only restrict involvement to government agencies but will assure a greater coordination of the social sciences with other sectors.

And very recently, in connection with the National Academy of Sciences decree, we immediately registered our concern to the President over the fact that the original decree seemed to look at the social scientist as a "poor member" of the scientific community. The President, equally concerned with social scientists as he is with natural scientists in our national development, directed a review of the matter.



An immediate challenge

Allow me at this point to take this occasion for a digression into a subject that has sat on my mind for quite some time.

I had intended to discuss this at length before a national conference of educators sometime next week, but I feel it is equally if not more applicable to a more diverse audience as ours today.

I pose it as an immediate challenge: the challenge to communicate, indeed advance, knowledge in a medium understood by all our people.

It is high time for national development policy to come to grips with an issue that has hitherto been largely confined to academistic polemics. I refer to the question of a national language, which I feel has not received a conclusive answer for the past four decades that it has been tossed about in government, the academé and the mass media.

I suppose many of you know that I am a Pampango and it is quite easy to put down my persuasions on this subject as reflective of a regional bias. I would therefore wish to assure you that, while I may share the frustration of our non-Tagalog countrymen in coping with Lope K. Santos' *Balarila,* I am stridently opposed to any form of regional mentality. This brand of thinking, both on the pro and con side of Pilipino, has perhaps been singularly responsible for the exacerbation of our language difficulties today.

I am not a linguist and I do not speak as one. Rather, it is from the independent approach of national development that I am venturing into a subject known for its low boiling point.

A continuing tragedy

It seems to me a profound irony that while the Filipino people have risen admirably to the challenges of economic and social development, the national language so fundamental to the achievement of a true national identity and consciousness has lagged behind the needs of our times and of the future.

I do not propose to dispute the wisdom of our past national leaders who, in 1934 and thereafter, adopted and pursued a policy of propagating a Tagalog-based Pilipino. While it may be faulted for its inadequacies — of which there are many — there are as many good things to be said for it.

Consider its native lyricism, its power, vitality and depth of expression, as in such an exemplary piece as our National Anthem. Who would not wish to acquire fluency, to think, speak and write in such elevated prose?

But there lies the very problem, something I would call a continuing tragedy: is Pilipino as it has been officially introduced by the Institute of National Language

(INL) as adequate and as viable as our real needs demand? May not its lyric form which our purists seek to preserve be its very casket? In other words, is Pilipino truly a living language, useful not only to literature but to the perhaps more prosaic but indispensably important technical professions as well?

Practical considerations

The practical, everyday uses of a language appeal to me as the foremost consideration on the matter, with which I believe no one will disagree. In the case of our own national language, this pragmatism should be applied to the fullest permissible extent. As I have said, my ideal of a living language is rooted in the objective needs of our development.

I see the new Pilipino gaining genuine currency as the instructional medium in our schools from the primary to the graduate levels; professionals using Pilipino to learn, to teach and to conduct everyday business; the people of our region in direct communication with each other; a literature appreciated by diverse audiences; and so forth. All these, without the Filipino suffering from some sense of "culture shock" as he moves from one area to another, from one plane of discussion to another.

It is highly unfortunate that the INL has not met these visions, which are surely not my monopoly, squarely. Perhaps, in the polemical battle among the many contending schools of thought in Pilipino, the INL has felt it to be its bounden duty to defend its own ground, at the cost of maintaining an often atavistic, incomprehensible and imprecise vocabulary. This situation has only been aggravated by other parties who have had a holiday inventing new words out of some archaic roots in the dubious cause of lingual purity; contrivances, incidentally, that have died naturally as they were unnaturally born.

I can cite many examples of these unqualifiedly stupid enterprises in the manufacture of a synthetic language, but I would rather adopt a more positive approach.

A question of adequacy

If I should be so outspoken in my expressed desire for a living language, it is simply because, from my appreciation as a technical person and yet also as an educator, Pilipino today will prove sorely inadequate and ineffective in meeting the needs of development.

These needs are real, urgent and many. Among them is the task of educating the millions of our youth and adult learners — be they farmers, workers, professionals and so forth — in the social and technical sciences and their derivative applications and extensions.

We have long realized and often declared that an expanded and progressive technological capability is mandatory for development. This capability can be built through education. Now comes a policy, with which I do agree, to employ Pilipino as the medium of instruction in our schools. That policy is progressive and far-seeing, for reasons I need not elaborate upon. But is Pilipino as we know it up to the expectations we have invested in it? I dare say not, at least not yet.

In my field alone, which is to say economics, the inadequacy of Pilipino as a technical medium reveals itself starkly. To be technical is to be precise; and Pilipino has much to be desired, in its conventional form, by way of precision. Allow me to cite an illustration: could you think of a precise translation for the terms "saving" and "investment" as used in their economic sense? Common usage, of course, would suggest the words "ipon" and "puhunan"; at any rate, I do not suppose any suitable alternatives exist aside from these common terms.

That, then, is the problem. How can we possibly express or account for the other — and, to us economists, more usual — meanings of "saving" and "investment" without going into a long-winded explanation, which in supreme irony we may after all have to carry out in English?

The same situation may be found in the other sciences, which all adds up to a formalistic Pilipino threatening to bottleneck the flow of education. Where common terms prove faulty, obscure neologisms are sometimes resorted to, for the mere sake of "Pilipinizing" education but with the actual effect of hampering its natural processes.

I do not believe that precision must be compromised for whatever purpose. The scientific truth will not adapt itself to the foibles of language, so we must be like Mohammed and approach the mountain of technical education with some necessary modesty.

What, then, is to be done? Will we surrender in exasperation to English after all? Certainly not. No self-respecting nation and people would resort to this in the availability of a workable alternative.

Bilingualism

In our search for that alternative, it might be well for me to cite a few personal observations on bilingualism.

Most of us are fluent to some degree in two if not three or more languages and dialects, in which we have been fortunate. Our multilingual capacity, the result of a rich cultural heritage, has served us well in the conduct of our modern affairs. To some extent, English has retained its upper-class appeal and currency of usage, although this has greatly diminished with the rise of Pilipino, chiefly as a cultural medium, to its just prominence.

In brief, Pilipino has come to be accepted beside English as a language of current value to Filipinos of all social classes. This may not really be such a pretty thought when you consider that it should only be properly so, but it is nonetheless encouraging for those of us who hold dear the vision of a national language.

So we are today a people of at least two languages, representing the most enduring legacies of our history and culture: English from an American-type educational system and Pilipino from the eminently rational determination to be ourselves. Most frequently, however, we use English at the higher levels of communication — in government, in business, in higher studies and so forth, relegating Pilipino to either street talk or else the literary field. This is the bare fact: even as we might wish to use Pilipino, as I do this very moment, convention and convenience encourage us to use English between the two.

I believe that we also occasionally encounter some sense of "transmission trouble" when we shift from English to Pilipino and vice-versa. English suggests, by its conventional usage, a certain frame of mind (not necessarily colonial) and Pilipino does, too. In other words, more practically speaking, I feel an adequacy in English which I cannot find in Pilipino, and I am not alone in this feeling. It is a sorry situation that must be rectified, and the proper remedy should be to promote Pilipino from being the shorter leg of our bilingual facility.

I cannot find it being rectified in my children's generations if I am to believe the difficulty with which Pilipino is being taught to them. It is no different from the one taught to me when I was in their age.

Not unless revolutionary changes in this area of language are to be undertaken.

Bilingualism is good as a facility, a facility we much need today. President Ferdinand E. Marcos himself, among the most accomplished speakers and writers of our time, uses both languages masterfully in accordance with his audience. He switches from one medium to the other with the ease of facility of a natural bilingual, depending on the audience before him.

But even in its perfection, this dualism poses several questions: how viable is this arrangement? Is this compartmentalization desirable? Can there not be an unimpeded exchange of ideas among our people without need of translations?

Bilingualism in this sense appeals to me as a temporary dichotomy that must be integrated in some way. I do not mean mixing English and Pilipino in some form of pidgin, but developing Pilipino so that it becomes a language of both authority and convenience, perhaps to displace English in its future acceptability.

The issue of viability

We are back therefore to the issue of Pilipino's viability. It is an issue that must be resolved at this stage of our development as we formulate the fundamental policies in education that will shape the Filipino of the new generation.

I also happen to believe that it is an issue that will neither be resolved in the halls of government nor the academe, but in our classrooms, our fishmarkets, our pulpits, our jeepneys – these, the everyday laboratories of language, will give birth to the authentic and organic Pilipino we desire.

Many of us will be troubled by the prospect of a vulgarized language. Without its pejorative meaning, however, the vulgar languages have been shown by history to have survived long after the more staid and classical forms died out – simply because they were alive. Italian is the case most frequently cited; indeed Italian lives on today, but where is Latin except in the chronicles of the Church? Even the Church for that matter has had to yield to vernacular needs.

Our intention is not to debase our language, but to ensure its viability. In its own way and in its own good time, I am certain that the new Pilipino will develop in its own uniqueness and aesthetic appeal to those of us who may feel ill at ease with the transition.

Adaptability

To be viable, Pilipino must assume adaptability. This may offend the purists among us but, as I have already said, no more sensible alternative exists. In a world of constant interaction, the interchange of words is a natural event following the interchange of ideas. Where ideas flow freely – I am thinking of technological knowledge as an example – language must facilitate, and not impede, that flow. The French language which so many of our bourgeoisie admire for its seemingly classical purity has itself borrowed from English, Greek and Latin in the course of this flow. English in turn has many French roots, from the days when France held dominion over the Louisiana territory and when it imbued the American revolutionists with its libertarian spirit.

For both lofty inspirations and mundane needs, a language must adapt to survive. I do not fear any loss of national identity or character in this measure, as some quarters may suggest. If our language should manifest the varied indigenous and foreign influences in our culture, is it not because the modern Filipino himself is the result of that culture? Are we not all a little Malay, a little Spanish, a little Chinese, a little American, and so forth?

Immediate considerations

There are some immediate considerations to which we may apply our thoughts.

Our alphabet, for example, can be liberalized, to include c's, f's and v's and whatever other letters may be present in everyday usage. Our vocabulary must accordingly be enriched and expanded to allow usage of terms for which we have no precise and natural equivalent.

In sum, our national language policy must face the reality of our times squarely by integrating into formal policy what exists in common fact and what may then be done in the long-term view.

I believe that there have been some healthy developments at the University of the Philippines in this respect, where many courses are now taught in Pilipino with the appropriate modifications. In instances such as these we have examples of actual practice outstripping theory. Perhaps such initiatives are pointing the way for the rest of us to follow.

The INL should now assume a more positive, open and forwardlooking role in the development of Pilipino into a modern, living language.

A reality by 2000

The mission to breathe life into Pilipino is one with momentous consequences, most especially for those generations who will be schooled in this language, who can pursue any endeavor in this language and who will think and act by its natural flow.

We know that it will take a great length of time before this mission is accomplished. Accomplishment may come unheralded; the language will simply be there, which is what we desire.

Perhaps we may not have to wait so long if resolute efforts are pursued today to realize this medium, firstly and foremostly by redefining our national language policy and its application to education. It is quite natural for us, the living, to look forward to a true national language with some impatience. This language lies, as it were, at the tip of our tongue as it may have done so for the past forty years.

I am confident all the same that with action in the proper directions, our vision of a living national language will be a reality to appreciate by the year 2000. As an economic planner, of course, it is not strictly within my province to program such events; as a Filipino educator with a view to the future, however, I can nevertheless advance this proposition if only because the needs of our development compel us to do so.

A living nation demands a living language. A living language, in turn, will bear proof of our own vitality and ennoble our unified people.

I hope that among the many challenges before us in this last quarter of the century, that of Pilipino will be met with the same spirited effort we devote to our tasks in economic and social development.

Thank you and good day.

Agriculture rituals and land rights: The perspective from Jamoyawon

JESUCITA L.G. SODUSTA
University of the Philippines
Diliman, Quezon City

Our task in this study is to examine data derived from field work among the peasant Jamoyawons of northeastern Mindanao related to what anthropologists label "ritual" in order to infer or derive from it some set of explanations. In describing the entities and processes that are properly within the purview "ritual" we are still mainly in the tradition of our predecessors (Hubert and Mauss 1965; Leach 1966; Gluckman 1965; Firth 1965; and Turner 1969) who view ritual in a conventional sense as a repetitive activity that is related to be sacred.

The Jamoyawons of Siargao Island, Northeastern Mindanao who number about 749, speak an indigenous Surigaonun dialect linguistically related to Cebuano and Tausug. They grow rainfed and upland rice as staple, supplementing it with other crops like maize, camote, gabi, and cassava. They keep carabaos, pigs, and chickens. The Jamoyawons reside in a barrio of six settlements, the majority of whom live in the poblacion or village proper where a cluster of dwellings, barrio hall, elementary school, chapel, and sari-sari stores are located. The main highway which connects Jamoyawon to the rest of Siargao Island cuts through this cluster of dwellings making transportation easily accessible to those who live nearby. The Jamoyawons are governed locally by the barrio council consisting of a barrio captain and six councilmen and ultimately by the municipal council of Del Carmen under the leadership of the mayor. The Jamoyawons are Catholics although most of them still live by their tradition in a village environment.

It is the purpose of this study to describe and analyze Jamoyawon rituals that are associated with cultivation, especially those pertaining to rice cultivation. Because rice is the staple of the Jamoyawons, rituals attached to its production are numerous and of basic significance to the people. A knowledge of these rituals is of great importance to the understanding of the Jamoyawon's culture. Aside from the fact that these rituals reflect the religious beliefs of the people, they also indicate certain practices and ideas in the allocation of scarce resources within the technoenvironmental context. And most significantly, they are some of the most lucid and complex expressions of the concepts of the land rights.

In our ethnographic account of the ritual phenomena, we include some descriptions of the symbolic practices that are observed from the moment a new piece of land is cleared to the sowing of seeds. Such procedure is significant insofar as it shows what a ritual consists of, how and when it is performed thereby eliciting and ordering ethnographic facts in terms of objects, people, time, and spatial referents.

On a theoretical level, our concern is to look at these different ritual phenomena from the perspective of land rights. Rituals are the indigenous ways in which an individual gains "exclusive" control over land resources and should be looked upon as mechanisms for validating land tenure in Jamoyawon community. By means of rituals, the individual obtains, defends, and maintains his rights on land. Agricultural rituals validate land tenure and protect the rights and interests of the landowner with respect to land. But since modern legal rules (often elaborate and patterned after the Roman law) pertaining to land ownership exist, indigenous practices such as rituals continue to be observed although they are slowly giving way to legal enforcements as evident from the gradual disappearance of the former.

Behind this body of agricultural rituals there is a vast body of myths which dramatically symbolizes in verbal form that which is basically portrayed in ritual form. However, it is beyond the scope of this work to deal with such myths, even though they have a strong function in validating the rituals as well as in supplying additional evocative support to the whole complex.

The Jamoyawons perform different kinds of cultivation rituals. To clear a new piece of land requires a *dayaw,* and when ready for planting, a *sugod.* During the growing period when the rice plant is infested, a ritual is observed. And shortly before the harvest, another kind of ritual is also required. In short, to clear land, to plant and grow crops, and to harvest require a ritual, event requiring a unique set of invocation, paraphernalia, space, time and people. Thus it can be seen that ritual classification exists and is numerous in the Jamoyawon peasant community.

The dayaw

The *dayaw,* as a term has no exact equivalent in English but because it contains the basic elements that Durkheim and his followers gave for ritual, *dayaw* approximates a class of behavior which anthropologists label as ritual. This means: (a) that it consists of a set of practices and (b) that it contains an element of sacredness.

Jesucita Lao Guico Sodusta is an assistant professor of the Department of Anthropology, University of the Philippines, Diliman.

The author obtained her B.S.E. and MA in Anthropology from the University of San Carlos and her Ph.D. in anthropology from the University of California, Los Angeles.

The article is based on her study undertaken under the PSSC's Discretionary Research Awards Program.

The *dayaw* appears as a generic term for ritual associated with clearing land. It is further subdivided into two: the *ayo-ayo* and the *orasyon.* Because of the uniqueness in the manner of performance, each ritual having its typical symbolic expressions, the former is conceptually distinguished from the latter. Both peasant's and observer's models indicate that the *ayo-ayo* cannot be equated with the *orasyon* for although the central ideology is common to both, the style of handling the resources is qualitatively different from one another and has important social implications.

The *ayo-ayo* also known as *diwata* is considered taboo to the Jamoyawons because they claim that it was prohibited by church authorities. Apparently, this taboo is an inherited belief from the Spanish-influenced ancestors of the Jamoyawons who were prevented during the colonial days from holding the indigenous rituals and practices because they were thought to impede implementation of Christian teachings. Native practices including the *ayo-ayo* were not allowed expressions. Instead, a new ritual called *orasyon,* whose expressions were far more reflective of foreign rather than indigenous character was recommended.

The *ayo-ayo* is classified into four according to their order of importance: the feast, pig, chicken and egg. The feast, being the highest class, consists of food resources representing the highest quality in the Jamoyawon cultural universe. Significantly, it includes pork among others which is considered a first class viand. The effect of serving pork and other provisions on the ritual table can be evaluated in social terms. First, the feast implies that the guests invited to partake of the food are of utmost importance in their social status. It puts the recipient in a state of social superiority given the quality of food resources served. Second, it carries with it the intent of inviting people without prejudice of age, sex, and idiosyncracy evident on the different kinds of food served on the feast. There is rice and pork for every one, wine for men, tobacco rolls for smoking or cigarettes for those who prefer the modern style of smoking, betel nut for women, and biscuits for children. Third, the feast ensures that there is no mass discrimination by providing sufficient plates on the table to accommodate everyone. Although the numerical symbol of the shell plates served on the ritual table is limited to seven, such symbol shall be taken as sufficient enough when understood in the context of historical past when the population was on face-to-face basis or when these plates presumably shall have represented the number of families that ought to have known about the ritual. Logically, the feast symbolizes an act that has the widest social components and implications. Its effectivity rests on these terms making the social members as the crucial referents in this performance.

It can be argued that the pig, chicken, and egg rituals while they reflect a good deal of the preferences and features of the Jamoyawon social components, they are more directed to members who are far more aware of what goes on in the community vis-a-vis those uninvolved. This means that while the rituals are public, they are not by the nature of their concrete paraphernalia meant to be directed to a large social milieu. In other words, they are discriminating. What do I mean by this?

To answer this question, let us look at the pig ritual. In this symbolic performance, the most important paraphernalia requirement is the pig which is white in color without any sort of blemish, healthy, alive, and at least about 12 inches long (excluding the head). It is presented like the feast, chicken, and egg rituals with the same specifications of time, space, and to some extent verbal articulations. But unlike the feast, the pig ritual and other rituals of lesser significance do not involve complex social activities involving numerous people. Because the pig is brought to the ritual table alive, it cannot be said to demand efforts in its slaughter, cleaning, and cooking as required in the feast ritual. The less fanfare so to speak the less informed are the people. Where more people are organized the more public the ritual.

The chicken and egg rituals are even much more inconspicuous. Though the intent of such rituals is to make them public, the kind of paraphernalia used here must be seen, however, as attempts to make them less public. It is true that the Jamoyawons value chicken because of its meat content. Being considered quality meat, chicken is held in esteem by the people. Its meat content would tend to arouse the interest of the Jamoyawons because of their natural appetite for meat. However, it cannot compare with pork for the latter is meat par excellence. It is also true that the chicken is large in size which makes it visible even at a distance. In fact because of ritual color requirement i.e., white or red, the chicken can stand out sharply against the green and brown backdrop of the forest. White and red have the longest wave lengths in the color spectrum (excluding of course, the ultraviolet rays which are invisible to the naked eyes) and they can attract the attention of passers-by in the forest even at a distance. And finally, the chicken can attract attention easily because it is mobile. It is alive and raw and based on a psychological principle that any moving stimulus is more attractive than a passive one, the chicken makes a good choice for ritual.

The egg in its own way is also attractive because it is a source of food and an item of value. Besides, it is white in color and can thus attract people's attention at some distance.

Despite these merits, however, it is not sufficient to convince the reader that these rituals are less public than the feast ritual. The chicken and egg cannot be meant to make people partake of the provision on the ritual table because as food resources they have very little biomass to offer. No doubt, these resources can only satisfy a few unlike what the pig can provide. While we can agree that the egg for example is a source of protein and energy, and thus a source of life, it cannot suffice to feed several people at once. An egg can feed only a person or at most 2 persons. If food were to satisfy what kind of satisfaction would be derived from an egg? It is perhaps this limitation in terms of size that makes an egg less desirable as provision. Since the ones actually drawn to the provision are biological beings, those with body cells to feed and body organs to maintain, the provision consisting of an egg, although necessary since it is food for the body, is insufficient. It cannot thus attract the neighbor's attention as much as the feast. The structure of the feast ritual tends to be socially organized on basis of the different paraphernalia and provisions utilized thus serving as common media for the establishment of a more concrete bond with those to whom the ritual is addressed.

What, then, is the *ayo-ayo?* To answer this question, it is imperative to describe the highlights of the Jamoyawon feast ritual. The feast must be seen as a representative ritual because it is the one most commonly held based on the people's perception of its effectivity. Besides, it also reflects a good deal of all other aspects found in other *ayo-ayo* rituals. The high-

lights of the feast *ayo-ayo* are as follows: First, the ritual should fall on a Wednesday or Friday and preferably at noon because it is believed that the unseen beings are gathered in their respective homes to partake of their noon time meal. Second, the beneficiary (the person for whose benefit the ritual is being performed), functionary (he performs the ritual and mediates between the beneficiary and unseen beings), some family members, and curious neighbors leave for the forest where the land intended for clearing by the beneficiary is located. They bring with them the needed paraphernalia of 14 shell plates, bamboo tumblers, and sweet smelling incense; provisions of unsalted, unspiced small chunks of pork tenderloin, steamed rice, biscuits, two to three unopened mallorca bottles or native gin; tobacco rolls and seven pieces of cigarettes for those who would prefer the western style of smoking, and betel nut congeries. The group observes the strictest silence and decorum upon reaching the forest: no talking, laughing or whispering, no touching, pointing at or watching appreciatively at any object in the forest to avoid displeasing the unseen beings. There is, in the literal sense, a mood of solemnity that prevails throughout the ritual. Next, the functionary by virtue of his authority, selects a large tree or huge rock in which to set up the table (or altar). In order to make the table conspicuous, the grass and shrubs surrounding it are cut away. The functionary squats before the altar to prepare the table, the beneficiary slightly beside him, and the on-lookers at the background. The arrangement indicates the importance of the functions played by the functionary in relation to the beneficiary and the rest of the members in the group. Squatting before the table, the functionary and the beneficiary bring out the paraphernalia and provisions, carefully arrange them on the table – the pork on the seven clam shells and rice on the other seven pieces of clam shells – and smudge the area with the incense.

After the table is set, the functionary shouts clearly,

> "Hoy, friends, in caves, in the ground holes, on mounds, on trees, in groves, come here because I have presents for you. You come here now. Here, here is pork, here is rice, here is good wine, I will pour for you, I will sample it first so that you will not say that it is dirty. We will divide it so that you will not say that it is dirty. Here you take this now. I would like to request from you, if at all possible. I would like to propose to you that this land will be used by (full name of beneficiary) who is beside me. You grant that he will break open this land. Supposing you grant the request, you give signs (on the food) so that we may know when we return on Friday. This is a proposal so if at all possible you grant that (full name of beneficiary) will open this land. In case you grant, he will work on this land immediately. In case not, we will not also force you. Here you eat some more, I will pour (more wine) for you. Here are biscuits. Here is tobacco for those of you who smoke tobacco. For those of you who do not smoke tobacco here are cigarettes purposely brought for you. Here is betel nut for chewing, here is lime, betel nut leaves. (Pause for one hour). Now, we will go because you are perhaps through. Now, we leave it to you to persevere with our poverty, for what can we do when that is all what we can provide. We will return on Friday at the same time so that we may know if you grant our proposal. If you do, give signs on the food. Thank you so much."

While these words are being articulated he appears solicituous over the needs of their visitors by extensive use of hand gestures as if to reinforce the strength of his words. Thus when he invokes the words ". . . come here," he extends his right hand as if to welcome the unseen guests. At "Here, here is pork . . .", he indicates the pork by his right hand while his left hand remains rested on his left thigh. And this act continues at "here is rice and here is wine." When he comes to mallorca, he makes true his invitation by opening the bottles (its cover hit hard against a stone or wood) and pouring it into empty tumblers. He makes true his words ". . . I will sample it first. . ." by sipping from the tumbler and then places it opposite him as if handling it over to someone.

When the functionary thinks that the unseen guests have finished eating, he reminds them of his proposal to allow the beneficiary to clear the land and to let him know by making signs on the food that the proposal has been accepted. Then, the group leaves the forest as quietly as possible and returns to the beneficiary's house where an actual feast consisting of the pork (out of which the provision for ritual was taken), rice, native wine, and so on takes place. Here the beneficiary repeats the invitation to partake of the food to his guests in the manner as it was extended earlier.

Three days later, an inquiry into the result of the proposal is made by the group. If by the functionary's perceptions the result were favorable, he will encourage the beneficiary and his family to bring with them their cutting tools for clearing the land. It is understood in this context that land clearing must immediately follow after the functionary declares that the proposal has been approved. The following are considered marks of approval: if the clam shells upon which the pork and rice were served are found inverted, the cigarettes broken or the tobacco unrolled, the wine diminished or stale, and the biscuits chipped. The approval is believed to be unanimous if all these marks were found; but even if only a few signs were noted, the functionary would still consider them propitious and favorable. Clearing can start because it is understood that the unseen beings have left their land to a new owner. On the other hand, if the provisions remain untouched, it only means one thing – that the beneficiary has to waive his interest on this particular piece of land and instead look for another.

What does the *ayo-ayo* express? What is its purpose? To answer these questions, I feel, that the ritual must be seen from two perspectives: the gift and the proposal. The former must be understood in the context that the Jamoyawons use it during an important transaction because the *ayo-ayo* is itself a transaction involving the beneficiary and his Jamoyawon participants and the unseen beings. The gift appears as a significant element of a transaction. In Jamoyawon, whenever a transaction takes place especially a difficult one, a gift is given to establish a social relation. It is not enough that some abstract statements must be articulated to establish a relationship but that there is a need for more concrete and specific element that best expresses the serious intent of the person initiating the relationship. In the western world, this would be called a bribe as it appears to serve as a way of inducing the other party to do something against its wish. However, this concept cannot of course be sustained in Jamoyawon. We remember at once that the gift is the Jamoyawon way of bringing people together so that the latter can be converged to listen to what is being proposed. The gift cannot be considered a bribe because based on data there were already occasions in which the proposal was unacceptable – meaning that the party concerned was not induced to accept to do a wrong thing. Besides, we can argue, if the gift were to serve as a bribe, how come some beneficiaries suffer from ill health showing the difficulty that can result from neglecting certain ritual specifications. If a gift were to serve as a bribe, it is understood that the recipient will omit certain specifications in favor of the giver. The gift is a thing to be given, to be bestowed on someone. It bespeaks of a material thing which in the economic sense the giver can afford. Here we must in a sense accept the general assumption that the gift involves the conception of transfer of goods or services from one person to another. But in another sense particularly from the perspective of communication, the gift is of crucial significance as it serves as a medium of expressions and through which responses from the party are recorded. Whether favorable or not, the responses are indicated on the gift of food, pig or chicken (by some marks on the unblemished animals).

But why should a gift be given? What is being transacted that should necessitate a gift? If we look clearly at the ritual invocation mentioned earlier, we note that the functionary has as its highlight the proposal. Briefly put, the proposal consists of the request on the part of the beneficiary to allow him to clear the land where the *ayo-ayo* was held. Being a request, it indicates that it is subject to consideration whether for approval or disapproval for a period of 3 days thus giving time for the other party to think the proposal over. The proposal implies that the beneficiary wants the rights on the land presumably belonging to the unseen beings to be transferred to him so that the land comes within his power. It implies exclusive ownership in the sense that the beneficiary assumes full rights and obligations that are inherent in land ownership. Another important concept present in the proposal is the presupposition that the original owners of the land are the members of the community symbolized by the unseen beings whose approval the beneficiary must obtain. That the proposal is addressed to this large group, that the approval must come from them, indicates that they are regarded as the owners of the land, the rightful persons from whom approval must come. This is significant in that it shows us the Jamoyawons' perspective of obtaining land: land being in the possession of all those associated together prevents everyone from using it unless an *ayo-ayo* is held.

Thus it can be seen that the *ayo-ayo* is an indigenous means to reach a contract in that like the latter it consists of 2 essential elements: the *proposal* and the *acceptance.* The proposal is the beginning of a contract while the acceptance means that a binding contract is formed. Like the proposal in a contract, the proposal in the *ayo-ayo* refers to an offer presented for acceptance or rejection. Such offer is to allow the beneficiary to own the land. The second element of a contract – the acceptance – is also met in the *ayo-ayo.* As a concept, acceptance means that the proposal expressed has been agreeable to both parties involved. In the *ayo-ayo,* this concept is present when the Jamoyawon claim to have found marks on the sacrificial object upon their return to the forest on the third day after the ritual. Any marks found on the provision or unblemished animal is taken to mean acceptance of the proposal for by touching the sacrificial object, the other party overtly expresses agreeableness to the proposal. Thus partaking of the food although taken as a biological act of communion in the form of food and drink becomes a social act for it involves the transfer of rights from one to another and marks the beginning of relations in the juridical, economic, and religious sense.

Lest we misunderstand the nature of the *ayo-ayo,* I would like to add that the *orasyon* is now an integral part of the Jamoyawon ritual complex. The word *orasyon* is taken from the Spanish term *oracion* meaning "prayer" and apparently as it indicates, it is Spanish influence. The *orasyon* consists of Christian parahernalia of an empty mallorca bottle containing several pieces of paper inscribed with Latin prayers, verbal and gestural expressions. Based on the verbal statement, tone of voice, and gestures that the functionary assumes, the *orasyon* is also an expression of proposal but the proposal itself carries a threat to do harm to the other party. Such a threat is indicated on the statement "get out (of this land) or you go with the dust of the earth". The threat carries the purpose of weakening and destroying the free will of the other party such that regardless of one's will the consent to a contract is still obtained. Because the *orasyon* carries an air of religious authority and a message of threat if the proposal is unacceptable, it leaves very little alternative for those to whom the proposal is addressed. Thus, the Jamoyawons claim that the unseen beings are really forced to leave the place but not occasionally without retaliation by inflicting physical harm on the Jamoyawons involved. Thus the *orasyon* although considered less expensive and laborious as the *ayo-ayo* is less performed because of the risk and danger inherent in it.

Protective Rituals

After a Jamoyawon has obtained the consent from the other members of the community to own a piece of land, whether through an *ayo-ayo* or an *orasyon,* what ways are resorted to in order to insure protection against encroachment of others on his right to do things with the land? How are these ways communicated and instituted by the Jamoyawon for the protection of what he has obtained? It is our hypothesis that ritual during sowing, transplanting, and harvesting are rituals of protection in that they serve to protect the interests of the landowner against encroachment. But these instituted ways, as in land clearing rituals, are symbolical in that their meaning and significance lie in the unconscious mind and as such are not on the rational level of the participants. In other words, the interpretation that we gather from the participants is only a

manifestation of their perception of the items and acts of the ritual and have nothing to do with its scientific explanation. Their perceptions, however, are not to be considered irrelevant but rather pertinent insofar as they help elucidate the meaning of a ritual in the context of scientific explanation. As we have done previously our analysis here will be based on the manner in which an item or piece of information affects the social or interpersonal relations of the Jamoyawons. For instance, a plant species, a day of the week, or the movement of the tide will be analyzed on the basis of whether it draws people together or repels them. This approach is significant in that it makes us treat a plant, the moon, or tide as objects in which social relations are focused instead of treating nature as if it were a source of power *per se.*

To show how these rituals of protection are expressed in Jamoyawon, we will take up the rituals in sequence from the time rights to land have been obtained until the crop raised on it is harvested. The cultivation and consequently the harvest of crops serve as a direct and concrete way of showing ownership over land. However, the mere acquisition of land by contract or by oral agreement between two parties that is enforceable by society does not mean that indeed one is immune from the encroachment of others as regards one's rights to land. Although ownership means possessing immunities against encroachment, and having rights to the land and therefore obligations of others to respect such rights, it does not imply that these rules which go with ownership cannot be disobeyed or violated. A Jamoyawon may respect the rights of the landowner but he is at liberty to disobey them. In this respect, the landowner is at a crossroad since he would not know how to protect his rights from encroachment unless of course he resorts to open hostility. But open hostility or direct physical confrontation is scarcely the practical thing to do as this is scarcely in keeping with the Jamoyawon practice each time he cultivates his land.

It is true that there may occasionally be an open and direct physical confrontation between the encroacher and the owner but such situation only occurs when the former is caught in the act or when there are witnesses to this effect. But even in this, a Jamoyawon landowner may hardly consider the confrontation practical in terms of effort, time, and physical danger. Aside from the fact that the confrontation may disrupt the individual activities of those concerned and may expose both parties to physical danger, there may also exist disruption of activities because the other members may sympathize with their respective kins. In short, a mechanism of this sort lacks the ability to maintain social harmony. Instead, it disturbs social relations – relations which are the most fundamental feature of the Jamoyawon social life. Thus if a Jamoyawon landowner experiences this disturbance every time he plants rice on his field, what kind of social life is to be expected? Clearly, there would be continuous disharmony, chaos, and disorder, in which no society is likely to endure and survive. The Jamoyawon society itself will not have survived given these conditions and will have disintegrated a long time ago. Hence, to claim that open hostility or direct physical confrontation is an institutionalized way of protecting one's rights in respect to land during cultivation cannot be accepted. There is no pattern of activity in Jamoyawon to show that open hostility is resorted to by every Jamoyawon landowner to protect his land and crop. Rather, there are activities or rituals which are symbolical in nature and performed by the Jamoyawons every time land is cultivated in order to minimize encroachment or trespass.

The ritual that we will illustrate here will focus on rice, which is the staple in Jamoyawon and is regarded as scarce commodity. This preference, however, does not mean that there are no rituals connected with the planting and maintaining of root crops and other agricultural products, although they are comparatively secondary to those associated with rice. But for purposes of depth and intensiveness, we limit our description and analysis to rice rituals, both upland and rain-fed rice, in whose context we still try to show how they provide protection to the owner against infringement of others.

1. The pugas ritual

Briefly, this ritual consists of certain preliminaries to be observed: when the tide is rising, when the moon is nearly full, other days except Wednesday, Friday, and Sunday. When these are met, the landowner with a small bundle of *tangyad* or lemon grass *(Cymbopogun citratus)* and a basket of rice seeds goes to the field alone. He walks briskly and upon arriving at the first corner prays the Our Father, the Hail Mary, and the Glory Be. He repeats the same prayer intended for San Isidro Labrador, the patron saint of cultivators. Then he prays, "Oh, Lord, I request you to give me grace and to deliver my work from evil." He bores a hole on the ground by means of a sharpened *bagakay* (bamboo stick) and plants the *tangyad.* About an arm length distance from it, he bores another hole on the ground, plants the first seeds, and utters the following words: "May (you) rice plants be like the *tangyad* in lushness and bulkiness of its source." After this, he continues to plant the seeds in two more holes in a fast manner. When the third planting is over, he jumps up and joyfully shouts, *"Sitt,* it is over." This is the end of the pugas ritual.

To explain the meaning of the *pugas* ritual, we have to break the ritual down into its referents to show first its relational aspects to the total ritual behavior. The first ritual referent is the rising tide that should not be overlooked because, as it appears in the order of descriptions, it is the first thing that is being considered. The rising tide per se when viewed as a natural phenomenon would hardly be meaningful from the sociological perspective. Rather, it is significant to ask, apart from our knowledge that the tide makes fishing favorable and navigation easy, this question: In what way does the rising tide affect the activity of the Jamoyawons and thereby their social relations? First, it is one of the Jamoyawons' belief that it is favorable to catch fish during the rising tide. Technically, this belief is valid because the fish moves in the same direction as tidal currents. Second, fishing constitutes one of the Jamoyawons' preoccupations where fish is caught in quantity especially during favorable conditions. Third, the rise and fall of tide is linked to the phases of the moon. The full moon strongly influences the tidal currents: that is, the tide is either at its highest or at its lowest. This has an adverse effect on the movement of the fish which makes fishing unfavorable. On the other hand, the first quarter of moon has positive influence on the tide and consequently on the movement of the fish. Fourth, these conditions influence the Jamoyawons to fish thereby serving to divert fellow Jamoyawons' attention from knowing about the sowing of seeds. Fifth, by distracting other people's attention who presumably have interest on the same piece of land, as land becomes potentially vulnerable when developed or cultivated, the landowner's rights on land are protected. Land is assailable to encroachment during sowing given that cul-

tivated land minimizes effort and allows the individual to work with increased efficiency.

It is for the same reason of distracting other people's attention that planting must be conducted on either Monday, Tuesday, Thursday, or Saturday because it is believed that during these days the seedlings will grow abundantly, while on Wednesdays and Fridays seedlings will die because these are the days of the devil. Sunday on the other hand, is not propitious because being Catholics, it is rest day for the Jamoyawons.

What actually takes place on Mondays, Tuesdays, Thursdays, and Saturdays to make them propitious for planting? When we ask what takes place, we are here raising a point about the people's activities. Here it is useful to mention significant facts. First, as observed these are the Jamoyawons' working days for going to the rice field or camote garden, or washing clothes. And being working days the people are dispersed in different places as would be expected in a peasant community. Second, because of their work, they cannot remain converged in one place which makes it favorable for anyone to do things he prefers done discreetly. Unlike the non-propitious days when people must stay close to the village and everyone is within auditory, visual, and even tactile proximity with one another, these propitious days must be regarded as conducive for exercising one's rights to do certain things with the land and makes one free in principle from the direct interest of his neighbors in respect to the land.

If we look at these situations from the point of view of our problem, i.e., in terms of diverting or attracting attention, there is no doubt that by this convergence the people could readily be attracted to any activity within the village. At this point, planting attracts people and thus provides a reason by which they could question, hinder, or invade the rights of the owner. If this is so, the landowner exposes his property rights to vulnerability, an exposure which becomes inconsistent with the logic of ownership, which is to protect against encroachment of others on his rights to do things with land. So, for the reason that the owner must protect his rights, he must avoid planting on Wednesday and Friday in order not to attract the people's attention. And by the same token we believe Sunday, a day for rest, is held inauspicious because the Jamoyawons also stay at home and remain within the village. Although the reason for holding Sunday inauspicious for work differs from that of Wednesday and Friday, still the end attained is the same, i.e., to make people stay at home or within the village. There remains a common denominator for holding Wednesday, Friday, and Sunday inauspicious even if indeed the Jamoyawons claim that the former two are for the unseen beings and the latter is for the Lord.

Another fact to confirm our hypothesis that the planting must take place only when the neighbors' attention is diverted somewhere else is the irregular schedule for planting. There is no fixed and definite time for planting. The landowner depends on the tide when to plant. Thus it could be in the morning or in the afternoon. This irregularity of the schedule is unlike the schedule for *ayo-ayo* or *orasyon,* where there is a fixed time for ritual. The latter for example must take place either at breakfast, or *udto* or *sakop,* when the Jamoyawons partake of their meals. But this is nowhere found in the planting ritual since it varies according to the movement of the tidal currents.

But apart from such considerations directed explicitly (however vaguely) towards the other members of society and designed to ensure the safety of one's rights on land, there is also the *tangyad* which when considered helps reinforce our hypothesis. The *tangyad* possesses a physical characteristic that is irritating and itching to the skin.

Because of this, the *tangyad* is taken as a significant plant in warding off evil spirits especially for parturient mothers whose foetus is potentially vulnerable thus serving a sociological role of protecting those found near it from the evil interest of others. This belief can also apply to land owners who use the *tangyad* to ensure good crops and protect them from damage.The *tangyad* is planted on the first corner of the field as a landmark since this is a strategic position for ensuring that it cannot be uprooted on the grounds of its physical and sociological functions.

In addition, the *tangyad* is chosen as a ritual plant because in terms of the available plants within the Jamoyawon ecological context, it is the only one that can be raised easily to serve as a landmark when the rice is planted. The *tangyad* can be raised easily on an upland since it does not need moisture; it is adaptable, hence it flourishes and grows easily within a short time thus serving to fulfill its sociological functions.

The next referent which is the Christian prayer must be taken as an indication of the performer's intention to summon the legitimate authority, which is the Church, in order to recognize his rights on land. The landowner would be assured that his rights on land are protected against encroachment of fellow Jamoyawons and to some extent of the Church. The prayers serve as a link between the Jamoyawon and the Church and between the fellow Jamoyawons without which social relations in respect to land are difficult to conceive.

Our ritual act in the *pugas* which can scarcely be ignored is in the way the ritual is ended. As we noted, the Jamoyawon must briskly plant the seeds, jump, and joyfully shout *"Sitt...* it is over" the moment the third and last hole on the ground has been sown. This is considered the end of the pugas ritual, after which the seeds are planted in the regular way. Why should the Jamoyawon end the ritual this way? What explains the condition leading to this action? In order to answer our questions, we will first explain the meaning of jumping in the Jamoyawon context. When does a Jamoyawon jump? He jumps when scared, when triumphant, or happy. Clearly, our problem can hardly be classified under "scared" for in *pugas* ritual the shout is one of joys or triumphs. Now, we are confronted with the question as to why the Jamoyawon should appear happy or triumphant after planting the seeds on the ground. Why should he end his performance in a gleeful mood and shout *"Sitt...* it is over?"

It is our assumption that the meaning of the jumping and shouting is consistent with the purpose as to why the seeds must be planted during rising tide, or the *tangyad* must be planted on the entrance corner of the rice field. Based on our previous explanation, we indicated that these beliefs serve to provide immunities against encroachment or trespass. For instance, by planting the seeds when the neighbors are thought to be out at sea, the landowner can exercise his rights to do certain things with the land without hindrance from others. But this hindrance is only removed temporarily in that it is dependent on the movement of the water. Fellow Jamoyawons leave for the sea when the tide is rising in that fishing and navigation are

favorable. But the high tide lasts for only two hours. After this, the water recedes for about the same period of time. This condition affects the planting of seeds. The landowner to a large extent cannot spend the whole day sowing the seeds because there is no guarantee that his rights to land will be protected from his neighbors. To the extent that the condition of the sea affects planting of seeds and that the landowner is able to finish the sowing of seeds at a short time, presumably before the neighbors return from the sea the landowner expresses his joy by shouting "*Sitt* . . . it is over." The joyful jumping is a triumphant conclusion to what precedes and to what might be considered a precarious and uncertain endeavour. This final act in ritual closes a successful performance by calling the attention of those around that the landowner had successfully exercised his rights to land without restraint.

Of course, there exists a major problem here of validating our assumption. How true is our assumption that the meaning for the joyful mood in closing the ritual lies on the fact that the landowner feels triumphant after having planted the seeds without hindrance? To be quite honest, we cannot find any direct data to show that there has been restraint from the neighbors during transplanting of seedlings. Neither have there been observable data regarding legal problems that arise when the owner decides to counteract the restraint. At present, the Church does not interfere with the land rights of the Jamoyawons anymore; it is the government which is held responsible for this problem. The Jamoyawons themselves do not prevent the landowner from sowing seeds unless they know that the land does not belong to him, or that there are some constraints involved in the sowing, such as preventing the sowing of seeds which were stolen, interfering with the way the land is being cultivated, and so forth. But as we said, these have not been observed; rather these have been gathered through interviews and inferences. How consistent these inferential data are with those in the past is a dilemma. We have no way of verifying what conditions in the pre-Hispanic past led to the triumphant jumping and shouting at the end of the ritual. What conditions led to the secrecy in the ritual planting of *tangyad* and seeds, and what conditions led to the jumping and shouting which seems to attract the attention of people, cannot be treated in a strictly empirical and scientific manner.

All we can do at the moment is to leave it open for further research and at the same time entertain an assumption that this ritual may have been affected by the manner in which land was previously acquired. Presumably, the permanent cultivation of land was preceded by the kaingin system or swidden in which land was abandoned after being cleared and cultivated. The kaingin system makes use of the land for a period of about two or three years after which it is left fallow. The kaingin system was practiced by the Jamoyawons before the government decided to penalize those who "waste the forest". It is quite possible that the problem as regards the rights in cultivation arises because of the manner in which land was cultivated and then was left fallow. Cultivators, prior to fallow, may make the claim that they have the right to cultivate the land because they preceded the present claim. This condition may be prevalent at the time of transition from the kaingin to the permanent use of the land. And consequently this may have affected the nature of the *pugas* ritual.

2. The bagakay ritual

It should be noted that like the previous protective rituals, the *bagakay* ritual makes use of the same lunar, tidal, and day of referents to ensure propitiousness. When these are met, the cultivator goes to the rice field where the upland rice is going to be cultivated, carries a sharp-pointed *bagakay* (a bamboo sliver) and upon arriving at the field says the following: "If ever you are here you go away because we are going to work here. If in case you don't leave it is up to you provided I told you." Then the *bagakay* is planted on the ground. He prepares the land immediately in order to make it ready for sowing.

To explain the meaning of this ritual it is important to make note of the following: First, the lunar, tidal, and day referents being similar to those in the *pugas* ritual must be interpreted in the same light. Second, the *bagakay* is used as a potent and deadly weapon in Jamoyawon serving both for defense and aggression. Third, by planting it on the field, it is meant to warn intruders that any act meant to infringe on the cultivator's rights to land is unwelcome. Its presence also suggests that it will be used for defense should the cultivator's warning remain unheeded. Fourth, this ritual is indicative of the cultivator's status in the sense that it is only performed by one who is an alien to the neighborhood. The ritual should be taken to mean a way in which one acquires rights to cultivate land in a community where he does not belong.

In spite of this taboo, the Jamoyawon's land rights especially during the growing crop season continue to be endangered. There still remains the danger that the crop will be harmed by others, boundaries and landmarks threatened, and the field trespassed. When the threats do occur, it is believed to exist in the form of pestilence; hence the landowner performs pest eradication rituals that consist of burning obnoxious and offensive objects such as the mahi stalks *(Caryota cumingii).*

In spite of the taboos on the field in the form of the various paraphernalia brought into during performance of protective rituals, infringement still occurs. There still remains the problem of how to confront the trespasser by avoiding or at least minimizing open breach of good relations. Thieves are confronted when caught in the act or when evidence against them is sufficient. And yet the taboo on the rice field must remain despite occasional infringement. By and large, fellow Jamoyawons still believe that the taboo placed on the field at the start of cultivation until the time when the crops are raised is significant in promoting a good crop. It is their belief that without performing a ritual, the crop would lay wasted; hence, ritual is significant.

Thus the harvest ritual which is another device to ensure the safety of the crop is performed.

Of course, in spite of the social rules regarding cultivated land, trespass or transgression still occurs as indicated in the Jamoyawon experiences. This is similar to our non-cultivators' experience where breaches of law are committed according to the persons' own mode of reasoning. And yet, the Jamoyawons like us continue to believe that breaches of the social rules are not desirable even if perhaps one was able to avoid punishment for his crime. And to this extent people by and large continue to follow the social norms in order to avoid moral disturbance. But unlike in modern day experiences where the code of law is enforceable in courts, in traditional Jamoyawon the social rules are framed in mystical terms and practices. These terms and practices appear at the time when the Jamoyawons want to do something with the land, to cultivate and

protect it when its crops are growing. As we have already illustrated before, the presence of rituals is necessary when a Jamoyawon decides to open a new piece of land and to make use of it. The rituals are a legitimate body of social rules and customs which enforce obligations upon those to whom they are addressed.

Conclusion

Within the framework of our materials, there are two ways of looking at the study results: (1) its theoretical considerations and (2) its implications to origin.

In terms of its theoretical considerations, perhaps the most significant characteristic of symbol systems in agricultural rituals lies in the manner in which social relations are formed, validated, and intensified. Agricultural ritual which revolves around land, it being the vital resources in agricultural societies, regulates social, economic, legal, and moral relations. Starting from the nuclear family to the localized kinship group, from the economic group to the village community, Jamoyawon rituals define the specific role of every member involved. Taboo makes those outside the nuclear family for instance stay away from the field during the growing period of the crop. But it enables the nuclear family to continue with its other tasks without moral anxieties.

On the other hand, the significance of ritual on the social relationship among members on the village level cannot be underestimated. Rituals no matter how conceived are closely linked to material objects and in Jamoyawon this traditionally stands for the range of social relationship which form the very fabric of society. Material objects serve as a media of many relationships not only in terms of utilitarian ends but of social and moral values (Gluckman 1965). In Jamoyawon, this concept is immediately discernible. In respect to say, land, rituals are performed not only to discharge an obligation but to seek out obligation from others. Social relations regulate production-consumption patterns, inheritance, and purchases. Cultivation tenure, labor obligations, and agricultural practices are likewise regulated by ritual, which are again references to this social phenomenon whose values are closely linked to land. But relations are not merely developed for utilitarian purposes, as evidenced by our Jamoyawon study. Closely linked with techno-economic ends are juridical, social, moral, and political values whose prime importance is for social control.

Obviously, land ritual have functional values. They are a dominant referent for social control, especially in the pre-Spanish tradition where the force of sophisticated and complex law in the broadest sense of the term is not well developed. Rituals no doubt perform a very important legal function serving to maintain social order, specifically in aboriginal times when written laws or formal legal institutions were lacking. Rights and obligations in respect to land are supported by being framed in symbolic terms and imbued with mystical power.

And yet in many respect, the problem of explaining ritual is so complex that it is difficult to provide an accurate picture to the reader without reference to the weak point of ritual. Agricultural rituals in particular although by no means serving functional value of community unity by and large are inadequate in enforcing mechanisms to prevent breach of contract. If we recall that reciprocal obligations are not always kept in spite of symbolic sanctions, social relations continue to be disturbed and disrupted, and although there exists the rule of law, misdemeanors against property occur. All these show the limitation of Jamoyawon ritual as an enforcing mechanism for social control. Rituals remain inadequate because of the indirect communication system through which relations are developed and intensified; because of poor dissemination of information from an unstable source, such as the burning of *mahi* for correcting breaches of obligation; and because of their growing remoteness from material or concrete expressions. The trouble with ritual for instance, is that while on the one hand it purports to exchange messages between concerned parties by sensual or perceptual means, on the other hand it draws information from a source that is in actuality a minute fraction of the perceptual residue of the material expression of object. Symbolic objects are so exceedingly small in representation that they no longer adhere to original objects for which reason they were chosen as symbols in the first place. They tend to be remote from actual representation which makes rituals highly vulnerable to change and even extinction. Many rituals of great religious systems face the problem of survival because symbols for communication are getting too far remote from reality. The Christian ritual, for example, employs symbols which are no longer actual representations of the original referents.

Unlike the development of ritual, formal law, which was initially contained in ritual, develops into a process which makes manifest the obligation between societal members by enforcing right through concrete means. Law creates an obligation between them but in so doing it eliminates mythical symbols in the process and instead enforces rights by physical and concrete means. The mythical spirits are substituted by courts; abstract relationships between men are supplanted by means within sensory observation and control. Flagellation, capital punishment, or life imprisonment demonstrate concrete mechanisms applied by law to punish the wrongdoing. These are in contrast for instance to Christian ritual, which resorts to moral retribution, such as being punished in hell upon death or suffering the presence of the devil in one's body.

Our comparison of the two however does not by any means indicate that law is far better in enforcing rights than rituals. This is far too simplistic to permit the comparison. Rather, we find it useful to compare the two on the bases of the following: both are means of social control, one traditional and the other — presumably a product of the former — modern. Both apply sanctions in order to punish wrongdoing and to right the wrong. Both are not completely effective in enforcing rights in that they are not superphenomena that fully eliminate breaches of obligations. And yet, based on our Jamoyawon data, the traditional pattern of social control is accommodated to the requirements of the modern, and thus a different kind of behavior pattern emerges. This situation suggests that rituals are giving way to law in enforcing rights, indicating how inadequate ritual is in performing this function.

Since ritual is inadequate as a mechanism to fully enforce rights and to defend areas of ground, it is for the most part important for anthropology to view this as a constraint which cannot be effectively placed under concrete control. While ritual minimizes breaches of obligations, occurrences of misdemeanor against property still continue. In Jamoyawon, the limitations of ritual are especially felt during the harvest season when the rice crop is gathered by thieves ahead of the owner. The alternatives for ritual are very

limited, especially in pre-Spanish times. Consequently, traditional punishments must be evaluated in the light of much more restricted choices. Thus, to provide sanctions the Jamoyawons have two choices either to resort to mythical retribution or to resort to physical means. Of fundamental concern to anthropology is to look for circumstances that might encourage people to keep obligations without the notions of sanction. With inherent limitations found in ritual and for that matter in law, it might be useful to look for possibilities within the social context that could effectively induce people to respect one's rights on land. And it might be useful to look into the symbols that might effectively reduce or eliminate conflict.

Besides the theoretical consideration that this study offers, the interpretation of Jamoyawon ritual is enlivened by the presence in anthropology of numerous ethnographic data for cross-cultural comparison. Since this situation in the long run affects the evaluation of our analysis in Jamoyawon, it is worth reviewing some of the characteristics that the Jamoyawon rituals with those found in other parts of the Philippines. Agricultural rituals found in Mindanao (among the Subanun, Bagobo, and Manobo), in Visayas (as among the Leyteños and Sulud), and in northern Luzon (particularly among the Kalinga, Mayawyaw, and Bontoc Igorot) are similar to those in our study not so much in the external features of the objects, that is, the shape of the sacrificial animal and the verbal supplication, as in the fundamental principles which an analysis of rituals yields. At least seven distinct similarities have been noted.

These are:

(1) Ritual localized in land before its clearing, during growth of the crop raised on it, and before harvest;

(2) Extensive use of cultural-ecological items with which to help express, record, and reciprocate messages;

(3) Utilization of these items to stimulate sense experiences — optical, nasal, tactual, gustatory, acoustic, and kinesthetic;

(4) Employment of gift in the form of animal or feast in order to facilitate communication;

(5) Use of durable landmarks, such as stones and trees in land clearing ritual;

(6) Qualifications of the parties involved in ritual, such as maturity, mental stability, and residence; and

(7) Use of natural phenomena and techno-economic events as referents with which to order ritual observances.

The presence of agricultural rituals can only be explained from the notion of property in land which is also present in all human societies whether in hunter-gatherer or industrialized ones. This trait which is called territoriality is basic to survival of human societies in that apart from its adaptive functions (of spacing, regulating population, promoting breeding behavior, etc.) it reduces property conflict by means of regulating rights and obligations in respect to it. There is hardly any society which does not have notions of property. The Australian aborigines demonstrate this clearly as evidenced in the study of Peterson. Although certain societies may place rigid rules on group territorial boundaries rather than on some discrete private land, while others may consider one's yam garden more important than a common village site, yet these forms of behavior are dictated by the same principle of regulating property. However, these notions of property are protected to a large extent by rituals even though mechanisms such as warfare (ultimately regulated by ritual) also exist. There is no society, regardless of how simple its material culture may be, that does not observe an institutionalized way of managing property. Agricultural rituals, for example, regulate the notion of property among the Jamoyawons, while the *intichiuma* ceremony similarly functions among the totemic clans of the Australian aborigines. Based on various ethnographic data, we can see that primitive societies regulate their property by means of rituals.

While these data are easy to specify they cannot serve as explanations for the universality of ritual. To claim that ritual is a product of culture and then explain it in terms of culture is undoubtedly circular. We are left then with a biological explanation which would only excite some sectors to accuse us of some theoretical reductionism. They would argue that it is wrong to explain higher-order systems from lower-order systems (that is, to explain man's behavior from the behavior of lower forms of animals) because the latter cannot explain the manifestations in the former. They would claim that although there is a biological constant which underlies all social systems, and wherein lies the variance. Given this reasoning, it seems that man's territorial behavior is not "natural" because to some extent it denies the "naturalness" of ritual which is a part of his territoriality.

But territoriality is biologically predetermined. Territoriality is a behavior as innate in man feeding and reproduction. To the extent that territoriality is innate and, to the extent that ritual is a part of his territorial behavior, man's ritual is natural. But this "naturalness" is unique to him. It is not shared by the other members in the animal kingdom; it is not a part of his biological heritage from lower animals. But by this uniqueness it cannot be taken to mean that "instinct" for ritual cannot be explained biologically. Rather, we suggest man's potential for ritual is within sensory control and observation but given our limited advancement in biological science (for instance, problem in understanding cell activities and hormonal differentiation obfuscate clues to cancer) we may have been probably prejudiced to see the relationship of this behavior to our biological nature. Fundamentally, we have not risen from our methodological prejudice of insufficient biological (and physical) data on the nature and effect of cell and energy on human behavior.

Territoriality no doubt is biologically pre-determined but the territoriality which a stickleback possesses is certainly different from that which man displays. While a stickleback defends its territory by resorting to physical means, man resorts to symbolic mechanisms at first before attempting to apply violence. Hence, to say that man's ritual behavior can be explained by looking at the territorial behavior of, say, the stickleback is indeed a narrow methodological conception. But to arbitrarily reject the significance that biology might offer us in interpreting cultural behavior is no less myopic and an intellectual heresy than the narrow methodological pretension in comparing two animals of different sorts.

In next issue:

Quantification as applied to elections and public opinion

By Leslie B. Bauzon

Policy implications of criminality as a function of socio-economic status

WILSON G. BAILON

Introduction

Crime, in its various forms, exists in all types of societies. Since the advent of social organizations and social laws, there have been men who were meted out penal repression because their behavior were judged to be violative of norms and proper conduct.[1]

Through the years, the magnitude and forms of crime have attained alarming proportions and has led sociologists, psychologists, and police and penal authorities to look deeper into the perplexities of this deviant behavior.

Various researches have shown that certain socio-economic variables are related to criminality. They indicate that individuals who are exposed to such factors as urbanism and its accompanying social ills, broken homes, poverty, occupation, gang associations, and low educational attainment, are more likely to commit crime than those who are not.

In this context, this study attempted to determine the relationship between criminality and two socio-economic variables namely, education and occupation.

Objectives

The study sought to:

1. Find out whether criminality is significantly related to or associated with education and occupation;

2. Describe the characteristics of typical criminals in terms of age, place of upbringing, civil status, criminal record, education and occupation;

3. Find out the incidence of the four major types of crime namely, crimes against persons, property, chastity, and the public, with respect to the above-mentioned variables.

Hypotheses

The study hypothesized that:

1. Criminality is significantly related to education and occupation;

2. The incidence of the various types of crime differs with respect to the different variables.

Significance of the study

Social scientists have pointed out that "crime is not only normal but inevitable; without it, society as we know it would be inconceivable – and not quite desirable. Unless social norms become rigid and so all-pervading that personal individuality is lost, they theorize that there will be violations of norms."[2] Recognizing the inevitability of crime, people in all societies will have to learn to cope with the reality of crime, strive to lessen its incidence and effects, and to treat and rehabilitate offenders.

In the pursuit of these ends, one must have a broader perspective of the interlocking relationship between deviant behavior and social forces. It is within this context that this study gains significance.

In spite of its limitations, this study hopes to heighten the understanding of criminal behavior which hopefully would lead to the belief that criminals and other social deviants are products as well as victims of the complexities of society. It also hopes to contribute even in a small way to the formulation of government policies toward the prevention of crime motivations and opportunities, the channelling of individual motives in legitimate directions, and a more humane treatment and rehabilitation of offenders.

Limitations of the study

The first limitation of the study was that it only covered offenders who were caught, tried and punished. It did not cover therefore, actual offenders who were not detected and thereby, not convicted. It covered however, innocent people who were charged and convicted. Similar studies encounter the same problem and "carry the suggestion that an act is not a crime until the offender is caught, tried and punished. Nearly all crime statistics have a built-in bias since they are based exclusively on offenders who have been convicted – a sample amounting to probably no more than five to ten per cent of the total number of those breaking the law. Nevertheless, within this population of convicted offenders, valid research is possible provided careful sampling methods are used."[3]

Another limitation was that it did not include female prisoners, the mentally deranged as well as offenders of minor age. They constitute, however, only a small percentage of the total criminal population.

Only certain types of crime were studied while light and less common offenses not falling under any of the four major groups of crime were not covered. Added to this limitation is the non-inclusion of convicted offenders with maximum sentences of less than three years. These offenders are committed to provincial, city and municipal jails throughout the country.

This study limited its subjects to convicted criminals committed to the national prisons which are located in Muntinglupa, Rizal and in various penal colonies all over the country. All convicted male offenders with maximum sentences ranging from three years and above are confined at the national prisons. Prior to serving their sentences, however, all incoming prisoners are sent to the Reception and Diagnostic Center (RDC) of the Bureau of Prisons in Muntinglupa for classification and recommendation of proper treatment programs and confinement sites.

The article is a research paper written in fulfillment of requirements at the UP Program in Development Economics which the author attended from May 1975 to April 1976.

The author is Information Specialist at the National Economic and Development Authority and is editor of *Philippine Development,* a fortnightly publication of NEDA. He is a graduate of journalism from University of the Philippines.

To facilitate data gathering, only those sent to the national prisons were studied. Despite the limitations, the subjects of the study were representative of the national criminal population in so far as the variables to be studied (education, occupation, age, religion, place of upbringing, civil status and criminal record) are concerned. The subjects came from all parts of the country and committed various types of crime (except political crimes).

The fact that only those admitted to the RDC in 1975 were studied could not be considered a limitation because their backgrounds and characteristics are believed to be not substantially different from those who were confined earlier. In fact, the 1975 batch of prisoners aptly describes the characteristics of contemporary offenders and the prevailing socio-economic conditions.

For purposes of this study, the term criminal was defined as a male person convicted of an offense and sent to the Reception and Diagnostic Center of the Bureau of Prisons in 1975 for evaluation of crime, sentence, health, education and work experience prior to the application of specific treatment. The study covers all male convicted offenders with maximum sentences ranging from three years and above who were admitted to the RDC from January to December 1975.

In the same vein, the word criminality pertains to the commission of any punishable offense leading to conviction and detention at the national prisons, either in Muntinglupa, Rizal or at any of the penal colonies.

Methodology

The subjects of this study were the male criminals committed to the national penitentiary from January to December 1975. The data of this study were gathered from the official records of the Reception and Diagnostic Center (RDC) of the Bureau of Prisons from January 12 to 30, 1976.

The RDC receives, studies and classifies all convicted male criminals committed to the national prisons. Its personnel consists of two psychiatrists, four psychologists, three sociologists, two social workers, two penal institution teachers and a chaplain. They analyze the personalities and backgrounds of the prisoners and recommend treatment programs according to the prisoners' crime, sentence, education, health, and work experience.

Only the most common types of crime were studied and were grouped into four major classifications namely, crimes against persons, crimes against property, crimes against chastity, and crimes against public. Crimes against persons included murder, homicide, parricide, physical injuries, and kidnapping. Crimes against property consisted of robbery, theft and arson. Crimes against chastity were rape, seduction, abduction, bigamy, adultery, and acts of lasciviousness. Crimes against public included malversation, evasion, assault, forgery, swindling, and estafa.

Violations of special laws, such as illegal possession of firearms and drugs, illegal fishing, and quasi offenses like reckless imprudence, were not included in the study.

Sampling scheme. The total populations of the four types of crime under study were: 1) crimes against persons – 1,777; 2) crimes against property – 1,689; 3) crimes against chastity – 124; 4) crimes against public – 104.

Only crimes against persons and property were sampled because of their relatively big sizes. At 95 per cent confidence level and sample size reliability of ±4 per cent, the sample sizes for crimes against persons and property were 262 and 251 respectively. After arriving at the sample size, random sampling was used to determine the particular cases to be studied.

It was intended to study the entire population of crimes against chastity and public. However, only the records of 91 cases of crimes against chastity and 72 cases of crimes against public were available at the time of the data gathering. These figures represent 73.4 per cent and 69.2 per cent of the total populations of crimes against chastity and public, respectively.

Variables. Based on available records, the following variables were studied: education, occupation, age, place of upbringing, religion, civil status, and criminal record.

Records at the RDC revealed only the prisoners' place of upbringing but did not classify the area into urban or rural which would have been of much value. To make use of the available data, the provinces were grouped into regions based on the government's regional groupings.

Occupations, on the other hand, were categorized according to classifications made by the National Census and Statistics Office. To complement the data on occupation, the average cash earnings of males in each of the major occupation groups in 1974 were presented. The average cash earnings were based on NCSO quarterly surveys in February, May, August, and November 1974. The 1974 figures were used because they were the latest data on wage and because most of the crimes under study were committed in 1974 and 1975. (Please see box.)

Arbitrary classifications were made for education: illiterate, grade school, high school, and college. Age was likewise arbitrarily classified: 16-20, 21-25, 26-30, 31-35 36-40, 41-45, 46-50, 51-55, 56-60, and above 60. There were only two categories for civil status: single and married. The latter included widowers, those with common-law wives, and those separated from their wives.

Method. The chi-square test was used to determine the relationship between the four types of crime and the two socio-economic variables, namely, education and occupation. Confidence level was placed at 95 per cent. The chi-square test was not applied on the five other variables.

In conducting the chi-square test, some of the categories or brackets of the two variables were combined because their frequencies were small. For instance, in education, the categories illiterate and grade school were combined into one while the categories high school and college were grouped under one bracket. For occupation, only four brackets were made: 1) professionals, proprietors, clerical and sales workers, etc.; 2) farmers, farm laborers and other related workers; 3) craftsmen, manual laborers, and jobless; and 4) workers in transport and service, sports and related workers.

Results and discussions

Education. At 95 per cent confidence level and three degrees of freedom, the chi-square test showed an extremely significant relationship between education and criminality. (The computed chi-square value was 78.3 while the tabular chi-square value was 0.352.) This result thus confirmed the hypothesis that education is related to criminality.

Offenders with only grade school education constituted the bulk of the

population of crimes against persons, property and chastity with percentage distributions of 68.7 per cent (or 180 cases), 67.3 per cent (or 169), and 52.7 per cent (or 48) respectively. Those with college education, on the other hand, registered the lowest distributions among the four education, on the other hand, registered the lowest distributions among the four education brackets for crimes against persons (3.1 per cent or only 8 cases), crimes against property (2.8 per cent or 7 cases) and crimes against chastity (5.5 per cent or 5 cases). Not quite suprisingly, however, those with college education constituted 40.3 per cent of the total offenders who committed crimes against public. Illiterates did not commit a single crime against public.

Occupation. The chi-square test similarly showed an extremely significant relationship between criminality and occupation. At 95 per cent confidence level and nine degrees of freedom, the computed chi-square value was 176.921 as against the tabular chi-square value of 3.33.

Farmers, farm laborers and related workers committed the most number of crimes against persons, property and chastity with percentage distributions of 63.0 per cent (165 cases), 45.4 per cent (114 cases), and 45.0 per cent (41 cases), respectively.

The second most numerous group of people who committed crimes against persons, property, and chastity was manual laborers and other similar workers who had 12.6 per cent, 20.3 per cent, and 16.5 per cent distributions respectively.

For crimes against public, however, clerical workers topped the tabulation with 30.5 per cent (or 22 cases) distribution followed by proprietors, administrators and farmers who had identical 13.9 per cent distributions.

The chi-square test however, was not applied on the five other variables, namely, age, place of upbringing, religion, civil status, and criminal record.

Age. Nevertheless, the frequency and percentage distributions of the ages of the prisoners with respect to the four types of crime are as follows:

1. Crimes against persons — Age bracket 21-25 (26.7%) — Age bracket 26-30 (22.1%).

Average cash earnings of major occupation groups in 1974 (NCSO data)

Major occupation groups	*Average earnings in 1974*
Professional, technical and related workers	₱6,747.
Proprietors, administrators and related workers	12,857.
Clerical workers	4,901.
Sales workers	3,718.
Farmers, farm laborers and related workers	1,872.
Workers in transportation and communication	3,315.
Craftsmen, production-process and related workers	3,094.
Manual workers and laborers	3,210.
Service sports and related workers	3,276

2. Crimes against property — Age bracket 21-25 (38.2%) — Age bracket 26-30 (21.5%).

3. Crimes against chastity — Age bracket 21-25 (19.7%) — Age bracket 26-30 and 36-40 (15.4%).

4. Crimes against public — Age brackets 21-25, 36-40, and above 60 (15.4%).

The age bracket 21-25 was consistently the top offender for the four types of crime, followed by the age bracket 26-30. The last age group had one of the highest percentage distribution for crimes against public.

There are several reasons for the decline of crime with age. The Gluecks (Sheldon and Eleanor Glueck in their book "500 Criminal Careers") traced one reason to what they call "maturation". Although they considered the possibility of biological factors, "it seems possible to find in the social frame of reference an explanation for the differences in offenses of the various age groups. Younger men are more daring and possess more physical ability, two qualities necessary for burglary and robbery. Probably the chief reason for the age differential is that the group association of those with deviant norms is greatest among young people. Except for certain types of crime, as a person grows older he tends to lose touch with deviant associates because of marriage and family responsibilities, and there is a change in his conception of himself."

Older people tend to commit crimes against public because they are in positions which expose them to opportunities for malversation of funds, forgery, estafa, swindling and other offenses against public interest.

Place of upbringing. As to the frequency and percentage of distributions of prisoners according to their place of upbringing (by regions) with regard to the four types of crime, data indicate that:

1. The most number of offenses for crimes against persons were committed by prisoners brought up in Region VIII, registering 23.7 per cent. Region VIII consists of the provinces of Leyte, Southern Leyte, Northern Samar, Eastern Samar, and the sub-province of Biliran.

2. For the three other types of crime, Region IV consistently placed on top. Offenders who grew up in this region committed 30.3 per cent (or 70 cases) of crimes against property, 26.4 per cent (or 24 cases) of crimes against chastity, and 27.9 per cent (20 cases) of crimes against public. Region IV is composed of the provinces of Batangas, Cavite, Laguna, Marinduque, Mindoro Occidental, Mindoro Oriental, Palawan, Quezon, Rizal, Romblon and the sub-province of Aurora. The Greater Manila area is included in this region.

The high incidence of crime in this part of the country may probably be explained by the region's high population density, the more pronounced income disparity, the high unemployment rate and other social ills brought about by the high degree of urbanism, particularly in Metropolitan Manila.

Religious affiliations. Expectedly, Catholics registered the highest distributions for all types of crime: 93.6 per cent (245 cases) for crimes against persons; 92 per cent (231 cases) for crimes against property; 85.7 per cent (78 cases) for crimes against chastity; and 91.6 per cent (66 cases) for crimes against public. These figures, however, are high relative to the Catholic population in the country which was estimated by the National Census and Statistics Office (NCSO) in 1974 to be 85 per cent of the total Philippine population.

Among the non-Catholics, the Protestants topped the tabulation for crimes against persons with 2.7 per cent while those belonging to the Iglesia ni Kristo committed the most number of crimes against property and chastity. For crimes against public, the Iglesias and Aglipays, among the non-Catholics, ranked first with identical 2.8 per cent.

Civil status. With regard to the civil status of the subjects, noticeable differences are found only in crimes against chastity and public. Married offenders committed 68.1 per cent of crimes against chastity and 77.8 per cent of crimes against public.

The high incidence of crimes against chastity among married prisoners seems unrelated to socio-economic variables and could be due to various factors outside the scope of this study. One logical explanation for this, however, is the fact that cases of bigamy (contracting a second marriage during the existence of a former marriage) are included in crimes against chastity.

With regard to the preponderance of crimes against public among married subjects, this is probably because such crimes as malversation of funds are usually committed by older people who are in positions which expose them to opportunities to commit crimes against public.

Criminal records. There was no substantial trace of recidivism among the prisoners studies. Data showed that the great majority of the subjects had no previous criminal record. The highest distributions that offenders with criminal records accounted for were in crimes against property, 12.4 per cent (31 cases) and in crimes against public, 11.1 per cent (8 cases).

Crimes against property and public are directlv related to socio-economic factors such as education, occupation, income, and employment. The relatively high incidence of these crimes among prisoners with previous criminal records could be due to pressures exerted by economic factors. A poor man with a criminal record would not mind stealing if his family is hungry. The aggravating circumstance of recidivism rarely, if at all, enters the mind of the poor, uneducated individual faced with the basic question of survival.

The relatively high degree of recidivism in crimes against public, particularly by clerical workers and administrators, bespeaks of the widespread graft and corruption in the country.

Conclusions and recommendations

Using the chi-square test, the study found that criminality is significantly related to education and occupation. Consequently, it could be concluded that criminality or conviction of a crime is influenced or affected by a person's education and occupation.

It was also found that the types of crime committed differ in varying degrees in accordance with one's education, occupation, age, place of upbringing, religion, civil status, and criminal record. To a certain extent, it could be said that these variables bear upon the types of crime committed.

Finally, based on figures, the typical characteristics of the prisoners under study are:

1. He has reached only grade school level;
2. He is either a farmer, a farm laborer, or a related worker;
3. He earns about ₱1,872 annually;
4. He is between 21 and 25 years of age;
5. He was brought up in Region IV;
6. He is a Catholic;
7. He is married; and
8. He has no previous criminal record.

Various extensive studies have shown that criminality is influenced in varying degrees by such socio-economic factors as unemployment, low income, low standards of living, urbanism and its accompanying ills, low level of education, depressed economic conditions, broken homes and gang associations. This study, despite its limitations, supports this view. In the absence of scientifically established theories to the contrary, said conclusions could serve as the basis for policy decisions in dealing with criminality.

Any policy recommendation, however, must proceed from the framework that crime and other deviant behavior are inevitable and are present in all forms of societies. Cognizant of this, we must thus concern ourselves with reducing criminality and its effects.

Efforts to deal with criminality should be concentrated on the socio-economic conditions which breed criminal behavior. It should be aimed at attacking the basic ills of society such as the unequal distribution of wealth, poverty, etc. Herein lies the problem but which ironically has been overlooked if not altogether dismissed, by many people. While no specific programs are given here to combat unemployment, low level of education, etc., such a view could serve as the cornerstone of all policy decisions on crime prevention. The mere realization of the role played by socio-economic factors on crime commission could have far-reaching effects on the administration of justice, crime detection and the rehabilitation of offenders.

Footnotes

[1]Emile Durkheim, *The Rules of Sociological Method* (Glencoe, Ill.: The Free Press, 1938), pp. 65-66.

[2]Richard Korn and Lloyd McCorkle, *Criminology and Penology* (New York: Holt, Rinehart and Winston, Inc., 1959), p. 276.

[3]Marshall Clinard, *Sociology of Deviant Behavior* (New York: Holt, Rinehart and Winston, Inc., 1963) p. 67.

PSSC activities

New officers

The PSSC Executive Board elected a new set of officers for Fiscal Year 1977.

Elected were: Chairman, Dr. Vicente B. Valdepeñas, Jr.; Vice-Chairman, Dr. Gabriel U. Iglesias; and Secretary-Treasurer, Dr. Domingo C. Salita.

Other members of the Board are: Dr. Caridad S. Alfonso, Fr. Alberto V. Ampil, S. J., Dr. Wilfredo F. Arce, Dr. Gelia T. Castillo, Mrs. Rosita L. Fondevilla, Dr. Andrew B. Gonzales, F. S. C., Dr. Mariano D. Obias, Dr. Burton T. Oñate, Dr. Bonifacio S. Salamanca, and Mrs. Zelda C. Zablan.

PSSC committees formed for FY 1977

Chairpersons and members of PSSC standing and special committees officially performed their duties starting December 6, 1976.

Composing the committees are:

Standing: Finance: Vicente B. Valdepeñas, Jr., chairman; Gabriel U. Iglesias, vice-chairman; Domingo C. Salita, Burton T. Oñate, Frank X. Lynch, Bonifacio S. Salamanca, Raul P. de Guzman, Loretta Makasiar-Sicat, Alberto V. Ampil, S.J., members;

Membership: Mariano D. Obias, chairman; Raul P. de Guzman, Consuelo L. Gutierrez, Zelda C. Zablan, Gelia T. Castillo, members;

Special: Social Science Center: Gabriel U. Iglesias, chairman; Andrew B. Gonzalez, FSC, vice chairman; Frank X. Lynch, Vicente B. Valdepeñas, Jr. Loretta Makasiar-Sicat, Josefina Ramos, Burton T. Oñate; Alberto V. Ampil, S. J., Rodolfo A. Bulatao, members;

Research: Wilfredo F. Arce (anthropology), chairman; Zelda C. Zablan (demography), Telesforo W. Luna (geography); Virgilio G. Enriquez (psychology); Caridad S. Alfonso (public administration); Rosita L. Fondevilla (social work); Cristina P. Parel (statistics); Gelia T. Castillo (sociology) Alberto V. Ampil, S.J. (communications); Jesus Estanislao (economics); Emy M. Pascasio (linguistics); Wilfrido V. Villacorta (political science), Bonifacio S. Salamanca, (history);

Modern Philippine History: Bonifacio S. Salamanca, chairman; Marcelino A. Foronda, Jr., Telesforo W. Luna, Celedonio R. Resurreccion, Julita R. Sta. Romana, John N. Schumacher, S.J., Romeo V. Cruz, Oscar M. Alfonso;

Publications: Burton T. Oñate, chairman, with editors of the various journals as members;

Institutional Development: Zelda C. Zablan, chairman; Frank X. Lynch, Domingo C. Salita, Gelia T. Castillo, Rodolfo A. Bulatao, Cristina P. Parel, Andrew B. Gonzalez, FSC, members; and

Special Projects: Alberto V. Ampil, S.J. chairman.

VALDEPEÑAS

IGLESIAS

SALITA

PSSC co-sponsors Guttman lecture

The Philippine Social Science Council in cooperation with the Psychological Association of the Philippines, the Philippine Sociological Society, the Philippine Statistical Association and De La Salle University sponsored a lecture-discussion on "Recent Applications of the Guttman Scale". Guest speaker was Dr. Louis Guttman whose area of specialization includes methodology, statistics and social psychology.

Dr. Guttman is Scientific Director of the Israel Institute of Applied Social Research, professor of statistics of Hebrew University, Jerusalem and professor at large at Cornell University. He has held faculty positions at Harvard and Michigan Universities.

The lecture was held at the Seminar Room of De La Salle University on December 27, 1976. Foremost Philippine social scientists attended.

Dr. Domingo C. Salita, chairman of the organizing committee of the recently-concluded NRCP-PSSC Seminar Workshop on the Roles of the Social Scientists in National Development reads the citation in the plaque of appreciation awarded to the late Dr. Eufronio Alip, historian and a founding member of the Philippine Social Science Council. Dr. Alip's son, Major Eufronio Alip, Jr. received the award from Dr. Vicente B. Valdepeñas, Jr. PSSC Executive Board chairman. Dr. Loretta Makasiar Sicat congratulates Major Alip in the right photo.

News briefs

PSS sets national convention for '77

The 1977 National Convention of the Philippine Sociological Society will be held from April 30 to May 2, 1977 at the University of the Philippines at Iloilo City. The convention theme is "The Use (and Misuse) of Social Science Research In Policy Making and Program Planning."

The convention will be divided into several sessions which will deal with the following topics: expectations of policy planners from social scientists; theoretical issues in current research investigations; evaluative research; research utilization; methodological issues in applied social research; and ethical issues in applied social research.

PSS members who would like to present a paper at the convention are advised to inform the Convention Committee by February 5, 1977. The paper must be sent to the Committee before March 1, 1977 to give ample time for the screening and selection of papers to be delivered. The Committee will allot one separate session to accommodate members who may wish to deliver papers outside the convention's theme. This session will proceed simultaneously with the other session based on the convention's theme.

For further information, members may get in touch with the Convention Committee composed of Ricardo Abad, Maria Elena Lopez, and Maria Clara Roldan-Burcroff, all of the Institute of Philippine Culture, Rosario Cabrera of the Department of Social Sciences, University of Santo Tomas, Jennifer Lauby of the Department of Social Sciences, De La Salle University, Flora Macapanpan of the University of the Philippines Diliman, Isabel Panopio of the Department of Sociology, University of the East, and Pilar Ramos-Jimenez of the Philippine Social Science Council.

Asian social workers meet at evaluation seminar

Project directors of Asian schools of social work engaged in the Five-Year International Association of Social Work "Social Work Education-Family Planning Project" will convene at the Asian Center for Training and Research in Social Welfare and Development in Bicutan from January 23 to 29, 1977 for the Asian Regional Evaluation Seminar.

The 11-nation conference will evaluate and sum up the work already done by participating pilot and cooperating schools in Asian countries regarding the project. This conference will be jointly sponsored by the International Association of Schools of Social Work, the Schools of Social Work Association of the Philippines, and the Asian Center. Highlight of the conference will be reports to be presented by representatives of the participating countries: Bangladesh, Hong Kong, India, Indonesia, Korea, Pakistan, Singapore, Sri Lanka, Thailand, Turkey and the Philippines.

The Five-Year IASSW Social Work Education-Family Planning Project initiated in 1972 to end in March 1977 aims to stimulate the preparation of qualified social welfare manpower for population and family planning activiites. The international project has held three international meetings in the Netherlands, Kenya and Jamaica, and three Asian regional seminars and or workshops in Singapore, Hong Kong and the Philippines.

So far, the project has: 1) conducted a curriculum review geared towards a developmental/preventive orientation and examined the role and contribution of social work in population and family planning activities; 2) promoted faculty development and the production of indigenous teaching materials; 3) instituted new courses focusing on population and family planning content and conducted experimental demonstration field projects; 4) increased research output and collaboration and communication with related disciplines concerned with population and family planning programs.

FAPE approves grants for in-depth studies

The Fund for Assistance to Private Education has presented financial grants to the Ateneo de Manila University and the Philippine Christian University in the amount of ₱9,500 and ₱10,000 respctively to undertake in-depth studies in conjunction with FAPE's Private Higher Education Project.

The Ateneo Task Force headed by Fr. Bienvenido Nebres, S.J. will undertake a study on the Liberal Arts programs with the hope of uplifting the quality of liberal arts education in the country. A new program to be evolved out of this study would be incorporated in a total development plan for private higher education within the context of national goals for education and development.

The Philippine Christian University Task Force, headed by PChU President Lino Q. Arquiza, would concentrate on the teacher education program. The study will be conducted in a similar vein with the Ateneo study.

New PSPA council members

The Philippine Society for Public Administration (PSPA) elected recently its new council members. They are:

Lulu Alba, PWU; Dr. Salvador H. Escudero, BAI director; Filemon Fernandez, CSC; Ramon Garcia, UP; Serafin Guingona, Araneta University; Osmundo de Guzman, Marikina mayor; Gabriel U. Iglesias, UP; Theron Lacson, NEDA; Angelina Munoz, DAR, Hermes Pelayo, OCPC; Ramon Portugal, UP; Gregorio Suarez, Central Bank; and Leandro Viloria, UP.

Dean Raul P. de Guzman of the UP College of Public Administration and Angelita Ofilada, president of the UP CPA Alumni Association, are ex-oficio council members.

FAPE IDEA program enrolls 17 fellows

The Institute for the Development of Educational Administrators Program (IDEA) at Xavier University, a FAPE Graduate Center, has enrolled 17 scholars in the program this year.

This number is a dramatic increase from the original ten fellows selected annually by FAPE in response to the government desire to have all educational administrators, particularly in the secondary level, possess a masteral degree in educational administration. The fellows are incorporated in the list of grantees in this newsletter's Information Section.

The IDEA program is a three-semester, two-summer non-thesis masteral degree study in educational administration. It is a complete departure from the conventional programs in educational administration with 39 units of interdisciplinary blending of organization theory and management practice, classroom and field work, and of supervised research and actual apprenticeship.

It's now Philippine Christian University

The Philippine Christian College on Taft Avenue, Manila was elevated to a university in October by Education and Culture Secretary Juan Manuel. The school, the first Protestant university in Manila, is jointly operated by the United Methodist Church and the United Church of Christ in the Philippines.

The new university's Research and Publications Center is one of 25 members of the PSSC Research Network which operates nationwide.

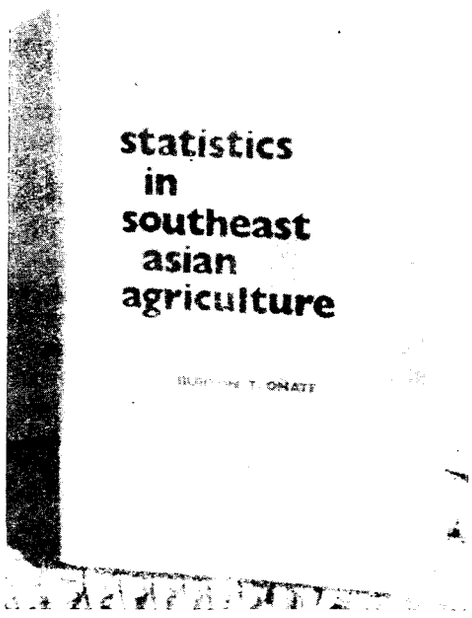
New book in statistics

The Southeast Asian Regional Center for Graduate Study and Research in Agriculture (SEARCA) launched recently the book "Statistics in Southeast Asian Agriculture" written by Dr. Burton T. Oñate.

Considered the first major work in statistics relating to the Asian environment, the book attempts to integrate the uses and applications of statistical methods and techniques to the problems and experiences of Southeast Asian agriculture.

The book is divided into three parts. Part I presents five chapters on statistical concepts, probability and elementary statistical techniques. Part II consisting of three chapters discusses comparative experiments and field plot techniques through the use of uniformity data in the design, analysis and evaluation of replicated field experiments. Part III entitled "Absolute Experiments" reviews sampling and sample surveys and their application to agricultural research, planning and development.

The author, Dr. Oñate, is one of the foremost statisticians of the Philippines. He earned his Master of Science and Doctor of Philosophy degrees in Statistics and Econometrics from the Iowa State University. At present, he is Chief Statistician of the Asian Development Bank and is serving his second year as discipline representative for statistics in the PSSC Executive Board.



DRC regular publications

The Dansalan Research Center is coming out regularly with publications and informational materials.

The *Research Bulletin,* a monthly in-house publication of the DRC's Community Projects Research and Evaluation Program has been issuing preliminary findings and gleanings from ongoing research projects. Bound copies of the first volume will soon be available.

DRC Bibliographical Bulletin No. 4 featured "Materials Relating to the History of the Moros". The entries are classified under General Readings, Pre-Spanish, American and Post-Independence periods. DRC Occasional Papers No. 4 focused on the "Maranao Maratabat and the Concepts of Pride, Honor and Self-Esteem, a study conducted by Carlton Riemer.

Round Table to mark ISSC silver jubilee

The XIIth General Assembly of the International Social Science Council (ISSC) will meet in Paris from October 17-21, 1977. At this date, ISSC will celebrate its 25th year of organization.

To mark the occasion, a Round Table entitled "A Quarter Century of International Social Science: Developments 1952-1977" will be organized in conjunction with the General Assembly. Each of the 12 ISSC regular member associations will be asked to designate one or two rapporteurs to prepare a paper on developments in the discipline over the 25-year period.

Among the member associations of the ISSC are: International Sociological Association, International Union of Psychological Science, International Union for the Scientific Study of Population, International Economic Association, International Political Science Association, and the International Geographical Union.

List nine areas of priority for the social sciences

The Board of ISSC's Standing Committee for Cooperation with National Councils (SCCNC) met recently in Berne, Switzerland to discuss problems facing the Committee itself and the member associations as well.

Nine areas of priority for the social sciences emerged from the discussion, namely: 1) energy resources, 2) environmental research, 3) urban research, 4) distribution of medical and health resources, 5) social values and quality of work, 6) labor market research and conditions of the working life, 7) research on research and social science policy, 8) poverty and socio-economic development, and 9) land reform.

At present, the Board encourages national councils and regional bodies to organize workshops in each substantive area, priority being given in the course of 1977-1978 to topics 4, 5, and 6 above.

The PSSC is a new member of the SCCNC.

World fertility survey issues progress report

The International Statistical Institute had recently published the Annual Report for 1975 of its research project, the World Fertility Survey.

The report states that by December 1975, 25 developing countries were participating in the WFS. It gives details on the progress of these surveys. Information is also given on the 22 developed countries which are participating, or planning to participate, in the WFS; and the cooperative relationship of WFS with the Conference of European Statisticians in this area.

Under programme developments, the report covers the pre-testing of the WFS modules, the development of the *Editing and Coding Manual* and *Strategies for Analysis of WFS Data,* technical monitoring, data processing and information and publications.

A copy of the report can be obtained from the Information and Publications Office, International Statistical Institute, 428 Prinses Beatrixlaan, Voorburg, The Hague, Netherlands.

New WFS occasional paper series published

The International Statistical Institute recently issued a new title in the Occasional Papers Series, *Sampling Errors for Fertility Surveys,* written by L. Kish, R. M. Groves, and K. P. Krotki of the Survey Research Center, University of Michigan.

The authors have worked out the standard errors and the corresponding deft and roh for a large number of variables in eight different surveys from South Korea, Taiwan, Malaysia, Peru and the United States.

The report is divided into two major sections: the first clarifies the need for portable measures of sampling variation for use in imputing from computed variances to unknown values for other statistics and for different designs; describes the use of the synthetic intraclass correlation, roh, for such imputations and the calculation procedures for roh for subclasses and for subclass comparisons; presents formulas for sampling errors; describes the variability in computed sampling errors and justifies the use of averages over variables and subclasses; and suggests strategies for the calculation and presentation of sampling errors of future samples. The second section presents and discusses the empirical results of the eight fertility surveys.

Occasional Paper No. 17 can be obtained from the Information Office, International Statistical Institute, 428 Prinses Beatrixlaan, Voorburg, The Hague, Netherlands.

IEA World Congress to be held in '77

The Japan Science Council in cooperation with the Japanese Federation of Economic Associations and the Institute of Statistical Research will sponsor the fifth World Congress of the International Economic Association. The Congress will be held in Tokyo, Japan from August 29 to September 3, 1977.

The general subject matter to be dealt with will be "Economic Growth and Resources." There will be six papers to be read in plenary sessions as follows: M. Abramovitz – "Long term economic growth in industrialized countries"; E. L. Bacha – "Growth and changes in inequality"; G. Heal – "Past and prospective price trends of natural resources"; N. Fedorenko and T. Khachaturov – "Planned growth and rational utilization of resources"; K. N. Raj – "Barriers to economic development"; and E. Malinvaud – "Costs of economic growth".

There will also be six specialized sessions, each to be carried on over two days in parallel fashion.

Interested economists are requested to direct any inquiries before March 1, 1977 to the chairman of the organizing committee Prof. Shigeto Tsuru, c/o Tokei Kenkyu Kai, 1-10 Shinbashi 4-chome, Minato-ku, Tokyo 105, JAPAN.

Annual summer session on Mindanao, Sulu cultures slated

The Dansalan Research Center and Xavier University announce the Third Annual Summer Session on Mindanao and Sulu Cultures to be held on April 18, 1977 to May 13, 1977. Six units of graduate credit can be earned by qualified enrolees. Applicants must hold an undergraduate degree from a recognized college or university. Enrolees are limited to 20.

Courses will be taught on the campus of Dansalan College, Marawi City.

Interested parties may contact the: DRC Director, P.O. Box 5430, Iligan City 8801.

Seminars, workshops, conferences

The next General Conference of ISSC's *Standing Committee for Cooperation with National Councils* (SCCNC) will take place in the fall of 1977. The SCCNC Board agreed on the following tentative theme for the scientific program of the Conference: "Social effectiveness and fundamental research in the social sciences." There will be two sub-themes, namely: 21) social criteria for selection of research priorities and 2) social criteria for evaluation of research with particular emphasis on fundamental social science research on societies.

Fifteen top-level social welfare policy planners from Asia and the Pacific regions are expected to attend the first orientation technical meeting on social welfare policies to be held on November 22 to 26 under the sponsorship of the *Asian Center for Training and Research in Social Welfare and Development.* The policy planners will discuss social welfare policies concerning children, youth and women in Asia. This meeting will be followed by the first training seminar for top-level social workers of Asia and Pacific countries to be held from November 29 to December 17 also at the Asian Center. These meetings will lead to case studies in at least four Asian countries.

Psychologists and other social scientists from all over the country attended the "Ikalawang Kumperensiya sa Sikolohiyang Pilipino" November 9 to 13 at the Paulino J. Garcia Hall, NSDB pavilion. Department of Social Services and Development Undersecretary Nathaniel B. Tablante delivered the keynote address. Sponsored by the *Pambansang Samahan sa Sikolohiyang Pilipino* with the cooperation of the *Psychological Association of the Philippines* and the *National Science Development Board,* the five-day conference focused on the theme "Ang Sikolohiyang Pilipino at ang Pambansang Kamulatan."

In celebration of History Week last September 15 to 21, the *National Historical Institute* held a two-day seminar at the National Library auditorium on conservation and restoration of historical and cultural structures and items. Alfonso Felix, Jr., president of the Historical Conservation Society delivered the keynote address while Chairman Esteban A. de Ocampo of the NHI gave the welcome address. The institute invited lecturers who have distinguished themselves in the fields of history, restoration and conservation.

The members of the *Social Sciences Divisional Assembly* of the UP College of Arts and Sciences convened in a special meeting recently to discuss, among others, "The Role of Social Scientists in the Transition from One-Man Rule to Parliamentary Democracy." Dr. Jose V. Abueva, an eminent political scientist and secretary of the 1972 Constitutional Convention, served as resource person. The newly-constituted Divisional Assembly of the UP CAS provides faculty members a forum to discuss not only academic matters, but also public issues, in line with the role of the social scientists as social critics.

The *UP Department of Political Science* sponsored recently a talk on "The Politics

in Southeast Asia" held at the Faculty Center Common Room. Guest speaker was Dr. Robert Rau, associate professor in political science at the US Naval Academy.

The World Today Lecture Series of the *UP College of Arts and Sciences* presented recently Pakistani Ambassador to the Philippines Mr. Jamiluddin Hasan who talked on "The Philosophy of Mohammad Ali Jinnah, the Founder of Pakistan." The lecture was held at the Faculty Center Conference Hall. Other lectures in the series slated for the future include: "Socialist Construction: The Soviet Experience"; "Agrarian Socialism in the Third World"; and "Development Strategies in the Third World."

The *Summer Institute of Linguistics* is currently conducting a Literacy Workshop in Bagabag, Nueva Vizcaya under the direction of Anne West assisted by Kathy Bosscher. The workshop is being held up to December 10, 1976. Participants consist of six teachers from the Department of Education and Culture, one from Dansalan College, an observer from Diocesan Adult Training Center (Baguio), one from Tima Sambal, two from Debagat, and four from Kibungan Kankana-ey.

A group training course, geared towards a reexamination of the current social work educational programs will be held at the University of the Philippines, Diliman starting November 14 to December 10 this year. Sponsored jointly by the *UN Economic and Social Commission for Asia and the Pacific* (ESCAP) and the *University of the Philippines' Institute of Social Work and Community Development,* the month-long course hopes to formulate social work educational programs which would be more relevant to the changing rural situations. Seminar organizers point out the shift of emphasis in development strategies to the needs of the rural areas where an estimated 70 per cent of the Philippine population lives.

Social scientists on the move

Gelia T. Castillo, professor of rural sociology at the University of the Philippines at Los Baños and a new member of the PSSC Executive Board, has been elected Research Fellow of the International Development Research Centre by the Executive Committee of the IDRC Board of Governors. Dr. Castillo holds a Ph.D. in rural sociology from Cornell University.

Leandro A. Viloria was recently reappointed dean of the University of the Philippines' Institute of Environmental Planning by the UP Board of Regents. Dr. Viloria, who recently completed his assignment as expert in development administration in the Asean Center for Development Administration in Bangkok, Thailand, served as first director of then UP Institute of Planning in 1966 and was named dean in January 1971.

At the same time, the UP Board of Regents also approved the appointments of Dr. *Ramon L. Nasol* as executive director of the UP at Los Baños Center for Development and Policy Studies and Dr. *Geronimo M. Collado* as UPLB assistant for planning and development.

Formal ceremonies marked the installation of Fr. *Ernesto O. Javier* as fifth president of Xavier University (Ateneo de Cagayan) held recently at the university site. Prior to his appointment, Fr. Javier was university Vice President for Academic Affairs and director of the Institute for the Development of Educational Administrators (IDEA) of Xavier U.

Wilfrido V. Villacorta, chairman of the Graduate School Dept. of Political Science, De La Salle University will be the 22nd lecturer in the American Historical Committee Lecture Series to be held November 23, 1976 at the USIS Theater, American Embassy, Manila. He will analyze "Political Education and the Political System in the Philippines During the American Period." Earlier, he delivered a paper before the 30th International Conference on Human Sciences in Asia and Africa on "Philippine Foreign Policy and the Third World." He also delivered the same paper in another conference at the University of Hawaii.

Marcelino Foronda, Jr., chairman of the Department of History, De La Salle University, read a paper on "Mexican Influences in Vigan" at the recently-concluded 30th International Conference on Human Sciences in Asia and Africa.

The professorial chair lecture of *Ernesto Constantino,* UP Commingled Fund Professor of Linguistics was delivered in September at the UP Faculty Center Conference Hall. Dr. Constantino talked on "The Aims and Uses of Linguistics in the Philippines."

Another professorial chair holder, Dr. *Remigio Agpalo,* will deliver his lecture on November 23, 1976. The Manuel Roxas Professor of Political Science, Dr. Agpalo will give a talk on "Philippine Interest Groups and Their Role in Political Modernization and Development."

Leticia Perez-de Guzman was formally installed fourth president of the Philippine Women's University in ceremonies held at the newly-constructed Bayanihan paseo at PWU. Prior to assuming the presidency, Dr. de Guzman was vice president for administration and academic affairs simultaneous with her appointive position as executive director of the Commission on the Role of Women.

Mariam Umpar joined the Dansalan Research Center staff as a Research Officer of the Community Projects Research and Evaluation Program. She is a 1976 graduate from the Department of Sociology at Mindanao State University in Marawi City. Her thesis was on the attitudes of Maranao towards family planning.

Oscar M. Alfonso was recently appointed Vice-President for Academic Affairs of the University of the Philippines. He was a member of the PSSC Executive Board in 1974.

Gemino H. Abad, formerly assistant dean of the College of Arts and Sciences UP (1973-July 1976) succeeds Dr. Alfonso as secretary of the University.

Rafael Donato, FSC, was installed president of La Salle Bacolod on November 9, 1976.

Froilan M. Bacungan, director of the University of the Philippines Law Center, was appointed labor relations expert by the International Labor Organization.

He will stay in Bangkok to assume the three-month post.

Peter G. Gowing, director of the Dansalan Research Center, Iligan, lectured on the Muslim Filipinos at Drew University, Western Michigan University, Northern Illinois University, University of Wisconsin and before various groups and research institutes in Turkey, Pakistan and Singapore. He also traveled to Geneva where he was co-moderator of a Muslim Christian consultation, Rome, Mexico City, Hyderabad (India).

Manuel Corpus is back at the University of the Philippines as training specialist. He

took a leave in February 1975 to October 15, 1976 to pursue a Ph.D in Economics and Social Development at the University of Pittsburgh under the auspices of the Ford Foundation.

Information section

GRANTEES

Entry format: Grantee. Home institution. Nature of grant. Place. Grantor.

Rebecca A. Asis. Eveland Junior College, Isabela. Fellowship. Institute for the Development of Educational Administration Program, Xavier University. Fund for Assistance to Private Education.

Victor M. Asuelo. Southern Mindanao Colleges. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Santos M. Bravo, Sr. St. Michael's School of Padada. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Aurora T. Garcia. Immaculate Conception College, Ozamis City. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Carolina G. Hernandez. Fellowship grant (Ph.D. in Political Science). State University of Buffalo. January 5, 1977-January 4, 1978. Mutual Educational Exchange Grant.

Salvador S. Idos. University of the East. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Wilhelmina R. Jingco. Fellowship grant (Computer Management Studies). Beickbeck College, University of London. October 3, 1976-October 2, 1977. Colombo Plan.

Catalino R. Laranjo. Stella Maris College, Oroquieta City. Fellowship. Institute for the Development of Educational Administrators, Xavier University. Fund for Assistance to Private Education.

Violeta Lopez. Fellowship grant (Ph.D. Anthropology). University of Toronto. June 9, 1976-May 9, 1977.

Lucille Mamon. Fellowship grant (Graduate studies in economics). De Paul University, Chicago. November 15, 1976-November 14, 1977.

Pedrito Navalta. Christ the King College, Gingoog City. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Ruth T. Ostoy. Southern Christian College. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Rene B. Paroginog. West Negros College, Bacolod City. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Ma. Rosario Piquero. Fellowship grant (Studies in Sociology). Mombusho Scholarship, Japan. October 5, 1976-April 30, 1977.

Manuel D. Punzal, O.M.I. Notre Dame University, Cotabato City. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Eli M. Remolona. Fellowship grant. (Ph.D. Economics). Stanford University. September 1, 1976-August 31, 1977. Rockefeller Foundation.

Marcial C. Rivera. Southern Tagalog Technical Institute, Lucena City. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Neda B. Sarmiento. Filamer Christian College, Roxas City. Fellowship. Institute for the Development of Educational Administrators, Xavier University. Fund for Assistance to Private Education.

Ceferino Sinsioco. Fellowship grant (Ph.D. Business Statistics). University of Wisconsin. September 1, 1976-June 30, 1977.

Sis. Ma. Reinalda Sison, R.V.M. Lourdes College, Cagayan de Oro City. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Salvador C. Tagalog, Jr. Stella Maris College of Davao. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Cesar Tapia. Fellowship grant (Post Graduate Training in Informatics and Mathematics for Research. University of Bucharest, Romania. October 1, 1976-September 30, 1977.

Reynaldo T. Tianero. St. Michael's High School, Malaybalay. Fellowship. Institute for the Development of Educational Administrators Program, Xavier University. Fund for Assistance to Private Education.

Rodolfo G. Urbiztondo. Lyceum-Northwestern, Dagupan City. Fellowship. Institute for the Development of Educational Administrators Program. Xavier University. Fund for Assistance to Private Education.

RESEARCH PROJECTS

Reported researches and projects contemplated, ongoing, and completed for the period September to November 1976.

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

An Economic Analysis of the Supply and Demand for Forest Products in the Philippines. Pedro V. Sibal. University of the Philippines at Los Baños. Ongoing. Philippine Council for Agriculture and Resources Research.

Income, Expenditure and Employment in Rural Philippines. Harry T. Oshima and Elizabeth Bahena. University of the Philippines. Ongoing. Council for Asian Manpower Studies, Ltd.

Motivations and Other Correlates of the Small-Family Norm Among Urban and Rural Filipino Families. Remedios C. Orozco. University of the Philippines at Los Baños. Ongoing. Philippine Council for Agriculture and Resources Research.

Remedial and Enrichment Program. Community Projects Research and Evaluation Staff. Dansalan Research Center. Completed. Fund for Assistance to Private Education.

Research on Power Structures in Rural Communities. Gregorio Borlaza. Philippine Christian University. Ongoing. National Research Council of the Philippines.

Rural Mobilization and Migration. Noel D. Vasquez, S.J. Ateneo de Manila University. Ongoing. Council for Asian Manpower Studies, Ltd.

Textbook on Applied Statistics for Educational and Psychology. Melecio Deauna. De La Salle University. Ongoing. De La Salle University Research Council.

The Cantonese Chinese in Manila Chinatown: A Case Study. Caroline Cheng. Centro Escolar University. Ongoing. Personal funds.

The Culture of the Non-Professional Working Couples in a Rural Orientation: A Field Study. Raymundo Orias. Centro Escolar University. Ongoing. Personal funds.

The Filipino Adolescent in a Rural and an Urban Setting. Paz P. Mendez and F. Landa Jocano. Centro Escolar University. Ongoing.

RECENT PUBLICATIONS

Reported publications for the period September to November 1976.

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

Alternatives for Rural Youth: Three Village-Level Case Studies in the Philippines. Gelia T. Castillo, et al. University of the Philippines. CAMS Discussion Paper No. 75-02. Available from the CAMS Central Secretariat, P.O. Box 6, UP Post Office, University of the Philippines, Diliman, Quezon City.

Asian Rethinking on Development. Yogesh Atal and Ralph Pieris, eds. UNESCO and UN Asian Development Institute. Book. 1976. Rs. 35.00/US $7.00. Available from Abhinav Publications, E 37 Hauz Khas, New Delhi-110016, India.

Bontok-English Dictionary. Lawrence A. Reid. Pacific Linguistics Series C- No. 36. 1976. 500 pp. Available through Summer Institute of Linguistics, 12 Horseshoe Drive, Quezon City.

Citizen Participation and Decision-Making Under Martial Law Administration: A Search for a Viable Political System. Raul P. de Guzman, Arturo Pacho, Aurora Carbonell and Vicente Mariano. College of Public Administration, University of the Philippines. Occasional Paper Back Issue No. 1. March 1976. Research and Publications Program, UP College of Public Administration.

Coordination of Public Enterprises in the Philippines: A Country Paper. Gabriel U. Iglesias and Jeremias A. Carolino. UP College of Public Administration and Food Terminal, Inc. Occasional Paper No. 3. February 1976. Research and Publications Program, UP College of Public Administration.

Cultural Life in the Philippines During the Japanese Occupation 1942-1945. Marcelino Foronda, Jr. De La Salle University. Monograph. 1976.

Custom Law in Pre-Conquest Philippines. Perfecto V. Fernandez. UP Law Center. 1976.

Determinants of the Underutilization of Labor in the Philippines. Peter Smith and Lita J. Domingo. East-West Center, University of Hawaii and University of the Philippines. Monograph. CAMS Discussion Paper No. 76-07. CAMS Central Secretariat, P.O. Box 6, UP Post Office, University of the Philippines, Diliman, Q.C.

DRC Research Bulletin. Published by the Community Projects Research and Evaluation Program, Dansalan Research Center. Dansalan College, Marawi City. Vol. I No. 12. August 1976. DRC, P.O. Box 5430, Iligan City.

Elementary Statistics. Charles Tan and George Chow. De La Salle University. Book. Published by the DLSU Textbook Development Committee. 1975.

Industrial Diagnosis of Some Agricultural Machinery Manufacturers in the Philippines: A Systems Approach. H.H. Jamaluddin. Monograph. CAMS Discussion Paper No. 76-09. CAMS Central Secretariat, P.O. Box 6, UP Post Office, University of the Philippines, Diliman, Q.C.

Interface. IDRC Review 1975/76. Published in three separate language editions on IDRC-supported projects. Available upon request from the IDRC Publications Division, Box 8500, Ottawa, Canada, KIG 3H9.

Kami at Sila: Universalistic Norms in Bureaucrat-Client Interaction in Service Agency. (Excerpts) Ms. Concepcion P. Alfiler. College of Public Administration, University of the Philippines. Occasional Paper No. 2. November 1975. Research and Publications Program, UP College of Public Administration.

Kutibeng: Philippine Poetry in Iloko, 1621-1971. Marcelino Foronda, Jr. UNESCO National Commission.

Marital Social Mobility in the Philippines. Nilda M. Castro. University of the Philippines Population Institute. SEAPRAP Research Report No. 2. January 1976.

Media for Skills Formation. Edita Tan. UP School of Economics. Monograph. CAMS Discussion Paper No. 76-04. Available from the CAMS Central Secretariat, P.O. Box 6 UP Post Office, University of the Philippines, Diliman, Q.C.

Newsletter. Tokyo Book Development Centre. Asian Cultural Centre for UNESCO. Ryuichi Nobori, ed. Address all correspondence to: No. 6 Fukuromachi, Shinjuku-ku, Tokyo.

Notes on Balangao Grammar. Joanne Shetler. *Language Data.* Asian Pacific Series, number 9. Summer Institute of Linguistics. 1976. 254 pp. Available at Summer Institute of Linguistics, 12 Horseshoe Drive, Quezon City.

Philippine Population Research: Papers and Proceedings of an Experts' Meeting. Rodolfo A. Bulatao, ed. University of the Philippines. Book. 1976. Published by the Population Center Foundation. Direct orders to PCF, P.O. Box 2065, Makati Commercial Center, Makati, Rizal.

Philippines: A Development Study from 1975-2000 A.D. Socorro Reyes. De La Salle University. Book. Published by the DLSU Textbook Development Committee. 1975.

Principal Management Needs and Major Training Objectives in the Public Sector in the ESCAP Region. Raul P. de Guzman, Mariano Guillermo and Perfecto Padilla. University of the Philippines. Occasional Paper Back Issue No. 2. March 1976. Research and Publications Program, UP College of Public Administration.

Proceedings of the 10th Biennial Conference of Social Workers. Published in *Social Work.* Official Publication of the Philippine Association of Social Workers. Esther C. Viloria, ed. Vol XX No. 4. October-December 1975. Annual subscription rates: ₱15.00/$4.00. Available from the PSSC Central Subscription Service, P.O. Box 655, Greenhills, Rizal, 3113.

Projects: 1976 Supplement. International Development Research Center. Claire Veinotte, ed. Available from IDRC upon request. Address: International Development Research Centre, Box 8500, Ottawa KIG 3H9 Canada.

Sarangani Manobo: An Introductory Guide. Carl D. Dubois. Summer Institute of Linguistics. Monograph. Special Monograph. Issue No. 6. September 1976. 16 pp. ₱10.60. Summer Institute of Linguistics, 12 Horseshoe Drive, Quezon City.

Selected Statistical Data on the Adult Education Program of Dansalan College. Dansalan Research Center, Research report. Vol. II No. 1. September 1976. Available upon request from the DRC, Dansalan College, Marawi City or P.O. Box 4350, Iligan City 8801.

Selection and Training of Literacy Teachers in the Adult Education Program of the Dansalan College. Dansalan Research Center. Research report. Vol. II No. 2 October 1976. Available upon request from the DRC, Dansalan College, Marawi City or P.O. Box 5430, Iligan City 8801.

Social Classes in Agrarian Societies. Rodolfo Stavenhagen. El Colegio de Mexico. Book. 1975. US $3.50. Interested parties may send inquiries to the author Dr. Rodolfo Stavenhagen, Director, Center for Sociological Studies, El Colegio de Mexico. Apdo. 20-671, Mexico 20, D.F.

Social Science Research and Rural Development. Harry Oshima and Gerard Rikken. University of the Philippines. Monograph. CAMS Discussion Paper No. 76-05. CAMS Central Secretariat, P.O. Box 6, U.P. Post Office, University of the Philippines, Diliman, Quezon City.

Statistics in Southeast Asian Agriculture. Burton T. Oñate. Asian Development Bank. Book. Published by the Southeast Asian Regional Center for Graduate Study and Research in Agriculture, University of the Philippines at Los Baños, College, Laguna. ₱75.00/copy.

The Concept of Community in Modern Society. Manuel A. Caoili. College of Public Administration, University of the Philippines. Occasional Paper No. 4. March 1976. Research and Publications Program, U.P. College of Public Administration.

The Philippine Wage Structure in May 1968. Rosa Linda Tidalgo. UP School of Economics. Monograph. CAMS Discussion Paper No. 76-02. Available from the CAMS Central Secretariat, P.O. Box 6, U.P. Post Office, University of the Philippines, Diliman, Quezon City.

The Role of Citizen Participation in Development. Ma. Aurora A. Carbonel. University of the Philippines College of Public Administration. Occasional Paper No. 5. June 1976. Research and Publications Program, U.P. College of Public Administration. Padre Faura, Manila.

The Value of Children: A Cross-national Study. Vol. II. Rodolfo A. Bulatao. University of the Philippines. Book. 1975. 222 pp. Published by the East-West Population Institute, Honolulu, Hawaii.

Topics in Culutre Learning. Richard W. Brislin, ed. Vol. 4. August 1976. Address all communications to the Editor, Culture Learning Institute, East-West Center, Honolulu, Hawaii 96822.

Towards a Definition of Crisis Administration: Some Sociological and Legal Notes on Administering a Community "in Extremes". Victoriano A. Hipe. College of Public Administration, University of the Philippines. Occasional Paper No. 1. July 1975. Research and Publications Program, U.P. College of Public Administration.

Towards the Post-Mao Era. Wilfrido Villacorta, ed. De La Salle University. Published by the DLSU Textbook Development Committee. 1976.

Urbanization and Internal Migration in 45 Philippine Cities During the 1960's. Vicente D. Mariano. Local Government Center. UP College of Public Administration. Research and Publications Program. UP College of Public Administration.

"A Role Concept for Higher Education." Filemon Tanchoco, Jr. Paper read at the COCOPEA Conference. *FAPE Review.* Vol. 7 No. 1. July 1976. Pp. 7-9. Please refer to Journal Listing.

"An Analysis of the Money Market Interest Rate Structure." Irma P. Clemente. National Economic and Development Authority. Article. *NEDA Journal of Philippine Development.* Pp. 83-108. Please refer to Journal Listing.

"Administration of Rice Production in Asia: Personal Histories of Program Personnel." Richard W. Gable and J. Fred Springer. University of California, Davis. Article. *Philippine Journal of Public Administration.* Vol. XIX No. 3. Pp. 173-197. Please refer to Journal Listing.

"Agenda for Private Higher Education." Arturo M. Guerrero. Paper read at the 1976 COCOPEA Conference. *FAPE Review.* Vol. 7 No. 1. July 1976. Pp. 67-73. Please refer to Journal Listing.

"America is in the Heart: Ilocano Immigration to the United States." Marcelino Foronda, Jr. De La Salle University. Article. *Dialogue.* Vol. XII No. 1.

"America's Colonial Desk and the Philippines, 1898-1934." Romeo V. Cruz. University of the Philippines. Paper. *Historical Bulletin.* Vol. XVIII Nos. 1-4. January-December 1974. Pp. 37-52. Please refer to Journal Listing.

August 1976. Pp. 1-54. Please refer to Journal Listing.

"Approaches to Philippine Historical Studies." Romeo V. Cruz. University of the Philippines. Article. *The Angeles University Journal.* Vol. IX No. 1. April 1975-March 1976. Pp. 49-62. Please refer to Journal Listing.

"Challenge and Response in Philippine History: A Centennial Estimate." Salvador P. Lopez. University of the Philippines. Paper. *Historical Bulletin.* Vol. XVIII Nos. 1-4. January-December 1974. Pp. 1-6. Please refer to Journal Listing.

"Communications in the Educational Organization." Melvin V. Laws. Angeles University Graduate School. Article. *The Angeles University Journal.* Vol. IX No. 1. April 1975-March 1976. Pp. 75-82. Please refer to Journal Listing.

"'Consultation' as a Feature of Muslim-Christian Relations." Peter G. Gowing. *Southeast Asia Journal of Theology.* Vol. 17 No. 1. 1976. Pp. 24-38.

"Cultural Links of the Philippines with China." Gideon C. T. Hsu. Angeles University Graduate School. Article. *The Angeles University Journal.* Vol. X No. 1. April 1975-March 1976. Pp. 21-29. Please refer to Journal Listing.

"Demographic Aspects of a Model of the Philippine Agricultural Sector." Mahar Mangahas. UP School of Economics. Article. *NEDA Journal of Philippine Development.* Pp. 36-47. Please refer to Journal Listing.

"Developments in British Higher Education." Keith T. Maslin. *Dialogue.* Vol. 12 No. 1. Pp. 145-158.

"Dilemmas in the Governance of Education in the Philippines." Antonio G. Dumlao. Paper read at the 1976 COCOPEA Conference. *FAPE Review.* Vol. 7 No. 1. July 1976. Pp. 34-38. Please refer to Journal Listing.

"Economic Integration in Asia: Prospects." Rolando Galano. De La Salle University. Article. *Dialogue.* Vol. XII No. 1. August 1976. Pp. 55-84. Please refer to Journal Listing.

"Educating Students for the Twenty-First Century." Ray Suplido, F.S.C. De La Salle University. Article. *Dialogue.* Vol. 12 No. 1. Pp. 169-178.

"Education in China: An Outsider's Initial Impression." Victor H. Ordoñez. De La Salle University. Article. *Dialogue.* Vol. 12 No. 1. Pp. 101-104.

"Education in the Ideology of China." Wilfrido V. Villacorta. De La Salle University. Article. *Dialogue.* Vol. XII No. 1. August 1976. Pp. 105-115. Please refer to Journal Listing.

"Education Diversity and Integration." Antonio Isidro. Paper read at the 1976 COCOPEA Conference. *FAPE Review.* Vol. 7 No. 1. July 1976. Pp. 10-13. Please refer to Journal Listing.

"Employment Maximization Through Small-Scale Industry Development in the Philippines." Leon V. Chico. De La Salle University. Article. *Vision.* Vol. 2 No. 2. Pp. 3-9. 1976.

"Epistemology in Public Administration." Gil Gunderson. American University of Beirut. Article. *Philippine Journal of Public Administration.* Vol. XIX No. 3. Pp. 145-154. Please refer to Journal Listing.

"Forest Plantation Development." Florencio Tamesis. University of the Philippines. Article. *Philippine Geographical Journal.* Vol. XX No. 2. Pp. 55-60. Please refer to Journal Listing.

"From the Bottom Up: Revisiting the Policy and Economic Access Model." Bruce Koppel. East-West Center Technology and Development Institute. Article. *Philippine Journal of Public Administration.* Vol. XIX No. 3. Pp. 155-172. Please refer to Journal Listing.

"Government and Public Administration in Contemporary Society." Gerardo P. Sicat. National Economic and Development Authority. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 35-44. Please refer to Journal Listing.

"History as Social Science." Samson A. Lucero. Philippine Historical Association. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 292-305. Please refer to Journal Listing.

"Imagination in History." Teodoro A. Agoncillo. University of the Philippines. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 234.245. Please refer to Journal Listing.

"Impact of the Minimum Wage Legislation: A Micro Study." Armando Armas, Jr. Development Academy of the Philippines. Article. *NEDA Journal of Philippine Development.* Pp. 1-35. Please refer to Journal Listing.

"International Trade and Development: Implications and Prospects." Edgar I. Griño. De La Salle University. *Agimatan.* Vol. 1 No. 2. Pp. 74-83.

"Interpretation in History." Teodoro A. Agoncillo. University of the Philippines. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 225-233. Please refer to Journal Listing.

"Introducing Ekistics to the School Curriculum." (Reprint). T.W. Fookes. University of Waikato, New Zealand. Article. *Philippine Geographical Journal.* Vol. XX No. 2. Pp. 45-54. Please refer to Journal Listing.

"Involvement of Business-Industry Sectors in Education." Fred J. Elizalde. Chamber of Commerce of the Philippines. Paper read at the 1976 COCOPEA Conference. *FAPE Review.* Vol. 7 No. 1. July 1976. Pp. 39-41. Please refer to Journal Listing.

"Language Learning Theory, Cognitive Theory, the Conceptual Approach in Social Studies and the New Bilingual Education Policy." Andrew B. Gonzalez, F.S.C. De La Salle University. Article. *Dialogue.* Vol. XII No. 1. August 1976. Pp. 91-100. Please refer to Journal Listing.

"Learning and the Educative Process." Leticia M. Asuzano. De La Salle University. Article. *Dialogue.* Vol. XII No. 1. August 1976. Pp. 117-124. Please refer to Journal Listing.

Malaysia's Off-Campus Academic Programme." Paul Chang Min Phang. *Innotech Newsletter.* Monthly publication of the SEAMEO Center for Educational Innovation and Technology. Vol. V No. 3. September 1976.

"Materials Relating to the History of the Moros." *DRC Bibliographical Bulletin No. 4.* August 1976. Compiled by Ismail Pumbaya. Published by the Dansalan Research Center, Dansalan College, Marawi City.

"Methodology of History: A Behavioral Analysis." Roman Dubsky. University of the Philippines. Article. *Historical*

Bulletin. Vol. XVIII Nos. 1-4. January-December 1974. Pp. 191-214. Please refer to Journal Listing.

"Modular Instruction and the Preparation of Modules." Jose B. Socrates. Fund for Assistance to Private Education. Article. *The Angeles University Journal.* Vol. IX No. 1. April 1975-March 1976. Pp. 63-73. Please refer to Journal Listing.

"Morong: A Study of Education and Culture in the Philippines." Liwayway Angeles. Rodriguez Institute of Science and Technology. Article. *Topics in Culture Learning.* Vol. 4. August 1976.

"Myth, Ideology and History." Jules de Raedt. University of Baguio. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 317-332. Please refer to Journal Listing.

"New Dimensions for Historical Studies." Celedonio O. Resurreccion. Far Eastern University. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 256-270. Please refer to Journal Listing.

"New Roles of Teachers in the Philippines." Narciso Albarracin. Department of Education and Culture. Article. *Innotech Newsletter.* Vol. V No. 4. October 1975.

"New Trends in Teaching History." Milagros C. Guerrero. Philippine Historical Association. Paper. Historical Bulletin. Vol. XVII Nos. 1-4. January-December 1973. Pp. 109-124. Please refer to Journal Listing.

"Nodal Migration Regions of the Philippines." Paul B. Slater. West Virginia University. Article. *Philippine Geographical Journal.* Vol. XX No. 2. Pp. 79-85. Please refer to Journal Listing.

"Objectivity and Impartiality in History." Teodoro A. Agoncillo. University of the Philippines. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. Pp. 213-217. Please refer to Journal Listing.

"Objectivity in Writing and Teaching History." Filipinas E. Pineda. University of the East. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. Pp. 213-217. Please refer to Journal Listing.

"Organizing for Change: A Temporary Cooperative Systems Strategy for Generating and Diffusing Agricultural Knowledge." Rogelio V. Cuyno. University of the Philippines at Los Baños. Article. *Philippine Journal of Public Administration.* Vol. XIX No. 3. Pp. 198-208. Please refer to Journal Listing.

"Perspectives on Higher Education in the Philippines." Waldo S. Perfecto. Paper read at the 1976 COCOPEA Conference. *FAPE Review.* Vol. 7 No. 1. July 1976. Pp. 50-56. Please refer to Journal Listing.

"Philippine Historiography as a Tool for Understanding." Gabriel F. Fabella, Sr. Philippine Historical Association. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 246-255. Please refer to Journal Listing.

"Philippine Local History: A Bibliographical Survey." Marcelino A. Foronda, Jr. De La Salle University. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 337-352. Please refer to Journal Listing.

"Projections on Educational Thrusts for National Unity." Manuel S. Alba. National Economic and Development Authority. Paper read at the 1976. COCOPEA Conference. *FAPE Review.* Vol. 7 No. 1. July 1976. Pp. 62-66. Please refer to Journal Listing.

"Recent Trends in Test Development." Carmel Espero. De La Salle University. Article. *Vision.* Vol. II No. 1. October 1976. Pp. 47-58. Please refer to Journal Listing.

"Re-Examining Approaches, Methods, and Techniques of Teaching in Social Sciences." Diosdado G. Capino. Arellano University. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4 Pp. 148-161. Please refer to Journal Listing.

"Regional Housing in the Context of Paying Capacity of Households." Victor Tan. National Economic and Development Authority. Article. *NEDA Journal of Philippine Development.* Pp. 66-82 Please refer to Journal Listing.

"Relation of History to Other Disciplines." Concesa Milan-Baduel. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 306-316. Please refer to Journal Listing.

"Revolutionary Trends in the New Society." Diosdado G. Capino. Arellano University. Paper. *Historical Bulletin.* Vol. XVIII. Nos. 1-4. January-December 1974. Pp. 78-88. Please refer to Journal Listing.

"Suggested Research and Development of Water Resources of the Philippines." Dominador Z. Rosell. National Science Development Board. Article. *Philippine Geographical Journal.* Vol. XX No. 2. Pp. 69-78. Please refer to Journal Listing.

"Summation and Analysis." SEAMEO seminar on the theme New Roles of Teachers in Innovative Educational Programmes and Delivery Systems. Robert Jacobs. *Innotech Newsletter.* Vol. V No. 2. August 1976.

"Syndromes of an Economic Revolution." Celedonio O. Resurreccion. Far Eastern University. Paper. *Historical Bulletin.* Vol. XVIII Nos. 1-4. January-December 1974. Pp. 53-63. Please refer to Journal Listing.

"The Agrarian Revolution." Pedro S. de Guzman, Jr. Paper. *Historical Bulletin.* Vol. XVIII Nos. 1-4. January-December 1974. Pp. 64-77. Please refer to Journal Listing.

"The Changing Strategy for National Survival During the Commission Era, 1902-1916." Bonifacio S. Salamanca. University of the Philippines. Paper. *Historical Bulletin.* Vol. XVIII. Nos. 1-4. January-December 1974. Pp. 18-25. Please refer to Journal Listing.

"The English Teacher in the Bilingual Program." Casilda E. Luzares. De La Salle University. Article. *Vision.* Vol. II No. 1. October 1976. Pp. 65-72. Please refer to Journal Listing.

"The Filipino-American War, 1899-1901." Teodoro A. Agoncillo. University of the Philippines. Paper. *Historical Bulletin.* Vol. XVIII Nos. 1-4. January-December 1974. Pp. 7-17. Please refer to Journal Listing.

"The Infant Republic." Vicente Albano Pacis. University of the East. Paper. *Historical Bulletin.* Vol. XVIII Nos. 1-4. January-December 1974. Pp. 26-36. Please refer to Journal Listing.

"The Inter-Disciplinary Approach in the Teaching of History." R. Joel de los Santos. Paper. Historical Bulletin. Vol. XVIII Nos. 1-4. Pp. 140-147. Please refer to Journal Listing.

"The Management of Bilingual Education Programs." Andrew B. Gonzalez, F.S.C.

De La Salle University. Article. *Vision.* Vol. II No. 1. October 1976. Pp. 1-13. Please refer to Journal Listing.

"The Philippines at the Crossroads." Wilfredo G. Nuqui. Paper. *Historical Bulletin.* Vol. XVIII Nos. January-December 1974. Pp. 89-100. Please refer to Journal Listing.

"The Political Revolution of Our Time." Primo L. Tongko. Paper. *Historical Bulletin.* Vol. XVIII Nos. 1-4. January-December 1974. Pp. 108-113. Please refer to Journal Listing.

"The Regional Market Perspective of Electrical Appliances in the Philippines." Robert A. Paluszka. Center for Research and Communication. Article. *NEDA Journal of Philippine Development.* Pp. 48-65. Please refer to Journal Listing.

"The Relationship Between Leadership Style and Productivity in Two Agricultural Re-Development Schemes in W. Malaysia." G. Sivalingam. University of Malaya. Article. *Philippine Journal of Public Administration.* Vol. XIX No. 3. Pp. 209-224. Please refer to Journal Listing.

"The Relevance of the Past." Celedonio O. Resurreccion. Far Eastern University. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 271-291. Please refer to Journal Listing.

"The Re-Writing of Philippine History." Gregorio F. Zaide. Far Eastern University. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. Pp. 162-177. Please refer to Journal Listing.

"The Role of the Instructional Supervisor in the Impact Delivery System." Innotech Solo Project Staff. Boorham Respati, project director. *Innotech Newsletter.* Vol. V No. 3. September 1976.

"The Spirituo-Moral Revolution of our Time." Cresencio Peralta. National Teachers College. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1974. Pp. 101-107. Please refer to Journal Listing.

"The Study and Teaching of History: How to be a Historian or Historical Researcher." Bonifacio S. Salamanca. University of the Philippines. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 83-92. Please refer to Journal Listing.

"The Study of History: Emerging Trends and Possibilities for Philippine History." Bonifacio S. Salamanca. University of the Philippines. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 76-82. Please refer to Journal Listing.

"The Teaching of History." Gloria Martinez-Santos. St. Mary's College. Paper. *Historical Bulletin.* Vol. XVII Nos. 1-4. January-December 1973. Pp. 93-102. Please refer to Journal Listing.

JOURNALS

Dialogue. Marcelino A. Foronda, Jr., ed. Published biannually by De La Salle University. Vol. XII No. 1. August 1976. Address all communications to the Editor, Dialogue, De La Salle University, 2401 Taft Avenue, Manila.

FAPE Review. Priscilla G. Cabanatan, ed. July 1976. Vol. 7 No. 1. Published quarterly by the Fund for Assistance to Private Education. MCC P.O. Box 947, Makati, Rizal.

Historical Bulletin. Official publication of the Philippine Historical Association. Mauro Garcia, ed. January-December 1974. Vol. XVIII Nos. 1-4. Address subscription orders to the Executive Secretary, Philippine Historical Association, R-409, Guido-Ver Bldg., España, Metro Manila. Annual rates: ₱10.00/$5.00. Single copies: ₱3.00/$1.25.

Historical Bulletin. Vol. XVII Nos. 1-4. Address subscription orders to the Executive Secretary, Philippine Historical Association, R-409, Guido-Ver Bldg., España, Metro Manila.

NEDA Journal of Philippine Development. Published every semester by the National Economic and Development Authority. Jennifer T. Liguton, managing ed. Vol. III No. 5. First Semester 1976. Annual subscription rates: ₱20.00/US$5.00. Address subscription orders to the Economic Information Center, NEDA, P.O. Box 1116, Manila.

Philippine Geographical Journal. Official publication of the Philippine Geographical Society and the National Committee on Geographical Sciences, NSDB. Dominador Z. Rosell, ed. Vol. XX No. 2. April-June 1976. Annual subscription rates: ₱5.00/US$5.00. Address editorial correspondence to the Editor-in-Chief and business correspondence to the Business Manager, Philippine Geographical Journal, P.O. Box 2116, Manila, Philippines.

Philippine Journal of Public Administration. Official journal of the College of Public Administration, University of the Philippines. Ledivina V. Cariño, ed. Vol. XIX No. 3. July 1975. Annual subscription rates: ₱30.00/$10.00. Manuscripts and communications should be addressed to the Managing Editor while subscription orders should be sent to the Business Manager, PJPA, P.O. Box 474, Manila.

The Angeles University Journal. Official publication of the Angeles University. Ricardo C. Galang, ed. Vol. IX No. 1. April 1975-March 1976. Annual subscription rates: ₱15.00/$5.00. Address all communications to The Editor, The Angeles University Journal, Angeles University, Angeles City.

Vision. Journal of the Graduate School, De La Salle University. Vol. II No. 1. October 1976. Address all communications to Vision, Graduate School, De La Salle University, Taft Avenue, Metro Manila.

UNPUBLISHED PAPERS

Reported unpublished papers for the period September to November 1976.

Entry format: Title. Author. Home institution. Type. Funding institution. Where presented. Date.

A Comparative Study of Selected Forces Affecting the Choice of a Language for Development in the Southeast Asian Countries. Dolores Arboleda. De La Salle University. Ph.D. dissertation. Personal funds. Philippine Women's University. 1975.

A Post-Martial Law Evaluation: The Philippines in Early 1975. Aurelio Calderon. De La Salle University. Paper. Read at the Ateneo University Program of Studies for Senior Executives and Professionals. April 10, 1975.

A Short History of Conservation of Painting in the Philippines — From Don Alfonso Ongpin to the Present. Antonio Dumlao. Paper. National Historical Institute. Seminar on Historical Conservation and Restoration. Sept. 15-16, 1976.

This is your copy of

PSSC Social Science INFORMATION

Volume IV No. 3
Quezon City, Philippines
November 1976

Philippine Social Science Council

House #7, Purok Aguinaldo
University of the Philippines
Diliman, Quezon City
Tel. Nos. 998890, 976061 loc. 735
P.O. Box 655 Greenhills, Rizal 3113

May be opened for postal inspection

SELECT A FEW FOR YOUR VALUED COLLECTION . . .