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ISABEL S. PANOPID  
NOTES AND COMMENTS 433 ZULUETA ST.  
PACO MANILA

For this issue of the *Philippine Sociological Review*, the editor has chosen to publish three of the papers read at the Mindanao Seminar of 1955, which had been sponsored by the Philippine Studies Program of the University of Chicago. Through the generous assistance of the Philippine Studies Program, publication of some of the selected papers has been made possible.

The first article by Dr. Robert Fox constitutes a discussion of the various theories concerning the possible affiliations of the cultural groups of Mindanao with Borneo, Celebes, and other neighboring islands. In his paper Dr. Fox summarizes and evaluates the data and theories in the available literature. In addition, he attempts to outline future strategy for testing possible affiliations. Throughout his discussion Dr. Fox stresses the need to maximize "direct evidence" and to minimize what he terms "inferential evidences." While some may not endorse Dr. Fox's treatment and conclusions, all will readily assent that his paper is both provocative and illuminating.

The second article, "Ethnic Stratification and Integration in Cotabato," by Dr. Chester L. Hunt represents an elaboration and revision of an article entitled, "Cotabato, Melting Pot of the Philippines," which was published in pamphlet form by the UNESCO National Commission of the Philippines in December, 1954. Members of the Philippine Sociological Society will readily recall Dr. Hunt's interest in ethnic relations—not only in Mindanao, but throughout the Philippines. Cotabato represents the province where many diverse ethnic groups can be found in intimate contact with one another: various lowland Christian groups, Muslim elements, the Chinese, *mestizos*, and scattered pagan tribes. Dr. Hunt's analysis makes more meaningful the recent politico-social developments in southern Mindanao.

In the final paper of this issue, Mr. Melvin Mednick discusses, "Some of the Problems of Moro History and Political Organization." Until fifty years ago, the Muslims were the major cultural influence in the southern Philippines. Indeed, but for the arrival of the Spaniards, Muslim culture and the religion of Islam might readily have become dominant throughout the Archipelago. The Muslims in the Philippines had developed the most complex and elaborate formal political organization among the pre-Spanish Filipino groups. It was this political organization which first facilitated the spread of Islam and which later enabled the Muslim to maintain the necessary unity to restrain Spanish encroachments in the southern Philippines. Even today the formal political organization of the Philippine Muslims (the "Moros") is of considerable socio-economic importance.

G. H. W.

**PHILIPPINE SOCIOLOGICAL SOCIETY**

*Present Mailing Address:*  
Department of Sociology & Social Welfare  
University of the Philippines  
Diliman, Quezon City

- Socorro C. Espiritu ..... *President*
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