



Philippines



CULTURAL FIELD GUIDE
October 2007

For Official Use Only

WARNING

Although unclassified, the **use of this publication is restricted to authorized U.S. and coalition military and government personnel.** Further dissemination of the information contained in this document, to include excerpts and graphics, is strictly prohibited. Local reproduction of material is authorized for U.S. and coalition military and government use.

FOR OFFICIAL USE ONLY

PHILIPPINES CULTURAL FIELD GUIDE

Dissemination and use of this publication is restricted to official military and government personnel from the United States of America, United Kingdom, Canada, Australia, NATO member countries, and other countries as required and designated for support of coalition operations.

The photos and text reproduced herein have been extracted solely for research, comment, and information reporting, and are intended for fair use by designated personnel in their official duties, including local reproduction for training. Further dissemination of copyrighted material contained in this document, to include excerpts and graphics, is strictly prohibited under Title 17, U.S. Code.

Published: October 2007

Prepared by: Marine Corps Intelligence Activity,
 2033 Barnett Avenue,
 Quantico, VA 22134-5103

Comments and Suggestions: feedback@mica.osis.gov
To order additional copies of this field guide, call (703) 784-6167,
DSN: 278-6167.

DOD-2630-PHL-033-07

FOR OFFICIAL USE ONLY

Foreword

The Philippines Cultural Field Guide is designed to provide deploying military personnel an overview of the Philippines' cultural terrain. In this field guide, the Philippines' cultural history has been synopsized to capture the more significant aspects of the Philippine cultural environment, with emphasis on factors having the greatest potential to impact operations.

The field guide presents background information to show the Philippine mind-set through its history, language, and religion. It also contains practical sections on lifestyle, customs and habits. For those seeking more extensive information, MCIA produces a series of cultural intelligence studies on the Philippines that explore the dynamics of Philippine culture at a deeper level.

CONTENTS

Foreword	iii
GEOGRAPHY	4
Physical	4
Cultural	8
CULTURAL HISTORY	9
Pre-colonial era	9
Colonization	10
Independence	13
RELIGION	15
Roman Catholic	16
Protestant	18
Islam	19
Indigenous Beliefs	19
ETHNIC GROUPS	20
Tagalog	23
Cebuano	24
Ilokano	24
Hiligaynon - Ilonggo	25
Bicolano	25
Waray	25
SOCIETY	26
Indigenous Social Organizations	28
LANGUAGES	31
Arabic	32
Chinese	33

Contents (Continued)

English	33
Japanese	33
Malay	33
Spanish	34
CULTURAL ATTITUDES	34
Filipino Concept of Shame	35
Filipino Fatalism	36
ECONOMY	37
MILITARY CULTURE	39

APPENDIX

NATIONAL HOLIDAYS	A-1
-------------------------	-----

ILLUSTRATIONS

Philippine Monument	1
Philippine Flag	2
Philippines	3
Terrain	4
Seashore	5
Philippine Waterway	6
Volcano	7
Filipino Man	8
Ferdinand Marcos	13
Corazon Aquino	14
Catholic Icons in Philippine Store	15
Catholic Church	17

Contents (Continued)

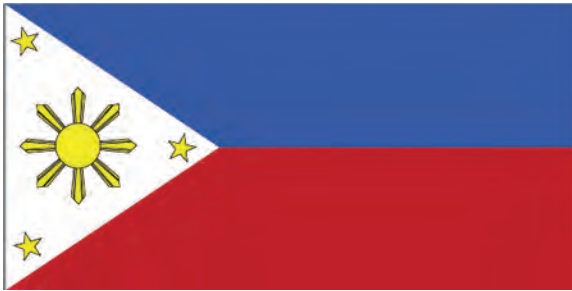
Ethnic Celebration	21
Tagalog Man	23
Ilokano Man	24
Filipino Woman	26
Father and Child	27
Makati	37
Filipino Food Vendor	38
Military Rank Insignia	40
Philippine Marines	41
Philippine Marine Marksmanship Training	41

CULTURAL FIELD GUIDE: THE PHILIPPINES

Culture in the Philippines comprises a mixture of traditions from early indigenous Philippine groups; Spanish, Japanese, and American occupiers; and influences from the Chinese, Indonesians, and Indians. This unique blend of tradition and influence has shaped the overall cultural landscape of the Philippines. The people of the Philippines are typically grouped by religion, culture, and geographic regions that are distinguished by characteristic traits, beliefs, and languages. There are many ways to classify the people of the Philippines although no specific grouping will truly include



Philippine Monument



Philippine Flag

every Filipino. Centuries of intermarriage in the Philippines have led to a unique blend of diverse ethnic and linguistic groups with Chinese, Malay, Spanish, and American ancestry. Most Filipinos identify themselves through their shared cultural history, ethnicity, language, geographic location, village (barangay), or their town, and their religion.

The Philippines is a majority Christian nation (93 percent); approximately two-thirds of the population adhere to Roman Catholicism and the rest are Protestants or members of indigenous, independent churches. Filipino Muslims make up approximately five percent of the population and are found predominately in western Mindanao and the Sulu archipelago. These Muslims share their religious beliefs with the neighboring majority Muslim nations of Indonesia and Malaysia. The rest of the approximately two percent of the population is composed of Buddhists or Taoists (the Chinese overseas population in particular), Hindus, and indigenous peoples who retain their pre-colonial, pre-Islamic or Christian belief system to varying degrees.

The Muslim insurgency in the Philippines' southern islands was formed in response to a loss of ancestral lands to Christian immigration in the 20th century, a loss of political autonomy during the American colonial period, the Muslim religious minority status,



Philippines

and their feeling of marginalization by the Philippine government. There are various armed Muslim insurgent groups seeking independence or an expansion and reconfiguration of the current Autonomous Region of Muslim Mindanao (ARMM) in the southern Philippines. There is also an ongoing armed struggle by Communist insurgent groups in the Philippines seeking to overthrow the current regime. These armed groups have helped to create political, economical, and societal instability in the country.

GEOGRAPHY

Physical

The Philippines is an archipelagic nation in Southeast Asia that is bordered by the South China Sea to the northwest, the Sulu Sea to the southwest, the Celebes Sea to the south, the Philippine Sea to



Terrain

the east, and the Luzon Strait to the north. Officially, the Philippines consist of 7,107 islands, of which approximately 1,000 are inhabited. Approximately 500 of the islands are larger than a square kilometer and the total area of the Philippines is 300,000 square kilometers (115,830 square miles) making it slightly larger than Arizona. Eleven islands contain 94 percent of total land mass in the country. The Philippine islands are naturally clustered into three main geographic areas: the northern islands of Luzon and Mindoro; the central islands of the Visayas and Palawan, and the southern islands of Mindanao and the Sulu Archipelago. These three regions are represented by the three stars in the Philippine flag.

The terrain of the Philippines consists mostly of mountains with extensive coastal waterways. From north to south, the Philippines extend 1,850 kilometers (1,149 miles) and from east to west for 1,100 kilometers (683 miles). The highest mountain is Mt. Apo at 2,953 meters (9,688 feet), near Davao in Mindanao. Mt. Pulog,



Seashore



Philippine Waterway

east of Baguio in the north Luzon Cordillera mountain range, is the second highest at 2,930 meters (9,612 feet).

The Philippines has a tropical monsoon climate with the summer monsoons bringing heavy rains and humid weather during May through October. Winter monsoons bring cooler and drier air from November to February and hot dry air in March through May. Temperatures remain fairly constant between 26-37°C (80° to 100° F) throughout the year. The country also is in the Pacific typhoon path and receives numerous dangerous typhoons between July and October, especially on the eastern coasts of Luzon and Samar; flooding, destruction of property and loss of life is common. The Philippines experiences heavy rainfall annually which often causes severe landslides. A mud slide in February 2006 leveled the town of Guinsaugon, in Leyte province which resulted in the death of 1,800 of 1,857 residents.

The Philippines' location in Southeast Asia makes it vulnerable to many natural disasters such as volcanic activity (alerts for volcanoes are issued frequently), typhoons, monsoons, and earthquakes. The Philippines are located in the Pacific Ring of Fire, an area encircling the Pacific Ocean - the most volcanically active region on earth. Twenty-two of 37 volcanoes are active in the Philippines. The last major eruption took place in 1991-1992 on Mt Pinatubo in central Luzon. The eruption killed 270, left 250,000 homeless, and destroyed two of the largest U.S. military bases in Asia; Clark Air Force Base and Subic Bay Naval Base. The eruption also had a global impact in terms of its effect on weather patterns. Although there was a much smaller (secondary) eruption in May 1994, this volcano is now relatively quiet.

A mild eruption of the Kanlaon Volcano in January 2005 was the last volcanic activity in the Philippines. In addition to volcanic activity, the 10,539 meter- (34,578-foot-) deep Philippine Trench



Volcano

to the east of the Islands (where a tectonic plate is being forced beneath another) subjects the country to several seismic faults annually between Luzon and Mindanao; the islands in this area experience frequent earthquakes.

Cultural

In the past, Christian Filipinos lived mainly in the Spanish and American-influenced northern and central areas of Luzon and the Visayas. Additionally, many northern Mindanao dwellers converted to Christianity during Spanish rule. Beginning with American colonial rule, and increasing substantially after the Philippines gained independence, many Christian Filipinos moved south to Mindanao and Palawan, where they were provided arable land by the government, something that has been in short supply in the northern areas.



Filipino Man

Most Muslim Filipinos are located in the southern island of Mindanao, southern Palawan, and the Sulu archipelago; however, Muslims live throughout the Philippines. Fewer than 2 percent of the Philippine population still adhere to the non-Western, pre-colonial, indigenous beliefs and practices observed in isolated mountainous regions throughout the Philippines. These groups are especially concentrated in upland areas of Luzon, Mindoro, and Mindanao.

The Chinese minority in the Philippines, although statistically insignificant, has been culturally influential in fusing Filipino Ca-

tholicism with many of the beliefs and practices of Buddhism, Taoism, and Confucianism. Chinese Filipinos are not considered members of a separate religious group in the Philippines, since they are primarily Christians. Even though they make up only 1-2 percent of the population, Chinese Filipinos are very visible and economically powerful because they tend to engage in trade and small businesses, and therefore they tend to live in urban areas -50 percent of Chinese Filipinos live in Manila; other large populations live in Cebu City and Davao City.

CULTURAL HISTORY

Pre-colonial era

Among the earliest inhabitants of the Philippines were the Negritos (descendants of perhaps the earliest settlers of the Philippines) Negritos (also known as Aetas, Ata, Batak, Agta) were named during the Spanish occupation for their somewhat darker skin color. Negritos are related to other aboriginal people found throughout Peninsular Malaysia, southern Burma, southern Thailand, and East Malaysia. Negritos are largely foraging peoples who today rely on a variety of forms of income, including hunting, gathering and trade of forest products, slash and burn agriculture, and occasional wage labor for neighboring farmers. While they often prefer to live separately from other Filipinos they have a long history of intense and frequent trade interactions with agricultural communities of both upland and lowland areas. Negritos are among the poorest and most disadvantaged class in the Philippines.

Chiefly political economies in the Philippines during the 15th and 16th centuries were heavily involved in trading foreign luxuries with China and present-day Indonesia and Malaysia The most successful of these economies had a strong agricultural base, well-

developed tribute alliances with tribal peoples in their core zones, and extensive river critical-trade networks reaching far into the interior. Given a low population density and plentiful land, the most obvious way to intensify political centralization lay in a trading, raiding, and slaving nexus that reached its pinnacle in the southern sultanates of Muslim Filipinos in 1750-1850. Lacking centralized power in the form of large states or kingdoms, the diverse peoples of the islands were left open to colonization.

Colonization

In 1521, the Spaniards, led by Portuguese explorer Ferdinand Magellan “discovered” the Philippines. Magellan was on a mission for Spanish king Charles I, to establish a westward route to the Moluccas (also known as the Spice Islands). Located south of the Philippines in present-day eastern Indonesia, these islands were prized for their spices in the trade rivalry between Spain and Portugal, the foremost maritime powers of the time. Magellan’s ships reached the Philippine Islands, and on the island of Cebu, Magellan baptized the local chieftain and the barangay (village) and also made the locals pledge their allegiance to the King of Spain.

In the neighboring island of Mactan, however, the locals, led by their chieftain Lapulapu, refused to pledge their allegiance to Spain. Magellan was killed in battle while attempting to forcibly convert the Mactan people to Roman Catholicism and obtain their allegiance. Lapulapu is remembered as a national hero for successfully resisting the first Spanish colonization attempt. After Magellan’s death, other expeditions followed, and Spain established trade routes across the Pacific from its new colonies in the Americas. In 1565, Spanish conquistador Miguel Lopez de Legazpi (with Spanish soldiers) arrived in Cebu and established

the first Spanish settlement on the islands. In 1595, Manila became the official capital of the Spanish colony.

For the first 200 years of colonial rule, the Spanish relied heavily on trade with Mexico and China. During the second half of that time they intensified agricultural exports from the Philippines. The Spaniards established a feudal system by claiming ownership of landed estates and by concentrating the population under their control in the estates or in towns. The Spaniards were never able to consolidate full political control over the archipelago due to Muslim and indigenous resistance; there were many revolts by lowland Filipinos throughout the Spanish occupation.

Spanish colonization has had long-lasting effects on the Philippines and Filipino culture. The first effect was widespread conversion to Roman Catholicism. Spanish priests were the principal representatives of the colonial regime in most areas of the archipelago, and were dedicated to converting local populations. The second effect was the formation of the landed elite class, which set the foundation for the powerful oligarchy (ruling elite) that currently controls politics and the economy in the Philippines. The Spanish feudal practice of land ownership with subordinate vassals (i.e. local chieftains) erased the Filipino idea of communal land use. Local chieftains became landed nobility, giving them more local authority, eventually leading to the social and political discontent that is prevalent today. Spanish colonization also helped to establish a national government with a bureaucracy centered in Manila. This is still an often contentious set up and has given rise to federal movements and government decentralization.

Spanish colonization provided an atmosphere that allowed much of Philippine society to develop a Roman Catholic national identity. The Spanish period also gave rise to two significant mestizo

groups: Spanish-Filipino mestizos, who were a socially exclusive and literate group, and a much larger Filipino-Chinese mestizo group, who adopted Filipino customs and dominated the economy as middlemen. Since most Filipinos were engaged primarily in subsistence agriculture and fishing, Filipino Chinese played major roles in developing the export agricultural economy, and in acquiring large tracts of land. Today many Spanish influences are prevalent in the Philippine society – most notably in local languages, names, and religious practices. When Filipino novelist and nationalist hero Jose Rizal was executed by Spanish authorities in 1896, the Filipinos amassed against Spain. The Philippine revolution (1896-1902) is remembered as the first anti-colonial independence movement in Asia and produced numerous heroes of the Katipunan, or secret revolutionary organization.

The Treaty of Paris, signed on 10 December 1898 at the end of the Spanish-American War, ceded the Philippines (and Guam and Puerto Rico) to the United States in exchange for US\$20 million; this effectively ended Spanish occupation in the Philippines. However, resistance to American occupation resulted in the Philippine-American war, which lasted from 1899 to 1902, with armed resistance continuing until 1914. The Japanese invaded the Philippines after bombing Pearl Harbor in 1941. Japanese occupation lasted 4 years before American forces and Filipino guerrillas forced their surrender. On 4 July 1946, the U.S. granted the Philippines independence. The most obvious legacies of American occupation are seen in the nation's democratic government, a general familiarity with American culture, universal elementary level education, and a common pursuit of English as a second language.

Independence

The Philippines' independence period has been one of uneven development and political turbulence in the country. In the face of increasing communist insurgency, the Muslim Filipino rebellion, and general election-related and other violence, President Ferdinand Marcos declared martial law in 1972. Opposition figures were arrested, including his rival Benigno Aquino, and many journalists, student and other activists, while private armies and weapons were confiscated. Newspapers shut down and Marcos used his dictatorial powers to tightly control any opposition.



Ferdinand Marcos

Marcos, his wife Imelda, and a small group of wealthy associates then began to engage in corrupt dealings on a grand scale. The largest business enterprises in the country soon came under their control. Distribution and marketing monopolies for coconuts and sugar drained profits from rural farmers while enriching a few of his associates. Social discontent increased, and in 1981, Marcos formally ended martial law. However, massive election fraud continued. Marcos allowed Benigno Aquino to leave jail for the United States in 1982.

On his return in 1983, Aquino was assassinated as he stepped off the plane in Manila. His death and the subsequent cover-up galvanized the political, military and moral opposition to the Marcos dictatorship. More than 2 million people attended Aquino's funeral rites in Manila. Two years later, the EDSA revolution, or "People Power I" took place. It was a non-violent people's protest led by Cardinal Jaime Sin, the Archbishop of Manila, and a host of civil society and media organizations. During the civilian-backed military coup, the Marcos family was removed



Corazon Aquino

from the capital by U.S. forces and transferred to Hawaii, and Corazon Aquino, widow of Benigno Aquino, was elected president.

People Power II occurred in 2001, after President Joseph Estrada was accused of making money from illegal gambling. Roman Catholic Church leaders called for his resignation due to widespread corruption allegations. Impeachment moves in the House and Senate of the Philippine Congress ultimately became stalled, and the Armed Forces of the Philippines withdrew support for the president. As anarchy appeared imminent, the Chief Justice swore in Vice President Gloria Macapagal-Arroyo as president. Gloria Macapagal-Arroyo is currently President of the Philippines, but her administration has been marred by allegations of corruption and citizens have called for her resignation.

RELIGION

The Philippines is a predominately Christian country (93 percent); of these, approximately 67 percent are Roman Catholic and 33 percent are Protestant. Only five percent of the population adheres to Islam. The Philippines (and the New nation of East Timor) are the only predominately Christian countries in Southeast Asia. Historically, Filipinos have embraced Islam and Christianity because they were able accommodated by the flexible set of pre-colonial indigenous beliefs that focused on ritual feasting, nature and ancestral spirit beliefs. The religious composition of the Philippines, however, is contributing to the current societal divide and fighting in the country. Filipino Muslims (also referred to as Moros) have been fighting to defend or reclaim an autonomous region in the southern Philippines for almost five centuries. “Moro” is a term



Catholic Icons in Philippine Store

that was used by the Spanish occupiers to identify Muslims in the southern Philippines and stems from the previous occupation of Spain by the Moors. The term “Filipinos” is usually reserved for those who adhere to Christianity while the term “Moros” refers to those who adhere to Islam. The term Moros once had negative connotations associated with it, but Muslim groups have embraced the term and have used it to develop their own national identity. During the late 1960s, Muslim separatist groups emerged in the Philippines and transformed the term into a symbol of collective identity and self determination for the struggle of an autonomous state in the Philippines. Since the Philippines gained its independence in 1946, large segments of the Muslim population have resisted national integration; several armed Muslim resistance groups have formed. The two most established rebel groups are the Moro National Liberation Front and the Moro Islamic Liberation Front. There are some Muslims in the Philippines who believe that integration amounts to cultural and psychological genocide.

Roman Catholic

Although Magellan first introduced Roman Catholicism to the Philippines in 1521, the religion was not officially introduced to the country until the arrival of Miguel Lopez de Legaspi in 1565. At the time of Spanish arrival during the 16th century, Islam was firmly established on Mindanao and Sulu and there were coastal outposts in the Visayas and Luzon, including Manila. During this time, Muslim culture was thoroughly integrated throughout parts of Mindanao and the Sulu archipelago and was rapidly spreading to the Visayas and Luzon.

Roman Catholicism easily displaced Islam in most regions of the Philippines when the Spaniards arrived. It was accepted by most of the indigenous inhabitants of the Philippines because of

its general compatibility with pre-colonial indigenous beliefs. However, the Spaniards were unable to displace Islam on Mindanao and the Sulu archipelago during their three centuries of rule. They also failed to establish and effective control in the north Luzon highlands. Today, Roman Catholicism in the Philippines is mixed with indigenous beliefs and Spanish culture.



Catholic Church

Religion plays a significant role in national life, as various festivals and feast days for local patron saints highlight the national and local calendar.

Easter and Christmas are celebrated longer here than anywhere in the world. The Roman Catholic Church in the Philippines is part of the worldwide Roman Catholic Church, under the spiritual leadership of the Pope and curia in Rome. The Archbishop of Manila is the key representative of the Roman Catholic Church in the Philippines and is influential in politics and on general public sentiment. The support of the Roman Catholic Church also can ‘make or break’ political ambitions, depending on the moral authority of religious leadership in the country.

Roman Catholicism, while dominant throughout the country, is not a monolithic organization. Significant, homegrown factions include the *Iglesia Filipina Independiente*, which has no ties to Rome but which, in many towns and cities, shadows the organization and

liturgy of the Roman Catholics; and the politically savvy Iglesia ni Cristo, with a growing base in the Philippines and abroad.

Protestant

Protestants came to the Philippines during early American occupation (1898-1935) through Protestant American missionary organizations; Spain ceded the Philippines to the United States after the Spanish-American War. All major denominations (and some minor ones) in the United States sent missionaries to the Philippines. Once there, they rapidly converted many among some of the upland tribes who had not converted to Islam or Roman Catholicism. Filipinos who converted to Protestantism often experienced significant upward social mobility during the American colonial period. Most were middle-level bureaucrats, servants, lawyers, or small entrepreneurs, and some became nationally prominent.

Most American school teachers who pioneered in the new Philippine public school system were Protestants. These individuals laid the groundwork for Protestant churches in many lowland barangay (villages).

From their inception, Protestant churches in the Philippines were ineffective, due to disunity. At one point after World War II, there were more than 200 denominations representing less than 3 percent of the populace. Some denominations merged into the United Church of Christ in the Philippines and others formed the National Council of Churches in the Philippines (NCCP); since then, there has been a semblance of order in the Protestant church. Some of the most prominent forms of non-Roman Catholic Christianity include the Seventh-Day Adventist, Jehovah's Witnesses and Church of Jesus Christ of Latter-Day Saints. There are also nu-

merous independent Christian churches that have developed in the country, such as El Shaddai.

Islam

Islam was introduced to the Philippines between the 13th and 14th centuries by Arab and Malay Muslim traders. Coastal trading centers were established in the Philippines as regular commercial stopovers enroute to China. Over time the traders intermarried with the daughters of the locals and as a result the need for Muslim education became necessary to teach the newly converted wives and their children, as well as others who chose to convert to Islam. Through intermarriage and conversion the religion began to spread and Islamic communities (sultanates) were established in southern islands in the Philippines and up the coasts as far as Manila; these Islamic communities were ruled by rajas or sultans, and were allied with inland peoples through tribute and trade. There is no historical evidence that suggests native Filipinos fought against the introduction of Islam. In fact, it is believed that Islam was similar to the traditional indigenous beliefs and practices in the Philippines at that time that allowed for the smooth conversion of the population to Islam. Many traditional indigenous beliefs survived, and native Filipinos found ways to combine the Islamic religion with their own beliefs and practices.

Indigenous Beliefs

Despite the introduction of Islam and Christianity during the colonial period some groups in the Philippines still adhere to traditional indigenous beliefs and practices. Indigenous groups live as organized communities throughout the Philippines and rely on subsistence oriented hunting, gathering, agriculture and handicrafts for their livelihood. Indigenous groups share a com-

mon language, customs, traditions and other distinctive cultural traits (unique to each ethnographic/linguistic group). Indigenous beliefs and practices revolve around the idea that the world is inhabited by spirits and supernatural entities, both good and bad, and that respect must be given to them through ritual offerings. Indigenous beliefs and practices are mixed into all religions of the Philippines. Due to centuries-long resistance to colonization and subsequent geographic isolation, indigenous groups have generally fallen behind the mainstream population in terms of socioeconomic development.

ETHNIC GROUPS

The Philippines is a blend of diverse ethnographic/ethno-linguistic groups whose identities are based on shared ancestry, history, cultural traditions, language, and/or religion. There are more than 100 separate, ethno-graphic/ethno-linguistic groups living in the Philippines, each with its own unique characteristics and identities. The most common identity signifier of ethnic groups in the Philippines is language; most ethnic groups in the Philippines are of Malay descent and belong to one of nine major language groups. The Tagalog, Cebuano (Visayan, Bisayan), and Ilocano language speaking groups are the largest. It is not uncommon for Filipinos to identify themselves with multiple ethnicities. For example, a Cebuano of Chinese ancestry may identify himself as either a Chinese Filipino or a Visayan because his primary language is Cebuano, a Visayan language.

Ethnographic/ethno-linguistic groups in the Philippines are classified as upland or lowland. Upland groups are typically found in mountainous areas while lowland groups are found in coastal regions of the Philippines. Lowland groups were converted during Spanish rule while upland groups fiercely resisted colonization or

migrated to remote mountainous areas where they were isolated in small pockets.

Upland tribal groups are commonly grouped together despite their different customs and languages, and the little amount of interaction the groups have with each other. Headhunting in many upland areas of north Luzon persisted until the American period; both lowland and other upland peoples were potential victims. During Spanish occupation, upland tribal groups became more isolated from the rest of the population, resulting in the tribes developing their own special identities. Many tribal groups have shown a great variety in social organization, cultural expression, and artistic skills. In the north Luzon highlands, upland peoples are collectively referred to as “Igorot.” In Mindanao, indigenous peoples are



Ethnic Celebration

collectively referred to as “Lumad.” Some tribal groups still adhere to indigenous beliefs and practices while other tribal groups practice folk Islam or folk Christianity.

Muslims in the Philippines account for approximately five percent of the population and are considered a significant minority in the country. Divided by language, geographic location, social, and political structures, Muslim Filipinos are not a closely knit or allied group. The separate ethno-linguistic Muslim Filipino groups also differ in degrees of Islamic orthodoxy and are fiercely proud of their separate identities.

Philippine Muslims live primarily in western Mindanao, southern Palawan, and the Sulu archipelago, but they can be found throughout the archipelago with major concentrations in urban areas such as Cebu City, Manila, and Baguio City. Philippine Muslims are distinguished from Christian Filipinos not only by their profession of Islam but also because they evaded Spanish domination for 300 years. Philippine Muslims share their religious culture with the neighboring majority Muslim nations of Indonesia, Brunei, and Malaysia. Muslim Filipinos have maintained certain elements of indigenous pre-Islamic and pre-colonial Philippine culture; these elements are expressed in dress, music, political traditions and a rich array of folk beliefs and practices that are similar to those found elsewhere in island Southeast Asia.

Muslim Filipinos are divided into three major and ten minor ethnographic/ethno-linguistic groups. The three largest groups are the Maguindanaons of the Pulangi River Basin of central Mindanao; the Maranaos of the Lanao Lake region of central Mindanao; and the Tausugs of Jolo Island in the Sulu archipelago. Smaller groups include the Yakans of Basilan Island, the Samals

of the Tawi-Tawi island group in Sulu, and the Iranuns of the Cotabato coast of Mindanao.

The breakdown of major ethno-graphic/ethno-linguistic groups in the Philippines is as follows:

<i>Tagalog</i>	30 percent	<i>Cebuano</i>	24 percent
<i>Hiligaynon Ilonggo</i>	9 percent	<i>Ilokano</i>	10 percent
<i>Bikol (Bikolano)</i>	6 percent	<i>Waray</i>	4 percent
<i>Others</i>	17 percent		

All are members of the Malayo-Polynesian group of languages within the Austronesian language family that predominates in Southeast Asia and the South Pacific region.

Tagalog

Tagalogs live primarily in the main island of Luzon and speak one of the major languages of the Philippines (also called Tagalog, the basis of the national language known as Pilipino).

The Tagalog language has strong affinity with Malay languages (Bahasa Indonesia/Malay). However, due to more than 300 years of Spanish colonial rule in the Philippines, the language has incorporated a significant number of Spanish words and expressions. The Tagalog language also includes words and phrases that are rooted in English and Chinese.



Tagalog Man

Elite Filipinos frequently combine English and Tagalog, a practical mixed language referred to as “Taglish.”

Cebuano

Cebuanos are located in the Visayas and parts of Mindanao and are the largest subset of the Visayan ethno-graphic/ethno-linguistic group. The Cebuanos were among the first Filipinos to be converted to Roman Catholicism and much of Cebuano culture has been influenced by Spanish culture. The name Cebuano comes from the name of the Philippine island of Cebu and the Spanish suffix -ano meaning “native of.” Cebuano is the predominant trade language of the central and southern Philippine islands, along with Tagalog.

Ilokano

The Ilokano homeland is the north-west region of coastal Luzon. Today, they live in coastal areas throughout northern and central Luzon, in the Visayas, and Mindanao. The name Ilokano comes from “I” (from) and “looc” (bay) and the Spanish suffix –ano meaning “native of,” thus “people of the bay.” Many ethnic groups from the northern regions of the country are more proficient in Ilocano than in Tagalog (or Pilipino), the national language of the Philippines. Ilokans were among the first Filipino ethnic group to migrate in large numbers to North America.



Ilokano Man

Hiligaynon - Ilonggo

Hiligaynon-Ilonggo are found in the Visayas and are members of the Visayan language group. There are approximately 7,000,000 people in and outside the Philippines who are native speakers of Hiligaynon-Ilonggo, and an additional 4,000,000 who are capable of speaking it with a substantial degree of proficiency.

Bikolano

Most Bikolanos live in the southeastern peninsula of Luzon in provinces of Camarines Sur, Albay, Sorsogon, Catanduanes, Masbate, Camarines Norte, and Quezon. The Bikol were described by some Spanish chroniclers as fierce warriors. Thus their history comprises many battles against foreign incursions. Bikol played a major role in the Manila-Acapulco trade route which was prominent during the first 200 years of Spanish occupation. Possibly due to its location in the typhoon belt, Bikol is one of the country's most economically depressed areas, despite abundant mineral reserves, lumber, abaca and tourism industries.

Waray

The Warays are located in the Eastern Visayas and are the majority in the provinces of Samar, Northern Samar, and Eastern Samar. They are also a significant part of the population in Leyte and Sorsogon; some Warays live in Mindanao. The Waray, technically considered Visayans, are culturally closer to the Bikolanos than to the other Visayans. This similarity has been shown in customs, traditions, and language. Warays speak the Waray-Waray language, which is further subdivided into various dialects. Those in Leyte, Samar, and Mindanao speak Cebuano as a second language and most Warays speak Tagalog and English as second languages. The Waray are farmers and fishermen. Their islands Samar and Leyte

are among the most underdeveloped areas in the Philippines. One aspect of the Waray culture that makes them widely known is the practice of faith-healing. In the island of Samar, especially in the province of Eastern Samar, many Waray still practice indigenous traditions mixed with Roman Catholicism. Such traditions, however, are extremely common throughout the entire Philippine population, where psychic surgery and indigenous forms of ritual healing practices co-exist with a deep and abiding faith in Christianity or Islam.

SOCIETY

In the Philippines, the family is the center of social structure. Filipino families tend to be large, partly due to the Roman Catholic aversion to birth control. They extend beyond the nuclear family (mother, father, and their children) and often include aunts, uncles, grandparents, cousins, honorary family members (godparents or adoptive children), and family friends (often called aunts and uncles even though they are not). Beyond the nuclear family, members of the extended family may sometimes live with the family or with other relatives in the surrounding area. Filipino families have a sense of moral obligation to ensure that immediate and extended families members are taken care of. This sense of obligation extends into the workplace where it is common for members of the same family to work in the same company. This sense of obligation is also seen in annual remittances (large sums of money sent home to kin)



Filipino Woman

by Filipinos working abroad; these remittance dollars add up to billions each year and are the biggest source of hard currency or foreign exchange in the Philippines. Other examples of this sense of obligation might include postponing marriage or passing up a job promotion that would entail transferring to another location away from the family. However, family loyalty also might dictate that a young parent temporarily leave his or her family and children to pursue better educational, training, or employment opportunities in



Father and Child

the United States or other countries. This sense of family obligation begins early on when children are conditioned to be grateful to their parents for their birth and later to show support for younger brothers and sisters.

Filipinos have a strong connection to the area in which they were born and raised, and so for many Filipinos, allegiance to extended family and the local area is just as important as their Filipino heritage. As a result, citizens do not define themselves as Filipinos as readily as they define themselves by town, district, and ethnolinguistic background. Allegiance to the local area was present before the Spanish occupation. Before the arrival of the Spaniards, Filipinos lived in scattered villages (barangay) that were based on kinship and intermarriage. The barangay is an early Filipino

settlement; its name was derived from the term *balangay* (the sailboats that brought Malay settlers to the Philippines from Borneo and elsewhere). Each boat carried a family group that established a village, which on average contained 30 – 100 families. The spirit of *barangay* stressed mobility while de-emphasizing the importance of territorial boundaries – the same spirit that now allows many Filipinos to seek a better life outside the Philippines. Territorial boundaries were relatively open while social boundaries were more closely defined.

The social system within the *barangay* was based on close familial ties, respect for elders, sociability, sharing, and, because great prestige was attached to persons with a large following, a sense of people as well. The social status of individuals and families was hierarchically ranked and named, varying according to one's heritage and debts to others. While this social system held the *barangay* together, it didn't necessarily link one *barangay* with other villages. The Philippines at the time of the arrival of the Spaniards was made up of interrelated, but separate societal units. The separate societal units facilitated the Spanish conquest in the 16th century. The Spanish retained the *barangay* as a unit of local administration. And because successive colonial governments did little to foster a *barangay* network of political systems, Philippine society remains a village society with many village values, including great loyalty to one's ethnic group.

Indigenous Social Organizations

Filipino indigenous communities can be organized into five general types – *Pisan* (campsite); *Puro* (settlement); *Ili* (village); *Magani* (district); and *Banwa* (domain). The grouping of indigenous communities is based on the level of shared socio-cultural integration of each indigenous group.

Pisan

The Pisan is the most simple organizational type and is composed of small, mobile groups consisting mostly of kinsmen. These groups are generally led by a male household member. Most groups in the Pisan social organization are found in coastal areas or in temporary campsites throughout the archipelago. They rely on hunting, gathering, and foraging to survive and typically relocate once resources in their area have been exhausted. Most such groups have a history of being attached to one or more agricultural communities to facilitate trade.

Ethnic groups include: *Aeta, Agta, Ata, Ati, Baluga, Batak, Dumagat, Mamanua, Pinatubo, and Tasaday.*

Puro

This organizational type is composed of individuals who live in the same community and are closely interactive; members of this group may or may not be related. This organizational type is organized on the basis of kinship and is led by the oldest member of the group or the most influential elder in the community. Communities of the Puro organization are found in upland and coastal areas throughout the archipelago. Puro communities are typically scattered and semi-permanent and of various sizes.

Ethnic groups include: *Dibabawnon, Kalanguya, Ibanag, Ikalahan, Ilongot, Itawis, Itbayat, I'wak, Alangan, Batangan, Buhid, Hanunoo, Iraya, Ratagnon, Tadyawan, Magahat, Mansaka, Palaw'anen, Subanun, Sulod, T'boli, Tagkalo, Tau't Bato, Tiruray, and Yogad.*

Ili

This organizational type is composed of villages of varying sizes that can have a few hundred to several thousand members. Within this organizational type there is a clearly defined social classification defined by the use of specific labels for each class. This is a stratified, but semi-open system that allows individuals to move up and down the social ladder. Village-wide ceremonies are conducted to validate the social status of a family or individual. Typically, there is an elite class and a class of ordinary or common people. Religious functions are conducted by an individual called a *pangat* (in Luzon) or a *bailan* (on Mindanao). A council of elders oversees the village and makes decisions with the village elite on affairs affecting the settlement. The Ili organizational type are located in many villages in the Philippines.

Ethnic groups include: *Arumanen Manobo*, *Bontoc*, *Ibaloi*, *Ifugao*, *Kankanay*, *Sagada*, *Southern Kalinga*, *Tagbanua*, and *Tinggian*.

Magani

This organizational type is composed of several villages who have forged alliances with each other. Each village is composed of several families, which may or may not be related. Similar to the Ili, there is a social system within this organizational type that is governed by laws, religious beliefs, and customary practices. Magani communities are led by a warrior chief (*bagani*) with the assistance of a council of elders. Communities of the Mangani organization are found in Luzon and Mindanao, located usually on higher ground for protection against attacks by rivals.

Ethnic groups include: *Agusan Manobo*, *Gaddang*, *Isneg-Apayao*, *Mandaya*, Northern and *Kalinga*.

Banwa

This organizational type is structurally the most complex of the five types of the indigenous social organizations. This group is composed of large communities or domains that are made up of several villages. The villages are composed of several related (or unrelated) families held together by village alliances. Political leadership of the Banwa is the responsibility of the head of the most influential family or *datu*. A *datu* must have wealth (surpluses of food, trade goods, and money) and excellent negotiating skills. Community-wide religious ceremonies are conducted to celebrate various aspects of village life; religious activities are led by mediums (*baylan*). Communities of Banwa are found primarily in central and southern Mindanao.

Ethnic groups include: *Bilaan*, *Coastal Bagobo*, *Cotabato Manobo*, *Higaonon*, and *Manuvu*.

LANGUAGES

The Philippines has more than 100 dialects as direct result of subdivisions of these regional and cultural groups. There are more than 100 distinct languages and dialects spoken in the Philippines, of which most are from the Malayo-Polynesian language family. Of these languages there are eight major dialects that are regionally important and which are the first languages of more than 90 percent of the population (Tagalog, Cebuano, Ilokano, Hiligaynon or Ilonggo, Bikol, Waray, Pampango, and Pangasinense). Despite some similarities in grammar and pronunciation of languages and

dialects in the Philippines, centuries of isolation have made them distinct and mutually unintelligible. These divisions and linguistic differences have created major difficulties in promoting educational and cultural development in the country. In the 1970s the national language was established as Pilipino; this step has brought about a Philippine-wide dialect.

For more than three centuries Spanish was the official language of the country, but in 1973, the Philippine Constitution made English and Filipino the official languages of the country. After Spain ceded the Philippines to the United States at the end of the Spanish-American War, use of Spanish in the Philippines declined significantly. However, most Filipino languages have assimilated aspects of the Spanish language and contain many Spanish words. Spanish is still spoken by a small percentage of the population – mostly the upper class Spanish mestizos.

Filipino is based on Tagalog, but is mixed with other linguistic elements of other Filipino languages. English, the most used non-native language, is a secondary language for many, including most professionals, academics, and government workers.

Some foreign languages are heard in major cities and business hubs in the Philippines. Major foreign languages spoken in the Philippines include the following:

Arabic

Historically, Arabic was used by Muslim and Arab traders conducting business in the archipelago. Arabic is spoken by some members of the Muslim population and is used in madrasahs (Muslim schools). Arabic is taught at madrasahs in the archipelago and is used for some Islamic activities – especially prayer readings at the mosque.

Chinese

There has been a Chinese presence in the Philippines since the 9th century through Chinese merchants conducting trade. Most Chinese are concentrated in the urban cities such as Manila, Baguio, Davao, and Cebu. The majority (85-90 percent) of the Chinese population are Hokkiens, hailing from Quanzhou, Nan'an county, the Tongan-Xiamen area and the Zhangzhou region. Cantonese is the most common language among Chinese in the Philippines.

English

English is one of the official languages of the Philippines and is a direct result of American occupation. English and Tagalog are the dominant languages used in business, education, and the government. Since English is widely spoken in the Philippines it is common to hear Filipinos mix English and Filipino words and phrases creating what is known as Taglish.

Japanese

Due to the many Japanese companies and foreign investments in the Philippines, there is a small Japanese community in the country – specifically in Metro Manilla. Japanese in the country prior to Spanish colonization lived primarily on Luzon.

Malay

The Malay language spoken in Malaysia and Indonesia is spoken today among Muslim people in the far southern Philippines, but all Filipino languages are of the Malayo-Polynesian language family. Malay was the language of trade in the Philippines during the 13th century.

Spanish

Spanish was introduced to the country during the Spanish occupation; much of the country's history is written in Spanish. Spanish is still spoken among a small percentage of the population and is offered as an elective in some colleges and universities in the country. A localized version of the Spanish language, Chavacano, is popularly used in former Spanish naval bases in Cavite City and the Zamboanga peninsula.

CULTURAL ATTITUDES

The Philippines has a unique mixed culture of foreign influences and indigenous elements. As a result there are many different cultural traits in the Philippines that shape the overall cultural attitude of Filipinos. While some cultural traits reflect “surface values” others reflect core values and are common in most Filipinos.

- Bayanihan is the belief in creating alliances with neighbors and the helping attitude whenever one is in need.
- Especially in rural areas, the communal spirit is crucial to the success of the farming enterprise and labor is gladly offered to a neighbor in need.
- Reciprocity of favors is expected.
- The primary societal welfare system for the Filipino is the family, which explains the close familial ties in society.
- Respect for elders is a deep seeded value which is expressed in many areas by bringing the right hand of the elderly (to include parents, uncles, people in authority, the elderly) to one's forehead.
- To receive favors from Filipinos, it is often essential to obtain approval or acceptance from their families.

- Gift giving begins in the family and it is customary to give gifts for Christmas, birthdays, weddings, anniversaries, baptisms, and other significant events.
- The extended Filipino family concept is inclusive and often includes cousins, uncles, close friends of parents or siblings, and others who are accepted into the family circle.
- *Pakikisama*, or harmony, in English entails getting along with others to preserve a harmonious relationship. This is often expressed by common courtesy, a pleasant greeting. Often this value leads to conformity for the sake of a relationship, avoiding confrontation, not discussing sensitive issues, etc.
- Hospitality is an expression of this value, and families will bend over backward to open up their homes and resources to establish and promote harmonious relationships.
- *Utang na Loob*, or debt of gratitude, is owed to a person who has helped one through hardships endured. An example of this value is that Filipino children do everything in their power to care for their aging parents.
- Reciprocity is a way of paying this debt of gratitude, if not directly back to the benefactor then indirectly through the benefactor's family or village.

Filipino Concept of Shame

Hiya or shame is a sense of social propriety and conforming to societal norms of behavior. Filipinos believe they must live up to the accepted standards of behavior and if they fail to do so they not only bring shame upon themselves, but also upon their family. An example of this might be a willingness to spend more than they can afford on a party rather than be shamed by their financial situation.

If a Filipino is publicly embarrassed, criticized, or does not live up to expectations, he feels shame and loses self-esteem.

Behaviors that bring shame upon or embarrass Filipinos include:

- Cussing, insulting, or cursing a person in public, or using abusive, belittling language in public.
- Criticizing a person without praising his good qualities.
- Racial discrimination.
- Not keeping one's word.

Filipino Fatalism

Bahala na, (“Come what may”) is a common expression among Filipinos. Rooted in a belief in divine providence. This *bahala na* mentality could be the root of the positive value of risk taking, entrepreneurship, and social responsibility where human effort (*bahala tayong lahat*) and divine Providence (*bahala ang Maykapal*) intersect to produce good results. *Bahala na* was a positive and nationalistic virtue for Jose Rizal, who believed that Filipinos could and should rely only on themselves and on God.

On the other hand, the negative aspect of *bahala na*, which means a false sense of resignation (*ganyan talaga ang buhay*, or life's like that), a superstitious belief or blind faith (*malas/suwerte, tadhana, kapalaran*), or escape from decision-making and social responsibility. As such it may be the root cause of national apathy (*walang pakialam*) and collective paralysis of action (*bakit pa kikilos*) to solve both local and national problems. When negative *bahala na* prevails, nothing ever gets done.

ECONOMY

Since the end of World War II, the Philippines has gone from being one of the richest countries in Asia to being one of the poorest despite the country's rich natural resources. In the mid 1990s, a range of economic reforms and initiatives stimulated growth in the economy, however the 1997 Asian financial crisis slowed the country's economy. The country has since recovered, and in 2005, the Philippine peso was ranked as East Asia's best performing currency.

Political instability, widespread corruption, and resistance to reforms (by entrenched interests) have prevented the Philippines from becoming a consistent and effective economy. The ongoing security situation in the south has led to a diversion of funds from development projects to sustain military operations against Muslim and communist separatist groups operating in the country.



Makati



Filipino Food Vendor

Significant economic divisions exist within the Philippines. Approximately forty percent of the population lives below the poverty line and survive on US\$1 a day or less - the poverty benchmark for the United Nations. The wealthy upper class (which includes landowners and business executives), enjoy a high standard of living while many rural families cannot afford to provide basic necessities such as clothing and medicine for their children. Income in urban areas is generally higher than in rural areas, which has resulted in a constant flow of migrants to Philippine cities and abroad. Some migrants live as squatters, residing in crowded slum areas in makeshift housing that lacks running water, sewage sys-

tems, and electricity. Migrants are typically employed as street vendors or unskilled laborers.

Overseas Filipino Workers (OFW) are attracted by jobs in other nations because the salaries are higher than what is offered in the Philippines. OFWs send annual remittances back to their families, which helps the country's economy. For 2006 it is estimated that remittances reached \$US12 billion, and it is believed that the number will be the same for 2007. OFW remittances are used to finance education, business start-ups, construction activities as well as other economic development in the Philippines. There are more than 10 million OFW abroad in jobs that include nursing, teaching, technology, and unskilled workers.

MILITARY CULTURE

The Armed Forces of the Philippines (AFP) maintains close diplomatic and military ties with the United States military dating back to before World War II. The AFP has been unable to become a truly effective conventional force. This is primarily due to the lack of funds within the AFP as most funding has gone to fight the Islamic and Communist separatist groups operating throughout the archipelago.

AFP personnel are recruited from throughout the archipelago and enlisted members typically have at least a primary school education while officers typically have at least some college and/or a technical degree. The religious composition of the AFP mirrors the religious composition of the Philippines. There have been no reported instances of religious or ethnic discrimination within the AFP. Members of the AFP traditionally show loyalty to superiors and fellow AFP service members. However, past AFP members

PHILIPPINES COMMISSIONED OFFICER RANKS AND INSIGNIA			PHILIPPINES ENLISTED PERSONNEL RANKS AND INSIGNIA			
ARMY/MARINES COLLAR INSIGNIA	NAVY SHOULDER INSIGNIA	AIR FORCE SHOULDER INSIGNIA	ARMY	NAVY	AIR FORCE	MARINE CORPS
 2ND LIEUTENANT	 ENSIGN	 2ND LIEUTENANT	 PRIVATE	 APPRENTICE SEAMAN	 AIRMAN	 PRIVATE
 1ST LIEUTENANT	 LT. JUNIOR GRADE	 1ST LIEUTENANT	 PRIVATE FIRST CLASS	 SEAMAN 2ND CLASS	 AIRMAN 2ND CLASS	 PRIVATE FIRST CLASS
 CAPTAIN	 LT. SENIOR GRADE	 CAPTAIN	 CORPORAL	 SEAMAN 1ST CLASS	 AIRMAN 1ST CLASS	 CORPORAL
 MAJOR	 LIEUTENANT COMMANDER	 MAJOR	 SERGEANT	 PETTY OFFICER 3RD CLASS	 SERGEANT	 SERGEANT
 LIEUTENANT COLONEL	 COMMANDER	 LIEUTENANT COLONEL	 STAFF SERGEANT	 PETTY OFFICER 2ND CLASS	 STAFF SERGEANT	 STAFF SERGEANT
 COLONEL	 CAPTAIN	 COLONEL	 TECHNICAL SERGEANT	 PETTY OFFICER 1ST CLASS	 TECHNICAL SERGEANT	 TECHNICAL SERGEANT
 BRIGADIER GENERAL	 COMMODORE	 BRIGADIER GENERAL	 MASTER SERGEANT	 CHIEF PETTY OFFICER	 MASTER SERGEANT	 MASTER SERGEANT
 MAJOR GENERAL	 REAR ADMIRAL	 MAJOR GENERAL				
 LIEUTENANT GENERAL	 VICE ADMIRAL	 LIEUTENANT GENERAL				
 GENERAL	 ADMIRAL	 GENERAL				

Military Rank Insignia



Philippine Marines



Philippine Marine Marksmanship Training

have attempted to seize power from the Philippine government through a series of unsuccessful coups.

The last coup attempt was February 2006 and several senior AFP members were implicated in the coup attempt. During this coup attempt there were a small amount of junior members of the AFP that showed loyalty to the AFP rather than the Philippine government. The AFP has since pledged its loyalty to the government.

APPENDIX A: HOLIDAYS

National Holidays

3 March	Declaration of the People’s Authority Day
28 March	Evacuation Day
11 June	Evacuation of Military Bases Day
1 September	Revolution Day
26 October	Day of Mourning
Date varies	Eid al-Adha (2 days)
Date varies	Eid al-Fitr (2 days) (commonly referred to as “Eid”)
Date varies	Al Mouled (1 day)
Date varies	<i>Hegira</i> New Year (1 day)

