

THE PHILIPPINE INDIGENOUS LAW COLLECTION: AN INTRODUCTION AND PRELIMINARY BIBLIOGRAPHY

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The writing of Philippine culture can be found not in the Christian or in the Islamic aspects of Filipino traditions but in their pre-Christian, pre-Islamic cultural varieties and patterns.

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Muslim Filipino

INTRODUCTION

A small but growing sector of the Philippine legal community recognizes the need to reorient the national legal system and make it more reflective of indigenous juristic elements. This development emanates from an awakening pride in the beauty and practicality of indigenous Philippine culture, and a yearning for genuine national independence and self-determination. It reflects the increasingly clear perception that in most respects the present national legal system is not adequately founded on dominant native values. This, in turn, causes the national system to be culturally disruptive, and oftentimes even an accessory to the systematic destruction of indigenous legal systems and culture.¹

The Prevailing Situation

To an astonishing degree, the highly centralized Philippine national legal system continues to utilize and reinforce legal structures and concepts first imposed during the Spanish and North American colonial regimes. These structures and concepts are rooted in Western jurisprudence. In many ways, they reflect the shared imperatives of humanity's common quest for a just and equitable social order.

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¹ A legal system contains four essential components: 1) norms; 2) regularity; 3) judgment mechanisms; and 4) methods of enforcement. See HOEBEL, *THE LAW OF PRIMITIVE MAN* (1972); HART, *THE CONCEPT OF LAW* (1961); LAW IN CULTURE AND SOCIETY (Nader ed. 1972); MOORE, *LAW AS PROCESS* (1978); POSPISIL, *ANTHROPOLOGY OF LAW: A COMPARATIVE THEORY* (1971). These and other related books are available in the Collection.

The colonial experience, however, often distorted this noble endeavor. In the Philippines, the colonial legal system failed to acknowledge, appreciate and/or reinforce indigenous norms, laws and processes. Instead, it persisted in the well-nigh total exclusion of indigenous legal elements.

Western jurisprudence evolved over many centuries in temperate nations among people who are racially and culturally distinct from Filipinos. Its colonial outgrowth was designed primarily to facilitate the exploitation of natural and human resources. The promotion, well-being and socio-cultural advancement of the natives was, at best, a secondary concern. After all, it should not be necessary to emphasize the obvious: colonies are established for the benefit of the colonizers, not the colonized.

It remains unclear as to how successful the Spanish and North American colonists were at social engineering. What is clear is that while colonial laws often displaced indigenous laws, there was no total extermination of the latter.

In the rural areas, where the vast majority of Filipinos still live, indigenous legal systems endure in varying degrees. Violations of prevailing legal norms, indigenous and national, are often resolved outside of the national legal system. Perfecto V. Fernandez commented on this in his Preface to *Custom Law in Pre-Conquest Philippines*:

That divergencies or differences obtain between the official law and the "living law" especially in the traditional sectors of the population is a virtual certainty, for much of the official law is of foreign derivation or inspiration. Particular points, as well as the extent, of such divergencies remain a matter for scientific investigation.²

A Cultural-Historical Sequence

The temporal origins of Philippine "living law" have not been determined and perhaps never will be. Findings from the Tabon Cave in Palawan, however, confirm that human beings have lived within the archipelago for at least twenty-two thousand years.³

Prior to the arrival of the Spaniards, many ancestors of the Filipino people lived in relatively complex societies. Indigenous alphabets and literacy were widespread in the archipelago during the pre-conquest period. Pottery making and weaving were likewise commonplace. In some communities, iron and copper were mined and molded for tools and weapons. There were areas where gold was mined and made into jewelry. Trading was extensive and often involved travel to far away places such as China, Borneo, Java, Celebes, Sumatra and the Malay and Indochinese peninsulas.⁴

² iv (1976).

³ FOX, THE TABON CAVES: ARCHEOLOGICAL EXPLORATIONS AND EXCAVATIONS ON PALAWAN ISLAND 40 (1970).

⁴ JOCANO, PHILIPPINE PRE-HISTORY 135-58 (1975).

Pre-conquest natives also developed a wide array of legal norms, leadership structures and dispute settlement processes. These indigenous legal systems were continuously refined over many generations. They reflect environmental, cultural and historical factors which are unique to the indigenous inhabitants of the Philippine archipelago.

Those who scoff at the achievements of the pre-conquest period fail to appreciate the span of human history and the length of time required for the quantum leaps of human evolution. The presence of humanity's common forebear, *homo erectus*, has been established by archeological evidence at well over a million years ago. Alphabets, however, first appeared in the Middle East only ten thousand years ago. Copper is known to have been smelted for a mere nine thousand years, while iron was first made less than four thousand years ago.⁵

It would appear, therefore, that when viewed from a perspective of a million plus years, human evolution within the archipelago was not only significant during the pre-conquest period, but closely parallel in time to what was unfolding elsewhere on the planet. Unfortunately, the vast majority of Western colonists were unwilling, and perhaps even unable, to appreciate the cultures which were evolving in the Philippine archipelago and other colonized regions.

Military and economic prowess, and the ability to navigate the world, yielded an ethnocentric arrogance among the colonial powers. They believed that their cultures were superior to all others. Hence, they thought that there was little, if anything, to learn from their colonial subjects.

During the colonization process, these attitudes were often inculcated in the minds of the subjugated. The ironic result is that despite the still pronounced, oriental reverence for ancestral spirits, many native Filipinos have lost their appreciation of and respect for ancestral values and traditions.

The Colonial Impact on Philippine Law

Spanish colonists saw little of value in the centuries old social systems which had been evolving within the Philippine archipelago. The Spaniards also saw little, if any, reason to recognize the natives' living law. Instead, indigenous customs and traditions were suppressed if they interfered with the aspirations of soldiers, priests, entrepreneurs and government officials.

Over a span of three and a half centuries, subjugated Filipinos learned to disdain their cultural heritage and to imitate their colonial masters. While their neighbors watched, the best imitators were rewarded with power and privilege. Meanwhile, native traditions and legal systems

⁵ For more information on human evolution generally, see *ENCYCLOPEDIA OF ANTHROPOLOGY* (Hunter and Whitten eds., 1976).

slowly withered. (Unlike their Western counterparts, Muslim missionaries were much more accommodating to indigenous legal systems.)

Initially, the North American colonists established various committees to explore the utility of recognizing indigenous legal systems. These efforts came to naught. The North Americans also adopted an ethnocentric posture and imposed a legal system based solely on Western concepts and values.

The hybrid Spanish-North American system was inherited intact by the Republic of the Philippines in 1946. Some laws, most notably Article XV, Section 11 of the 1973 Constitution, have since been created which mandate the national government and legal system to at least "consider" indigenous "customs and traditions" in the formulation of State policies. But for all practical purposes, these laws are stillborn and rarely invoked in a meaningful manner.

Attitudes and policies which originate during the colonial past still impair the capacity of the national legal system, as well as most Filipino lawyers and law students, to recognize, enforce and promote the valid and positive manifestations of indigenous culture and legal systems. This impairment is exacerbated by the excessive influence, if not outright control, that ethnocentric foreign governments, international financial institutions and transnational corporations exert over many domestic laws, policies, procedures, development strategies and natural resource disposition schemes.

Cultural Resiliency vs. Ethnocide

At the same time, indigenous legal systems still regulate the lives of millions of Filipino citizens, albeit in varying degrees. Although affected in different ways by colonial and neo-colonial experiences, indigenous legal systems are rooted in pre-conquest traditions. These systems must be considered if development in the Philippines is to be truly humanizing and liberating.

Indigenous legal systems, and the corresponding folk beliefs, tenure concepts, rituals, myths, languages, and symbols are most vibrant and alive in rural areas among those who are peso poor. This is particularly true among indigenous occupants of ancestral land whether in Cebu, Mindanao, Luzon or elsewhere. It is also true of rural migrant communities, and to a lesser extent, even in urban centers. Indeed, it can be safely asserted that no life long native resident of the Philippines has been completely purged of his or her indigenous cultural heritage.

Of course, any tendency to overromanticize indigenous culture, or to consider it as static, must be avoided. But the opposite is also true. Cultural values, institutions and legal systems rooted in the pre-conquest era must not be summarily dismissed as primitive, inutile and/or irrelevant.

Unfortunately, the latter is all too common. Most school curricula fail to properly address the positive aspects of indigenous culture. Instead, curriculum content in primary and secondary schools continues to promote neo-colonial development and untempered admiration of foreign culture and things.⁶

As a result, many Filipinos are ambivalent about their indigenous heritage. They remain unaware that capital intensive, national development strategies are generally unable to factor in—or in some cases even recognize—the social benefits which accrue from non-quantifiable cultural norms, structures and processes. At the same time, the national legal system continues to legitimize an almost mindless rush to wean the rural poor from their self-sufficient subsistence systems and integrate them into a cash dependent, export oriented economy.

The outcome of these development strategies is not only diminished sovereignty, unconscionably low prices for Philippine resources, and more recently a dramatic increase in the nation's external debt. Ethnocide, the systematic destruction of indigenous cultural manifestations, is another common but overlooked result.⁷

National Law and Indigenous Culture

Laws prohibiting swidden agriculture (shifting cultivation) exemplify the disjunction between national laws and indigenous culture. Swidden agriculture is an indigenous method of farming which has for centuries been the livelihood of millions of Filipinos, as well as other Southeast Asians. Many indigenous legal systems, upland and lowland, are rooted in the cultural ecology of swidden agriculture. After generations of practice, swidden farmers often develop self-reliant, equitable and ecologically stable systems. These systems are usually well adapted to the local environment.

But national law indiscriminately proscribes swidden. In the Philippines, swidden farmers are threatened with imprisonment for up to two years, as well as a twenty-thousand pesos (P20,000) fine.⁸

Even the Tagalog word for a swidden agriculturist, *kainginero*, has evolved into a pejorative label used by the executive branch of the Philippine Government to refer to citizens within the so-called "public domain." Indigenous occupants are equated with migrant settlers who make fixed hillside farms; they are all called "squatters."

⁶ See generally, CONSTANTINO, WORLD BANK TEXTBOOKS: SCENARIO FOR DECEPTION (1982); Jose, Training for Underdevelopment: An Experience in Southeast Asia Modernization (A paper presented at the National Conference of the Ugnayan Pang-Agham Tao, Iligan City, 1982).

⁷ A more detailed definition of ethnocide can be found in ENCYCLOPEDIA OF ANTHROPOLOGY, *supra* note 5, at 162-4.

⁸ Pres. Decree No. 705 (1975), sec. 69.

Land tenure provides a related example of the gap between the national and indigenous legal systems. Indigenous property laws usually recognize individual rights while imposing communal and/or kinship restraints on alienation. The national system ignores these rights and restraints, as well as their potential for promoting and sustaining the equitable distribution of land and other natural resources. Instead, individual ownership and its counterpart, the Torrens system, receive exclusive approbation.

The Torrens registration system provides government guarantees to individuals who buy and sell land on the open market.⁹ This may be well suited for an affluent nation with a relatively mobile population and an insatiable appetite for tenurial rights to land resources.

But in a rural, agricultural and archipelagic nation of indigenous people, where society is based on strong kinship and ethnic loyalties, individual ownership and the Torrens system are by themselves culturally antithetical. They fail to accommodate traditional restraints on alienation. Instead, they promote the disintegration of kinship and community bonds, and enhance the vulnerability of small scale, semi-literate rural farmers to pressures from land hungry entrepreneurs and corporations.

The greatest disjunction between the national and indigenous legal tenure systems, however, is the failure of the former to recognize meaningfully the property rights of indigenous occupants. Instead, the national system's tenurial disposition scheme for the so-called public domain abets the widespread and intensifying displacement of Filipino citizens from their ancestral land in a manner which is both immoral and unconstitutional.

Government sanctioned ancestral land usurpation is perhaps the foremost factor today which promotes ethnocide in the Philippines. It also causes widespread injustice and anguish among an estimated 5.5 million indigenous occupants, including over one million members of the dominant lowland Christian groups. The magnitude and effects of ancestral land usurpation, however, are not widely known or understood.¹⁰

Unhispanicized Filipinos

The national legal system's indifference and frequent hostility towards indigenous culture is felt most strongly by an estimated 7.5 million members of the so-called National Cultural Communities, who are otherwise

⁹ Pres. Decree No. 1529 (1978). A discussion of the effects of the Torrens system on indigenous property laws and processes can be found in Aranal-Serenio and Libarios, *The Interface Between National Land Law and Kalinga Land Law*, (See p. 420 this issue).

¹⁰ See Lynch, *Withered Roots and Land Grabbers: A Survey of Research on Upland Tenure and Displacement*. (A paper presented at the National Conference on Research in the Uplands, Quezon City, 1983); *The Invisible Filipinos: Indigenous and Migrant Citizens within the "Public Domain"*: PHILIPPINE LAW REGISTER, Vol. 5 (1984).

referred to as cultural minorities, or as tribal and Muslim Filipinos. Despite their status as the nation's foremost indigenous culture bearers, these Filipinos are the most politically and legally disenfranchised. Thirty seven years after political independence, they continue to endure disdain, discrimination, landgrabbing and ethnocide. Their civil status is equated with that of minors, mental incompetents or worse.¹¹ In fact, the national government still possesses the explicit authority to determine when these citizens have "advanced sufficiently in civilization."¹² Ironically, these laws reflect the successful resistance of unhispanicized Filipinos to cultural and economic imperialism.

The indigenous legal traditions of unhispanicized citizens reflect many of the values, norms, kinship patterns, linguistic structures, leadership systems and dispute settlement procedures which are still found in varying degrees among more Westernized Filipinos. Although the inter-relationships between subjugated and unconquered ethnic groups need to be closely studied and analyzed, it is already obvious that the importance of unhispanicized societies to overall socio-cultural reconstruction and nation building is immediate and immense.

Once the blinders of colonial miseducation are removed, it becomes apparent that the best insights into indigenous custom law will likely come from the nation's least westernized citizens. Thanks to their love of land and tradition, as well as their unheralded heroism, it is easier to perceive, understand and build upon the shared heritage of the entire Filipino people.

Hispanicized, as opposed to westernized, is used to more accurately reflect the historical and political status of tribal and Muslim Filipinos. The North Americans may be guilty of having established a governmental apparatus which institutionalized Spanish induced prejudices. But not one ethnic group branded in 1901 by the powerful North American businessman and colonial official, Dean C. Worcester, and placed under the jurisdiction of the Bureau of Non-Christian Tribes, has even been subsequently certified as "civilized." This is true even though the North Americans had a significant cultural impact among various unhispanicized communities, particularly the Igorots of northern Luzon.

The term hispanicized is also used to challenge the colonially inspired majority-minority categorization. These categories perpetrate an unfortunate, yet rarely questioned, division within the national body politics. Ethnolinguistically, there is no Filipino majority. In terms of the indigenous cultural heritage, there is no minority. It is a national heritage of which every Filipino can rightfully be proud.

¹¹ *Rubi v. Provincial Board of Mindoro*, 39 Phil. 660 (1919); *Mangayao v. Lasud*, 120 Phil. 154 (1964).

¹² Com. Act No. 141 (1936), sec. 84.

Defining the Discipline

The absence of more definite knowledge about indigenous legal systems, hispanicized or not, is a major hindrance to any effort to reorient the national legal system. The identification and compilation of relevant and available materials, therefore, is a prerequisite to the indigenization effort. But even this prerequisite is in turn, dependent upon the proper identification and delineation of the academic parameters and components of the discipline, Philippine indigenous law.

Legal anthropology, the study of indigenous custom laws and processes, and the definitions and methods employed therein, is one integral component. Henry Maine is credited with having pioneered legal anthropology in 1861 with his classic study *Ancient Law*. During the succeeding twelve decades, legal anthropology has developed into an important anthropological sub-discipline. The legal profession in the Philippines and elsewhere, however, has appeared on the whole to be less than eager to embrace this social science hybrid.

In the Philippines, this professional reticence is reflected in the fact that as of 1983, there was no extensive theoretical or conceptual discussion of legal anthropology from the perspective of a Filipino author. Nor is there as yet a published book by a Filipino author which is based on field research and analysis. (E. Arsenio Manuel's *Manuvu Custom Law* has long been awaited.) A small amount of graduate level research on historical and contemporary indigenous Philippine legal systems, including research by Filipino scholars, provides an encouraging counterpoint to this situation.

The Disciplinary Dialectic

The academic parameters of Philippine indigenous law, however, should not be restricted to an archipelagic study of indigenous legal systems. Virtually every indigenous Philippine legal system has been affected in some way by external, non-indigenous influences. In many communities, this interface has resulted in a legal amalgamation. In some communities, it will be exceedingly difficult, and perhaps impossible, to identify the indigenous and external aspects of a particular norm or process.

Any serious attempt, therefore, to understand indigenous legal systems, as well as to promote indigenization of the national legal system, must also include a dialectical investigation, analysis, and exposition of the effects which the national legal system—colonial and contemporary—has had on indigenous manifestations of law and culture. This includes an examination of the reaction and accommodation to external influences within a particular indigenous legal system. The disciplinary parameters should also include research into the national legal system's post-1946 sovereign

control, or lack of control, over foreign influences and interests which promote disintegration of indigenous legal systems and culture.

Of course, not all areas of national law are suited for indigenization or relevant to the discipline. Many commercial, corporate and banking laws, for example, are presumably not suited to indigenization, except perhaps in general ways which reflect pan-Philippine standards of equity and justice.

But many areas of national law are relevant to the discipline, and ripe for indigenization, particularly among the rural poor. These areas include the law of persons, kinship and community relations, natural resource and property law, particularly tenurial rights to ancestral domain, simple transactions and obligations, the mechanics of dispute settlement, and decision-making. Indigenous concepts of liability, negligence, and duty of care also have potential for incorporation into the national legal system.

Strategies for Indigenization

Much work remains before the national legal system can be decolonized and made more reflective of indigenous juristic elements. Preparatory work is essential to the indigenization process, whether local, regional or national. An important step in this direction was the creation in the College of Law of a three-credit undergraduate course, Philippine Indigenous Law. The course serves to familiarize students with legal anthropology, indigenous legal systems and the effects of national law on indigenous culture.

Another preparatory step is evinced by the proposed "National Inventory of Philippine Indigenous Law Project" at the College of Law. As envisioned, the project will entail a three-year effort to systematically identify, compile and verify information concerning indigenous legal systems in each region of the country. The project is designed to culminate in the publication of regional monographs, as well as the establishment of a National Institute of Indigenous Law.

The proposal for an institute was first made by Perfecto V. Fernandez in 1980. In an article titled "Towards Recognition of Ethnic Law Within the Philippine Legal Order," Fernandez identified a variety of important issues which are vital to the indigenization process.¹³ Other legal scholars and social scientists have also explored potential avenues for promoting a mutually satisfactory accommodation among the national and indigenous legal systems. These interface proposals invariably call for a more appropriate and accommodating reaction by the dominant and exclusionary national legal system.

¹³ 55 PHIL. L.J. 383.

Indigenous Rights and International Law

The growing international awareness of, and response to the plight of indigenous peoples throughout the Third World highlights another development which bodes well for the promotion of indigenous rights. Perhaps the most significant accomplishment to date was the creation of a Working Group on Indigenous Populations in 1982 by the United Nations Commission on Human Rights. Other organizations, both public and private, have also been increasingly vocal in their advocacy of indigenous rights. Many of these efforts have concentrated on the rights of ethnic minorities to self-determination and ancestral land. To a certain extent, this fact reflects the ongoing difficulty in articulating a satisfactory definition of "indigenous" and "indigenous people."

By almost any existing definition, however, the vast majority of the Filipino people are indigenous. The promotion of indigenous rights in a world characterized by neo-colonialism and unequal bargaining positions, therefore, has potential to benefit the entire Filipino nation, as well as other indigenous populations throughout the Third World.

The Collection and Preliminary Bibliography

The Philippine Indigenous Law Collection represents a systematic attempt to gather and compile materials which pertain to the discipline. Inclusion into the Collection is predicated on three criteria. First, an entry must be relevant. Second, it must be available on the U.P. Diliman Campus. Third, it must reflect a general level of substance and quality.

The Preliminary Bibliography is a representative sampling of over five hundred of the best items in the Collection. The Collection is not complete and, therefore, the Bibliography cannot aspire to list everything which merits categorization. The scheme used for the Bibliography was determined in large measure by the content of the materials in the Collection. The scheme is designed to facilitate and encourage future research endeavors. Each category merits an exhaustive study.

The Bibliographic Outline

- I. Legal Anthropology
 - A. Philippine Studies
 - B. Southeast Asia and the Pacific Islands
- II. Ethno-History and Culture
 - A. Pan-Philippine
 - 1. General
 - 2. Pre-Conquest
 - 3. Spanish Regime

4. United States Regime
5. Post-1946
6. Islam
7. China
8. India
9. Japan
10. Negritos

B. Regional Philippines

1. Ilocos (Ilocos Norte, Ilocos Sur, La Union)
2. Cordillera (Abra, Benguet, Ifugao, Kalinga-Apayao, Mountain Province)
3. Cagayan Valley (Batanes, Cagayan, Isabela, Nueva Vizcaya, Quirino)
4. Pangasinan (Pangasinan, Tarlac)
5. Pampanga-Zambal (Bataan, Pampanga, Zambales)
6. Tagalog (Aurora, Batangas, Bulacan, Camarines Norte, Cavite, Laguna, Marinduque, Nueva Ecija, Quezon, Rizal)
7. West Central Islands (Occidental Mindoro, Oriental Mindoro, Palawan)
8. Bicol (Albay, Camarines Sur, Catanduanes, Masbate, Sorsogon)
9. Leyte-Samar (Leyte, Eastern Samar, Northern Samar, Western Samar)
10. Cebu-Bohol (Bohol, Cebu, Negros Oriental, Siquijor, Southern Leyte)
11. Western Visayas (Aklan, Antique, Capiz, Iloilo, Negros Occidental, Romblon)
12. Lumad Mindanao (Agusan del Norte, Agusan del Sur, Bukidnon, Davao City, Davao del Norte, Davao del Sur, Davao Oriental, Misamis Occidental, Misamis Oriental, South Cotabato, Surigao del Norte, Surigao del Sur)¹⁴
13. Sulu (Basilan, Sulu, Tawi-Tawi, Zamboanga del Norte, Zamboanga del Sur)¹⁵
14. Cotabato (Maguindanao, North Cotabato, Sultan Kudarat)
15. Lanao (Lanao del Norte, Lanao del Sur)

C. Southeast Asia

D. Asia

III. National Law and Indigenous Culture

- A. Pan-Philippine
- B. Development Directions
 1. General
 2. Rural

¹⁴ Includes the Tiruray of Maguindanao and the Subanon of Zamboanga.

¹⁵ Includes the Molbog and southern Palawan of Palawan.

- 3. Education
- 4. Swidden Agriculture
- C. Ancestral Land
- D. Unhispanicized Citizens
 - 1. General
 - 2. Muslims
- IV. Interface Proposals
 - A. Pan-Philippine
 - B. Cordillera Region
 - C. Islamicized Areas
- V. International Law and Indigenous Rights
- VI. Bibliographies and General References

Categoric Purview

I. Legal Anthropology

A. Philippine Studies. The premier bibliographic category contains thirty-three of the most significant works to date which concern Philippine indigenous law. It includes books, dissertations, thesis, articles, essays and bibliographies focused on national, regional and local levels. The materials are eclectic and few. Indigenous lowland Christian groups are the focus of four entries. Four pan-Philippine works primarily based on Spanish accounts, and an investigation of indigenous legal norms as manifested in contemporary Metro Manila are also included.

B. Southeast Asian Studies. The international boundaries which separate Southeast Asians are the outcome of a struggle by European powers for colonial hegemony. Many of the people in Southeast Asia share a common racial and cultural Malay heritage with the vast majority of Filipinos. As such, a better understanding of indigenous legal systems in neighboring countries, particularly Indonesia and Malaysia, should provide valuable insights and ideas to students of Philippine indigenous law. Materials listed under this category provide insights into these systems.

II. Ethno-History and Culture

Although it is the least legal component, materials listed under the heading Ethno-History and Culture initially comprise the bulk of the Collection. The materials are a reservoir of ethnographic and historical data which provide insights into Philippine indigenous law.

A. Pan-Philippine. Materials which contain pan-Philippine or inter-regional perspectives are presented first. Books and articles primarily focused on the pre-conquest, Spanish, North American and post-1946 periods are arranged accordingly, as are materials which concern the

overall impact of Islam, China, India or Japan on Philippine culture and nationhood. Materials which concern the enduring impact of Spain and/or the United States are too extensive to list separately. Instead, they are interspersed in appropriate categories throughout the Bibliography.

Although they are indigenous, the Negritos are listed separately as well as regionally. The separate listing reflects the fact that Negrito Filipinos have often been studied from a pan-Philippine perspective as distinct and apart from their Malay countrymen.

B. Regional Philippine. All other Filipiniana under the heading Ethno-History and Culture is arranged regionally. As much as possible, the delineation of the various regional perimeters reflects the twelve region formula of the National Economic and Development Authority (NEDA). In fact, the three Visayan regions are identical to the NEDA scheme. In order to come up with more appropriate socio-cultural and ethno-historical groupings, however, it is necessary to redefine tentatively at least some portions of the other regional perimeters. This results in the identification of three more regions, bringing the total number to fifteen. (When the number of entries warrant, some regions are further sub-divided by ethnic group or island.)

The regional breakdown is limited by the use of provincial boundaries which do not always reflect a corresponding socio-cultural division. Large-scale migrations also complicate efforts to delineate regionally. Materials describing migrant communities are listed, if known, under the region of indigenous origin.

The regional listing, and its north to south geographical arrangement, is meant to reinforce the impression that indigenous communities are influenced by and reflect the culture of their neighbors in overlapping and varying degrees. The regional listing is also meant to emphasize the need for a better understanding of pan-regional and inter-regional indigenous legal systems before any authoritative, pan-Philippine synthesis can be made.

Unfortunately, materials for some regions are still woefully sparse, at least in the Collection. This dearth is imputable to several factors, including the difficulty of identifying provincial material from a Manila locale. The foremost factor, however, may be the disdain of indigenous culture which continues to permeate the unconscious thought of mis-educated Filipinos. Other explanations are found in Collection materials which describe the historical and contemporary processes and effects of colonization on indigenous values and social structures.

C. Southeast Asia. Representative insights on ethno-history and culture from neighboring nations and the region as a whole are provided by the materials in this category. Similar materials from other Asian nations

and regions are listed under the heading, D. Asia. These materials help situate Philippine conditions in their broader regional contexts.

III. National Law and Indigenous Culture

A. Pan-Philippine. Materials which describe or analyze historical and contemporary efforts to use national law to intentionally ignore, manipulate, promote and/or eliminate indigenous legal systems and culture are included in this section.

B. Development Directions. Entries which apparently concern less conscious efforts to ignore, manipulate, promote and/or eliminate indigenous legal systems and culture are listed under this heading. The materials contain descriptions of the general strategies and effects on the Filipino people of ongoing development programs and practices. These activities are sanctioned by the national legal system. The materials are subdivided under four topic headings: General, Rural, Education, and Swidden Agriculture.

C. Ancestral Land. The ongoing legalized but unconstitutional usurpation of land belonging to indigenous occupants is the focus of materials in this category. Materials from Latin America, Africa and the United States which concern ancestral land laws, policies and potentials are also included for comparative Philippine purposes. Since much of the archipelago can be considered as ancestral, there was no effort to further subdivide the category.

D. Unhispanicized Citizens. Materials which describe the effects of national laws and policies specifically designed for the so-called "non-Christian tribes" fall under this heading. The category is divided into two parts. The General category contains materials which provide an overview of colonial and post-1946 laws, policies and practices designed for Filipino citizens labelled as minority. A separate listing for Muslims reflects the large amount of research on national laws and policies concerning Muslim Filipinos.

IV. Interface Proposals

All materials listed under Interface Proposals have national implications. The listings under the Cordillera Region and Islamicized Areas sub-headings, however, contain materials which are designed for and reflect the existing situation among the most assertive, resistant and culturally resilient ethnic groups, Igorot and Muslim Filipinos.

Originally, the interface concept was envisioned to embrace materials which describes the interaction between the indigenous and national legal systems. In this sense, however, most items in the Collection are interfasic. Indeed, the legal history of the Filipino people has been interfasic

since the Spaniards imposed a colonial regime. For bibliographic purposes, however, the conceptual scope of the interface was narrowed to proposals for the national legal system's recognition, enforcement and/or accommodation of indigenous laws, processes, values and traditions.

V. International Law and Indigenous Rights

This category contains reports from various private and public international organizations, as well as materials which investigate the nature and extent of international protection.

VI. Bibliographies and General References

This category provides students of Philippine indigenous law with a listing of Filipiniana bibliographies and references to introductory and definitional materials on anthropology and culture, as well as dictionaries of Philippine indigenous languages. Native languages provide the conceptual frameworks from which indigenous legal systems originated. Indigenous linguistic patterns and vocabularies will prove invaluable in the effort to identify local, regional and pan-Philippine indigenous legal concepts.

In addition, over five hundred books and essays by legal and political anthropologists, lawyers, historians, linguists and other social scientists and public interest organizations are not listed in the Bibliography but are already in the Collection.

CONCLUSION

The promotion of Philippine indigenous law is an effort to promote a more culturally appropriate legal system for the majority of the Filipino people. The processes of indigenization, as well as its effects, will unfold over many generations. The outcome is uncertain. Hopefully, this preparatory effort will contribute to ultimate success.¹⁶

¹⁶ Annotations in the Preliminary Bibliography are designed to provide a glimpse of the more relevant contents within a particular entry. Adjectives were used sparingly. The absence of an annotation indicates that a particular book was acquired after the Bibliography had been sent to the press.

Entries within each bibliographic category are arranged alphabetically by author, or by title if there is no known author. Cross-references are made for some materials which merit mention in more than one category. The cross-references highlight the difficulty, and inevitable arbitrariness, of categorization by subject. Many of the materials in the Collection discuss more than one aspect of Philippine indigenous law. Cross-references, however, were made sparingly and only for substantive discussions. Time constraints prevented some meritorious material from being cross-referenced.

Users and other interested parties are invited to recommend books and other materials for inclusion in the Collection. Recommendations should include the full title, author's name and an address where the material can be purchased or reproduced. Recommendations should be sent to the Director, Legal Resources Center, U.P. Law Complex, Diliman, Quezon City.

BIBLIOGRAPHY*

I. Legal Anthropology

A. Philippine Studies

Abdullah, Intuas A. *Dispute Settlement Among Maranao: Case Studies of Conflict Resolution in Marawi*, M.A. Thesis, University of the Philippines (1982), 201 pp.

An investigation of conflict resolution in four Maranao communities. The appendix contains a description of 32 case studies. ILC/AC

Aranal-Serenio, Ma. Lourdes and Roan Libarios. "The Interface Between National Land Law and Kalinga Land Law," Philippine Indigenous Law course paper, U.P. College of Law (1983), 75 pp.

Analyzes the effect of national land laws on indigenous Kalinga culture and contrasts these laws with indigenous property concepts and custom laws. It also recommends procedures for the recognition of ancestral land rights. ILC

Bacdayan, Albert S. "The Peace Pact System of the Kalingas in the Modern World," Ph.D. Dissertation, Cornell University (1967), 250 pp.

A study of the origin, structure and operation of the *budong* (peace-pact), as a means of intra- and inter-regional conflict resolution and/or accommodation. It characterizes the *budong* as a dominant feature of Kalinga custom Law. ILC/UGAT

Barradas, David B. *Maranao Law: A Study of Conflict and Resolution in a Multi-Centric Power System*, Ph.D. Dissertation, University of Chicago (1975), 340 pp.

Analyzes the multi-centric Maranao legal system in terms of social status and corresponding rights and obligations. It notes the traditional absence of a superordinate legal authority and reflects on its implications. ILC

Barrameda, Mary C. *Recent Theoretical Developments in Philippine Political Anthropology*, Quezon City U.P. Symposium on Theoretical Developments in Philippine Anthropology (1984), 26 pp.

A survey and assessment of literature on Philippine political anthropology and theory building. It identifies theoretical gaps and trends. ILC/UGAT

BARTON, ROY F. *IFUGAO LAW*. Berkeley, University of California Press (1919), 120 pp.

An analysis of Ifugao custom laws and the procedures used to resolve conflict. Its major finding is that social relations are based on kinship and that each individual or sibling group must preserve the kinship circle at all hazards. ILC/ML

_____. *THE KALINGAS: THEIR INSTITUTIONS AND CUSTOM LAW*. Chicago, University of Chicago Press (1949), 275 pp.

An analysis of indigenous socio-political organization among the Kalinga. It elaborates on legal norms of property and kinship, and the traditional pro-

* The initials following the entries indicate the location of the material in the University of the Philippines Library System as follows: "ILC": Philippine Indigenous Law Collection, College of Law Library; "ML": Main Library; "ML:MCF": material on microfilm, Main Library; "AC": Asian Center Library (also known as the Philippine Center for Advance Studies or PCAS); "UGAT": Ugnayang Pang-Agham Tao Collection, Philippine Social Science Center.

cesses of dispute settlement. It also notes the subordination of these norms and procedures to emerging regional units. ILC/ML

Bentley, George C. Law, Disputing and Ethnicity in Lanao, Philippines, Ph.D. Dissertation, University of Washington (1982), 526 pp.

Examines Maranao power and authority and the traditional concepts by which these are acquired and legitimized. It also investigates the indigenous processes of conflict resolution and dispute settlement. ILC

Beyer, Otley H. List of Literature Relating to the Philippines Used by the Dutch Committee, Philippine Customary Law, Paper No. 1, Appendix I (1919), 25 pp.

A bibliography of Filipinia originally published by the Adat Foundation of Leyden, Netherlands in Volume 16 of *Adatrechbundels* titled "Moluccas and the Philippines." ILC/ML

_____. Memorandum on Philippine Customary Law, Paper No. 2 (1929), 24 pp.

Describes possible sources of indigenous custom law and provides examples of customary laws of property, inheritance and water-rights in "the Christian provinces ... and among the Mohammedan and Pagan peoples." Its purpose is to "set forth briefly some of the ways in which the customary laws found in various provinces differ from the law of the land, and by what means their decrees are made effective." ILC/ML

_____. Philippine Customary Law, Paper Nos. 1-242 (1912-1931).

A lifetime collection of papers which relate to indigenous custom law. Paper Nos. 1-112 include essays by the author or his students. Vol. III was edited by F. D. Holleman and contains extracts or entire copies of essays, government reports and other documents. ML/MCF

Diokno, Jose W. *A Filipino Concept of Justice*, SOLIDARITY. Vol. 3, No. 96 (1983), pp. 3-12.

Explores indigenous concepts of justice. It formulates a five part Filipino concept of justice which includes "a coherent, intelligible system of law made known to us, enacted by a legitimate government freely chosen, and enforced by a courageous, honest, impartial and competent police force, legal profession and judiciary." ILC

Fernandez, Perfecto V. BIBLIOGRAPHIC INTRODUCTION TO LEGAL HISTORY AND ETHNOLOGY: THE PHILIPPINES. Brussels: l'Institut de Sociologie (1970), 43 pp.

A compilation of various sources listed under ethnology and custom law, bibliographies and history. It contains references to different sources of Spanish and North American jurisprudence which still influence the Philippine national legal system. ILC

_____. CUSTOM LAW IN PRE-CONQUEST PHILIPPINES. Quezon City, U.P. Law Center (1976), 167 pp.

A synthesis of indigenous custom laws as observed by sixteenth and seventeenth century Spanish friars, colonial officials and *encomenderos*. ILC

Gonzales, Javier. *Suggested Reforms of Civil Code Provisions on Intestate Succession Based on Filipino Customs*. PHILIPPINE LAW JOURNAL. Vols. 7 and 8(1927), 48 pp.

A pioneering effort which analyzes pan-Philippine inheritance customs and contrasts them with selected provisions in the Civil Code of July 31, 1889. Specific reforms are advocated for the provisions on inheritance. ILC

- Hester, E. D. (COMPILER) *Customary Law*, Beyer Library: Typescripts on Philippine Ethnography, Folklore, Customary Law and Archeology. Chicago, Philippine Studies Program, University of Chicago (1962), pp. 157-173.

A listing by author of the typescripts compiled by H. Otley Beyer in Philippine Customary Law. ILC

- Hoebel, E. Adamson. *The Ifugao: Private Law in Northern Luzon*, THE LAW OF PRIMITIVE MAN. New York, Atheneum (1954), pp. 100-126.

Enumerates basic cultural postulates of legal significance among the Ifugao. It describes an elaborate system of interfamilial law based on a relatively simple social structure. ILC/UGAT

- Jundam, Mashur Bin-Ghalib. *Adat Law: A Socializing Force in a Philippine Muslim Community*, M.A. Thesis, University of the Philippines (1983), 268 pp.

Examines custom laws as a socializing force in Tausug society. It discusses Tausug legal concepts of land-ownership, family relations, marriage and reciprocity. ILC/AC

- Kerkvliet, Benedict J. *Law and Politics in a Philippine Village*, Quezon City, Institute Culture (1979), 34 pp.

A preliminary analysis of power relationships in a Nueva Ecija village during 1978 and 1979. It concludes that the national legal system is a facade which has merely been overlaid on indigenous values, social structures and processes. ILC

- Kiefer, Thomas M. *From Farm Tenure to Land Tenure on Jolo: Some Aspects of Change in Tausug Land Law*, CULTURE CHANGE IN THE PHILIPPINES. Mario Zamora, (ED.), Williamsburg, Boswell Publishing (1976), pp. 97-120.

Describes the conflict between traditional Tausug rights to land resources and cultivated products, and westernized rights which are predicated on maps and individual prerogatives. It also examines two cases of land conflict which were complicated by differing conclusions under customary and national law. ILC

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- THE TAUSUG: VIOLENCE AND LAW IN A PHILIPPINE SOCIETY. New York, Holt, Rinehart and Winston (1972), 141 pp.

Provides an ethnographic overview of Tausug society and custom laws. It discusses family and kinship, the social control of violence and folk Islam. ILC

- Lambrecht, Francis. *Ifugao Customs and the Moral Law*, PHILIPPINE STUDIES. Vol. 10, No. 2 (1962), pp. 275-303.

A comparison of natural law with the character and structure of ancestral norms, genealogies, and laws of charity. ILC/ML

- Machado, Kit G. *State Legal Institutions and Amicable Settlement in the Rural Philippines*, PHILIPPINE JOURNAL OF PUBLIC ADMINISTRATION. January (1980), pp. 47-67.

An examination of how the national legal system is used by rural Batangueños to resolve conflict. It observes that "amicable settlement," i.e., when a

dispute is settled completely outside the legal system, is frequently used to prosecute even the most serious crimes. ILC

Majul, Cesar A. *The General Nature of Islamic Law and Its Application in the Philippines*, PHILIPPINE LAW JOURNAL. Vol. 52 (1977), pp. 374-394.

Describes the general nature of Islamic law and jurisprudence and its classical expression and development. It surveys the influence of Islam in the Philippines and the government's response to Muslim aspirations and expectations. ILC

Manuel E. Arsenio. *Manuvu Batasan Related to Things and Property*, PHILIPPINE LAW JOURNAL. Vol. 51 (1976), pp. 27-61.

Discusses the Manuvu's concept of *batasan* which subsumes the English concepts of habit, custom and law. It analyzes the relationship of *batasan* to the indigenous concepts of property, particularly production and acquisition, use, loss and obligations. ILC

Miyamoto, Masaru. *Customary Law Among the Hanunoo Mangyan of Mindoro Island*, FILIPINO TRADITION AND ACCULTURATION: REPORTS ON CHANGING SOCIETIES. Tokyo, Waseda University Institute of Social Sciences (1983), pp. 124-159.

Provides a structuralist interpretation of traditional Hanunoo dispute settlement procedures. It includes a listing of sixteen basic offenses. ILC

MOSS, CLAUDE RUSSELL. *NABALOI LAW AND RITUAL*. Berkeley, University of California Press (1920), 342 pp.

An ethnographic description of Ibaloi customs and laws. It includes a literal translation in English of Ibaloi laws and legal procedures. ILC/ML

_____. *On the Codification of Muslim Customary (Adat) and Qur'anic Laws*, MINDANAO JOURNAL. Vol. 3. Nos. 3-4 (1977), 361 pp.

A compilation of papers which provide historical background, as well as conceptual and comparative viewpoints, on the problems and potentials of codifying the custom law of Muslim Filipinos and according it recognition by the national legal system. The papers highlight the importance of *adat* and Qur'anic law as an integral part of Muslim culture. Several papers discuss the unimplemented Code of Muslim Personal Laws, otherwise known as Presidential Decree No. 1083. ILC

Plasencia, Juan de. *Customs of the Pampangans in Their Lawsuits*, THE PHILIPPINE ISLANDS, 1493-1898, Emma Blair and James Robertson, (Eds.), Vol. 7 (1598), pp. 186-196.

A Franciscan missionary's description of indigenous Pampangan dispute settlement procedures. It is considered the best description of indigenous custom law written during the Spanish colonial regime. ILC

Robertson, James A. *Social Structure and Ideas of Law Among Early Philippine Peoples*, THE PACIFIC OCEAN IN HISTORY. H. Moru Stephens and Herbert E. Bolton (Eds.), New York, Macmillan (1917), pp. 160-191.

Presents information on early Filipino systems of political, social and religious organization. It also discusses custom laws and processes for dispute settlement. ILC

Sadain, Mehol K. *Adat and Islamic Law in the Tausug Concept of Liability*, Philippine Indigenous Law course paper. U.P. College of Law ((1983), 35 pp.

Describes and contrasts indigenous and Islamic concepts of liability among the Tausug, insofar as they apply to killings, theft and adultery. ILC

SCHLEGEL, STUART. *TIRURAY JUSTICE*. Quezon City, Institute of Philippine Culture (1970), 183 pp.

A narration of normative values and procedures for dispute settlement among the Tiruray, the indigenous occupants of the Cotabato Cordillera. ILC/ML

Silliman, G. Sidney. "The Folk Legal Culture of the Cebuano Filipino," *Philippine Quarterly of Culture and Society*, Vol. 10, No. 4 (1982), pp. 225-244.

An investigation of indigenous remedies and dispute settlement processes in three Cebuano villages. It observes that "the low legitimacy of the national legal system means that the rural Cebuano is less likely to mobilize the courts for social change. ILC

Stone, Richard L. *'Lagay' and the Policeman: A Study of Private, Transitory Ownership of Public Property*, MODERNIZATION: ITS IMPACT IN THE PHILIPPINES V, F. Lynch and A. De Guzman, (Eds.), Quezon City, Ateneo de Manila Press (1971), pp. 141-166.

Identifies a secondary legal system in Metro Manila which is tacitly recognized by policemen and transient vendors. It suggests that the secondary system operates independently from the national legal system and is rooted in indigenous culture. ILC

B. Southeast Asia and the Pacific Islands

BRADDELL, ROLAND. *THE LAW OF THE STRAITS SETTLEMENTS: A COMMENTARY*. Kuala Lumpur, Oxford University Press (1915), 278 pp.

A comprehensive description of the impact of British legal tradition in Singapore, Penang and Malacca, the former Straits Settlements during the nineteenth and early twentieth centuries. ILC

BUXBAUM, DAVID C., (Ed.) *FAMILY LAW AND CUSTOMARY LAW IN ASIA: A CONTEMPORARY LEGAL PERSPECTIVE*. The Hague, Netherlands, Martinus Nijhoff (1968), 288 pp.

A compilation of essays by Asian jurists which examine the conflict between national and customary laws in various Asian countries. The common problems faced by the modernization of family law institutions and the need for responsive legal systems are discussed. ILC

ENGEL, DAVID M. *CODE AND CUSTOM IN A THAI PROVINCIAL COURT*. Tucson, University of Arizona Press (1978), 209 pp.

Contrasts Thailand's western-inspired legal system with its traditional legal culture and analyzes the interaction of the two in a provincial court. It describes Thai provincial justice as a complex blend of classical Buddhism, village practices, and western theory. ILC

Errington, Frederick K. *KARAVAR: MASKS AND POWER IN A MELANESIAN RITUAL*. New York, Cornell University Press (1974), 210 pp.

A study of the socio-cultural life of the Karavarans who inhabit the southernmost island of Melanesia. It examines the concept and exercise of power and its ritual foundations. AC

Fernandez, Perfecto V. *Law and Cultures in the ASEAN: Towards New Structures for Economic-Cultural Development*, ASEAN: IDENTITY, DEVELOPMENT AND CULTURE. R. P. Anand and P. V. Quisumbing, (Eds.), Quezon City: U.P. Law Center, (1981), pp. 319-331.

Views ASEAN as an emerging regional community whose creation and development is hindered by cultural diversity in matters of religion, language, customs, traditions and law. It discusses the prospects and potentials for the creation of an ASEAN legal system which might be an effective instrument in the promotion of common values, economic interests and general well being.

ILC

HOA, LEE HUN, (COMPILER). CASES ON NATIVE CUSTOMARY LAW IN SABAH. Kuching, Sabah Government (1973), 184 pp.

A compilation of selected cases found in the files of the Kota Kinabalu Law Courts, the Sarawak, North Borneo, and Brunei Supreme Courts, and the High Court in Borneo, which concern indigenous custom law. These cases have been arranged under eighteen subject headings including "marriage," "intestacy," "land disputes," "compensation and damages" and "conflict of laws."

ILC

HOOKE, M. B. ADAT LAWS IN MODERN MALAYA: LAND TENURE, TRADITIONAL GOVERNMENT AND RELIGION. Kuala Lumpur, Oxford University Press (1972), 294 pp.

An examination of historical and contemporary indigenous legal systems on the Malay peninsula. It also analyzes the relationship of *adat* to Islam and Malaysian national law.

ILC

_____. A CONCISE LEGAL HISTORY OF SOUTH-EAST ASIA. Oxford, Clarendon Press (1978), 289 pp.

A survey of oriental and occidental jurisprudence in Southeast Asia, including a chapter titled the "Spanish-American Legal World: The Philippines." It identifies and discusses four distinct forms of Southeast Asian Law: the written text, oral law, law in social institutions, and indigenous adaptation.

ILC

_____. NATIVE LAW IN SABAH AND SARAWAK. Singapore, Malayan Law Journal (1980), 91 pp.

A summary of the administration of indigenous custom law in two states of Malaysia. The indigenous laws "have proved valuable in the past century or so, and they undoubtedly have a part to play in the future legal life of the two Borneo states."

ILC

_____. THE PERSONAL LAWS OF MALAYSIA: AN INTRODUCTION. Kuala Lumpur, Oxford University Press (1976), 276 pp.

An investigation of statutory legislation and case laws in Malaysia which concern personal laws. It surveys the historical induction of legal influences from Islamic, Chinese and Hindu sources as well as *adat* law among the native Malay and Dayak.

ILC

_____. ADAT LAW IN MODERN INDONESIA. Kuala Lumpur, Oxford University Press (1978), 181 pp.

An investigation of *adat* law and its uncertain status in the contemporary and pluralistic Indonesian national legal system. The relationship of *adat* to indigenous culture is also considered.

ILC

_____. AND M. C. HOADLEY. AN INTRODUCTION TO JAVANESE LAW: A TRANSLATION OF AND COMMENTARY ON THE AGAMA. Tucson, University of Arizona Press (1981), 292 pp.

A general introduction to Javanese legal thought and history. It deals primarily with the Agama, a 16th century A.D. code of law and one of the oldest surviving legal texts in Southeast Asia.

_____. (ED.), READINGS IN MALAY ADAT LAW. Singapore, University of Singapore Press (1975), 473 pp.

A representative collection of literature on Malaysian *adat* law. Its basic purpose "is to provide scholars from diverse fields with a guide to the literature on *adat*." ILC

POSPISIL, LEOPOLD. *THE KAPAUKU PAPUANS OF WEST NEW GUINEA*. New York, Holt, Rinehart and Winston (1963), 101 pp.

An overview of Kapauku economy, social organization and political and legal structures. ILC

WILLIAMSON, ROBERT W. *THE SOCIAL AND POLITICAL SYSTEMS OF CENTRAL POLYNESIA*. Oester hoeset, Netherlands, Anthropological Publication (1924).

A synthesis of ethnographic literature and data concerning central Polynesia. It focuses on social and political systems. ILC/ML

WONG, DAVID S.Y. *TENURE AND LAND DEALINGS IN THE MALAY STATES*. Singapore, Singapore University Press (1975), 536 pp.

Examines the system of law relating to land tenure and private land dealings in West Malaysia. It presents an analytical survey of the National Land Code of 1965 which provides for registration of titles to land in the general framework of the Torrens system. ILC

I. Ethno-History and Culture

A. Pan-Philippine

1. General

AGONCILLO, TEODORO A. AND MILAGROS C. GUERRERO. *HISTORY OF THE FILIPINO PEOPLE*. Quezon City, R.P. Garcia (1977), 710 pp.

Presents Philippine history from the pre-colonial era until the imposition of martial law ILC/ML/AC

AGPALO, REMIGIO E. *MODELS OF POLITICAL SYSTEMS AND THE PHILIPPINES*. Quezon City: U.P. Press (1978), 25 pp.

Analyzes a set of political systems from ancient to contemporary times and periodizes Philippine political history, identifying the type of political system which existed under each period. It discusses briefly three scenarios for the Philippines in the year 2000. ILC

BACLAGON, ULDARICO S. *MILITARY HISTORY OF THE PHILIPPINES*. Manila, St. Mary's Publishing (1975), 411 pp.

A comprehensive overview of Filipino military resistance to foreign aggression from Lapu-Lapu until the early martial law years. ILC

Beyer, H. Otley. *The Beyer Collection of Original Sources in Philippine Ethnography*. (unpublished, ten reels) (1913-1932).

A potpourri of Philippine ethnographic material arranged by ethnic group. It contains a wealth of information on history, folklore, customs and belief. Much of the material consists of Beyer's fieldnotes from trips to Northern Luzon as well as student papers and manuscripts. ML/MCF

CONSTANTINO, RENATO. *THE PHILIPPINES: A PAST REVISITED*. Manila, Renato Constantino (1975), 463 pp.

Presents a Filipino historical perspective of the struggle for freedom, self-determination and identity. ILC

. Westernizing Factors in the Philippines, Mexico City: International Congress of Human Sciences in Asia and North Africa (1976), 13 pp.

Surveys the historical and contemporary factors which impede the development of a national consciousness. "A real people's culture will constitute the negation of a culture that is merely an appendage of or an emanation from a foreign culture which obliterated our pre-colonial and revolutionary cultures."

ILC

Corpuz, Onofre D. *The Cultural Foundations of Filipino Politics*, PHILIPPINE JOURNAL OF PUBLIC ADMINISTRATION. Vol. 4, No. 4 (1960), pp. 297-310.

Identifies and explains our cultural factors which constitute and characterize Filipino politics and government: intercultural contacts, the structure of Filipino society, Filipino social psychology, and the economic givens underlying Filipino social life. It argues that despite colonization, the interplay of these factors reflects the country's past, contemporary circumstances, institutions and values.

ILC

COSTA, HORACIO DE LA. READINGS IN PHILIPPINE HISTORY. Manila, Bookmark (1965), 351 pp.

An anthology based on selected historical documents accompanied by commentaries. Includes chapters on "The Early Filipinos," "Social Change" and "Economic Progress."

ILC

Cushner, Nicholas P. *Landed Estates in the Colonial Philippines*. New Haven: Yale University, Southeast Asia Studies (1976).

ILC

DEMETRIO, FRANCISCO. MYTHS AND SYMBOLS: PHILIPPINES. Manila, National Bookstore (1978), 358 pp.

A collection of essays which discuss the meaning of indigenous myths, rituals, religion and folkbeliefs, and the impact of Christianity and capitalist modernization.

ILC

ENRIQUEZ, VIRGILIO G. *FILIPINO PSYCHOLOGY IN THE THIRD WORLD*. Quezon City, U.P. Philippine Psychology Research House (1977), 29 pp.

Focuses on the psychology of the Filipino and discusses it as a discipline in the context of universal psychology and the Third World.

ILC

FERNANDEZ, PABLO. *HISTORY OF THE CHURCH IN THE PHILIPPINES (1521-1898)*. Manila, National Book Store (1979), 447 pp.

A history of the Roman Catholic Church and its involvement in the Philippines. It highlights the primary role of the Spanish missions in the spiritual, political, economic and cultural affairs of the indigenous inhabitants.

ILC

GONZALES, ANDREW B. *LANGUAGE AND NATIONALISM: THE PHILIPPINE EXPERIENCE THUS FAR*. Quezon City, Ateneo de Manila Press (1980), 179 pp.

Recounts the search for a national language, the linguistic symbol of unity and nationhood. It compares theories on language and nationalism with the Philippine experience and concludes with general and theoretical considerations.

ILC

HART, DONN V. *COMPADRINAZGO: RITUAL KINSHIP IN THE PHILIPPINES*. Dekalb, Northern Illinois University Press (1977), 222 pp.

Describes the development of *compadrinazgo* or ritual kinship, and its diffusion throughout Latin America and the Philippines. It analyzes the *compadrinazgo* in terms of biological kinship, class structure and social control.

ILC/MC

ILETO, REYNALDO C. *PASYON AND REVOLUTION: POPULAR MOVEMENTS IN THE PHILIPPINES, 1940-1910*. Quezon City, Ateneo de Manila Press (1979), 344 pp.

Analyzes the political uprisings of local, mass based peasant brotherhoods and religio-political societies in the context of indigenous custom and tradition.

ILC

JOCANO F. LANDA. *FOLK CHRISTIANITY: A PRELIMINARY STUDY OF CONVERSION AND PATTERNING OF CHRISTIAN EXPERIENCE IN THE PHILIPPINES*. Quezon City, Trinity Research Institute (1981), 122 pp.

An exploratory essay on religion and religious change in the Philippines. It observes that "indigenous religion appears to maintain its fundamental structure and characteristics . . . while the introduced religion (Christianity) has been tremendously modified to suit local ways."

ILC

KEESING, FELIX M. *THE ETHNOHISTORY OF NORTHERN LUZON*. Stanford, Stanford University Press (1962), 362 pp.

An ethno-historical synthesis of written accounts, documents and field notes on the Ilocos, Cordillera, Cagayan and Pangasinan regions. It analyzes the historical interrelationship between indigenous upland and lowland groups.

ILC/ML

LACHICA, EDUARDO. *HUK: PHILIPPINE AGRARIAN SOCIETY IN REVOLT*. Manila, Solidaridad (1971), 331 pp.

An examination of origins of the *Hukbo ng Bayan Laban sa Hapon* (Army of Resistance against Japan) and its post-war response to agrarian unrest in Pampanga and Tarlac. It places the Huk phenomenon in the context of Philippine social evolution.

ILC

LARKIN, JOHN A. (ED.) *PERSPECTIVES ON PHILIPPINE HISTORIOGRAPHY: A SYMPOSIUM*. New Haven, Yale University Southeast Asia Studies (1979), 74 pp.

A collection of essays which focus on the contemporary condition of Philippine historiography and likely avenues for further development. It defines Philippine historiography as "writings about the main concern of historians and the methodologies they have employed."

ILC

Philippine History Reconsidered: A Socio-Economic Perspective, AMERICAN HISTORICAL REVIEW. Vol. 87, No. 3 (1982), pp. 595-628.

Identifies two "basic forces motivating Philippine history from at least the mid-eighteenth century to the present." They are the attachment of the archipelago to the world marketplace and the related spread of the native populations into the interior frontiers. It prognosticates a bleak future for the nation unless "an enlightened populace can find administrative and technical solutions."

ILC

Lynch, Owen J. *Withered Roots and Land Grabbers: A Survey of Research on Upland Tenure and Displacement*. Quezon City, National Conference on Research in the Uplands (1983), 69 pp.

A synthesized overview of research on indigenous property concepts and national land laws which affect Filipino citizens within the so called "public domain." It also surveys available research on the unconstitutional displacement of indigenous occupants by unauthorized activities and government authorized development projects.

ILC

MARCOS, FERDINAND E. *TADHANA: THE HISTORY OF THE FILIPINO PEOPLE*. Manila, Ferdinand E. Marcos, 2 Vols. (1976), 2,069 pp.

Discusses pre-conquest indigenous culture, the progress and formation of the Filipino nation, and a vision of an emerging new society which will transform national identity.

ILC

- McCoy, Alfred W. and Ed C. De Jesus. *Philippine Social History, Global Trade and Local Transformations*. (Eds.), Quezon City, Ateneo de Manila Press (1981), 479 pp.

A collection of essays by United States, Australian and Filipino authors which focus on Philippine regional history. It is one of the first comprehensive analysis of local social transformations which accompanied integration into the world economy during the nineteenth century.

ILC

- McCoy, Alfred W. *The Social History of an Archipelago*, *Philippine Social History*, Alfred W. McCoy and Ed C. de Jesus, (Eds.), Quezon City: Ateneo de Manila Press (1981), pp. 1-18.

An appraisal of Philippine historical study at the national and regional level. It poses the question: "How many Philippine provinces need to be studied before we can begin to make some meaningful inter-regional or perhaps national generalizations about the process of social change in the colonial Philippines?"

ILC

- McLennan, Marshall. *Land Tenure Patterns in the Philippines—Their Origins and Evolution*, *SOLIDARIDAD*. Vol. 8, No. 5, 5-11 pp.

An inquiry into the cultural traditions that constitute the Filipino concepts of land and tenure. It found that the Spanish concept of private land ownership and *haciendas*, as well as the North American homestead and central system in sugar producing regions, significantly eroded the indigenous communal property tradition.

ILC

- Mendoza, Rene E. *Periodization in Philippine History: Problems in Setting Boundaries in Time and Discipline*, Quezon City: Ninth Conference of the International Association of Historians of Asia (1983), 21 pp.

Criticizes traditional historical writing in the Philippine context. It contends that mere chronological writing of history is insufficient. It argues for an integrated, interdisciplinary approach, particularly in treatment of institutional histories, movements, and classes of people.

ILC

- OFRENEO, RENÉ E. *CAPITALISM IN PHILIPPINE AGRICULTURE*. Quezon City, Foundation for Nationalist Studies (1980), 188 pp.

A historical and social analysis of the introduction and impact of capitalism in Philippine agriculture, land tenure and rural society in general. It highlights in the growing importance of export oriented agribusiness and the participation of transnational and domestic corporations.

ILC

- QUIRINO, CARLOS. *HISTORY OF THE PHILIPPINE SUGAR INDUSTRY*. Manila, Kalayaan Publishing Co., Inc. (1974), 122 pp.

Traces the earliest beginnings of the sugar industry from pre-conquest times to the early 1970's. It discusses the effects of various trade agreements on the Philippine sugar industry.

ML

- Salazar, Zeus A. *A Legacy of the Propaganda: The Tripartite View of Philippine History*, *THE ETHNIC DIMENSION: PAPERS ON PHILIPPINE CULTURE HISTORY AND PSYCHOLOGY*. Z.A. Salazar, (Ed.) Cologne, Caritas Association (1983), pp. 106-126.

Argues against the popular classification of Philippine history into pre-colonial, colonial and post-colonial periods. "By attaching the unfolding of our people's history to the colonial phenomenon and other exogenous factors, our historians and Filipinos in general fail to see that we are responsible for our own history, that there is (or there must be) an internal mechanism for our becoming one people."

ILC

Schumacher, John N. *The Propaganda Movement: 1888-95*, Manila, Solidaridad (173), 302 pp.

A study of nationalism as manifested by Filipino *ilustrados* in Europe during the pre-revolutionary, Propaganda Movement. ILC

Scott, William H. *Class Structure in the Unhispanicized Philippines*, CRACKS IN THE PARCHMENT CURTAIN. Quezon City, New Day Publishers (1979), pp. 127-147.

A synthesis of ethnographic studies, secondary sources and field notes which provides an overview of contemporary political and legal structures and processes among the nation's ethnic minorities. It identifies four types of societies: (1) classless; (2) warrior; (3) petty plutocracies; and (4) principalities. ILC

_____. CRACKS IN THE PARCHMENT CURTAIN. Quezon City, New Day Publishers (1982), 300 pp.

A collection of essays which interpret Filipino history during the Spanish and North American occupations from a nationalist perspective. It provides valuable insights for scholars attempting to identify and conceptually reconstruct indigenous customs and traditions. ILC

Smith, Peter C. *Demographic History: An Approach to the Study of the Filipino Past*. PERSPECTIVES ON PHILIPPINE HISTORIOGRAPHY. John Larkin, (ED.) (1979), pp. 27-46.

Describes a half complete, ongoing project which began in 1971 to inventory the data resources in one thousand local parish archives in the northern two thirds of the Philippines which date back to the Spanish period. The significance of the data will then be evaluated and, if possible, utilized to provide broad descriptive views of national and local population trends and patterns. ILC

STURTEVANT, DAVID R. *POPULAR UPRISINGS IN THE PHILIPPINES, 1840-1940*. Ithaca, Cornell University Press (1976), 317 pp.

Examines the history of unrest which stemmed primarily "from a complex clash between customary and modern tendencies." It also attempts to rectify traditional cultural and historical oversights by emphasizing the historical patterns and social settings of rural unrest. ILC/ML

WERNSTEDT, FREDERICK L. AND J. E. SPENCER. *THE PHILIPPINE ISLAND WORLD: A PHYSICAL, CULTURAL, AND REGIONAL GEOGRAPHY*. Berkeley, University of California Press (1967), 742 pp.

A detailed description of Philippine cultural, economic, physical and regional environment. It includes 37 demographic tables. ILC

2. Pre-Conquest

Fox, Robert B. *Philippine Prehistory*, STUDIES IN HISTORY AND DEVELOPMENT: BAGUIO RELIGIOUS ACCULTURATION CONFERENCE 1973, 1974 AND 1975 (1974), pp. 7-18.

Interprets archaeological evidence in order to describe the probable origins and lifestyle of ancient pre-conquest natives. ILC

_____. *A Consideration of Theories Concerning Possible Affiliations of Mindanao Cultures with Borneo, the Celebes and other Regions of the Philippines*. PHILIPPINE SOCIOLOGICAL REVIEW. Vol. 5, No. 1 (1957), pp. 2-12.

Summarizes data and theories concerning proto-historic and pre-conquest contact and cross-cultural fertilization among the peoples of modern day Southeast Asia. ML

_____. *THE TABON CAVES: ARCHEOLOGICAL EXPLORATIONS AND EXCAVATIONS ON PALAWAN ISLAND, PHILIPPINES*. Manila, National Museum (1970), 197 pp.

Summarizes the results of the National Museum excavations from 1962 to 1966 in the Tabon Caves. It provides a preliminary chronology for the time and cultural sequences encountered during the excavations, using four broad cultural "Ages": 1) the Palaeolithic Age; 2) Neolithic Age; 3) Metal Age; and 4) Age of Contacts and Trade with the East. ILC

JOCANO, F. LANDA. *PHILIPPINE PREHISTORY*. Quezon City, Philippine Center for Advanced Studies (1975), 280 pp.

Reconstructs and interprets pre-conquest history as evinced from artifacts and archaeological research. It also analyzes pre-hispanic community organization and social structure as portrayed in early Spanish chronicles. ILC

_____. *READINGS IN PHILIPPINE PREHISTORY*. Manila, Filipiniana Book Guild (1979), 368 pp.

A compilation of articles using archaeological evidence to interpret various aspects of pre-conquest history, including contacts with other Asian people. Six essays by Spanish friars and officials which describe indigenous laws and customs. ILC

Rice, Delbert. *Ancient Philippine Democracy: Pre-Hispanic Social Structures and Their Modern Implications*, SILLIMAN JOURNAL. Vol. XIX, No. 3 (1972), pp. 249-312.

Analyzes pre-conquest social structures. It observes that indigenous structures were communally based autonomous local units which held public confidence until the Spanish colonists imposed class rigidity and centralized authority. ILC

3. Spanish Regime

BLUMENTRITT, FERDINAND. *AN ATTEMPT AT WRITING A PHILIPPINE ETHNOGRAPHY*, Marcelino Maceda (Trans.), Marawi, University Research Center (1882), 212 pp.

An ethnographic description of the Filipino people based on the collected reports of Spanish friars and other foreigners. It articulates the "two wave" theory of Malay migration which was used by North American colonists to explain the existence of unhispanicized Filipinos. ILC

BLAIR, EMMA AND JAMES ROBERTSON, (EDS.). *THE PHILIPPINE ISLANDS, 1493-1898*. (1973 ed.), Mandaluyong, Cacho Hermanos (1903-1909), 50 Vols.

An English translation of a wide array of written material covering more than three centuries of Spanish rule in the Philippines. It is the standard reference work for serious students of Philippine history unable to read Spanish. ML

Chirino, Pedro. *Relations of the Philippine Islands*, *THE PHILIPPINE ISLANDS, 1493-1898*, Emma Blair and James Robertson, (EDS.), Vol. 12, pp. 169-324, Vol. 13 (1603), pp. 26-217.

An ethnographic description of various Tagalog and Visayan customs and the early impact of Jesuit missionaries, including the author, on indigenous culture. ML

CUSHNER, NICHOLAS P. *SPAIN IN THE PHILIPPINES: FROM CONQUERED TO REVOLUTION*. Quezon City, Institute of Philippine Culture (1971), 229 pp.

Provides an intimate glimpse of the relationships between the Catholic Church and the Spanish government. It describes the role of secular priests in

the reform and independence movement. It also raises the fundamental question of land ownership: Aside from the Spaniards, who owned arable land?

ML/AC

De la Costa, H. *The Jesuits in the Philippines, 1581-1768*, Cambridge: Harvard University Press (1961).

FAST, JONATHAN AND JIM RICHARDSON. *ROOTS OF DEPENDENCY: POLITICAL AND ECONOMIC REVOLUTION IN 19TH CENTURY PHILIPPINES*. Quezon City, Foundation for Nationalist Studies (1979), 146 pp.

Analyzes nineteenth century economic structure in terms of its becoming the critical formative influence in the prelude to political independence. It discusses the growing pressures for private land ownership "which completely transformed the indigenous social and political economy."

ILC

FERNANDEZ, PERFECTO V. *CUSTOM LAW IN PRE-CONQUEST PHILIPPINES*. (See Legal Anthropology, Philippine Studies)

GALENDE, PEDRO G. *APOLOGIA PRO FILIPINO*. Manila, Salesiana Publishers (1980), 261 pp.

A biographical account of Martin de Rada, Augustinian Missionary to the Philippines, during the sixteenth century. It provides insights into the "tribute" and encomienda systems, and the excesses of government officials and friars.

ILC

INFANTE, TERESITA R. *THE WOMEN IN EARLY PHILIPPINES AND AMONG THE CULTURAL MINORITIES*. Manila, Unitas Publications (1969), 205 pp.

A study of the role and character of Filipino women during the Spanish occupation and among contemporary ethnic minority communities. The observations are drawn from the accounts of early Spanish settlers and missionaries.

ILC

JOCANO, F. LANDA (ED.). *THE PHILIPPINES AT THE SPANISH CONTACT: SOME MAJOR ACCOUNTS OF EARLY FILIPINO SOCIETY AND CULTURE*. Manila, MCS Enterprises (1975); 235 pp.

Provides the English translations of six important Spanish accounts describing indigenous Filipino societies and customs in the fifteenth and sixteenth century. A synthesis of these accounts is contained in the introductory essay.

ILC

KROEBER, ALFRED L. *PEOPLE OF THE PHILIPPINES*, New York, Anthropological Handbook Fund (1876), 230 pp.

Provides an ethnographic overview of ethnic minority citizens with emphasis on those in the North. It discusses custom laws, arbitration procedures, marriage as a form of contract, and property concepts.

ML/MCF

Loarca, Miguel de. *Relations of the Philippine Islands, THE PHILIPPINE ISLANDS, 1493-1898*.

(See Ethno-History and Culture, Regional Philippines, Western Visayas)

Lopez, Rafael and Felix Alfonso Jr. (TRANS.). *THE CHRISTIANIZATION OF THE PHILIPPINES*. Manila, Historical Conservation Society and University of San Agustin (1965), 427 pp.

A translation of various Spanish documents which, taken together, reveal the process of Philippine colonization and Christianization. One document demonstrates that two centuries after the Spanish conquest, descendants of old datus still possessed a privileged position in their ancestral communities.

ILC

- Morga, Antonio de. *Sucesos de las Islas Filipinas*, THE PHILIPPINE ISLANDS, 1493-1898. Edna Blair and James Robertson, (EDS.), Vol. 15, pp. 25-287, Vol. 16 (1609), pp. 27-209.

A comprehensive, chronological description of the archipelago and its people by a Doctor of Canon Law and a senior colonial official between 1595 and 1600. ML

- Phelan, John L. THE HISPANIZATION OF THE PHILIPPINES: SPANISH AIMS AND FILIPINO RESPONSES, 1565-1700. Madison, University of Wisconsin Press (1959), 218 pp.

Describes pre-conquest lowland culture and the gradual changes brought about by Spanish friars and colonial officials. ILC

- Robertson, James A. *Social Structure and Ideas of Law Among Early Filipino People*, THE PACIFIC OCEAN IN HISTORY.

(See Legal Anthropology: Philippine Studies)

- ROBLES, ELIODORO G. THE PHILIPPINES IN THE 19TH CENTURY. Quezon City, Malaya Books (1969), 322 pp.

Discusses the formal growth and development of the colonial national government, the theory and practice of local authorities and the municipal and provincial reforms instituted from 1800 to 1860. It traces the political and administrative patterns in central-local relations and the factors that contributed to central-government predominance. ILC

- SAN ANTONIO, JUAN F. PHILIPPINE CHRONICLES OF FRAY SAN ANTONIO, D. Pedro Picornell (TRANS.). Manila: Casalinda and Historical Conservation Society (1744), 265 pp.

Describes the Philippines, its land, people, natural resources and the evangelical work of the Franciscan order based on personal accounts and materials written from 1738 until 1744. ILC

- Scott, William H. *Filipino Class Structure in the Sixteenth Century*, CRACKS IN THE PARCHMENT CURTAIN. (1978), pp. 96-126.

A synthesis of sixteenth century Spanish accounts of social structure and political authority among Tagalogs and Visayans. It culled a distinct, functional and non-contradictory meaning for each term used in the Spanish accounts to describe native ways. ILC

4. United States Regime

- BARROWS, DAVID P. HISTORY OF THE PHILIPPINES. Chicago, World Book, (1924), 406 pp.

An account of Philippine history which sympathetically describes the Spanish and North American occupations. The author was the first Director of the Bureau of Non-Christian Tribes and subsequently became the General Superintendent of the Philippine Education. ILC/ML

- BLOUNT, JAMES H. AMERICAN OCCUPATION OF THE PHILIPPINES, 1898-1912. New York, G. P. Putnam and Sons (1913), 664 pp.

A research narrative which describes the North American occupation and the justification for denying sovereignty to the Filipino people as based on the convoluted idea that "where the end is benevolent, it justifies the means, regardless of the means necessary to the end." The author was a lieutenant in the United States Army and subsequently a Philippine judge. ILC

- CROW, CARL. *AMERICA AND THE PHILIPPINES*. Garden City, Doubleday, (1914), 287 pp.

A narrative of North American benevolence during their occupation of the Philippines. It describes the Filipino people as comprising a "country of invalids."
ILC/ML

- _____. *The Americans in Mindanao and Sulu, 1899-1946*, MINDANAO JOURNAL, Vol. VIII, Nos. 1-4, (1981), 267 pp.

A compilation of essays which examines the politico-military, educational, economic and religious dimensions of the North American colonial presence in the southern Philippines. It also contains materials on research and entrepreneurial activities during the United States colonial regime.
ILC

- CRUZ, ROMEO V. *AMERICA'S COLONIAL DESK AND THE PHILIPPINES 1898-1934*. Quezon City, U.P. Press (1974), 247 pp.

Examines the U.S. War Department's Bureau of Insular Affairs (BIA) and its relationship with the Philippine colony. "In the final analysis the BIA decisively intervened and protected the interests of the mother country while attempting to don a philanthropic coat. . . . The best that the agency could do was to prevent the materialistic content of colonialism from surfacing too obviously."
ILC/ML

- FORBES, CAMERON W. *THE PHILIPPINE ISLANDS*. Boston and New York, Houghton Mifflin Company, 2 Vols. (1928), 1,032 pp.

A comprehensive account of the United States' civil government in the Philippines. It includes chapters on "Moros" and "tribal peoples." The author was Governor General of the Philippine Islands from 1909 until 1913.
ILC/ML

- FRIEND, THEODORE. *BETWEEN TWO EMPIRES: PHILIPPINE ORDEAL AND DEVELOPMENT FROM THE GREAT DEPRESSION THROUGH THE PACIFIC WAR, 1929-1946*. Manila, Solidaridad (1969), 312 pp.
ILC

- Gates, John. *Two American Military Confrontations with Asian Nationalism: The Pacification of the Philippines and the Destruction of Vietnam*. Quezon City: Ninth Conference of the International Association of Historians of Asia, (1983), 20 pp.

Compares and contrasts the United States' wars with the Philippines and Vietnam. It attributes the North American failure in Vietnam to the emphasis on conventional military activity instead of stressing the political dimensions of the conflict as was done in the Philippine pacification campaign.
ILC

- GOWING, PETER G. *MANDATE IN MOROLAND: THE AMERICAN GOVERNMENT OF MUSLIM FILIPINOS, 1898-1920*.

(See National Law and Indigenous Culture, Unhispanicized Citizens, Muslims)

- GRUNDER, GAREL A. AND WILLIAM E. LIVEZEY. *THE PHILIPPINES AND THE UNITED STATES*. Norman, University of Oklahoma Press. (1951), 315 pp.

A study of the origin and evolution of Philippine colonial policy during the United States' occupation.
ILC

- HARRISON, FRANCIS. *THE CORNER-STONE OF PHILIPPINE INDEPENDENCE*. New York, Century. (1922), 343 pp.

A narrative of the Filipino ideals, accomplishments and development from the point of view of the North American Governor-General during the years 1913-1921.
ILC/ML

- JENKINS, SHIRLEY. *AMERICAN ECONOMIC POLICY TOWARD THE PHILIPPINES*. Stanford, California: Stanford University Press. (1954), 181 pp.

Analyzes the Philippine Trade Act and its consequences for the Philippines and for United States policy. It discusses the economic crisis which led up to the dispatch of the Bell Mission, the latter's recommendations, and the steps taken to implement them. ILC

- KEESING, FELIX M. *THE PHILIPPINES: A NATION IN THE MAKING*. Shanghai, Kelly Walsh. (1937), 131 pp.

A survey of Philippine history, customs and literature intended to meet the needs of general reader. It surveys the economic, social and religious life of Filipinos and the effects of modern influences. ILC/ML

- KEESING, FELIX M. AND MARIA KEESING. *TAMING PHILIPPINE HEADHUNTERS: A STUDY OF GOVERNMENT AND OF CULTURE CHANGE IN NORTHERN LUZON*. London, George Allen and Unwin. (1934), 289 pp.

A study of cultural contact and assimilation. It focuses on the response to colonial policies and organization during the Spanish and North American occupations. ILC

- _____. Leslie Bauzon, (ED.). *Local History Perspectives on the American Period in Philippine History*. THE JOURNAL OF HISTORY. Vol. 27, Nos. 1 and 2 (1981), 198 pp.

A compilation of papers originally presented at the Fourth National Conference on Local History which examine various aspects of the nation's colonial relationship with the United States insofar as it affected particular regions, communities or classes. ILC

- MALCOLM, GEORGE A. *PHILIPPINE GOVERNMENT*. Manila, Associated Publishers (1923), 373 pp.

A description and analysis of the development, organization and function of the Philippine Government from pre-conquest time until the North American colonial rule. The author, a U.S. citizen, was a Justice of the Philippine Supreme Court and the first Dean of the U.P. College of Law. ILC

- MAY, GLEN ANTHONY. *SOCIAL ENGINEERING IN THE PHILIPPINES: THE AIMS, EXECUTION AND IMPACT OF AMERICAN COLONIAL POLICY*. Connecticut, Greenwood Press (1980), 268 pp.

Compares United States colonial policy between 1900 and 1913 with that of the Europeans. It concludes that U.S. attempts at social engineering failed to bring about fundamental changes in Philippine society. ML

- MILLER, STUART C. "BENEVOLENT ASSIMILATION": THE AMERICAN CONQUEST OF THE PHILIPPINES. New Haven, Yale University Press (1983), 340 pp.

Details and analyzes the United States initial military adventure in South-east Asia. It discusses parallels between the Philippine and Vietnamese Wars, such as the U.S. government's intention "to deny a racially different people, the right of self-determination." ILC

- OWEN, NORMAN G. (ED.). *COMADRE COLONIALISM: PHILIPPINE-AMERICAN RELATIONS, 1898-1946*. Manila, Solidaridad (1971), 110 pp.

A collection of papers by North American scholars which analyze various aspects of United States colonial policies and practices. They explore the historical collaboration between colonial officials and the hispanicized elite as well as the gap between colonial policies and indigenous culture. ILC

OTIS, E. S. *ANNUAL REPORT OF THE MILITARY GOVERNOR ON MILITARY OPERATIONS AND CIVIL AFFAIRS IN THE PHILIPPINE ISLANDS*. Washington, Government Printing Office (1899), 165 pp.

Presents an interpretation and official documentation concerning North American efforts to undermine the Malolos government and subjugate the indigenous population by military force and diplomatic intrigue. The author was the second Military Governor of the Philippines. ILC/ML

SALAMANCA, BONIFACIO S. *THE FILIPINO REACTION TO AMERICAN RULE 1901-1913*. Quezon City, New Day Publishers (1968), 267 pp.

Assesses the impact of North American culture and government policy on Philippine educational, economic, and political institutions during the years when William Howard Taft was civil governor, Secretary of War and President of the United States. ILC

Sa-onoy, Modesto P. *The Americans and the Negros Sugar Industry*, *THE JOURNAL OF HISTORY*. Vol. 27, Nos. 1 and 2 (1981), pp. 40-66.

Surveys the development of Negros and the efforts of United States commercial interests to acquire and retain control over prime agricultural land and the sugar industry. ILC

STANLEY, PETER W. *A NATION IN THE MAKING: THE PHILIPPINES AND THE UNITED STATES, 1898-1921*. Cambridge, Harvard University Press (1974). ILC

WOLF, LEON. *LITTLE BROWN BROTHER: HOW THE UNITED STATES PURCHASED AND PACIFIED THE PHILIPPINE ISLANDS AT THE CENTURY'S TURN*. New York, Doubleday and Co. (1961), 383 pp.

An historical narrative of the United States' forcible annexation of the Philippines between 1899-1903 which the author describes as a "moral wrong." ILC/ML

WORCESTER, DEAN C. *THE PHILIPPINES: PAST AND PRESENT*, London, Mills and Boon. 2 Vols. (1914), 700 pp.

A detailed reaction to criticisms leveled against colonial acts and policies by the most powerful North American official in the colonial government between 1901 and 1913. ILC

5. Post-1946

AGHAM TAO. Quezon City, Ugnayang Pang-Agham Tao Susan N. Montepio (ED.) (1979), 135 pp.

A compilation of essays, as well as comments and responses from community representatives, concerning the second UGAT conference Theme "The Power of Anthropology in Development: Dialogue Among Developers." ILC

AGHAM TAO. Quezon City, Ugnayang Pang-Agham Tao (1980), 148 pp.

A collection of papers presented at UGAT's fourth national convention which focuses around the theme "Anthropology of Power: Some Views from Asia and the Pacific." ILC

CONSTANTINO, RENATO AND LETIZIA R. CONSTANTINO. *THE PHILIPPINES: THE CONTINUING PAST*. Quezon City, Foundation for Nationalist Studies (1973), 410 pp.

Describes the transformation of the Philippines from colony to neocolony after its "flag independence" in 1946. It also provides insights into the processes and techniques of contemporary neocolonial control. ILC

Costello, Michael A., Federico V. Magdalena, Isaias Sealza *Community Modernization, In-Migration and Ethnic Diversification: The Philippines, 1970-1975*, PHILIPPINE SOCIOLOGICAL REVIEW. Vol. 30, Nos. 1-4 (1982), pp. 3-14.

Examines trends and determinants of "ethnic diversity" as found in 58 Philippine chartered cities during the early 1970's. It notes that ethnic diversity levels did not increase greatly during this period, nor were they significantly related to community immigration levels, although the cities had become more heterogeneous. ILC

Gowing, Peter Gordon and William Henry Scott, (Eds.). *ACCULTURATION IN THE PHILIPPINES: ESSAYS OF CHANGING SOCIETIES: A SELECTION OF PAPERS PRESENTED AT THE BAGUIO RELIGIOUS ACCULTURATION CONFERENCE FROM 1958-1968*. Quezon City: New Day Publishers (1971), 245 pp.

A compilation of essays on acculturation in the Philippines. It discusses the effects of acculturation on language, family, urban and rural lifestyles, etc. ILC/ML

GUTHRIE, G.M. *THE PSYCHOLOGY OF MODERNIZATION IN THE RURAL PHILIPPINES*. Quezon City, Institute of Philippine Culture (1971), 138 pp.

Discusses the psychological factors of social change in four Philippine communities and determines to what degree attitudes and values are crucial in modernization. It focuses on the effects of proximity to modern urbanized areas. ILC

Mojares, Resil B. *Recent Philippine Historiography: An Evaluative Review*, THE JOURNAL OF HISTORY. Vol. 27, Nos. 1 and 2 (1981), pp. 178-190.

Surveys the achievements and trends in Philippine historiography during the period 1977-1981. It notes "a more active interchange" among the various social sciences, including political anthropology. "The historian has become interested... in the issues of culture change, social integration and economic development." ILC

Stauffer, Robert B. *The Political Economy of Refeudalization, MARCOS AND MARTIAL LAW IN THE PHILIPPINES*. David A. Rosenberg (ED.) New York, Cornell University Press (1979), pp. 180-218.

Discusses the changes in the alliances supporting and opposing President Marcos during his administration and the corresponding formation of a broad opposition front. It documents the input and cumulative consequence of authoritarian supports-ideological and material-from the United States. ILC

ZAMORA, MARIO, VINSON SUTLIVE AND NATHAN ALTSHULER (Eds.). *CULTURE CHANGE IN THE PHILIPPINES*. Williamsburg, Boswell Publishing (1976), 122 pp.

A collection of essays by regional specialists which elaborate on the contours of culture change in contemporary Philippines. ILC/UGAT

6. Islam

Aijaz, Ahmad. *400 Year War—Moro Struggle in the Philippines*, SOUTHEAST ASIA CHRONICLE. No. 82 (1982), pp. 1-28.

A politico-economic analysis of indigenous Islamicized resistance to Spanish and North American colonization. It describes the "peripherization" effects of resistance on a previously flourishing culture. ILC

The Americans in Mindanao and Sulu: 1899-1946, MINDANAO JOURNAL.
(See Ethno-History and Culture, United States Regime).

Arce, Wilfredo. *Leadership in a Muslim-Christian Community in the Philippines*. Ph.D. Dissertation, Cornell University. 220 pp.

A study of leadership as an integrating mechanism between Muslim and Christians in Jolo. It found that factionalism in terms of process cuts across traditional religious-ethnic lines. ILC/ML

GEORGE, T. S. *REVOLT IN MINDANAO: THE RISE OF ISLAM IN PHILIPPINE POLITICS*. Kuala Lumpur, Oxford University Press (1980), 294 pp.

A journalist's discussion of Muslim Filipinos and their historical and contemporary involvement in politics on the international, national and provincial level. ILC

GOWING, PETER G. *MUSLIM FILIPINOS: HERITAGE AND HORIZON*. Quezon City, New Day Publisher (1979), 286 pp.

A historical overview of Muslim Filipinos, their conversion, resistance to foreign rule, and traditional socio-political structures. It includes a discussion of integration and succession and concludes by urging Islamicized and Christianized Filipinos to develop a "disposition for compatibility." ILC

AND ROBERT D. MCAMIS, (EDS.). *THE MUSLIM FILIPINOS*. Manila, Solidaridad (1974), 311 pp.

A collection of essays on Muslim Filipino history, custom laws and contemporary problems, particularly education and modernization. ILC

MAJUL, CESAR A. *MUSLIM IN THE PHILIPPINES*. Manila, St. Mary's Publishing (1978), 392 pp.

A historical presentation and analysis of the Moro Wars against Spain and the overall contributions of Muslim Filipinos to national independence. It discusses the political organization of the Muslim sultanates, especially that of Sulu. ILC/ML

AN ANATOMY OF PHILIPPINE MUSLIM AFFAIRS. Makati, Filipinas Foundation (1971), 226 pp.

A multi-disciplinary study of Muslim Filipinos, their self-perceptions and attitudes toward westernization and the national government. It also evaluates government integration efforts from Spanish times to the present. ILC/ML

Mastura, Michael O. *Muslim Filipino Experience: A Collection of Essays*. Quezon City, U.P. Institute of Islamic Studies (1984). ILC

7. China

Cortes, Irene R. *Mass Naturalization by Legislation of the Chinese in the Philippines*, PHILIPPINE LAW JOURNAL. Vol. 52 (1977), pp. 353-373. ILC

Cullinane, Michael. *The Changing Nature of the Cebu Urban Elite in the 19th Century*, PHILIPPINE SOCIAL HISTORY. Alfredo McCoy and Ed de Jesus, (EDS.), Quezon City, Ateneo de Manila Press (1981), pp. 251-296.

Describes the emergence of the elite Chinese mestizo community of Parian which commercially and socially dominated Cebu City from 1950 until the end of the Spanish colonial regime. It also provides insights into the activities of Jesuits and Augustinians in and around Cebu City. ILC

FELIX, ALFONSO JR. (ED.). *THE CHINESE IN THE PHILIPPINES: 1770-1898*. Manila Solidaridad Publishing House. Vol. II (1969), 252 pp.

A compilation of articles on Chinese influence and involvement in the Philippines. It also examines contemporary statutes and case law on naturalization of Chinese citizens. ILC

- LIAO, SHUBERT S. (ED.). *CHINESE PARTICIPATION IN PHILIPPINE CULTURE AND ECONOMY*. Manila, Shubert S. C. Liao (1964), 451 pp.

A compilation of several articles on Filipino-Chinese relations. It aims to promote cultural, economic and social understanding between native Malay and Chinese. It surveys Chinese participation in the cultural and economic struggle of the Filipinos. ILC

- OMOHUNDRO, JOHN T. *CHINESE MERCHANT FAMILIES IN ILOILO: COMMERCE AND KIN IN A CENTRAL PHILIPPINE CITY*. Quezon City, Ateneo de Manila Press (1981), 206 pp.

Analyzes the Chinese community of Iloilo in terms of their commercial role in society, their family and social traditions and Filipinos interaction. It also discusses prospects of ethnic Chinese integration into Philippine society. ILC

- Wang, Teh-Ming. *Sino-Filipino Historical Cultural Relations*, PHILIPPINE SOCIAL SCIENCES AND HUMANITIES REVIEW. Vol. 29 (1964), pp. 277-445.

An overview of Sino-Filipino cultural relations during pre-Spanish times. It traces their similarities in cultural practices, beliefs, folktales, language and world view, as well as the possible routes and centers of Chinese cultural diffusion in the Philippines. ILC/ML

8. India

- ROY, DHIRENDRA NATH. *THE PHILIPPINES AND INDIA*. Manila, Oriental Printing (1930), 211 pp.

Traces the early relationship between natives of India and the Philippines. It notes that the Philippines derived many natural influences from India without the latter resorting to conquest. ML/MCF

- Von Furer-Haemendorf, Christoph. *Hill Tribes of the Philippines and Northeast India: A Comparative Essay*, MODERNIZATION: ITS IMPACT IN THE PHILIPPINES. (See Ethno-History and Culture, Regional Philippines, Cordillera).

9. Japan

- GOODMAN, GRANT K. *DAVAO: A CASE IN JAPANESE-PHILIPPINE RELATIONS*. Topeka, University of Kansas (1967), 117 pp.

An examination of the pre-World War II relationship between Japan and the Philippines, with a particular emphasis on the high concentration of Japanese migrants and investments in the Davao regions. ILC

- TADEM, EDUARDO C. *JAPAN'S PRESENCE IN THE PHILIPPINES: A CRITICAL RE-ASSESSMENT*. Davao, Alternative Research Center (1983), 9 pp.

An investigation into the effects of increasing Japanese investment in Philippine development policies and practices. It also examines the impact of the Japanese presence on labor, the environment and the displacement of indigenous and migrant communities. ILC

- TSUDA, MAMORU. *A PRELIMINARY STUDY OF JAPANESE-FILIPINO JOINT VENTURES*. Quezon City, Foundation for Nationalist Studies (1978), 174 pp.

An examination of Japanese direct equity investments in locally—registered Philippine corporations engaged in agriculture, mining, finance, etc. ILC

10. Negritos

- GARVAN, JOHN M. *THE NEGRITOS OF THE PHILIPPINES*. Hermann Hochegger, (ED.), Horn, F. Berger (1964), 288 pp.

Provides an ethnographic overview of different Negrito communities. It discusses their kinship patterns, social control mechanisms and custom law procedures. ML

MACEDA, MARCELINO N. *THE CULTURE OF THE MAMANUA AS COMPARED WITH THAT OF OTHER NEGRITOS OF SOUTHEAST ASIA*. Cebu City, University of San Carlos (1964), 153 pp.

A description of the economic, social and religious aspects of Mamanua culture which is compared with other Negrito groups for the purpose of determining significant cultural change. ILC/ML

NOVAL-MORALES, DAISY Y. AND JAMES MORAN. *A PRIMER ON THE NEGRITOS OF THE PHILIPPINES*. Manila, Philippine Business for Social Progress (1979), 208 pp.

A collection of readings which describes Negrito Filipinos, "their patterns of life, as well as their dissimilar inter-ethnic and inter-cultural situations." It contains chapters on political life, socialization and education, kinship and upland/lowland interaction. ILC

Panizo, Alfredo. *The Negritos or Aetas*, UNITAS. Vol. 40 (1967), pp. 66-101.

A study of the origin, distribution, physical characteristics, cultural traits and religious ceremonies of the Negritos. ML

PETERSON, JEAN T. *THE ECOLOGY OF SOCIAL BOUNDARIES: AGTA FORAGES IN THE PHILIPPINES*. Urbana, University of Illinois Press (1978), 141 pp.

Examines the economic behavior of Agta hunter-gatherers and the mechanisms which provide them security in the face of limited technology and resources. It analyzes the relationship between the Agtas and the peasants of the area, and discusses the factors affecting it. ILC

REED, WILLIAM A. *NEGRITOS OF ZAMBALES*. Manila, Bureau of Printing (1904), 89 pp.

A report based on a two-month hike through the mountains of Zambales which contains sections on general social life and livelihood. ILC

ROSALDO, RENATO. *Utter Savages of Scientific Value*, POLITICS AND HISTORY IN BAND SOCIETIES.

(See National Law, Unhispanicized Filipinos).

Vanoverbergh, Morice. *Ethical Life*, NEGRITOS OF NORTHERN LUZON. St. Gabriel, Modling Bei Wien, Austria (1925), pp. 421-443.

A description of the social, political and economic organization of Negritos living near the Cagayan Valley. It includes a description of their material culture, world view and concept of property ownership. ML

B. Regional Philippines

1. Ilocano Region

FORONDA, JR., MARCELINO A. AND JUAN A. FORONDA. *SAMTOY: ESSAYS ON ILOKO HISTORY AND CULTURE*. Manila, United Publishing (1972), 204 pp.

A compilation of essays on local history and culture, including an article on the first missionary outposts in Ilocos between 1572 and 1612. ILC

JOCANO, F. LANDA. *THE ILOCANOS*. Quezon City, U.P. Asian Center (1982), 264 pp.

Highlights basic features of traditional culture and social organization shared by different lowland community groups throughout the Philippines. It explores how Ilocano institutions and treats function to achieve community goals. ILC/AC

KEESING, FELIX M. AN ETHNOHISTORY OF NORTHERN LUZON.
(See Ethno-History and Culture, Pan-Philippine, General).

2. Cordillera Region

a) General

FRY, HOWARD T. A HISTORY OF THE MOUNTAIN PROVINCE. Quezon City, New Day Publishers (1983), 284 pp.

An overview of the original Mountain Province or "mountain reservation," as organized and administered by North American colonists. It states that the original U.S. policy of divide and conquer was abandoned by 1913 for a policy of integration. ILC/ML

KEESING, FELIX M. AN ETHNOHISTORY OF NORTHERN LUZON.
(See Ethno-History and Culture, Pan-Philippine, General).

Norbeck, Edward. *David P. Barrows Notes on Philippine Ethnology*, JOURNAL OF EAST ASIATIC STUDIES. Vol. 5, No. 3 (1956), pp. 229-254.

Excerpts from the field notes of the first Director of the Bureau of Non-Christian Tribes, concerning Igorot social organization, property concepts, religion, folklore and art. It includes an ethnographic description of various indigenous groups. ML

SCOTT, WILLIAM H. THE DISCOVERY OF THE IGOROTS: SPANISH CONTACTS WITH THE PAGANS OF NORTHERN LUZON. Quezon City, New Day Publishers (1977), 370 pp.

A discussion and analysis of Spanish attempts and failures to subjugate indigenous occupants on the Gran Cordillera. It is dedicated to the nation's youth who "are more interested in discovering their own national identity than in distinguishing cultural majorities from cultural minorities." ILC

_____. ON THE CORDILLERA: A LOOK AT THE PEOPLES AND CULTURES OF THE MOUNTAIN PROVINCE. Manila, MCS Enterprises (1969), 352 pp.

A collection of essays which describe various unhispanicized indigenous cultures in the original Mountain Province. It emphasizes the economic, cultural and religious life of the Kalingas of Makudayon and the language and folklore of the Sagada Kankanaï. The book is intended to bring about a greater appreciation of indigenous Cordillera culture. ILC

Von Furer-Haimendorf, Christoph. *Hill Tribes of the Philippines and Northeast India: A Comparative Essay*, MODERNIZATION: ITS IMPACT IN THE PHILIPPINES, F. Lynch and A. De Guzman, (EDS.), Quezon City, Ateneo de Manila Press (1971). pp. 141-166.

A comparative study of cultural similarities between the Nagas hill tribes of Assam and the Ifugao, Bontok and Kalinga. The parallels include elaborate, irrigated terrace fields, animal husbandry and similarities in material equipment and economy. Kinship patterns and class distinctions, however, are different. ILC

Voss, Joachim. Cooperation and Upland Development in Northern Luzon, Philippines.

(See National Law, Pan-Philippine).

WORCHESTER, DEAN C. THE NON-CHRISTIAN TRIBES OF NORTHERN LUZON. Manila, Bureau of Printing (1906), 84 pp. plus 161 photographs.

Provides ethnographic detail and personal observations concerning unhispanicized Negrito and Malay groups in Northern Luzon. The author designed early United States' policies towards ethnic groups categorized as "non-Christian tribes." ILC/ML

b) Bontok

Aquino, Simeon. *Life in Payeo, Bontoc, Mountain Province*, JOURNAL OF EAST ASIATIC STUDIES. Vol. 3, No. 4, pp. 559-611.

Describes the tradition, customs and practices in a Bontok village, including the rituals related to courtship, marriage, birth, death, crime and punishment. A glossary of local terminologies is also included. ML

Brett, June P. Bontok Land Tenure. Baguio City, Interprofessional Workshop on Legal and Anthropological Responses to Interface Issues of National and Indigenous Laws Affecting Cordillera Land Tenure (1984), 15 pp. ILC

_____. Bontok Warfare. M.A. Thesis, University of the Philippines (1975), 314 pp.

A study of the indigenous system of warfare and peace-pacts in a Bontok village. It presents information on formal patterns of warfare. It also contains a section on the nature and pattern of the Bontok household and community life. ML

JENKS, ALBERT E. THE BONTOK IGOROT. Manila, Bureau of Printing (1905), 266 pp.

A general description of Bontok socio-cultural and economic life as well as religious beliefs and practices. It also describes Bontok concepts of property ownership and social control in terms of authority and punishment. ILC/ML

c) Ibaloi

MOSS, CLAUDE R. NABALOI LAW AND RITUAL.

(See Legal Anthropology, Philippine Studies)

Russel, Susan D. Commercial Agriculture and Institutional Change Among Highland Peasant Producers in Benguet. Baguio, Highland Agricultural Research Center (1983), 19 pp.

Discusses agricultural labor practices in Benguet and the changes—an increase in tenancy, land mortgaging, credit dependence and out-migration—brought about by commercialization of agriculture. ILC

d) Ifugao

BARTON, ROY F. IFUGAO LAW.

(See Legal Anthropology, Philippine Studies)

CONKLIN, HAROLD C. ETHNOGRAPHIC ATLAS OF IFUGAO: A STUDY OF ENVIRONMENT, CULTURE AND SOCIETY IN NORTHERN LUZON. New Haven, Yale University Press, 197 pp. ILC

DUMIA, MARIANO A. THE IFUGAO WORLD. JEAN EDADES, (ED.) Quezon City, New Day Publishers (1978), 122 pp.

Describes Ifugao social life, customs and beliefs as well as the impact of Spanish and North American interaction. ILC

HOEBEL, ADAMSON E. *The Ifugao: Private Law in Northern Luzon*, THE LAW OF PRIMITIVE MAN. (1954).

(See Legal Anthropology, Philippine Studies)

Lambrecht, Francis. *Family and Kinship Perspective in Ifugao Communities*, SAINT LOUIS QUARTERLY. Vol. 6, Nos. 3-4 (1968), pp. 399-414.

An analysis of the Ifugao concept of kinship and its functional and legal role in the society. It provides information on Ifugao genealogies, marriage practices and contractual procedures. ML

Go Between and Priest, MAYAWYAW RITUAL. Washington; Catholic Anthropological Conference. Vol. IV, No. 5 (1939), pp. 713-754.

A study of religious life among the Mayawyaw Ifugao. One of the dominant characteristics is the existence of "go-betweens" who perform an indispensable role in most religious and legal functions.

ILC/ML

Property and Property Rituals, MAYAWYAW RITUAL. Washington, Catholic Anthropological Conference, Vol. IV, No. 4 (1939), pp. 495-711.

Describes an elaborate system of customary property law. It contains information about various indigenous concepts and practices akin to usufruct, encumbrance, rent, wages, inheritance, acquisition, transfer and loss of property as well as the attendant rituals.

ILC/ML

e) Isneg

REYNOLDS, HUBERT AND FERN BABCOCK GRANT, (EDS.) *THE ISNEG OF THE NORTHERN PHILIPPINES: A STUDY OF TRENDS OF CHANGE AND DEVELOPMENT*. Dumaguete City, Silliman University (1973), 376 pp.

A socio-cultural study of the Isneg of Apayao which analyses the means of livelihood, production, class differentiation, family life, education, political organization, and religious values and beliefs. It also observes the effects of change and development on traditional forces.

ILC/ML

Vanoverbergh, Morice. *Moral Code*, THE ISNEG LIFE CYCLE. Washington, D.C., Catholic Anthropological Conference (1936-38), pp. 135-184.

Describes the nature and significance of the Isneg moral code to their personal, family and community life.

ML

f) Kalinga

Aranal-Sereno, Ma. Lourdes and Roan Libarios. *The Interface Between National Land Law and Kalinga Land Law* (1983).

(See Legal Anthropology, Philippine Studies)

Bacdayan, Albert S. *The Peace Pact System of the Kalingas in the Modern World*.

(See Legal Anthropology, Philippine Studies)

BARTON, ROY F. *THE KALINGAS: THEIR INSTITUTIONS AND CUSTOM LAW* (1949).

(See Legal Anthropology, Philippine Studies)

DOZIER, EDWARD P. *MOUNTAIN ARBITERS*. TUSCON, University of Arizona Press (1966), 299 pp.

Provides information on Kalinga cultural institutions. It highlights the historical and cultural differences between communities subsisting on dry or wet rice cultivation.

ILC/ML

Garming, Maximo B. *The Use of Indigenous Institutions as an Approach to Rural Development: A Case of an Upland Community*.

(See National Law, Interface Proposals)

Property Systems: Economic Organization of a Kalinga Village, M.A. Thesis, University of the Philippines (1978).

Provides information on Kalinga property concepts and an explanation of the community's system of ownership in relation to its economic life.

ILC/AC

Pagusara, Mariflor P. *The Kalinga Ili: Cultural-Ecological Reflections on Indigenous Theoria and Praxis of Man-Nature Relationship*, DAKAMI YA NAN DAGAMI:

PAPERS AND PROCEEDINGS OF THE FIRST CORDILLERA MULTI-SECTORAL LAND CONGRESS. Baguio City, Cordillera Consultative Committee (1984), pp. 30-65.

Identifies the various components of the holistic relationship between Kalinga communities and the surrounding natural resources. It also describes the incompatibility between existing legal structure and indigenous custom law.

ILC

g) Kankanaï

Keesing, Felix M. *A Brief Characterization of Lepanto Society, Northern Philippines*, PHILIPPINE SOCIOLOGICAL REVIEW. Vol. 22, Nos. 1-4 (1974), pp. 243-262.

A study of northern Kankanaï (also known as the Lepanto Igorot) household and kinship patterns, social and political organization, and history. It considers their ethnic relation to neighboring Bontok, Ifugao, Tingguian and southern Kankanaï communities.

ILC

Moss, Claude R. *Kankanaï Ceremonies*, AMERICAN ARCHAEOLOGY AND ETHNOLOGY. Vol. 15, No. 4 (1920), pp. 343-384.

A listing and brief description of different Kankanaï ceremonies and their particular purpose. It includes an explanation of their social function and significance.

ML

Voss, Joachim H. *Capitalist Penetration and Local Resistance: Continuity and Transformations in the Social Relations of Production of the Sagada Igorot of Northern Luzon*.

(See National Law, Pan-Philippine)

h) Tingguian

Cole, Fay C. *The Tingguian: Social, Religious and Economic Life of a Philippine Tribe*, ANTHROPOLOGICAL SERIES. Chicago, Field Museum of Natural History Publications, Col. 14 (1922), pp. 231-493.

Provides an ethnographic overview of the Tingguian. It describes their agricultural method and practices and briefly, their system of government.

ML/MCF

Dorral, Richard. *The Tingguians of Abra and Cellophil: A Situation Report*, AGHAM TAO. Vol. II (1979), pp. 116-147.

Documents Tingguian reactions to the Cellophil Resources Corporation and its logging operations on ancestral land in Abra. It poses the question "Development for whom?"

ILC

SCHMITZ, JOSE. *THE ABRA MISSION IN NORTHERN LUZON, PHILIPPINES 1598-1955*, Cebu City, University of San Carlos (1971), 240 pp.

A historical description of the Abra mission in Northern Luzon. It describes evangelization methods employed by Augustinian Fathers and Divine Word Missionaries, and results obtained.

ILC

3. Cagayan Valley Region

De Jesus, Ed C. *Control and Compromise in the Cagayan Valley*, PHILIPPINE SOCIAL SCIENCE HISTORY. Alfred McCoy and Ed de Jesus (EDS.), Quezon City, Ateneo de Manila Press (1981), pp. 21-37.

A historical overview of hispanization in the Cagayan Valley. It notes that the colonial government had to readjust and compromise its religious, political and economic objectives to accommodate unique regional circumstances.

ILC

KEESING, FELIX M. THE ETHNOGRAPHY OF NORTHERN LUZON.

(See Ethno-History and Culture, Pan-Philippine, General)

MADRIGAL-LLORENTE, ANA MARIA. A BLENDING OF CULTURES: THE BATANES 1686-1898. Manila, Historical Conservation Society (1983), 238 pp.

Describes indigenous beliefs and social structures existing among pre-conquest Ivatanes. It also discusses the effects of Spanish policies and practices on the local population. ILC

PERALTA, JESUS T. I'WAK. Manila, National Museum (1982), 140 pp.

An investigation of the I'wak of Nueva Vizcaya. It analyzes how differential access to, and control of resources affect economic subsistence strategies. ILC

PETERSON, JEAN T. THE ECOLOGY OF SOCIAL BOUNDARIES: AGTA FORAGERS IN THE PHILIPPINES.

(See Ethno-History and Culture, Pan-Philippine, Negrito)

ROSALDO, MICHELLE Z. KNOWLEDGE AND PASSION: ILONGOT NOTIONS OF SELF AND SOCIAL LIFE. Cambridge, Cambridge University Press (1980), 286 pp.

Documents the "enduring and intelligible shapes of Ilongot social action and . . . certain partially consistent themes in Ilongot activity and thought." It includes discussions on "negotiating anger" and "regulation through exchange." ILC

WALLACE, BENNY JOE. HILL AND VALLEY FARMERS: SOCIO-ECONOMIC CHANGE AMONG A PHILIPPINE PEOPLE. Cambridge, Massachusetts, Shenkman Publications (1970), 125 pp.

Compares the ecological differences between two Gaddang settlements, one practising shifting cultivation, and the other plow agriculture. It focuses on the socio-economic implications of agricultural change and how a social organization adapts to a forest environment. AC

Wallace, Ben J. *Technological Impact and Culture Change Among the Pagan Gaddang*, CULTURE CHANGE IN THE PHILIPPINES. Mario Zamora (ed.), Williamsburg, Boswell Publishing (1976), pp. 17-33.

Describes the traditional Gaddang lifestyle and the changes brought by the introduction of new agricultural technology. The most notable change perceived is the increasing interdependence among village households. ILC

4. Pangasinan Region

CORTES, ROSARIO MENDOZA. PANGASINAN, 1572-1800. Quezon City U.P. Press (1974), 276 pp.

A historical account of the Pangasinan during the first two centuries of Spanish rule. It focuses on various aspects of social and political organization in the province. It also describes the development of *poblaciones* and the consolidation of Spanish political, religion and economic power. ILC

MCLENNAN, MARSHALL S. THE CENTRAL LUZON PLAIN: LAND AND SOCIETY ON THE INLAND FRONTIER. Quezon City, Phoenix Press (1980), 402 pp.

Surveys the settlement and development of the central Luzon plain, in particular Nueva Ecija, and its emergence as an agricultural region characterized by commercial wet-rice agriculture. It traces the development of land tenure patterns and livelihood strategies among the predominantly Ilocano migrants. ILC

KEESING, FELIX M. *The Ethnography of Northern Luzon Ethno-History and Culture.*

(See, Pan-Philippine, General)

5. Pampanga-Zambal Region

LARKIN, JOHN A. *THE PAMPANGAN: COLONIAL SOCIETY IN A PHILIPPINE PROVINCE.* Berkeley, University of California Press (1972), 340 pp.

Traces the evolution of socio-economic institutions among the Pampangans from pre-conquest until the 1930's. It is premised on the belief that Philippine heterogeneity must be studied before its unity can be understood. The book is a model for similar efforts elsewhere in the nation. ILC

Plasencia, Juan de. *Customs of the Pampangans in their Lawsuits, THE PHILIPPINE ISLANDS, 1493-1898.*

(See Legal Anthropology, Philippine Studies)

Reed, William A. *Negritos of Zambales.*

(See Ethno-History and Culture, Pan Philippine, Negrito)

6. Tagalog Region

Angeles, Vivienne S.M. *In Search of Leadership in Morong, Rizal, ASIAN STUDIES.* Quezon City U.P. Press (1973), pp. 165-176.

Demonstrates that three methods of determining community leadership—the reputation, position and decision-making approaches—overlap, and a combination of these yields overlapping sets of leaders. ILC

Buhler, Soledad Borromeo. *The Inquilinos of Cavite and Filipino Class Structure in the Late Nineteenth Century.* Quezon City: Ninth Conference of the International Association of Historians of Asia (1983), 18 pp.

Analyzes the effect of *inquilinos* or agricultural lease holders in Caviteño society during the late 19th Century. It attributes the development of an intermediate class stratum in the province to the expansion of the *principalia* and the effects on socio-economic change upon native society. ILC

Fegan, Brain. *The Social History of a Central Luzon Barrio, PHILIPPINE SOCIAL HISTORY.* Alfred McCoy and Ed de Jesus (EDS.), Quezon City, Ateneo de Manila Press (1981), pp. 91-129.

A village history of Barrio Buga, San Miguel de Mayumo, Bulacan which was part of the unpopulated frontier until the 1880's. It traces the rise of protest movements and landless laborers from the village perspective and also in relation to the broader currents of regional development. ILC

HOLLNSTEINER, MARY R. *THE DYNAMICS OF POWER IN A PHILIPPINE MUNICIPALITY.* Quezon City, U.P. Community Development Research Council (1963), 227 pp.

An examination of community interaction, behavior patterns and the political power structures in a Bulacan town near Manila. It concludes that social and political leadership is derived mostly from kinship ties and traditional social values such as *utang na loob*. It also identifies the emergence of a new professional-entrepreneurial elite. ILC

Jocano, F. Landa and Carmelita E. Velorio. *San Antonio: A Case Study of Adaptation and Folk Life in a Fishing Community,* Quezon City, U.P.-NSDB Integrated Research Program (1976), 186 pp.

A description of fishermen's lifestyles in Bay, Laguna. It includes data on kinship and leaderships structures, and the cultural premises for social interaction. ILC

- Machado, Kit G. *Law and Society in Rural Philippines*, SOLIDARITY. Vol. 3, No. 96 (1983), pp. 13-20.

Assesses the ideological justification for "amicable settlement," as opposed to adjudication, of criminal cases in Batangas and Capiz Provinces. It notes the use of amicable settlement by the powerful to circumvent the national legal system. ILC

State Legal Institutions and Amicable Settlement in the Rural Philippines, PHILIPPINE JOURNAL OF PUBLIC ADMINISTRATION.
(See Legal Anthropology, Philippine Studies)

- MERINO, LUIS. *THE CABILDO SECULAR OR MUNICIPAL GOVERNMENT OF MANILA*. Iloilo, University of San Agustin Research Center (1980), 264 pp.

A socio-demographic analysis of the Spanish colonial society of Manila, particularly the organization of the municipal government, its economy and public administration. ILC

- Plasencia, Juan de. *Customs of the Tagalogs*, THE PHILIPPINE ISLANDS. Emma Blair and James Robertson, (EDS.), Vol. 7 (1586), pp. 173-185.

A description of indigenous customs among natives near Laguna de Bay. It is primarily devoted to customs concerning marriage and divorce. ML

- Roth, Dennis M. *Church Lands in the Agrarian History of the Tagalog Region*, PHILIPPINE SOCIAL HISTORY. Alfred McCoy and Ed de Jesus, (EDS.), Quezon City, Ateneo de Manila Press (1981), pp. 131-153.

Traces the historical development of the friar estates and the resultant economic hardship and cultural dis-orientation among the natives. It includes a map which locates 22 of the major estates in central Luzon as of 1896. ILC

7. West Central Islands

a. Mindoro

- AGPALO, REMIGIO E. *THE POLITICAL ELITE AND THE PEOPLE: A STUDY OF POLITICS IN OCCIDENTAL MINDORO*. Manila, U.P. College of Public Administration (1972), 414 pp.

A description and analysis of power, politics, personalities and provincial development among the migrant elite in western Mindoro. ILC

- CONKLIN, HAROLD C. *HANUNOO AGRICULTURE: A REPORT ON AN INTEGRAL SYSTEM OF SHIFTING CULTIVATION IN THE PHILIPPINES*. Rome, Food and Agricultural Organization (1957), 209 pp.

A case study of an indigenous, environmentally astute, upland community of swidden agriculturalists in sitio Yagaw, Mansalay, Oriental Mindoro. It provides detailed accounts of social and economic interaction among community members, particularly as it relates to the swidden cycle. ILC

- Gibson, Thomas P. *Religion, Kinship and Society Among the Buid of Mindoro, Philippines*. Ph.D. Dissertation, London School of Economics (1983), 384 pp.

An ethnographic account of the Buid and their transformation over the past forty years. It observes that the Buid's religious emphasis on communal solidarity provides a model for collective action against those who try to usurp ancestral land. ILC

- KIKUCHI, YASUSHI, *MINDORO HIGHLANDERS: THE LIFE OF SWIDDEN AGRICULTURALISTS*. Quezon City, New Day Publishers (1984), 110 pp. ILC

- LOPEZ, VIOLETA. *THE MANGYANS OF MINDORO: AN ETHNOHISTORY*. Quezon City, U.P. Press (1976), 151 pp.

An analysis of Mangyan responses to contacts and pressures from external forces and their eventual characterization as an ethnic minority. It challenges the traditional approach to integration and recommends alternatives.

ILC/ML/AC

LOPEZ-GONZAGA, VIOLETA. *PEASANTS IN THE HILLS: A STUDY OF THE DYNAMICS OF SOCIAL CHANGE AMONG THE BUKID SWIDDEN CULTIVATORS*. Quezon City, U.P. Press (1983), 226 pp.

Provides insights into traditional Bukid Mangyan social, political and legal institutions. It also describes the effects of upland migration and the penetration of the cash economy on indigenous norms, customs and organizations.

ILC/ML

MINDORO CULTURAL COMMUNITIES PROJECT. Makati, Development Academy of the Philippines (1974), 360 pp.

As investigation of various aspects of life among the indigenous occupants of Mindoro and the impact of migrants. It also documents the process whereby migrant Christians acquired free patent to land reserved for the exclusive use of the Mangyan.

ILC

Miyamoto, Masaru. *Customary Law Among the Hanunoo Mangyan of Mindoro Island*, FILIPINO TRADITION AND ACCULTURATION: REPORTS ON CHANGING SOCIETIES.

(See Legal Anthropology, Philippine Studies)

b. Palawan

Cultural Minorities and Migration, PALAWAN INTEGRATED AREA DEVELOPMENT PROJECT FEASIBILITY STUDY. Vol. III, Annex 4 (1980), 14 pp.

Provides a socio-cultural overview of the indigenous and migrant occupants of Palawan. It also analyzes the effect of migration on indigenous communities as well as the assistance provided by government agencies and institutions.

ILC

Eder, James F. *Agricultural Development and Social Inequality on a Philippine Frontier*. (1978), 333 pp.

Analyzes the causes and institutionalization of social inequality in San Jose, Palawan among farmers who share common origins. It discusses the emergence of social inequality under conditions of agricultural growth and change.

ILC

Fox, Robert. *Religion and Society among the Tagbanua of Palawan Island*, Philippines. Ph.D. Dissertation, University of Chicago (1954), 253 pp.

An exploratory study concerning the role of religion among the Tagbanua of Baraki. It portrays an indigenous society with an ordered evolving system of relationships. It describes the social organization of the Tagbanuas in terms of the family and socio-political structure.

ML

WARREN, CHARLES P. *THE BATAK OF PALAWAN: A CULTURE IN TRANSITION*. Chicago, Philippine Studies Program, University of Chicago (1964), 122 pp.

Provides an explanation for the shift among the Batak from a hunting-gathering subsistence economy to one based on incipient historiculture but dependent upon a barter system.

ML

8. Bicol Region

Arce, Wilfredo F. *The Structural Bases of Compadre Characteristics in a Bikol Town*, PHILIPPINE SOCIOLOGICAL REVIEW. Vol. 21, No. 1 (1973), pp. 51-71.

Describes the *compadre* system of Canaman, Camarines Sur. It found that the system enhances cohesion and integration between classes and ethnic groups, and serves to maximize social, spiritual and economic security, ILC

Lynch, Frank. *Social Class in a Bicol Town*. Ph.D. Dissertation, University of Chicago (1959), 175 pp.

Focuses on the nature and function of social class in the Bicol town of Canaman. Using quantitative techniques for stratification, it analyzes the socio-psychological perception of two social classes—the 'dakulang tao' (big person) and the 'sadt na tao' (little person), the primary quality criterion of the upper class being economic security, and the lower class, economic insecurity. ILC

O'Brien, James J., (ed.) *THE HISTORICAL AND CULTURAL HERITAGE OF THE BICOL PEOPLE*. Naga City, Ateneo de Naga (1966), 381 pp.

Provides a historical and ethnographic overview of the Bicolano. It discusses cultural values, traditional beliefs and practices. ILC

Owen, Norman G. *Abaca in Kabikolan: Prosperity without Progress*, PHILIPPINE SOCIAL HISTORY. Alfred McCoy and Ed de Jesus, (eds.), Quezon City, Ateneo de Manila Press (1981), pp. 191-216.

Examines the development and effect of the export oriented abaca industry in Bicol during the nineteenth and early twentieth centuries. It concludes that the industry resulted in marginally increased prosperity and a largely intact traditional culture. ILC

Prado, Mariano G. de. *ETHNOHISTORY OF THE BICOL REGION*. Maria Lilia F. Rea-lubit (Trans.). Legaspi City, AMS Press (1981), 191 pp.

9. Leyte-Samar Region

Contado, Nina E. *Power Dynamics of Rural Families: The Case of a Samar Barrio*, PHILIPPINE SOCIOLOGICAL REVIEW. Vol. 29, Nos. 1-4 (1982), pp. 73-85.

Investigates the patterns of decision-making, authority, influence, and task-role allocation in a rural Samar community. It examines the local power structures and pinpoints the role of the family. ILC

Cruikshank, Bruce. *Continuity and Change in the Economic and Administrative History of 19th Century Samar*, PHILIPPINE SOCIAL HISTORY. Alfred McCoy and Ed de Jesus, (eds.), Quezon City, Ateneo de Manila Press (1981), pp. 219-249.

A description of commerce, economic development and Spanish colonial administration on Samar. It laments the lack of historical materials necessary for studying the social dynamics of indigenous Samareños. ILC

Cruikshank, Bruce. *PILGRIMAGE AND REBELLION ON SAMAR, 1884-1886*, Madison, Wisconsin Papers on Southeast Asia (1979). ILC

Nurge, Ethel. *LIFE IN A LEYTE VILLAGE*, Seattle, University of Washington Press (1965), 157 pp.

An ethnographic survey of the northeast Leyte village of Guinhangdan. It focuses on behavior systems learned in childhood and the subsequent variations caused by sex, age and socio-economic position. ILC

10. Cebu-Bohol Region

Cuesta, Angel M. *HISTORY OF NEGROS*.

(See *Ethno-History and Culture, Regional Philippines, Western Visayas*)

- Dinapo, Gudelia E. Household and Kinship Group and Their Customary Law in Catarman, Cordova, Cebu, Philippine Indigenous Law course paper, U.P. College of Law (1983), 34 pp.

An investigation of indigenous kinship laws and concepts. ILC

- Cullinane, Michael. *The Changing Nature of the Cebu Urban Elite in the 19th Century*, PHILIPPINE SOCIAL HISTORY.

(See Ethno-History and Culture, Pan-Philippine, China)

- HUTTERER, KARL L. AND WILLIAM K. McDONALD, (EDS.). HOUSES BUILT ON SCATTERED POLES: PREHISTORY AND ECOLOGY IN NEGROS ORIENTAL, PHILIPPINES. Cebu City, University of San Carlos (1982), 356 pp.

A collection of essays which analyze ethnological and archaeological evidence concerning pre-conquest society in Negros.

- Madigan, Francis C. *Dream and Reality: North Mindanao Villages in Change*, CULTURE CHANGE IN THE PHILIPPINES. Mario Zamora, (ED.), Williamsburg, Boswell Publishing (1976), pp. 51-72.

An eclectic account of social, economic and political change in seven northern Mindanao villages established by Boholano and Cebuano migrants during the past 75 years. ILC

- Pal, Agaton. *A Philippine Barrio: A Study of Social Organizations in Relation to Planned Cultural Change*, JOURNAL OF EAST ASIATIC STUDIES. Vol. 5, No. 4 (1956), pp. 333-486.

An investigation into the social characteristics of Barrio Esperanza, Matalom, Leyte. It describes selected aspects of barrio life and the acceptance of planned change introduced by development programs. ML

- PAL, AGATON P. AND ROBERT A. POLSON. RURAL PEOPLE'S RESPONSES TO CHANGE: DUMAGUETE TRADE AREA, PHILIPPINES. Quezon City, New Day Publishers (1973), 289 pp.

Assesses the nature and extent of national and local government and private-initiated, development programs on the community and rural households in the Dumaguete trade area from 1952-1966. ILC

- Polson, Robert A. *Changing Barrio Life in the Dumaguete City Area*, CULTURE CHANGE IN THE PHILIPPINES. Mario Zamora, (ED.) Williamsburg, Boswell Publishing (1976), pp. 35-49.

Describes the effects of social development programs on Dumaguete barrios and households. It notes the willingness of people to change their lifestyles, decrease family size and readjust food production practices provided that such activities are within their risk-taking capabilities. ILC

- QUIMAT, LINA. GLIMPSES IN HISTORY OF EARLY CEBU. Cebu City, Cebu Historical Society (1980), 131 pp.

Provides historical and culture glimpses of Cebu during preconquest and Spanish periods. ILC

- Relampagos, Elvi P. Some Indigenous Forms of Social (Mutual) Undertakings in the Barangays of Bohol, Philippine Indigenous Law course paper, U.P. College of Law (1983), 29 pp.

A discussion of indigenous social patterns of cooperation in the form of financial assistance, commercial ventures and mutual labor. It includes six illustrative cases. ILC

- Silliman, G. Sidney. *The Cebuano Filipinos Concept of Justice*, SOLIDARITY (1983).
(See Legal Anthropology, Philippine Studies)

11. Western Visayas Region

- CUESTA, ANGEL M. HISTORY OF NEGROS. Alfonso Felis Jr. and Sor Caritas Sevilla (Trans.), Manila: The Historical Conservation Society (1980), 479 pp.

Provides an overview of the history of Negros between 1565 and 1898, including its transformation into a vast sugar yielding agricultural area. ILC

- JOCANO, F. LANDA. THE HILIGAYNONS: AN ETHNOGRAPHY OF FAMILY AND COMMUNITY LIFE IN WESTERN BISAYAS REGION. Quezon City, U.P. Asian Center (1983), 314 pp.

A description of dominant cultural traits and social institutions among the Hiligaynons. ILC

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- SULOD SOCIETY: A STUDY IN THE KINSHIP SYSTEM AND SOCIAL ORGANIZATION OF A MOUNTAIN PEOPLE OF CENTRAL PANAY. Quezon City, U.P. Press (1968), 303 pp.

Examines the structure and function of bilateral kinship systems and community organizations among the indigenous inhabitants of the upper Panay River banks. It also discusses the effects on kinship and social organization of ecological adjustment, economic activities and magico-religious beliefs and practices. ILC

- Loarca, Miguel de. *Relations of the Philippine Islands*, THE PHILIPPINE ISLANDS, 1493-1898. Edna Blair and James Robertson, (EDS.), Vol. 5 (1582), pp. 34-187.

Describes traditional lifestyles on Panay, particularly the economic aspects as viewed by a Spanish *encomendero*. ML

- McCoy, Alfred W. *Culture and Consciousness in a Philippine City*, PHILIPPINE STUDIES. Quezon City, Ateneo de Manila Press, Vol. 30 (1982), pp. 157-203.

Discusses the *zarzuela* as a catalyst and a reflection of changing mass consciousness, especially among the working class in Iloilo City between 1903 and 1932. It contends that the *Zarzuela* was not purely a literary activity but was used as didactic forum for the uplift of the urban masses. ILC

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- A Queen Dies Slowly: The Rise and Decline of Iloilo City*, PHILIPPINE SOCIAL HISTORY. Alfred McCoy and Ed de Jesus, (EDS.), Quezon City, Ateneo de Manila Press (1981), pp. 297-358.

A historical account of Iloilo City's economic development into a textile and sugar industry center and its decline after World War. II. ILC

- Nagano, Yoshiko. Formation of Sugarlandia in the Late 19th Century Negros: Origin of Underdevelopment in the Philippines. Quezon City, U.P. Third World Studies Center (1982), 28 pp.

Depicts the formation of a sugar-producing region in Negros, emphasizing the structural change of the economy. It analyzes the immigration pattern from Panay to Negros and outlines the rise of *haciendas* and the emergence of wage labor during the late 19th century. ILC

- REGALADO, FELIX B. & QUINTIN B. FRANCO. HISTORY OF PANAY. Eliza U. Griño, (ED.) Iloilo City, Central Philippine University (1973), 503 pp.

Provides a socio-historical, religious and ethnographic overview of the people of Panay from pre-conquest to neo-colonial periods. It includes a collection of Panayanon literature. ILC

- RUTTEN, ROSANNE. *WOMEN WORKERS OF HACIENDA MILAGROS: WAGE LABOR AND HOUSEHOLD SUBSISTENCE ON A PHILIPPINE SUGAR PLANTATION*. Amsterdam, University of Amsterdam (1982), 187 pp. ILC

- SZANTON, DAVID L. *ESTANCIA IN TRANSITION: ECONOMIC GROWTH IN A RURAL PHILIPPINE COMMUNITY*. Quezon City, Institute of Philippine Culture (1971). ILC

12. Lumad Mindanao

- Almeda, Fernando A. *The Power that Failed: The 1924 Colorum Uprising in Surigao*, *THE JOURNAL OF HISTORY*. Vol. 27, Nos. 1 and 2 (1981), pp. 80-97.

Describes the events which culminated in social upheaval on the island of Bucas Grande. It claims the real tragedy of the event was that no one "had the sense to consider that what is often popularly decided as colorum could well be a form of peasant nationalism." ILC

- Bernad, Miguel A. *The First Exploration of the Pulangi or Rio Grande de Mindanao (1888-1890)*, *TRADITION AND DISCONTINUITY*. Manila, National Bookstore (1983), pp. 160-214.

Retells the story of the first successful attempt by Jesuit missionaries to explore the Pulangi River. It contains many references to local customs and the reactions of the natives to foreign explorers. ILC

- Biernatzki, William E. *Bukidnon Datuship in the Upper Pulangi River Valley*, *BUKIDNON POLITICS AND RELIGION*. Alfonso de Guzman and Esther Pacheco, (EDS.), Quezon City, Ateneo de Manila Press (1973), pp. 14-58.

Discusses the nature of Bukidnon datuship particularly in the upper Pulangi River Valley. It analyzes datuship as an institutionalized social and political organization which contributes to the communities' sense of unity by promoting peace, security and conflict resolution based on customary law. ILC/ML

- BREWER, CHRISTINE E. *THE SUBANUNS OF SINDANGAN BAY*. Manila, Bureau of Printing (1909), 121 pp.

Provides information on the history and habitat of the Subanun in Zamboanga del Norte. It analyzes the means and procedure of social control, the concept of the chieftain and the administration of justice. ILC/ML

- Cabrera, Santiago B. *The Origin, Folkways and Customs of the Bilaans of Southern Cotabato*, *UNITAS*. Vol. 40 (1967), pp. 182-193.

Provides ethnographic information on the folkways, customs, beliefs and ceremonies of the Bilaan. ML

- Claver, Francisco F. *Dinavit Ogil: High Datu of Namnam*, *BUKIDNON POLITICS AND RELIGION*. Alfonso de Guzman and Esther M. Pacheco, (EDS.), Quezon City, Ateneo de Manila Press (1973).

An analysis of authority systems among the Manobo of the Tigwa-Salug Valley in southern Bukidnon which focuses on political and class structure, the exercise and limitations of the datus' powers and the issue of datu succession. ILC/ML

- COLE, FAY C. *THE BUKIDNON OF MINDANAO*. Chicago, Field Museum of Natural History (1956), 134 pp.

Provides an ethnographic overview of the Bukidnon in Mindanao. It describes briefly their social and political organization and includes some Bukidnon folktales. The materials were gathered in 1910. ML

THE WILD TRIBES OF DAVAO DISTRICT, MINDANAO. Chicago, Field Museum of Natural History (1913), 203 pp.

A description of the physical characteristics, territorial attributes and the social and political organization of the different indigenous non-Muslim groups of Mindanao in the early 1900's. ILC/ML

Edgerton, Ronald K. *Frontier Society on the Bukidnon Plateau, 1870-1941*, PHILIPPINE SOCIAL HISTORY. Alfred McCoy and Ed de Jesus, (EDS.), Quezon City, Ateneo de Manila Press (1981), pp. 361-389.

A historical survey of migration into the Bukidnon plateau and its effect: the disintegration of traditional culture without compensating socio-economic benefits among the indigenous occupants. ILC

Frake, Charles O. *Social Organization and Shifting Cultivation Among the Sindangan Subanon*, Ph.D. Dissertation, Yale University (1955), 297 pp.

Examines the relationship between shifting cultivation and patterns of social organization among a Subanon community, particularly their kinship and community affiliation systems, property concepts, authority figures and procedures of dispute settlement. It compares this data with available material on similar groups in Southeast Asia. ILC/ML

Francisco, Juan R. and Angelo G. Bernardo. *Ethnographic Survey of the Higa-unon Tribe in the Border Regions of Agusan, Bukidnon and Misamis Oriental*, PAPERS IN MINDANAO ETHNOGRAPHY. Marawi City, Mindanao State University, University Research Center (1967), pp. 1-34.

A general ethnographic survey of the indigenous Higa-unon which provides demographic and socio-economic data. ILC

GARVAN, JOHN M. *THE MANOBOS OF MINDANAO*. Washington, D.C., Government Printing Office (1931), 261 pp.

An ethnographic overview of the Manobo and other indigenous groups in eastern Mindanao. It describes Manobo mythology, political organization, social control, procedures for dispute settlement and inter-tribal relationships. ILC/ML

Laviña, Consejo V. *Subanon Culture in Transition*, PAPERS IN MINDANAO ETHNOGRAPHY. Marawi City, Mindanao State University, University Research Center (1979), pp. 35-75.

Provides an ethnographic and historical overview of the Subanon. It briefly describes the local datu system, economy and marriage customs. ILC

Lynch, Frank. *The Bukidnon of North-Central Mindanao in 1889*, PHILIPPINE STUDIES. Vol. 15, No. 3, Quezon City, Ateneo de Manila Press (1967), pp. 464-482.

Provides ethnographic data on Bukidnon. It consists of a report of a Jesuit professor about his stay in Misamis in 1889 and a reaction by the author. ILC

Maceda, Marcelino M. *The Culture of the Mamanua as Compared with that of the Other Negritos of Southeast Asia*.

(See Ethno-History and Culture, Pan-Philippine, Negrito)

Manuel, E. Arsenio. *The Conflict of National and Custom Law in Central Mindanao*, PHILIPPINE SOCIAL SCIENCE AND HUMANITIES REVIEW. Vol. 43, Nos. 1-4 (1979), pp. 93-105.

An analysis of Manuvu custom law which also describes the negative impact of expropriatory national land laws on traditional culture. ILC

_____. *Manuvu Batasan Related to Things and Property*, PHILIPPINE LAW JOURNAL.

(See Legal Anthropology, Philippine Studies)

_____. MANUVU SOCIAL ORGANIZATION. Quezon City, Community Development Research Council (1973), 424 pp.

Describes Manuvu family and kinship systems as well as economic, legal, political and religious institutions. ILC/ML

Mausmann, Rex. *The Case of the T'boli Rights to Their Ancestral Territory*, THE ETHNIC DIMENSION: PAPERS ON PHILIPPINE CULTURE, HISTORY AND PSYCHOLOGY.

(See National Law, Ancestral Land)

Montano, Joseph. *Montano's Journey from Davao Northwards to Agusan and Surigao and Back: 1880-1881*, KINAADMAN. Vol. V, Peter Schreurs, (TRANS.), pp. 303-346.

A daily account of a four-month hike along Agusan River. It contains information on native lifestyles and Spanish prejudices. ILC

Schlegel, Stuart A. *From Tribal to Peasant: Two Tiruray Communities*, CULTURE CHANGE IN THE PHILIPPINES. Mario Zamora, (ED.), Williamsburg, Boswell Publishing (1976), pp. 73-95.

Contrasts a traditional Tiruray village of subsistence farmers with one that is substantially integrated into and dependent on the cash economy. It elaborates on traditional leadership roles and provides a historical overview of capitalist penetration and lowland migration into Tiruray ancestral land. ILC

_____. TIRURAY JUSTICE.

(See Legal Anthropology, Philippine Studies)

SIMKINS, PAUL D. AND FREDERICK L. WERNSTEDT. *PHILIPPINE MIGRATION: THE SETTLEMENT OF THE DIGOS-PADADA VALLEY, DAVAO PROVINCE*. New Haven, Yale University, Southeast Asia Studies. ILC

SODUSTA, JESUCITA L. *JAMOYAWON RITUAL: A TERRITORIAL CONCEPT*. Quezon City, U.P. Press (1983), 192 pp.

Examines different ritual phenomena from the perspective of land rights as traditionally recognized on Surigao Island, Surigao del Norte. ILC/ML

_____. *THE TIRURAY TRIBE AND THEIR ASPIRATIONS*. Cotabato City, Philippine Episcopal Church (1982), 169 pp.

A description of contemporary conditions and problems among the Tiruray. It includes chapters on indigenous property concepts and ancestral land usurpation. ILC

Yengoyan, Aram A. *Environment, Shifting Cultivation, and Social Organization Among the Mandaya of Eastern Mindanao, Philippines*. Ph.D. Dissertation, University of Chicago (1964), 214 pp.

Examines the differences and inter-relationships in Mandaya social organization and economy among those practicing permanent abaca cultivation and the traditional upland shifting rice cultivators. ILC

13. Sulu

Arce, Wilfredo F. *Leadership in a Muslim-Christian Community in the Philippines*. (See Ethno-History and Culture, Pan-Philippine, Islam)

BRUNO, JUANITO A. *SOCIAL WORLD OF THE TAUSUG*. Manila, Centro Escolar University (1973), 194 pp.

A description of Tausug kinship and authority systems as well as the role of religious beliefs in maintaining social control and order. ILC/ML

Jundam, Mashur Bin-Ghalib. *Adat Law: A Socializing Force in a Philippine Muslim Community.*

(See Legal Anthropology, Philippine Studies)

KIEFER, THOMAS M. *TAUGUG ARMED CONFLICT. THE SOCIAL ORGANIZATION OF MILITARY ACTIVITY IN A PHILIPPINE MOSLEM SOCIETY.* Chicago, University of Chicago (1969), 202 pp.

Presents some major themes of Tausug culture and society. It analyzes the focal aspects of culture which revolve around conflict and feud such as social structure, friendship, alliances, reciprocity and the conduct of armed conflict.

ILC/ML

_____. *THE TAUGUG: VIOLENCE AND LAW IN A PHILIPPINE SOCIETY.*

(See Legal Anthropology, Philippine Studies)

Kurais, Mohammad. *The Ethnic Identity of the Sama Delaut, PAPERS IN MINDANAO ETHNOGRAPHY.* Marawi City, Mindanao State University, University Research Center (1979), pp. 1-35.

Surveys the history and demography of the Sama peoples on and around Tawi-Tawi and their relationship to neighboring ethnic groups. ILC

Nawab, Mohiuddin A. *Islamic Institutions Among the Tausugs of the Philippines.* M.A. Thesis, University of the Philippines (1963), 143 pp.

An investigation of functional and institutional systems among the Tausugs. It discusses Islamic institutions such as the Madrasa schools and the people's attitudes towards and performance of Islamic ritual. AC

Nimmo, H. Arlo. *Reflections on Bajao History, PHILIPPINE STUDIES.* Quezon City, Ateneo de Manila Press, Vol. 16, No. 1 (1968), pp. 32-59.

A brief historical background on the Bajao or boat people of Sulu. It contends that the Bajao do not represent a common culture from a common origin, but that the boat-dwelling habitat evolved independently among certain Samal groups. ILC

Reynolds, John K. *Towards an Account of Sulu and Borneo Dependencies, 1700-1878.* M.A. Thesis, University of Wisconsin (1910).

Sadain, Mehol K. *Adat and Islamic Law in the Tausug Concept of Liability.*

(See Legal Anthropology, Philippine Studies)

SALEEBY, NAJEEB M. *THE HISTORY OF SULU.* Manila, Bureau of Science (1908), 264 pp.

Traces the history of Sulu through the study of genealogical documents and significant historical events from the days of its oldest settlement to Spain's withdrawal from the Philippines. ILC/ML

SHERFAN, ANDREW. *THE YAKANS OF BASILAN ISLAND: ANOTHER UNKNOWN AND EXOTIC TRIBE OF THE PHILIPPINES.* Cebu City, Totomatic (1976), 218 pp.

Provides an ethnographic overview of the occupants of Basilan. It focuses on courtship and marriage practices, religious beliefs, and includes a chapter on conflict settlement. ILC

SPOEUR, ALEXANDER. *ZAMBOANGA AND SULU: AN ARCHAEOLOGICAL APPROACH TO ETHNIC DIVERSITY.* Pittsburgh, University of Pittsburgh (1973), 297 pp.

An archaeological investigation of the indigenous inhabitants of southern Zamboanga and the Sulu Archipelago. Its main objectives are to gain as much

time perspective as possible on indigenous culture within the region; and to locate sites which will shed light on the prehistoric relationship of Sulu to the rest of the Philippines and western Micronesia. ILC

Stone, Richard. *Intergroup Relations Among the Tausug, Samal and Badjao of the Sulu Archipelago*. M.A. Thesis, University of Hawaii (1965), 131 pp.

Compares intergroup perceptions, mobility, literacy and political participation among the indigenous peoples of the Sulu archipelago. ML/MCF

Warren, James. *Slavery and the Impact of External Trade: The Sulu Sultanate in the 19th Century*, PHILIPPINE SOCIAL HISTORY. Alfred McCoy and Ed de Jesus, (EDS.), Quezon City, Ateneo de Manila Press (1981), pp. 415-444.

Examines the range of Tausug trade routes and markets and its impact on the indigenous culture. It also analyzes the nature of slave labor in the Sulu Sultanate. ILC

14. Cotabato

Beckett, Jeremy. *The Defiant and the Complaint: The Datus of Magindanao under Colonial Rule*, PHILIPPINE SOCIAL HISTORY. Alfred McCoy and Ed de Jesus, (EDS.), Quezon City, Ateneo de Manila Press (1981), pp. 390-414.

Analyzes traditional Maguindanao social organization and leadership and the changes brought about during the Spanish and North American colonial regimes. It examines in particular the creation of a new type of *datu* who formed part of a dependent elite within the colonial order. ILC

Hunt, Chester L. *Ethnic Stratification and Integration in Cotabato*, PHILIPPINE SOCIOLOGICAL REVIEW. Vol. V, No. 7 (1957), pp. 13-38.

A study of ethnic interaction among the indigenous and migrant populations of Cotabato. It concludes that the diverse ethnic origin which promotes segregation, stratification and social tension can be mitigated by genuine attempts to reduce the tension through various social economic development programs. ILC

ILETO, REYNALDO C. *MAGUINDANAO, 1860-1888: THE CAREER OF DATU UTO OF BUAYAN*. Ithaca, Cornell University Southeast Asia Program (1971), 82 pp.

An examination of nineteenth century Maguindanao political, economic and social structures and values and the influence exerted on them by Sultan Anwarud-din Uto, an exemplary community leader. ILC

SALEEBY, NAJEEB M. *STUDIES IN MORO HISTORY, LAW AND RELIGION*. Manila, Bureau of Public Printing (1925), 107 pp.

A collection of historical documents from the Maguindanao, royal houses such as Bwayan and Iranun. Referred to as the *Tarsila*, these documents are a genealogical listing of descent (lineage) which establishes the legitimate right to rule over others. ILC/ML

15. Lanao

Abdullah, Intuas A. *Dispute Settlement Among Merano: Case Studies of Conflict Resolution in Marawi*.

(See Legal Anthropology, Philippine Studies)

Barradas, David P. *Maranao Law: A Study of Conflict and Resolution in a Multi-Centric Power System*.

(See Legal Anthropology, Philippine Studies)

Benitez, Teresita. *The Politics of Marawi*. M.A. Thesis, University of the Philippines (1968), 161 pp.

Analyzes political decision making and behavior patterns among the indigenous political elite of Marawi City. ILC

Bentley, George C. *Law, Disputing and Ethnicity in Lanao, Philippines*. (See *Legal Anthropology, Philippine Studies*)

FUNTECHA, HENRY F. *AMERICAN MILITARY OCCUPATION OF THE LAKE LANAO REGION, 1901-1913: AN HISTORICAL STUDY*.

(See *National Law, Unhispanicized Citizens, Muslims*)

Mednick, Melvin. *Encampment on the Lake: The Social Organization of a Moslem-Philippine (Moro) People*. Ph.D. Dissertation, University of Chicago (1965), 380 pp.

Describes Maranao society as an aggregation of socio-political units which include customs used to define legitimate residence and membership. It enumerates norms of behavior and sanctions intended to regulate the relations between persons and groups. ML/MCF

PUNGINAGUINA, GANGCE T. *THE AGAMA SYSTEM AND THE CONSTITUTIONAL LOCAL GOVERNMENT OF LANAO*.

(See *National Law, Unhispanicized Citizens, Muslims*)

Warriner, Charles. *Traditional Authority and the Modern State: The Case of the Maranaw of the Philippines*.

(See *National Law, Unhispanicized Citizens, Muslims*)

C. Southeast Asia

ANAND, R.P. AND PURIFICACION V. QUISUMBING, (EDS.) *ASEAN IDENTITY, DEVELOPMENT AND CULTURE*. Quezon City, U.P. Law Center (1981), 411 pp.

A compilation of essays prepared for the Workshop-Seminar on Problems and Progress in Cultural Development in ASEAN. The essays discuss various socio-cultural and legal problems, potentials, differences and similarities within the ASEAN framework. ILC

BUSCH, PETER A. *LEGITIMACY AND ETHNICITY: A CASE STUDY OF SINGAPORE*. Lexington, Massachusetts, D.C. Heath (1975), 157 pp.

Investigates the role of ethnicity in providing a basis for national unity, legitimacy and moral and structural integration. It focuses particularly on the policy variables which are actively manipulated by the Singapore Government, or potentially could be. ILC

HAINSWORTH, GEOFFREY B. (ED.) *SOUTHEAST ASIA: WOMEN, CHANGING SOCIAL STRUCTURE AND CULTURAL CONTINUITY*. Ottawa, University of Ottawa Press (1981), 228 pp.

A compilation of papers which discuss various manifestations of change in traditional Southeast Asian social structures. ILC

_____. (ED.) *VILLAGE-LEVEL MODERNIZATION IN SOUTHEAST ASIA: THE POLITICAL ECONOMY OF RICE AND WATER*. Vancouver, University of British Columbia Press (1982), 421 pp.

A compilation of essays by anthropologist, sociologists, economists, geographers and professional planners which describe the effects of modernization and its impact on various Southeast Asian villages. The introductory essay surveys village-level development and its main ideological perspectives since 1945. ILC

HOOKER, M.B. *A CONCISE LEGAL HISTORY OF SOUTH-EAST ASIA* (1978).
(See Legal Anthropology, Southeast Asian Studies).

Jenista, Frank L. *White Rajahs Revisited: The Highland-Lowland-Western Triangle in Southeast Asian History*, Quezon City, Ninth Conference of the International Association of Historians of Asia (1983), 21 pp.

Explores the reactions of Southeast Asians to colonial authority and the attraction of the colonists to the upland cultures. It concludes that the colonial period enhanced the ethnic identity of upland groups and enabled them to act with greater cohesion in the neo-colonial period.

MURDOCK, GEORGE P. (ED.). *SOCIAL STRUCTURE IN SOUTHEAST ASIA*. Chicago, Quadrangle Books (1960), 182 pp.

A collection of descriptive and analytical studies on social organizations which covers thirteen indigenous social systems in five Southeast Asian nations.

ILC/UGAT

SAAD, IBRAHIM. *COMPETING IDENTITIES IN A PLURAL SOCIETY: THE CASE OF PENINSULAR MALAYSIA*. Singapore, Institute of Southeast Asian Studies, 48 pp.

Probes the extent to which national identity exists in a plural society divided by racial, linguistic and religious cleavages.

ILC

_____. *SYMPOSIUM ON THE WESTERN PRESENCE IN SOUTHEAST ASIA*. Manila, National Historical Institute (1982), 240 pp.

Discusses the impact, effects and continued perpetration of widespread western economic and political influence and activity in Southeast Asia.

ILC

Watson C. William. *Nods of Dissent: Peasant Response to State Intervention in Kerinci, Central Sumatra*. Quezon City, Ninth Conference of the International Association of Historians of Asia (1983), 24 pp.

Describes peasant resistance and the administrative problems encountered by Dutch colonists. It focuses on local administration, taxation and agricultural innovation.

ILC

WONG, JOHN. *ASEAN ECONOMIES IN PERSPECTIVE: A COMPARATIVE STUDY OF INDONESIA, MALAYSIA, THE PHILIPPINES, SINGAPORE AND THAILAND*. Hongkong, MacMillan Press (1979), 217 pp.

Describes and contrasts various components of ASEAN economic development, including trade, industrialization and agricultural progress in rural areas.

ILC

D. Asia

BALAI ASIAN JOURNAL. Quezon City, Balai Fellowship, Nos. 1-8 (1980-1983).

A quarterly magazine concerned with Asian poverty and its relations to the ongoing neocolonial exploitation of human beings and natural resources.

ILC

Bennagen, Ponciano L. *The Asianization of Anthropology*, ASIAN STUDIES. Vol. 18 (1980), pp. 1-26.

Surveys the development of Asian anthropology from its Western origins and colonial manifestations to the contemporary promise of indigenization as a "communal praxis of autonomy and freedom" for the Philippines and Asia.

ILC

CLYDE, PAUL H. AND BURTON F. BEERS. *THE FAR EAST: A HISTORY OF WESTERN IMPACT AND THE EASTERN RESPONSE (1930-1970)*. New Jersey, Prentice-Hall Inc. (1948), 536 pp.

A historical survey of emerging national aspirations and ambitions among Oriental nations particularly Japan and China, and the effects of western imperialism. It includes a chapter on "The Philippines Under American Rule."

ILC

NO PLACE IN THE INN: VOICES OF MINORITY PEOPLES IN ASIA. Tokyo, Urban Rural Mission-Christian Conference of Asia (1979), 130 pp.

A compilation of testimonies and reports from representatives of fifteen ethnic minority groups in eleven Asian countries who attended a Workshop on Race and Minority Issues in Auckland, New Zealand. It provides insights into traditional relationships to land and culture and the effect of large-scale capitalist development on indigenous values and lifestyles.

ILC

Twedell, Colin E. *Two-way Colonial Expansion in Asia: Muslims, Mongols and Merchants*. Quezon City, Ninth Conference of the International Association of Historians of Asia (1983), 17 pp.

Surveys the effects of colonial expansion in Asia. It observes that "however traumatic and condemnable colonialism has been, and is, it still is true that, by bringing into close contact peoples whose stages of technology and types of culture are different, it often has brought about interchanges of resources, information, technology, culture and world view that have been beneficial to both sides."

ILC

III. National Law and Indigenous Culture

A. Pan-Philippine

Beyer, Otley H. *A Brief History of the Study of Philippine Customary Law and the Various Committees Constituted for that Purpose*. Philippine Customary Law. Paper No. 1 (1931), 24 pp. (with 10 appendixes).

An historical survey of efforts by North American ethnographers, the United States Government and the Adat Foundation of Leyden.

ML/MCF

Broad, Robin. *Ethnicity in the Philippines: The Politics of Manipulation*. New Jersey, Princeton University Press (1979), 49 pp.

Studies the role of the Philippine government in ethnic conflicts. It found that ethnic differences were manipulated by martial law and PANAMIN to promote the administration's interests, defense strategy, international reputation and tourism programs.

ILC

MAY, GLEN ANTHONY. *SOCIAL ENGINEERING IN THE PHILIPPINES: THE AIMS, EXECUTION AND IMPACT OF AMERICAN COLONIAL POLICY*.

(See Ethno-History and Culture, Pan-Philippine, General)

MILLER, STUART C. "BENEVOLENT ASSIMILATION": THE AMERICAN CONQUEST OF THE PHILIPPINES.

(See Ethno-History and Culture, Pan-Philippine, United States Regime)

PHILIPPINES: REPRESSION AND RESISTANCE. Kent, Whitstable Litho (1981), 298 pp.

The proceedings of a case brought before the International People's Tribunal by the National Democratic Front of the Philippines and the Moro National Liberation Front. It contains testimony by Filipinos on cultural repression against students, writers and ethnic minorities.

ILC

- PE, CECILIO L. AND ALFREDO F. TADIAR. *KATARUNGANG PAMBARANGAY: DYNAMICS OF COMPULSORY CONCILIATION*. Manila, University of Santo Tomas Press (1979), 228 pp. ILC

B. Development Directions

1. General

- Cortez, Irene R. *Citizen Participation in Government from the Grass Roots: Some Reflections on the Legal Aspects of Contemporary Developments*, *EMERGING TRENDS IN LAW*. Quezon City, U.P. Press (1983), pp. 202-237. ILC

- De Raedt, Carol Brady. *Science and Conscience in Development Practice*, Los Baños: Seminar Workshop on Socio-Economic and Institutional Aspects of Upland Development, (1980), 34 pp.

Examines the relationship of values to development, particularly as it affects rural areas. It notes the tendency of policy makers to design development programs which ignore the potentials found in traditional values and social systems. ILC

- FEDER, ERNEST. *PERVERSE DEVELOPMENT*. Quezon City, Foundation for Nationalist Studies (1980), 324 pp.

Describes the effects of the green revolution, agricultural credit, agribusinesses, land reform and employment on Philippine development during the past twenty years. It concludes that the need for profit in a capitalist economic system is practically incompatible with the needs of the rural poor.

- Fernandez, Perfecto V. *Justice and Human Rights: The Legal System and Presidential Decree*. Quezon City, U.P. Colloquia on Nation in Crisis (1984), 15 pp.

Provides an historico-legal survey and analysis of the nation's political, economic, moral and cultural problems. "As Filipinos learn to transcend the cultural blinders and pacifiers that tickle or lull them into acceptance or acquiescence... their natural sense of justice is roused to an even higher pitch." ILC

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- IBON FACTS AND FIGURES. Manila, Ibon Databank (1978-81), 4 v.

A compilation of eighty-one issues of a fortnightly publication which presents data and other information concerning various aspects of social, economic, political and cultural development in the Philippines. Particular emphasis is given to policies and programs of the national government and the effects of foreign interests. ILC

- JOSE, VIVENCIO R., (ED.) *MORTGAGING THE FUTURE: THE WORLD BANK AND IMF IN THE PHILIPPINES*. Quezon City, Foundation for Nationalist Studies (1982), 248 pp.

A collection of essays which analyzes the influence of the World Bank and the International Monetary Fund on Philippine agricultural, economic and educational development. ILC

- LAPPE, FRANCES M., JOSEPH COLLINS AND DAVID KINLEY. *AID AS OBSTACLE: TWENTY QUESTIONS ABOUT AID AND THE HUNGRY*. San Francisco, Institute for Food and Development Policy (1980), 192 pp.

A critical analysis of traditional premises, policies and practices used to design and implement the United States Government's development programs in the Philippines and the Third World. It argues that existing agricultural and rural development projects fail to help the poor in their struggle for self-determination and control over local resources. ILC

LICHAUCO, ALEJANDRO. *THE LICHAUCO PAPER: IMPERIALISM IN THE PHILIPPINES*. New York, Monthly Review Press (1973), 111 pp.

A politico-economic analysis of imperialism in the Philippines. It asserts that the evils of imperialism converge in the restraints imposed on internal Philippine industrialization. ML

Makil, Perla Q. *Law, Participation and the Poor*. Bangkok, ESCAP Workshop on Social Problems of Low Income Groups (1981), 12 pp.

Discusses the impediments to effective participation in national legal systems by citizens dependent on subsistence economies. It also reflects on the traditional role and effectiveness of legal aid. ILC

MCCOY, ALFRED W. AND ED C. DE JESUS (EDS.) *PHILIPPINE SOCIAL HISTORY*. (See Ethno-History and Culture, Pan-Philippine, General)

———. *OBSTACLES TO NATIONALIST DEVELOPMENT*. Quezon City, Civil Liberties Union (1983), 21 pp.

An appraisal of the 1973 Constitution "through which external forces are guaranteed privileges that violate the fundamental canons of national sovereignty." ILC

PAYER, CHERYL. *THE WORLD BANK: A CRITICAL ANALYSIS*. New York, Monthly Review Press (1982), 414 pp.

Analyzes the World Bank's philosophy of development, its policy and operations and the effects of its projects on the local, national and international level. It concludes that the so-called poverty-oriented projects reinforce the efforts of local and multi-national elites to appropriate basic resources, such as land, water, and forests, which the poor traditionally rely upon for subsistence. ILC

TADEM, EDUARDO C. *MINDANAO REPORT: A PRELIMINARY STUDY ON THE ECONOMIC ORIGINS OF SOCIAL UNREST*. Davao City, Afrim Resource Center (1980), 86 pp.

Profiles natural resources, infrastructure development and the major economic interest groups in Mindanao. It identifies the root of social unrest in Mindanao as "the monopoly control over human and natural resources by a few individuals and corporations." ILC

2. Rural

Aguilar, Filomeno V. *Blueprints and Realities: The Experience of Upland Development Projects*. Los Baños, Conference on Upland Development Policies and Issues (1983), 30 pp.

Describes a typical Philippine social forestry or upland development project. It analyzes the causal factors that impede project success, including the often opposing perspectives of development agents and the affected communities. ILC

———. *BRITISH INVESTMENTS IN MINDANAO AND THE USE OF PARAMILITARY TERRORISM*. London, Catholic Institute for International Relations (1982), 10 pp.

A narrative of efforts by the National Development Corporation and Guthrie Plantations, Inc. to establish a 40,550 hectare plantation and the subsequent illegal displacement of thousands of Filipino citizens from their ancestral homes. ILC

CASTILLO, GELIA T. *HOW PARTICIPATORY IS PARTICIPATORY DEVELOPMENT: A REVIEW OF THE PHILIPPINE EXPERIENCE*. Los Baños, Philippine Institute for Development Studies (1983), 656 pp.

Evaluates the characteristics and impact of rural institutions designed to promote socio-economic development such as the Samahang Nasyon and Masagana 99. It also investigates the concept, practice and results of various participatory development programs in the Philippines. ILC

BEYOND MANILA: PHILIPPINE RURAL PROBLEMS IN PERSPECTIVE. Ottawa, International Development Research Centre (1979), 420 pp.

Provides a research-based, rural urban perspective of Philippine rural problems. It includes 163 tables which reveal and contrast various aspects of life in the provinces. ILC

Diokno, Jose W. *Developmental Legal Aid in Rural ASEAN: Problems and Prospects*, RURAL DEVELOPMENT AND HUMAN RIGHTS IN SOUTH EAST ASIA. Penang, International Commission of Jurists, pp. 175-188.

Surveys the barriers to and potentials of "development legal aid" which can be used alongside other efforts to redistribute power and establish more equitable social structures. "The struggle to develop, to forge a better society, must involve a struggle over law." ILC

De los Angeles, Marian S. *Economics in the Upland Research: Priorities, Problems and Prospects*. Quezon City. National Conference on Research in the Upland (1983), 16 pp.

Provides a general conceptual framework for looking into the economics of upland use by forest occupants. Summarizes problems and issues faced by upland development planners and implementors but focuses on research methodologies. ILC

De Raedt, Carol Brady. *To Know the Meaning of the Chico Project*, PHILIPPINE POLITICAL SCIENCE JOURNAL. No. 9 (1979), pp. 114-129.

Discusses the social implications of the Chico River Basin Development Project. Notes that the problems encountered in this project stem from the Government's failure to provide due process to the communities adversely affected by the dam construction. ILC

Ellvera-Zamberte, Exaltacion and Judy C. Sevilla. *Dimensions of Upland Poverty: A Macro-View and a Micro-View*. Quezon City, National Conference on Research in the Uplands (1983), 131 pp.

A profile of upland poverty. It uses government social service agency indicators from two different perspectives: a macro-view of poverty in terms of upland provinces and a micro-view in terms of upland communities. ILC

FRESE, PAUL AND THOMAS J. O'BRIEN. *FORESTS, TREES AND PEOPLE: A PRELIMINARY REPORT ON THE IMPACT OF INDUSTRIAL TREE PLANTATIONS AND TREE-FARMING PROJECTS ON SMALL FILIPINO FARMERS*. Davao City, Alternate Resource Center (1983), 110 pp.

Surveys the impact of corporate agro-forestry and government social forestry projects on indigenous and migrant occupants of "public" land in Mindanao. It notes that "tree growing projects . . . are either preceded or accompanied by an intensification of military presence." ILC

Kerkvliet, Benedict J. *Land Reform: Emancipation or Counter-Insurgency, MARCOS AND MARTIAL LAW IN THE PHILIPPINES*. David Rosenberg, (ED.). New York, Cornell University Press (1979), pp. 113-144.

A critique of the land reform program and its implementation under the Marcos administration. It contends that the current program, like the previous

ones, never intended to transform the structure of agrarian society but merely serves as a government counter insurgency strategy against peasant unrest. ILC

Lynch, Owen J. *The Invisible Filipinos: Indigenous and Migrant Citizens within the 'Public Domain,'* PHILIPPINE LAW REGISTER. Vol. 5 (1984), pp. 18-22.

Analyzes the failure of the national government to recognize more than eight million Filipinos who live within the so-called "public domain" and the effects of this failure on existing policies and programs. It argues for the moral, legal and practical need to distinguish between indigenous and migrant occupants. ILC

Maceda, Marcelino N. *Impact of Socio-Technological Development on the Cultures of Selected Ethnic Groups in Mindanao.* Iligan City, Ugnayang Pang-Agham Tao (1982), 30 pp.

An overview of the process of westernization among indigenous Mindanao communities, including the introduction of the cash economy, electrification and the effects of extractive industries. ILC

MAKIL, PERLA Q. *TOWARD A SOCIAL FORESTRY ORIENTED POLICY: THE PHILIPPINE EXPERIENCE.* Quezon City, Institute of Philippine Culture (1982), 69 pp.

Traces the development of Philippine forest laws and their impact on indigenous and migrant citizens living within the so-called 'public domain.' It identifies several contradictions in the existing laws as well as a bias in favor of large scale, commercial exploitation of forest resources. ILC

MCANDREW, JOHN P. *MINING INDUSTRY REPORT: THE IMPACT OF CORPORATE MINING ON LOCAL PHILIPPINE COMMUNITIES.* Davao City, Alternative Resource Center (1983), 96 pp.

Describes the effects of corporate mining in Davao del Norte and Toledo, Cebu. It concludes that the local communities contribute much in the way of natural and human resources but that they have been excluded from benefitting in the industry's growth. ILC

OFRENEO, RENE E. *CAPITALISM IN PHILIPPINE AGRICULTURE.*
(See Ethno-History and Culture, Philippine, General)

POLITICAL ECONOMY OF PHILIPPINE COMMODITIES. Quezon City, U.P. Third World Studies Center (1983), 310 pp. ILC

RICHTER LINDA K. *LAND REFORM AND TOURIST DEVELOPMENT: POLICY-MAKING IN THE PHILIPPINES.* New York, Cambridge University Press (1982). ILC

RURAL DEVELOPMENTS AND HUMAN RIGHTS IN SOUTH EAST ASIA. Penang, International Commission of Jurists (1981), 254 pp.

A compilation of papers and a summary of discussions presented at a seminar-workshop. The working papers focused on one of six topics: 1. Agricultural and Economic Policies; 2. Land Reform; 3. Role and Status of Women; 4. Participation in Decision-Making; 5. Social and Legal Services; and 6. Natural Resources and Environmental Questions. ILC

TIGLAO, RIGOBERTO. *THE PHILIPPINE COCONUT INDUSTRY: EXPORT ORIENTED AGRICULTURAL GROWTH.* Davao City, Alternative Resource Center (1981), 96 pp.

Presents an historical survey of the coconut industry, its export orientation and growing government control. It describes the effect of the industry on laborers and farmers. ILC

- Voss, Joachim H. *Capitalist Penetration and Local Resistance: Continuity and Transformations in the Social Relations of Production of the Sagada Igorots of Northern Luzon*. Ph.D. Dissertation, University of Toronto (1983), 261 pp.

An examination of the thesis that capitalist penetration into agrarian societies invariably leads to polarization of access to productive resources and the formation of a rural proletariat. It concludes that the maintenance of traditional social relations, such as reciprocal and cooperative community labor, is instrumental in limiting class differentiation among the indigenous population of Sagada. ILC

- Zerwekh, Robert A. and Susan D. Russell. *Social Justice and Corporate Responsibility: The Moral Issues of Agribusiness in the Philippines*. U.P. School of Economics (1983), 35 pp.

Analyzes the role of agribusiness in the Philippines and the contributions between increasing agricultural productivity and continuing poverty, hunger and malnutrition. It argues that while agribusiness have achieved success in raising agricultural productivity, their methods have morally troublesome consequences for large sectors of the rural population in developing countries. ILC

3. Education

- CARSON, ARTHUR L. *THE STORY OF PHILIPPINE EDUCATION*, Quezon City, New Day Publishers (1978), 316 pp.

A description of the national governments' education policies and practices. It focuses on the period 1967-1977 but contains insights into many historical precedents. ILC

- CONSTANTINO, LETIZIA. *WORLD BANK TEXTBOOKS: SCENARIO FOR DECEPTION*. Quezon City, Foundation for Nationalist Studies (1982), 21 pp.

Investigates the state of Philippine education and the involvement and influence of international financial institutions in national education policies and resource allocation decisions. ILC

- CONSTANTINO, RENATO. *THE MISEDUCATION OF THE FILIPINO*. Quezon City, Foundation for Nationalist Studies (1966), 19 pp.

An investigation of the Philippine educational system particularly during the North American colonial regime and how it led Filipinos "to form a distorted opinion of the foreign masters and also of themselves." ILC

- FOLEY, DOUGLAS E. *PHILIPPINE RURAL EDUCATION: AN ANTHROPOLOGICAL PERSPECTIVE*. De Kalb, Northern Illinois University Center (1976), 114 pp. ILC

- THE HUMANITIES IN CHRISTIAN HIGHER EDUCATION IN ASIA: ETHICAL AND RELIGIOUS PERSPECTIVES*. Quezon City, New Day Publishers. Douglas J. Elwood (ed.) (1978), 105 pp. ILC

- ISIDRO, ANTONIO. *THE MORO PROBLEM: AN APPROACH THROUGH EDUCATION*. (See Interface Proposals, Islamicized Areas)

- Jose, Vivencio R. *Training for Underdevelopment: An Experience in Southeast Asian Modernization*. Iligan City, Ugnayang Pang-Agham Tao (1982), 29 pp.

Analyzes the educational system in the Philippines and its perpetration of underdevelopment by use of vocational training as an instrument for the transmission of western ideas, values, traditions and technologies that are inappropriate and/or irrelevant in the Philippine context. ILC

Madale, Abdullah T. *Educating the Muslim Child: The Philippine Case*, THE ETHNIC DIMENSION: PAPERS ON PHILIPPINE CULTURE, HISTORY AND PSYCHOLOGY. Z. A. Salazar, (ED.) Cologne, Caritas Association (1983), pp. 15-42.

Synthesizes the perspectives of various scholars on the problems of educating Muslim Filipinos in the existing Philippine School system. It reaches several "preliminary conclusions" and proposes the establishment of "complementary and supplementary system of education in which Islam would be . . . an integral part of the program."

ILC

MARTIN, DALMACIO (ED.). A CENTURY OF EDUCATION IN THE PHILIPPINES 1861-1961. Manila, Philippine Historical Association (1980), 460 pp.

A historical account of the Philippine education system.

ILC

4. Swidden Agriculture

Bennagen, Ponciano L. *Philippines, SWIDDEN CULTIVATION IN ASIA*. Bangkok, UNESCO Regional Office for Education in Asia and the Pacific (1983), Vol. 1, pp. 229-288.

Surveys the existing literature, as well as the historical background and contemporary trends, of research on swidden agriculture in the Philippines. It identifies research gaps and priorities and provides two bibliographic listings.

ILC

_____. *Philippines, SWIDDEN CULTIVATION IN ASIA*. Bangkok, UNESCO Regional Office for Education in Asia and in the Pacific (1983), Vol. 2, pp. 241-285.

Builds on the information presented in volume one and provides a macro view of swidden agriculture in the Philippines, including laws, policies and programs which concern the loosely labeled *kaingineros*.

ILC

Grandstaff, Terry. *The Development of Swidden Agriculture (Shifting Cultivation)*, DEVELOPMENT AND CHANGE. Vol. 9, No. 4, (1978), 24 pp.

Examines the economic and ecological viability in indigenous agricultural practices in Southeast Asia, as well as the technological possibilities for development. It identifies various steps which can be taken to reinforce and promote viable and productive swidden systems.

ILC

MAKIL, PERLA Q. TOWARDS A SOCIAL FORESTRY ORIENTED POLICY: THE PHILIPPINE EXPERIENCE (1982).

(See National Law, Development Directions, Rural)

OLAFSON, HAROLD (ED.) ADAPTIVE STRATEGIES AND CHANGES IN PHILIPPINE SWIDDEN BASED SOCIETIES. Los Baños, U.P. Forest Research Institute (1981). ILC

_____. *Swidden and Kaingin Among the Southern Tagalog: A Problem in Philippine Upland Ethno-Agriculture*, PHILIPPINE QUARTERLY OF CULTURE AND SOCIETY. Cebu City, University of San Carlos, Vol. 8, Nos. 2 and 3 (1980), pp. 169-180.

Distinguishes the term *kaingin* from swidden agriculture and identifies three types of *kaingineros*. It suggests that future studies of hillside farmers use the term "shifting cultivation."

ILC

Reed, Robert R. *Swidden in Southeast Asia*, LIPUNAN JOURNAL. Vol. 1 (1965), pp. 24-52.

Provides a description of the swidden cycle and an historical overview of colonial laws and policies concerning swidden agriculture. It identifies swidden as a major resource management problem throughout Southeast Asia.

ILC

SWIDDEN CULTIVATION IN ASIA. Bangkok, UNESCO Regional Office for Education in Asia and the Pacific, 2 vols. (1983), 638 pp.

Contains a survey, analysis, country profile and bibliography of existing literature on swidden agriculture in India, Indonesia, Malaysia, Thailand and the Philippines. ILC

Velasco, Abraham B. The Kaingin Management Law: Its Influence Upon the Economic Behavior of Upland Farmers in the Philippines. (1983), 24 pp.

Critiques anti-swidden or *kaingin* laws from Commonwealth Act No. 447 until the Revised Forestry Code of 1975. It describes anti-swidden laws as favoring the concessionaire and hostile to small, upland farmers. ILC

C. Ancestral Land

Aranal-Serenio, Ma. Lourdes and Roan Libarios. The Interface Between National Land Law and Kalinga Land Law (1983).

(See Legal Anthropology, Philippine Studies)

BACKGROUND DOCUMENTS PREPARED FOR THE CONFERENCE ON NATIVE RESOURCE CONTROL AND THE MULTI-NATIONAL CORPORATE CHALLENGE.

(See International Law and Indigenous Rights)

Balao, James. *Land Use and Ownership and Public Policy in the Cordillera, INDIGENOUS PEOPLES IN CRISIS*. Manila, Episcopal Commission on Tribal Filipinos (1983), pp. 23-42.

A synthesis of indigenous Cordillera property concepts. It also analyzes colonial and contemporary national property laws which ignore and/or are adverse to indigenous property rights. ILC

Bauzon, Leslie B. Philippine Agrarian Reform 1880-1965. U.P. School of Economics (1975), 35 pp.

Analyzes Philippine agrarian reform during the Spanish, North American and post-colonial regimes. It describes the effort to socialize land ownership as a dismal failure attributable to half-hearted government efforts and stiff landlord opposition. ILC/ML

Bennet, Gordon J. *Aboriginal Title in the Common Law: A Stony Path Through Federal Doctrine*, BUFFALO LAW REVIEW. Vol. 27, No. 4 (1978), pp. 617-635.

Addresses the legal basis and origins in United States jurisprudence of property rights which arise from time immemorial possession. It also analyzes the effects of executive and/or judicial recognition on these rights insofar as they pertain to particular parcels of land. ILC

DAKAMI YA NAN DAGMI: PAPERS AND PROCEEDINGS OF THE FIRST CORDILLERA MULTI-SECTORAL LAND CONGRESS. Baguio City, Cordillera Consultative Committee (1984), 233 pp. ILC/UGAT

Draper, Jack Alden. *Land Reform Law and Policy in the Philippines: Development Toward a Post-Colonial Framework of Land Tenure Rights*, PHILIPPINE LAW JOURNAL. Vol. 52 (1977), pp. 430-437.

Reviews the post-martial law Philippine land reform program. It notes the narrow scope of Presidential Decree No. 27 and subsequent implementing orders and recommends an expansion so as to benefit a larger number of tenants. ILC

Grasnick Joseph C. *Land and the Forest Dwelling South American Indian: The Role of National Law*, BUFFALO LAW REVIEW. Vol. 27, No. 4 (1979), pp. 759-800.

An overview of South American national land laws and the degree of recognition they accord to the property rights of indigenous occupants. It analyzes factors affecting implementation of national laws and concludes with several proposals. ILC

Hoggan, Debra M. TRANSNATIONAL CORPORATIONS AND THEIR EFFECT ON THE RESOURCES AND LANDS OF INDIGENOUS PEOPLES, Marie Smallface Marule, (ED.), Lethbridge, World Council of Indigenous Peoples (1981), 17 pp.

Provides perspective on the effect of transnational corporations on the territories, resources and lives of indigenous peoples. It observes that the power exerted by these corporations tends to negate indigenous culture, cause displacement from ancestral land and abrogate the right to self-determination. ILC

Holmes, Oliver Wendell. *Cariño v. Insular Government*, PHILIPPINE REPORTS. Vol. 41 (1909), pp. 935-944.

Recognized a constitutionally protected private property right, known as native title, which vests in those who have occupied ancestral land since time immemorial. United States Supreme Court Case File Includes: Official Record of Proceedings; Brief for Plaintiff in Error; Brief for the United States and Insular Government; Brief in Reply for Plaintiff in Error. ILC

HOOKE, M. B. ADAT LAWS IN MODERN MALAYA: LAND TENURE, TRADITIONAL GOVERNMENT AND RELIGION.

(See Legal Anthropology, Southeast Asian Studies).

HUMAN RIGHTS AND ANCESTRAL LAND: A SOURCE BOOK. Quezon City, Ugnayang Pang-Agham Tao (1983), 320 pp.

A compilation of testimonies and research on the extent and illegality of ancestral land-grabbing, and the response it generates among indigenous occupants. It is organized into five sections: (1) The Reality; (2) Indigenous Property Concepts; (3) National Laws Affecting Ancestral Land; (4) The Struggle for Self-Determination; and (5) Projections for the Future. ILC/ML/UGAT

Kratoska, Paul H. The First Factor: The Significance of Control over Land in Modern Southeast Asian History. Quezon City, Ninth Conference of the International Association of Historians of Asia (1983), 15 pp.

Discusses the significance of colonial control over land resources in Southeast Asia. It asserts that by overriding customary claims to land, rural populations were made dependent upon the colonial governments for continued access to land. This in turn undercut the power and influence of indigenous pre-colonial authorities. ILC

Law and Indigenous Populations. BUFFALO LAW REVIEW. Vol. 27, No. 4 (1978), 219 pp.

Six articles which examine the legal history of ancestral land rights (aboriginal title) in Western jurisprudence, as well as integration policies in Latin America and the rights of the indigenous North American population under international law.

Lotilla, Raphael P. The Regalian Question. Philippine Indigenous Law course paper, U.P. College of Law (1983), 6 pp.

An analysis of arguments for and against the Regalian Doctrine, a concept which "permeates the thinking, if not the language of modern legal scholars and historians in the Philippines." ILC

Lynch, Owen J. Freedom From Injustice: Towards Recognition of the Human Right to Ancestral Land Ownership. Baguio Twenty-Seventh Baguio Religious Acculturation Conference (1983), 17 pp.

Critiques contemporary laws and government development strategies which adversely affect ancestral land rights. It also lists evidence which can be used to prove ancestral land ownership. ILC

_____. *The Invisible Filipinos: Indigenous and Migrant Occupants within the "Public Domain."* PHILIPPINE LAW REGISTER.
(See National Law, Development Directions, Rural).

_____. *Native Title, Private Right and Tribal Land Law: An Introductory Survey*, PHILIPPINE LAW JOURNAL, Vol. 57 (1982), pp. 268-306.

An historical and contemporary overview of colonial and national laws which affect the legal rights to ancestral land. It identifies a constitutionally protected, private property right which can be proven by long term occupancy as opposed to a paper title. ILC

_____. *Withered Roots and Land Grabbers: A Survey of Research on Upland Tenure and Displacement.*

(See Ethno-History and Culture, Pan-Philippine, General).

MANGAHAS, MAHAR, VIRGINIA MIRALAO AND ROMANA P. DE LOS RBYES. *TENANTS, LESSEES, OWNERS: WELFARE IMPLICATIONS OF TENURE CHANGE*. Quezon City, Institute of Philippine Culture and Institute of Economic Development and Research (1976), 148 pp.

Identifies the various elements of the land reform program in Nueva Ecija. It found that equity aspects of land reform are the primary consideration in landlord leasehold relationships. ILC

Mausmann, Rex. *The Case for the T'boli Rights to their Ancestral Territory*, THE ETHNIC DIMENSION: PAPERS ON PHILIPPINE CULTURE, HISTORY AND PSYCHOLOGY. Z. A. Salazar (ED.), Cologne, Caritas Association (1983), pp. 43-55.

Describes the ancestral land problem of indigenous occupants near Lake Sebu. It identifies migration and rampant exploitation of natural resources by authorized concessionaires as part of an "internal imperialism" which denies the T'boli their just claim to traditional territory. ILC

Parpan-Pagusara, Mariflor. *The Kalinga Ili: Cultural-Ecological Reflections on Indigenous Theoria and Praxis of Man-Nature Relationship.*

(See Ethno-History and Culture, Regional Philippines, Cordillera).

THE PHILIPPINES: AUTHORITARIAN GOVERNMENT, MULTINATIONALS AND ANCESTRAL LAND. London, Anti-Slavery Society (1983), 189 pp.

Documents the nationwide expansion of government authorized, capital intensive development projects onto ancestral land "regardless of the suffering and damage to both people and the environment." It concludes by emphasizing the importance that "the escalating military occupation of tribal land and the increasing tendency to rely upon military solutions be widely known." ILC

POVERTY AND LANDLESSNESS IN RURAL ASIA. Geneva, International Labor Organization (1977), 288 pp.

A collection of essays which focuses on rural poverty in seven Asian countries. It shows that inequality in land-ownership is a major factor in rural income deficiencies and neither land reform nor the green revolution have made a decisive impact on laborers. It also discusses the Chinese experience in land reform and income distribution. ILC

Proceedings of the Interprofessional Workshop on Legal and Anthropological Responses to Interface Issues of National and Indigenous Laws Affecting Cordillera

Land Tenure. Baguio City, U.P. Baguio Cordillera Studies Committee and College of Law (1984), pp. ILC

Salamanca, Bonifacio S. *Was the Philippine Encomienda A Land Grant?* PHILIPPINE HISTORICAL ASSOCIATION BULLETIN. Vol. 7, No. 1 (1963), 18 pp.

Explains why the Philippine *encomiendas* were not land grants as is commonly believed by historians. It also demonstrates that the *encomiendas* were not the precursor of the *haciendas* or landed estates. ILC

Sobritchea, Carolyn I. *The Philippine Peasantry of the Early Colonial Period*, PHILIPPINE SOCIOLOGICAL REVIEW. Vol. 29, Nos. 1-4 (1981), pp. 17-23.

Traces the development of rural property relations and land tenure systems during the first two hundred years of Spanish rule. ILC

SPANISH PUBLIC LAND LAWS IN THE PHILIPPINE ISLANDS AND THEIR HISTORY TO AUGUST 13, 1898. Washington, Government Printing Office (1901), 61 pp.

An English translation of the confiscatory Spanish Mortgage Law of 1894 and its implementing guidelines compiled by the Bureau of Forestry. It also contains a short explanation and a listing of various 19th century land laws concerning agricultural colonies and the sale and adjustment of "State lands." ILC

UNITED STATES DENIAL OF INDIAN PROPERTY RIGHTS: A STUDY IN LAWLESS POWER AND RACIAL DISCRIMINATION. Washington, Indian Law Resource Center (1981), 42 pp.

A legal brief presented to the International Non-Governmental Organizations Conference on Indigenous Peoples and the Land which surveys U.S. jurisprudential concepts and Supreme Court decisions affecting indigenous property rights. ILC

Workshop on Public Land Policy: Discussion Papers and Other Related Documents. Tagaytay, Development Academy of the Philippines (1981), 250 pp.

A compilation of documents, reports and essays by various government officials and agencies. The material was prepared for a workshop sponsored by the World Bank and the Ministry of Agrarian Reform (MAR). The Workshop evaluated MAR land resettlement programs with an eye to additional World Bank funding. ILC

WONG, DAVID S. TENURE AND LAND DEALINGS IN THE MALAY STATE.
(See Legal Anthropology, Southeast Asian Studies).

Zafra, Nicolas. *The Residencia in the Colonial Administration System in the Philippines*, PHILIPPINE HISTORICAL ASSOCIATION HISTORICAL BULLETIN. Vol. 7, No. 1 (1967), 19 pp.

Illustrates the *residencia* system and how it was designed to check the vagaries and abuses of Spanish colonists. It also notes the failure of the system to minimize corruption and abuse. ILC

D. Unhispanicized Citizens

CLAVEL, LEOTHINY S. THEY ARE ALSO FILIPINOS: TEN YEARS WITH THE CULTURAL MINORITIES. Manila, Bureau of Printing (1969), 91 pp.

A sympathetic portrayal of the origin, growth and development of the Commission on National Integration from 1957-1967. ILC

COHEN, FELIX S. HANDBOOK OF FEDERAL INDIAN LAW. Charlottesville, Michie Bobbs-Merril (1942) (1982 ed.), 912 pp. ILC

The authoritative synthesis of federal Indian law in the United States. Many of these laws provided the theoretical basis for distinct national policies toward unhispanicized Filipinos. ILC

Cultural Minorities and Migration, PALAWAN INTEGRATED AREA DEVELOPMENT PROJECT FEASIBILITY STUDY.

(See Ethno-History and Culture, Regional Philippines, West Central Islands).

FRY, HOWARD T. A HISTORY OF THE MOUNTAIN PROVINCE.

(See Ethno-History and Culture, Regional Philippines, Cordillera)

Hutterer, Karl L. *Dean C. Worcester and Philippine Anthropology*, PHILIPPINE QUARTERLY OF CULTURE AND SOCIETY, Vol. 6 (1973), pp. 125-156.

Reviews the influence of the first U.S. Secretary of the Interior in the Philippines on Philippine anthropology, including his labeling of unhispanicized Filipinos as "non-Christian tribes" and the creation of a separate bureaucratic apparatus to deal with them. ILC

INDIGENOUS PEOPLES IN CRISIS: TRIBAL FILIPINO LECTURE SERIES COLLATED PAPERS. Manila, Episcopal Commission on Tribal Filipinos, 104 pp.

Ten essays which describe various aspects of indigenous, Philippine culture, and the unofficial national policy of ethnocide and development. Three of the essays were prepared by international human rights organizations. ILC

LOPEZ, VIOLETA. THE MANGYANS OF MINDORO: AN ETHNOHISTORY.

(See Ethno-History and Culture, Regional Philippines, Lumad Mindanao).

LUMAUG, ROMULO B. (COMPILER). LAWS AFFECTING THE NATIONAL CULTURAL MINORITIES. Manila, Romulo Lumaug, 86 pp.

A compilation of selected laws, rules, regulations and Supreme Court cases which concern ethnic minority rights. ILC

Manuel, Arsenio E. *The Conflict of National and Custom Law in Mindanao 1979*. PHILIPPINE SOCIAL SCIENCE AND HUMANITIES REVIEW.

(See Ethno-History and Culture, Regional Philippines, Lumad Mindanao).

McDonagh, Sean. *Modernization, Multinationals and the Tribal Filipino*, SOLIDARITY. Vol. 4, No. 97 (1983), pp. 73-82.

Discusses the usurpation of ancestral land and the resultant ethnocide which confronts every tribal Filipino community, particularly those affected by corporate expansion and acquisitions. It concludes that "if these societies are destroyed, then a very vital part of the Filipino soul is irretrievably lost." ILC

The Policy of the Communist Party of the Philippines (CPP) Towards the Cultural Minorities of the Philippines (1984), 14 pp.

A preliminary study of CPP policies and practices among Muslim and Igorot Filipinos which concludes that the "concept of self-determination being espoused by the CPP is still ambiguous and lacks concreteness." ILC

A PROUD HERITAGE, A PROMISING FUTURE. Makati, Presidential Assistant for National Minorities (1981), 24 pp.

An illustrated pamphlet which describes various PANAMIN programs and policies. It includes a map showing the geographical distribution of ethnic minority citizens. ILC

REPORT ON THE PROBLEMS OF PHILIPPINE CULTURAL MINORITIES. Manila, Senate Committee on National Minorities (1963), 24 pp.

A survey of various ethnic minority communities and Commission on National Integration officials in Mindanao, Palawan, Mindoro and Northern Luzon designed to reveal the more pressing problems and to identify solutions. Five problem areas were identified in the following order of importance: (1) land; (2) education; (3) livelihood; (4) health; and (5) transportation. ILC

Rosado, Renato. *Utter Savages of Scientific Value*, POLITICS AND HISTORY IN BAND SOCIETIES. Eleanor Heacock and Richard Lee (EDS.), New York, Cambridge University Press (1982), pp. 309-325.

Provides an overview of early North American colonial policies and practices towards Negritos. It observes that "from the colonial period onward, Negritos, and by implication other hunter gatherers, were denied their existence as political actors and educated citizens." ILC

SANDUGO. Quezon City, People's Action for Cultural Ties, Vols. I-III (1981-1983).

A quarterly magazine published under the auspices of the National Council of Churches in the Philippines which is devoted to the various problems and potentials confronting ethnic minority citizens. ILC

Scott, William H. *The Creation of a Cultural Minority*, CRACKS IN THE PARCHMENT CURTAIN. Quezon City, New Day Publishers (1982), pp. 28-41.

An analysis of Spanish attempts and failures to subjugate the indigenous occupants of Northern Luzon. It describes the historical process whereby the Isneg became separate and distinct from their numerically superior and conquered neighbors, the Ilocano and the Ibanag. ILC

THE DISCOVERY OF THE IGOROTS: SPANISH CONTACTS WITH THE PAGANS OF NORTHERN LUZON.

(See Ethno-History and Culture, Regional Philippines, Cordillera).

A Report on Tribal Minorities in Mindanao, Manila, ICL Research (1978), 102 pp. Group, (1978), 20 pp.

Documents the operations of PANAMIN in four Mindanao provinces. It also describes the Bukidnon Sugar Company (BUSCO) and its impact on the lives of the provinces' indigenous inhabitants. ILC

TAJFEL, HENRY. THE SOCIAL PSYCHOLOGY OF MINORITIES. London, Minority Rights Group (1978), 20 pp.

An investigation of the objective and subjective effects and implications of minority psychology. It examines the internal and external criteria for minority membership, the process of interaction with the majority and the various patterns of rejection and/or assimilation. ILC

Tribal People and the Marcos Regime: Cultural Genocide in the Philippines, SOUTH-EAST ASIA CHRONICLE. No. 67 (1979), 30 pp.

Four essays which discuss the current struggles of ethnic minority citizens against displacement, militarization and ethnocide. ILC

TRIBAL FORUM. Manila, Episcopal Commission on Tribal Filipinos. Vol. I-IV. (1980-1983).

A bi-monthly publication under the auspices of the Catholic Bishops' Conference of the Philippines which is devoted to a discussion of the various problems and potentials confronting ethnic minority citizens. ILC

2. Muslims

Agreement Between the Government of the Republic of the Philippines and Moro National Liberation Front with Participation of the Quadripartite Ministerial Commission, Members of the Islamic Conference and the Secretary General of the Organization of Islamic Conference (*Tripoli Agreement*) (1976). Agreement of the Implementation of Ceasefire Between the Government of the Republic of the Philippines and the Moro National Liberation Front (1977).
ILC

AN ANATOMY OF PHILIPPINE MUSLIM AFFAIRS.

(See Ethno-History and Culture, Pan-Philippine, Islam).

Baviera, Araceli. Muslims in the Philippines: A Problem of National Integration. Benito Lopez Professorial Lecture, U.P. Law Center (1983), 14 pp.

A Christian Filipino's perspective on the history of Islam and its impact on the Philippines. It criticizes contemporary government policy, particularly autonomy, as the first step towards eventual secession.
ILC

Bentley, G. Carter. *Islamic Law in Christian Southeast Asia: The Politics of Establishing Shari'a Courts in the Philippines*, SOUTHEAST ASIA: WOMEN, CHANGING SOCIAL STRUCTURE AND CULTURAL CONTINUITY. Geoffrey Hainsworth (ED.), Ottawa, University of Ottawa Press (1981), pp. 208-228.

Reviews the process and politics involved in the codification of adat personal laws among Muslim Filipinos. It concludes that the promulgation of the Code of Muslim Personal Laws by presidential decree has had no appreciable effect. "From the viewpoint of domestic effects, the test of the Shari'a courts has not even begun and already the prospects are not good."
ILC

Buat, Musib M. *Survey of Filipino Muslim Adat (Customary) Law and the Role of the Agama Courts*, MINDANAO JOURNAL. Vol. 13, Nos. 3-4 (1977), pp. 81-108.

Provides an overview of the Muslim laws and institutions. It notes that the North American colonial government passed a law to codify Muslim law but never implemented it.
ILC

FUNTECHA, HENRY F. AMERICAN MILITARY OCCUPATION OF THE LAKE LANAO REGION, 1901-1913: AN HISTORICAL STUDY. Marawi, Mindanao State University Research Center (1979), 127 pp.

Documents and evaluates North American military and political penetration of Maranao society. It includes maps and a bibliography.
ILC

GOWING, PETER G. MANDATE IN MOROLAND: THE AMERICAN GOVERNMENT OF MUSLIM FILIPINOS 1899-1920. Quezon City, New Day Publishers (1983), 411 pp.

Analyzes early North American politics, practices and experiences in the Muslim south. It gives particular emphasis to the role played by four colonial administrators: Leonard Wood, Tasker H. Bliss, John J. Pershing and Frank C. Carpenter.
ILC

GOWING, PETER G. AND ROBERT D. MCAMIS (EDS.) THE MUSLIM FILIPINOS. Manila. (See Ethno-History and Culture, Pan-Philippine, Islam).

Guingona, Teopisto. A Historical Survey of Policies Pursued by Spain and the United States Towards the Moros in the Philippines (1943), 62 pp.

A concise, chronological overview of various colonial policies and practices affecting Islamized Filipinos. It describes the bureaucratic apparatuses used for implementation.
ILC

- Ko, Barnabela De Leon. *Rebel Returnees and Their Responses to Government Integration Policies and Programs in Western Mindanao*. Ph.D. Dissertation, University of the Philippines (1980), 331 pp.

A study of the politico-economic and socio-cultural status of rebel returnees as related to their attitude towards government policies and programs. It found that differences in status level had little effect on overall attitudes towards government.
ILC/UGAT

- Mastura, Michael O. *Administrative Policies Towards the Muslims in the Philippines: A Study in Historical Continuity and Trends*, MINDANAO JOURNAL. Vol. 3, No. 1 (1976), pp. 98-114.

A brief survey of administrative policies towards Muslim Filipinos in Mindanao and Sulu during the Spanish and North American regimes. It notes that the "wardship" policy of the United States contributed to the isolation of Muslims from the northern Christians.
ILC

_____. *Legal Status of the Sulu Sultanate and the Mindanao Principalities*. Kuala Lumpur, Third UNESCO Workshop on Malay Sultanates and Malay Culture (1982), 16 pp.

Reviews over thirty Spanish, British and North American treaties entered into with the Sultans of Sulu and Maguindanao. "For the most part, these instruments were the result of political expediencies when the weakness of Spanish forces precluded military pacification."
ILC

- Punginaguina, Gangee T. *The Agama System and the Constitutional Local Government of Lanao*, PHILIPPINE JOURNAL OF PUBLIC ADMINISTRATION. Vol. 17 (1973), pp. 17-57.

An analysis of the national legal systems' influence on the indigenous Maranao socio-political structure or "agama system." It examines the conflicts between the two systems, particularly its effect on local government.
ML

- Sibulo, Emily A. *Islamic Laws of Marriage and Divorce as Affected by Philippine Legislation*, PHILIPPINE LAW JOURNAL. Vol. 49 (1974), pp. 406-420.

Analyzes the efforts of the Philippine legislature to accommodate Islamic laws of marriage and divorce. It concludes that despite these efforts a Muslim could still be prosecuted for bigamy.
ILC

- THE SOUTHWESTERN PHILIPPINE QUESTION. Manila, National Media Production Center (1980), 196 pp.

Presents the position of the Philippine government regarding the secessionist movement in Western Mindanao. It documents the government's efforts to solve the problem through diplomatic channels but maintains that the problem is purely an internal affair.
ILC

- Tan, Samuel K. *A Historical Perspective for National Integration*, SOLIDARITY. Vol. X, No. 2 (1976).

Analyzes the unitary and pluralistic approaches to integration as well as the historical Muslim-Christian dichotomy among the Filipino people.
ILC

- Thomas, Ralph B. *Muslim But Filipino: The Integration of Philippine Muslims 1917-1946*. Ph.D. Dissertation, University of Pennsylvania (1971), 346 pp.

Examines the relations of three groups—Muslim and Christian Filipinos, and North American colonists—during the period 1917-1946, when government policy called for the integration of Muslim Filipinos into the Christian mainstream.
ML/MCF

Warriner, Charles. *Traditional Authority and the Modern State: The Case of the Maranaw of the Philippines*, PHILIPPINE SOCIOLOGICAL REVIEW. Vol. 12 (1964), pp. 172-177.

A study of problems which result from conflicting practices between traditional authority and modern government due to socio-political change. ML

IV. Interface Uroposals

1. Pan-Philippine

ASUNCION-LANDE, NOBLEZA C. AND EMY M. PASCASIO, (EDS.). BUILDING BRIDGES ACROSS CULTURES: PERSPECTIVES ON INTERCULTURAL COMMUNICATION-THEORY AND PRACTICE. Manila, Solidaridad (1981), 253 pp.

A collection of essays organized into four sections: (1) Theoretical Perspectives; (2) Dimensions; (3) Dynamics; and (4) Problems of Intercultural Communication. Most of the authors are Filipino. ILC

Bernad, Miguel A. *Philippine Culture and the Filipino Identity*, TRADITION AND DISCONTINUITY. Manila, National Bookstore (1971), pp. 41-56.

Discusses the historical and potential contribution of indigenous culture to national Philippine identity. It argues that "regional differences must not only be accepted; they must be respected . . . decentralization is essential." ILC

CONSTANTINO, RENATO. THE NATIONALIST ALTERNATIVE. Quezon City, Foundation for Nationalist Studies (1979), 105 pp.

Provides an overview of the Philippines' neo-colonial domination by transnational interests and argues for mass mobilization as a prelude to national and social liberation. ILC

Fernandez, Perfecto V. *The Legal Recognition and Protection of Interests in Ancestral Lands as Cultural Communities in the Philippines*, HUMAN RIGHTS AND ANCESTRAL LAND: A SOURCE BOOK. Quezon City, Ugnayang Pang-Agham Tao (1983), pp. iii-xvi.

Analyzes the competing interests of the national government and ancestral land owners. It advocates for the establishment of "patrimonial reserves" to prevent the usurpation of ancestral land and the dissolution of indigenous, communal property relationships. ILC

_____. *Towards a Definition of National Policy on Recognition of Ethnic Law within the Philippine Legal Order*, PHILIPPINE LAW JOURNAL. Vol. 55, No. 4 (1980), pp. 383-393.

Provides a legal basis and a theoretical framework for the recognition of subsidiary systems of custom law among the less Westernized Filipinos as a preliminary step towards indigenization of the national legal system. It also offers specific proposals to alleviate the problem of ancestral land usurpation. ILC

HUMAN RIGHTS AND ANCESTRAL LAND: A SOURCE BOOK.
(See National Law, Ancestral Land)

ILLICH, IVAN. TOOLS FOR CONVIVIALITY. New York, Harper and Row (1973), 135 pp.

Analyzes the decay in western industrial societies and advocates that the Third World by-pass the industrial age by choosing a "post-industrial balance

in their mode of production which the hyperindustrial nations will be forced to adopt as an alternative to chaos." ILC

Jocano, Landa F. *Humanities and Applied Change: The Case of Filipino Ethnic Minorities*, SOLIDARIDAD. Vol. 4, No. 5 (1969), pp. 32-39.

A reflection on the social by-products of planned change vis-a-vis the breakdown of village-oriented, traditional patterns of culture. It suggests alternative approaches for the effective introduction of socio-economic innovation, including the need to reassess prevailing westernized attitudes towards the ethnic minorities and to introduce change in a manner which fits existing socio-cultural patterns. ILC

Korten, David C. *Community Organization and Rural Development: A Learning Process Approach*, PUBLIC ADMINISTRATION REVIEW. Manila, Ford Foundation and Asian Institute of Management (1980), pp. 480-511.

Analyzes international development assistance programs in the Third World and focuses on five case studies—India, Sri Lanka, Bangladesh, Thailand and the Philippines. It argues that Third World development assistance programs must be part of a holistically perceived learning process, as opposed to a bureaucratically mandated blueprint design. ILC

Llamzon, Teodoro A. *National Integration and National Language*, PHILIPPINE SOCIOLOGICAL REVIEW. Vol. 20, No. 4 (1972), pp. 354-356.

Presents the linguistic dimension of national integration. It argues that for purposes of communication, national unity and identification, the national language should be introduced among ethnic minority groups, but not to the prejudice of local languages which are the symbol of ethnic unity and cultural identity. ILC

Lynch, Owen J. *Natural Resource Disposition in the Philippine Uplands: A Search for Equitable Policies and Practices*. Tagaytay, Development Academy of the Philippines (1984), 25 pp.

A survey of existing national land laws, policies and programs, as well as potential approaches which could be created and/or implemented to promote equitable distribution of natural resources with the so-called "public domain". ILC

Organizing Filipino Peasants. Manila, Farmers Assistance Board (1979), 37 pp.

Provides a framework for effective local participation in the development process that is protective of the interests of small family farmers and laborers as well as nature and the environment. ILC

Rice, Delbert. *National Development in a Frontier Situation*, STUDIES IN HISTORY AND DEVELOPMENT: BAGUIO RELIGIOUS ACCULTURATION CONFERENCE, 1973, 1974 and 1975 (1975), pp. 51-61.

Discusses problems faced by the national government and cultural minorities in the implementation of development projects. It recommends various strategies based on the concept of self-help which would contribute to culturally appropriate national and local development. ILC

Tan, Samuel K. *Understanding Philippine Culture Through the Filipino Muslims and Other National Minorities*, SELECTED ESSAYS ON THE FILIPINO MUSLIMS. Marawi City, Mindanao State University Research Center (1982), pp. 146-154.

Argues for the need to go beyond Islamic and Christian structures to appreciate the values and aspirations of pan-Philippine indigenous culture. ILC

B. Cordillera Region

Aranal-Serenio, Ma. Lourdes and Roan Libarios. *The Interface Between National Land Law and Kalinga Land Law.*

(See Legal Anthropology, Philippine Studies)

GARMING, MAXIMO B. *THE USE OF INDIGENOUS INSTITUTIONS AS AN APPROACH TO RURAL DEVELOPMENT: A CASE OF AN UPLAND COMMUNITY.* Quezon City, U.P. Community Development Research Council (1982), 28 pp.

Examines the Kalinga *pangu* (economic organization) and *pudon* (peace pact). It highlights the importance of participatory development among the Kalinga and recommends a similar strategy on the national level. "A call for serious understanding of local culture is an important point to consider in the formulation and analysis of rural development policies." ILC

Pawid, Zenaida H. *The Mountain Province as a Regional Development Area: Regional Development for Whom?* PHILIPPINE POLITICAL SCIENCE JOURNAL. No. 9 (1979), pp. 133-142.

Provides a brief political and administrative history of the Mountain Province. It argues for the creation of a separate region for the original Mountain Province which was divided between Regions I and II. ILC

C. Islamicized Areas

Boransing, Manaros. *Policy of Total Development as an Approach to the "Bangsa Moro" Problem: An Alternative to Autonomy,* PHILIPPINE SOCIOLOGICAL REVIEW. Vol. 27, No. 4 (1979), pp. 283-293.

Attributes the evolution of the *Bangsa Moro* ideology as reflected in the MNLF secessionist movement to Muslim Filipinos fear of cultural dispossession. It proposes a "total development package" designed to give Muslim Filipinos the same socio-economic opportunities as their Christian countrymen. ILC

Abbas, Macapanton Y. Jr. *Historical, Political, Social and Legal Justification for the Codification and Enforcement of Muslim Laws and Adat Laws,* MINDANAO JOURNAL. Vol. 3, Nos. 3-4 (1977), pp. 109-136.

Identifies political, economic and cultural benefits to be derived from the codification of Philippine Muslim personal law. It also provides an historical background of earlier attempts by the Spanish and North American colonizers to reach an accommodation with Muslim Filipino leaders. ILC

Glang, Alunan C. *A Constitution for the Muslims,* SOLIDARITY. Vol. 6 (1971), pp. 8-16.

Provides insights into Muslim political thought and recommends the establishment of a federal union through "political and cultural decentralization" in order to more equitably distribute political power among the various ethnic groups. ML

ISIDRO, ANTONIO. *THE MORO PROBLEM: AN APPROACH THROUGH EDUCATION.* Marawi City, Mindanao State University Research Center (1979), 141 pp.

Discusses the status of public school education in Cotabato, Lanao del Sur and the Sulu Archipelago. It proposes the establishment of a special school organization for Muslim Filipinos which would be essentially the same as the current public school system but would be more oriented towards the religion and culture of the people. ILC

Majul, Cesar Adib. *The General Nature of Islamic Law and Its Application in the Philippines,* ISLAM AND DEVELOPMENT: A COLLECTION OF ESSAYS. Manila.

(See Ethno-History and Culture, Muslim)

Mastura, Michael O. and Musib M. Buat. *The Introduction of Muslim Law into the Philippine Legal System*, MINDANAO JOURNAL. Vol. 3, Nos. 3-4 (1977), pp. 259-276.

Analyzes the problems and potentials of introducing a code of Muslim personal laws into the national legal system. It also provides a variety of insights into Islamic jurisprudence. ILC

On the Codification of Muslim Customary (Adat) and Qur'anic Laws, MINDANAO JOURNAL.

(See Legal Anthropology, Philippine Studies)

Primer on the Proposed Code on the Administration of the Philippine Muslim Laws, MINDANAO JOURNAL. Vol. 3, Nos. 3-4 (1977), pp. 279-306.

A 1974 primer on the Code of Muslim Personal Laws as proposed by the Research Staff for the Codification of Muslim Personal Laws. The proposed code differs from the code ultimately promulgated by Presidential Decree No. 1083 (1977), particularly in regards to the Shari'a Courts jurisdiction and the Majlis or Consultative Council. ILC

V. International Law and Indigenous Rights

ALSTON, PHILIP. *DEVELOPMENT AND THE RULE OF LAW: PREVENTION VERSUS CURE AS A HUMAN RIGHTS STRATEGY*. The Hague, International Commission of Jurists (1981), 125 pp.

Provides an overview of major development issues which the international community has grappled with in recent years, such as participation in the development process, agrarian reform, labor laws and legal resources for the rural and urban poor. ILC

BACKGROUND DOCUMENTS PREPARED FOR THE CONFERENCE ON NATIVE RESOURCE CONTROL AND THE MULTI-NATIONAL CORPORATE CHALLENGE. Washington, Conference on Native Resource Control and the Multi-National Corporate Challenge (1982), 40 pp.

A compilation of short essays which describe the plight of indigenous minority groups in North America, Latin America and the Pacific. Much of the material focuses on strategies for native resource control and the involvement of transnational corporations in Third World natural resource allocation. ILC

BELLO, EMMANUEL. *AFRICAN CUSTOMARY HUMANITARIAN LAW*. Geneva, International Committee of the Red Cross (1980), 157 pp.

An analysis of pre-colonial African warfare which identifies legal norms customarily invoked to limit the conflict. These norms are compared to international conventions on humanitarian law. ILC

BENNETT, GORDON. *ABORIGINAL RIGHTS IN INTERNATIONAL LAW*. London, Royal Anthropological Institute of Great Britain and Northern Ireland (1978), 88 pp.

Surveys existing international agreements designed to promote the human rights of indigenous and/or tribal people. It devotes particular attention to an analysis of agreements emanating from the United Nations and the International Labor Organization's Convention No. 107 Concerning the Protection of Indigenous and/or Tribal Populations. ILC

BODLEY, JOHN U. *VICTIMS OF PROGRESS*. California, Cummings Publishing Co. (1975), 189 pp.

Examines and documents the world-wide trend in governmental policies and attitudes toward tribal peoples. It analyzes the role that industrial nations play in

what is characterized as a "record of wholesale cultural imperialism, aggression and exploitation."
ILC/AC

BRAIN, ROBERT. *THE LAST PRIMITIVE PEOPLE*. New York, Crown Publications (1976), 288 pp.

An introduction to the world's indigenous ethnic communities. It is an attempt to show the depth and range of cultural diversity found among human beings and to advocate a policy of respect for indigenous culture and pride in native tradition.
ILC/AC

CAPORTORTI, FRANCESCO, (SPECIAL RAPPORTEUR). *STUDY ON THE RIGHTS OF PERSONS BELONGING TO ETHNIC, RELIGIOUS AND LINGUISTIC MINORITIES*. Geneva, United Nations Economic and Social Council, Commission on Human Rights (1972), 160 pp.

An analysis of the concept of "minority" and their protected rights under Article 27 of the International Covenant on Civil and Political Rights. It also contains a list of United Nations documents concerning the protection of minorities.
ILC

ECONOMIC DEVELOPMENT AND TRIBAL PEOPLES: HUMAN ECOLOGIC CONSIDERATIONS. Washington, World Bank Office of Environmental Affairs (1981), 53 pp.

Identifies the particular needs and problems of tribal peoples which are often either generated or overlooked by development planning. The paper proposes reasons for the Bank's involvement and outlines the principal requisites for meeting the ecological needs of the affected peoples.
ILC

FAWCETT, JAMES. *THE INTERNATIONAL PROTECTION OF MINORITIES*. London, Minority Rights Group Report No. 41 (1979), 21 pp.

An analysis of international law insofar as it applies to "minority" human beings. It concludes that international protection is best achieved by "pressure or coercion in private diplomatic exchanges or negotiations."
ILC

PALLEY, CLAIRE. *CONSTITUTIONAL LAW AND MINORITIES*. London, Minority Rights Group No. 36 (1978), 23 pp.

Describes the role of law in constitutional legal systems and how it has been used in several nations to protect "non-dominant groups." It includes discussions on the legal implications of assimilationist approaches, domination devices and pluralist techniques such as autonomy.
ILC

ROTHSCHILD, JOSEPH. *ETHNOPOLITICS: A CONCEPTUAL FRAMEWORK*. New York, Columbia University Press (1981), 245 pp.

Discusses the causes, options and consequences of bringing ethnicity into the political arena. It notes that the ethnic dimension is increasingly salient in political conflict and that it refuses to dissolve in another dimension such as class.
ILC

Sanidad, Romualdo T. *Indigenous Peoples in International Law: Their Status, Rights and Remedies*. Philippine Indigenous Law course paper, U.P. College of Law (1984), 76 pp.

A preliminary study of the present state of international law dealing with indigenous peoples. It explores the definitional, historical and contemporary issues and developments and enumerates legal rights and remedies.
ILC

SEMINAR ON RECOURSE PROCEDURES AND OTHER FORMS OF PROTECTION AVAILABLE TO VICTIMS OF RACIAL DISCRIMINATION AND ACTIVITIES TO BE UNDERTAKEN AT THE NATIONAL AND REGIONAL LEVELS. Managua, United Nations Economic Commission for Latin America (1981), 47 pp.

Proceedings of a meeting by western hemisphere nations to review problems of discrimination or prejudice encountered by disadvantaged groups, with particular reference to indigenous populations. It also surveys and evaluates existing recourse procedures and international cooperation to combat discrimination.

ILC

SMITH, ANTHONY D. *THE ETHNIC REVIVAL*. Cambridge, Cambridge University Press (1981), 279 pp.

Examines the socio-historical evidence and main forms of ethnic revivalism in the world. It also investigates nationalism in the colonized countries of Africa and Asia and the long term significance of the modern ethnic revival as a broad historical and sociological phenomenon.

ILC

STUDY OF THE PROBLEM OF DISCRIMINATION AGAINST INDIGENOUS POPULATIONS. Geneva, United Nations Economic and Social Council—Commission on Human Rights (1981), 370 pp.

Final Report of the Sub-commission on Prevention of Discrimination and Protection of Minorities. It surveys the global problems, international agreements, conferences, governmental responses, etc., concerning ethnic minority citizens.

ILC

STUDY OF THE PROBLEM OF DISCRIMINATION AGAINST INDIGENOUS POPULATIONS. Geneva, United Nations Economic and Social Council—Commission on Human Rights (1982), 28 pp.

Report of the United Nation's Working Group on Indigenous Populations' first session. It provides insights into the mandate of the Working Group, the definition of "indigenous populations" and evolving international standards.

ILC

STUDY OF THE PROBLEM OF DISCRIMINATION AGAINST INDIGENOUS POPULATIONS. Geneva, United Nations Economic and Social Council—Commission on Human Rights (1983), 26 pp.

Report of the United Nations Working Group on Indigenous Populations second session. It contains a review of developments pertaining to the protection and promotion of the human rights and fundamental freedoms of indigenous populations, as well as evolving international standards.

ILC

WIRSING, ROBERT G., (ED.) *PROTECTION OF ETHNIC MINORITIES: COMPARATIVE PERSPECTIVES*. Elmsford, New York, Pergamon Press (1981), 375 pp.

A collection of essays on the extent of protection accorded to ethnic minority populations in Western democracies, communist societies and the Third World. The essays discuss the pros and cons of paternalistic policies, affirmative action, protectionism and neglect.

ILC

WORKSHOP REPORT ON SOCIAL PROBLEMS OF LOW INCOME GROUPS: SOME LEGAL APPROACHES. Bangkok, United Nations' ESCAP Secretariat (1981), 23 pp.

Recommends legal strategies to alleviate the plight of low income groups. It notes that any significant reduction in the incidence of absolute poverty must be associated with conflict because it necessitates the distribution of political and economic power.

ILC

VI. Bibliographies and General Reference

ATERRADO, V. R., E. R. RARES AND J. C. SISON. *AGROFORESTRY: AN ABSTRACT BIBLIOGRAPHY*. College, Laguna, Southeast Asian Regional Center for Graduate Study and Research in Agriculture (1982), 120 pp.

A compilation of 467 entries. It includes categories on "Socio-Cultural Aspects," "Shifting Cultivation," "Legislation" and "Policies and Planning."

ILC

- BERNARDO, GABRIEL A. AND NATIVIDAD P. VERZOSA. *PHILIPPINE RETROSPECTIVE NATIONAL BIBLIOGRAPHY 1523-1600*. Quezon City, Ateneo de Manila Press (1974), 160 pp.

Two chronological listings of Filipiniana. The first lists material published abroad. The second lists material published domestically. ILC

- Beyer, H. Otley. *List of Literature Relating to the Philippines Used by the Dutch Committee, Philippine Customary Law*.

(See Legal Anthropology, Philippine Studies)

- BLAIR, EMMA AND JAMES ROBERTSON, (EDS.), *THE PHILIPPINE ISLANDS, 1493-1898. THE ANALYTICAL INDEX*. Mandaluyong. Cacho Hermanos (1973 ed.). Vols. LIV and LV (1909).

The essential starting point for any serious attempt to tap the wealth of information in the preceding 53 volumes on various aspects of Philippine history recorded during the years of Spanish domination. ILC/ML

- BIBLIOGRAPHY OF COMPLETED SOCIAL SCIENCE RESEARCH PROJECTS (1976-1981)*. Quezon City, U.P. Philippine Social Science Council (1982), 152 pp.

A listing of completed research projects and theses/dissertations which covers thirteen disciplines, including anthropology, demography, economics, history, linguistics, political science, psychology, social work and sociology. ILC

- BLUMENTRITT, FERDINAND. *AN ATTEMPT AT WRITING A PHILIPPINE ETHNOGRAPHY*. Marcelino Maceda (Trans.). Marawi, Mindanao State University Research Center (1982), 212 pp.

An ethnographic description of available literature in the Austrian empire which concerns 52 indigenous ethnic groups in the Philippines. It includes a contemporary 24-page bibliography by the translator. ILC

- CONKLIN, HAROLD C. *IFUGAO BIBLIOGRAPHY*. New Haven, Yale University (1968), 75 pp.

Contains references to more than 650 works on various aspects of Ifugao culture including law, economics and social structure. It also includes references to reports made by concerned colonial officials. ILC

- DIMALANTA, LAURELLA F. AND CAROLYN C. ISRAEL. *MODERNIZATION IN ASIA: ANNOTATED BIBLIOGRAPHY OF SELECTED MATERIALS*, Quezon City, U.P. Asian Center (1973), 177 pp.

A listing of materials published between 1946 and the early 1970's on modernization in the Asian context. It includes publications on processes related to modernization such as industrialization and rural development. ILC

- Ellevera, Exaltacion D. and Elizabeth Peters. *Philippine Cultural Minorities: An Annotation of Contemporary Literature, 1960-1982*. Manila, De La Salle University (1982), 234 pp. ILC

- FERNANDEZ, PERFECTO V. *BIBLIOGRAPHIC INTRODUCTION TO LEGAL HISTORY AND ETHNOLOGY: THE PHILIPPINES*. Brussels, l'Institut de Sociologie, 43 pp.

(See Legal Anthropology, Philippine Studies)

- Fiagoy, Geraldine. *Cordillera Bibliography: 1970-1980*, Quezon City, Ugnayang Pang-Agham Tao (1980), 23 pp.

A listing of 293 significant ethnographic materials which concern the indigenous occupants of the Gran Cordillera of Northern Luzon. ILC

- FORONDA, MARCELINO A. AND CRESENCIA R. *A FILIPINIANA BIBLIOGRAPHY, 1743-1982*. Manila, Philippine National Historical Society (1981), 307 pp.

A classified listing of 7,020 entries in a private collection in Parañaque. It contains sections on history and social sciences. ILC

HART, DONN V. AN ANNOTATED BIBLIOGRAPHY OF PHILIPPINE BIBLIOGRAPHIES 1965-1974. Dekalb, Northern Illinois University (1974), 160 pp.

An annotated listing of 283 recent bibliographies devoted solely to Philippine social and/or natural sciences. ILC

Hester, E. D. Beyer Library: Typescripts on Philippines Ethnography, Folklore, Customary Law, and Archeology. Chicago, University of Chicago (1962), 187 pp.

A partial listing by author. It covers only bound volumes made available by H. Otley Beyer. ILC

Huen, Lim Pui. Southeast Asia: A Cultural Bibliography, The Philippines, Singapore, Institute of Southeast Asian Studies (1983), 87 pp.

A project of the UNESCO Study of Southeast Asian Cultures to compile written materials on the Malay culture region. It is arranged to highlight the most authoritative and accessible works which emphasize "traditional" rather than "modern" cultural expression and activities. ILC

MEDINA, ISAGANI R. FILIPINIANA MATERIALS IN THE NATIONAL LIBRARY. Quezon City, U.P. Press (1971), 353 pp.

A listing of the Tabacalera collection, "the greatest single collection of the National Library forming the nucleus of the Rare Books and Manuscripts Room." Categories include history, economics, political science and law. ILC

PHILIPPINE ETHNICITY. Quezon City, Development Academy of the Philippines (1975), 135 pp.

A bibliographic listing of material prepared for a research workshop on ethnicity problems. Entries are listed under 40 ethnic minority classifications. ILC

REYES, RUBY E. AND FADZILAH M. COOKE. LAW AND PARTICIPATION: AN ANNOTATED BIBLIOGRAPHY. Quezon City, Institute of Philippine Culture (TRIAL ED.) (1981), 68 pp.

An annotated listing of material which discusses some aspect of the interplay between law, legal, or extra-legal resources and peoples' participation, including possible solutions to existing problems. The emphasis is on materials concerning low income groups. ILC

ROBERTSON, JAMES A. BIBLIOGRAPHY OF THE PHILIPPINE ISLANDS. Cleveland, Arthur H. Clark Company (1908), 437 pp.

An exhaustive listing of printed books and pamphlets from throughout the world which deal, in whole or in part, with the Philippine Islands. It includes manuscripts of political, civil, social and economic value, and indicates to some extent the ownership, and the demand and supply as demonstrated by the sales catalogues. ML

SAITO, SHIRO. PHILIPPINE ETHNOGRAPHY: A CRITICALLY ANNOTATED AND SELECTED BIBLIOGRAPHY. Honolulu, University Press of Hawaii (1972), 512 pp.

A bibliography of literature concerning Philippine cultural anthropology. The quality and substance of each item listed is rated by specialists. ILC

SCOTT, WILLIAM H. CORDILLERA BIBLIOGRAPHY 1972. Manila, National Museum (1972), 73 pp.

A listing of ethnographically significant books and essays which describe the indigenous inhabitants of the Cordillera Central in northern Luzon and were published prior to January, 1972. ILC

TANTOCO, DANIEL W. A SELECTED BIBLIOGRAPHY ON PHILIPPINE PRE-HISTORY. Manila, National Museum (1970), 59 pp.

An initial listing of reference books and other literature concerning pre-conquest Philippines. ILC

TIAMSON, ALFREDO T. MINDANAO-SULU BIBLIOGRAPHY: A PRELIMINARY SURVEY. Davao, Ateneo de Davao (1970), 344 pp.

A compilation of three listings by authors' names, by "province-subject," and according to a general index. It also contains a Spanish version of W. H. Retana's 1894 *Bibliografia de Mindanao*, the last bibliography on the southern Philippines until the present work. ILC

THE MUSLIM FILIPINOS: AN ANNOTATED BIBLIOGRAPHY. Manila, Filipinas Foundation (1979), 388 pp.

An annotated bibliography of published and unpublished materials on Muslim Filipinos. ILC

TUBANGUI, HELEN R. A CATALOG OF FILIPINIANA AT VALLADOLID. Quezon City, Ateneo de Manila Press (1973), 364 pp.

A chronological listing of 2834 Filipiniana documents gathered by Augustinian priests between 1893 and 1908. It is divided into five sections: (1) dated printed materials, (2) undated printed materials, (3) dated manuscripts, (4) undated manuscripts, and (5) periodicals. ILC