

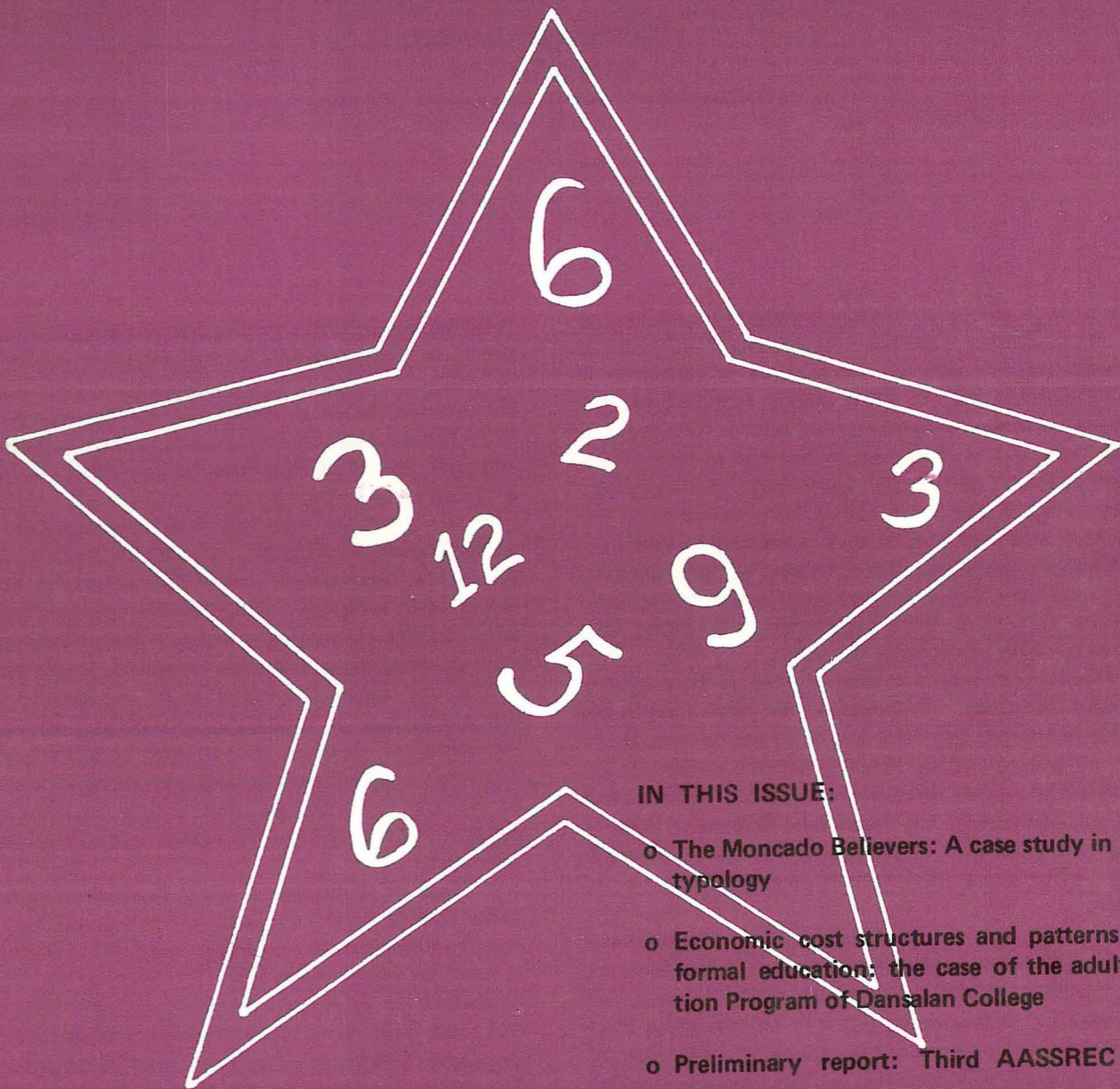


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UKOL SA PAGIGING PILIPINO NG PHILIPPINE SOCIAL SCIENCE

LEDIVINA V. CARIÑO
Secretary-Treasurer
Philippine Social Science Council, Inc., CY 1979



Katatapos pa lamang ng ikatlong pagtitipon ng Association of Asian Social Science Research Councils (AASSREC). Isa sa mga paksang tinalakay dito ay ang suliranin na tinagurian sa Ingles na "indigenization." Sa aking palagay, mukhang napauna ang karuwahe sa kabayo sa pangyayaring ito: hindi ba dapat na ito ay una munang pinagmunimuni ng pamayanan ng siyantipikong sosyal ng bawa't isang bansa bago iniharap sa isang sangguniang internasyonal? Kaya't sa maiksi kong editoryal na ito, nais ko'y sama-sama nating pag-isipan ang maaaring ipakahulugan sa atin ng indigenisasyon ng pagiging Pilipino ng ating kaalaman at agham sosyal. Dahil dito, hindi nagkataon lamang ang paggamit ko ng wikang Pilipino, sapagka't ang pagsusulat sa wikang katutubo ay makatutulong sa ating pag-iisip na ito.

Sa simula, dapat idiin ang dalawang maling akala ukol sa indigenisasyon. Una, ang indigenisasyon ay hindi bagong uso lamang, isang *academic fad* wika nga, na naisip ng ilang tao sa UNESCO, o ng ilang puti sa Hilagang Amerika upang ipadildil sa mga akademiko na may kaisipang kolonyal. At ikalawa, hindi hinihingi ng indigenisasyon ang pagkalag ng Pilipinas sa pamayanang global or ang pagsasawalang-halaga ng lahat na kontribusyon ng dayuhan, sa pangkalahatan mang kaisipan o sa kaalaman ng mga Pilipino.

Kung gayon, ano ang indigenisasyon? Ang binibigyang-diin ng salitang ito ay ang paglaganap ng diwa na nagsasaad na ang bukal ng kaalamang Pilipino ay nasa lipunang ito mismo at lalo na, nasa mga taong bumubuo ng lipunang ito. Kaya't sa ikalawang pag-iisip, hindi siguro dapat pangalananang "indigenisasyon" ang paglago ng *social sciences* tungo sa Pilipinasasyon, sapagka't ang paglagong makabuluhan ng kaalamang sosyal ay kinakailangang tungo sa indigenisasyon lamang. Ano ang mga manipestasyon ng paglagong ito? Nais kong isangguni sa inyo ang mga sumusunod na batayan.

1. Ano ang pinag-aaralan at nilalaman ng pananaliksik? Ito ba ay idinikta ng banyaga at ng kanilang *funding priorities*?

O ito ba ay suliraning tutoong bumabagabag sa atin na makatutulong sa pagpapaliwanag ng mga kalagayan ng ating pamumuhay ngayon? Ito ba ay eleganteng teoriya na naglalahad at nagpapaliwanag ng buhay sa Amerika at mga bayang tulad nito o ito ba ay teoriya, elegante man o hindi, na manapa ay naipaliliwang ang buhay sosyal sa isang bansang tulad natin na *satellite* hanggang ngayon ng Unang Mundo?

2. Ano ang mga kagamitan sa pananaliksik? Ito ay ikalawang konsiderasyon lamang sapagka't kahit ano'y maaring gamitin para sa pagsiyasat na maka-Pilipino. Lamang, kailangan din nating suriin kung ang piniling teknik ay ginagamit upang maihaintulad lamang sa gawaing banyaga o kung ito ay sadyang kailangan at hinihingi ng suliraning nakatakda. Isaisip din natin ang katutubong ugaling Pilipino sa pagpili ng *research techniques*: ano ang palagay sa isang dalagang mag-isang nakikipanayam sa gabi sa baryo? Kailangan bang gumamit ng tape recorder? Sino sa mag-asawa ang higit na nakakaalam ng gastos sa tahanan? Gaano karami ang sumasagot ng *questionnaire* na idinadaan sa *post office*, o sa telepono? Ano ang epekto ng *martial law* sa ating mga pag-aaral?

Tayo ba ay patungo sa indigenisasyon? Kami sa *Philippine Social Science Council* ay umaasang ito nga ang ating direksyon, nguni't maaring ito'y pangungusap ng pananampalataya lamang at hindi pa tunay na empirikal. Sa panahong ito, iisa pa sa mga *component social sciences* ng PSSC ang nakatapos ng *research integration project* ng katutubong kaalaman na ang batayan ay ang pagka-Pilipino nito. May magandang balitang dala si Virgilio Enriquez sa kanyang katatapos na pag-aaral ukol sa sikolohiyang Pilipino. Ayon sa kanya, ito ay sikolohiyang bunga ng karanasan, kaisipan at oryentasyong Pilipino; marami rin siyang nakitang materyal na bumubuo ng panitikang ito. Sana'y gumawa rin ng ganitong batayan ang iba pa nating disiplina sa kanilang pananaliksik. Nawa'y magkaroon din ng mabuting bunga ang mga pagpupunyaging ito sa pananaliksik sa agham panlipunan.

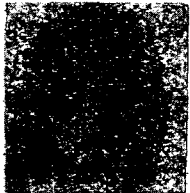
The Moncado Believers: A case study in religious typology

VICTORIA V. FLORES-TOLENTINO

In mid-June 1979, the author and her husband, Bruce J. Tolentino, met with the PSSC Program Coordinator, Ms. Pilar Ramos Jimenez, to discuss some projects to be undertaken by the Council and their home institution, the Dansalan College in Marawi City. At the same time, they submitted several copies of their masteral theses, both having been PSSC grantees under the Council's Graduate Training Assistance Program. Consequently, Ms. Jimenez invited both of them to submit articles based on their theses for possible inclusion in the PSSC Social Science Information. These articles were supposed to have been published in the April - June issue but since both were busy at that time, they were able to send their articles only about a month later.

Unfortunately, Mrs. Tolentino, a very promising young social scientist, did not live long enough to see her article in print. On July 22, 1979, she and their only child, Kim, died in a vehicular accident at the outskirts of Marawi City while her husband was seriously injured.

This article is the summary of a thesis submitted in partial completion of requirements toward an M.A. in Sociology at Xavier University, Cagayan de Oro City.



At the time of her demise, the author was Program Officer of the Community Projects Research and Evaluation Program of the Dansalan Research Center, Dansalan College in Marawi City. She was the recipient of a study grant under the PSSC Graduate Training Assistance Program for her masteral degree.

Religious movements have been classified according to the cult-sect-denomination-ecclesia typology. These however, are ideal types in the sense that they suggest only aspects of the type and that no existing religious movement is purely characterized by one type. Thus, there are neither pure cults nor pure sects.

This is a study of the development of the Moncadista movement - a religious group who considers Hilario Camino Moncado as their God: Jesus Christ in His second Advent. An attempt was made to situate the Moncado group within the cult-sect-denomination-ecclesia typology. The group obviously does not possess most of the aspects of an ecclesia for it has no professed universal membership goals. Neither can it be classified as a denomination for it is not in a comparatively advanced stage of development that characterizes most denominations. The classification used in this paper is cult-sect to denote the movement's transition from the "more-of-a-cult" to the "more-of-a-sect" type of religious organization.

The study of religion is a necessary feature of the examination of culture or man's social heritage because of the primal role that religion plays in shaping social behavior. Like other aspects of culture, religion is part of the human condition that is learned and acquired by men from society and also subject to change and modification as intergenerational processes take place. Religion is then so much a part of culture that where culture is, there religion

is also. If man had no culture, he would likewise have no religion.

Religion may be studied from the theological, psychological, philosophical and behavioral points of view. This study is a sociological study of religion. As such it is a scientific study of that aspect of human interaction which is primarily religious in nature (Vernon, 1962:4). Because it is scientific, it can say nothing about the theological and philosophical aspects of

religion since science can pass judgment only upon what it can observe through the senses (although perhaps by such refined tools as the electron microscope), and has no principles for passing judgment on theological or philosophical views. Obviously, this scientific silence about theological or other aspects outside the realm of science is far from a denial of the theological or philosophical implications, importance and merit of such views.

Contributions of religion

Functionalism. The contributions of religion to society are many. The Durkheimian view that religion helps promote cohesion in, unity within, and rationalization for society is disputed among sociologists. While functionalists have tended to view religion as having a positive role to a society, numerous other sociologists on the one hand are inclined to agree that while sects, cults and some non-Christian denominations do encourage unity, cohesion and rationality within their own groups they do not necessarily do so across religious groups in society. While it is also true that religion can be instrumental for integrating society, it could conceivably be used by the wrong people as a means of silencing the greater majority for the benefit of a dominant few. Marx expressed this viewpoint when he interpreted religion as "the opiate of the people." Religion can thus be both functional and dysfunctional, cohesive but also divisive, unifying but also disintegrating. It is functional if that religion contributes to the maintenance of social order; it is dysfunctional if it contributes to the disruption or breakdown of society.

Religion and social integration. Mention has been made of the relationship between religion and social integration. What is social integration? What do we mean when we say that religion supports social integration? Yinger suggests that to answer this, it is necessary to discuss

briefly the problem of social order (Yinger, 1957: 63).

... even the smallest and most stable of human societies faces the problem of distributing scarce values. The economic means of livelihood, power . . . and prestige . . . are all, by definition, in scarce supply. How can a society prevent individual and sub-group pursuit of these values from disrupting the network of agreements and accommodations that social life requires? And how do social groups prevent the hostility that is generated by frustration, by a sense of injustice, by guilt, from constantly tearing the fabric of society? Pushed back further, the question becomes: How can we account for the fact that societies manage to exist at all when the tendencies toward self-aggrandizement are so strong and hostile feelings so abundant?

Many theories have been put forward in an attempt to account for and provide explanations of social order. One level of explanation is the fear of punishment which Cohen summed up in the coercion theory: people do what they ought to do because of the fear of isolation, punishment and ridicule. Social order is also promoted by conscious or unconscious acts of "interest groups" or by a set of normatively approved means for acquiring scarce values as contained in the consensus theory (Cohen, 1970).

The function of a religion or religions in these processes is seen as that which controls or subdues the hostility between groups arising from frustration and pain encountered in the process of acquiring scarce values. A religion thus provides a rationale, a hope to man, that in spite of some lack in material values, there is a wider, much surer way of achieving and excelling in some non-material value. It helps ease the tension in man in the midst of his failure to achieve the values of this life.

Manifest and latent functions. With regard to the goals or objectives of a religion and of religious movements, functions can be manifest (professed or intended) or latent (unrecognized, unintended). Most, if not all, religious institutions consider as their manifest function the strengthening of man's relationship with God or the supernatural. But there are implicit functions which result from beliefs and religious activities that are

usually unseen and unknown and can be deduced and recognized after careful and analytic study. For example, although a religion with its organized rites and beliefs may somehow prevent its members from violence and destructive force, it can also foster intergroup hostility and hinder cooperation as non-members find these beliefs ridiculous and therefore unacceptable.

Conflict. Part of normal social organization is the concept of conflict, and with it a discussion of a group's power structure. Every religion must consider itself in some cases as the true religion and must to some extent consider the beliefs of other religions as incompatible with its own. While this does not necessarily lead to conflict (e.g. the ecumenical movement), it obviously can cause some problems. Conflict can originate not only from non-members who do not share the same values held by the group members, but also from disagreements that may arise from among the group members themselves. But even conflict has its own functions. Simmel said that conflict specifically with out-groups also increases internal cohesion (Simmel, 1955: 87).

Religious movements. Religious movements can be categorized in many ways. Frequently used in most sociological writings is the *ideal* typology of cult-sect-denomination-ecclesia. An ideal type is not an "ideal." Rather it is an abstraction of the "pure form" of the type. For example, the "whitest" color and the "darkest" color imaginable would be ideal types of black and white between which we could arrange actual existing colors in the order of intensity.

The cult-sect-denomination-ecclesia typology is a device against which researchers can "measure" religious movements. An existing religious movement may not therefore exactly correspond to the ideal characteristics of these types but may be characterized as, for example, having both cultic and sect-like characteristics, but that in general, it is more of a cult than it is of a sect.

The research problem

From the 1930's through to the 1950's a group known to many as "long haired, bearded and strictly vegetable-eating" people were often heard about and more

often than not were the objects of questions and the subjects of ridicule. Their leader, Cebu-born Hilario Camino Moncado, spent most of his lifetime outside the Philippines. He emigrated to Hawaii in 1914, working initially as a plantation laborer. In 1925 he organized the Filipino Federation of America (FFA), an organization of Filipino workers in the United States. From the FFA came the core and most ardent supporters of the religion that came to spring out of the organization: the Equifrilibricum World Religion, Inc.

The Moncadistas (meaning followers of Moncado) have been and are still subjected to remarks that are uncomplimentary in tone and content. Their activities were described as "mysterious" and "lucrative"; their leader as "pretentious" and their organization linked with "theological nonsense" and religious "fanaticism." There were also speculations about the group's survival after Moncado's death in April 1956. But in the more than fifty years since Moncado organized the FFA, recognition of the Moncadistas as a distinct religious group has been growing — slowly and painfully. Like most religious movements, it has played and continues to play a function in the lives of its members. The extent to, and the manner in which the Moncadistas have been and are influenced by the movement is the subject of this paper. What values and attitudes toward fellow members and the larger society does belief in Moncado and the tenets of Equifrilibricum provide to its members? What are its manifest functions? There are also the latent functions of religious movements, those which bring about unintended consequences and which sometimes serve as the stronger force that motivate membership in a religious group. What are some of these functions in the case of Equifrilibricum?

Since functions of religious institutions cluster around other types of concerns such as doctrines, rituals and behavior norms, the answers to the following questions were among the concerns of this paper:

- a. What is the Moncadistas' creed or pattern of belief? What do they preach? What characterizes the nature of their relationship with the ultimate reality?
- b. What form of religious services or

ceremony do they perform to symbolize their creed and keep them mindful of its significance?

- c. What are the various behavior norms expected from the members? Are these behavior norms consistent with the values expressed in their doctrines? What reasons support these norms? How closely are these norms adhered to, that is, are the attitudes which produce behavior consistent with the expressed or explicit values of the norms?

From a conflict perspective, the following questions were significant insofar as the answers provided insights into the group's power structure, sectional interests, and relationships with non-Moncadistas.

- d. How do non-Moncadistas regard Moncadista norms?
- e. Who makes decisions for the group? How do members regard these decisions? Can members question these decisions? To what extent have they done so and do they question them today?

The primary focus of this paper, however, lies in its attempt to situate the Moncadistas as a religious group within the framework of a religious typology. It is to be understood that the cult-sect-denomination-ecclesia typology is an "ideal" type. Thus no one religious group can be completely classified under any one of the "polar" ideal or entirely "pure" types. Sociologists indicate that the classification is a "continuum with degrees of difference rather than a dichotomy with absolute contrasts" (Horton and Hunt 1972:189-190). That is, existing religious groups may or may not correspond to these types. They may not only be partly one type and partly the other. They may also be only partly on the monotonic continuum. If we were to identify the place of the Moncadistas within this typology, would it be classified as a cult with some sect characteristics or is it a sect with cult-like characteristics?

From this study, it is hoped that further insights may be gained into the nature of this particular religious group and various social factors involved in the study of religion. The attempt to describe the relationship between religion and other

social institutions as manifested in this study may be an important contribution to the growing interest in the sociology of religion in general and to the study of religious minority groups in particular. It is also the writer's belief that the paper may be instrumental in reducing the amount of misunderstanding that has prevailed about the Moncadistas. The misunderstanding does not only originate in the lack of accurate information about the group, but also from the lack of understanding of the social meanings attached to the practice of their religion. As Yinger said: "... the nature of their (religious group's) influence can adequately be understood only if it is studied in the light of the available alternatives: how would the individuals and groups in question respond to the dramatic changes in the world around them if the religious movement in question were not available?" (Yinger 1963:41)

*The Moncado religion:
How it came about*

During the first decade of American rule in the Philippines, foreign travel by Filipinos was mostly limited to members of government missions, government scholars, children of upper class families who went to school abroad, and by Filipinos who enlisted in the United States Navy. In 1907, the Hawaiian Sugar Planters' Association (HSPA) began to tap the Philippines as a source of cheap labor, thus opening opportunities for many Filipinos from low-income groups to migrate to Hawaii. The HSPA scheme was brought about by its failure to "secure competent and satisfactory labor" (Clifford, 1976) during its earlier experiments with Chinese, Japanese and other labor contracts. Between 1910 and 1920, the HSPA through its recruiting agents attracted many laborers from various parts of the Philippines, resulting in a steady flow of assisted contract labor migration to the Hawaiian Islands.

During the world-wide Depression of 1929, the United States, including Hawaii, was faced with an urgent problem of providing work for millions of unemployed. Movements to restrict immigration sprang up. Hostility ensued between native American workers and Filipino immi-

grants. Despite the economic chaos that prevailed, Filipino workers were cheap and were willing to labor under conditions that American workers would not endure (Whittaker, 1976).

"... For American workers, the flow of the cheap man from the Orient was very real and decidedly personal. He saw the movement into the U.S., and the combination of run-away industry and Filipino immigration, as a direct challenge to his job, to his earning capacity (however meager) and to his way of life ..."

In the agricultural areas of California, Filipinos worked as plantation laborers picking peaches, apricots and cherries, jobs which were formerly performed by white workers. In the tomato and asparagus fields, Filipinos replaced Portuguese, Spanish, Mexican and Italian workers. In the potato fields, Filipinos performed jobs formerly done by Japanese laborers. Many other Filipinos were employed in restaurants and hotels, where they were mostly preferred over the white man because Filipinos were "manageable and permanent."

A number of other problems also arose at this stage. Aside from hostility between native American laborers and Filipino laborers, there was conflict between Filipino groups in the United States: Ilocanos against Cebuanos, Tagalogs against Cebuanos and the like. Consequently, rival Filipino factions arose. The Filipino migrant was also confronted with the herculean task of adjusting to his new style of life, his new work environment, his new neighborhood and associations and above all, to the shift from the Philippine rural orientation to the largely American urban atmosphere.

The impression of native Americans about the Filipino migrants were mostly unfavorable, for the Filipinos were often seen in pool halls, bars, and other public places associated with vice (Lasker, 1931):

"... where Filipinos arrive in droves and seen suddenly to be inundating the streets and public places, unfavorable reports concerning them are more apt to be believed, and this suspicion and dislike often contribute toward the development of attitudes and forms of behavior among the Filipinos, which give still further occasion for their disrepute ..."

The Filipino migrants undoubtedly responded to the conditions of "culture

shock" and the feeling that their ways and values did not fit into the American setting. The indulgence in vice by the Filipino migrants could very well have been one of these, while others could have opted for assimilation into the new culture. In each case, some frustration and a weakening of motivation were experienced. Yinger particularly noted that it is within this type of social setting that most cults and sect-like types of religious movements come to be organized.

*Filipino Federation of America
for unity and strength*

In responding to the new socio-economic conditions the Filipino Federation of America (FFA) was founded in California on December 27, 1925 by Hilario Camino Moncado. Not only were there unstable social conditions during that time; there was also general economic distress beginning in the mid-1920's culminating in the Depression of the 1930's.

Hilario Camino Moncado came from the town of Balamban in the Province of Cebu where he was born on November 4, 1898. In 1914, he left the Philippines for Hawaii where he worked as a *sacada* at the Koloa Sugar Plantation Co. for about a year. The following year, Moncado left for San Francisco, California where he attended high school. During the summer, he worked with the Alaskan Packers Association in Cordova, Alaska until he finished Bachelor of Laws in 1928. At the time of the organization of the FFA, Moncado wrote:

... there was a clamor for my leadership among Filipinos in America. I received petitions from immigrant laborers from Hawaii, Alaska and the entire United States to found an organization. Filipinos, by nature people of vices, were frequenting pool halls, dance halls and gambling houses . . . Newspapers in the United States, especially in California, contained stories almost daily about the stabbings being committed by Filipinos in dance halls and about Filipinos being caught in raids on gambling joints in Chinatown . . .

Moncado organized the Filipino laborers abroad because he saw a need to organize "misbehaving" Filipinos. Likewise the strains imposed by the conditions and the strange culture prompted Filipinos to view the federation as a means toward some form of unity and strength. Mon-

cado was first uncertain about how he was to attract members and keep them. According to one of his members, he initially thought of a business organization. Eventually however, it started out as a kind of a social reform movement fixing in the minds of its members the aversion to any form of vice and conformity to rules, as embodied in the objectives of the federation:

All members of the FFA were expected to desist from vices (smoking, dancing, drinking alcohol, gambling). Moncado's early concern for moral behavior, show the beginnings of a religious posture on the part of the movement. Although the FFA was still primarily a social organization, it began to impart to its members a particular "mode" of confronting reality — a function attributed to cult-like movements.

Members were also expected to avoid strikes and violence; to maintain a personal bank account; and to respect and defend the Constitution of the United States of America in order to uphold the good reputation of the Filipino communities in America.

It is interesting that even while Moncado seemed to conceive of the FFA as primarily a social reform movement abroad, his statements of the federation's objectives already reflected dual, and to some extent, conflicting interests: on one hand, the federation aimed at obtaining "immediate and complete independence" for the Philippines which was then under colonial rule; on the other it aimed at "upholding" the United States Constitution and also aimed at an expression of a particular morality by its members.

The FFA's objectives however did mirror the social climate at the time of the FFA's incorporation in 1927. It projected an image of the Filipino laborer who was not altogether quite eager to shake off from his shoes the dust of his native land, but at the same time mindful that he was now on a strange soil. Thus, the FFA involved itself in the "solution of Philippine problems" but made sure that the "friendly relations between Americans and Filipinos" were maintained. Though the members were far from their native Philippines, they wanted to feel they were part of the Filipinos' struggle for Philippine



Hilario Camino Mercado — believed to be the returned Christ.

independence from America. At the same time they feared the consequences that an active campaign for Philippine independence might bring to them.

Membership

By 1927 Moncado claimed to have "attracted several thousand Filipinos in California" mostly Filipino laborers. Moncado initially gathered twelve members — mostly acquaintances he had during his *sacada* days. To these he gave the task of strengthening the federation with new members.

Membership in the FFA was defined to include any one of the following classes:

1. *Matriculate membership.* A matriculate member paid a membership fee of \$100.00 for life. There were 1728 matriculate members in the federation, divided into twelve divisions each composed of twelve lodges. Each lodge was composed of twelve matriculate members. The matriculate members composed the core of the organization.

2. *Sub-matriculate membership.* A sub-matriculate member paid a membership fee of \$25.00 which was to be renewed each year.

3. *Associate membership.* An associate member paid a membership fee of \$5.00 per year.

Informants claimed that membership fees were oftentimes paid on installment basis. Upon completion of payment however, the initiate became a full member and was given what members call *kalaki* or *manang tinago*. Some informants

described the *kalaki* as containing certain powers (*gahum*) which they believed would protect them from danger and help them tread the "road to morality." Some say the *kalaki* took the form of a "librito," a small booklet approximately no larger than two by three inches in size, which bore certain principles (*principio*) of the organization. A couple of informants said the *kalaki* contained *relics*-pieces of human bones believed to be from the remains of the "vrilya" (*engkantohanon*) who took human form to complete a mission on earth. Although the *facto* about the *kalaki* were first obtained from the Head minister herself and later confirmed by many others, several informants dismissed the *kalaki* as "unnecessary" and "optional" that is, that the *kalaki* was given only to those who wanted it. At any rate, the informants claimed that the *kalaki* was to be kept secret and was never to be shown to non-members.

The concept of the *kalaki* and the secrecy attached to it seem to reflect Moncado's encounters with mysticism and Indian philosophy which he may have acquired from his earlier travels in India. This indicates a definite direction toward cult-like movement. Although the FFA is still primarily a social organization the introduction of mystical elements into the organization indicates a religious orientation. Indeed what would be the place of mysticism in the FFA if it were to remain a social organization? Later on, in the development of the organization, Moncado had included in his biography a claim to some astral world and an army of 200 million invisible men (*vrilya*) who consider him (Moncado) as their Master. From the point of view of the members, this provided Moncado with super-human qualities.

There are many other reasons cited however for the gains in membership: as a social movement the federation was instrumental in providing a number of worthwhile services to its members. The federation was divided into 12 departments: membership, organization, religious, welfare, education, labor, recreation, finance, music, publicity, transportation and legal advice. Through the welfare department the federation made available lodging space for some members and for new Filipino arrivals. The labor department conducted free employment bureaus and was helpful during the Depression

when many Filipino laborers suddenly became unemployed. The recreation department sponsored sport tournaments among the members to promote camaraderie. The education department was responsible for the promotion of the federation's goals and objectives, but more than that, it took care of disseminating both to members and non-members the political stand of Moncado, thus the Federation's.

The movement's evolution into a religious organization began when the FFA's aversion to vice was transformed into a religious precept. The creation of "Man's Moral Concept" by Moncado followed, becoming a justification for the standards of morality exacted by the FFA from its members. "Man's Moral Concept" is a corruption of the biblical passage that "man was created unto the image and likeness of God." In "Man's Moral Concept" since God is moral, man should likewise strive to be moral by eschewing vice. "Man's Moral Concept" preaches "equality with God," that man should be moral in order that he can be equal with his Creator: "God is moral, moral is man, and man is God."

The introduction of "Man's Moral Concept" by Moncado is indicative of the movement's evolution into a religious organization: it marked the beginning of a conscious effort to relate the federation's goals to ultimate values. It became not only "immoral" but also "un-Christian" to indulge in vice. The effort to attain ultimate values signified a concern to relate human self-denial and sacrifice (i.e. aversion to vice) with supernatural and otherworldly rewards (i.e. equality with God).

The religious department. The FFA as a social organization had a distinct organizational structure. It collected dues according to a classification of membership. It had a legal personality and mandate as a corporation and although the membership recognized Moncado as founder and mover, it had a set of recognized officers. All these were characteristic of the FFA as a whole. In contrast, the analysis of the Moncado religion is focused on the FFA's religious department. The Moncado religion grew out of the religious department of the FFA. The discussion of the history of the FFA was necessary since it helped explain how the Moncado religion came about.

The religious department was initially the least organized of the federation's 12 departments. Its general mandate was to keep religion present and alive in the federation. During its early years, the activities of the religious department were limited to weekend fellowships. There was neither pressure nor compulsion on the members to renounce their original religious affiliations. Many were members of either the Roman Catholic Church or the Philippine Independent Church. This early status of the religious department corresponds to the "amorphous" structure of most cult-like organization (Zanden, 1965:354).

With the institution of "Man's Moral Concept" as a rationale for the federation's goals, the religious department gradually became more prominent. An informative campaign on "morality" was launched. When Moncado required the members to memorize "Man's Moral Concept," the task of implementation fell on the religious department.

Note two significant points at this juncture in the movement's history: *First*, "Man's Moral Concept" provided a new interpretation of the concept of ultimate salvation: aversion to vice leads to morality; morality is the key to man's equality with God; man's equality with God means salvation. *Second*, both the religious and education departments represented the movement towards an "exclusive" organization. Although there was no obligation to withdraw from their respective religious affiliations, these activities nevertheless were deliberate attempts to instill into the membership "Man's Moral Concept" and everything that it stood for, including conformity to a standard pattern of behavior. Both the first and the second points above are undoubtedly cult features.

The growth of the religious department may be attributed to Lorenzo de los Reyes, one of Moncado's first disciples — a native of Arayat, Pampanga who spent most of his childhood in Tayabas, Quezon Province. Although he did not go to school, he claimed to have studied the "movements of the earth and the universal mysteries" under the tutorship of a 250-year old Mystic Professor who lived on the mountain of Banahaw. In 1910, "when the celestial signal appeared," de los Reyes left the Philippines for Hawaii "to look for a man who may someday lead the world in

morality."

Both de los Reyes and Moncado were influenced by what they claimed were "encounters" with the "mystic and psychic" people or what they termed the "vriilya" — unseen, supernatural forces whom Moncado claimed looked up to him as their "Supreme Grand Master." It was at this time (1927) that Moncado published his biographical sketch which contained a description of his journey to India at the age of six to attend the Indian College of Mystery; his obtaining a doctoral degree in "Kabala, Numerology and Human Nature" at the age of nine; his travels over the world with his unseen "mystic and psychic masters" and his being conferred the name of EQUI FRILI BRIUM (which means "I am the Way of Equality, the Truth of Fraternity and the Life of Liberty") by his psychic masters at the age of eleven. All these were of course the object of much disbelief as young Moncado was said to be in his hometown during those years and given the poverty of his early years, travel to India would have been impossible. Informants, however said that Moncado's experiences were beyond those of physical travel and it was his "spiritual" or astral self that did the traveling.

It was perhaps on the basis of Moncado's charisma that the myth about Moncado's astral and supernatural characteristics developed. Non-members say that these stories were products of the imagination of Moncado's followers. This was also said about the Christian Gospels as contained in D. F. Straum's mythical theory.

Given the full attention and inspiration of de los Reyes, the religious department began to take on more "spiritual" and "mystical" directions. De los Reyes exhorted the FFA members to "gain the mystic secrets of mind and power. To achieve this, members were told to follow Reyes' "Scientific Experimentation on the Economic Formula of Life" — which demanded a strictly vegetable diet, a period of fasting, and a general breaking away from a "materialistic" way of life. Those, according to de los Reyes, would develop in the members a high degree of loyalty and obedience to the organization (FFA), to the leaders and to Moncado. Again this reflects the movement's intention to demand from its members a particular set

of discipline — another cult-like feature.

The "Scientific Experimentation . . ." of de los Reyes was influenced by a book written by one Dr. Richter and a series of lectures conducted by the same on "un-fired foods." This "invention" provided the seed for a new set of beliefs and practices which reinforced the mystical elements in the movement. De los Reyes recommended to the FFA members a series of fasting stages — a gradual process in self denial.

The first stage in de los Reyes' "Scientific Experimentation . . ." demanded withdrawal from eating the meat of any four-legged animal. For the first stage the permissible diet consisted of chicken meat or fish or vegetables and rice. The second stage banned meat in the diet, allowing only a strictly vegetable diet. The third stage was more difficult: it required the "raw diet": grated young papaya (often taking the place of rice), dried cassava or bananas, fruits and others. The fourth stage consisted only of a liquid diet. Members in this fasting stage lived on water or fruit juices or most often from the map or juice extracted from ground peanuts.

There was also a fifth fasting stage which demanded complete abstinence from both solid or liquid. Those who were on this level of fasting were required to meditate for as long as they could endure. The College of Sages which was managed by de los Reyes provided the members with lessons on "Kabala, Numerology and Human Nature" before they went into fasting. Members were told that the fifth fasting stage provided the ideal setting in which communication with the vriilya or the *engkantohanon* became possible. They believed that the vriilya were supernatural, other-wordly creatures who were capable of doing them good provided the spirits were done no harm. They also believed that the vriilya (*engkantohanon*) were Mon-

cado's soldiers and that these spirits were "watching" them. This fact of course became an effective control of Moncado and of the organization. Informants who attended the "College of Sages" and went through the fifth fasting stage described visions which consisted of what they thought were revelations from vriilya apparitions.

Whether these are indeed vriilya apparitions or hunger hallucinations are not all that important. What is significant at this point are the concrete manifestations of a cult-like movement. Yinger wrote that cults are often built around spiritualism and the "search for a mystical experience."

Many of the FFA members were drawn into the organization imbued with the zeal of this mystical experience, the comradeship and the sense of belonging to a very "distinct" type of organization. The College of Sages became the channel through which the group's "spiritualism" and mystical practices were drummed into the members.

Moncado also found religious justifications for all his actions. The Bible (which members claimed was extensively studied by Moncado) was searched for verses that seemed to be supportive of these activities. Members were thus assured that "man does not live by bread alone but by every word that proceedeth from the mouth of God." The religious department under Moncado and de los Reyes' inspirations supplied "religious" reasons behind the fasting activities.

Moncado, the leader, became known to the members as provider, bringer of peace, problem-solver, moral and civic leader. Eventually, as the federation became more popular and began to gain headway

The altar of all EFB churches is adorned by a large illustration of a star at the center of which is Moncado's portrait. Moncadistas believe that Christ and the Holy Spirit descended upon the earth on a star and settled within Moncado. The date of the descent is believed to be December 24, 1925 — the date the FFA was organized.



in the recruitment of new members, Moncado apparently was seized by a Messianic vision. No longer did he think of himself as a reform leader. To his first disciples, he announced that he was the "returned Christ," and that the organization of the federation was part of his divine mission on earth. He proclaimed that as Christ returned, he was EQUIFRILIBRIUM, as man on earth he was Moncado and the Man's Moral Concept was the new key to salvation. However, Moncado warned his first followers that his time has not yet come, and that strict instructions were given to the members to refrain from proclaiming him as God. But since then, the federation took on a new dimension at least from the point of view of the members. The task of strengthening the federation with new members became a religious mission and Moncado through the organization, was out to save the world from immorality. Then the myth began. To the members, the day the Federation was founded was the day Moncado proclaimed himself as EQUI FRILI BRIUM - "the returned Christ" and the "Master" of morality.

"On December 27, 1925, at exactly 8:00 P.M. Equi Frili Brium for the first time made himself known to the twelve founders or organizers of the Filipino Federation of America. Upon knowing and learning his great mission on this earth, together they pledged themselves to help Him inform the world that the time is at hand. (Moncado Mission Bulletin, Vol. I. No. 7)

The belief in the vrilya, the fasting activities which were tantamount to some form of religious conversion and Moncado's visions as the "second Christ" complete the growth and the transition of the FFA's religious department into a cult. These developments, according to Yinger, represent "a sharper break, in religious terms, from the dominant religious tradition of a society" (Yinger, 1957: 155).

The Destinos. By 1928, the Federation had put up branch offices in various parts of the United States including Hawaii. The years before then were difficult years for the pioneer members of the Federation, having left their farm jobs in order to join the campaigns for federation membership.

The efforts to campaign for more matriculate members in Hawaii were resented especially by plantation owners because the FFA was suspected to be a labor organization and thus would have "unfavorable influence" among the plantation laborers. An informant related: *Unsa hon man namo ug pag-campaign. Dili man mi pasuluron sa campo. Di man ni ipatumbon sa yuta . . .* (How could we campaign? We were not allowed to enter the camp's premises. We were prohibited to "step" on its grounds).

This was the first stage in the evolution of the movement from a cult to a sect. It was evident that the campaigns for membership became a religious mission more than anything else. This was the beginning of the concern toward gaining more adherents to the movement, as against the cult's concern for "personal" experience. In 1929, Moncado sent 24 of his followers (*destinos*) to the Philippines "in order to spread his (Moncado's) sacred principle and the dissemination of the noble teachings of the Filipino Federation of America . . ." Twelve members of the delegation were sent to Laoag, Ilocos Norte; the other half of the delegation to Dansalan (now Marawi City) in Lanao Province. The number twelve was probably a religious symbol used by Moncado to represent his members' "religious mission." Some members claimed that Moncado had also envisioned Dansalan as the "holy city."

The Lanao delegation was initially housed in a temporary shelter built on a piece of land bought by the Federation. Later, a building was constructed to house the convention hall and sleeping quarters for the *destinos*. The other *destinos* built their houses within the compound. The surroundings were landscaped and portions of the area were planted with vegetables. This Lanao colony was the first of the four Moncado colonies that were to be established in Mindanao.

The *destinos* moved about the Lanao area (which then included what is now Lanao Sur and Lanao Norte) ostensibly to sell the "Filipino Nation," (the federation's magazine) which they received monthly from the United States. All through this time, the *destinos* survived for the most part on a diet of vegetables and raw food. They lived lives of extreme

austerity and obedience to Moncado's instructions. Before coming to the Philippines, they were told to leave behind most of their possessions other than those that were absolutely necessary. The informants said that, like Christ's disciples, they left their jobs and their belongings when they were called to do "the Master's will." But apart from that, it was a proof of their sincerity towards the Federation and their Master Equifrililibrium.

In 1931, Moncado sent a second delegation to Lanao composed of nine members to infuse more vitality into the lagging membership campaigns. The third delegation which was made of 16 *destinos* arrived in Manila in June, 1932. Thirteen members of the delegation under the leadership of Lorenzo de los Reyes, proceeded to the Moncado Colony in Dansalan; the three others stayed in Cebu to lay the groundwork for future federation activities in the region, and for Moncado's political campaigns in 1935. Beginning in the 1930's, the political and the spiritual were joined. True to the Federation's objectives of helping "solve Philippine problems" and "peacefully obtaining Philippine Independence," Moncado made known his political intentions in the Philippines. He assured his members that victory meant the opportunity to lead the whole Philippines into morality and hence solve the Philippines' problems. Again this indicates the movement's evolution toward the sect and of the cult-sect continuum. Most sects begin by proclaiming that they hold the "truth" and that it alone can save humanity from the evils of the world.

In 1934, he ran for Senator of Cebu province but lost. That same year, he won his bid for delegate to the Constitutional Convention. After the Convention, he left for the United States but returned to the Philippines in 1938, this time to run as assemblyman from Lanao Province. He was defeated by Cabili, whose political followers were referred to as "Cabilista." It was during this time that the term "Moncadista" originated to refer in turn to Moncado's followings.

In 1941, he launched a campaign for presidency against Quezon but lost *again*. Moncado stayed in the Philippines throughout the Japanese occupation and in 1946, he made another attempt for the presiden-

cy of the newly-established Philippine Republic against Manuel Roxas and Cergio Osmeña. Moncado lost his bid for presidency in 1946, was accused of collaboration with the Japanese and was charged of treason for having displayed the Japanese flag in his home and automobile. In 1948, the charges against him were dismissed. For Moncado, that seemed the end of his political career. He left for the United States and devoted more time to the federation and to his increasing number of followers.

Filipino Crusaders World Army: In the course of Moncado's political campaign, membership in the federation increased. Moncado colonies had been established in Samal Island and Kitaotao. During the Japanese occupation of 1942 FFA followers in the Philippines composed the Crusaders Army Force, a guerrilla movement against the Japanese, which was organized by Moncado, their commander-in-chief. The force claimed to have 2,500,000 crusaders distributed into several divisions assigned at particular regions over the country. The leaders of each division were given military titles, thus a division was under the command of a colonel, a Lt. colonel, a major, a captain, a lieutenant and a sergeant. As commander-in-chief, Moncado gave himself the rank of Five-Star General of the Crusaders Army Force.¹

After the war, and at the close of Moncado's political activities in the Philippines, the group took on a new mission. From a force of fighting guerrillas, the Filipino Crusaders World Army, as it was later renamed, became an army of men, women and children who dedicated themselves to fight against the evils of Communism . . . every member was a crusader against every form of sin or vice. The Filipino Crusaders World Army (FCWA) was incorporated in the Philippines on November 4, 1945 and from that time on became concurrently, the Filipino Federation of America (FFA) in the Philippines.

The FCWA, Inc. retained its original quasi-military structure. Members were organized into divisions and division leaders were continued to be called by their military titles. As a corporation, the FCWA, Inc. has a life of 50 years from the date of incorporation. Upon its incorporation, membership fees were increased to

P100.00 for sub-matriculate membership and P25.00 for associate membership.

The incorporation of the FCWA was important in the continuity of the movement. After the Second World War, most of the objectives of the FFA, which evolved within the setting of the mid-1920's and the years immediately, had worn out its significance. The fight for Philippine Independence was completed and with the new political order, the nation was looking forward to some social and economic promise. The establishment of "better relationships between Filipinos and Americans" lost most of its meaning because many of the FFA members had returned to the Philippines.

Thus, the incorporation of the FCWA, Inc. signalled a reorientation in the organization's objectives. Although it was concurrently the FFA, Inc. in the Philippines, the realization that the 1925 objectives were no longer meaningful led Moncado to narrow down the FCWA objectives into just one: "to promote world moral military training for serving humanity." Under this "principal" purpose, came other "secondary" purposes such as to promote "Moral peace . . . moral unity and moral education" by establishing community centers, agricultural schools and a "Moral University" which they would call "General Moncado University." Another purpose was "to promote world moral education and . . . researches of the true meaning of the Bible which is called Book of Books . . ." This led to new interpretations to the Bible which though cultic become more pronounced in sect movements where these interpretations are held as proof that other groups deviate from the truth.

Moncado's sudden popularity in the Philippines brought about by his political activities and the membership campaigns in the 1930's, gave way to doubts and criticisms hurled by non-members toward Moncado and the organization.

Some claimed that Moncado's sudden affluence in the 1930's was due to his unconstrained use of membership funds which he required from the members.

dili kana tinuod. Natural ang usa ka organisasyon magsolicitar ug membership. Naa gayud iyang ibayad sa pagkamiambro. Bisag unsa nga organisasyon . . .

(that is not true. It is natural for an or-

ganization to solicit for membership fees. Any organization does this . . .)

An informant from Cebu said that during their early federation days in America, Moncado instructed members to maintain savings accounts *kun dili kuhaon ang espiritu sa imong lawas* (otherwise your spirit will be taken away from your body). To facilitate this, Moncado himself opened saving accounts for some 300 members into which he deposited an initial amount of one dollar. He then told the members that regular deposits should be made into these accounts. To each of these accounts, Moncado was co-signatory.

Members also claimed that sometime before the 1920's, Moncado became an adopted son of a multi-millionaire, one Mr. Alexander of Pasadena, Los Angeles who made Moncado the heir to his wealth.

The early life of a sect is characterized by a pattern of behavior which in time becomes the remainder of one's membership into the "exclusive" sect. While the members give themselves up to the dictates of these rules, the leader of most sects choose to be apart from all these prescriptions. In an effort to provide justification to their leader's behavior, most sect members make out myths regarding their leader. Many claimed that Moncado was engaged in chicanery and that he fooled his members into believing he had supernatural powers. While he demanded from his members all forms of self-denial, he himself indulged in vices and ate meat. None of the informants denied this, instead they found justifications for their leader's behavior.² Dalumpines wrote:

Indeed he ate meat and drank wine in some social circles but the followers feel that they are not fooled because they understand that it was just a part of the political life of their leader. It was a kind of adjustment called assimilation. It was but temporary. (Dalumpines, 1971: 21)

In contrast to what Dalumpines wrote, a minister provided a religious explanation to Moncado's behavior. He claimed that all that Moncado did was in consonance with biblical precepts. Soon, the members developed a religious superiority complex and claimed that like Christ's apostles, they too were subjects of religious persecution. In 1954, one of the members exhorted President Magsaysay through one

of the newspapers:

Let the destiny of the Philippines be placed in the hands of Moncado . . . the Coming of the Living God of this Century sometime July 1955 with his invincible followers of 379,000,000 vrilys active spiritual army, navy and air forces are working now for the welfare of the Philippines . . . (*Philippine Free Press*, July 1954: 22)

This is one feature of the sect. Yinger pointed out that sect members tend to consider themselves as the "religious elite" since they believe that interpretations of the truth "other than its own are in error" (Yinger, 1961: 162). While this is so however, non-members consider the sect's interpretation of the truth as absurd. In the face of such reactions from outsiders, some sects tend to withdraw and establish settlements where they can be left alone to establish their own culture and "to keep themselves unspotted from the world" (Yinger, 1961: 165). In the case of the Moncado movement, this physical withdrawal was probably the reason for the establishment of Moncado Colonies. The members probably found comfort in living within a larger community of Moncadistas where their beliefs and practices could be accepted. This withdrawal which was an attempt to set the group apart from other established groups is definitely sect-like. It has retained however its mystical and spiritual features which became the basis of the norms and behavior patterns that were accepted by the group.

The Equifrilibricum World Religious Incorporated

In the early 50's, Moncado retired from politics and devoted as much time as possible to the federation. His efforts to acquire American citizenship were in vain. In 1954, he and his wife were deported to Mexico, where he was given permanent residence status in 1955. He also published at this time, the *Moncado Mission Bulletin*, which largely contained Moncado's spiritual and religious teachings.

On April 8, 1956, Hilario Camino Moncado died suddenly while playing golf at the Agua Caliente in Mexico. He was called by his followers as the "Master of Morality" — philosopher, leader, and Five-Star General of his army, but above all he,

according to them, was "God's Human mechanism."

To his millions of followers in Hawaii, the mainland United States of America and the Philippines, he was God because he was good to them. Jesus said, "There is none good but one, that is God . . ."

There were speculations about the cause of his death — but to his thousands of followers, their Master willed his death to prove that he was "God" —:

"Nagpakamatay siya aron pagtuman sa nasulat sa balaang kasulatan."

(He allowed death to overcome him to fulfill those written in the bible . . .)

After Moncado's death the usual Sunday Services conducted by the religious department were held in his honor. These religious activities however were branded as illegal.

The death of the charismatic leader poses a problem to most cults. Since a charismatic leader like Moncado holds his followers by virtue of his charisma or "personal magnetism," his death may lead either to the eventual death of the movement or to institutionalization which then completes the cult's transition into a sect.

A month after Moncado's death, Ansie Mariano, one of the women members of the federation in America initiated the work on the articles of incorporation and by-laws. On August 23, 1957, Equi Frilium World Religion (EFBWR) was incorporated in California with Moncado's spiritual legacy — The Man's Moral Concept — as main doctrine. Copies of the articles of incorporation were sent out to members in Hawaii and the Philippines. In 1958, the EFBWR was registered under Philippine laws. The succeeding five years were years of missionary work to the Philippines by Ansie Mariano, the first Head Minister of the new-found religion. EFB churches were built in the Moncado colonies of Bukidnon, Dansalan (now Marawi City), Babak and Piñaplata (both in Davao del Norte). Churches were also put up in areas where there were a considerable number of members.

The formalization of norms, the setting up of structures and the appointment of official religious leaders were the signs of the movement's evolution from a cult into a sect-like religious group. At the

same time the members felt the presence of three related institutions: the Filipino Federation of America, Inc. (FFA); the Filipino Crusaders World Army, Inc. (FCWA) which was concurrently the FFA in the Philippines and the Equifrilibricum World Religion, Inc. (EFBWR). It was at this time also that the FFA and the FCWA members were asked to renounce their original religious affiliations in favor of membership into the new religion. This is also another sect-like feature.

At present, members say that *ang FCWA mau ang among organisasyon; ang EFB mau ang among relihiyon*. They refer to their membership to the FCWA as *para sa material* and to their membership in the EFB as *para sa spiritual*. Thus, membership in the FCWA (or the FFA) and the EFB is inseparable and joining one generally resulted in automatic membership in the other.

The religion as it stands today is under the Supreme Head Minister, who is usually selected from the FFA members in California. He is assisted by an Assistant Head Minister. For the Philippines, the highest ranking church official is called the Second Assistant Head Minister. She³ supervises religious activities and is largely responsible for the execution of policies handed down from the central office in America. The immediate subordinates to the Head Minister are the three division supervisors: one for Luzon churches, another for the Visayas and the third for Mindanao. All the church officials, including the leader of each local EFB church, are called Reverend. The ordinary members including the minister, call each other "brother" and "sister."

The members of their clergy, unlike those of established sects and churches, are not required to go through any formal theological training. As the Philippine Head Minister said: "The FFA is the greatest institution of learning; the only curriculum is morality." This is another sect feature. Unlike the denomination type of religious movements, sect leaders neither undergo specialized training nor undertake any college preparation at a theological seminary. Again, this stresses the importance of the conversion experience in the sect rather than the formal education needed for a ministerial position in the denomination. In the Moncado move-

ment, knowledge of Moncado's teachings and loyalty to the principle of the organization are the main qualifications.

A member is appointed as minister by the Supreme Head Minister. Once appointed as a minister, one remains a minister for life: *walay limite forever gayud kutob na ikaw may kinabuhì pa.* ("No limit, as long as you have life.") The EFB ministers are not provided with salaries for their services.

Although there has been no census of its members during the last ten years — the Philippine Head Minister claimed that there are approximately 10,000 members of the FCWA. However, only about half of these are practicing EFB members. Of the 21 presently recognized EFB churches all over the Philippines, 15 are in Mindanao.

Moncadista beliefs, practices and rituals

For a religious group to persist, it has to retain its identity partly through the members' reaffirmation of their commitment to the movement and by the loyal and consistent practice of a set of beliefs and behavior patterns handed down by or built upon the charismatic leader.

Doctrines. The following are the Moncadistas' basic tenets:

1. **Man's Moral Concept:** the doctrine that man and God are equal. Moncadistas refer to this as "the new doctrine of Christ." They believe that man can achieve equality with God by being "moral" and morality is keeping away from all forms of vices. This doctrine is believed to be the shortest interpretation of the bible.

2. **The Equifrilibrium's Creed** is to the Moncadista as the Nicene Creed is to a Roman Catholic. It contains the Moncadista's declaration of faith in God and Christ and in Equifrilibrium, the "Christ" who returned in the person of Hilario Camino Moncado.

Beliefs: The Moncadistas believe that:

1. **Moncado is Christ in His Second Coming.** On the cornice atop the main portals of each EFB church, is an eagle cast in cement. Its wings are outstretched and underside the wings fully visible to viewers are the words: fidelity, equality, fraternity, liberty, destiny, obedience and

hope. A band carrying the words EQUIFRILIBRIUM is clutched in the eagle's beak. To the members, the eagle symbolizes the fulfillment of a prophecy in Isaiah 46:11: ". . . I am calling a man to come from the East . . ." They are also convinced that if Christ were to return on Earth, He would take on a new name as it is written in Revelation 3:12: ". . . I will write on him the name of my God . . . I will also write on him my new name . . ."

2. **Christ and the Holy Spirit believed to be in Moncado descended on earth on a star.** The date of his descent is believed to be December 27, 1925 — the date the FFA was organized.

3. **There are proofs that Moncado is God.** Moncadistas claim that Moncado is God for several reasons:

a. It was he who first revealed Christ's new name (*kai siya nakapanudlo man sa ato ni-ining bag-ong ngalan ni Kristo nga Equifrilibrium*).

b. Members survived their *powasa* (fasting) and they are convinced that this is only possible with divine protection.

c. Members claimed that Moncado has travelled around the world, even before his birth in Balam-ban, Cebu. His members claimed that Moncado's "physical birth" was in 1898, but that Moncado's "spiritual birth" was in 1888.

d. On the night of his birth, members related that the midwife who assisted at his birth reportedly saw the sun, moon and star juxtaposed into a triangle through a roofless portion of the Moncado home.

e. Moncado was tall. Members claimed that he was 6'8" tall and that he towered over everybody he met. They believed that the man God would send to complete His mission on earth should be tall.

f. Members are convinced that Christ's miracle at Cana several thousands of years ago led to the spread of vice, particularly alcoholism, and that Christ in his second coming would surely change the wine back to water. Members believe that the Man's

Moral Concept of Moncado is the only doctrine that can change or reverse the miracle of Jesus at Cana.

g. Members said that through Kabala they are able to prove that Moncado is Christ. The Kabal analyzes names and words by assigning numbers to the letters of the alphabet. These numbers are manipulated by a method which they call "reducing to lowest terms." Nine (9) is the highest number and six (6) is referred to as God's number.

4. **Rizal had the same "divine" mission as Moncado's but failed to accomplish it.**

5. **Moncado is not dead; he is in hiding (nagtago).** Members believe that Moncado cannot die because he is "God". On November 4, 1995 the Filipino Crusaders World Army will have completed its corporate life of 50 years. Acceptance of new membership into the organization will cease and members believe that this shall be the "judgment day" and only the Moncadistas will be saved.

6. **There is a "World's Coming Flag."** The Moncadistas believe that in the future, all nations in the world will have only one flag: the Philippine flag but with seven stars and Moncado's portrait at the center. According to the members this flag was given by God to Moncado as predicted in the Bible.

7. **Belief in the Vrilya (engkantohanon): sundalo ni Moncado.** The Moncadistas believe in the vrilya (*engkantohanon*) whom they refer to as "mystic and psychic" people (sometimes called "spiritual"). It is a spiritual achievement to be able to communicate and maintain contact with the vrilya. To be able to do this one has to go through a series of fasting stages and salt-less diet in order for one to communicate with the vrilya.

8. **Belief in the power of the "kalaki".** The "kalaki" is a booklet given to each member who has completely paid his membership dues to the FCWA or the FFA. It is called *pinadayag, manang tinago, or principio* and is considered personal and confidential by each of the members. The kalaki is believed to have the power to save the members from danger and all forms of suffering or *castigo sa Diyos*. Members

carry their *kalaki* with them anywhere they go.

9. *Belief in the cardinal principles of "equality, fraternity and liberty."*

10. *One can fight communism through golfing.* Members believe: "that learning to be a good man is like learning to be a good golfer . . . a good man and a good golfer strive for the same idea, that to be equal . . . one strives to be equal with God, and the other works for his par on every hole . . ."

11. *Women's superiority over men.* Moncado wrote that there will be no peace until this world is ruled by a woman "for women abhor war and love peace . . ."

Practices:

1. *Fasting.* According to members, fasting is performed in stages. However, one may proceed to higher stages without having to undergo the lower stages. In this sense, it is better to consider these not as stages but as different types or kinds of fasting activities.

The *first*, includes fish and chicken meat in the diet. Moncadistas in general are prohibited to eat the meat of any four-legged animal. The *second* type of fasting involves a diet consisting only of vegetables and excluded all kinds of animal meat in the diet. The *third* type of fasting consists of a "raw food" diet. Grated unripe papaya usually takes the place of cooked rice.

The *fourth* type is what members call the *tubig-tubig*. Members undergoing this type of fasting live on fruit juices, sap extracted from ground peanuts, oatmeal drinks or plain water. The *fifth* fasting type is called *hangin-hangin*. Neither solids nor liquids are taken in and the person is locked up in a room, usually a room in the church building or community hall set aside by the church for that purpose. He is allowed only to bring with him a bible, and some writing materials.

Members are required to do the *hangin-hangin* type of fasting once a year for at least three days. Fasting may be done at anytime of the year. There are no specific requirements for the other types of fasting. Most members practice any of the four types of fasting at various times of the year. Some members have reportedly been on *tubig-tubig* for as long as ten years, the longest *hangin-hangin* fasting was reported to have lasted for 72 days.

2. *The Moncadian Calendar.* Moncado created a Moncadian calendar in which the year is composed of 13 months of 28 days each. The extra month they call the Um month. There are 364 days in the year and the day between January 1 and December 28, they call the Cum day — a holiday which takes the place of the New Year. Moncadistas claim that the world needs a new calendar, one that should be based on Moncado's doctrine — the Man's Moral Concept which espouses equality.

3. *Big, concrete places of worship are called "churches." Small places of worship are called chapels.*

4. *Sunday services are held from 9:00 to 12:00 a.m.* The first hour (9:00-10:00) is devoted to bible study; the next hour (10:00-11:00) to Kabala instruction led by what is called a "Minister of Kabala." Services follow at 11:00 to 12:00 noon.

5. *The following are important church holidays:*

- November 4 — Moncado's date of birth
- April 8 — Moncado's date of death
- August 21 — death anniversary of de los Reyes
- December 27 — founding anniversary of the FFA and the beginning of Moncado's "divine mission" on earth.

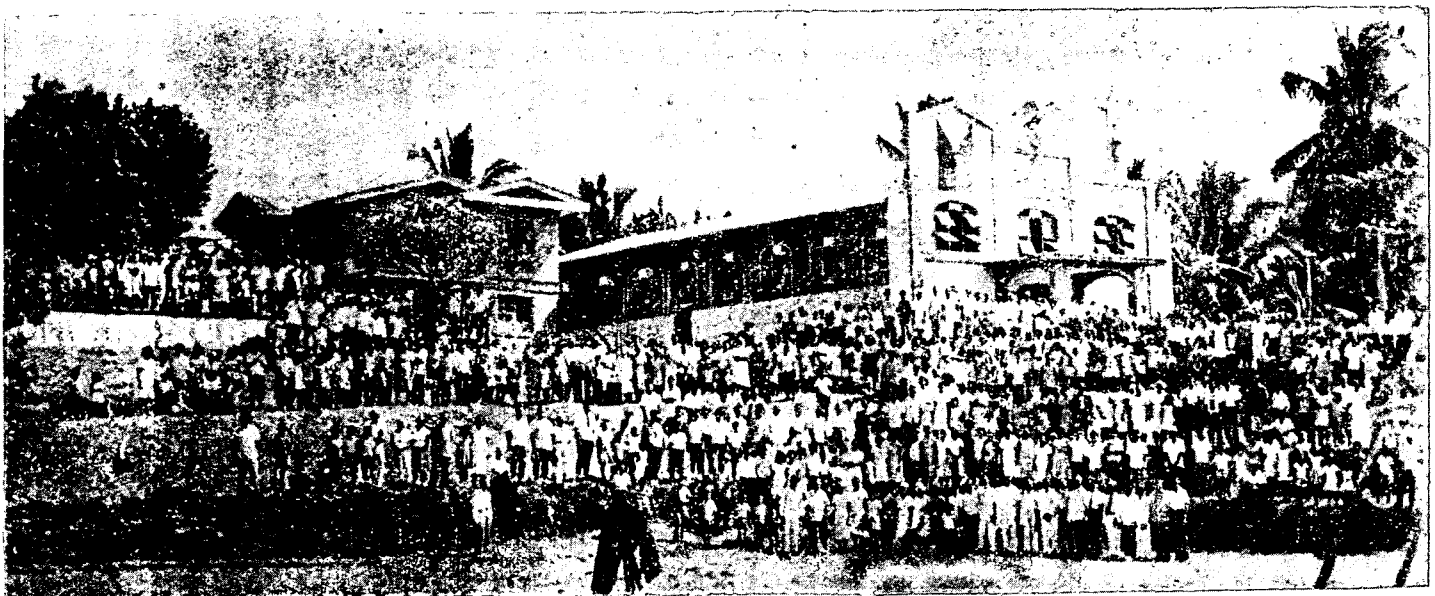
6. *Local churches hold meetings on Saturdays or on any appropriate day of the week.* This is usually convened by the local minister.

7. *Baptism is not compulsory.* The baptism ceremony is similar to that performed by the Catholic Church but without the salt.

8. *There is neither Communion nor Confession.* Confession is made directly to God (*directo sa Ginoo*).

9. *There are services performed for the dead.*

10. *Weddings are performed.* No wed-



The Moncado Colony in Babak, Samal Island. At right is the Equifrilibricum (EFB) church. The wooden building at the center is the parsonage which also houses the Philippine headquarters of the Filipino Crusaders World Army (FCWA). The Babak colony is the biggest Moncado colony in the Philippines. Rev. Tomasa Daguman is currently minister of the Babak Church and Philippine Assistant head minister of the Equifrilibricum World Religion, Inc.

ding fees but cash offerings are encouraged.

11. *There is a women's organization and a Young People's Group.*

12. *Violence is forbidden.* Participation in strikes is forbidden. "Radicalism" is frowned upon.

13. *Indulgence in all forms of vice including dancing, is forbidden.*

14. *All members are expected to help each other in time of need and provide mutual assistance at all times (pagtina-bangay).*

15. *All members should keep copies of Moncado's publications.* Books, pamphlets or posters that carry Moncado's message, doctrines or life history are sacred (*sagrada*) and should be treasured.

16. *Prayers are said before and after meals, at bedtime and upon waking up.* Prayers can take the form of singing hymns, bible reading, reciting the "Man's Moral Concept" or reading from any of Moncado's books or publications.

Ritual: The service or what members call "The Divine Worship", starts a few minutes after the Kabala lessons, usually at 11:15 a.m. At the opening of the services, the congregation stands. A member of the congregation, usually the Assistant Minister, walks forward to the front aisle and leads the recitation of the Man's Moral Concept. Then a group of women, sitting at the right front corner of the church lead the singing, which is taken up by the members of the congregation. At times the songs are adapted from ordinary church hymns. Usually however, the songs have original tunes and the songs themselves reflect the movement's message: . . . *Bag-ong ngalan ni Kristo mao si Equifrilibrium, Oh mga katawhang tanan motoo kamo ug dili man, amo kining katungdanan, pag-sangyaw sa kalibutan . . .* (The new name of Christ is Equifrilibrium. Oh people of the world, whether you believe or not, our mission is to spread these messages to the whole world.)

A message follows, usually by the minister or by one of the elder members of the federation particularly those who have been in America. They tell of the times they've spent with Moncado and this can go on for hours. The scripture reading follows and then each of the member of the congregation walk up the aisle to a table in front of the altar and they

deposit their cash offerings into an open drawer. Others offer fruits or vegetables. Sometimes, another message is given after the offerings but usually the offering is followed by more singing. The recitation of the "Man's Moral Concept" and the Moncadistas' version of the Sign of the Cross ends the Worship: "In the name of the Father, and of the Son and of the Holy Ghost EFB, our Master, Amen."

Functions and dysfunctions

Religious movements also play important functions in the lives of its members. The increase in the number of Moncado adherents was due primarily to the functions (both manifest and latent) that membership in the movement fulfilled. In the mid-1920's, membership in Moncado's organization provided the forum for fellowships and represented what seemed to be the "true" means to attain salvation: the aversion to all forms of vice. More importantly, adherence to Moncadism provided for the Filipino migrants in California and Hawaii the opportunity to lead and organize. The lowly, obedient *sacada* in the pursuit of material values, became leader and organizer in his pursuit of spiritual values. Thus, in the midst of isolation, economic insecurity, anomie and low status, the federation was instrumental in providing them worth and human dignity.

Most important of these functions is the fact that the movement provided a religious interpretation to economic misfortune. After the war, the number of adherents increased because the movement responded to the need for rehabilitation efforts. Moncado sent his disciples to the colonies that he found and allowed these families to till federation farms. Up to this time, the members find in the movement solace and comfort in the midst of economic distress. What used to have been frustration and anger over their poor economic situation was redirected into contentment, resignation and sacrifice in preparation for the life after.

There are however unintended consequences (dysfunctions) of the belief in Moncadism. In the 1920's, the FFA's aversion to strikes and violence made the FFA members more "qualified" to work in the plantations. This in effect contributed toward the perpetuation of the then pre-

vailing low wage rates and the poor farming conditions. As the Moncado group gained new membership, many accused Moncado of using the organization to favor his own political and economic interests. Through the federation, and under the guise of spreading "the doctrines of the returned Christ," Moncado was able to further his own political and economic interests.

Today, even while Moncadism provides its members with a positive and constructive interpretation of suffering and distress, there remains the obvious facts of discrimination and poverty. Their attitude — one of the silent resignation to the ways of the world — makes them vulnerable to manipulation and draws them away from questioning the social, economic and political conditions that perpetuate poverty and oppression. Martial law, according to one of the ministers, is only a fulfillment of "the Master's prediction that a dictatorial form of government will come to us."

Unless one understands the social and religious meanings attached to a Moncadista's beliefs and practices, one is unable to grasp the depth of his commitment to the role he has chosen to play in society.

A dying community?

A significant observation made during the visits to the colonies and through participation in some of their social and religious activities was the predominantly large proportion of adult members ranging in age from 50 to 85 years. A number of members aged 35 to 50 were noted, mostly the children of the *destinos* and the orthodox Moncadistas. There seemed to be a very small proportion of members aged 10 to 35 years. Services are most often attended by the very old and the very young.

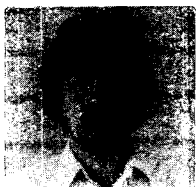
Although no specific statistics on the growth of the movement have been obtained, the present writer's impression is one of slow growth, if growth is taking place at all. In fact, some of the *destinos* expressed pessimism: . . . *maayo kung naa'y usa ka gatos na sako niya pagbalik niya dinhi . . .* (good if there will be a hundred members left when he comes back) referring to their Master's return in

Please turn to page 35

Economic cost structures and patterns in non-formal education: The case of the Adult Education Program of Dansalan College.

V. BRUCE J. TOLENTINO

This article is a summary of a thesis submitted in fulfillment of requirements toward an M.A. in Economics degree at Xavier University. The thesis was successfully defended in May 1979.



The author is presently the Director of the Community Service Department at Dansalan College in Marawi City. He was the recipient of a study grant under the PSSC's Graduate Training Assistance Program for his masteral degree.

Since the 1960's increasing attention has been paid to what Phillip Coombs has called the "world educational crisis." The crisis, which is in the formal educational system, has been fostered primarily by the quadrupling of school enrolments within the last quarter-century, resulting from rapid population growth and the popular belief that formal education is a most powerful vehicle toward socio-economic amelioration and development.

The Problem

The crisis and the ensuing reappraisal has led to a search for "alternatives" to schooling. Recently that search has been directed to education taking place outside the school — non-formal education. This new interest is an act of rediscovery, since the activities now labelled "non-formal" are not new. However, the rubric "non-formal education" is of recent coinage. It includes within its broad scope such familiar activities as functional literacy and adult education, agriculture extension courses, on-the-job training and apprenticeship, conscientization circles, study groups and even catechetical programs.

Non-formal education is distinguished from formal and informal education, and in this paper, is spoken of as:

... any intentional and systematic educational enterprise (usually outside of traditional schooling) in which content, media, time units, admission criteria, staff, facilities and

other system components are selected and/or adapted for particular students, populations and situations in order to maximize the attainment of the learning mission and to minimize constraints on the system...¹

Non-formal education possesses certain features that offer alternatives to the difficulties observed in formal schooling. These features include: (1) its apparent flexibility and innovative capacity, with its adaptability to learning demands in a wide variety of situations; (2) its apparent efficiency and effectivity in utilizing minimal inputs (in time, talent, facilities, finances and other resources) to achieve its goals; (3) its apparent appropriateness in contexts of poverty and underdevelopment, where it offers renewed possibilities for "universal primary education" — a goal as yet unrealized by formal schooling; and (4) finally, its strong potentials in cost-saving and the economical use of resources.

The attractive features of non-formal education have largely been identified intuitively, based only on sketchy observations. Much of non-formal education research is still concerned with exploratory treatment. The enormous problems in the basic tasks of non-formal education program inventory, description, classification, and case analysis have yet to be hurdled. Moreover, most of the literature available on non-formal education deals with Western-initiated and/or located programs writ-

ten by Westerners.

The study of the economics of non-formal education is of even more recent origin. The application of economic thought and methods to the field to guide investment decisions and to ask questions and provide answers of an *economizing* nature may be traced back only to the late 1960's. Furthermore, whatever studies that have been accomplished on the economics of non-formal education took their cues from studies done of the economics of formal schooling. The problem is that the economic studies of formal education were constructed based on the particular attributes of formal education, and are thus hardly replicable on non-formal education, considering differences in inputs, educational processes and learning outputs.

Thus the research problem that currently needs most attention in the economics of non-formal education is the field-level study of operational programs in the less-developed nations. Such empirical data-gathering research needs to be done within the framework of economic theory, with attention to the formulation of viable investment criteria. The formulation proceeds through several stages, basic to which is the *cost analysis* of actual programs — the subject of this study.

Limitations

This study is limited to the identification and measurement of program costs. An examination of the possible benefits that the program brings to its participants is not made, for reasons that: (1) the task of measurement is very complex, and that the task of cost measurement *alone* is already of considerable magnitude; (2) economic science is still in the process of formulating adequate measurement tools, and (3) very little data was available for the measurement of benefits.

Objectives

This study attempts to contribute to the empirical knowledge based on non-formal education through the examination of certain investment and cost aspects of an operational, non-formal education project. The case was the adult education program administered by Dansalan College, in Lanao del Sur province in Southern Philippines. Specifically, the study aims:

1. To determine the nature of the Dansalan College non-formal adult education program as an area of economic investment;
2. To determine the origin, types and allocation of the resources invested into the Dansalan College adult education program;
3. To determine the levels, characteristics, distribution and types of economic costs that the Dansalan College adult education program incurred;
4. To determine how the cost structure of the Dansalan College adult education program changed in response to modifications in program policy and operations over time;
5. To explore the possibilities for cost-saving and resource economizing in the Dansalan College adult education program, and
6. To review, choose and apply appropriate methods of economic analysis, particularly those concerning investment cost description and measurement.

Methodology

In summary, the methodology employed in the analysis of the case of the adult education program of Dansalan College proceeded as follows:

1. The thorough examination of the case program's history and operations over a period of six years to provide the background for the analysis of its economic costs;
2. The identification and measurement of its economic costs, including:
 - a) the creation of a "program cost model" — an operational framework/matrix within which the entire range of possible economic investment and cost items could be gathered, identified and organized;

- b) the formulation of detailed procedures for the measurement of each economic cost item;
 - c) the use of available accounting data — through an item-by-item examination of all entries made over the six-year period, the extraction of all entries associated with adult education program operations, and the summation of these into annual statements using the program cost model;
 - d) the formulation of procedures for joint cost identification and cost allocation;
 - e) the formulation of procedures in the use of dummy, or shadow, values, and the imputation of values in certain cases; and
 - f) the adoption of tenable assumptions to provide the framework for the procedures used.
3. The analysis of the program's economic costs, through:
 - a) the construction of appropriate tables for organization and comparison of data;
 - b) the standardization, through the application of chosen indices, of the computed values to control for the effects of inflation/deflation and thus facilitate comparison;
 - c) the analysis of the cost data by application, or use, and by origin, or source;
 - d) the comparison between social and private costs; and
 - e) the computation of unit, per graduate costs.
 4. The drawing of observations, conclusions and recommendations based on the analyses made.

Summary of Findings

1. *The case program lent itself relatively well to the measurement and analysis of its economic costs.* The general concepts of cost in economics were found applicable to the non-formal education program.
2. *The major problems in economic cost measurement had to do with joint and opportunity cost elements.* These methodological problems were compounded by inadequacies in the data, particularly since these were collected for purposes other than those of the study.

3. *More than half to two-thirds of all expenditures in the program were for personnel costs.* It was found however that as operations grew, the personnel cost did not increase in direct proportion: instead, present personnel were spread out more thinly and thus the program was able to handle more activities without significantly increasing the number of staff.

4. *One-third to two-fifths of all personnel costs were for part-time employees.* As operations grew, however, the proportion of part-time employees decreased.

5. *Operating costs accounted for the next largest (to personnel) share of total costs.* As the program staff paid more attention to increasing the non-formal curriculum, operating costs increased, inflated primarily by rising demands for instructional materials and services.

6. *The program incurred very low capital costs.* The sharing, borrowing and rental (at minimal rates) of equipment and facilities lay behind this characteristic.

7. *The program's cost structure was relatively stable.* Personnel cost always accounted for majority of expenditures, followed by share of operating costs. Taken together, personnel and operating costs took up three-fourths to nine-tenths of total cost.

8. *Unit costs per graduate were relatively low.* Due to complications, however, it was not possible to make acceptable comparisons.

9. *Foreign funding institutions were the sources of two-thirds of all the financial support received for the program.* Of the five major agencies involved, only one was Filipino.

10. *Of the funds received through funding agencies, at least half were contributed by foreign governments.* The Filipino support came from private business firms.

11. *The Philippine government contributed support in the form of services, the value of which constituted only relative minority of social cost.*

12. *The adult education learners incurred minimal costs in participating in the program.* The classes were held during normally idle hours over a relatively short duration of four months per course.

13. *The major items of cost which could have been borne by the learners through tuition payments were shouldered by Dansalan College.* The average cost per grad-



A participant in the functional literacy phase of Dansalan College's adult literacy program. In this phase, the adult participants learned the fundamentals of reading and writing the Roman alphabet, syllabifying words, forming words from given syllables, using correct capitalization, punctuating sentences properly, and writing paragraphs. These skills were taught in Madrasa, the Maranao language written in Roman letters.

uate may be taken as an estimate of full tuition rates.

14. *The communities from where the learners came, and where the classes were held incurred negligible costs in supporting or cooperating with the adult education program.* The class activities did not require undue effort and sacrifice on the part of the community.

Concluding remarks and observations

Economic Analysis and the Adult Education Program of Dansalan College. Based on the finding that the case program "lent itself relatively well to the analysis and measurement of its economic costs,"

it is tempting to conclude that economic theory can achieve a level of analysis in non-formal education that is comparable to its successes in non-human capital investment. Such a conclusion however, may be unwarranted for a number of reasons:

First, the analysis carried out in this study embraced only a narrow portion of economic investment theory — that of cost. Furthermore the examination of the cost of the case program did not fully involve the rigorous analysis of a significant and controversial area of cost — the opportunity cost or income forgone of participants in the program. The non-examination of participant's forgone income was dictated by the nature of the Dansalan College adult education program. The learners attended classes which were scheduled during their normally-idle hours. The assumption was then made that the value of the time that the learners devoted to the classes was negligible, since they did not sacrifice any income-generating alternatives.

It was known that should the learners have borne significant sacrifices to participate in the program, the study would have dealt with the controversial aspects of opportunity cost given that alternative cost measurement assumes the operation of a market-directed price system: *but* it is believed that markets and price systems in human resource development, and particularly in the case program's situation are imperfect. Thus opportunity cost estimates assuming the centrality of the price system will probably be inaccurate. Furthermore, the object of investment, human beings, cannot be viewed in the same light that economic analysis has examined material capital. There are numerous other factors to be considered — moral, ethical, psychological, sociological, political — most of which defy quantification.

The *second* reason why a conclusion supporting the applicability of accepted models of economic analysis in non-formal education is not accepted that the examination of a single case does not often warrant a viable generalization.

However, the primal usefulness of economic analysis of human capital investment cannot be denied. This is the attempt to measure the aspects of the investment

object, the purpose of which is to develop objective criteria to evaluate the effectiveness and efficiency of investment, and to guide decision-making.

Finally, it should be stated that the study was aware of the limited usefulness of a study of costs *alone*. Costs have limited meaning unless related to the benefits that may be derived from the cost-incurring object. Great awareness was however, also present about the practical impossibility of judging and measuring benefits at this time, due to data and methodological inadequacies. The *recommendation* is therefore to institute a two-stage process where *first*, a series of similar studies on the cost aspects of similar non-formal education programs are made, and *second*, based on the findings and the data accumulated in the cost studies, project methodologies that will allow the measurement of benefits are formulated.

It should be emphasized that a critical factor in the first stage is the collection and ordering of data in *standardized* and *comparable* form. This will ensure that data gathered from each project will lend answers to questions that may be put to all of the projects. The study attempted to fulfill in part what Borus proposed: that the examination of the cost aspects of a number of non-formal education projects be made, using a *standard* cost-recording methodology. Such follow-up research is strongly recommended.

Cost Reduction and Adult Education Program Personnel Costs. The case program appeared to have taken great advantage of cost reduction through the use of part-time labor, and that this measure was taken very early on the program. In examining this action which resulted in the cost-reducing effect, it must be noted that there seemed to have been no *deliberate* decision of "utilizing part-time labor in order to reduce costs." The program staff, at initiation, had stronger tendencies to hire full-time workers: the delimiting factor was the "lack of funds." Thus the cost-reducing characteristic was identified in the case program's staffing pattern *ex post facto*.

In retrospect the adult education program could have reduced costs even further by undertaking the project jointly or with

Preliminary report:

Third AASSREC Conference

The Third Conference of the Association of Asian Social Science Research Councils (AASSREC) was held in Manila from Sept. 12-17, 1979 and was attended by participants from all eight member councils, six nonmember countries, seven international funding agencies and several special guests. Conference theme was "Research Utilization and Research Dissemination in Asia." The conference was held at the Manila Hotel.

Keynote speaker was Dr. Onofre D. Corpuz, Minister of Education and Culture who emphasized that development in the research capacities of the social science community should be toward the improvement of the quality of life. He added: "The development and support for a strong research community is an intermediate and not an immediate goal. The end purpose is to have a research community that accepts an obligation in turn to contribute to the improvement of life in the community that sustains it."

The keynote speech was followed by the election of conference officers. Incumbent AASSREC President, Loretta Makasiar Sicat, was elected chairman of the Conference. The participants agreed that the

other incumbent officers of the AASSREC should also serve as the conference officers. They are: A.K.M. Kamaluddin Choudhury (Bangladesh) and Eli Masinambouw (Indonesia), vice-presidents; Sung-chick Hong (Korea), secretary-general; and V.A. Panandiker (India), joint secretary.

Assigned as rapporteurs were: W. D. Borrie (Australia), rapporteur-general; Parthibeshwar Timilsina (Nepal) and V. Selvaratnam (Regional Institute of Higher Education and Development - RIHED), rapporteurs for the country reports; V.A. Panandiker, rapporteur for the reports of regional agencies; Yogesh Atal (UNESCO Bangkok), rapporteur for the workshop on indigenization; Sung-chick Hong (Korea), rapporteur for the business session; and Wilfrido V. Villacorta (Philippines), rapporteur for the public forum.

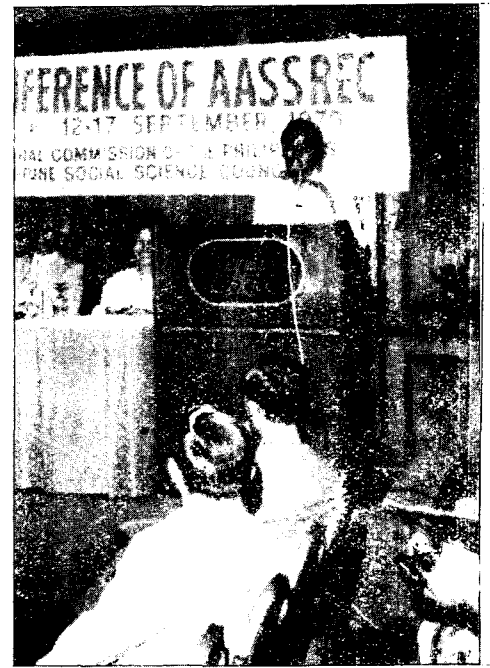
Participants presented their country reports which included their activities over the last two years.

A fuller report on the Third AASSREC Conference will be published in the next issue of the *PSSC Social Science Information*.



THE THIRD CONFERENCE OF AASSREC


MANILA HOTEL • 12-17 SEPTEMBER 1979
Hosts: UNESCO NATIONAL COMMISSION OF THE PHILIPPINES
and the PHILIPPINE SOCIAL SCIENCE COUNCIL



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pssc activities

New grantees

Discretionary Research Awards

1. Esperanza Aranas-Dowling: "A Study of the Conjugal Interaction of the Successful Natural Family Planning Practitioners of Iligan, Lanao del Norte." 

2. Nimfa S. Lagdamen: "Child Rearing Practices Among the Mamanuas of Pangaylan." MSU-Iligan Institute of Technology.

3. Alfonso O. Santiago: "The Elaboration of a Technical Lexicon of Pilipino."

4. Sr. M. Therese Bulatao: "A Study of Variants of Alienation Among Occupational Groups in Parañaque."



5. Erlinda Y. Adanza: "Comparison of the Actual Perceived Leadership Behavior of the Subanon Community Leaders." Bukidnon State College.

6. Manuel J. Navarro: "The Geography of Rural Development through Land Reform in Central Luzon."

7. Violet S. Valdez: "Factors Influencing the Survival or Discontinuance of Community Newspapers in the Southern Tagalog Region."

8. Angeles Alano: "Towards a Description of the Functions of Cognitive and Non-cognitive Meaning in the Communicative Competence of Second Language Learners."

9. Cristeta M. Dumarán: "A Linguistic Profile of Dagupan City for 1979." 




ALANO

Dumarán

10. Elsa Q. Villordon: "The Influence of Modernization on Selected Adolescents in the Central Visayas as Indicated by

Their Self-Concepts and Reference Groups."

11. Mary Joan Fajardo: "The Effect of a Theatre Arts Program on the Self-Esteem of Filipino Adolescents with Problems." 

12. Betty L. Abasolo: "Baguio City: A Social and Economic Change, 1909-1979." 


FAJARDO

ABASOLO

13. Evelyn N. Jamboy: "The Resistance Movement in Lanao During the Japanese Occupation."

14. Teresita Y. Caro: "The Problems of Decentralized Fiscal Management of Mandaue City and its 27 Barrios."

Travel Award

1. Ledivina V. Cariño: To participate in the World Congress of the International Political Science Association, August 12-18, 1979. Moscow, USSR. 

2. Jesus P. Estanislao: To attend the conference on China and Asian Economies, July 24-26, 1979. Kuala Lumpur, Malaysia.



3. Bro. Andrew B. Gonzalez, F.S.C.: To participate in the XIVth Pacific Congress, August 20-September 5, 1979. Khabarovsk, USSR.

4. Cristina P. Parel: To present a paper on "The Development of Statistics in the Philippines" at the 1st Franco-Asean Conference on Mathematics, May 28-June 2, 1979. Singapore.

5. Rosita L. Fondevilla: To attend the Second session of the ESCAP Committee in Social Development, December 6-12, 1978. Bangkok, Thailand.

6. Jeanne Frances I. Ilo: To attend the Xth International Congress of Anthropological and Ethnological Sciences, December 10-21, 1978. New Delhi, India.


Conference Award

1. Philippine Sociological Society: A Program of Roving Lectures, University of the East, June 28, 1979; Asian Social Institute, August 1979; De La Salle University, September, 1979; University of Santo Tomas, October, 1979. Theme - Directions in Sociology.

Two Board members attend IPSA World Congress

Dr. Ledivina V. Cariño and Dr. Loretta Makasiar Sicat, secretary-treasurer of the Executive Board and Executive Director of PSSC respectively, participated in the XIth World Congress of the International Political Science Association held in Moscow, U.S.S.R. from August 12-18, 1979.

Dr. Cariño presented a paper co-authored with Dr. Raul P. de Guzman entitled "Negative Bureaucratic Behavior in the Philippines: Its Causes, Developmental Consequences and Control Measures - Past and Prospective."

Dr. Sicat participated as the only *bona fide* individual member of the IPSA from the Philippines and as a member of both the Asian Regional Advisory Commission and of the Executive Committee of the Asian Studies Group. She also served as discussant in the panel on "Regional Arrangements: An Approach for International Peace and Security." 

They were granted per diem support by the PSSC for this Congress.

The annual meeting and elections of the PSSC will be held on December 7, 1979. Venue will be announced later.

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newsbriefs

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New LSP officers, board members

Brother Andrew Gonzalez, F.S.C., executive secretary of the Linguistic Society of the Philippines (LSP) announced the new set of LSP officers and board members for 1979-1980.

Elected in the June 28, 1979 business meeting of the Society were: Bonifacio P. Sibayan, president; Ponciano B. Pineda, vice-president; Fe T. Otones, treasurer; Edilberto Dagot, Leonard Newell, Emy Pascasio, and Gloria Chan-Yap, board members; and Andrew B. Gonzalez, F.S.C., executive secretary.

The officers have lined up the Society's activities for the ensuing year.

2nd talk for PSS roving lectures

The second in a series of roving lectures for 1979 sponsored by the Philippine Sociological Society was held last August 18 at the Asian Social Institute's Academic building, Leon Guinto Street, Malate, Manila.

The presenter for the second lecture was Prof. Leopoldo Moselina, the dean of sociology at ASI. He talked on "Olongapo's Rest and Recreation Industry: A Sociological Analysis of Institutionalized Prostitution."

The lecture was preceded by a slide presentation on Olongapo's rest and recreation business.

Professor Moselina conducted his study while he was still the dean at the Columban College in Olongapo City. He obtained his Master of Arts degree in Sociology from the Asian Social Institute.

Symposium on Vietnamese refugees

"The Vietnam Refugee Problem: Myth and Reality" was the theme of an intersectoral symposium sponsored by the Department of Sociology of the University

of the Philippines. This was held at the UP Faculty Center Conference Hall last July 31, 1979 from 2-5 p.m.

The speakers in the conference were Ms. Luz Palacios, Vice-Consul and Principal Assistant in the Office of Political Affairs, Ministry of Foreign Affairs; Hon. Otto Gobius, Representative from the UN High Commission for Refugees; Mrs. Leticia Generoso, Officer-in-Charge of the National Capital Region, Ministry of Social Services and Development; Dr. Estrella D. Solidum, Associate Professor of the UP Department of Political Science; and Fr. Ralph Salazar, Secretary-General of the National Secretariat for Social Action. Several embassy representatives were also present and gave their statements regarding the issue.

Prof. Belen Medina, chairman of the UP Department of Sociology delivered the keynote address. Prof. Randolph S. David, coordinator of the Third World Studies Program was the moderator. Dr. Prospero R. Covar gave the closing remarks.

Ms. Luz Policarpio discussed the Philippine policy vis-a-vis the Vietnamese refugee problem. According to her, the Philippines' position is:

1. To increase the volume and speed of resettlement.
2. To increase financial contributions to the United Nations High Commission for Refugees.
3. To establish more processing centers.
4. To persuade other developing countries to accept Indochinese refugees for resettlement with assurance of financial assistance from the international community.
5. To remind all nations that boat and land refugees comprise the two aspects of the problem and should be resolved equally.
6. To seek the cooperation of the Socialist Republic of Vietnam in regulating the outflow of refugees and in establishing its own processing centers.

Miss Palacios revealed that these policies are "purely for humanitarian purposes." Hon. Otto Gobius talked on the stand

of the UNHCR regarding the Vietnam refugee problem. He rendered the following stand of the UNHCR regarding the issue:

1. Reduce the backlog in the camps.
2. In agreement with Vietnam, to allow people to leave Vietnam in a legal manner after full compliance with the required procedures. Mr. Gobius reported that the Vietnamese services and the office of the UNHCR reached an agreement on a seven-point program which has been made public and which aims at facilitating an orderly and safe departure of Vietnamese boat people.

Dr. Solidum interpreted the Vietnamese refugee problem as one which "involves high politics. It brings about such political problems as international relations, population control, etc." She considered the Vietnamese refugee problem as a critical issue because "the documents on the refugee problem come from the respective countries themselves." She brought to the front the fact that most of the refugees are the Hoas from Vietnam who were allies in the revolution and members of the people's army. She added that "other refugees are CIA agents in Vietnam, there are those from Kampuchea and the rest are capitalists who don't like the socialist transformation." Dr. Solidum mentioned that as of now there are 200,000 refugees in Thailand; 75,000 in Malaysia; 40,000 in Indonesia; 60,000 in Hongkong; 230,000 in China and 16,000 elsewhere. Dr. Solidum also gave notice that these countries refuse to accept more refugees unless there are guarantees that there would be no residual problems.

Mrs. Generoso reported on the social action program for the Vietnamese refugees. According to her, the MSSD is working for a "57 percent official transfer of Vietnamese refugees in collaboration with the UNHCR." She also cited the efforts of the Ministry of Health, the Inter-church language School and several Catholic groups in helping the Vietnamese refugees.

Fr. Salazar talked on the stand of the Catholic church and of its efforts in helping the Vietnamese refugees. According to him "the Catholic church rejects the idea that the problem has no solution. It is still possible to come to the aid of these refugees." He further reiterated that "to deny them any aid is sheer inhumanity."

Fr. Salazar disclosed that in an international conference of the Catholic church in Bangkok where he was present, among the proposals were:

1. To ask parish communities to sponsor at least one refugee family.
2. To work for the modification of refugee quotas. In a conference held in Rome, the church organization launched a plea for the mentally retarded refugees. Right now the Catholic church is calling upon civic groups and encouraging positive action regarding the refugee problem. On the whole, the Catholic church is taking a humanitarian and moral perspective to the problem.

Several questions were raised in the forum regarding the issue. Among the questions raised were: the official Philippine analysis of the refugee problem, the possibility of injecting the human rights order in the issue and the implications of the United States' program regarding Vietnamese refugees.

PHILIPPINE STUDIES special issue

The Ateneo de Manila's scholarly journal, *Philippine Studies*, published by its University Press, has dedicated the second quarter issue for 1979 to the memory of Frank Lynch, S.J. — well-known Philippine social anthropologist, professor, and associate editor of the journal, who died in September, 1978.

The special issue, which includes a bibliography of Fr. Lynch's writings available at the University's Institute of Philippine Culture, features articles on various topics in which Fr. Lynch maintained an active interest:

- "Class Structure in the Unhispanized Philippines," by William Henry Scott;
- "Social Change and Religion Among the Bukidnon," by Vincent Cullen, S.J.;
- "Jesuit Mission Policies in the Philippines (1859-1899)," by Jose S. Arilla, S.J.;
- "Constraints to Rural Women's Participation in Philippine Development; A Report from the Field," by Jeanne Frances I. Illo;
- "Economic Development and the Housing Problem," by William J.

Keyes, S.J.;

- "Socioeconomic Aspects of Filipino Sugar Farm Workers: Three Views from the Cane Field," by Antonio J. Ledesma, S.J.

In summarizing Lynch's intellectual apostolate, to which the special issue pays tribute, *Philippine Studies* Editor Joseph L. Roche, S.J. writes:

The intellectual apostolate of Fr. Lynch was not primarily that of a private belief that managed to span social science and the Christian Faith. Rather it was a witness to the stark truth that science and faith do ultimately mix; that a rigorous scientist can be an intense believer; that no human science can afford to forget this truth without opening itself to the peril of slipping from science to scientism — a most unscientific position. An essential aspect of any human truth is to realize its limitations. Perhaps, then, "seeing God in all things" may not be as strange as it might seem at first glance; it may help remind the social scientist that the human beings he works with are persons with subjective dimensions that cannot adequately be quantified, and that all the tabulated data that help so much to understand this mysterious being always remain open to further dimensions that will ever remain un-objectifiable and untabulatable. It may also help remind the theologian, so tempted these days to dabble in economics, sociology, and political science, that it was in the hard, patient, rigorously scientific research that Frank Lynch witnessed

to "seeing God," not in amateurish, ideological misuse of undigested data.

IPC celebrates 19th anniversary

The Institute of Philippine Culture of the Ateneo de Manila University celebrated its 19th anniversary last September 15 1979. Since 1960, the IPC has been involved in a continuing series of studies on the Philippines, its people and its ways, all aimed at a better understanding of human behavior and the solution of problems in various areas such as education, equity and development. The Institute has also assisted and supported budding researchers and scholars of varying nationalities under its Visiting Research Associate (VRA) program. Lecture series and training courses in social science research have also been extended by the IPC professional staff. It hopes to continue acquiring better understanding of Filipino ways and using this knowledge for the improvement of society. Dr. Ricardo G. Abad is the Institute's present director. Virginia A. Miralao is the Chief of Operations and Thelma G. Padero is the Office Manager. The senior research associates are: Dr. Wilfredo F. Arce, Dr. Mary R. Hollsteiner, Jeanne Frances I. Illo, Dr. Perla Q. Makii and Dr. Romana P. de los Reyes.

New book on Tirurays



The University Press of the Ateneo de Manila has just released its latest scholarly title, *TIRURAY SUBSISTENCE: FROM SHIFTING CULTIVATION TO PLOW AGRICULTURE*. The book represents another effort of the Press toward publishing scholarly works relevant to Philippine culture. Authored by University of California Professor Stuart A. Schlegel, who has lived and done research among the Tiruray for a number of years, *Tiruray Subsistence* offers not only a case study of a traditional economic system but also a glimpse into the day-to-day activities of these Southwestern Mindanao people. The Tiruray's traditional subsistence system consists of shifting cultivation in the rainforested hills of the Cotabato cordillera, as well as extensive hunting, fishing, and gathering of wild resources. In recent decades, however the forests to which they are adapted have increasingly been cut and cleared by outside interests. Under these circumstances, the Tiruray have been compelled to change over to sedentary plow farming. Dr. Schlegel describes both subsistence systems — the traditional and the peasantized — and compares them with each other.

seminars, workshops, conferences

The 7th Divisional Assembly of the Division of Social Sciences was held last July 27, 1979 from 2-5 p.m. at the UP Faculty Center Conference Hall. Among the topics discussed were guidelines and policy matters based on the report of the chairmen of the working committees and the associate dean's report.

Paglikom 8 (Pagsasanay para sa Mga lider ng Komunidad) a training program for UP Social Work students was held last August 21-31 and sponsored by the UP Institute of Social Work and Community Development. The general objective of the training program was to maximize trainees' effectiveness by providing them opportunities to form their own perspectives on development and leadership, and acquire concepts and skills needed for effective leadership in the community. The training included lectures and discussions, workshops, case studies, simulation and group dynamics. Among the topics discussed were "The Leader and the Community" and "Leadership Concepts and Skills."

Partners 4, a six-week training course in Social Work and Community Development sponsored by the UP-ISWCD began last September 17. It was held at the UP ISWCD. The general objective of the course is to maximize trainees' effectiveness by providing them opportunities to acquire a conceptual framework and strengthen appropriate skills for development work. The training includes workshops, lectures, discussions, case studies, simulation, group dynamics, audio-visual presentation and field visits. Among the topics discussed were "Philippine Realities," "Generic Concepts in Community Work" and "Specific Skills in Community Work."

The Department of Linguistics and Asian Languages, UP sponsored a lecture on "Development and Use of a Filipino Etymological Dictionary." Dr. David Zorc was the guest speaker. The lecture was held last July 12, 1979 at 2:30 p.m. at the UP Faculty Center Common Room.

"A Review of Dr. Teodoro A. Llamzon's *Handbook of Philippine Language Groups*" was the topic of Dr. Arsenio Manuel's recent lecture. This was held

last August 16, 1979 at 2:30 p.m. at the UP Faculty Center Common Room. It was sponsored by the UP Department of Linguistics and Asian Languages.

The International Rice Research Institute in Los Baños presented Mr. Kenneth P. Haydock in its Thursday Seminar. Mr. Haydock talked on "Data Analysis and Research Methodology." He is a visiting scientist at the IRRI Statistical Department. The seminar was held August 2, 1979 at the Chandler Hall Auditorium.

The Fourth Biennial General Conference of the Association of Development Research and Training Institutes for Asia and the Pacific (ADIPA) will be held in Seoul, Korea from October 8 to 13, 1979. Hosted by the Institute of Economic Research of Seoul National University, the theme of the conference is "Persistent Problems in Development and the Choice Among Alternatives."

A Seminar-Workshop in Educational Planning and Management was held at Cagayan de Oro City on June 6, 1979. Dr. Paz P. Mendez, Vice-President for Research and Development and Dean of the Centro Escolar University Graduate School spoke on "The Sociocultural Dimensions on Planning." On the same occasion Prof. Ruben de Castro of the same university spoke on "Organizational Dimension of Planning".

The 1979 Annual Conference of the International Committee on the Management of Population Programmes (ICOMP) was held in Nairobi, Kenya on July 24-26, 1979. This year's conference on the theme "Managing Policy Support for Population Programmes" highlighted a significant dimension of the management of population programmes and reflected the growing awareness of programme mana-

gers that they operate in a political environment.

About 60 participants composed of population programme managers, heads of management institutes, resource persons and representatives of international organizations attended the conference.

"Sixty-five years of the Department of History (1914-1979)" was the theme of the recent history week sponsored by the UP Department of History. This was held last September 17-23, 1979. The celebration began with a lecture and lunch for the present and past members of the department. There were exhibits, lectures and a book sale. The week-long exhibits featured publications of the department, antiques of historical importance, historical sources of value to scholars, UP catalogues showing the changes in the course offerings of the department, a list of the names of the chairmen of the department in chronological order and a list of faculty members, non-teaching members and graduates of the department. Socials and dinner for the present faculty and non-teaching members and majors of the department were the closing activities which were held at the house of Dr. Bonifacio S. Salamanca.

Dr. Dwight Perkins, chairman and professor of Economics and Modern China Studies of the Department of Economics of Harvard University lectured on "Recent Economic Development Policy Changes in China." This was held from 4-5 p.m. at the University of the Philippines School of Economics Auditorium last July 17, 1979. The UP School of Economics sponsored the lecture.

Dr. Jose Encarnacion, Jr., dean of the UP School of Economics spoke on "Fertility Behavior and Labor Force Participation: A Model of Lexicographic Choice." The lecture was held last July 20, 1979 from 10-12 a.m. at the UPSE Conference Room.

social scientists on the move

Bro. Andrew B. Gonzalez, F.S.C., president of De La Salle University, served as co-convenor for one of the symposia of the XIVth Pacific Congress held at Khabarovsk, U.S.S.R. August 20 to September

5, 1979. Bro. Andrew also delivered a paper entitled "Language and Social Development in the Pacific Area: Some Country Indicators of Language Welfare." His trip was funded by UNESCO. He was

granted per diem support by the PSSC.

Manuel F. Bonifacio, commodity team leader for applied rural sociology of the Philippine Council for Agriculture and Resources Research, was recently awarded the Jacques Parisot Foundation medal for his research accomplishments in the field of social medicine. Dr. Bonifacio was cited during the 32nd world health assembly of the United Nations World Health Organization in Geneva, Switzerland. Dr. Bonifacio holds a Ph.D. in Sociology from the University of Pennsylvania. Prior to his present position, he served as the dean of the UP Institute of Social Work and Community Development.

Marcelino A. Foronda, professor of history at De La Salle University and PSSC Executive Board member, accepted the invitation to join the International Advisory Board for the *International Journal of Oral History*. The journal is edited by Ronald Grele and is being published in the United States. Dr. Foronda, who has been involved in oral history projects since 1972 joins the ranks of distinguished oral historians from Europe and the Americas as advisers to the journal.

David Zorc, an American linguist who teaches in Australia, is currently in the country with his Filipino wife to produce a Core Etymological Dictionary of Filipino. Dr. Zorc was commissioned by the Linguistic Consortium of Ateneo University, De La Salle University, and the Philippine Normal College, the Surian ng Wikang Pambansa, and the Linguistic Society of the Philippines to undertake the project. In tracing the history of Filipino words, he uses the time-framework: 3,000 years ago for native words (*kawayan* - bamboo), 4,000 years ago for related words in Indonesian languages (*bigas* - rice), and 8,000 years ago for words in Polynesian languages (*layag* - sail). Dr. Zorc has so far collected 9,000 entries.

Curtis McFarland, visiting professor for two years at De La Salle University will enplane for Japan to serve another stint as visiting professor at the Tokyo University for Foreign Studies. While in the Philippines, Dr. McFarland finished a project entitled the Linguistics Atlas of the Philippines.

Casilda Luzares, associate professor at

the Dept. of Languages and Literature, De La Salle University (DLSU) left in late June for an observation tour of English for Special Purposes (ESP) Centers in Singapore, Great Britain and Germany. She will also attend two in-service courses on Language and Education and ESP at the University of Lancaster in England. Sponsors for her trip are the British Council, A.S. Hornby Foundation, United Board for Christian Higher Education in Asia, De La Salle University, and the Fund for Assistance to Private Education.

Exaltacion C. Ramos, former chairperson of the DLSU Behavioral Sciences Dept., was appointed Dean of Arts and Sciences by University President Andrew B. Gonzalez, FSC. The new dean is concurrently the Executive Director of DLSU's Integrated Research Center and a faculty member of the Graduate School of Business.

MacArthur Corsino, professor and head of Silliman University's Southeast Asia Program, received a grant to spend six months at the Institute of Southeast Asian Studies in Singapore. He plans to revise his dissertation on the communist party in Indonesia for publication.

Karl Hutterer and *William K. MacDonald* of the Museum of Anthropology arrived in May to conduct archaeological fieldwork in the area of Bais, southeastern Negros. Both are working under a grant awarded by the National Science Foundation for an extensive and systematic survey of the area. The work will last up to August. It involves five Americans, four Filipinos and one Japanese. The Filipino participants are from the National Museum, the University of San Carlos and Silliman University. It is hoped that this year's work will lay the ground for a four to five-year multidisciplinary research program investigating the environmental and sociocultural history of the Bais area in depth.

Araceli N. Resus of the Department of Behavioral Sciences of the Philippine Christian University attended two conferences held in observance of the International Year of the Child. The conferences were held last April 26-28, 1979 at the University of Cincinnati. The theme of both conferences was "The Socializa-

tion of Children in a Changing Society". The travel grant was awarded to Mrs. Resus by the Board of Global Ministries and the Women's Division of the United Methodist Church and the Philippine Christian University.

Bichin Uy, director of research, University of Negros Occidental-Recoletos, will participate in a series of summer workshops at the National Humanistic Education Center (NHEC), Saratoga Springs, New York. She will be away for one semester.

Bruce Cruikshank, an associate at the Center for Southeast Asian Studies at the University of Wisconsin is now affiliated with the Institute of Philippine Culture under its Visiting Research Associate Program. He will do a postdoctoral study entitled "The Franciscans in the Philippines, 1578-1899." The Social Science Research Council, New York funds the study.

Gerard Sussman, a Ph. D. candidate in the Department of Political Science of the University of Hawaii is now affiliated with the IPC under its VRA program. With funds from the East-West Center, he will conduct a study on "The Political Economy of Communication Satellite Transfers: The Philippines and Indonesia" for his dissertation.

Barbara Margaret Dobson is the lone Junior Visiting Research Associate of the IPC. She is an M.A. candidate in anthropology at the University of Western Australia (Perth). Her study entitled "Marriage by Elopement in the Philippines" will focus on the contemporary marriage behavior particularly the changes in the traditional marriage modes of Christian Tagalog villagers in Nueva Ecija.

Tetsuro Sasaki, a professor at the Faculty of Education, Tohoku University will rejoin the IPC to pursue a research project entitled "Community Development in Urban Areas of Developing Countries: A Case of Tondo, Manila."

Elizabeth U. Eviota, IPC research associate and project director of the Women in Development Project, represented the Philippines in the seminar-workshop "Use of Census and Other Data on Women to Set Development Goals." This was held last June 18-25, 1979 at Chamrousse, France.

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announcements

PAEF Fulbright-Hays grants

The Philippine-American Educational Foundation (PAEF) has announced the availability of grants in limited number for graduate and non-degree professional enrichment programs to researchers and lecturers in the United States and in the Philippines. This PAEF program is known as the Mutual Educational Exchange Program (Fulbright-Hays Act).

Applications from the Philippines are solicited from January 1 through March 31 in Manila, Cebu and Davao.

Applicants must be in good health; proficient in English; and have an outstanding record and preparation with at least two years work experience in their chosen field of study. They must have a serious commitment towards the completion of the advanced study program and are obligated to their home country at the completion of the program. They must display personality traits and sensitivities that will allow them to adapt and adjust readily to a different cultural milieu. They must be able to contribute a fair picture of their own culture, thereby promoting understanding and friendship with people in other societies.

Grant benefits can include full support, partial support or travel costs only.

More detailed information on the grant is available at the PAEF office, Rm. 301, Teodorica Apartments, 1148 Roxas Boulevard, Manila. Interested parties may write to PAEF, P. O. Box 151, Manila.

Mason program in policy and management

The Edward S. Mason Program in Policy and Management offers fellowships to public officials and university lecturers from developing countries who are interested in pursuing the Master in Public Administration degree course at Harvard University.

Mason fellows have a wide range of course choices among which are: social sector planning and management; population and nutrition; urban and regional de-

velopment; management and administration; economic planning and developing; and international, business and other economics.

Interested applicants may inquire further by writing to: The Administrator, Edward S. Mason Program in Policy and Management, Harvard Institute for International Development, 1737 Cambridge Street, Room 603, Cambridge, Massachusetts 02138, USA.

German foundation offers Southeast Asian programme

The Stiftung Volkswagenwerk is offering a special program sponsoring research and education in the humanities and social sciences in Southeast Asia. This programme is one of the priorities under the Foundation's Area Studies Programmes and is implemented chiefly in Southeast Asia.

The Programme welcomes applications for the following projects:

1. RESEARCH PROJECTS: Should be related to problems of special importance for the present and future development of the countries of the region and the region as a whole, should be multi-disciplinary in character or the results should be capable of multidisciplinary evaluation, should not exceed an average size of two or three persons and a period of three years. Some potential topics include agrosociological studies, studies in urban sociology, problems of centralization and decentralization in administration, environmental problems political movements and parties, ethnic questions, historical problems.

2. TRAINING ASSISTANCE: Seminars for retraining and specialized training as well as methodological training of young scientists, post-graduate training programmes in specialized subjects by providing the funds for hiring additional teachers and by making available a limited number of scholarships for post-graduate participants.

3. EQUIPMENT ASSISTANCE: Available in limited numbers and on a financial scale up to US\$15,000, if the need can be demonstrated.

4. WORKSHOPS: May be funded by payment of the travelling expenses and per-

diems if they are organized to promote communication about a specific scientific topic, if they will give rise to interdisciplinary and supralocal cooperation, if young scientists participate adequately, if all participants can contribute actively as experts to the scientific topic of a meeting.

For further information, scholars and institutions may write to Stiftung Volkswagenwerk, c/o Dr. Wolfgang Wittwer, Kastanienallee 35, POB 810509, D-3000 Hannover 81, Federal Republic of Germany.

IAHA eighth conference

The Eighth Conference of the International Association of Historians of Asia will be held August 25-29, 1980 in Kuala Lumpur, Malaysia.

Participants who wish to present papers should notify the Secretary General by October 31, 1979 and an abstract of the paper should be submitted at the same time.

The organizing committee will have the final word regarding the acceptance of papers. The following topics could be used as a guide in the writing of papers: bibliographical studies, conflict resolution, ethnicity and development, historiography and method, leadership and authority, legal history, nationalism, oral history, party systems, archaeology, religions, cultural and philosophical histories, social history in relation to industrialization, migration, interrelations in Southeast Asia and international relations of Southeast Asia

Participants are responsible for paying their own travel and personal expenses. Registration fee is US \$50 per participant. Forms may be obtained from:

The Secretary General
 Eighth IAHA Conference
 Department of History
 Universiti Kebangsaan Malaysia
 Bangi, Malaysia

International courses in the Netherlands

The Dutch government is currently offering several social science related post-graduate and post secondary courses for

interested scholars. These international courses are being coordinated by the Netherlands Universities Foundation for International Cooperation (NUFFIC) and are focused on the problems of development.

Among the courses are:

1. *Aerial survey and earth sciences* conducted by the International Institute for Aerial Survey and Earth Sciences, Emschede, Delft;

2. *Social sciences* conducted by the Institute of Social Studies, The Hague;

3. *Local government* conducted by the International Union of Local Authorities, The Hague; and

4. *Industrialization* conducted by the International Summer Course on Industrialization, The Hague.

All courses are multidisciplinary in approach, of immediate practical application, and of relatively short duration. Given in English, these courses are open to qualified persons already practicing their professions.

Full details are available from "Basic Data on International Courses Offered in the Netherlands" by writing to:

NUFFIC

P. O. Box 90734
2509 LS, The Hague
The Netherlands

Interested persons may also inquire at the Dutch Embassy or Consulate.

Articles invited

Anthropologists specializing on the Philippines are invited to contribute articles to a proposed Volume Number Three of the series on *Social Change in Modern Philippines: Perspectives, Problems and Prospects*.

Two volumes of the same title have already been published by the editors of *Papers in Anthropology*, University of Oklahoma, Norman, Oklahoma, U.S.A. The third volume will deal mainly with some aspects of directed sociocultural change under the martial law regime.

For particulars on this project, please write:

Mario D. Zamora
Department of Anthropology
College of William and Mary
Williamsburg, VA 23185
U.S.A.

Conference on the Pacific community

The Institute of International Studies of the University of Chile and the Chilean Institute of Humanistic Studies are organizing a conference around the theme "The Pacific Community: Towards A Role for Latin America." This will be held at Easter Island, Chile from October 18-23, 1979. The conference will be sponsored by the Tinker Foundation of New York and the Federal Republic of Germany. The following are the specific topics on which papers are encouraged:

1. History and culture as the foundations of a Pacific Community.

2. Geography of islands as a new dimension of trans-pacific relations.

3. Economic development in the Pacific Basin and the prospects of cooperation.

4. Natural resources and ocean resources as the basis of a special relationship.

5. Political linkages in the Pacific Basin and its role in international relationship.

6. Schemes of international cooperation and the perspectives of a growing trans-pacific interaction.

7. Emergence of the South Pacific as a regional community.

8. Latin America and Chile in a Trans-pacific dimension.

Further details are available at the office of the Third World Studies Program, 4th floor, College of Arts and Sciences, University of the Philippines, or tel. no. 97-60-61 local 783.

IDRC Population and Development Research Program

The Population and Development Research Program in the International Development Research Center (IDRC) is designed to assist developing countries in undertaking research to expand understanding of population dynamics and policies. The program operates as an integral part of a broader IDRC program in support of social science research in developing countries. The program is responsive to research needs defined by developing countries. The areas within which financial support may be given are under continual review and subject to change

over time.

The Population and Development Research Program was established in 1970 by an Act of the Canadian Parliament. While funded by appropriations voted by the Parliament of Canada, the centre is governed by an international Board of Governors.

The IDRC Board of Governors consider project proposals in the light of the following criteria:

National priority: Projects should relate to national policy issues in the area of population and development as recognized by local policy makers and researchers. Research projects should demonstrate potential policy relevance.

Utilization of local personnel and resources: Preference is given to developing country scholars residing in the country where the research project is to be undertaken.

Rural emphasis: IDRC gives priority to projects related to problems of rural populations who have not benefited from technological programs to the same extent as urban people.

Regional applicability: The methodology and results of the proposed research should be widely applicable in the country and the region where the work is done.

Contributions to knowledge: Priority is given to research on topics wherein relatively little is known.

Geographic scope: IDRC operates in all parts of the developing world, including Asia, Latin America, the Middle East and the Caribbean.

Research training: IDRC seeks to enhance the potential of projects for training and increasing research capacity at both the individual and institutional levels in developing countries.

For further information, contact any of the following:

Head Office: — Social Sciences Division
International Development Research Center
Box 8500
Ottawa, Ontario
Canada K1G 3H9

Asia Regional Office: — Social Sciences Division

International Development Research Center
Asia Regional Office
Tanglin, P.O. Box 101
Singapore 9124

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information section

GRANTEES

Entry format: Name. Nature of grant/field of specialization. Place. Grantor.

- Ma. Lorenza Dalupan.* Thesis grant (M.A. studies in social anthropology). Ateneo de Manila University. Institute of Philippine Culture and the Ford Foundation.
- Rosendo Fernandez.* Thesis grant (M.A. studies). Ateneo de Manila University. Institute of Philippine Culture and the Ford Foundation.
- Esperanza Roco.* Thesis grant (M.A. studies in social anthropology). Ateneo de Manila University. Institute of Philippine Culture and the Ford Foundation.
- Fely David.* Thesis grant (M.A. studies in social anthropology). Ateneo de Manila University. Institute of Philippine Culture and the Ford Foundation.
- Sulpicio Roco, Jr.* Thesis grant (M.A. studies). Ateneo de Manila University. Institute of Philippine Culture and the Ford Foundation.
- Sonia Imperial.* Thesis grant (M.A. studies in social anthropology). Ateneo de Manila University. Institute of Philippine Culture and the Ford Foundation.
- Aniceto Oliva.* Thesis grant (M.A. studies in social anthropology). Ateneo de Manila University. Institute of Philippine Culture and the Ford Foundation.
- Jeanne Frances I. Illo.* Thesis grant (Ph. D. studies). Ateneo de Manila University. Institute of Philippine Culture and the Ford Foundation.
- Fernando Zialcita.* Thesis grant (Ph. D. studies). Ateneo de Manila University. Institute of Philippine Culture and the Ford Foundation.

RESEARCH PROJECTS

Reported researches and projects contemplated, ongoing and completed for the period July 1979-September 1979.

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

Status of research project:

Contemplated - formal proposal drawn.

Ongoing - preparatory activities after proposal is approved to the stage before the completion of the final write-up.

Completed - final write-up accomplished.

- A Comprehensive and Critical Review of Poverty Research in the Philippines.* Florian A. Albuero and Eduardo L. Roberto. University of the Philippines and Asian Institute of Management, respectively. Ongoing. Philippine Institute for Development Studies.
- A Macroeconomic Model of the Philippines.* Virgilio T. Velasco. University of the Philippines School of Economics. Ongoing. Philippine Institute for Development Studies.
- Changing Rural Institutions, the Small Farmer and the Landless: A Review of the Philippine Experience.* Gelia Castillo. University of the Philippines at Los Baños. Ongoing. Philippine Institute for Development Studies.
- Documentation on the NIA-Ford Pilot Irrigation Projects in Camarines Sur.* Jeanne Frances I. Illo. Institute of Philippine Culture. Ongoing. NIA-Ford.
- Econometric Planning Model Project.* Virgilio T. Velasco. Asian Institute of Management. Ongoing. Philippine Institute for Development Studies.
- Heterosexual Behaviors and Attitudes of the Seniors of the Barangay High School in Canlubang Sugar Estate.* Pililia V. Hernandez. Centro Escolar University. Ongoing.
- Industrial Promotion Policies Project.* Romeo M. Bautista and John H. Power. University of the Philippines and the University of Hawaii, respectively. Ongoing. Philippine Center for Economic Development. National Economic and Development Authority and Philippine Institute for Development Studies.
- Multi-Media Support for Population Programs in the Context of Rural Development in Asian Countries.* Gloria Feli-

ciano. University of the Philippines Institute of Mass Communication. Ongoing. United Nations Fund for Population Activities (UNFPA).

Patterns of Speaking in Pilipino Radio Dramas: A Sociolinguistic Analysis. Ma. Lourdes S. Bautista. De La Salle University. Completed. Institute for the Study of Asian and African Language and Cultures, Tokyo University for Foreign Studies.

Research on Income and Wealth in the Philippines: A Survey. Mahar K. Mangahas. University of the Philippines. Ongoing. Philippine Institute for Development Studies.

Socialization Patterns in Barrio Tulay: A Case Study. Leonora B. Guerrero. Centro Escolar University. Ongoing.

Sources of Philippine Economic Growth 1948-1978 and Prospects for the 1980's. Harry T. Oshima and Casimiro V. Miranda. University of Hawaii and University of the Philippines, respectively. Ongoing. Philippine Institute for Development Studies.

Study of Social Services Delivery Mechanisms. Raul P. de Guzman. UP College of Public Administration. Contemplated.

Survey on Competencies of Social Science Faculties in Philippine Colleges and Universities. Ofelia R. Angangco. Division of Social Sciences. Ongoing. National Research Council of the Philippines (NRCP).

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

The Ilocano Way of Life as Reflected in Selected Short Stories. Filomena V. Rivera. Centro Escolar University. Ongoing.

The Philippine Financial Market: A Model of Portfolio Choice, Saving Behavior and Finance Decision. Edita A. Tan. University of the Philippines. Ongoing. Philippine Institute for Development Studies.

RECENT PUBLICATIONS

Reported publications for the period July 1979-September 1979.

Entry Format: Title. Author/Editor. Home institution. Type. Where published (if

it is an article). Amount, Date, No. of pages/page numbers, Where available.

BOOKS/MONOGRAPHS

- A Study of the Ministry of Public Highways.* Alex Brillantes, Jr. UP College of Public Administration. Monograph. 1979. Send orders to Research and Publications Program, UP College of Public Administration, P.O. Box 474, Manila.
- Accessibility of Government Health Services in the Bicol River Basin Area.* Ma. Lourdes S. Joves. UP College of Public Administration. CPA Bicol Studies Series. 1978. Send orders to Research and Publications Program, UP CPA, P.O. Box 474, Manila.
- Agricultural Extension Services in Camarines Sur and Albay.* Alex B. Brillantes, Jr. UP College of Public Administration. CPA Bicol Studies Series. 1978. P5.50/US\$1.50. Send orders to UP CPA, P.O. Box 474, Manila.
- Foreign Investments and the Multinational Corporations in the Philippines.* Edberto M. Villegas. De La Salle University. Monograph. Third World Studies, College of Arts and Sciences, UP. Philippines in the Third World Papers Series No. 11. August 1978.
- Law in the Mobilization and Participatory Organization of the Rural Poor: The Kagawasan Case.* Richard Fernandez, et al. Institute of Philippine Culture. Research report. 1979. Send orders to the Institute of Philippine Culture, Ateneo de Manila University, Loyola Heights, Quezon City.
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- Centro Escolar University. Master's thesis.
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- A Pedagogical Grammar of Pilipino.* Gloria Chan-Yap and Teresita Martin-Palo. Ateneo de Manila University. Paper. Annual Convention — Linguistic Society of the Philippines. May 6, 1978. De La Salle University.
- Administrative Measures Against Bureaucratic Corruption: The Philippine Experience.* Ma. Concepcion P. Alfiler. UP College of Public Administration (UPCPA). Paper. Seminar on Bureaucratic Corruption in the Philippines: Causes, Consequences and Controls. December 7, 1978. UP College of Public Administration, UP Office of Research Coordination and the NSDB-UP Integrated Research Program.
- An Analysis of the Implementation of the New Social Studies Curriculum in the Public Elementary Schools of the Division of Albay, Philippines.* Michael Stephen Gerber. Dissertation. New York University.
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- An Inventory of Behavioral Objectives in Reading with Accompanying Criterion-Referenced Test Items and Suggested Activities for Use in the Public Elementary Schools of the Philippines.* Patrocinio Saniel Gamelo. Dissertation. Florida State University.
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- Children's Perception of Authority Figures.* Consuelo S. Ignacio. Centro Escolar University. Master's thesis.
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- Factors Influencing the Attitudes of Catholic and Protestant Filipino College Students in the Philippines Towards Fertility and Fertility Control.* Luis G. Lacar. Dissertation. Western Michigan University.
- Food Buying Patterns of Housewives in a Subdivision in Metro Manila.* Consolidacion M. Martinez. Centro Escolar University. Master's thesis.
- Historical Notes on Graft and Corruption in the Philippines.* Jose N. Endriga. UP College of Public Administration. Paper. Seminar on Bureaucratic Corruption in the Philippines: Causes, Consequences and Controls. December 7, 1978. UP CPA, UP Office of Research Coordination, and the NSDB-UP Integrated Research Program.
- Implications of the Provincial Socio-Economic Profile of Quirino on Non-formal Education.* Avelina B. Leonen. Centro Escolar University. Master's thesis.
- Internal Migration in the Philippines: A Study on Migration Differentials.* Lucia Maria Bello Fertoza. Dissertation. Brown University.
- Isang Pag-aaral sa mga Salitang Ingles na Ginagamit sa Pahayagang Pilipino Express.* Ester R. Ramos. Thesis. Angeles University Foundation.
- Land Control and Political Behavior in the Philippines: A Comparative Assessment of the Impact of Land Usage Patterns on Socio-Political Relationships and Behavior in Occidental and Oriental Negros.* John Howard Adkins. Dissertation. University of Michigan.
- Negative Bureaucratic Behavior and Development: The Bureau of Internal Revenue.* Leonor M. Briones. UP College of Public Administration. Paper. Seminar on Bureaucratic Corruption in the Philippines: Causes, Consequences and Controls. December 7, 1978. UP CPA, UP Office of Research Coordination and the NSDB-UP Integrated Research Program.
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- Occupational Placement of the Collegiate Agriculture Graduates of the Bicol University from 1966 to 1975.* Simplicia N. Sales. Centro Escolar University. Master's thesis.
- Pagsasalín sa Pilipino ng mga Panukalang Modyul sa Araling Panlipunan (Unang Taon ng Mataas na Paaralan).* Lourdes F. Chan. Centro Escolar University. Master's thesis.
- Perceptions of Married Couples About the Roles of Husbands and Wives.* Florita S. Escuadro. Centro Escolar University. Master's thesis.
- Perceptions on the Land Reform Program and its Effects on the Farmers of Gapan, Nueva Ecija.* Liberata D. Fabros. Centro Escolar University. Master's thesis.
- Public Relations in Private Higher Education in the Province of Nueva Ecija: Its Status and Prospects.* Antonia A. Domingo. Centro Escolar University. Master's thesis.
- Roles of Husband, Wife and Both Husband and Wife as Perceived by College Students.* Jorge V. Macrochon. Centro

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- Rural-Urban Migration and Differential Fertility in the Philippines.* Alfonso C. del Fierro, Jr. Dissertation. University of Kentucky.
- Schooled in Conflict: The Impact of Education on Ethno-Religious Conflict in Southern Philippines.* Jose Roberto T. Arong. Dissertation. Stanford University.
- Society Policy and Technology: An Analysis of Agricultural Change in the Western Philippines, 1950 - 1970.* Bruce Martin Koppel. Dissertation. Cornell University.
- Some Sources of Social Tension in the Philippine Industrialization.* Elsa P. Jurado. University of the Philippines. Paper. Asian Regional Conference on Industrial Relations, Tokyo. March 13-16, 1979.
- Squatters and Squatting in Davao City, Philippines: The Dynamics of an Adaptive Institution in the Urbanization of a Developing Country.* Kerry Dean Feldman. Dissertation. University of Colorado.
- Strategies of Public Elementary School Administrators in Enhancing Their Promotions: A Field Study.* Adriano H. Alonzo. Centro Escolar University. Master's thesis.
- The Administration of Simon de Anda Y Salazar, Governor-General of the Philippines, 1770-1776.* Salvador P. Escoto. Dissertation. Loyola University of Chicago.
- The Definition of Graft and Corruption and the Conflict of Ethics and Law.* Ledivina V. Cariño. College of Public Administration, UP. Seminar on Bureaucratic Corruption in the Philippines: Causes, Consequences and Controls. December 7, 1978. UP CPA, UP Office of Research Coordination, and the NSDB-UP Integrated Research Program.
- The Dynamics of Creativity: An In-Depth Study of Seven Eminent Filipino Writers.* Corazon A. Gaabucayan. Centro Escolar University. Master's thesis.
- The Impact of Foreign and Private Direct Investment on the Economic Development of the Philippines.* Falih M.H. Alsaaty. Dissertation. Graduate School of Business Administration (New York).
- The Impact of Population Education of the Ministry of Education and Culture on Parents in Olongapo City.* Lucila M. Manlutac. Centro Escolar University. Master's thesis.
- The Influence of Water Management on Operating Policies for Sugar Cane Districts in the Philippines.* Alan Clair Early. Dissertation. Cornell University.
- The Management of Nonformal Education: A Regional Experience.* Anastacio C. Ramento. Centro Escolar University. Master's thesis.
- The Pangkat Kawayan: A Tool for Cultural Development.* Laura R. Gorospe. Centro Escolar University. Master's thesis.
- The Philippines and the United Nations During the Tenure of Carlos P. Romulo.* Eddie A. Calderon. Dissertation. University of Minnesota.
- The Politics of Accommodation: Foreign Policy Under the New Society.* Benjamin N. Muego. Illinois State University. Paper. Occasional Seminar of the Institute of Southeast Asian Studies. April 28, 1978.
- The Private Schools Regional Superintendent: His Contribution to Philippine Educational Development.* Thomas G. Brual. Centro Escolar University. Master's thesis.
- The Relative Effectiveness of the Modular and the Conventional Approaches in the Pre-Service Training of Teachers on Population Education.* Estela D. Garcia. Centro Escolar University. Master's thesis.

CALENDAR

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| Oct. 11-13, 1979 | - Annual Conference. Psychological Association of the Philippines. Venue: Maryknoll College. |
| 13-21 | - Seminar-Workshop on "The Writing of Local History" and on "The Teaching of Local History." Philippine National Historical Society. Venue: Silliman University. |
| 22-28 | - Conference on "Updating English Teaching in the Philippines for Elementary and High School." Linguistics Society of the Philippines. Venue: Health Auditorium, Philippine Normal College. |
| 24-27 | - Conference on "Ang Sikolohiyang Pilipino sa Pag-unlad ng Nasyon." Pambansang Samahan sa Sikolohiyang Pilipino. Venue: Divine Word University of Tacloban. For the '80's. Venue: Pius XII Center. |
| Nov. 23-24 | - Study groups/workshops on issues related to human adaptations. Ugnayang Pang-Agham-tao, Inc. (Anthropological Association of the Philippines). Venue: UP Baguio, UP Diliman, University of San Carlos, and Mindanao State University. |
| 26-27 | - Second National Population Welfare Congress. Theme: People Participation in Planning for Population Welfare. Commission on Population. |
| 28-29, | - Biennial Conference. Philippine Association of Social Workers. Theme: Human Settlement: Social Work's Challenge |
| Nov. 30-Dec. 1 | - Annual Seminar. Philippine Historical Association. |
| 5 | - 25th Anniversary Celebration of the UP Statistical Center. Theme: "Statistical Methods as Applied to Categorical Data." Venue: Philippine International Convention Center. |
| 6-8 | - ASEAN meeting of different economic societies. Philippine Economic Society. |
| 15 | - Joint Symposium on "Research Utilization and Research Dissemination." PSSC, Philippine Geographical Society, and the National Research Council of the Philippines. Venue: Angeles University. |

NON-FORMAL EDUCATION . . .

Continued from page 17

much more responsibility and participation shifted onto the Ministry of Education and Culture, the other government agencies and the learners themselves. Part-time adult education personnel need not be in the employ of Dansalan College working on full-time basis — or that they are employees of Dansalan College who participate in more than one of the college's activities. Part-time workers could also be from other institutions, devoting a portion of their efforts to the program, but that the cost of their participation is not borne by Dansalan College.

Cost reduction and cost distribution. It has been recommended that a way through which costs can be reduced is to utilize part-time labor and facilities. This is truly a cost-reducing action on the part of the administering institution. But from a *social* point of view, the total cost of personnel remains at similar levels. When Dansalan College takes advantage of part-time personnel, it merely *shifts* the cost burden from itself to others — perhaps to the part-time workers, or to the other institutions which pay for the time the workers spend with the adult education program. By getting some Ministry of Education personnel to assist in the project, Dansalan College can conclude that it has reduced its personnel costs. But now it is the government that bears the cost that Dansalan College "saved." This is not to say that the cost-reducing effort by the program was in vain. Most probably by using Ministry personnel the program put at work personnel who would otherwise be idle or underused. Thus the program prevented *wastage* of scarce, expensive manpower.

To summarize, the *social effect of a private cost-reducing action* can very well be *cost re-distribution*. Perhaps a basic element of "cost reduction" is actually the shifting of cost burdens from *scarce resources to relatively abundant, unused, underused, resources*.

On shifting cost burdens to Philippine government resources. In the previous paragraphs it may have been implied that Dansalan College neglected to fully explore the possibilities of cost-sharing with

Philippine Government agencies, particularly with the Ministry of Education and Culture. Although such a possibility cannot be discounted, there were other factors, among which were:

- a) The Dansalan College adult education program was considered a pilot project. Thus the program staff felt that it needed to exercise as much control over operation as possible; and
- b) There was difficulty in communicating through the bureaucratic structures of the various government agencies.

The comments made earlier on the shifting of cost burdens assumed *ceteris paribus*, that the productivity of the personnel under the direct administration of Dansalan College were equal to the productivity of those in other agencies. However, this assumption seems to have questionable validity for Lanao del Sur, where general observations indicate that government personnel as a group face much more serious obstacles in performance, particularly in the lack of work resources, and as such are less efficient.

The position of this paper however is that in the long run only the government has the organizational scope, financing and manpower necessary to implement non-formal education programs on a scale effective for national development. Perhaps

the ideal role for private agencies is to test programs on a pilot basis, or to supplement public efforts.

Cost-reduction Through Re-distribution and the State of Technology. The foregoing comments on the institution cost-reducing effect of cost redistribution assumed a given state of program technology. Assuming that the methods and material used in the adult education program remain at similar rates of efficiency, then the shifting of responsibilities result only in similar total costs, but different distributions. The assumption of a given state of technology is also extended to a given level of manpower skills, an example of which is in the preceding section.

Educational methods and media are constantly being improved, particularly on the basis of progress in studies on learning theory. Already many programs have adopted modern media approaches to adult education and have reported varying degrees of success. The adoption of such media could improve program efficiency and reduce unit costs.

The drawback of modern mass educational media approaches is the high initial capital outlay required. However, the large sums required in the early stages can be amortized over a long period of use, and thus the long-run cost may be relatively small.

Start-up and Initiation Costs. The minimum amount of resources required to initiate a social program is often of great



A participant in the continuing education phase of Dansalan College's adult literacy program. Here, the classes shifted to a more specific, practical focus. The content of the classes is not standardized but rather dependent on the individual needs and interests of the classes themselves. Technical personnel from the community services provided technical input. The sessions became more project-oriented and less class-like, eventually forming more extensive community organization activities.

concern. This minimum is what lies behind answers of "Due to lack of funding" when questions of "Why not a program?" are asked. The experience of Dansalan College may be instructive:

The examination of the components, structure and distribution of costs of the first year studies (1971-72) indicate that:

- a) Except for one to two full-time personnel, the initial work required in the program was performed by personnel already in the employ of Dansalan College.

These personnel only shifted part of their time (from 10 to 50 percent) away from other duties to the adult education program. Thus prior to the initiation of the program most of personnel costs were already being borne anyway.

- b) The requirements for literacy teachers' honoraria consumed nearly half of total personnel costs for the initial year. With the funds available, the program set up 46 classes and hired as many teachers. Most programs do not need to organize up to 46 classes during the first year. Perhaps a few classes organized allow more room for "learning the ropes" of program administration by the staff — and dramatically reduces initiation costs.

- c) There remains the unresolved, unexplored possibility of the use of volunteers to minimize initiation costs. The Dansalan program staff was aware of the potential, considered taking advantage of it, but did not attempt a trial.

- d) Very minimal initial capital expenditures were required. Office space, major equipment and classroom space were all borrowed. Some classroom equipment was provided, but if necessary, such provision could have been borne by the learners themselves.

The observations on the adult education program of Dansalan College indicate that in general, the start-up and initiation costs required are very minimal. It is ventured that many times the problem of initiation is not a "lack of funds" but a weakness of will and creativity in cost-minimization. Furthermore, there may be

the need to examine the use of resources closer to home — decreasing the need for financial aid — which often is only available from the outside, and maximizing the use of contributed services, equipment, time, and talent from local sources.

The preceding comment has lately acquired the ring of a platitude, given arguments about the extreme difficulties in securing, maintaining and controlling voluntarily-contributed resources. But it is felt that these problems arrive only with increasing scale, of expanding program size. Perhaps non-formal education programs are ideal only for small-scale operation and when enlarged, controlled and regimented, are subject to the same bureaucratizing and ossification process that plagues formal education structures.

Interaction between fund availability and program expansion. The financing of the activities of the community service programs of Dansalan College proceeded as follows: *First*, the program needs were identified and a project proposal for adult education programs was submitted. *Second*, after periods of negotiation, an agency would approve of the proposal and transfer funds to Dansalan College for the project. The interval between proposal preparation and fund transfer was at least a year and as long as three years.

An examination of the cost levels of the adult education program shows that the upsurges in program costs coincided with the increases in the financial resources obtained by Dansalan College for the program. Perhaps it is legitimate to ask: Were the increases in cost not necessarily required to support the expansion of the program, but that these costs were incurred since the finances were available? It is true that expansion requires financing, but which is the primary determinant of cost — finances available, or expansion required? The possibility that the expenditure levels increased more due to fund availability than to actual requirements exists. The identification of the casual relationship however, is problematic. The implications on funding procedures and sources are on the other hand, powerful.

One of the major implications is in the planning of programs and the decision-making on the resources to be tapped, particularly financial resources from grant-making foundations. The findings of this



A successful participant of the adult literacy program receives her certificate at the graduation exercises.

study cannot yet be taken as universally valid since these still need to be verified in other non-formal education programs. However, it seems clear that certain patterns in expenditure can hold in non-formal education. Knowledge of such cost patterns can lessen guesswork in program planning and sheer instinct in proposal evaluation.

FOOTNOTE

1. Russel Kelis, et al. Case Studies in Non-formal Education (East Lansing, Michigan: Michigan State University Program of Studies in Non-formal Education, 1974), p. 8.

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THE MONCADO BELIEVERS...

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1995. There were also indications that some adherents had drifted away to other religions. In Marawi City, most of the sons and daughters of the orthodox Moncadistas have embraced other religions, mainly forms of Protestantism. This is also true of the Moncadista families in Kitao-
tao and Samal. This phenomenon may be caused by intermarriages or occupational affiliations. One minister attributed the phenomenon to the "difficult" nature of the religion. It also seems however, to be an indication that the members and the movement is wanting of the charismatic leadership that was in Moncado — the experience of which marks the difference between the orthodox Moncadistas and the later adherents.

With little promise of the appearance of a new generation of Moncadistas, one wonders how well the movement will fare in the next decade and a half — when the die-hard members would have all died? To believing members, that may not seem so much of a problem, since in 1995 — 16 years from today, the "Master" will return. And that they hope, will be the end of their mission on earth and the beginning of the promised paradise. As Moncado himself said:

"... all religions have their miracles, and which of us know from first-hand information exactly where to draw the line of belief and disbelief. Although the Christ himself had brothers, he individually was

born of the Holy Spirit having descended in the form of a dove. And since all religions have miracles, why are not the miracles of the other fellow's religion entitled to the same respect that we demand for those of our own?"

For a student of the sociology of religion, however, as the year of the promised *parousia* dawns, as faithful Moncadistas await the return, day by day throughout the years, of their expected savior and deliverer, one wonders what will be the effect of the non-fulfillment of this basic event in their religious orientation.

Several outcomes are possible. One is the final demise of the sect in the disappointment and frustration of non-fulfillment of an eagerly — and long-awaited central event. However, if a religious leader of sufficient charisma takes over the movement during the last year (1995) or earlier, it is more likely that as the year proceeds toward its end he will be able to change the adventistic outlook of members to acceptance of some more remote date of the *parousia*. This can be done through proclamation of a vision addressed uniquely to him by Moncado and that thus, the sect will be able to propagate itself into the 21st century. This however, may not be sufficient to prevent the dwindling down of the movement's final ultimate disappearance. It may only prevent its sudden and painful disintegration amid the pains of a non-return of Moncado.

FOOTNOTES

1. In the publication, "Moncado Speaks," Moncado claimed for the Crusaders Army, many significant accomplishments particularly during Gen. McArthur's absence from the Philippines between 1943-1944 which if indeed true were worth noting. However, the researcher knows of no history book which mentions Moncado's name nor the Crusaders Army Force during that period.

2. The following was also confirmed by some informants from Kitao-
tao, Bukidnon and Babak, Samar.

3. The highest ranking 'church' official in the Philippines had always been a woman. There does not seem to be a rule that this position should always be taken by a woman but it is obvious that a woman is preferred for the position. This thinking was influenced by Moncado's book on "Divinity of Woman" which promotes that women are better rulers than men.

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