



DANSALAN QUARTERLY

Compilation of abstracts of archived issues





Table of Contents

October 1979 Vol. I, No. 1	1
<i>My Twenty Longest Days (The Kidnapping of Rev. Lloyd Van Vactor) by Lloyd G. Van Vactor A Jihad in Defense of Ancestral Land at Camp Amai Pakpak by Mamitua Saber Facing the Future in a Maguindanaon Village by Michael Sullivan</i>	
January 1980 Vol. I, No. 2	2
<i>The Maranao Mosques: Its Origins, Structure and Community Role by Abdulsiddik Abbahil Illiteracy and Educational Attainment in Lanao del Sur Province and the Philippines, 1975 by V. Bruce J. & Victoria V. Flores-Tolentino</i>	
April 1980 Vol. I, No. 3	3
<i>Continuity and Change in a Yakan Village by Inger Wulff Spanish Military and Spiritual Aggression in Northern Mindanao, 1596 to 1768 by David L. Hamm</i>	
July 1980 Vol. I, No. 4	4
<i>The Hijrah and the Muslim Ummah by Cesar Adib Majul Towards a Solution of the Moro Problem by R. Joel Jalal-ud-din De los Santos Jr.</i>	
October 1980 Vol. II, No. 1	5
<i>Ventures in Service: Dansalan Junior College Among Maranao Muslims, 1950-1980 by Lloyd G. Van Vactor</i>	
January 1981 Vol. II, No. 2	6
<i>History and Culture of the Maguindanao by James C. Stewart The Muslim Community in the Philippines: Problems and Recommendations by Mamintal Tamano</i>	
April 1981 Vol. II, No. 3	7
<i>Historical Survey of Policies Pursued by Spain and the United States Toward the Moros in the Philippines by Teopisto Guingona</i>	
July 1981 Vol. II, No. 4	8
<i>An Unequal Contest: The Philippine National Power Corporation Versus Maranao Muslims by Lindy Washburn The Decline of Datuship in the Iranun Sultanate of Linek by Eric Fleischman</i>	
October 1981 Vol. III, No. 1	9
<i>America's Proconsuls in Mindanao, 1899-1913 by Peter G. Gowing Four Decades of American Educators in Mindanao and Sulu by Lloyd G. Van Vactor</i>	
January 1982 Vol. III, No. 2	10





<i>Sultan Kudarat's Role in Maguindanaoan and Philippine History by Michael O. Mastura Evacuation Camp or Village? Yakan Evacuees in Zamboanga by Inger Wulff</i>	11
January 1983 Vol. IV, No. 2	
<i>Profile of Muslim Populations in Urban Centers in the Southern Philippines by Florencio R. Riguera</i>	12
April 1983 Vol. IV, No. 3	
<i>Hadji Jemila by Lindy Washburn The Ilanon of Mindanao by Melvin Mednick</i>	13
July 1983 Vol. IV, No. 4	
<i>The Legacy of Frank Charles Laubach by Peter G. Gowing The Cycle of Death Rituals Among the Yakan by Inger Wulff</i>	14
January 1984 Vol. V, No. 2	
<i>Lake Lanao, National Power Corporation and the People of the Lake by Manuel R. Tawagon Kapamitoon: Maranao Astrology and Farming Activities by Moctar Matuan Tuberculosis Among Maranaos: Medicine and Folk Medicine by Jaime Dumarpa Kanggogorowa: A Maranao Game of Courtship by Ismael Pumbaya Are the Iranuns in Sabah? by Eric Fleischman</i>	15
April 1984 Vol. V, No. 3	
<i>Muslim-Christian Relations at the Grassroots Level by Jainal D. Rasul "Rats" Armalites and Enduring Friendships: Notes on Christian-Muslim Relations in the Philippines by Hilario M. Gomez Jr.</i>	16
July 1984 Vol. V, No. 4	
<i>The Bangsa Moro: Their Self Image and Inter-Group Ethnic Attitudes by Abdulsiddik Abbahil</i>	17
October 1984 Vol. VI, No. 1	
<i>An Exploratory Study of Maranao Muslim's Concepts of Land Ownership: Its Implications for the Mindanao Conflict by Jaime Dumarpa</i>	18
January 1985 Vol. VI, No. 2	
<i>The Maranao Migrants in Metro Manila by Moctar Matuan</i>	19
April-July 1985 Vol. VI, No. 3-4	
<i>The Influence of some Socio-Economic and Cultural Factors on the Family Planning Knowledge, Attitudes and Practices of Selected Maranao Housewives: Urban-Rural Contrast by Rocaya M. Maidan</i>	20
October 1985-January 1986 Vol. VII, No. 1-2	
<i>A Profile of the Economic Activities of Maranao Women in Marantao, Mulondo and the Islamic City of Marawi, Lanao del Sur by Labi Haj. Sarip</i>	21
April-July 1986 Vol. VII, No. 3-4	



<i>Muslim-Christian Inter-Marriages in Jolo, Sulu by Jumdanan J. Sandangan</i>	
October 1986-January 1987 Vol. VIII, No. 1-2	22
<i>Interreligious Dialog and the Search for Peace in the Southern Philippines by Robert D. McAmis</i>	
April 1987 Vol. VIII, No. 3	23
<i>The Social Scientist's Concern for the Study of Philippine Ethnicity by Mamitua Saber Ethnicity and National Unity by Eliseo R. Mercado Ethnicity and Education: Gaps and Links by Julian E. Abuso</i>	
July 1987 Vol. VIII, No. 4	24
<i>Maranao Maratabat and the Concepts of Pride, Honor, and Self Esteem by Carlton L. Riemer Courtship and Marriage Among the Maranao by Batua A. Macaraya</i>	
October 1987 Vol. IX, No. 1	25
<i>The Maranao Tonong: A Study on Lake Lanao Waterlore by Amina T. Tominaman</i>	
October 1988-January 1989 Vol. X, No. 1-2	26
<i>The Proposed Autonomy in Mindanao: A Re-Appraisal by Moctar Matuan Spanish Perceptions of the Moros: A Historiographical Study by Manuel R. Tawagon</i>	
January-December 1992 Vol. XII, No.1-4	27
<i>Historical Roots of the Contemporary Moro Armed Struggle in the Philippines by Macapado A. Muslim The Bangsa Moro: The Highly Neglected People in the Neglected But Rich Mindanao by Macapado A. Muslim The "Once Upon A Time" in the Changing World: The NPC and the Folklore Change by Manuel R. Tawagon</i>	
May-December 1994 Vol. XIV, No. 3-4	28
<i>Conciliation, Amicable Settlement and Arbitration Under Islamic, Philippine and Customary Adat Laws: A Comparative Exposition by Hamid Aminoddin Barra Infrastructure Projects for Power Generation and Philippine Countryside Underdevelopment: The Case of the Maranaos and the Lake of the National Power Corporation (1971-1983) by Geoffrey G. Salgado</i>	
July-December 1995 Vol. XV, No. 3-4	29
<i>Zamboanga (1598-1899): The Cradle of Spanish Culture in Mindanao by Joselito A. Sales Magsaysay's Economic Development Corps (EDCOR) and Mindanao's Peace Process (1950-1970) by Faina C. Abaya-Ulindang Salamat Hashim's Concept of Bangsamoro State and Government by Abhoud Syed Mansur Lingga</i>	
July-December 1998 Vol. XVIII, No. 3-4	30



The Moros and Filipino Nationalism: A Historiographical Upstreaming | Tagongko: A Culture of Constructive Competitiveness | Gobierno A Sarwang A Tao: A Moro Expression of Resistance by Manuel R. Tawagon

January-December 1999 Vol. 19, No. 1-4

31

Language Use and Preference of Maranao Students by Dalomabi Lao Bula | A Survey of the Language Situation in Selected Areas in Mindanao by MAEP Graduate Students | Towards Bridging the Gap and Crossing the Bridge in Muslim-Christian Relations in the Philippines: A Response to the Representation of Muslims in Texts of Philippine History and Culture Abraham P. Sakili | Pusaka as a Thriving Malay Tradition of the Moros in Southern Philippines by Ben J. Kadil | The State of Human Rights and the Need for Human Rights Education in Lanao del Sur and Marawi City by Omar L. Khalid

January-December 2000 Vol. 20, No. 1-4

32

The Role of Communication in Meranao Conflict Resolution by Dalomabi Lao Bula | Documentation on GRP-MILF Peace Negotiation by Dansalan Quarterly Editor

January-December 2001 Vol. 21, No. 1-4

33

Resistance Movement From the Illana Bay to the T'Boli in Lake Sebu During the Filipino-American War (1899-1902): A Preliminary Survey by Ben J. Kadil | Tindeg Ko Kapeginged, Agama Go Bangsa and Black Kack Pershing: A Win-Win Encounter by Nagasura T. Madale | Lumad and Moro Participation in the Filipino-American War of Northern Mindanao, 1900-1903 by Antonio J. Montalvan II | Linking the Moro Struggle and the Philippine Revolution by Federico V. Magdalena | The Cotta: An Institution of Moro Warfare and Conflict | Muslim Policy of the Quezon Administration by Manuel R. Tawagon

January-December 2002 Vol. 22, Nos. 1-4

35

Content Analysis of Meranao Love and Courtship Dialogue (Kandaonga) by Dalomabi Lao-Bula | The Moro Problem: Its Perceived Nature, Root Causes and Some Suggested "Effective" Solutions by Zainala Dimocum Kulintod | Understanding Bangsamoro Independence as a Mode of Self-Determination by Abhoud Syed M. Lingga

January-December 2003 Vol. 23, Nos. 1-4

36

Perceived Motives, Objectives, Effects and Impact of the All-Out-War Policy of the Estrada Administration Against the Moro Islamic Liberation Front (MILF) by Zainal D. Kulidtud | Moro Women in History: A Preliminary Study by Lorelie J. Tabay

January-December 2004 Vol. 24, Nos. 1-4

37

Perceived Perpetrators, Forms and Effects of Terrorism in the Philippines by Zainal D. Kulidtud | Harmony and Conflict Among the Lumad Communities of Mindanao: Focus on Teduray Adat by Rudy B. Rodil | The





Sultanate of Madanding: A Preliminary Historical Investigation by Eduardo R. Casas | Taritib and Pengampong: A Study of Oral Historical Methodology | Jihad al Akbar: A Family Struggle for Dialogue and Peace by Manuel R. Tawagon

January-December 2005 Vol. 25, Nos. 1-4

38

Statement of Moro Datus and Leaders with Respect to Filipino Independence and their Desire for Self-Determination, 1916-1935 by Rudy B. Rodil | Evolution of the Maranao Bangsa, 1903-1935 | The Moro Constabulary: Historical Notes on Moro Collaboration by Juvanni A. Caballero

January-December 2006 Vol. 26, Nos. 1-4

39

Dynamics of Nationalism and Collaboration: Focus on the Agama and the Maranao Constables, 1903-1913 by Juvanni A. Caballero





October 1979 Vol. I, No. 1

My Twenty Longest Days (The Kidnapping of Rev. Lloyd Van Vactor) | A Jihad in Defense of Ancestral Land at Camp Amai Pakpak | Facing the Future in a Maguindanaon Village

This journal provides accounts on Moro history through the lenses of Lloyd G. Van Vactor, Mamitua Saber, and Michael Sullivan. It imparts how culture and conflict evolved in the Moro community through time, as the journal combines both personal narratives from the authors as well as historical data from various sources. In “My Twenty Longest Days,” Van Vactor talks about his story of being held captive by Moro rebels while being President of Dansalan College. Such level of tension only proves not only how conflict riddled throughout Moro history, but also how this same conflict victimizes anyone who is seen as a threat. His personal account of the kidnapping also illustrates the early years of the MNLF through his interactions with his kidnappers. Meanwhile, in “A Jihad in Defense of Ancestral Land at Camp Amai Pakpak,” Saber shares how his own grandparents, father, and uncle participated in the historic resistance against Spanish soldiers in the Battles of Marawi in 1891 and 1895. It articulates beautifully the valor of Muslim Maranaos in a time of subservience. Lastly, in “Facing the Future in a Maguindanaon Village,” Sullivan speaks about Maguindanaon culture and traditions, focusing mainly on dialects and sociopolitical organization with bits and pieces from his own interviews with residents of a Maguindanaon village regarding their take on the future. The residents shared how their lack of access and opportunities results in alienation—something they know to be wrong and unjust. In sum, this journal sheds light on the early years of armed conflict and Moro resistance, and how it affected the Moro people of Mindanao.



**January 1980 Vol. I, No. 2***The Maranao Mosques: Its Origins, Structure and Community Role | Illiteracy and Educational Attainment in Lanao del Sur Province and the Philippines, 1975*

Religion and education are two basic tools that make humans *human*. These two institutions play a big role in shaping beliefs, and these beliefs then become their way of life. This journal talks about how religion and education made an impact on Maranao Muslims' ideologies and practices. It provides accounts on how their fundamentals evolved along with religion and education. For instance, in "The Maranao Mosques: Its Origins, Structure and Community Role," Abbahil sheds light on the influential role of mosques in the lives of Maranao Muslims and in the ummah or Muslim community. The article includes the history of mosques, its traditions, and even its politics. Indeed, the mosque has become not only the emblem of religion for Maranao Muslims, but their way of life. On the other hand, "Illiteracy and Educational Attainment in Lanao del Sur Province and the Philippines, 1975" shares a thesis on how Maranao Muslims have long been deprived of accessible and quality education, which results in a lack of genuine development in the region. Their lower literacy rates as well as educational attainment levels relative to other regions only justify the need for reform. Moreover, the lower standards of living in Lanao reflects the stark differences on access across the country—much progress ought to be made. In conclusion, this journal shows the importance of both religion and education in the lives of Maranao Muslims, and how they are rich in the former, but poor in the latter.





April 1980 Vol. I, No. 3

Continuity and Change in a Yakan Village | Spanish Military and Spiritual Aggression in Northern Mindanao, 1596 to 1768

Current records and accounts fail to fully capture the diverse and meaningful history of the different Muslim ethnolinguistic groups in Mindanao. The very goal of Dansalan Quarterly then is to fill in the gaps, giving wider dissemination to themes that have been little studied in scholarly work. Such important narratives include the Yakan society as well as spiritual aggression during the Spanish era. In “Continuity and Change in a Yakan Village,” Wulff shares his ethnographic account on the lives and culture of the Yakans, a Muslim Filipino group inhabiting Basilan Island off the tip of the Zamboanga Peninsula. She imparts how agriculture provided a means of livelihood for them, how Islam made an impact on their beliefs and customs, and how the Yakan women were treated in society. Much of this treatment comes from Islamic norms—a testament to the influence of religion in Muslim Mindanao. Meanwhile, in “Spanish Military and Spiritual Aggression in Northern Mindanao,” Hamm sheds light on missionary work that transpired in the region in the time of Spanish colonization. He provides accounts of both military occupation and spiritual aggression by Jesuit and Augustinian missionaries—how the war of beliefs unfolded in Northern Mindanao, specifically in Iligan, through the centuries of Spanish colonization. In sum, the journal attests to the role of religion in the Muslims’ ways of living evident through time—how it reinforces social unity and stability, how it motivates people to fight and resist.



July 1980 Vol. I, No. 4

The Hijrah and the Muslim Ummah | Towards a Solution of the Moro Problem

Sense of community is an integral part of Mindanaoan life. This journal speaks of how social ties shape culture and tradition, through the lenses of the very people who experience and preserve them. In “The Hijrah and the Muslim Ummah,” Majul defines *hijrah* and *ummah* as part of his address before the Muslims during the 15th Centennial of the actual *Hijrah*. *Hijrah* is the emigration of the Prophet Muhammad from Mecca to Yathrib due to Meccan antagonists of Islam. The meaning of the word remains far from the true essence of *hijrah*, the event, as it remains complex—one filled with historical intricacies which Majul tries to explain in his account. Majul also illustrates the importance of *ummah*, a Muslim community integrated by means of political, economic, and social order that was primarily moral in character. Majul points out that Muslims should form *ummahs* to follow the command of the Prophet, in effect serving as an example to mankind. Now, “Towards a Solution of the Moro Problem,” articulates the Muslim experience throughout three major historical events – post-World War II, pre-Martial Law, and the formation of MNLF or Moro National Liberation Front. This article illustrates Muslims’ marginalized situation due to corruption of Muslim officials who used their position in the government to strengthen their status in Muslim society, at the expense of the masses. Thus, the economic, social, and political turmoil that had been brewing for years erupted, leading to the secessionist Muslim movement led by the MNLF who believed that new social order could only be attained if the Muslims break away from the Philippines. The article also proposes three alternative approaches as to how these can be resolved. In sum, this journal is a testament to the rich history of the Muslim community—one filled with traditions, but also with conflict.





October 1980 Vol. II, No. 1

Ventures in Service: Dansalan Junior College Among Maranao Muslims, 1950-1980

The second volume of Dansalan Quarterly starts with another historical account from Lloyd G. Van Vactor. It centers around the origins of Dansalan Junior College and the opportunities the school presents today. In a nutshell, Van Vactor shares in this article the beautiful history of the very institution he served as President for 12 years—from its humble beginnings to the many elements that make the school what it is, such as the school seal, its hymn, the staff and personnel, among others. He also explains the problems Dansalan encountered as a Christian school in a Muslim community. To illustrate, issues plagued the school in its early life and during its critical decade, as evidenced by low enrollment rates. This is because of the many misconceptions that are associated with the school, causing a misunderstanding on its purpose. Such misunderstanding resulted in Muslims being wary, affecting their finances and stability. But alas, Dansalan survived and thrived, inspiring many graduates to serve mankind through its example. In its fourth decade, it changed its name to Dansalan Foundation Inc., which serves as proof to not only growth but also to more opportunities for the school as it ventures into a new chapter. While so many changes have transpired in Dansalan, its purpose remains the same and intact—service. Van Vactor makes clear how they have answered the call to serve since the school's establishment, and how this same passion will remain until the very end.



January 1981 Vol. II, No. 2

History and Culture of the Maguindanao | The Muslim Community in the Philippines: Problems and Recommendations

The Muslim community is rich with traditions—products of how their culture and religion developed through time. Stewart’s and Tamano’s accounts only provide proof to such a fact. In “History and Culture of the Maguindanao,” Stewart elucidates how ideologies and practices have emerged in the region, before and after the introduction of Islam. It sheds light on power and the role of ranks, social ties, norms like marriage, community organization, among others. It also shares some accounts on the livelihoods and economic relations of those in Maguindanao, particularly how they survived the lower standards of living plaguing the region. In a nutshell, Stewart shares how Maguindanaoans live their lives, what they are accustomed to, and why they do what they do. Moreover, he articulates the cultural and stark differences before and after Islam was integrated into the Maguindanaoan life. On the other hand, in “The Muslim Community in the Philippines: Problems and Recommendations,” Tamano explains how being the minority is also inherent in this culture. The article points out how the Philippine umma or Muslim community is so deprived of economic opportunities and how separate it is from industry. While the rest of the country has already thrived in industry and services, Muslims are left behind as evidenced by the fact that they are still living in an agricultural economy—one where farmers are poor and hungry. This only confirms how the community was not part of the structural transformation that transpired in the country—no systemic changes have occurred because their economy did not grow. Tamano also provides recommendations as to how these problems can be resolved. In conclusion, this journal illustrates the cultural, sociopolitical, and economic structures that are distinct in the Muslim community, and how reform is much needed.





April 1981 Vol. II, No. 3

Historical Survey of Policies Pursued by Spain and the United States Toward the Moros in the Philippines

In this journal, Teopisto Guingona, who served as Acting Governor of Department of Mindanao and Sulu from 1917-1920, provides a historical survey on the Moro-focused policies that were implemented during the Spanish and American regimes. It first includes a historical account of how the Moros received the Spaniards when they first arrived in the Philippines and the early treaties that were signed as an attempt to consensus building. The treaties articulated policies on trade, security, sovereignty, among others. Additionally, to maintain peace and order, the Spanish government established a politico-military regime, which did not prove entirely efficient in achieving the very goal that it was built for. In sum, Spanish treaties, and the policies these connote, exemplified the submission of the Moro people to Spanish domination during several decades of colonization. Soon after the Spaniards evacuated Jolo came the American military regime. American troops brought with them well-armed and well-equipped men, building camps in Sulu, Zamboanga, Lanao, and Cotabato. Like Spanish treaties, American treaties also recognized and acknowledged the sovereignty of the United States over the whole archipelago of Jolo. It also had similar trade and security policies as its predecessor. Years later, after Philippine independence was declared, the Philippine Commission approved Act 787 which organized the Moro province. Guingona then shares several accounts which provide a glimpse of the origins, structures, and agencies that were established for the province. To conclude, this journal elucidates Spanish and American efforts to colonize the Moros in Mindanao.





July 1981 Vol. II, No. 4

An Unequal Contest: The Philippine National Power Corporation Versus Maranao Muslims | The Decline of Datship in the Iranun Sultanate of Linek

From the exploitation of their land to varying degrees of conflict, Maranao Muslims have indeed experienced many hardships in their lifetime. Washburn's and Fleischman's accounts shed light on these struggles, and how the Maranao Muslims showed resistance through time. In "An Unequal Contest: The Philippine National Power Corporation Versus Maranao Muslims," Washburn tells a story about how the Maranao Muslims' land was expropriated for the purposes of the Philippine National Power Corporation. It resulted in various land disputes that involved both legal and extra-legal measures. There were attempts of settlement through civil courts, but disagreements between the government and the Maranao people ultimately led to threats of military force. As a result of these threats, the Maranaos ended up not getting anything—they were unsuccessful both in keeping their land as well as in getting payment for it. Meanwhile, in "The Decline of Datship in the Iranun Sultanate of Linek," Fleischman speaks on the nature of the decline of datship and the effect this decline has had on its very institution and on Muslim society. The decline was the outcome of unwise financial dealings, lack of access to education, and the undermining and weakening effect of the new regimes of the American and Filipino governments. Fleischman also reports on the genealogy of datu and how carrying the title of a datu brings with it the inherent obligation of providing leadership and giving financial and social assistance to the people and area under their influence. The hardships articulated in this journal demonstrate decades of Moro struggle and marginalization, and how such struggles can be a detriment to Moro institutions and cultures.





October 1981 Vol. III, No. 1

America's Proconsuls in Mindanao, 1899-1913 | Four Decades of American Educators in Mindanao and Sulu

Dansalan Quarterly's third volume starts with historical narratives from Peter Gowing and Lloyd Van Vactor. Gowing's essay focuses on the efforts of the United States Government to impose its rule upon the Muslim Filipino population of Mindanao and Sulu from 1899 to 1913. It shares a brief account on the life of the Moros at the time of the American arrival in the region. In a nutshell, the sovereignty of the United States over the whole region resulted in the altering of Moro cultures and politics. Such alteration came from U.S. Army generals who shaped and implemented policy towards the Muslim population, serving as America's proconsuls in Moroland. Gowing also articulates some of the shortcomings of these proconsuls, and how all these connect to the contemporary situation of the Muslims in the region today. Strikingly different from the first essay, Van Vactor, in his article, talks about the experiences of American educators in Mindanao and Sulu, during a time when education served as the main weapon of Americans to colonize the Philippines. Van Vactor provides narratives from different educators, namely: Najeeb Saleeby, J. Scott McCormick, Edwin Kuder, Dr. Frank Laubach, and Mrs. Pearl Spencer telling stories about their experiences as an educator, a military officer and/or a missionary. At its core, this journal illustrates the efforts of the Americans to influence the trajectory and institutions of the Moro community, the challenges they faced, their shortcomings, and how their influence remains to this day.





January 1982 Vol. III, No. 2

Sultan Kudarat's Role in Maguindanaoan and Philippine History | Evacuation Camp or Village? Yakan Evacuees in Zamboanga

Historical narratives provide a glimpse into the events that shaped the cultures and beliefs of today—Mastura's account on Sultan Kudarat's role in Maguindanaoan and Philippine history as well as Wulff's account on the Yakan evacuees in Zamboanga strive to fulfill such a purpose. Mastura mainly talks about the influential role of Sultan Mohammad Dipatuan Kudarat of Maguindanao in the development of our national consciousness—speaking on collectivity rather than isolation. Sultan Kudarat is known for his heroic qualities and his ideals, with the latter shaping certain events of national significance. His long reign surpassing no less than eight Spanish governor generals will always be remembered in both Maguindanaoan and Philippine history for being able to unite disparate groups of Filipinos into a powerful Sultanate and for being able to maintain trade and alliance with the Malay World. Next, Wulff shares how thousands of Yakans were evacuated from their homes in Isabela, Lamitan, and in Zamboanga City. In the beginning, they were still reluctant to go to evacuation centers because of the fear of being dispossessed of their land. Eventually, when most of the displaced have returned to Basilan, some decided to stay in Zamboanga City where they eventually established a Yakan Village. While Mastura's and Wulff's narratives are strikingly different, both illustrates the changes that two different Muslim ethnolinguistic group experienced, and critical analysis of historical events is imperative in evaluating how traditions and norms emerged and evolved along with the Muslim community.





January 1983 Vol. IV, No. 2

Profile of Muslim Populations in Urban Centers in the Southern Philippines

Riguera's study reveals pertinent demographic trends in the urban centers of Muslim populations. To corroborate his findings, the writer shares various indicators which reflect the state of education, labor, health, among other things, in the Moro community. He also reports on the effects of the disasters and conflict that afflicted the area—all of which must be considered in coming up with plans for development and rehabilitation. Moreover, the study presents statistics on population movements, mortality, fertility, and labor participation. For instance, it shows how higher mortality rates coupled with lower fertility rates resulted in an older Muslim population, and how the actual dependency rate is higher than the theoretical dependency rate, demonstrating insufficient employment opportunities in some areas in the region. In terms of population movements, the significant increase of rural-to-urban migrants is expected to ultimately lead to the taxing of the existing resources in urban centers, thus intervention measures are necessary to address these changes. Indeed, Muslim populations have been deprived of educational, employment, and livelihood opportunities for the longest time, and Riguera's study just proves how grave this struggle is through pertinent statistics and data. In addition to this, access to healthcare is another issue that remains wanting in the region. All these only justify the need for reform and rehabilitation of not only urban centers but the entire southern Philippines.





April 1983 Vol. IV, No. 3

Hadji Jemila | The Ilanon of Mindanao

Cultures are passed on through people and historical narratives like the Dansalan Quarterly are what preserve them. Washburn's and Mednick's records provide a glimpse on how the Muslims lived through various traditions and how they kept them intact all these years. Washburn's account tells the story of Hadju Jemila, a Muslim woman, born in a small village called Caloocan on the shore of Lake Lanao in the southern Philippines. She is known for a lot of things: as a mediator of disputes, an arranger of marriages, an orator, a musician, and a balladeer. Jemila was a biological mother to a physicist, but she also treated Washburn, the author, like her own daughter. Washburn shares the life of Jemila through her own lenses—how Islam had made an impact on her ways of doing and thinking and how music echoed throughout her life. Jemila is the very epitome of how rich Mindanaoan history is. Mednick's "The Ilanon of Mindanao" is another example of how people serve an impactful role in preserving traditions. His account contributes to the growing literature regarding the Ilanons, a popular group in Muslim Mindanao. It shares their linguistic affiliations, some demographic trends, their rich history, among many other things. Mednick also elucidates their means of livelihood, their settlement patterns, and how social ties remain of transcendental importance in their culture. The article also tackles Ilanon community organization, and the power structures it follows. Both articles illustrate the rich cultures and traditions of people from Mindanao, woven to the personal narratives of Hadji and the Ilanons. These accounts help keep these cultures and traditions intact even after decades of formidable challenges and threats.





July 1983 Vol. IV, No. 4

The Legacy of Frank Charles Laubach | The Cycle of Death Rituals Among the Yakan

The last article of Volume IV presents contrasting themes but nonetheless provide comprehensive accounts of history and rituals which are both integral elements of Moro life. First, Gowing's essay focuses on the life of Frank Charles Laubach, a missionary who set out on a quest to impart the light and love of Christ through literacy teaching. Laubach arrived in 1929 to work among the Muslim Filipino community of the Lake Lanao area of Mindanao. He thought that usual evangelistic programs were counter-productive, so he changed the game by instead promoting literacy education to achieve his goal. Gowing articulates Laubach's story in his essay—from Laubach's humble beginnings to his migration to Manila, and of course his love of God. His legacy shall be remembered forever, thanks to Gowing's narrative. Second, Wulff details the intricacies of death rituals among the Yakans in his article. It provides a lengthy description of the steps they follow in honoring death. To summarize such details, Yakan practices in relation to death combine both Muslim and pre-Islamic rites and beliefs, proving how bits and pieces of different ideologies are preserved through many rituals and norms, even after several shifts and changes. Both articles articulate the influential role of religion in the Muslims' ways of doing, thinking, and ultimately, living.





January 1984 Vol. V, No. 2

Lake Lanao, National Power Corporation and the People of the Lake | Kapamitoon: Maranao Astrology and Farming Activities | Tuberculosis Among Maranaos: Medicine and Folk Medicine | Kanggogorowa: A Maranao Game of Courtship | Are the Iranuns in Sabah?

This journal concentrates on the Maranao people—their struggles, their customs, their beliefs, and their “cousins,” the Iranuns. Four of the contributors in this journal are themselves Maranao and the fifth is an American who lived among the Muslims. First, Tawagon writes on “Lake Lanao, National Power Corporation and the People of the Lake,” which focuses on the detrimental effects of the hydroelectric projects pursued by the government in Lake Lanao as a response to the energy crisis of the 1970s. Considered as nature’s gift, Lake Lanao is the ecological source and progress for the Maranaos, and its exploitation would only cause the socioeconomic dislocation of people and an overall ecological imbalance. Moreover, the profiteering done in Lake Lanao only benefits rich multinational corporations at the expense of farmers, fishermen, and the Muslims. Second, Matuan writes on “Kapamitoon: Maranao Astrology and Farming Activities,” which revolves around Maranao customs and traditions regarding rice planting and harvesting. Beyond being an important means of livelihood, agriculture has become part of the culture of the Maranaos. One of the practices they pursue is *Kapamitoon*, which helps them determine their calendar for agricultural activities through observing the movements of constellations and other celestial bodies which inform them of the variations in wind and rainfall in Lanao del Sur. Third, Dumarpa writes on “Tuberculosis Among Maranaos: Medicine and Folk Medicine,” which centers around how health and beliefs are intertwined for the Maranaos. Tuberculosis was a health crisis that wreaked havoc in the entire world, the Maranaos no less. Maranaos coped with the disease with the help of their traditional medical practices. From the magical notions of some *pamomolongs* to the widespread use of herbal medicines, these practices vary—and it goes to show how Maranao traditions are part of every aspect of their lives. Fourth, Pumbaya writes on “Kanggogorowa: A Maranao Game of Courtship,” which briefly describes the *Kanggogorowa*, a game organized by the elders of the community as an act of Maranao courtship. The writer details every step of what is regarded today as an old practice. Lastly, Fleischman writes on “Are the Iranuns in Sabah?,” which reports on the lives and stories of the Iranuns—their economic opportunities, relationships, settlement patterns, and their struggles.





April 1984 Vol. V, No. 3

Muslim-Christian Relations at the Grassroots Level | “Rats” Armalites and Enduring Friendships: Notes on Christian-Muslim Relations in the Philippines

This journal explores the complexities surrounding Muslim-Christian relations—the ties that have been formed despite contrasting beliefs. As a backdrop, Muslim-Christian differences are rooted in a lack of mutual trust for each other and are predicated on prejudice, ignorance, and fanaticism, all of which caused hostilities between the two groups for years. In “Muslim-Christian Relations at the Grassroots Level,” Rasul assesses the many dialogues that transpired between the Muslims and Christians over the years in attempts to maintain peace and order. His account also probes into possible solutions that may be capable of resolving the conflict between the two groups. These solutions include education, a religious approach which first involves an acknowledgement of the differences that exist, a political approach which involves the government, and the proactive sharing of values. On the other hand, in ““Rats” Armalites and Enduring Friendships: Notes on Christian-Muslim Relations in the Philippines,” Gomez navigates the dynamics between Muslims and Christians by surveying through their interactions and ideologies. In summary, relations between the two entities can be seen as a mixture of both hostility and friendship. While there is a considerable amount of hatred and conflict that plagued southern Mindanao through the years, it is important to note that there are still some good relationships which survived in many communities.





July 1984 Vol. V, No. 4

The Bangsa Moro: Their Self Image and Inter-Group Ethnic Attitudes

In this journal, Abbahil delves into the ethnic self-image of the four major Bangsa Moro groups namely Maguindanaoan, Maranao, Sama, and Tausug as well as their inter-ethnic group attitudes towards one another. His account explores whether the different Bangsa Moro groups truly have a strong sense of inter-group solidarity, after the Philippine government had declared their institution autonomous. Another question Abbahil seeks to answer is whether the Bangsa Moro can be sustained. It is important to note that the Philippine government and the Moro National Liberation Front have two different perceptions regarding the ethnic groups in Muslim Mindanao—the former believes that the groups are ethnically diverse, while the latter believes in Bangsa Moro collectivity. Several issues arise from such differences in perceptions. Abbahil's paper also explores the attitudes of the different groups towards the establishment of the Bangsa Moro. For instance, Abbahil reveals how the Maranao, Maguindanaoan, and Sama favored the name Muslim, while only the Tausug favored Bangsa Moro. But beyond the name, the groups fought for the respect of their value systems in the Christian-based Filipino system of government. Pertinent demographic trends in the Bangsa Moro were also scrutinized in the paper. In sum, while the establishment of the Bangsa Moro is a commendable first step, much progress must still be made for its genuine development.



October 1984 Vol. VI, No. 1

An Exploratory Study of Maranao Muslim's Concepts of Land Ownership: Its Implications for the Mindanao Conflict

The issue of land ownership does not spare the Maranao Muslims—it has been a source of much conflict in the region for years. Dumarpa explains in this journal just how grave this issue is. To extract findings for his study, Dumarpa conducted interviews where the respondents identified four major roots of the land problem: land conflict between Muslims and Christians especially in the Cotabato areas, the quest for power and prestige by Muslim politicians, the Muslims' feeling of religious persecution, and the political rivalries between Muslim and Christian politicians. Four alternative approaches were presented as resolutions to these problems: give back to Muslims their alienated lands, the implementation of the Tripoli Agreement, enhance the power and prestige of both Muslim and Christian politicians, and remove corrupt government officials from their posts whether they be Muslims or Christians. Dumarpa also notes that the traditional system of land ownership among the Maranao still largely exists. This means that there remains a general absence of officially registered land titles, resulting in conflict. The national government, thus, needs to augment its efforts in terms of helping Maranao Muslims adopt the concept of private or individual ownership that is based on the Philippine land system. Indeed, the issue of land ownership and land disputes that fuel conflict in the region has been persistent for decades.





January 1985 Vol. VI, No. 2

The Maranao Migrants in Metro Manila

Rural-to-urban migration has become prevalent in the Philippines in recent years—and this is also true for Maranao Muslims. Matuan, in this journal, seeks to understand their why—why Maranao Muslims migrate to urban centers despite the idea of having contrasting beliefs with urban Christian residents. Contrary to popular belief, the war that was being waged in Mindanao was not the primary reason as to why Maranao Muslims moved to the cities. It was their pursuit of better economic opportunities that prompted them to move, with their belief that with the war being waged, the economy will suffer more drastically. Based on the results of Matuan's study, both conflict and economic reasons are intertwined in their motives to migrate. Data also suggests that the increase in migration to Manila between the years of 1972 to 1981 will only continue, given that the economy in Muslim Mindanao is in a worse condition today than in previous years. The respondents of Matuan's study also point out that they would like to return to settle back home again, but only a few probably will. This is because they only get meager earnings from agriculture in Lanao, and only a few of them had access to tertiary education. Most of the migrants are better off economically in the cities. In addition to this, the study also reveals that 8 out of 9 male migrants married Christian women. In summary, livelihood and economic opportunities are compelling reasons for Maranao Muslims to migrate, even to areas which house people with vastly different beliefs.





April-July 1985 Vol. VI, No. 3-4

The Influence of some Socio-Economic and Cultural Factors on the Family Planning Knowledge, Attitudes and Practices of Selected Maranao Housewives: Urban-Rural Contrast

Maidan, in this journal, presents a thesis on the many factors that affect the family planning methods of Maranao housewives. In particular, the thesis delves into the role of socioeconomic and cultural factors in influencing urban and rural Maranaos' knowledge of, attitude towards, and practices of family planning. Maidan starts with surveying the socioeconomic profile of the respondents, which includes pertinent questions about their age, educational attainment, employment, among others. The writer proceeds with discussing their knowledge of family planning, specifically how exposure to mass media had helped them learn about contraceptive methods. The study also reveals how both the urban and rural respondents had not attended a seminar or workshop on family planning, which might help in designing future policies. Additionally, it shows how urban respondents are more knowledgeable about family planning compared to rural respondents. Next, it explores the respondents' attitudes towards family planning, revealing that most urban respondents had positive attitudes, while most rural respondents had the opposite. On the contrary, while both urban and rural respondents had some knowledge of family planning, both do not practice it. This is due to the influence of Islam, considering how the religion continues to forbid such methods. Maidan recommends some ways to make the family planning program in Lanao del Sur more effective. These include the presence of more educators and doctors, particularly in Marawi City, to promote family planning education, the encouragement of motivators like religious leaders to persuade housewives to attend family planning seminars, among others.



October 1985-January 1986 Vol. VII, No. 1-2

A Profile of the Economic Activities of Maranao Women in Marantao, Mulondo and the Islamic City of Marawi, Lanao del Sur

Sarip investigates the economic situation of Maranao women in this journal. Notably, the writer probes into the available economic opportunities for them, in a culture that institutionalizes unequal treatment of men and women. The study presents salient findings on the changes in the economic activities of Maranao women, their specific economic role, the relationship between their demographic characteristics and their economic activities, and the effects of such activities in their income and educational development. Interviews with Maranao women reveal many shifts in the type of economic activities that they engage in. For instance, women in Mulondo are still engaged in the traditional family-based economic activities, while women in Marawi are engaged in community-based economic activities. Women in Marantao, on the other hand, are engaged in a mixture of both. From mat weaving to business, the study also reveals that Maranao women are immersed in a diverse set of economic activities. Moreover, more opportunities are now available to them in recent times. For one, Maranao women are now allowed to acquire education and take part in community development. With this newfound access to economic and social opportunities, their decision-making patterns were also examined. In summary, only a handful of studies have been done about Maranao women in Muslim literature, and Sarip's study fill in some gaps in terms of the exploration of their livelihood and other economic activities.



April-July 1986 Vol. VII, No. 3-4

Muslim-Christian Inter-Marriages in Jolo, Sulu

Sandakan contributes to the growing literature about Maranao norms and practices such as marriage in this journal. In particular, the writer sets out to describe and explain the sociological dynamics of how Muslim-Christian intermarriage occurred and against what obstacles. To achieve such an objective, Sandangan first explores the sociological factors influencing Muslim-Christian marriages, identifying opportunities for close social interaction, influence of romantic ideals in mate selection, education, acquisition of social values, separation from family control, use of go-between, Mindanao conflict of the 1970s, and ignorance about the religious teachings as primary sources. To understand the dynamics further, the writer also assesses the motives for marriage against the idea of Islamic restriction and overall community resistance. Their attitudes towards the intertwining of Muslim and Christian beliefs were also scrutinized in the study, revealing positive attitudes towards inter-ethnic relationships while negative attitudes towards divorce. It was also explained how cultural and religious differences were the main causes for negative reactions during courtship and engagement periods. During marriage, however, the problems were mainly the financial and health needs of the family. The marriage's impact on children was also probed into. Overall, the contemporary ubiquity of Muslim-Christian intermarriage led to the exchange of religion and culture between Muslims and Christians.



October 1986-January 1987 Vol. VIII, No. 1-2

Interreligious Dialog and the Search for Peace in the Southern Philippines

In this journal, McAmis describes the role of interreligious dialog in maintaining peaceful relations between Muslims and Christians, and he does so through the surveying of various accounts. Particularly, the writer provides both a summary and an analysis of a few formal dialogs that transpired in the Philippines. His survey reveals how the understanding in relationships between Muslims and Christians who participated in dialogs have significantly improved. For one, the messages from such dialogs have been carried by Muslims and Christians alike. As a result, there has been a shift in the attitudes towards each other's beliefs, some old stereotypes have been eliminated, and a newfound friendship has been made. Moreover, Muslims and Christians are in consensus towards their view that dialogs are better than tensions and hate. Unfortunately, McAmis points out that these dialogs receive little attention in media. The media only covers conflict—most of the time pitting Muslims against Christians. This is an issue that continues to cause rifts in the perception of the greater Christian population towards Muslims. Learning about Muslim-Christian dialogs paves the way for better understanding about different culture and beliefs and hope for a better future. The media can help in making this happen. In sum, through these proactive dialogs, peace can be achieved between Muslims and Christians.



April 1987 Vol. VIII, No. 3

The Social Scientist's Concern for the Study of Philippine Ethnicity | Ethnicity and National Unity | Ethnicity and Education: Gaps and Links

This journal revolves around the intricacies of ethnicity in the Philippines as explored in the sociological accounts of Mamitua Saber, Eliseo Mercado, and Julian Abuso. Saber's address in the National Conference of the Anthropological Association of the Philippines entitled "The Social Scientist's Concern for the Study of Philippine Ethnicity" talks about the agencies that were established to administer the affairs of ethnic, tribal, or cultural communities. These agencies have been assisting the national government since the past American administration in the country, with each tasked to formulate policies for the government of diverse tribal groups. Saber also speaks on theme of the conference, "Unity in Diversity," which is a direct connection to the establishment of the autonomous government in Muslim Mindanao. The writer articulates how such establishment can forge inter-ethnic unity for its success. Next, in "Ethnicity and National Unity," Mercado discusses the elements related to ethnicity, in particular the features arising from social, economic, and political factors. He describes the Philippines as a plural society—one filled with different communities and ethnic groups, each with their own religion, culture, ideas, and the like. Mercado also shares his insights on the socio-economic basis of ethnic consciousness and how the sociopolitical and economic relations of the southern Philippines have become increasingly ethnic in character. He also provides an insightful take on the myth of national unity—where he believes that our current socioeconomic and political systems have made fragmentation and ethnic polarizations inevitable. Mercado points out that such an issue continues to plague us as a nation. In the last article, Abuso explores the gaps and links between ethnicity and education. Notably, the writer emphasizes the importance of ethnic-pride curriculum materials not only in informing people, but also in developing the tolerance for cultural differences. In sum, ethnicity is an integral element in what makes the Philippines what it is today—it is imperative then that people navigate these intricacies to achieve genuine unity and development.





July 1987 Vol. VIII, No. 4

Maranao Maratabat and the Concepts of Pride, Honor, and Self Esteem | Courtship and Marriage Among the Maranao

This journal provides yet another account of the norms and values of the Maranao, from the papers of Carlton Riemer and Batua Macaraya. In the first article, Riemer describes the pervasive role of the cultural value of *maratabat* in the lives of Maranao Muslims. As a backdrop, the concept of *maratabat* involves notions of self-respect, self-esteem, and personal pride. It has become a distinct socio-cultural value among the Maranao Muslims, pervading all of Maranao society. *Maratabat* is a concept highly valued by the community, and has since become an important part of the socialization process of Muslim children. Reimer discusses the functions and illustrations of *maratabat*, its distinction from shame, its association with social classes, religion, the law, and social integration. In a nutshell, *maratabat* contributes to the Maranao's self-identity and sense of belonging, and its pervasiveness still requires much scrutiny and evaluation. On the other hand, in the second article, Macaraya shares a different perspective on the customs of courtship and marriage among the Maranao. The article presents a summary of some traditional practices pertaining to such engagements, in particular social organization, stereotypes, and even the dissolution of the marriage bond. As a general rule, the man must court and marry a woman belonging to his own class, confirming the presence of stereotypes and inequality. In sum, this journal navigates through the complexities of Maranao customs—and how these affect the very people who preserve them.



October 1987 Vol. IX, No. 1

The Maranao Tonong: A Study on Lake Lanao Waterlore

This journal serves as Tominaman's contribution to the growing literature on Maranao folklore. In particular, the writer presents a study on the *Tonongs*, the famous Lake Lanao Waterlore, discussing its origins, nature, and meaning. As a backdrop, it is believed that *tonongs* are originally human beings, who, after hurting feelings in society, plunged themselves to the lake or river as their outlet. These human beings later become *tonongs* and permanently live in the water. Tominaman tells stories about prominent *tonongs* and the practices pursued in relation to them. The writer also explains how *tonongs* have traditionally become part of the lives of Maranaos and how some customs and rituals were formulated with respect to *tonongs*. However, these beliefs and folklore are affected by the changing world, especially by education and technology. Tominaman reveals, in contrast, that many attempts condemning the belief system on *tonongs*, using both religion and education, have not succeeded. In view of this, despite Islamization and modernization, belief in *tonongs* remains an integral part of Maranao life. Maranaos continue to accept and recognize the existence of *tonongs* even though it is condemned in their religion. Thus, the belief system on *tonongs* should be understood in the context of cultural institutions, as it remains a distinguishing characteristic of their identities as Maranaos. In sum, Tominaman's study only proves how some cultural identities and religious beliefs have merged and survived through time, despite the many threats that attempt to eliminate them.





October 1988-January 1989 Vol. X, No. 1-2

The Proposed Autonomy in Mindanao: A Re-Appraisal | Spanish Perceptions of the Moros: A Historiographical Study

This journal consists of two papers which present two themes—politics and historiography. Both papers, however, pursue the same objective: contribute to Moro literature in the hopes of helping people further understand the community's struggles for autonomy. The first paper is one written by Moctar Matuan. It provides a different take on the proposed autonomy in Mindanao. In particular, it presents an analysis on the historical basis of the demand for the regional autonomy and the willingness of both the Philippine government and Christian Filipinos in acceding to this demand. Matuan asserts that the historical basis dates back to years of colonization, and the many sociopolitical events that succeeded shaped this demand. Meanwhile, with regard to the willingness to accede, the writer points out the potential of the Tripoli Agreement in providing solutions to prominent issues, but for some reasons, the agreement was not implemented in the way the Moro National Liberation Front, or the MNLF, wants it. This may confirm lack of willingness on the part of the government, who continue to insist on their own agenda. In the second paper, Manuel Tawagon writes about the Spanish perceptions of the Moros from an historiographical perspective. The paper explores Spanish policies, which are specifically concerned on enslavement, conversion, among others. Tawagon also reveals how Spanish hatred towards the Moros transcended territorial boundaries, in view of differences in values, customs, and the like. These all go to show how grave Spanish biases and prejudices are, and how these perceptions spanned for so long, particularly from the 16th to the 19th century. In conclusion, the two themes in this journal only confirm the richness of literature regarding the Moro community and how much more themes deserve further scrutiny.



**January-December 1992 Vol. XII, No.1-4**

Historical Roots of the Contemporary Moro Armed Struggle in the Philippines | The Bangsa Moro: The Highly Neglected People in the Neglected But Rich Mindanao | The “Once Upon A Time” in the Changing World: The NPC and the Folklore Change

This issue of Dansalan Quarterly presents three papers: Muslim’s “Historical Roots of the Contemporary Moro Armed Struggle in the Philippines” and “The Bangsa Moro: The Highly Neglected People in the Neglected But Rich Mindanao” as well as Tawagon’s “The “Once Upon A Time” in the Changing World: The NPC and the Folklore Change.” In the first paper, Muslim traces the historical background of the contemporary Moro armed struggle in southern Philippines from the Spanish through the American period to the present. He asserts how the previous government administrations have repeatedly failed to solve the Mindanao-Sulu problem primarily due to their lack of focus towards the real causes of such a problem. Past and current efforts only delved into the symptoms rather than the actual roots. In the second paper, Muslim stresses how the Moro community has long been neglected, despite the consensus that development of the Philippines is dependent on the development of Mindanao and Sulu, given that the region is rich in both mineral and natural resources. If used correctly, these mineral and natural resources can provide vast trade opportunities, but these have instead caused rifts between the government and the Moro National Liberation Front. Rather than being a source of economic opportunities, these resources have become sources of contention, taking into account the MNLF’s demand for self-determination and the government’s refusal to grant such a demand. It is important to note that despite the richness in resources, the Moros remain economically disadvantaged. Lastly, in the third paper, Tawagon shares the impact of modernization on ethnic folklore—with folklore being the reflection of the indigenous culture, traditions, and beliefs of the Moro community. The author asserts how this impact may be positive or negative, but what is ubiquitous is change—the term folklore, like legends, has been changed or worse, destroyed, as a result of modernization.



**May-December 1994 Vol. XIV, No. 3-4**

Conciliation, Amicable Settlement and Arbitration Under Islamic, Philippine and Customary Adat Laws: A Comparative Exposition | Infrastructure Projects for Power Generation and Philippine Countryside Underdevelopment: The Case of the Maranaos and the Lake of the National Power Corporation (1971-1983)

The impact of laws, government, and economic activities has been much explored in Moro literature. This journal assesses this impact further. In the first paper, Barra illustrates how Muslims are confronted by a certain problem, stemming from the fact that they are governed by three systems of law. Such an interweaving of legal fabrics triggers a variety of conflicts and tensions. In particular, conflicts arise between Islamic law and customary adat law, between Islamic law and Philippine law, and between Philippine law and customary adat law. With this in mind, Barra explores the necessity and value of conciliation, amicable settlement, and arbitration found in these systems of law. It is important to note as well how these systems recognize the importance of extra-judicial mediation and the settlement of disputes and conflicts. In the second paper, Salgado provides a progress report on the infrastructure projects pursued by the government in Lanao del Sur. His paper reveals how the pursuit of development in terms of energy generation and efficiency in production comes at the expense of Maranao communities. Moreover, Salgado points out that the capitalist growth of the Philippine economy resulted in the further impoverishment of the rural masses and the increased polarization between the system's advantaged and the disadvantaged. This journal only affirms the ubiquity of conflict in Moro customs, and how Moro communities are always on the receiving end of the damaging effects of so-called development and capitalism in the Philippines.



**July-December 1995 Vol. XV, No. 3-4**

Zamboanga (1598-1899): The Cradle of Spanish Culture in Mindanao | Magsaysay's Economic Development Corps (EDCOR) and Mindanao's Peace Process (1950-1970) | Salamat Hashim's Concept of Bangsamoro State and Government

This issue fixates on three important themes: history, development, and government. In the historical theme, Sales scrutinizes Spanish-Moro relations in the context of Zamboanga between 1598 and 1899. Such relations were characterized by bloody encounters and Spanish influences on Zamboanga inhabitants. These influences echoed through songs, dances, and language. In fact, chavacano is still being spoken today. Next, in the developmental theme, Abaya-Ulindang discusses the issue of land which has caused various conflicts in Mindanao over the years. The author explains how the land conflict stems from the resettling of former Huk members through EDCOR, or the Economic Development Corps. Their presence triggered several issues, which are all rooted in the differences in perceptions towards land ownership between the two entities. In particular, these differences are predicated on the Torrens system of land titling vis-a-vis the Moro concept of communal land ownership. All these prompted violent encounters, producing negative effects on the peace process in the region. Abaya-Ulindang also provides resolutions to such land conflicts in the paper. Lastly, in the governmental theme, Lingga examines the political thought of Salamat Hashim, the chairman of the Moro Islamic Liberation Front of MILF vis-a-vis the concept of Bangsa Moro state and government. The author reports on how any attempt to solve the Mindanao conflict without the establishment of an Islamic state and government is an exercise of futility according to Hashim.



**July-December 1998 Vol. XVIII, No. 3-4**

The Moros and Filipino Nationalism: A Historiographical Upstreaming | Tagongko: A Culture of Constructive Competitiveness | Gobierno A Sarwang A Tao: A Moro Expression of Resistance

This issue explores anthropological accounts on Moro culture, history, and resistance. Consisting of three papers, the first paper probes into Filipino nationalism vis-a-vis the role of the Moros. It shares how Moros view nationalism in a religion and culture that receives the idea with a grain of salt. In fact, Islam charges nationalism as divisive in nature. The paper further argues that the nationalist struggle of the Moros is inherent in our national heritage—and thus needs more inquiry. The second paper analyzes *tagongko* as part of Moro culture. *Tagongko* is a Maranao term for announcing something positive to the public—that something is in the offing to be celebrated or the celebration is already going on. This announcement is done by a group of people, making sound through gongs, hence the name *tagongko*. Tagongko was an important part of Maranao culture then but is seldom practiced and observed nowadays. Modernization triggered the rise of new forms of public announcements such as billboards, the radio, video coverage, and most importantly, streamers. The third paper associates the concept of *gobierno a sarwang tao* to Moro resistance. *Gobierno a sarwang tao* pertains specifically to institutions in the expression of such resistance. This concept speaks well of the salient problems between the north and the south, between two cultures, two religions, two types of educational systems, as well as between modern and traditional, and how such problems prompted much resistance in the community.



**January-December 1999 Vol. 19, No. 1-4**

Language Use and Preference of Maranao Students | A Survey of the Language Situation in Selected Areas in Mindanao | Towards Bridging the Gap and Crossing the Bridge in Muslim-Christian Relations in the Philippines: A Response to the Representation of Muslims in Texts of Philippine History and Culture | Pusaka as a Thriving Malay Tradition of the Moros in Southern Philippines | The State of Human Rights and the Need for Human Rights Education in Lanao del Sur and Marawi City

This issue of Dansalan Quarterly presents five research papers focusing on the themes of language, Muslim-Christian relations, history, culture, and human rights. The first paper is a study which finds that most Maranao students use their own language, both in speaking and in writing. However, in terms of reading and listening, the students prefer it in a mix of English and Tagalog. This only validates how eager Maranao students are in expanding their knowledge. The second paper is a survey on the language situation in Mindanao which adds to the earlier finding seeing that Maranao respondents prefer and use Filipino over English. Results also indicate higher proficiency and receptivity for Filipino. The study finds how exposure to various forms of mass media aided in such a changing language situation in Mindanao. The third paper explains the historical injustice committed against the Muslims in scholarly work and recommends various steps to promote a more positive learning culture in the country which could help bridge the gap between Muslim-Christian relations. The fourth paper explores the origins of *pusaka*, or heirloom, a cherished and valued tradition of the Moros. In doing so, the author reports on its development, its history, and its sources. The study also shares the practices associated with it. The fifth paper argues for the need for human rights education. The author believes that the promotion of such would go a long way in resolving the problems of underdevelopment of and conflict in Muslim areas. For one, by improving Muslims awareness on social, economic, and political matters, they become more involved and concerned as individuals, providing an avenue of escape from their entrapment with hopelessness, traditionalism, fanaticism, and fatalism, in turn helping them take charge of their own lives and chart their own destiny.



**January-December 2000 Vol.20, No. 1-4***The Role of Communication in Meranao Conflict Resolution | Documentation on GRP-MILF Peace Negotiation*

The drivers of conflict are complex and often difficult to resolve. Conflict resolution and peace talks is a grievous process that takes time. This journal articulates just how conflict and conflict resolution are inherent among the Maranao themselves. It also shares a report on the peace negotiation between the GRP and the MILF. In “The Role of Communication in Meranao Conflict Resolution,” Bula details how the Maranaos follow a common pattern in resolving their conflict, which begins from tracing the family descent of the conflicting parties and being able to find the connection of this temporarily broken lineage. Their means of conflict resolution ends with the reconnection of this disjoined line of ancestry. The writer further finds how there are two sides of the coin when it comes to communication in Maranao—communication can cause and escalate conflict, but it can also resolve conflict. Communication can also revive resolved and forgotten conflicts, largely due to unguarded pronouncements as a result of communication interactions. The next paper shares agreements and joint statements between the GRP and the MILF with regard to peace talks. In a joint press release held in 2000, the two parties announced that they resolved to continue the peace talks and to undertake necessary actions to normalize the peace and order situation in Mindanao. This indeed is a commendable step towards genuine peace.



**January-December 2001 Vol. 21, No. 1-4**

Resistance Movement From the Illana Bay to the T'boli in Lake Sebu During the Filipino-American War (1899-1902): A Preliminary Survey | Tindeg Ko Kapeginged, Agama Go Bangsa and Black Kack Pershing: A Win-Win Encounter | Lumad and Moro Participation in the Filipino-American War of Northern Mindanao, 1900-1903 | Linking the Moro Struggle and the Philippine Revolution | The Cotta: An Institution of Moro Warfare and Conflict | Muslim Policy of the Quezon Administration

The six research papers in this issue share the objective of navigating through the intricacies of war, struggle, conflict, and resistance in the context of Moro communities. The first paper investigates the defiance undertaken by the Moros around the Iliana Bay and its vicinity against American presence in their territories. The author notes how their resistance opposed not only the Americans and the Spaniards, but also Filipino revolutionists that sought to grab power after the withdrawal of the Spanish garrisons in their controlled territory. The second paper explores American-Moro encounters during the time of American occupation. It probes into how their vastly different cultures and religions intertwined in a time of war and struggle. The third paper shares tales of the valor of Lumads and Moros in the Filipino-American war in Northern Mindanao. It provides a new perspective to the often-elitist historical perspectives, as this topic is centers on the marginalized Filipinos who probably shed as much blood as those who are more often portrayed in historical accounts. The fourth paper delves into the two native resistances against colonial rule at the close of the 19th century: the Moro struggle against the Spanish colonial government and the Philippine revolution with its roots in Luzon. While there are some scholars who think that these resistances mutually reinforced each other in an indirect manner, it must be noted that the internal struggle against colonization failed to converge. The fifth paper inquires the meaning, descriptions, and purposes of *cotta*, or fort. The presence of *cotta* implies the problem of peace and order, as *cottas* were primarily built for conflicts and defense against colonizers. The author also briefly details the Commonwealth order which ultimately led to the destruction of *cottas*. While it was successful, it remains pertinent to note that conflict was not altogether eliminated. The sixth and last paper surveys the policies implemented by the Quezon administration for the Muslims in a time of much struggle and resistance. The Commonwealth period was the last phase of American rule in the Philippines, thus the government wanted to integrate Muslims by reducing causes of conflict between Christians and Muslims. It provides a lengthy review of the many policies designed to mitigate certain issues such as the





settlement program, social justice and welfare services, educational services and religious toleration, among others.

**January-December 2002 Vol. 22, Nos. 1-4**

Content Analysis of Meranao Love and Courtship Dialogue (Kandaonga) | The Moro Problem: Its Perceived Nature, Root Causes and Some Suggested "Effective" Solutions | Understanding Bangsamoro Independence as a Mode of Self-Determination

The contrasting themes in this issue only validates the richness of Moro literature. In the first paper, Bula presents a content analysis of the original archaic Maranao language text of love and courtship dialogue known as *Kandaonga*. To define, *kandaonga* is a traditional Maranao way of courtship in the form of poetic dialogue where the man and the woman indirectly express their love in verse. Bula translates the *kandaonga* in English to aid readers in understanding its deepest meanings and the values it serves. In the second paper, Kulintod adds to the multitude of scholarly work related to the Moro problem. The author provides an inquiry to the long years of struggle in Mindanao and attempts to identify effective solutions to the Moro problem as perceived by the youths. The study reveals the youths' perceived nature and awareness of the problem, what they think are its root causes, and their suggested political, social, economic, and cultural solutions vis-a-vis their socio-demographic profiles. It proves how people from different walks of life have their own views and perspectives on how to solve the Moro problem, thus a multifaceted approach is required to solve it justly and permanently. In the third paper, Lingga seeks to investigate an alternative to war to address the deep-seated Moro sentiment in their fight for freedom and independence. The paper links the right to self-determination, the history of independence, among others, to the issue of Bangsamoro independence. It ends with a discussion on what it would be like if the budget spent to wage the war in Mindanao is spent on building economic opportunities such as infrastructure and education—perhaps genuine development will be achieved.



**January-December 2003 Vol. 23, Nos. 1-4***Perceived Motives, Objectives, Effects and Impact of the All-Out-War Policy of the Estrada Administration
Against the Moro Islamic Liberation Front (MILF) | Moro Women in History: A Preliminary Study*

This issue of Dansalan Quarterly provides a historical analysis of two vastly different things: the Moro policies of the Estrada administration and the lives of Moro women. The first of the two papers discusses the all-out-war policy against the Moro Islamic Liberation Front implemented by Joseph Estrada during his short stint as President of the Republic, in the hopes of solving the decades-old struggle of the Muslims in the southern Philippines. It presents a study of Kulidtud which inquires into the perceptions of the faculty of Mindanao State University into the objectives of Estrada's policy, its political, economic, social, and psychological effects, as well as its indirect impact. The study reveals that the majority of the MSU believes that the perceived primary objective of the policy was to capture the MILF camps, while the perceived primary motive was to stop the arming and recruitment activities or the military build-up of the MILF in their area of operation. It also finds destruction of property, unstable peace and order, intensive poverty problem, and fear and anxiety, among others, as the policy's economic, political, social, and psychological effects. Moreover, the perceived indirect impact is the discouragement of foreign tourists and investors to visit the Philippines and other related effects. The second paper, meanwhile, contributes to the growing number of historical accounts about Moro women. Tabay, in her study, seeks to investigate how women were historically instrumental to the struggle against foreign domination, how they bore the brunt of similar injustices suffered by their majority Filipino counterparts during the colonization period, how they reacted to the infiltrations and impositions of colonial cultures, and whether they were less committed to the assertion of their rights in history. The study only justifies how Moro women should not be neglected, relegated, and be vanished into oblivion because they played important roles and contributed something significant to the sustainability of Moro struggle and Moro history.



**January-December 2004 Vol. 24, Nos. 1-4**

Perceived Perpetrators, Forms and Effects of Terrorism in the Philippines | Harmony and Conflict Among the Lumad Communities of Mindanao: Focus on Teduray Adat | The Sultanate of Madanding: A Preliminary Historical Investigation | Taritib and Pengampong: A Study of Oral Historical Methodology | Jihad al Akbar: A Family Struggle for Dialogue and Peace

This issue features five studies exploring the themes of terrorism, conflict, history, and cultures. The first paper attempts to identify the different effects of terrorism on the socio-economic and political lives of Filipino people, gathering data from select college students. In particular, it seeks to probe into the prevailing forms of terrorism in the Philippines, the perceived perpetrators of such terrorist attacks, and the effective measures to fight terrorism. The results show the severity of the effects brought by the prevailing forms of terrorism. The second paper sheds light on the *Teduray Adat*, one of the major indigenous peoples of the southern Philippines who launched their own struggle for self-determination and assertion of their right to rule their lives according to their customary laws in their respective areas of ancestral domains. The third paper inquires about the original/native settlers of Lintugop, the counterpart of the present municipality of Aurora, Zamboanga del Norte, who developed and sustained a Sultanate, the developments and changes that took place surrounding this Sultanate, and the lives and survival of the Muslims in a community where non-Muslims are considered the majority. It reveals how the Sultanate remains strong and influential despite all the pressures and challenges through the years. The fourth paper discusses the origins and history of *taritib* and *pengampong*, both of which are valued traditions in the Lake Lanao region. *Taritib* refers to the order of praying from ablution to the last stage of prayer which generally means the order of things, while *pengampong* which refers to the indigenous socio-political and territorial organization of Lanao, regulating their relationships and interactions bounded by the social order *taritib*. The fifth paper investigates the intricacies surrounding *jihad al akbar*, or the greater *jihad*. This term refers to the holy war against oneself. In layman's language, *jihad al akbar* means self-control or self-discipline.



**January-December 2005 Vol. 25, Nos. 1-4**

Statement of Moro Datus and Leaders with Respect to Filipino Independence and their Desire for Self-Determination, 1916-1935 | Evolution of the Maranao Bangsa, 1903-1935 | The Moro Constabulary: Historical Notes on Moro Collaboration

This issue presents historical accounts on Moro datos, the evolution of the Maranao bangsa, and the Moro constabulary. The first paper is a compilation of the statements made by Moro datos and leaders regarding independence, which provides a clearer historical perspective on the current aspirations of the Bangsamoro for self-determination. From these statements, readers can reflect on how differences with the Muslims of the south can be resolved. The second paper content-analyzes the statements made by Maranao leaders in the context of the evolving concepts of nation and nationalism. It defines *Bangsa*, which has three different meanings among the Maranaos: nation, social rank, and ancestry. The statements, in general, reflect on the drastic shifts in the Maranao sense of belongingness—essentially it transcended beyond the local community. The third paper points out a contrasting view of the history of Moro Constabulary. Such a history reveals that resistance was never a unanimous Moro reaction to foreign colonization. While many resisted, a considerable number also provided and demonstrated faithful service to the American colonial masters. It is therefore erroneous to assume that only the colonizers and the “Christianized” native allies were responsible for the subjugation of the Moros, as history tells us that some Moros themselves were liable too for the subjugation of their own people.





January-December 2006 Vol. 26, Nos. 1-4

Dynamics of Nationalism and Collaboration: Focus on the Agama and the Maranao Constables, 1903-1913

Written by Juvanni Caballero, this issue endeavors to analyze Maranao nationalism and collaboration using the cases of *agama* and the Maranao constables. It starts with the presentation of the different schools-of-thought in nationalism and nation, particularly the modernist school-of-thought and the perennialist school-of-thought. Then, adopting the perennialist framework, the author sets out to define "nation" as an evolving concept shaped by time and historical circumstances. It afterwards examines the traditional concept of the Maranao *bangsa*, which emerges to be the *agama*. It then finds Maranao nationalism would mean the idea, sentiment, and act of promoting or serving the interest of one's own *agama*. In relation to this, Maranao collaboration would mean the act of cooperating with the occupying enemy in subjugating his own *Agama* to satisfy a personal interest. Caballero also analyzes the interests of the *agamas*. Some *agamas* considered national pride, honor, and dignity as the most vital interest, while others gave more weight on survival as primary concern. The author mentions how others resisted, thinking that it was the best way to preserve their religion and traditions, while others saw opportunities to increase prestige, power, and economic advancement through the Moro constabulary—defined by Caballero as a very efficient armed organization created and organized by the Americans, with the bulk of its enlisted strength being composed of Moros trained to become police-soldiers and armed to fight their recalcitrant co-religionists.