

## CHAPTER I. THE RESEARCH PROBLEM

### The Practical and Scientific Aims

The purpose of this research is to define the social organization through which collective action may be taken in order to implement more effectively public and private community development programs in the Muslimland in Mindanao. The investigation is directed towards the attainment of some practical values and at the same time towards the achievement of the scientific goal. The inquiry concerns the need of *social engineering* rather than the fundamental concern of *pure sociology*. However, with the aim in view to satisfy the former, the approach to this problem starts with the scientific aim of the latter.

### Method

In the initial phase of the data-gathering, the investigation does not inquire into the negative and positive factors hindering or accelerating the community development program in the Muslim area, where community workers are currently undertaking their projects in accordance with present procedures, strategies, and policies. The aim of the present approach is to minimize any deliberate determination of the practical aim or value. The first concern of this investigation is to get a general view of the community. This is analogous to the surveyor's role of laying ahead sticks for the guidance of road construction engineers.

### Typologies of Community Under Investigation

The concept of "Muslim Mindanao" denotes a widely dispersed community of people requiring a fairly extensive study even for the effort of gathering "raw data" for this analysis. Such a community lacks a nucleus or center of community life. The sub-communities within the concept of "Muslim Mindanao" have varying social and cultural characteristics which are difficult to generalize. The sense of belongingness of each sub-community to the larger community concept is based upon religious bond under Islam.

"Muslim Lanao,"<sup>1</sup> which is chosen as a convenient sample to measure the characteristic of the whole community, offers a rather inadequate image of the whole area of social life under investigation. Again, the whole of Lanao is still such an extensive area that this study can only afford under our research design to select sample communities which are more or less representative of the following typologies: (1) a community (or group of communities) that is most rural and least affected by change; (2) a community (or group of communities) that is most urban and most affected by change; and (3) a community (or group of communities) that is "intermediary" between the two types aforementioned.

With this ideal or theoretical typology of communities, this survey may set up a convenient grouping of the different local communities under each of the three aforementioned categories. Each theoretical type or group may be represented by communities within the territorial boundaries of the city, municipality, or municipal district as indicated on the map (Appendix G., p. 190.)

The research explores the relationship and variations of communities as indicated by the terms and concepts used in these reports. The name "Lanao" has both *official* and *customary* usages. In "official" usage, it is applied to the province currently composed of 10 regular municipalities and 30 municipal districts. In "customary" usage, the name embraces not only the territorial limits of the province but also the chartered cities of Marawi and Iligan. The two cities are both centers of urban life in the whole region.

The area has two distinct religious communities, Muslim and Christian, which generally differ in their social and cultural ways of life. For a convenient description and generalization of the communities, the term "Christian Lanao" is used as a counterpart of the

concept of "Muslim Lanao." This distinction between the two communities is made in an attempt to further understand the conditions of social change resulting from the impact of the former community upon the latter.

The Muslim group, known as Maranao due to cultural-linguistic characteristics, predominantly settle the region surrounding the basin of Lake Lanao extending to the areas inadequately reached by roads and transportation. The Christian group occupies the territories bordering the coastal regions of the bays of Iligan, Panguil, and Illana on the north and west directions of the region. Of course, this is by no means an absolute generalization of the geographic distribution of the Christian and Muslim populations which are considerably mixed in many localities.

Quite specifically, Iligan City and the municipalities of Kauswagan, Bacolod, Kolambugan, Tubod, Baroy, Lala, and Kapatagan are predominantly settled by the Christians. On the other hand, the municipal districts (excepting Matunggao and Wao of mixed population) are predominantly inhabited by the Muslim Maranao. Marawi City and the municipalities of Malabang and Baloi are of mixed population, although the Maranao constitute the majority.

### **Basis of Community Typologies**

The three ranges of community, whose classification are based upon their respective degrees of change, acquire their typologies from the factors of isolation and accessibility. A community that is physically isolated by geographic barriers, which are not minimized by technological factors, has a relatively low degree of culture-contact and mobility, and subsequently remains culturally and socially isolated. This serves as a criterion for a community "most rural and least affected by change."

On the opposite extreme, a community that is physically accessible due to few geographic barriers and is benefited with technological conveniences (e.g., roads and modern conveyances) has a relatively high degree of culture-contact and mobility and is therefore culturally and socially accessible. The search for the ideal "intermediary" community is based upon the "criteria of the middle" in this qualitative view of the subject communities.

By using the aforementioned frames of reference as conceptual

tools, the sample communities may be selected within the geographical boundaries of the following city, municipalities, and municipal districts.

1. *Communities Most Affected by Change.* These communities may be conveniently divided into groups A and B with following samples:

Group A: Marawi City, on top of the qualitative scale.

Group B: Malabang, Baloi, and Caromatan.

2. *Intermediary Communities.* These may be grouped into "C" and "D" with the following samples:

Group C: Tamparan, Lumbatan, Ganassi (also Wao and Matungao)

Group D: Taraka, Masiu, western part of Lumba Bayabao; Bayang, Binidayan; Madamba, Madalum, Bacolod Grande, Tugaya, Balindong, Marantao, Saguiaran, Bubong, Ramain-Ditsaan; Molundo.

3. *Communities Most Rural and Least Affected by Change.* Butig, Kapai, Munai, Tangkal, Nunungan, Tubaran, Tatarikan, Pualas, eastern part of Lumba Bayabao, and Pantao Ragat.

Due to geographic isolation, Wao can be classified with the "least affected" category. But its current status of transition from both physical and cultural isolations to a state of accessibility excludes this community from the list. Through process of directed change administered formerly by the NARRA settlement program, Wao is increasingly becoming more accessible by roads and vehicles (i.e., technological changes) to facilitate the current mixed living among ethnic or religious groups, generally Muslim, Christian, and pagan minorities of the mountains.