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## The Muslim Filipinos

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Protestant worship — not merely translating and adapting American worship services and inserting a few Filipino songs, but sincerely adopting Filipino mores and Christianizing them; going so far as to institute a service for house blessings (pp. 137–41) and fiestas (pp. 157–61). Ms. Nigidula makes sure that no superstitious attitudes creep into these services, but she also points out quite strongly the truly Christian spirit that underlies the Filipino's attachment to these practices (pp. 133–36).

In her explanatory chapter (pp. 1–10) Ms. Nigidula lays great emphasis on fidelity to the tradition of Scripture and the early Christian Church. But her final appeal for “a sincere understanding of the people” and her effective implementation of this principle in various parts of the book are what give this compilation its peculiar value. Ms. Nigidula has taken a bold step toward making a sourcebook for *Filipino* Christian worship. Her sixth “guideline for contemporizing worship” sounds quite similar to the Asian and African Catholics' appeal for “inculturation rather than adaptation” at the 1974 Synod of Bishops:

Those who plan worship services must know the people's joys, frustrations, dreams and needs in life. The ritual that will speak to the people is that which speaks to their needs. Better yet, they ought to be involved in the planning of the service: writing of prayers, choosing of hymns, and even suggesting ideas for the sermons. If this can happen, then worship will truly be the work of the people: their *leitourgia* (p. 10).

In this context, I regret the absence of anything Filipino (except Ms. Nigidula's name) on *the cover* — it's all very impressive, but very Western.

Oh yes, Ms. Nigidula also proposes “An Ecumenical Order for the Solemnization of Marriage” (Geneva rite, adapted to the Philippines — e.g., including the blessing of coins, arras). I'm sure our Catholic liturgical experts will feel quite at ease with it; and I hope they can convince our bishops to feel at ease with it too.

*Eduardo P. Hontiveros*

**THE MUSLIM FILIPINOS: Their History, Society and Contemporary Problems.** Edited by Peter G. Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. xiii, 311 pages.

This volume makes available to readers 24 articles and papers, most of them written in the 1960s, on the major Muslim ethnic groups of the southern Philippines. Its value lies in that it brings together in a single volume interesting research materials published previously in “fugitive” journals or other publications not easily accessible in the country. The three papers published for the first time are current and of particular importance and relevance: the editor's timely introduction, Kiefer's sadly prophetic paper on the

Tausug and the modern Philippines (an early draft of the last chapter of his *The Tausug: Law and Violence in a Philippine Moslem Society* [New York: Holt, Rinehart and Winston, 1972]), and Gowing's thorough survey of recent scholarly publications on the Muslim Filipinos.

The first two papers, along with McAmis's "Muslim Filipinos: 1970-1972" and the volume's fourth section, are singled out in this review as they address themselves intelligently to the current conflict in the South. Kiefer gives rich ethnographic details from the vantage point of a Tausug community from Jolo which he left in 1968. In his work he illustrates the legal difficulties, the psychological and political reluctance underlying the Tausug's lack of enthusiasm for and opposition to entering the Philippine body politic meaningfully. Detailing the spreading conflict from early 1970 to late 1972, McAmis brings us up to date with events which later engulfed the whole area in 1974 and 1975. The sores that festered in the late sixties were only symptoms of an old and malignant malady which erupted recently in the violent convulsions toward the dismemberment of the Republic. Two forces met head on: those with a strong sense of cultural and religious identity on the one hand, and those concerned with nation-building and political supremacy, on the other. This, the editors point out clearly with facts in hand and with the advantage of hindsight. Military force is no solution at all; it is merely surgical at best. Infrastructures, though needed, are not the answer to cure the illness. The remedy lies in a combination of factors: mutual respect which would include what Kiefer describes as a "mutual working disagreement," and an adequate form of autonomy acceptable to both sides. All concerned readers, particularly policymakers, are invited to pay close attention to this meaningful introduction and the papers mentioned above before launching any solution to this problem, which to this day remains unsolved.

Valuable for its contribution to scholarly research, Gowing's last chapter presents the researches undertaken on the Muslim Filipinos in more recent years and offers suggestions for further research. One would have wanted him to evaluate these works in a more critical fashion, but after all, such was not his concern. His call for more research to plug the gaps of knowledge on specific groups such as the Magindanaon (the only two papers on them reprinted here date to 1905 and 1957!) should be heeded by scholars and educational institutions of the area. More important still is the need for solid comparative researches on religion, the management of ethnicity and intergroup relations at both the national and Southeast Asian levels. Keenly awaited also is a scholarly study that gives an analytical overview of the Muslim Filipinos.

In the context of this review, the point should be made regarding the importance of analytical work at both the macro- and micro- levels. Looking back at some of the papers reprinted in this book, one quickly notices a good many ethnographic descriptions but with little or no analysis. Now is the time for researchers — this reviewer included — to go beyond the first step of

description into the next, that of meaningful analysis, and, if called for, to indicate the relevance of the research to the solution of problems at hand.

The editors are to be thanked for making this compilation available to the public. Researchers will regret the absence of an index. A future edition should take this into account. Finally, congratulations are in order to the editors for their generous decision to donate the royalties of this book to the Mindanao State University Museum.

*Gerard Rixhon*

A DEMOGRAPHIC PATH TO MODERNITY: Patterns of Transition to the Philippines. Edited by Wilhelm Flieger and Peter C. Smith. Quezon City: University of the Philippines Press for the Population Institute, 1975. xxx, 318 pages.

This book is a compilation of papers principally stimulated by and based upon the 1968 National Demographic Survey of the Philippines but backed up by various uses of census data. Authored by nine different persons, the volume has strengths and weaknesses characteristic of such compilations. On the one hand, authors followed personal research interests and frequently the result was insightful writing. On the other hand, absence of an overall systematic plan of analysis and development of the data accompanied by a general lack of standardization of concepts are evident throughout the book.

The book is organized along a time dimension (past fertility, the present situation, and prospects) and a descriptive-analytic dimension. Descriptive and/or historical studies are placed in the earlier chapters. Contemporary and/or analytic studies follow, and the last chapter attempts to assess future policy options in the light of current and historical data.

"Modernization, Marriage and Childbearing," an introductory chapter by William F. Stinner, presents a summary picture of Philippine fertility in the context of other Asian countries and highlights major themes of succeeding chapters of the volume.

In a valuable study, "Changing Patterns of Nuptiality," Peter C. Smith marshals evidence to support the view that between 1903 and 1960 a steady increase in age at marriage had been accompanied by increased marital fertility so as largely to nullify the effect of delayed marriage upon overall fertility level.

In Chapter 3, "The Turn of the Century Birth Rate: Estimates from Birth Registration and Age Structure," the same author concludes that 50 or more births per thousand persons is a plausible level for the crude birth rate at the beginning of the twentieth century.