

Preface

As earlier announced, we had planned on devoting an entire issue of the PSR for Mindanao Studies but we did not get enough manuscripts of these in time for this issue. We did receive contributions from two Mindanao-based colleagues however, which appear here as the first two articles.

From MSU-Iligan Institute of Technology (MSU-IIT) in Iligan City, we received **Bernadette O. Tan's** *Definitions of Relevance and Efficacy of Curative Resorts in Rural Communities of Lanao del Norte*. With data from both predominantly Christian and predominantly Muslim communities, her paper examines factors impinging on people's choices of health treatments. Contrary to expectations, she did not find Christian communities to favor modern medicine over traditional cures anymore than Muslim communities. In both rural Filipino Christian and Muslim communities, traditional medicine is seen as

relevant and modern medicine as efficacious, although their relevance and efficacy are seen as eventually bounded by God's will and power. Local folk are not thus averse to seeking either or both types of curative resorts. What emerges as important is the accessibility of curative resorts by which is meant that these are free or affordable, familiar and trustworthy among the community. Dr. Tan argues that health programs may benefit from the inclusion of familiar herbal cures in their pharmacopoeia and by encouraging measures (e.g. affordable health insurance schemes) that would bring health/medical treatments within the reach of rural households.

From Peacemakers, Cotabato City, we received **Mark S. Williams' *Causality, Power, and Cultural Traits of the Maguindanao*** which examines aspects of the Maguindanaon worldview as expressed in their everyday responses to uncertainties brought

about by among others, crisis, illness, shame and a fear of the future and the unknown. While Maguindanaons are adherents of official Islam like Muslims elsewhere, it is Islamic beliefs in their popular form that guide their responses to crises and uncertainties or situations when official Islamic teachings and their faith in Allah fails them at critical moments. Religious-cultural expressions in the life experiences of Maguindanaons suggest, as earlier noted by Malinowski and other anthro-pologists, that these are intrinsically linked with man's felt and fundamental needs.

Michael A. Costello, co-editor of this issue, contributed the third article *Occupational Multiplicity and Rural Development Patterns in the Third World*. Dr. Costello's paper is probably one of the few papers written that reviews the evidence of occupational multiplicity within the context of Third World communities and from competing theoretical perspectives. The phenomenon of occupational multiplicity which involves taking on extra jobs or working at various trades is ignored in most labor force analyses since it does not readily fit the expected emphasis placed on economic specialization in the process of development or modernization. Following Geertz's classic exposition of agricultural involutionary processes among Javanese peasants, occupational

multiplicity is thought of as occurring mostly among poor rural households, but Dr. Costello's review shows this to be common too among Third World urbanizing/urban communities and even in the industrialized world. He distinguishes between occupational multiplicity of the involutionary type and the adaptive and entrepreneurial types observed in more developed socioeconomic settings. He also shows how occupational multiplicity can be analyzed using major sociological frameworks including those of human ecology, structural-functionalism and conflict theory.

Groups running microcredit programs will find IRRI Researchers Mahabub Hossain and Catalina P. Diaz' *Reaching the Poor with Effective Microcredit: Evaluation of a Grameen Bank Replication in the Philippines* informative and enlightening. Their paper documents the experiences of the Center for Agriculture and Rural Development (CARD), an NGO engaged in running microcredit programs in Southern Luzon. Using painstakingly collected and constructed quantitative indicators, the researchers assess the viability of this Grameen Bank replication program from the standpoint of CARD as the lending institution and from the side of borrower-households. They find that the microcredit program has been

effective in reaching their intended beneficiaries of resource-poor women and that this has significantly improved employment levels, incomes and living standards among program participants. They attribute the program's success to the Grameen Bank's emphasis on intensive interactions, group solidarity and informal peer pressure among borrowers which inculcate in them credit discipline and the proper utilization of loan funds. For its part, CARD as the lending institution, has managed to expand the program's coverage despite its limited access to low-cost credit facilities and the fact that a number of its credit branches are still new with relatively high start-up costs. As branches mature and their clients expand however, microcredit programs can benefit from economies of scale. In their initial years, access to low-cost credit facilities can do much to ensure the sustainability of NGOs engaged in microcredit. But upon reaching a certain economy of scale, they can resort to higher-cost credit facilities and remain sustainable.

Written by **Lutgarda L. Tolentino**, *The Reproduction of Petty Commodity Production among Rice Farmers in the Philippines* traces the generational life histories of some rice farming households since their settlement in one village in the 1900s, for purposes of examining the

tendencies of petty commodity (rice) production under increasing capitalist development. Generally consistent with Marxist views, she notes that several of the subsequent generations of households from the village's original households have moved away from rice farming to become capitalists, managers or wage workers in other economic concerns. Around half of the latter-generation households remain as petty rice producers however, which provide cases for analyzing the limits of the reproducibility of petty commodity production. Dr. Tolentino finds that under conditions of increasing capitalist development, population growth and partible inheritance practices make petty commodity production precarious, resulting in the fragmentation of farm lands. In turn, the produce derived from dwindling farm sizes is too limited to generate the capital needed to renew households and their farms. Whereas the average farm size of the previous generation of rice-farming households stood at around 3 has., that of the current generation has been reduced to a non-viable .67 ha.

The next two articles are reflection papers on how Filipino values relate to the broader societal concerns of service and national consciousness and pride. In *The Values We Live By: The Congruence and Distribution of Values in Academe with Filipino Values and*

Goals of National Development, Ledivina V. Cariño examines the values promoted by a university and matches these with the values of students as elicited from a survey. She finds that the values held by students tend to center on technical norms (i.e., developing their skills) rather than on the moral/ethical underpinnings of such university values as academic excellence, social justice, public service, nationalism and social responsibility. She also calls attention to some kind of disjunction between the values promoted in academe which expectedly exhibit a strong rational "ethic of justice", and those characterizing Philippine society at large which emphasize an "ethic of care" based less on reason than on an affective-nurturance dimension. Dr. Cariño argues that values have both a positive and negative side, and rather than simply looking at different values as contradictory or dismissing these as impediments to national progress, the challenge lies in surfacing their deeper meanings which invariably work for the common good and the development of moral and ethical standards.

In the second values paper, *The Family, Traditional Values and the Sociocultural Transformation of Philippine Society*, Virginia A. Miralao reviews past and more recent studies on Philippine values and the family to note how changes

in these are contributing to the sociocultural transformation of Philippine society. Contrary to the proposition that modernization erodes traditional family forms and values, she notes a persistence of these in the Philippines amid rapid changes in the country's economic and political fronts. Dr. Miralao examines the results of a values survey conducted among Filipinos as recently as 1996 and which reveal the continuing importance that they place on closely interlinked family and religious/spiritual values. She concludes that basic Philippine values that emphasize family unity, religion or faith in a Supreme Being, pleasant and personalistic relationships and optimism have not deterred Filipinos from adopting modern economic, technological or political changes. Indeed, these appear to have insulated them from the alienation engendered by modernizing lifestyles and which characterize many post-industrial and post-modern societies.

Focusing on the Philippines as Southeast Asia's leading adherent of parliamentary democracy, Walden Bello's *Sociology and the Centennial: Considerations on Democracy in the Philippines and Southeast Asia* touches on the debate regarding the compatibility of Asian values with democratic rule and practice. He contends that the view (first championed by Singapore's Lee Kwan Yu) that

Asian democracies should not be judged by Western democratic ideals because the former are rooted in Asian values, has been used to justify the illiberal tendencies of authoritarian regimes in the region. But while this view has not gained adherents for authoritarian rule, neither have democratic rule and practices progressed rapidly to effectively counter authoritarianism in the region. The Philippines' adherence to democratic institutions (i.e., free elections, party competition, separation of powers and checks and balances) has yet to translate to a more substantive form of democracy where people participate in political processes as political and economic equals. The transition of the country's elite democracy to a truly substantive democracy depends not only on internal national developments but on the democratization of other countries in the region.

Jeremias U. Montemayor's *Separation and Cooperation of Church and State* expounds on the basic facts, concepts and principles surrounding the doctrine of the separation of the Church and State enshrined in the Philippine Constitution. A better understanding of these reveals that the doctrine of separation, rather than simply compartmentalizing Church

and State domains, actually enhances the roles of the Church and State in serving the people and in working towards their full development. Contrary to popular thinking, the principles behind the doctrine also promote cooperation and convergence rather than intrusion or opposition.

Finally, we wish to announce with sadness the untimely passing of this issue's co-editor and contributor, Dr. Michael Anthony Costello, who perished in the tragic Cebu-Pacific flight to Cagayan de Oro on 2 February 1998. Despite his heavy assignments as Professor and Senior Research Associate of Xavier University's Research Institute for Mindanao Culture (RIMCU), Dr. Costello was most generous in contributing his talents and his time not only to the PSR but to the Philippine Sociological Society (PSS) and to the Philippine Population Association (PPA). He was a member of PSS' Board of Directors in 1987-88 and was PPA's Vice-President in 1993-1995. A much-respected social scientist, he was also a prolific writer whose books and articles have been published here and abroad. We wish to celebrate his life and work by dedicating this PSR issue to him.