

his agricultural activities without losing face before his fellow villagers. As the failure or success of his crops does not depend solely upon his skill as a farmer, but in part upon the whims of the controlling supernatural beings, the blame for such failure or credit for its success need be not laid upon him. In this way, his self-confidence as a farmer is assured, for the spirits are his scapegoats; his self-respect is also maintained, because in case of his failure, an infraction of supernatural prohibition and not his inefficiency as a farmer is accepted by the group as the cause of such failure.

On the whole, therefore, rituals in Malitbog society function both as psychological and as cultural mechanisms which reinforce individual and group life, unify social relationships in the community and integrate the customs and traditions of the people in Malitbog.

Notes

1. Fieldwork in Malitbog was supported in 1959-60 by the Asia Foundation and the National Research Council of the Philippines and in 1964 by the Community Development Research Council of the University of the Philippines.
2. A kind of tree with tiny, sour fruits.

Bibliography

- Firth, Raymond. *Primitive Polynesian Economy*. London: Routledge, 1939.
- Herskovits, Melville. *Man and His Works*. New York: Alfred A. Knopf, 1948.
- Jocano, F. Landa, "Corn and Rice Rituals Among the Sulod of Panay," *Philippine Journal of Science*, 87 (1958) 455-73.
- Mauss, Marcel. *The Gift*. trans J. Comimon. London: The Macmillan Company, 1954.
- Radcliffe-Brown, A. R. *Structure and Function in Primitive Society*. Glencoe, Illinois: The Free Press, 1952.

ABSTRACTS*

Population Growth in the Philippines Over the Next Ten Years and Economic Development **

FRANCIS C. MADIGAN, S.J.
Xavier University
Cagayan de Oro City

Private Transitory Ownership of Public Property: One Key to Understanding Urban Behavior

RICHARD L. STONE
University of Hawaii
Honolulu
(Condensed by Felicidad V. Cordero)

Through the use of a composite case history based on three key informants and

* Full copies of the papers may be obtained from the respective authors.

** No copy of the paper was available at the time of publication.

supplemented by cross-checking with twelve others, this study tests Edward T. Hall's *proxemics* or theory of cultural space. More specially, the study focuses on driving behavior and the use of space by drivers and pedestrians in Manila.

The study comes up with the finding that the Filipino, compared with the Westerner, uses public space while driving as he would while walking, taking on rights to it as he moves. He conceives of the particular spot on which he stands, into which he is moving, as his own personal property, and thus feels that he may utilize it as long as necessary.

This is in support of the theory that different cultures utilize, structure, and handle space differently and that an individual makes use of space or a result of duetero-learning which is by and large unconscious.