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THE BIKOLANO GODFATHER OF ILONGGO LITERATURE *

Demy P. Sonza

THE Ilonggos are a proud and happy people. They are proud of their past and their culture. They take pride, for instance, in the fact that for a long time Iloilo, their home province, used to be the No. 1 Philippine province in population, economic production and income. Yet the Ilonggos are not chauvinistic. They are friendly, hospitable and open-minded. They welcome other people and new ideas, and are liberal and progressive in outlook.

Something in their history has made the Ilonggos what they are. For Iloilo became rich, both materially and culturally, largely because of the pioneering contributions of many people from other places in the Philippines and even from other countries.

A brief excursion back to the Iloilo of the past century will help make this matter clear. Let us go back to 1850, which was the time Iloilo assumed its present geographical size and boundaries. Before that time it included what is now Negros Occidental, which became a politico-military province only in 1849. In the 1850's, Iloilo was the biggest province in population, agricultural production, manufacturing output (especially textile) and, according to John Bowring, the British author-diplomat who visited it during the period, among the most literate of the provinces of the Philippines.

Then something happened in 1855 to make things still better for the Ilonggos. On September 29 of that year, the Spanish government opened the port of Iloilo to international trade. The following year a crusading, far-sighted, and philanthropic foreign businessman named Nicholas Loney, arrived and put up the first foreign commercial firm there. It may be remembered that Loney and Company was the first foreign business house allowed by the Spanish authorities to be established in the Philippines outside Manila. Loney was also the first British vice consul assigned in Iloilo. Loney spurred the rapid development of Iloilo and Negros. When he came, Iloilo was producing only a small quantity of sugar and Negros was raising a still smaller amount. Agriculture was primitive so that not a single iron sugar mill was found in the region. Farmers were using wooden mills to crush the sugar cane.

Loney introduced modern machineries from Europe and America, offered substantial financial assistance to expand cane plantations, improved the purchasing and shipping systems, and located big sugar markets in Australia, China, and England. Within twenty years from his arrival, Iloilo and Negros Occidental became the principal sugar-producing region in the islands. Negros Occidental which was sparsely populated in 1855 was

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rapidly settled by Ilonggos and cultivated into large *haciendas*.

Propped up by the sugar boom, business expanded spectacularly so that Iloilo and the neighboring town of Jaro were chartered as cities in 1890 and 1891, respectively, and the harbor of Iloilo became the country's premier exporting port, ranking second to Manila in over-all value of trade.

Lohey was followed to Iloilo by many other foreigners: British, French, German, Swiss, American, Chinese, etc. - as well as by Spaniards, who brought with them more capital and knowhow. But just as important as the foreigners were the people from other provinces who were attracted by Iloilo's rising prosperity. One of the most prominent Filipino pioneers and adventurers who came to Iloilo and helped push its development is the subject of this essay - Mariano Perfecto of Bikolandia.

MARIANO Perfecto was born in Ligao, Albay, in 1850,¹ to a family of merchants and priests. Two of his brothers (Juan and Monico) were ordained ministers of God and he, too, attended the Seminario de Naga. After two years in the seminary, however, he quit school. Influenced by his father who was a merchant, he decided to go into business while still young.

He first went to Iloilo in 1873 to join his elder brother, Father Juan Perfecto, who was then travelling missionary in Iloilo. He bought *renque* and *sinamay* cloth in Iloilo and sold the merchandise in Luzon.²

Unfortunately, Father Juan was accused as a "filibuster" and banished to Puerto Princesa, Palawan. Mariano was dismayed by the event but he decided to stay in Iloilo. To support himself, he opened a school in the house of Ignacio Tarrosa in Barotac Viejo where he was boarding. He taught arithmetic, grammar and Latin

subjects to the children of the neighborhood and in his spare time he began to write.³

Brother to two priests and himself a religious man, Mariano was familiar with religious books. He discovered that there were few religious books written in Ilongo (Hiligaynon) and that there was no bookstore in Iloilo. He took advantage of these facts as a business opportunity. To find out if he could sell his writings, he wrote the life of San Eustaquio in Ilonggo. The work sold briskly in handwritten form and Mariano was convinced it would be good business to have it printed.

In 1876 he and Tarrosa went to Manila for the printing of the work in booklet form. He was not able to find a printer right away and when he found one that was in a position to print his work, the printer charged ₱100. By that time Mariano had only ₱30 left in his possession. Tarrosa had an extra ₱50 which he offered to Mariano as a loan but the two amounts combined were still short by ₱20. Mariano was about to give up hope, but three days later the problem was solved when he won ₱2,000 in the government lottery.⁴ Mariano had the book published and on his return to Iloilo he used the rest of his winnings to put up a bookstore in Jaro. The store was probably the first of its kind in the whole Visayas and Mindanao.

The bookstore stayed in Jaro only six months for in early 1877 Perfecto moved it to Mandurriao, on the ground floor of the house of Valentino Aurelio, and named it Libreria de Mandurriao. The move to Mandurriao was made because Perfecto married a girl - Juliana Millan - who was from that place.⁵

The store sold copies of the *caton*, *cartilla*, different *novenas*, and other reading materials that were allowed circulation by the government and the church. In 1882 the store's name was

changed to Libreria Panayana, in keeping with its growing territorial market that covered the provinces of Panay, as well as Negros.

Before Perfecto, the few persons who wrote in the Ilonggo dialect were all friars or priests, like Juan Felix Encarnacion, Anselmo Avanceña, Mariano Cuartero (who became the first bishop of Jaro) and Alonzo de Mentrida. Reading the works of the priests, Mariano thought he could write some himself, not in Spanish which had very limited readership, but in the vernacular in order to reach the masses. And so he became the first layman in the Visayas to write *novenas* and sketches of the lives of different saints.

In order to produce fast, Perfecto at first only translated the writings of friars, like Francisco Butiña's "Vida de Santa Zita, Criada." and Antonio Maria Claret's "Tres Estados del Alma." Wenceslao Retana in his *Aparato Bibliografico de la Historia General de Filipinas* (1906)⁶ listed nine works of translation by Perfecto. Encarnacion Gonzaga, who made a study of Bisayan literature in 1917, listed twenty-eight different titles which Perfecto translated from Spanish to Ilonggo.⁷ In the Filipiniana Collection of the National Library in Manila are found twenty-seven works of the author some of which are also translations.

From his readings on the lives of the saints and also of the *novenas* written by Spanish writers, he wrote his own *novenas* for San Miguel Arcangel, San Marcial, San Luis Gonzaga, Sta. Rita de Casia, San Joaquin, Sta. Lucia, Nuestra Señora de Salvacion, San Rafael, Sta. Apolonia, Sta. Lutgarda, Sta. Monica, Sto. Tomas de Villanueva, La Purisima Concepcion, San Juan Bautista, San Jose, Nuestra Señora de Gracia, Sta. Agueda and the Medalla Milagrosa de Virgen Maria.

Even in his religious booklets the businessman in Perfecto can be dis-

cerned. He wrote *novenas* to the saints who had the largest number of devotees, namely: San Jose, San Juan, the different aspects of Virgin Mary, San Miguel and San Rafael. His business hand is especially evident in the work "Novena sa Mahimayaon nga Precursor Señor San Juan Bautista, Patron sa Banate, Dingle, Nagava, Igaras, Calibo, Sigma, Bago, Ilog cag Guina Celebrar man sa Dacung Pagcasadya sang Iban nga mga Banwa." By enumerating the towns in Western Visayas which had San Juan as their patron saint, he pointed out that the residents of these places should buy copies of the *novena*.

Once his literary talent was stimulated by doing translation, Perfecto started to write original works of his own, both in prose and in verse, in Ilonggo. He also adopted some religious stories into verse, a literary form that was then gaining wide popularity. An example of these is the life and passion of Christ which he wrote in 1884 and which, at 200 pages, was his longest book. Father Celestino Fernandez who was the censor, said, "The work is written with facility, clarity and proper usage in its language and although the verses are not perfectly correct, they are generally good."⁸

Among the verses composed by Perfecto is a philosophical piece, "Ang Apat Ca Caolehehan sang Tauo." (The Four Ends of Man"). This is believed to be his best from the standpoint of versification. The style is simple and sonorous and the words well chosen. A sample stanza runs thus: ⁹

Cag sin-o ang nagadalagan
Nga dili abuton sing cahapo?
Cag diin man ang matalom
Nga dili cunina maghabol?

(And who is running
without getting tired?
And what sharp object
does not become dull)

Perfecto also wrote just to entertain. A specimen of this genre is "Ang Lenguaje sang Panuelo cag Abanico" ("The Language of the Handkerchief and the Fan.") He even produced a political tract entitled "Pangandam nga Nahatungod sa Piniiliy" ("Precautions about Elections") But the most popular and saleable of his books was "Diotay nga Talamdan sa Urbanidad sang mga Cabataan" ("A Little Guidebook on Good Manners for Children.") This was used as a textbook in the public schools during the Spanish era. He produced another textbook in Spanish, "Nuevo Libro Primero de los Niños para Aprender y Leer por el Metodo Mas Facil" ("New Primary Book for Children for Understanding and Reading by Easy Method"), printed in two handy, slim volumes in Manila in 1890. Volume 1 of the book had 88 pages while volume 2 had 68 pages.

The exact number of the works of Perfecto may never be ascertained now due to the losses incurred during the Philippine Revolution, the Filipino-American War and World War II. Retana, however, gave an estimate of Perfecto's production by saying that he was a "writer, translator and editor of an infinity of religious works." 0

As Iloilo grew richer with the expansion of agriculture and commerce-literacy also rose and Perfecto thought of publishing an Ilonggo almanac. This he did in 1884 when he put out the first issue of *Almanaque Panayanhon okon Calendario Mariano*. 11 The almanac, still being published today, holds the distinction of being the oldest existing almanac in the country.

Almanaque Panayanhon became the first medium for the literary creations of the early Ilonggo writers, for aside from including the calendar, information on farming, tidal movements, eclipses, and astrological guides, the paper published literary pieces. Indeed, through his books and the

almanac, Perfecto greatly encouraged the early growth of Ilonggo or Hiligaynon literature. Gonzaga said; "The Hiligaynon dialect could not have reached its present day progress had it not been for the initiative of that mind which inundated with books of incredible cheapness several Bisayan islands.

Although he made his fortune in Iloilo, Don Mariano did not forget the place of his birth. In fact, while writing in Ilonggo he also wrote for his fellow Bikolanos. The National Library has two of his works in Bikolano, both printed in Manila in 1884.

Perfecto's accomplishments in Iloilo caught the attention of Monsignor Arsenio Monasterio, the bishop of Nueva Caceres, who in 1890 invited him to establish a printing press and a bookstore in Naga. Consequently, in 1892, Don Mariano returned to Naga and put up a printing press and book shop which he named the Imprinta de la Sagrada Familia and the Libreria Mariana, respectively.¹² These were located at a house that he ordered built near the bishop's palace.

As it was with Libreria Panayana, the Imprinta de la Sagrada Familia and the Libreria Mariana were the firsts of their kinds in Bikolandia.¹³ The two firms were inaugurated on the feast day of the Virgin of Peñafrañcia on September 15, 1893.

While Don Mariano was in Naga, he requested his brother, Simon Perfecto, who had earlier joined him in Iloilo as a school teacher in Dumanagas, to manage the Libreria Panayana. Simon soon died and the Management passed briefly to a nephew, Jose Naveza, and then to another nephew, Joaquin Perfecto. Under Joaquin, the store further prospered so that by 1898, Libreria Panayana had a building of its own, a warehouse, and carried an inventory of books worth ₱25,000¹⁴ a very considerable amount in those days.

During the Revolution, Mariano Perfecto published and edited *Ang Parabareta (The Newsletter)* in Naga; and when the civil government was established under the Americans, he founded and edited two newspapers: *La Union* and *La Paz*, which espoused his political ideas.¹⁵ The titles of his publications revealed his Federalist leanings in politics.

The *Almanaque Panayanhon*, on the other hand, ceased publication in 1898 when the Revolution reached Iloilo. On 23 March 1903, another nephew of Don Mariano, Casimiro Perfecto, assumed the management of Libreria Panayana. He had been trained at the Imprinta de la Sagrada Familia by Don Mariano himself. Upon the latter's instructions, Casimiro bought a second hand press in Manila and installed it in Mandurriao. A newspaper called *La Alborada* was then published by Libreria Panayana with Eliseo Hervas and Francisco Varona as editors. Since Varona was also associate editor of *El Debate* in Manila, Hervas practically run *La Alborada* alone. In 1907, Libreria Panayana published the first novel in Hiligaynon, "Benjamin," by Angel Magahum y Merle. In the same year, *Almanaque Panayanhon* resumed publication.

The return of the *Almanaque Panayanhon* was well received by the reading public. Its circulation soared to 18,000 copies in 1909 and to 44,000 in 1925.¹⁶ It certainly was the most widely circulated and read paper in Western Visayas. Farmers consulted it to find out when to plant their crops according to the best heavenly signs. Barrio people did not build a house or make a trip without consulting the astrological signs published in the almanac. *The Almanaque Panayanhon* affected the lives of the masses more than any publication.

Meanwhile, Don Mariano was attracted to politics in Bikolandia. In 1909 he ran for Governor of Ambos,

Camarines. His popularity as a writer and printer paid off; he won the election handily. His political career was cut short, however, by death that occurred on 3 November 1913 when he was sixty-three years old.¹⁷

Don Mariano had a son who became famous - Gregorio Perfecto, born in Mandurriao on 28 November 1891. Gregorio obtained degrees in philosophy and letters and in law from the University of Sto. Tomas, became a militant writer for *La Vanguardia*, *La Nacion*, *Consolidad Nacional* and other Manila papers, and represented the 1st District of Manila in the Philippine Legislature from 1922 to 1928.¹⁸ In 1934 he was elected to the Constitutional Convention where he stole the final show by signing the Philippine Constitution with his blood. He subsequently became associate justice of the Supreme Court.

Two years after the passing of Don Mariano, Casimiro Perfecto acquired ownership of the printing press and bookstore in Iloilo. Casimiro distinguished himself not only as a printer-publisher, but also as a writer and a local politician. He acquired more printing machineries and opened a branch in Jaro. In 1917 Imprinta La Panayana began printing the Catholic revue called *Cabuhi sang Banwa* which existed until 1952.¹⁹

Like his uncle, Casimiro Perfecto also mastered the Ilonggo dialect. He became so interested in Iloilo that he conducted researches in Ilonggo history and culture. In recognition of his talent as a writer and of his interest in the promotion of Philippine languages, he was appointed by President Manuel Quezon as member of the Institute of National Language in 1936. He died on 20 January 1953, leaving the administration of the press and bookstore to his wife, Nicolasa Ponte, who was a writer in her own right.²⁰

Imprinta La Panayana folded up in 1965, but Libreria La Panayana still

exists, owned by the heirs of Don Casimiro and managed by one of his daughters, Milagros Perfecto Sanchez. It continues to publish religious works and *Almanaque Panayanhon*. In September 1976, on the occasion of the 12th anniversary of the opening of the port of Iloilo to international trade, the International Chamber of

Commerce of Iloilo awarded the Libreria La Panayana with a plaque of recognition for its contributions to the development and enrichment of life in Western Visayas. The award indirectly recognized Don Mariano Perfecto's invaluable contribution and legacy to the Ilonggo-speaking people.

NOTES:

1 Encarnacion Gonzaga, *Survey of Bisayan Literature from Pre-Spanish Time to 1917*. Unp. Master's thesis, University of the Philippines, 1917, p. 51.

2 *Ibid.*

3 "Istorya sang La Panayana," *Almanaque Panayanhon*, 1977, p. 14.

4 *Ibid.*

5 Interview with Milagros Perfecto Sanchez, daughter of Casimiro Perfecto and grandniece of Mariano Perfecto, Iloilo City, September 1977.

Published in Madrid by Sucesos de M. de los Rios.

7 Gonzaga, *op. cit.*, p. 60 ff.

8 Wenceslao E. Retana, *Aparato Bibliografico de la Historia General de Filipinas* (Madrid: Suceso de M M. de los Rios, 1906) ,v. 3, p. 1243.

9 Gonzaga, *op. cit.*, p. 65.

10 Wenceslao E. Retana, *Tablas Cronologica y Alfabetica de Imprentas e Impresores de Filipinas* (Madrid: V. Suarez, 1908), p. 80.

11 "Istorya sang La Panayana," p. 14.

12 *Ibid.*

13 Retana, *Tablas Cronologica . . .* p. 80.

14 "Istorya sang La Panayana," p. 15.

15 Gonzaga, *op. cit.*, p. 53.

16 "Istorya sang La Panayana, p. 15.

17 Gonzaga, *op. cit.* p. 54.

18 *Ibid.*

19 "Istorya sang La Panayana" p. 15.

■ *Ibid.*, p. 16.

TEACHING TOMORROW TODAY

David P. Young

There are many things we accept without question. Like: sky is blue. Airplanes fly. Dogs have four legs but humans two. The earth is round. Sticky rice is sticky. And progress is better than no progress.

But somethings get changed. For example, once it was thought that the earth was flat. And until the beginning of this century, airplanes didn't exist.

Education is the same way. It is accepted without question that we should teach history, that students should have a comprehensive knowledge of the past. But the thesis of this article is that things have changed. In addition to teaching history, we must also teach the future.

Would you?

Let us begin by considering some questions.

1. What if you could travel forward in time to live in the year 2080, skipping all the years between now and then? Would you?

2. What if you could carry with you a device that would give you immediate access to all the information in a library, that would allow you to make voice-picture contact with any other person on earth carrying a similar device, and that would always beat you in a game of chess? Would you?

3. What if you could live in a pollution free city of one million people called Colony III that was located in space equidistant from the earth and the moon? Would you?

All three of these questions represent future possibilities that serious people are working on now to bring into reality. Behind each of them is a challenge to an assumption that has heretofore been unquestioned.

The challenge of assumptions

In the case of question number one the assumption being challenged is that living means the experience of consecutive years between birth and death. But what if it was possible for humans to travel through time by the medical means of cold storage via either hibernation or suspended animation? Animals hibernate, seeds lie dormant; why not humans? If I found that I had a life threatening disease incurable by today's knowledge, why should I not "sleep" for 50 or more years until knowledge advances and a cure is found? What would it be like to travel in our sleep to eras and cultures not yet designed or dreamed? Why live just one segment of history? Why not dip into two or three or maybe a dozen? Why shouldn't we learn to skip through time like a flat rock thrown on water, coming down for 20-30 years of life at a time? Or even make skips of a century or two?

For question number two the basic assumption is that humans have the best mental ability on the planet. But what about computers? What about machines that can remember more and longer than humans and which seem to be developing in the direction of one day soon demonstrating abilities of thinking and creativity that are consistently "better" than what humans can do? Why shouldn't we use our human mental ability to create machine mental systems that have

more diverse and more powerful attributes than the ones who built the machines? We can build machines that can lift more than we can; why not build some that can think better than we can?

For question number three the basic assumption is that human activity must be confined to the surface of the earth. But men have walked on the moon; why should we stop there? Detailed engineering plans are being prepared that would allow for the creation of a city in space made from materials gathered from the moon and from asteroids. Why shouldn't we use our ability to learn to travel and live off the planet that has given us birth?

Change

These three examples are only a few of the many possibilities that, if developed, would shatter some basic human assumptions. We might inwardly laugh at those a few centuries ago who thought that the earth was flat. But "who" will laugh at us as those who did not live nonconsecutive lifespans, who did not have computers as companions, and who never left the planet earth?

Change has become an accepted fact of life. It is the expected result of what we call progress and development. And though *we* might not want to choose the options of hibernation, computer companions, or space living, why should we doubt that tomorrow's men and women will find them natural and meaningful because of their familiarity with changes that are strange to us.

Study of the future

So what does all this have to do with teaching tomorrow today in the Philippines? History can be viewed as perspective in the direction of the past. It is a study of what has been that

tries to make sense out of it so we can develop a perspective of wisdom as to where we have been. The future can be viewed as perspective in a forward direction. It is a study of what could be that tries to make sense out of it so we can develop a perspective of wisdom as to where we are going. History and future represent the two directions of time from the present, and until recently it has been sufficient for education to be concerned mainly with the perspective of history. But the acceleration of change underway now in the world is challenging us to give more time to the future. Change is making tomorrow unrecognizable from yesterday.

The study of the future is not an attempt to combine guesses, opinions, and crystal ball gazing into a catalog of predictions for which we will wait to see if we were right. Unlike for the study of the past, there are no future facts for the simple reason that the future hasn't happened yet! Nevertheless, by the diligent application of the creative interplay of imagination, aspiration, and intuition with the realities of the past and present, we can shape meaningful images of the future.

As Alvin Toffler has put it: 1

The ultimate purpose of futurism in education is not to create elegantly complex, well-ordered, accurate images of the future, but to help learners cope with real-life crises, opportunities and perils. It is to strengthen the individual's practical ability to anticipate and adapt to change, whether through invention, informed acquiescence, or through intelligent resistance.

And sociologist Wendel Bell: 2

Futuristics involves clarification and evaluation of values and goals, as well as description of trends, and it includes projections of alternative futures, as well as explana-

tions of existing routines of interdependencies.

Futuristics, or the study of the future, can thus be viewed as a study of change, alternatives and values.

Change, alternatives, and values

The study of change involves using the variety of established educational tools to gather and analyze information. The basic aim is to determine what is appearing and what is disappearing from the area of concern, whether it be a culture, a business, the environment, literature, legal systems, or a personal life. Circumstances change and thereby bring into existence conflicting forces of ideas and practices of what has been accepted and what is being tried.

The study of alternatives probes into the differences between the possible and the probable. It is concerned with the idea of direction: what ways are possible from here. Both the study of change and of alternatives are rooted in a knowledge of the past and present. In order to understand what choices are available, a great deal of information has to be assimilated concerning the realistic options that are being created by the activities of the present and the momentum of the past.

The study of values is the determination of the preferable. Which way *should* we go? What choices *ought* to be made? What decisions should we make in order to follow the direction of change and alternatives that takes us closest to the goals we want to achieve. Therefore, we need to learn how our image of what is good and desirable fits into the arena of actual choice and decision making.

The study-combination of change, alternatives, and values means an expansion of the traditional orientation

of education towards presenting a body of knowledge about the past and present. The goals of futuristics are to help students develop skills which will add to and round out that knowledge. Skills like: understanding relationships between disciplines, wholistic thinking, broadening perspectives beyond one's course of study, assessing the impact of decisions, and blending creativity, imagination, and fact.

In sum, the aim of futuristics is to help students discover direction — what is worth doing and having as individuals and in communities. In a world of accelerating change understanding direction is as valuable as information. The study of future is grounded in the past and present, but its major goal is to create an image of the whole, which not yet in being, might come into being.

Filipino education

The Philippines is in the category of the developing nations of the world. Implicit in such terminology is the idea of "catching-up." Thus, there must exist an image of what it means to be developed: progress of what, for what? In other words, changes are to be made in infrastructure, investment incentives, labor and industries, import-export balances, systems of decision making, educational opportunities, services of health care and sanitation, housing, literature, the arts, agriculture, energy, etc., so that all the changes come together in a coherent way to result in a progress that represents an increased welfare for Filipinos and their island-ocean environment.

But not everything can be done or done at once. Resources and people have limitations. Development is a process that takes time. Therefore, alternatives have to be outlined, priorities determined, and choices made on the basis of turning what is possible into what

is preferred. Consequently, there has to be a value determination of what kind of progress is to be sought and what it means to be developed.

In sum, to develop as a nation, the Philippines can follow the very lines of the study of the future. Change, alternatives, and values can be the key factors in determining the direction of the Filipino future. This reason alone should give futuristics a place as a key ingredient in the improvement of the Filipino educational system so that it can provide a growing base of talented, knowledgeable, and imaginative citizens to guide the expression of progress and development.

It is widely accepted that two major future orientations in Filipino culture are *bahala na* (what will be will be) and *mañana* (tomorrow is good enough). Either orientation is successful under conditions of little or no change. But a nation in development is a nation desiring and planning for change. Therefore, instead of activity and knowledge being passed on that has worked in the past, the emphasis is shifted to activity and knowledge that needs to be discovered so that directions can be explored. *Bahala na* and *mañana* are adequate for situations in which nothing changes from grandparent to grandchild. But that is no longer true, and thus one of the elements of Filipino development must be the creation of a new future orientation. To this, education should be expected to make a major contribution.

Filipino Futuristics

The examples of hibernation, computer companions, and space living given at the beginning of this article are not relevant to the immediate choices for Filipino development. They were chosen to represent the cutting edge of possibilities, things that when they happen will make radical changes

in human conceptions of possibility and identity. Such possibility should not be ignored for they represent the image of the distant future of some day after tomorrow. But what about the near future? What about tomorrow?

Future oriented topics are often mentioned or included in regular, discipline oriented courses. But a study of the future means taking topics farther than a graph of population growth or dire predictions of environmental doom or the year when we will run out of oil. Futuristics means generating models, scenarios, and consequences for choices other than those being made in the present. It is a serious, disciplined study of *what if?*

What if population growth continued so that there were twice as many Filipinos in the year 2000 than now? How can we understand today the consequences of crowding, demand for jobs, pollution, and food availability for such a number?

What if an awareness of heritage, language, literature, music, cultural diversity, etc. created a Republic of the Philippines with a unique identity of Filipino, Asian, and Earth citizenship? What different paths could bring about such an awareness?

What if the Philippines developed a solar energy system so that it did not have to pay for the importation of oil or nuclear technology, using instead the free, non-polluting fuel of the sun? What would be the consequences on quality of life, balance of payments, and development of local resources?

In all of these *What if?* questions the idea of the study of the future is to challenge the activities of the present and the momentum of the past. The purpose is not to reject them out of hand but to analyse the forces of change, to devise a series of alterna-

tives, and to clarify values into guidelines for the choice of an improved direction.

To fully educate students in today's world means to give them experience in dialogue between subject areas. Problems to be solved, whether personal, societal, or global, rarely fit into the category of information, methods, and outlooks of a single academic discipline. Pollution, for example is as much a political problem as scientific, not to mention the moral, economic, health, psychological, geographical, historical, and spiritual dimensions. If educators fail to help their students see this, then they are contributing to their students' failure in the future.

How do you teach the future?

There are no standard curriculum guides or textbooks for futuristics because it is an ever evolving, ever varying combination of elements of information and people. The goal of futuristics is wholistic understanding and because there are an endless variety of ways to put elements together into a whole, the organization and expression for teaching the future depends on the imagination, interests, and ability of the teachers and students involved.

Future oriented education is by nature organized around issues and topics with the focus on analysis and values clarification rather than didactic methodology. Information is essential, though it is how it is inter-related that is important, instead of its memorization. To illustrate some approaches to teaching the future a variety of topics and questions are listed below. A necessary ingredient to this exploration is a wide range of reading resources.

Development:³ "If we talk of promoting development, what have we in mind—goods or people? If it is people—which particular people? Who are

they? Where are they? Why do they need help? If they cannot get on without help, what, precisely, is the help they need? How do we communicate with them?"

Machines: Are there some things we can do as humans that we should not turn over to machines? Should machines make children? Mother or father children? Be counselors? Be judges and juries? Be ministers or priests? Be doctors?

Inventions: The development of technology is a source of numerous inventions: e.g., pocket size calculators, new energy sources, stereo players, satellite tv, etc. But what about social inventions? What should be invented in terms of relationships between people? What social inventions could improve the family, religious activities, athletics, celebrations, Asian communication, etc?

Cloning:⁴ "Man, say the scientists, could one day clone (from the Greek word for *throng*), or asexually reproduce himself, in the same way, creating thousands of virtually identical twins from a test tube full of cells carried through gestation by donor mothers or hatched in an artificial womb." Should we?

Others: Extension of humans: symbiosis with computers.
Utopian communities.
The future of minorities.
Growth of multinational corporations.
Education in 2002.
Alternatives to war.
Human hibernation: sleeptravel through time.
Close Encounters of the Third Kind.
Biblical prophets and tomorrow.
Living in space or in oceans.
Rural life in 1999.
Renewable energy sources: sun,

wind, water, biomass.

Futuristics can be taught using methods already established for the traditional disciplines: questionnaires, interviews, graphs, forecasts, case studies, games, values clarification exercises, data gathering and analysis, etc. One method especially suited to futuristics is the scenario, an imaginative history of the future. In a scenario an attempt is made to act or map out imagined consequences. The comparison of alternative scenarios is a very fruitful way to understand the implication of different directions. The aim of it all is develop an image of the future that helps maturing individuals guide and adapt to change.

Four suggestions as to how to introduce the study of the future are: (1) as a topic in an existing course (just extend its time boundaries to include past, present, and future), (2) as a new interdisciplinary course (experimentation in education is a *sine qua non* for its improvement), (3) hold seminars on the future with government, business, religious, educational, and agricultural leaders, and (4) begin conversation with colleagues and students (perhaps a discussion group will result).

But Why?

Why try to teach about tomorrow today?

Why questions can often be answered best with a story. In this case, I shall turn to a story, not from Asia or the West, but from the Sufi tradition of the Middle-East.⁵

Mulla Nasrudin sometime took people for trips in his boat. One day a fussy pedagogue hired him to ferry him across a very wide river. As soon as they were afloat the scholar asked whether it was going to be rough.

"Don't ask me no nothing about it,"

said Nasrudin.

"Have you never studied grammar?" asked the teacher.

"No," said the Mulla.

"In that case, half your life has been wasted."

The Mulla said nothing.

Soon a terrible storm blew up, and the Mulla's crazy boat began to fill with water. He leaned over towards his companion.

"Have you ever learnt to swim?"

"No," said the teacher.

"In that case, schoolmaster, *ALL* your life is lost, for we are sinking."

Why teach tomorrow? Because in a rapidly changing world, if we don't, then all our education will be lost, for it will have nothing to do with the life we will live in a radically changed world.

Which brings us to now.

The future has a way of becoming the past. Today was tomorrow and will soon be yesterday. As H.G. Wells wrote in a novel: "We were making the future . . . and hardly any of us troubled to think what future we were making. And here it is." So even though the future always remains "out-there" and beyond reach, what counts is that it turns into "now." The present is the only place where dreams can be put into action, otherwise they remain only dreams.

Yet, today's students will live half their lives in the 21st century. And already in the 20th century the world has experienced unprecedented changes that are still coming faster than ever. In one lifetime we have developed the ability for instantaneous, global word and picture communication, for flying to the moon, and for transplanting

kidneys and hearts. What impossibilities will be possible in the 21st century, which is closer ahead than the Second World War is behind?

Will we help our students get an education *now* that equips them to anticipate and direct change? Someone has to invent the future: why not help our students learn how?

We teach history, why not also the future? Our progress now depends on it.

.....

We cannot discover new oceans unless we have the courage to lose sight of the shore.

(Gide)

FOOTNOTES

- 1 Alvin Toffler, editor, *Learning For Tomorrow: The Role Of The Future In Education* (New York: Random House, 1974), p. 13.
- 2 *Ibid.*, p. 82.
- 3 E. F. Schumacher, *Small Is Beautiful: Economics As If People Really Mattered* (New York: Harper and Row, 1973), p. 180.
- 4 Maxwell H. Norman, *Dimensions Of The Future* (New York: Holt, Rinehart and Winston, 1974), p. 45.
- 5 Modified from Idries Shah, *The Exploits Of The Incomparable Mulla Nasrudin* (New York: E. P. Dutton & Co., 1972), p. 18.

ADDITIONAL RESOURCES

Virtually any book or article, whether fact or fiction, can be future study material. The only limits are those of time to read and imagination as to what to put together for a topic or question. The sources listed here are good ones for leading to other sources.

Journals

The CoEvolution Quarterly. Published by The Whole Earth Catalog covering topics like soft technology, understanding whole systems, community, learning, and some you've never heard of \$12 per year from CoEvolution Quarterly, Box 428, Sausalito, CA 94965, USA. Inquire for international air rates.

The Futurist. A journal of forecasts, trends and ideas about the future. Published bi-monthly by the World Future Society, P. O. Box 30369, Bethesda Branch, Washington. D.C. 20014 U.S.A. \$15 per year with no additional charge for overseas postage.

Books

An Incomplete Guide To The Future. Willis W. Harman. San Francisco: San Francisco Book Co., 1976.

Five-year Philippines Development Plan, 1978-1982, Manila, Philippines, 1977.

Future Science: Life Energies And The Physics Of Paranormal Phenomena. New York: Doubleday, 1977.

Future Shock. Alvin Toffler. New York: Random House, 1970.

Images Of The Future: The Twenty-First Century And Beyond. Robert Bundy. Buffalo, New York: Prometheus Books, 1976.

Island. Aldous Huxley. New York: Harper & Row, 1972.

Mankind At The Turning Point: The Second Report To The Club Of Rome. Mihajlo Mesarovic and Eduard Pestal. New York: E. P. Dutton, 1974:

Soft Energy Paths: Toward A Durable Peace. Amory B. Lovins. England: Penguin Books, 1977.

The Filipino In The Seventies: An Ecumenical Perspective. Quezon City, Philippines: New Day Publishers, 1973.

The Gods Of Foxcroft. David Levy. London New English Library, 1972.
The Invisible Pyramid. Loren Eiseley. New York: Charles Scribner's Sons, 1970.

Who Should Play God? The Artificial Creation Of Life And What It Means For The Future Of The Human Race. Ted Howard and Jeremy Rifkin. New York: E. P. Dutton, 1974.

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Population and Food Supply - Was Malthus Correct?*

by Michael A. Costello

Some years back an American economist by the name of Brooks returned to the U.S. after a five-year stay in India. Soon after his return he was interviewed by a reporter who asked him "I would like a simple yes or no answer. Please don't give me a long lecture. Is India going to find a way to provide for all of the millions of people who live there or is it doomed to perpetual poverty and famine?" The professor was unable to answer. Instead he set to work on a five-page article for the reporter's newspaper that ended with the simple phrase "it depends."¹

I'm afraid that this is the way social scientists are. The world keeps asking for yes and no answers but the professors keep on answering "it depends". So if I don't give any simple "yes" or "no" answers this afternoon, you may be little dissatisfied but at least you can have the comfort of knowing that others, too, have felt a similar dissatisfaction.

Thomas Robert Malthus was an Anglican clergyman and economist who lived about 200 years ago. As an economist, his main interest lay in the relationship between population and the food supply—the subject of my lecture this afternoon. As a clergyman he was, of course, concerned with the problems of human happiness and of human morality. These two strains

of thought in Malthus the man come together in his most famous work, his *Essay on Population*, which he published and revised in a series of six editions. The complete title of the final edition is revealing in this regard for this edition was entitled "An Essay on the Principle of Population, or a View of Its Past and Present Effects on Human Happiness, with an Inquiry into Our Prospects Respecting the Future Removal or Mitigation of the Evils which It Occasions."²

As the title's reference to "the evils which it occasions" would indicate, Malthus had a basically pessimistic view of population growth. He viewed unchecked population growth as a force that kept men in chains to a perpetual cycle of unhappiness, sickness, and death. This occurs because, according to Malthus, population tends to grow faster than the food supply. To use his famous phrase, population growth tends to occur "geometrically" (i.e. 1-2-4-8-16) while growth in agricultural output occurs "arithmetically" (1-2-3-4-5). The result, of course, is that population grows beyond the bounds of available food and some sort of disaster such as a famine or an epidemic (Malthus called such events "positive checks") is bound to happen. Due to the action of these positive checks population size is reduced to more manageable limits. Thus the food-population ba-

* Text of a lecture given on February 21, 1979 at CPU. Dr. Costello is the Senior Fulbright Lecturer in Sociology for the Philippines, 1978-1979, and is currently stationed in Xavier University, Cagayan de Oro City.

lance is restored in a renewal of population growth and the whole cycle is repeated again and again.

Towards the end of his life Malthus began to see a glimmer of hope—namely that men could intervene rationally to break out of the cycle. This could be done by controlling population growth, which to Malthus meant passing laws requiring a later age at marriage. As a clergyman he appears to have felt that contraceptive techniques other than sexual abstinence were immoral. If population growth could be controlled, argued Malthus, the periodic famines and epidemics of the past could be done away with.

Before going on to criticize the work of Malthus, it is important to note that this theory—like all theories of human behavior—held certain important political implications. In particular, Malthus opposed the so-called “poor laws” of his day, which provided for government relief (i.e. charity) to poor people. He argued that if poor people were assured of government support they would be encouraged to marry early and have plenty of children. Thus, there would be more and more poor people for the government to support and famine would result when food supplies become low again. As you can imagine, this so-called “scientific” argument was quickly seized upon by the conservative forces of the day.³

Well, as you can all probably guess, given your knowledge of world history over the past 200 years, Malthus was wrong. There have been few famines or large-scale epidemics in Europe or America since Malthus published his essay, despite the fact that the population of these areas continued to grow and age at marriage tended, if anything, to become lower rather than higher. Malthus was wrong because he ignored two important social changes that were just getting underway during the period when he was

living. The first of these two factors is, of course, the great increase in food production that has happened since his time. The findings of agricultural science have enabled the food supply to grow geometrically (to use his phrase) or even more rapidly, and food output has generally been able to keep pace with population growth. The second factor that Malthus chose to ignore is the possibility of limiting growth through the use of family planning techniques. To repeat, the effect of these two factors has been to make Malthus’ gloomy predictions of the future completely incorrect, at least for the West.

If that is really the case why do we keep hearing about this fellow? Why do social scientists continue to pay homage to someone who has been consistently wrong in his main prediction? The reason for this lies in the fact that while Malthus was wrong in the past, he may, unfortunately, prove right—dead-right—in the future. This, of course, is the whole problem of the world-wide “population explosion”. Malthus may be right in the future because of two changes that have occurred with the coming of the twentieth century, i.e. population growth that is occurring faster now than it ever has during man’s history and growing evidence that the earth’s people may be approaching the limits of the supply of land and water that is needed to produce food. For example, if present trends were to continue the Philippines will have a population size roughly twice as large as that which the entire United States now holds in less than 100 years.⁴ This prospect raises the very real question as to whether this country could support that large (over 400 million people) a population.

And if the Philippines, with its relatively modern outlook and adequate resources, could be having a problem in feeding all of its people, how much more so for such densely crowded

countries of the world as India or Egypt. India, for example, is currently adding one million new people to its population every month—people that this country simply cannot feed. During the 1960's per capita consumption of food in India declined despite the fact that in some years this country received up to quarter of the entire American wheat crop.⁵ A similar picture is to be found in other developing countries, too. In 1960 the developing world had to import 24 million metric tons of grain to feed its people. By 1985 it is estimated that this figure will stand at about 100 million metric tons.⁶ Other than the obvious problem of how to grow all this extra food there are additional dilemmas to deal with such as matters of foreign exchange, marketing, and even finding enough ships to move it all. When we add to this the fact that about 40 percent of the world is already undernourished, you can see how truly staggering the problem is.

We can thus see that the true genius of Malthus lay in his perception of a very real problem in human affairs. The solutions that he devised may have been unworkable and his predictions incorrect but at least he did isolate the core of the problem—namely the interdependence between population growth, agricultural output, and a country's livelihood or standard of living. Using the Malthusian perspective we can quickly see that there are two main solutions to the problem. Either population growth can be slowed (preferably through a decline in fertility since the only other way of accomplishing this is through an increase in the death rate) or agricultural output can be further increased. Most demographers would agree that these solutions would have to be put into effect simultaneously in order to avoid the future occurrence of Malthusian-like positive checks.

Thus, a new set of questions is now raised. First, how likely is it that the world-wide birth rate is going to dec-

line within the near future? Secondly, how likely is it that agricultural output can continue to expand? My personal belief regarding these two questions is moderately optimistic. On the one hand, the most recent evidence available appears to indicate that a world-wide pattern of fertility reduction has begun to take hold. Birth rates are still very high by any standard and population growth is still occurring at an alarming pace but at least there is now some evidence of change. A recent analysis of fertility changes in 94 different developing societies, for example, found evidence for at least a small decline in the birth rate in 72 of these countries. In the Philippines, the crude birth rate has been estimated to have declined from a level of about 45 per thousand to 35 or 34 per thousand during the period 1965 to 1975, a decline of over 20 percent.⁸ There is still a long way to go before we are safely out of the dilemma of rapid population growth but at least there is evidence that the developing world is not as "changeless" and "tradition-bound" as some Westerners have claimed.

As for food production one can never be sure, but it does seem fair to point to the fact that scientific and technical advances have so far been able to keep up with population growth. Again the case of India is instructive. This country has approximately the same amount of cropland as the United States and has more than 20 times as many farmers as are now to be found in the U.S. Yet it is only able to grow small fraction of the amount of food produced yearly in the U.S. Who is to say that farmers in India, given proper education and tools, cannot achieve the same productivity as the American farmer? Moreover, if a way to desalinize sea water or if a cheap way to capture the energy of the sun could be found, there is every prospect that these yields can be increased even further. This process cannot go on indefinitely, of course, but I believe that it can at least persist for a few generations,

which will hopefully be enough time for the world to reach zero population growth.

If we just limit our attention, then, to the two variables of population and the food supply, there is cause for at least a small amount of optimism. Population growth appears to be slowing down slightly and the prospects for continued growth in agricultural output are far from gloomy. This, however, is not the whole story. The issue is more than just a demographic matter of births and deaths. It is more just a technical matter of cross-breeding new varieties of high-yield crops or of inventing new ways of irrigating fields. It is also a social and economic matter because it involves people-people in interaction with one another and people in interaction with their environment.

When other social and economic factors are introduced into the population and the food supply equation we see that the problem becomes more complex than it was originally stated. Let us take, for example, a specific type of food-beef. Beef as type of food has a cultural, as well as a nutritional aspect to it. In India it is a type of food to be avoided at all costs, due to the religious prohibition against killing and eating cows. Ghandi tells us in his autobiography that when, as a young man rebelling against the ways of tradition, he first tried to eat beef he could not keep himself from vomiting. His stomach had been culturally conditioned to become sick at the thought of eating meat. The result of this cultural belief, of course, is that a considerable amount of food is wasted in India that could be used to feed the undernourished millions in that country.

In many so-called developed countries, on the other hand, beef is highly valued as a type of food. In Japan, I have been told, people give cuts of choice meat to one another as Christmas gifts. Studies have shown that as

countries become economically developed their per capita consumption of meat, and especially of beef, has tended to increase dramatically. The average American was eating about 114 pounds of beef per year in the early 1970's and this figure is expected to increase to 140 pounds per year by 1985. By comparison, the average person in Tanzania, a country in Eastern Africa, eats only about 2 pounds of beef per year.⁹ These statistics are important for a better understanding of the problem of population and the food supply because beef is an extremely inefficient way of producing food - whether measured in terms of either calories or protein. It requires seven pounds of grain to produce a single pound of beef. By comparison pork requires four pounds of grain and chicken requires only three pounds. What this means, of course, is that Americans and Europeans, with their high-meat diets are contributing as much or more to the food problem as are people in the less developed world with their supposedly "irresponsible" habit of having large families. A second, and perhaps more important implication, is that as more countries become developed we can expect the world demand for meat to increase dramatically. This, in turn, will intensify the food problem as surplus grain that was formerly sold at a relatively low price to a starving villager in India will now be fed to a cow in Nebraska. A further irony of this is that recent research is tending to indicate a link between meat-rich diets and certain dread illnesses such as cancer and heart disease. It is unlikely, though, that too many American teenagers will be convinced to give up their beloved hamburgers for reasons of health!

If food has a cultural dimension, so do the techniques that men use for growing it. Many of the major social changes in the world today have been brought about by the new methods of producing food that agricultural science has come up with. Unfortunately, not all these social changes have been

for the better—nor can we expect that they will be so in the future. In the United States, for example, the major change has been towards a mechanization of the farm work. A modicum of mechanization is, of course, needed to create the urban labor force that is needed for industrialization and economic development. As fewer farmers are needed to feed a nation's populace more workers are freed to work in factories and other business establishments, or so classic development theory states. Many would argue, however, that this process has already gone too far, at least in North America. In the United States, for example, farming has become a big business—those who don't have the capital or management skills are simply unable to compete for the market. In the five-year period between 1959 and 1964, over 300,000 farm enterprises in the U.S. were forced out of business.¹⁰ Farm laborers, too, such as the unskilled descendants of the slaves and sharecroppers in the American South have lost their jobs to mechanical cotton pickers or tomato harvesters. In short, the food supply has kept pace with population growth, thanks to "modern" equipment and technical advances, but only at a great social cost. Small towns in rural America die while unemployed rural migrants to the city add further to the welfare rolls and crime statistics. While mechanization appears to not yet be forcing people out of agricultural work in the Philippines it is having that effect in a number of other developing countries, as is the case, for example, with Mexico.¹¹

In the less developed countries, on the other hand, the great hope for increased food production lies in the so-called "Green Revolution". This development, too, has its own social costs. True, production of cereal grains has increased dramatically due to the new plant strains, but the age-old and delicate relationship between the rural community and its environment has been upset in the process. Ecologically speaking, the Green Revolution now

appears to be producing a number of side effects. In particular, the new strains of wheat and rice are heavily dependent upon fertilizer and pesticides, both of which can have damaging consequences for the environment. When nitrogen-base fertilizers are used excessively they can lead to damage of both the soil (by destroying soil humus) and of the local water supply (as fertilizer is carried by rainwater to rivers and lakes). On the other hand, pesticides and herbicides have been shown to cause deaths among wild animals and birds as well as to be linked to cancer in man.¹²

A number of deleterious social consequences of Green Revolution technology have also been noted. In particular we can note a number of studies which have shown that type of plant production technology appears to bring about greater income inequality and social stratification in rural communities of the developing world. This is due to the fact that big landowners with the knowledge, farm-size and capital needed to use the new techniques are invariably the first to use the Green Revolution methods. As a result, the better-off members of the community are able to expand their lands even further by buying up the property of the failing small farmers in the area. A new class of rich farmers arises and social cleavages between the rich and the poor become wider than ever.¹³ Yes, food production has indeed increased, but only at the price of a number of unforeseen ecological and social costs.

In short, the problem of population and the food supply is not without a solution. The chances for a world-wide famine, though still very real, appear to be somewhat less today than they did in the early 1960's. Birth rates are beginning to fall as a number of countries exhibit higher standards of living, while farm production appears to be able to continue increasing for a generation or two thanks to increasing use of farm machinery, fertilizers

and pesticides. The only problem (and in my determination to strike a pessimistic note I am a respectful descendant of Malthus) is that the solutions themselves may be opening up a whole new Pandora's box of other problems. A higher standard of living helps to bring down the birth rate but it also means a more rapid depletion of the earth's limited resources. Farm mechanization frees workers to go to the city, but sometimes they would have been better off and happier to remain in the small town. They are free, as Marx said, to starve. The Green Revolution multiplies crop yields, but also may it increase pollution and social inequality. Food will be provided, but only at a cost—a cost, moreover, that is usually borne by the poorer countries of the world rather than the rich ones, and, within these less developed countries, by the persons who are already experiencing the lowest standard of living. With this in mind I can finish a lecture which has probably gone on too long anyway by returning to a point I made earlier. Just as Malthus' analysis of the problem of population and the food supply led to certain inherent political implications (i.e. that poor folks ought not be given govern-

ment relief funds) so also is this the case for the way in which we deal with the problem today. If we conceive of the matter in purely a technical or agricultural light, we are likely to devise solutions that favor one class of people at the expense of another. If we conceive of the problem as just a matter of "high birth rates in developing world" we are likely to demand social change for others that we are unwilling to swallow ourselves. My own countrymen, for example, are quick to view the population problem as a problem just of the less developed countries; ignoring the fact that their own standard of living and their own meat-rich diet may be more of a cause for concern than the birth rate in Bangladesh. In short, the problem of population and the food supply is too important to be left up to the technicians—the demographers (though I am one myself) and the agronomists. It should be handled by other social scientists as well as by—dare I say it?—artists, theologians and even philosophers, i.e. by men of wisdom and good will who will be willing to incorporate an all-important human dimension to the problem.¹⁴

FOOTNOTES

1 Robert R. Brooks, "Can India Make It?," *Saturday Review* (August 9, 1969): 12-16.

2 Ironically, the final edition of Malthus' work is no longer available. For the first edition, cf. Thomas Robert Malthus. *An Essay on the Principle of Population* (New York: The Modern Library, 1960).

3 Cf. for example, Mogens Boserup, "Fear of Doomsday: Past and Present," *Population and Development Review* 4 (1978): 133-144.

4 Francis C. Madigan, "Problems of Growth: The Future Population of the

Philippines," *Philippine Studies* 16 (1968): 3-31.

5 Charles H. Anderson, *The Sociology of Survival: Social Problems of Growth* (Homewood, Illinois: The Dorsey Press, 1976), pp. 208-209.

6 Mar B. Arcega, "Malthus and the Philippines," *Asian and Pacific Quarterly of Cultural and Social Affairs* 9(1977): 24.

7 W. Parker Mauldin and Bernard Berelson, "Conditions of Fertility Decline in Developing Countries, 1965-75," *Studies in Family Planning* 9(1973): 89-147.

8 Francis C. Madigan, Alfonso C. del Fierro, Jr., Teresa B. Almonte, and Staff, Preliminary Report: *The Area Fertility Studies, Surveys of 1977. Preliminary Draft of Special Report for the Five Regions* (Cagayan de Oro: Research Institute for Mindanao Culture).

9 Anderson. *op. cit.*, p. 211.

10 T. Lyn Smith, "Some Major Current Rural Social Trends in the U.S.A.," *International Social Science Journal* 21(1969): 272-285; and Robert A. Carlson, "Agricultural Extension. The U.S. Experience." *International Review of History and Political Science* 13(1970): 54-60.

11 R. H. Balance, "Mexican Agricultural Policies and Subsistence Farming," *American Journal of Econo-*

mics and Sociology 18(1972): 295-306.

12 Anderson, *op. cit.*, pp. 221-228.

13 Harry M. Cleaver, Jr. "The Contradictions of the Green Revolution," *American Economic Review* 62(1972): 177-186; Cynthia Hewitt de Alcantara, "The 'Green Revolution' as History: The Mexican Experience," *Development and Change* 2(1973-1974): 25-44; and K. Barban and B. Bardhan. "The Green Revolution and Socio-economic Tensions: The Case of India," *International Social Science Journal* 25(1973).

14 For a first step in this direction cf. E.E. Schumacher, *Small is Beautiful: Economics as if People Mattered* (New York: Harper and Row, 1975).

Sociology and Theology - Never the Twain Shall Meet?

by Michael A. Costello

Perhaps I could start by saying a few words about the discipline of sociology—about what it is and what it is not. Sociology, as one of the social sciences, is concerned with studying and explaining human behavior. It tends to focus, in particular, upon groups or aggregates of people rather than upon individuals. If a sociologist wanted to explain why country X has a high birth rate, for example, he might frame his explanation in terms of such concepts as cultural expectations about marriage and childbearing, the family as a social institution, the role and status of women in that country or religious norms about childbearing and contraceptive use. The important point for our purposes here is that sociology is *basically* concerned with explaining human behavior not with changing it or improving it. In other words, sociology should not be confused with social work or social action programs. This distinction is important for my purpose tonight because, as we shall see, sociology is rather more difficult to integrate with religious studies than is social work. Social work appears to trace its origins back to Jewish and Christian teachings but sociology emanates from a somewhat different tradition.

The modern-day founder of sociology is usually considered to be Auguste Comte. It was Comte, in fact, who first coined the term "sociology". Comte was an anticleric and a skeptic. He held a social evolutionary view of history that saw European societies as

moving away from what he called the "theological period" of history. Science, he thought, would soon replace religion as the ultimate source of human values and truth.¹

A number of other early so-called "classical" sociologists were similarly antagonistic towards religion. Karl Marx, for example, tended to depict religious institutions in one of two ways - either they were unimportant and trivial or they were positively evil. Marx's view of religion as a trivial matter is linked to his theory of economic determinism. According to this theory religious beliefs are purely "epiphenomenal" - that is, they are mere reflections of the stage of economic and technological evolution that the society happens to be passing through at the time. Thus, this theory views religion as a passive and rather unimportant factor in the social affairs of men. At other times Marx viewed religion in somewhat more negative terms, as was the case with his famous claim that "religion is the opiate of the people." By this Marx meant that religion served the interests of the rich by keeping poor people so content with dreams of an afterlife that they would never rise up in rebellion against their impoverished condition. Religious leaders, claimed Marx, were really not helping the common people—if anything, they were participating in their exploitation.²

Another classical sociologist with a basically atheistic view of the world was Emile Durkheim. This writer,

who, ironically enough, was the son of a Jewish rabbi, argued that organized religion is a purely human invention that is brought about in order to fulfill certain social needs. In his writings he focused, in particular, upon religion's role in promoting social cohesion or integration.³ We would all, of course, be willing to agree with the view that religion serves many social functions, but Durkheim was saying more than that. In effect he was claiming that if other social institutions - perhaps science or politics - could provide for these same social needs without ever mentioning the supernatural, religion might eventually fade from the human scene.

Perhaps another example would help clarify this idea of functionalism, an idea which is still very much a part of sociology as a body of knowledge. An anthropologist by the name of Malinowski, who did field work among the people of the Trobriand Islands about 50 years ago, also attempted to analyze the religion of these people in terms of its functions - or usefulness - for their society. One of Malinowski's more original comments had to do with the fishing rituals of the Trobriand Islanders. He had noticed that when the native fishermen were preparing to go out into the open (and somewhat dangerous) seas, they always offered sacrifices to their gods. By contrast, they ignored such religious rituals altogether before going fishing in the peaceful lagoons surrounding their islands. From this Malinowski reasoned that a main function of their religion - and perhaps of all religions - is to relieve anxiety and to motivate men in situations of risk. Without such supernatural reassurances we might be paralyzed in uncertain or dangerous times. The larger implication, though, is that religions exist, not only because there really is a supernatural to be dealt with and worshipped but only because of the frailty of our human condition. Given a new set of circumstances - say a fleet of large and motorized fishing boats that can't

be swamped by the open seas, the religious impulse could well be relegated to the background of human affairs.⁴

Other examples could be cited but I suppose that the point is clear enough by now. A very strong intellectual strain in the social sciences has taken an approach to religion that treats it as a sort of illusion (Sigmund Freud, in fact, once wrote a book about religion which he entitled *The Future of an Illusion*). Either religion is a sort of gigantic projection of the social and psychological needs of man, or it is a mere reflection of the current stage of societal evolution. In either case, though, it is something to be explained away as a merely human institution. Theologians and religious adherents might well be excused for not being in hurry to engage in a dialogue with specialists in the sociology of religion. There are, it might seem, no points of convergence at all between theology and sociology.

If I felt that this was indeed the case, though, I wouldn't be talking to you here tonight. I would like to suggest that our knowledge of what it means to be human in the world of today can be greatly expanded by attempts to exchange insights between the two disciplines of theology and sociology. Not being enough of a theologian to be able to say much about what theology has to offer to sociology, I would like to limit myself to making a few observations concerning what sociology can offer to the churches.

To start with, we might as well face the issue of religion as a human institution squarely in the face. The truth is, of course, that religion is a human institution, at least in part. A mature faith is one which recognizes that, though the church is guided by the Holy Spirit (I am speaking here as a religious believer rather than as a sociologist) it is also a human group that sometimes has human, all-too-human, failings. The critical stance

that sociology often takes toward religion can be useful to the churches if it can be interpreted as a call for institutional reform and improvement.

There is, of course, nothing new about calling for change in the church, but sociology's empirical foundation gives it a perspective that is lacking outside of the realm of the social sciences. For example, it is a rather commonplace observation that clergymen are sometimes reluctant to challenge the opinions of their parishioners, especially the more influential ones. But where the same idea is empirically measured and verified - as was done by Campbell and Pettigrew in their study of white ministers in the American southern community of Little Rock, Arkansas, during that city's civil rights crisis - it somehow seems to be more believable, as well as of more use for religious leaders and teachers. (The name of Campbell and Pettigrew's book, by the way, is *Christians in Racial Crises* and I recommend it highly to the seminarians who are with us tonight because the book's implications actually extended beyond racial problems in the United States.)⁵ To use another - and in this case more local - example, we have Bulatao's famous article on "Split-Level Christianity" in the Philippines or F. Landa Jocano's anthropological study of religious practices in barrio Malibog, Panay. Both of these distinguished authors argue that Catholicism in the Philippines has failed to completely supplant the basic core of pre-Christian animistic beliefs commonly held by Filipinos. The basic message of Christianity has not yet, according to Bulatao and Jocano, been popularly comprehended by (or should I say properly preached to?) the people.⁶

Sociology is not always critical, though. Much of modern sociology is concerned with what is called "social structure" - a phrase which is meant to refer to certain key elements of

groups, such as social norms and values, roles, social inequality, and the like. This approach, too, can be of help to the church, by deepening its understanding of social behavior as it occurs within and outside of religious institutions. To take but one example from a religious context, an American sociologist by the name of Blizzard has published an empirical study of Protestant ministers which he entitled "the minister's dilemma."⁷ Blizzard first attempted to clearly define the key elements of the social *role* of the minister. He identified five important aspects of the role. These were, first, "preacher" (i.e. giving sermons); secondly, "pastor" (i.e. counselor to his parishioners); "priest" (i.e. specialist in religious ritual); fourth, "teacher"; and fifth, "administrator". Blizzard then conducted a survey of ministers in which he asked his respondents to rank their five subroles in terms of three criteria: first, importance to their vocation; second, how well prepared they felt for the subrole; and, third, the amount of time they spent on each part of their job. The results might be interesting for the seminarians who are with us tonight for Blizzard found that the ministers were spending over half of their time on administrative matters such as parish financing, board meetings etc. Moreover, the respondents were doing this despite considering this aspect of their ministry to be the least important part of their vocation and feeling themselves to be less well prepared for administrative matters than for any aspect of their job. Following Blizzard's recommendations, a number of American seminaries have attempted to better prepare their students for the administrative tasks which, like it or not, lay ahead of them. Again by virtue of its objective and empirical approach to the study of human institutions, sociology was able to make a small, but perhaps significant, contribution to the church.

Sociological analysis of patterns in other areas of society, too, can be of

help to the church's ministry. A recent study of lower class families in Metropolitan Manila, for example, has obtained some disturbing statistics about marriage patterns among impoverished urban Filipinos. According to Donald Denise Decaesstecker, the author of this study, only 16 percent of the low-income couples in her sample had been married legally before starting to live together. In over a third of the cases the women had been tricked or forced into living with the men. More than half of these young couples had made "no plans at all" before starting to live together and only a quarter had even informed their parents before establishing the union. The picture that emerges from these statistics is one of young people who are more or less unthinkingly drifting into what is supposed to be the most important social relationship of their life. It thus come as no surprise to the reader when Decaesstecker presents other statistics to show that a large proportion of these marriage later experiences high levels of marital conflict and that many of these couples later separate. It seems to me that these findings show a crying need for the church's ministry, a need that I hope can be filled within the next generation.

Other examples could be cited but perhaps the point is clear by now. The basic thrust of sociology is concerned with knowledge rather than action. Nevertheless, this knowledge - whether it be population statistics of use for making decisions about parish boundaries, descriptive studies of the social structure of religious institutions, or even critical studies of cases where the church has failed to live up to its divinely-inspired ideals can be of great help to religious leaders and theologians. Knowledge cannot be evil, even if it comes from an anti-religious thinker such as a Marx or a Malinowski.

But is it not also possible that sociology is (to use a biblical phrase)

something of a "two-edged sword"? While its concepts and methods might be of some practical help to organized religion (survey methodology would be a good example) it might also be observed that the basic *assumptions* inherent in sociology represent a spirit of secularism and rationalism that could undermine the structure of Christianity. Some religious thinkers might well argue that a "dialogue" between theology and sociology might lead only to a sort of watered-down Christianity that is all too eager to give up the basic doctrines of its faith in order to fit in with the "spirit of the age."⁸ To use a concrete example, we can return to our earlier definition of sociology as a science that attempts to explain human behavior. There is - or appears to be - a hidden assumption in this statement. If human behavior can indeed be "explained" this would seem to mean that it is somehow "determined" by outside forces or subject to "laws". If this is so, then what has happened to the theological concept of "free will"? In turn, if there is no free will, then how can there be any concept of "sin"? Indeed, we may see many instances of modern thinkers who argue that criminals are not really to blame for their deeds. Their actions, it is often argued, are merely the outcome of a "poor environment", a "broken home", or a "disturbed personality".

But if you throw away the concept of personal sin, the next belief to be jettisoned will surely be belief in Christ Himself, for if there is no sin there is no need for a Redeemer. Or so it might seem.

The matter is a complicated one and will not be solved here tonight. But if I can give my own opinion, I think that such potential critics of dialogue between theology and the social sciences could be suffering, ironically, from a certain lack of faith. They believe in the doctrines of their church,

to be sure, but they are like the over protective mother who fears to let her son venture from the house lest he get into a fight with some tough kids in the local neighborhood. They are afraid, perhaps, that the doctrinal message might have a hard time fighting it out with the "tough guys" of secularism, empiricism and agnosticism that are so evident in the social sciences. But I say let them meet even if the result is part dialogue, part fight. Theology has much to offer and will not have to keep giving ground to science. If it is true that psychology has raised doubts about the existence of the soul, so also is it true that psychologists such as Carl Jung or Elizabeth Kubler-Ross have found strong evidence that man does indeed have a spiritual or supernatural core to his being. If it is history that has raised doubts about the accuracy of some of the passages of the Bible so also is it history that has shown the Jewish religion was absolutely unique within its own temporal and geographical setting—so unique and special, in fact, that one is led inevitably to the hypothesis of divine revelation.

If it is sociology that has shown us that much of human behavior is indeed predictable or determined by outside forces, so also is it sociology that is currently experiencing a renewed interest in man as an active and voluntary participant in his own destiny. David Matza, one of the major criminologists in the United States today, for example, has rejected what he calls the "hard determinism" of those who say that men are without free will. This writer observes that ¹⁰

since man occupies a position in a complex and loosely organized social system, since he is the object of unclear and often conflicting forces and since he himself is an integral part of his social system, he does possess some leeway of choice.

In short, as I said earlier, knowledge is not and cannot be an evil thing. Research in the social sciences must continue and dialogue between sociology and theology ought to grow larger, not smaller. Neither theology nor sociology will lose in the process. Both disciplines, I believe, will be the better for it.

FOOTNOTES

1 cf. Auguste Comte, "The Positive Philosophy," in *The Origins and Growth of Sociology*, ed. J.H. Abraham (Middlesex: Penguin Books, 1973), pp. 123-144. The antireligious nature of Comte's work is shown nicely by the title of the later work, *The Catechism of Positive Religion*.

2 cf. Karl Marx and Friedrich Engels, *On Religion* (New York: Schocken Books, 1964).

3 Emile Durkheim, *The Elementary Forms of the Religious Life* (New York: Free Press, 1974).

4 Bronislaw Malinowski, *Science, Magic and Religion* (Garden City, New York: Anchor Books, 1954).

5 Ernest Campbell and Thomas Pettigrew, *Christians in Racial Crisis A Study of Little Rock's Ministry* (Washington: Public Affairs Press, 1959).

6 Jaime Bulatao, S.J., "Split-Level Christianity," in *Split Level Christianity: Christian Renewal of Philippine Values*, ed. Jaime Bulatao, S.J. and Vitaliano R. Gorospe (Quezon City: Ateneo de Manila University Press, 1966); and F. Landa Jocano, "Conversion and Patterning of Religious Experience in Malitbog, Central Panay, Philippines," *Philippine Sociology Review* 13(1965): 96-119.

7 Samuel W. Blizard, "The Minister's Dilemma," *Christian Century*

(April 25, 1956): 508-509. Cf. also Samuel W. Blizzard, "The Role of the Rural Parish Minister, The Protestant Seminaries, and the Sciences of Social Behavior," *Religious Education* 50(1955): 382-392; and Samuel W. Blizzard, "The Protestant Minister's Integrating Roles." *Religious Education* 53(1958): 374-380.

8 Donald Denise Decaesstecker, *Impoverished Urban Filipino Families* (Manila: University of Santo Tomas Press, 1975).

9 Cf. Peter Berger's interesting interpretation of the theological libera-

lism of Tillich and Bultmann as "the progressive dismantling of the supernaturalist scaffolding of the Christian tradition." Peter L. Berger, *A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural* (Garden City, N.Y.: Doubleday and Company, 1969), pp. 9-12. Berger is both a sociologist and a theologian and makes interesting reading for those interested in the topic of integrating the two disciplines.

17 David Matza, *Delinquency and Drift* (New York: John Wiley and Sons, 1964), p. 11.

Philippine Cultural Development - A Brief Reassessment

Demy P. Sonza

I am happy to share with you my humble thoughts on the suggested subject of "socio-cultural transformation." I have, however, titled my paper "Philippine Cultural Development - A Brief Reassessment." The key word in this topic is *culture*.

As Ralph Liston puts it, "the culture of society is the way of life of its members: the collection of ideas and habits which they learn, share, and transmit from generation to generation." E. B. Taylor defines culture as the complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." This complex whole or sum total, in the case of Philippine culture, includes aspects of life "borrowed" from the Arabs, Indians, Chinese, Indonesians, Spaniards, Americans, Japanese and all other peoples with whom we have had culture contacts.

This brings us a new term, *cultural contact*, and a few more that we have to define before we proceed further with the discussion: terms like *acculturation*, *borrowing* and *invention*. The meeting of two different cultures is cultural contact, while the accepting of traits and patterns and values from each other is acculturation. The process of accepting material objects,

values, and ways of behaving is known as "borrowing."

All cultures are purposeful. The mores, conventions, and practices of a culture exist for a definite purpose and fit into a complex system in which the parts are so inter-dependent that one aspect cannot be altered without altering other patterns.

There is another term connected with cultural contact that must be defined and this is *invention*. Invention is the altering or synthesis of pre-existing materials, conditions or practices so as to produce a new form of material or condition or practice. For example, when the Filipino took the surplus US Army jeep, painted it in a rainbow of colors and used it as a vehicle for transporting passengers, that is no longer borrowing; it is invention. Inventions are incorporated in a culture to enhance the culture and not to destroy it.

Now we are ready to make a brief reassessment of Philippine cultural development from its ancient roots to the present in the light of foreign or external cultural encounters and internal forces. Let me make it clear at this point, however, that the thoughts I share with you are very tentative. Let us say that I am presenting my views as the take-off points of discussion.

* Delivered before participants in the Junior Executive Training (JET) program, sponsored by the Civil Service Commission, Region VI, at the Sarabia Manor Hotel, Iloilo City, 23 February 1978.

Ancient Roots of Filipino Culture

The culture history of the Philippines is extremely complex and ancient. Man has been here for a long time. Prehistorians and anthropologists say that he was here since the Pleistocene Period, about 250,000 to 300,000 years ago. This dating is by no means absolute. It was reached by inference through the study of archeological artifacts that bear the imprint of human use. The oldest human remains discovered in the Philippines so far is the Tabon Man Skull fragment which according to carbon-14 dating is at least 22,000 years old.

Geographically located near the Asiatic mainland, the Philippines was not spared from the impacts of cultural and historical developments which took place in mainland Asia and spread to the regions of Southeast Asia and the Pacific. For thousands of years diverse cultural influences—Arabic, Indian, Chinese, Indonesian, Siamese, Malayan, Japanese, etc.—continued to shape and reshape the lifeways of the early Filipinos.

The prehistoric portion of our cultural history is difficult to reconstruct, but with the data so far assembled, we may divide, as anthropologist F. Landa Jocano has done, our prehistoric cultural development into four periods, namely, Germinal Period, Formative Period, Incipient Period, and Emergent Period.

Germinal Period — approximately 250,000 to 10,000 B.C. This represents the earliest temporal dimension in our culture history. There were few people and community-type dwelling was unknown. Economic life was by hunting and gathering. By 30,000 B.C., there appeared signs of the first use of stone tools beginning with crude hand-axes. As time moved on, perhaps from 22,000 to 10,000 years ago, new tool-types were manufactured. There appeared round, oval, and kidney-shaped stone tools.

Formative Period—approximately 10,000 to 500 B.C. New types of stone tools, beautifully polished and sharp, were made. Because of more efficient tools, the people were able to exploit their environment more effectively. Little by little they learned to domesticate wild plants and planted them in cleared patches of land. This gave way to agriculture and a more settled way of life. The more sedentary nature of living differentiates this period from the previous one. That is why we call this the Formative Period. It was at this time when groups of people bigger than the family began to form.

Incipient Period - 500 B.C. to 10th Century A.D. This marked the beginning of dramatic changes in the lifeways of the ancient Filipinos. By incipient we mean the beginning of the leveling of local cultural differences. This was made possible because of the appearance of metal tools and the increased use of agriculture as the major means of extracting a living. The people became more and more settled.

Pottery began during this period. The art of smelting and forging iron and the manufacture of glass beads also started. Weaving was introduced into the islands from Indonesia. Wet agriculture which had begun earlier became extensive. Terraced and dyked fields were built. Toward the end of this period, influences from the neighboring countries stimulated dramatic changes in the way of life of the ancient Filipinos. Trade was the first stimulus of these contacts and the Arabs were the first foreigners to have direct relations with the islands.

Emergent Period—from the 10th Century A.D. to the 15th Century A.D. This period is called the Emergent Period because about this time a clearly definable Filipino social organization, institutional structure, and cultural pattern had emerged. Trade and commerce became extensive. Chinese-Filipino relations began during this time, particularly during the Tang

Dynasty (618-907 A.D.). The Filipinos traded products like hardwood, edible nuts, fancy corals, gold, cotton, gums, resins, rattan, and pearls for Chinese products like silk and porcelain wares.

Indian influence was felt during the 10th century and became strongly marked during the 12th century with the rise of the Sri-Vijaya Empire in Java. Chinese influence in the Philippines was more economic than social and cultural. Food habits of Filipinos today show strong Chinese influence. Scholars estimate that elements of Chinese ancestry in the Philippines reached approximately ten per cent. Indian influence, on the other hand, is best seen in language, art, myth, and ritual epic.

The Emergent Period lasted until the coming of the Europeans. Now the question may be asked: What were the characteristics of Filipino society when the Spaniards came? From available data we learn that the pre-Spanish Filipinos lived in small, scattered communities, located usually near the seas, rivers, lakes and on off-shore islands. Communities formed independent and separate social, political, and economic entities. However, community alliances were established by marriage and blood brotherhood. Leadership in the group was normally assumed by the oldest man in the community.

Social organization was based upon kinship which was bilaterally structured, uniformly stratified, and traditionally rooted. The elementary family was the basic unit of the kinship system. Older folks were regarded with respect. Genealogical recognition usually reached up to the third ascending generation. Beyond that ancestors were either forgotten or were associated with deified spirits.

Marriage was arranged between parents and involved elaborate ceremonies of gift-giving. The newly wed

couple generally lived with either the boy's or the girl's parents. The birth of the first child formalized the marriage.

The house of the early Filipinos were made of bamboo with thatched grass or palm leaves for roofing. Economic activities were already diversified. The major farm crops were rice, gabi, and bananas. Pigs, chickens, dogs, and carabaos were domesticated. Wheeled vehicles were not known and the transporting of goods was done by sleds on land and by rafts and bancas on water.

Religion was so interwoven with the life of the people that it would be difficult to distinguish what was social and what was religious in their daily affairs. Elaborate rituals were practiced in connection with planting, harvesting, travelling, house building, and other economic activities. The *babaylan* (medium) performed all community religious ceremonies.

At the time of Spanish contact, the Filipinos had a system of writing. There were at least sixteen different ethnic groups in the Islands who utilized a form of syllabic writing. Today only three of these have retained their system of writing.

Contact with Spanish Culture

How did contact with Spanish culture affect the Filipinos? Did it destroy the indigenous culture and supplant another culture?

When the Spaniards came to the Philippines, Spain was one of the most advanced nations in the world. Some of the important features of Spanish culture that were brought here were the Catholic religion, the Spanish language, and the Spanish system of government that tried to unify the country as it had never been unified before.

The Catholic religion which believes in life after death, angels and saints, and sacrifices was easily accepted by the Filipinos who had also beliefs in life after death, spirits and sacrifices. Fr. Raymund Quetchenbach notes one good example of a Catholic practice that was readily "borrowed" by the people—All Souls' Feast. The Filipinos accepted this practice because it answered a cultural need which was the preservation of the ties with dead members of the family. In fact, when Filipinos found out that the Catholic church did not have a practice for extended presence with the dead after death, the *novena* for the dead was invented.

On the other hand, the church law requiring regular Sunday attendance at the holy mass was greatly ignored by Filipinos, especially the men. They reasoned out that as long as the family was represented at the religious services the obligation for individual members was satisfied. So it has become a practice even to this day that only women members of the family attend church regularly.

In the case of the Spanish language, it was never accepted by the people as a whole as it was done in South American countries where Spanish replaced the local languages. In the Philippines, Spanish was a socio-static device that separated the ruling rich minority from the subordinate poor majority. Those Filipinos who found the borrowing of Spanish profitable did so; those who saw little use for it rejected the language.

As to the Spanish government, the people submitted to it when overpowered or when convenient. The "piratical" raids by men from Brunei and Sulu on the Visayas and parts of Luzon made the people of these areas seek the protection of the Spanish government. Yet all throughout the Spanish regime there were sporadic revolts. The Moslem South was never

conquered and finally, in 1896, the Filipinos rose in a nation-wide revolution.

To quote Fr. Quetchenbach, "Spanish culture appears to have left Filipino culture essentially intact. When there was borrowing or invention this served to reenforce the basic Filipino culture rather than indicate the acceptance of the foreign culture."

Contact with American Culture

Next to the Spaniards came the Americans who ruled the country for about fifty years. The American form of government was imposed on the Philippines and English was introduced as the medium of popular education. What happened to these aspects of culture contact?

The form of government with elected representatives to Congress became a means for the continuation of the pre-American rule by the rich families, the *caciques*. Political dynasties arose. The American form of government was developed in the United States as an answer to the unique needs of American historical experience, and its imposition on the Filipinos who had an entirely different set of values, mores, and experiences doomed it to rejection. It was finally rejected by Proclamation 1081 when Congress was abolished and the government structure was reorganized.

Like Spanish, the English language did not become the vehicle of communication of the Filipino people despite its use as the medium of instruction in schools and by the mass media. While English remains as one of our official national languages (together with Filipino and Spanish), it is evidently being rejected by the government. We only have to look at the writings on the peso bills and on many government documents to notice this. In Manila and in several big centers of

the country, rich and educated Filipinos who in the past would not want to be caught speaking in the vernacular in public, are now using Tagalog (or Filipino) with pride. There is a large number of English - as well as Spanish - words that have gained entrance into the native vocabularies but these are adopted to fit Filipino linguistic characteristics like pronunciation and spelling. The emergence of the so-called "Taglish" (Tagalog-English) and "Ilonglish" (Ilongo-English) is an interesting case of how the Filipinos are borrowing words from English to suit their need and even their idiosyncracies.

In assessing our cultural contact with America, we find that those aspects of American culture which reenforced and were harmonious with Filipino life were accepted and inculturated, while those aspects which did not reenforced Filipino culture were opposed.

The Philippines was under Japan for a few years but it seems that the contact did not produce any appreciable influence on Filipino culture. The Filipino experience with the Japanese military presence was perhaps too unpleasant to produce any considerable cultural influence.

Our brief survey of Filipino culture and its contacts with the so-called "Great Traditions" of China and India and with the cultures of Spain and the United States suggests the conclusion that Filipino culture is essentially whole and that it has come out of the experience with borrowed materials, values, and practices but only when these borrowed features improved and reenforced Filipino culture.

In reviewing our culture history we cannot fail to notice one significant thing - its dynamism. Out of the dramatic succession of events in the past developed a Filipino way of life and emerged a Filipino cultural identity -

an image which is composite in structure but integrated in form. It is the diversity in historical and cultural experiences that has given the Filipino culture its dynamism, its ability to draw from numerable strands of external influences and blend them together into something uniquely Filipino. It has matured through the years, transcending the past by incorporating it in its structure. That is why it has the toughness of the molave and the resiliency of the bamboo.

Cultural Progress in the Future

What can we say about cultural progress in the future? We are now in a period of rapid changes and science and technology are bringing the cultures and peoples of the world into greater interaction than ever.

Yet much of the tension in Filipino society is due not so much to cultural contact with other cultures as to internal factors, most significantly the shift within the Philippines as it progresses from a rural, agricultural society into an urban and industrialized society. This shift is made by the desire of the Filipinos to raise their socio-economic standard of living. The movement of people from the rural areas to the cities is breaking up the extended family. Living on a fixed income is making necessary the limitation of the number of children. Urban life is removing the bonds of social control of the small, intimate village and allowing freedom of behavior unthought of before.

The needs and pressures of the time call for change and constant adaptability. As Secretary Juan L. Manuel says, "This is particularly true with our national culture which, in the face of the challenges that history has hurled upon us, has to seek out ways and means of remoulding and strengthening its authenticity so that our identity as a people may reemerge in total affirmation."

In the coming of the New Society we find a cultural renaissance. The political system has been dismantled and a new governmental model more in accord with Filipino culture is being built. The economic structure of Philippine society is also being reshaped, starting with land reform, in order to democratize wealth.

The main lines of our cultural resurgence are laid down in the New Constitution which provides for the development of a democratic culture accessible to every Filipino, fosters the growth of the arts and letters, assures adequate protection to the artistic, literary, and scientific works of its citizens, and grants awards, scholarships, and other incentives for our outstanding citizens. These constitutional provisions are implemented by presidential decrees designed to protect and preserve ethnic traditions, to satisfy the cultural interests and needs of our people, to enhance the activities of cultural institutions, and to infuse new vigor and activity into the intellectual and artistic life of the nation.

With President and Mrs. Marcos at the vanguard, the cultural renaissance takes the form of concrete projects like the Cultural Center of the Philippines, the Folk Arts Theater, the National Art Center. Many cultural incentives are being offered, like the National Artist Award and the Repub-

lic Cultural Heritage Award. The National Artist Award is by far the most prestigious award that a Filipino citizen can win. When one is proclaimed a National Artist, he is given ₱10,000 during the awarding ceremony, a ₱2,000 monthly pension for life, free hospital and medical care, a seat of honor in all public ceremonies, and when he dies he is given a state funeral at government expense while his heirs collect insurance money in the amount of ₱50,000.

To give due importance to culture, the former Department of Education is now the Department of Education and Culture. Under this department are several agencies and offices that look after the preservation and promotion of Filipino culture - like the National Library; National Historical Institute, National Museum and Institute of National Language.

Finally, to set the example to our people and to inspire them to love our cultural heritage, President Marcos is taking time from his heavy schedule as Chief Executive of the Republic to write a history of the Filipino people.

With the direction, support, and encouragement that the government is giving, there is no doubt that we can look forward to greater cultural heights.

LETTER OF CONSUL WILLIAM FARREN TO LORD JOHN RUSSELL

On early sugar trade between
Iloilo, Philippines and Australia

Manila, August 31, 1861

My Lord,

I have the honor to lay before Your Lordship, in duplicate, a Report by Mr. (Nicholas) Loney, Her Majesty's Vice Consul at Iloilo, on the trade there. It is accompanied by Returns Nos. 3 and 14 inclusive.

The Report is detailed and instructive throughout, as to the commercial and industrial state and prospects of that part of these Possessions, which was opened in 1855 to foreign commercial enterprise by the Spanish Government after ages of seclusion in which opening the British Govern-

ment took a cooperative interest to give effect to its international policy. Mr. Loney opened the first British Consular Establishment at Iloilo as Her Majesty's Vice Consul there, and with leave to trade, as I recommended under the circumstances for the purpose of practically carrying out the British commercial object of the appointment. He reports that in 1859 there sailed from Iloilo for the British Colony of Australia the first British vessel, and first cargo outwards to a foreign port, from Iloilo and that the export trade has continued increasing as follows:

British and Foreign Vessels

<i>In 1859 - 2 - vessels - 584 tons</i>	<i>sugar value \$8473.50</i>
<i>1860 - 3 - vessels - 1555 tons</i>	<i>sugar value 19025.00</i>
<i>1st 6 mos. 1861 - 7 vessels 3722 tons</i>	<i>sugar value 47350.11</i>

all to Australia direct.

Previous to these operations and the opening of the Port to foreign trade the sugar from Iloilo sent to Manila for export, and transhipped almost exclusively to England and Australia was as follows:

<i>In 1856 - 850 tons</i>
<i>1857 - 1800 tons</i>
<i>1858 - 1290 tons</i>

and after 1858 when the influence of Mr. Loney's appointment, and commercial relations at Iloilo began to take effect, the quantity of sugar culti-

vated there and shipped to Manila for England and Australia was:

<i>In 1859 - 5427 tons</i>
<i>1860 - 7048 tons</i>
<i>1861 - 3904 tons in six months.</i>

Thus while the whole of the sugar cultivated at Iloilo, and shipped to British ports through Manila was in 1856, 850 it became in 1860, 7040 tons, independent of 1555 tons sent direct to British Australia.

Mr. Loney's report states that when he reported on the commercial state of Iloilo, there was not a single iron mill

in the islands, and that now there are three iron cattle mills and another worked by steam, and that 7 iron mills for cattle are now on their way there chiefly purchased by natives and all of British manufacture. And that at the adjacent island of Negros whose sugar is all sent to the Iloilo market, there was in 1857 but one iron mill, and that thirteen iron mills are now introduced, and all obtained through Mr. Loney at Iloilo and all of British manufacture.

By the end of the year he states that in Negros and Iloilo, there will be more than 30 such iron mills in operation, and that improved carts and iron sugar pans, and improved ploughs and centrifugals for sugar-making, to be worked by steam, have been ordered from England. And as Mr. Vice Consul Loney explains in his report, this introduction of machinery and this increase of sugar cultivation are exclusively attributable to the opening of that part of the Philippines to foreign trade, and to his official and commercial residence there, and relations at Manila by possessing the confidence of the British merchants here and acting intermediately between them and the planters and traders at Iloilo and its adjacent islands.

In regards to imports Mr. Vice Consul Loney reports that already assortments of imports for Iloilo have been sent out from England through Manila, and that one of the objects of his present visit to England is to induce the shipment of such articles which he thinks the market of Iloilo can receive. He designates the present imports through Manila as important and increasing and considers that the total value of those to the island of Panay (or of Iloilo as it is generally called) may be between 2 and 2 1/2 millions of dollars or about \$500,000 annually of which about 1 to 1 1/2 million or \$300,000 are exclusively through the

Port of Iloilo itself.

Your Lordship may peruse these statements with satisfaction as establishing the rise and increase of British trade with that new port of the Philippines, and the beneficial influence of that trade, in cultivating the native industry and productions of these possessions and proving the soundness of the policy which induced the Spanish Government to open, and Her Majesty's Government to cooperate in that opening of new ports to British and foreign commercial enterprise.

For years I perseveringly cultivated every means I could influence for promoting that object, as my despatches from time to time reported, and when in 1854 and 1855 the crises of the struggle arrived, it was only carried after an obstinate conflict I had to direct and manage against local prejudices and interests as my despatch of May 1st 1855 fully reported. Since then the self-acting force of a new public principle, carried into action, and illustrating itself by its result, and the liberal commercial views of the Government at Madrid, in regard to those possessions, and those of the Captains General here, are of themselves extending its application, and lately a new port was opened to foreign commerce at Zebu-an island of the Philippines to the South - and which, with other islands adjacent, has been united into a new general Government of Bisayas (depending on the Captain General here) for supervising the existing local governments and authorities and stimulating the development of the resources of these parts.

I have the honor to be Your Lordship's most obedient humble servant,

(Sgd.) JOHN WILLIAM FARREN

Note: This letter is found in the Public Records Office, London FO 72/1917.

A Comparison of the Effectiveness of the Single-rater and the Multirater Procedure for Improving the Performance and Profile of Public Elementary School Teacher

By Virgilia Villanueva Domin

The study aimed to find out whether it was the traditional single-rater procedure or a new multirater procedure that was more effective in improving the job performance and morale of public elementary school teachers.

The basis of the comparison were the performance ratings and the scores on a morale questionnaire of the experimental and control groups before and after they had been subjected to the multirater and single-rater procedures, respectively.

Through covariance analysis and analysis of variance of the pretest and posttest data, it was found out that there was no significant difference in the performance ratings of the experimental and control groups. Both procedures improved the performance ratings of the teacher-subjects.

On the other hand, the morale scores of the control group were significantly higher than those of their counterparts. While their scores on the teachers' perception of the principal's supervisory behavior remained the same,

those of the experimental group deteriorated. Neither did the multirater procedure improve the experimental group's scores on teacher relationships as did the control group's through the use of the single-rater procedure.

The image is no difference in the effectiveness of the multirater and single-rater procedures for improving teachers' performance. Both are able to do this.

2. The single-rater procedure tends to be more effective in improving teachers' morale than the multirater procedures.

3. There tends to be a negative change in teachers' perception of the supervisory behavior of the principal when the multirater procedure is used. On the other hand, using the single-rater procedure does not seem to change teachers' perception of the principal's supervisory behavior.

4. There tends to be no improvement in teacher relationships when

* *Abstract of a Doctoral Dissertation done at Central Philippine University.*

the multirater procedure is used. However, other factors that may influence teacher relationships were not taken into account in the present study.

It was recommended that school administrators may be given the option to choose which rating procedure to use in their schools. The multirater procedure is especially helpful when the principal has many teachers to rate or when he is not too sure of his own evaluation of the teachers' performances. However, this new rating

procedure should be taken with caution. Only when there exists a congruence between the principal's self-perception of his supervisory behavior and the teachers' perception of it, may he be able to use it to advantage.

On the other hand, the way the single-rater procedure is being used should be improved, especially the holding of an evaluation interview. Higher school officials should devise a means by which this step in the rating process is actually carried out.

A Study of the Modernity Attitude of Married Women and Its Relation to Fertility*

By Mrs. Violeta L. Guillergan

The study was designed to find out the relationship of the wives' modernity attitude to number of pregnancies, the indicator of fertility. The 460 married women whose ages ranged from fourteen to forty-four randomly selected from Lambunao, Passi, Estancia, and Iloilo City served as the sample. There were 115 respondents randomly selected from each place mentioned above.

The instrument used to gather the data was the "Family Life Interview Schedule" prepared and validated by Central Philippine University Research Center. Only sections three and ten of the interview schedule were used for this particular study. Section three was used to gather the data of the respondents' number of pregnancies and section ten is a scale used to measure the respondents' modernity attitude as determined by the four inventories namely: political, economic, familial, and social factors. The number of pregnancies was considered as the dependent variable and modernity attitude as determined by the political, economic, familial, and social factors as independent variables.

The statistical procedure used in the analysis of data were the following:

1. Computation of the means; medians, standard deviations, standard errors of the means and medians, and the significance of the difference between the medians for the respondents' profile.

2. Computations of the coefficient of correlations, partial correlations, and multiple correlations to determine the relationship between modernity attitude and fertility.

3. Computation of coefficient of determination. The pertinent results of the study are:

- A. Modernity Attitude Profile of Respondents

By Residence

1. The medium score of the whole group in matters of politics was 23.50 ± 0.34 . No significant difference was found between the medians of any two groups which indicates that barrio, town, and city respondents are equally modern in their practices and beliefs concerning politics.

2. The median score obtained by the whole group from the economic life inventory was 22.73 ± 0.29 . The city respondents obtained a median of 23.85 ± 1.47 which was significantly higher than the city respondents from the town. This indicates that the city respondents are more modern in matters of economics than those from the towns. No significant difference was found between the medians of the barrio and town as well as the barrio and city respondents.

* Abstract of a Master's Thesis done at Central Philippine University.

3. The median scores obtained by the whole group on family and social relations were respectively 15.03 ± 0.26 and 13.57 ± 0.31 . The city respondents obtained a median score of 16.56 ± 0.52 on family relations and 20.36 ± 0.45 on social relations which were significantly higher than the median obtained by the town and barrio respondents but no significant difference was found between the medians of the town and barrio respondents.

By Social-Economic Status (SES)

1. The median score of the whole group concerning political matters was found to be 23.53 ± 0.34 . The median score of 27.28 ± 2.00 obtained by the respondents with high SES was significantly higher than the median of those with low SES. No significant difference was found between the the middle and high SES.
2. In economic matters, no significant difference was found between the medians of any pair of SES groups. The median of the whole group which was found to be 22.73 ± 0.29 could be practically the same for all levels of socio-economic status, which shows that the respondents with high, middle, or low SES are equally modern in the matter of acquiring their means of livelihood.
3. In family life, the median score of the whole group was 15.02 ± 0.26 . Respondents with high SES obtained a median of 17.90 ± 1.03 and was significantly higher than the medians of the respondents with low and middle SES.

4. In social life the median score of the whole group was 18.54 ± 0.31 . The median obtained by the respondents with high SES was

20.83 ± 1.22 which was significantly higher than the median of the respondents with low SES. No significant difference was noted between the medians of the respondents with low and middle SES as well as between the middle and high SES.

By Educational Attainment

1. No significant difference was found between any pair of educational levels in matters of political and economic life. The obtained medians of the whole group were 33.49 ± 0.34 and 23.73 ± 0.29 , respectively, and could be practically the same for all levels of educational attainment which signify that elementary, high school and college respondents are equally modern in the political and economic practices and beliefs.
2. The medians of the whole group concerning familial and social relations were 15.02 ± 0.26 and 18.54 ± 0.31 , respectively. The medians of the high school and the college respondents were significantly higher than the medians of the elementary grade respondents on both inventories. No significant difference was found between the medians of the college and the high school respondents.

By Family Planning Behavior

1. In political matters, the median of the whole group was 23.47 ± 0.34 . The difference between the medians of the dropouts and the users was found to be significant in favor of the dropouts. No significant difference was found between the medians of the users and the non-acceptors; the users and the unawares; the dropouts and the non-acceptors; as well as the dropouts and the unawares.

2. The median scores of the whole group on economic and family life were 22.73 ± 0.29 and 15.03 ± 0.26 , respectively. No significant difference was found between the medians of any possible pair which shows that the users, the dropouts, the non-acceptors, and the unawares portray almost the same attitude towards economic and familial life.
3. In social relations, the median of the whole group was 18.57 ± 0.31 . The median of the users which was 20.10 ± 0.47 was found to be significantly higher than the medians obtained by the dropouts, the non-acceptors, and the unawares. No significant difference was found between the dropouts and the non-acceptors but they were found to be more modern than the unawares.

B. Relationship of Modernity Attitude with Number of Pregnancies

1. The coefficient of correlation between political factor and the number of pregnancies was 0.04. The "true" correlation obtained when the possible "effects" of the three other variables were controlled was 0.09, an insignificant and a negligible correlation.
2. The coefficient of correlation between economic factor and number of pregnancies was 0.03. No change occurred when the possible "effects" of the other three variables were controlled. The "true" correlation was 0.03, an insignificant and a very negligible correlation.
3. The highest correlation was found between familial factor and number of pregnancies. It was -0.18 and significant at five per cent level. The "true" correlation when all the possible "effects" of the three other variables were

controlled was -0.14 , still significant at five per cent level but a negligible one.

4. A negative correlation was also obtained between social factor and number of pregnancies. It was -0.14 . With the possible "effects" of the other variables controlled, the "true" correlation obtained was -0.11 , significant at five per cent level but also a negligible correlation.
5. The combined "effect" (R) of political, economic, familial, and social factors to number of pregnancies was 0.23 which indicates a slight relationship of modernity attitudes to fertility. Expressing the relationship as a percentage by the coefficient of determination, it was found out that only 5.29 per cent of the association to fertility is explained by modernity attitude.

CONCLUSIONS

The foregoing findings have led to the following conclusions:

1. The respondents as a group are modern in matters of politics but the respondents with high socio-economic status are more modern in their practices and beliefs concerning the political life prevailing in the culture than those with low socio-economic status. They tend to give priority to merit rather than patronage in the appointment of persons to public office or in the election of officers; objectivity rather than personalism in government affairs; autonomy in certain community affairs rather than centralization; and group rather than individual oriented decision-making.
2. The respondents as a group also portray a modern outlook in economic life but the city respon-

pondents are more modernistic than those from the town. They tend to show more faith in modern agri-business; make investments to raise their standard of living; and favor more often group-centeredness rather than go-it-along orientation. However, the respondents from the city and barrios as well as those from the barrios and towns have almost the same practices and beliefs concerning economic life prevailing in the culture.

3. The respondents with high socio-economic status, with higher educational attainment, and are living in the city are modern in their practices and beliefs concerning family life prevailing in the culture than those with low socio-economic status, with lower educational attainment, and are living in the town or barrio. They are more likely to favor the family oriented decision-making rather than parent-oriented; teach the children to become more independent rather than dependent on parents; believe that child-rearing is the responsibility of parents; and, believe on nuclear rather than the extended family concept.
4. The respondents with high socio-economic status, with higher educational attainment, who are using any method to prevent pregnancies, and are living in the city are more modern in their practices and beliefs concerning their interpersonal relations in the larger society than those with low socio-economic status, with lower educational attainment, who are either dropouts, non-acceptors, or unawares, and are living in the towns or barrios. They tend to favor more often the merit system rather than patronage in giving favors; dislike more often reciprocity (*utang na loob*) concept when giving and or given favors; and,

allow young girls to go out without chaperons.

5. Political factor and economic factor have practically no relationship to the number of pregnancies.
6. There is a slight tendency for respondents who have modern outlooks in familial and social life to have fewer pregnancies.
7. Modernity attitude as defined in this study cannot be said to have any sizeable relationship with number of pregnancies.
8. Familial factor has the greatest "influence" among the factors in the correlation obtained between modernity attitude and individual fertility.

RECOMMENDATIONS

On the basis of the findings of this study, the following are recommended:

1. Family planning workers and motivators should intensify the emphasis of population work among the barrio women, the less-educated, and the socio-economically less favored ones. It is revealed in this study that most of the unawares, the less-educated, and the poorer ones came from the barrios who had the most number of pregnancies. This fact stresses the need for a greater thrust of population work in the barrios.
2. Since familial factor was found to have the highest negative correlation and had the greatest "influence" among the four factors to fertility, it is recommended that the school be utilized to the maximum to foster a modern attitude towards family life. Believing that literacy brings about understanding of modern phenomena, the school can conduct massive literacy programs through its population education program.

- 3- It is recommended that a series of intensive programs and/or strategies whose aim is to develop a modern attitude towards family life geared to a wise decision in planning a family among the target groups like mothers: young and old, the school and out of school youths; the husbands; the elders; and the family planning workers; be constructed, experimented with, and then disseminated. The research units of POPCOM, colleges and universities, and school administrators can pool together and plan this out.
4. It is highly recommended that a separate study of the modernity attitude of husbands related to the number of pregnancies of wives be conducted. The present study only made use of the modernity attitudes of the wives and found out a slight correlation. What if the study involved the husband's modernity attitudes? Would the result be the same or be the opposite, since ours is a basically patriarchal society?
5. When the correlations between the independent variables (Table XXI, p. 183) were determined it was found out that the political factor and the economic factor had a high correlation, which fact shows that they have much in common. Therefore, from a study using only one of them the probable role of the other may be surmised. It is therefore recommended that in future studies which involve modernity attitude as determined by the instrument used here, only the economic, the familial, and the social inventories need be used.
6. It is recommended that further study on other aspects of modernism related to fertility should be conducted. The present study is only limited to modernity attitude as measured by the political, economic, familial, and social factors. A study to determine what modern personality traits are highly related to fertility might also be explored. Some of these modern personality traits may be identified to center around the theme of subjective efficacy, orientation toward time, and openness to change. It will also be more helpful to some development project later on if the facilitator of these modern traits be also identified.

A Study of Wives' Motivations and Aspirations and Their Relationship to Family Planning Behavior and Fertility

By: Lucy Bolaños Catolico

The purposes of this study were (1) to assess the perception of wives of the importance and fulfillment or hope of fulfillment of needs and aspirations, and their relations to family planning behavior and fertility; (2) to find out if wives from different groups as to socio-economic status, educational background, residence, type of economic community; family planning behavior, and number of pregnancies differ in their perception of the importance and the fulfillment or hope of fulfillment of needs and aspirations; and (3) to assess the gaps between the perceived importance and perceived fulfillment or hope of fulfillment of needs and aspirations and their relations to fertility.

The interview schedule used for this study was based on Maslow's hierarchy of needs and aspirations.

The sample consisted of 460 married women whose ages ranged from fourteen to forty-four, drawn at random from the selected municipalities of the province of Iloilo and from Iloilo City. The gathering of data was done cooperatively by a team, each member of which interviewed respondents from a defined geographical area. Then the data were consolidated and redivided for the particular use of each member. This researcher took the portions that were pertinent to the afore-

mentioned purposes.

The processing of the data was done manually with the use of punched cards. Then for the treatment of data, first, the average perceived importance and the average perceived fulfillment or hope of fulfillment of needs and aspirations were computed. This was done for every grouping of respondents. Next, the gap between the perceived importance and the perceived fulfillment or hope of fulfillment of those needs and aspirations computed. This was done also for every group of respondents. The ways of computing for the gap were used. The average perceived importance, the average perceived fulfillment or hope of fulfillment, and gap between the two were computed for the drawing of the profile of the respondents. Finally, the relationship between non-discrete variables was computed with the use of the Chi-square; the Goodman-Kruskal Gamma Coefficient was used for rankable variables. The 5% level of significance was adopted for the Chi-square values.

Findings—Profile

Motivations/ Aspirations and Residence. Data showed that the town wives gave the highest average perceived importance to basic, safe-

**Abstract of a Master's Thesis done at Central Philippine University.*

ty, esteem, and self-realization needs, but not to the need to own a comfortable house, to which the city wives gave the highest average perceived importance. The barrio wives gave the highest average perceived importance to the social need to be accepted by the neighbors. The differences, however, between the averages of perceived importance of these needs by wives from different residences were little.

When it comes to the fulfillment or hope of fulfillment of these five needs (basic, safety, social, esteem, and self-realization), the data showed that the town wives had the highest average perceived fulfillment of all five except for the social need to be accepted by the neighbors, the esteem need for prestige or social position and the self-realization need to feel happy and contented, of which the city wives had the highest average perceived fulfillment. The barrio wives had the lowest average perceived fulfillment or hope of most needs.

The town wives had the narrowest gap between importance and fulfillment of the basic need to have adequate income or salary, to have a comfortable house, to provide the children with high school and college education, and to provide security for the future. On the other hand, the city wives had the narrowest gap between the importance and fulfillment of the need to own some property, to be accepted by the neighbors, to gain prestige or social position, and to attain self-realization. For the city wives the gap was widest for the need to provide their children with high school and college education, and to provide security for the future. The gap between importance and fulfillment was quite wide for most of the needs.

Motivations/Aspirations and Type of Economic Community. Data

showed great similarity among the aspirations of all the wives from different economic communities. The wives from the semi-industrial community exhibited the narrowest gaps between importance and fulfillment of the five types of needs, fulfillment for them being the highest. On the other hand, the wives from the agricultural community exhibited the widest gap on these needs, except for the need to provide the children with high school and college education. On this need, the wives from the service community showed the widest gap. On the need to feel happy and contented, the wives from the fishing community had the lowest average perceived fulfillment or hope of fulfillment and therefore, the widest gap.

Motivations/Aspirations and Educational Background. Although the average perceived importance of the five needs was highly similar among wives from different educational backgrounds, data seems to show that wives with higher educational background tended to have higher perceived fulfillment or hope of fulfillment of most needs.

On the other hand, the gap between importance and fulfillment tend to widen with the lowering of educational achievement, except for the need to provide the children with high school education and security for the future, on which the gap was narrowest for the college undergraduate wives instead of with the college graduate wives.

Motivations/Aspirations and Socio-Economic Status. Wives from different socio-economic status had similar perception of the importance of the five needs; however, the gap between importance and fulfillment showed an in verse trend with socio-economic status; that is, the higher the socio-econo-

micstatus of wives, the narrower the gap, and vice versa.

Motivations/Aspirations and Family Planning Behavior. Data showed slight differences in the average perceived importance of the five needs for wives with different family planning behaviors, but the acceptors seemed to have the highest average fulfillment or hope of fulfillment of most needs, except for the need to be accepted by the neighbors, which had the lowest average perceived fulfillment among them but the highest among the non-acceptors. On the need to feel happy and contented, both acceptors and dropouts had the same average perceived fulfillment. On the needs to improved the present life financially, socially, or otherwise and to have a comfortable house, the dropouts had the narrowest gap. The acceptors had the narrowest gap for most needs.

Motivations/Aspirations and Fertility. Although all the wives gave high importance to the five needs, data showed that the more pregnancies the wives had, the wider the gap between importance and fulfillment.

Findings-Correlations

Motivations/Aspirations and Residence. The obtained x^2 values revealed associations between residence and perceived importance of the basic, security or safety, social, esteem, and self-realization needs, except one basic need, the need to own some property, which was shown to be independent of residence. The extent of association between the perceived importance of most needs and residence was very low or almost negligible, however, for the need to have adequate income or salary, need to be accepted by the neighbors, and the need for prestige or social position.

the association with which being slight but present. Substantial or marked association was found between perceived importance of the need to have a comfortable house and residence.

With regards to the fulfillment of the five needs, association or relatedness with residence was found for the need to provide the children with high school and college education, and security, and the need for self-realization. The association on the first mentioned need was marked, on the second need, the association was slight but present; but on the third need, the association was negligible. On the rest of needs, fulfillment or hope of fulfillment was independent of residence.

Motivations/Aspirations and Economic Community. The association between the perceived importance of the esteem need for prestige and types of economic community was slight but present, but the rest of the associations were very low and even nil on the need to provide the children with high school education.

The associations between the perceived fulfillment or hope of fulfillment of the five needs and types of economic community were slight, and even negligible on the need to have a comfortable house.

Motivations/Aspirations and Educational Background. The associations between educational background and perceived importance of the basic need to have a comfortable house and the esteem need to provide the children college education were very low, almost negligible, for the rest of the needs, perceived importance was independent of educational background.

On the perceived fulfillment or hope of fulfillment of these needs,

the associations were slight for most of the needs but very low or negligible for the need to own some property and the social need to be accepted by the neighbors.

Motivations/ Aspirations and Socio-Economic Status. A substantial correlation was obtained between the perceived importance of the esteem need to provide the children with high school education and socio-economic status in that there was a marked tendency for wives from higher socio-economic status to give higher importance to the need. Low and negative correlations were found for the perceived importance of the need to have adequate income or salary and self-realization and socio-economic status. There was a low tendency for wives from higher socio-economic status to give lesser importance to these needs. On the other hand, the correlations were negligible. The Gamma or χ Coefficient showed that wives from higher socio-economic status greatly tended to have higher perceived fulfillment or hope of fulfillment of the five needs.

Gap and Fertility. Low but positive correlations were found between gap and fertility on the needs to have adequate income or salary, to have security in the future, to provide the children with college education, and to improve the present life, financially, socially, or otherwise. There existed wider gaps between perceived importance of these needs and their fulfillment, for wives with more number of pregnancies. However, for the rest of the needs included in this study, the correlation between gaps and number of pregnancies was negligible.

Motivations/ Aspirations and Family Planning Behavior. Negligible associations were found between

the perceived importance of the need for adequate income or salary and the need to provide the children with high school and college education, and family planning behavior. But no associations were found between the perceived importance of other needs and family planning behavior.

The perceived fulfillment or hope of fulfillment of the esteem, social, and self-realization needs were related or associated with family planning behavior. Even so, the associations were very low or almost negligible, except for the esteem need to provide the children with college education and self-realization need to feel happy and contented where the associations were slight but present.

Motivations/ Aspirations and Fertility. The perceived importance of the needs to have adequate income or salary, to provide the children with college education, and to be accepted by the neighbors were positively correlated with the number of pregnancies. The correlations however, were low. The perceived importance of the rest of the needs had negligible correlations with the number of pregnancies.

Low and negative correlation was found between fertility and the perceived fulfillment or hope of fulfillment of the needs to have adequate income or salary, to provide the children with college education, to provide security for the future, to gain prestige or social position, to improve the present life, and to feel happy and contented. To a limited extent, the higher the number of pregnancies, the lower the perceived fulfillment or hope of fulfillment of these needs. The correlations on the other needs were negligible.

CONCLUSIONS

Based on the findings, the investigator made the following conclusions:

(1) All the respondent wives, however they are categorized, have highly similar perceptions as to the importance of the five identified needs.

(2) Fulfillment was always of a lesser degree than perceived importance, and tended to be more successfully experienced by town wives, or wives from semi-industrial communities, or wives with high educational background, or wives with high socio-economic status, or acceptors of family planning, or wives with fewer pregnancies.

RECOMMENDATIONS

The investigator has the following recommendations:

(1) The findings of this study should be given due consideration in making decisions, plans, and programs, or any course of action in relation to family planning program, and fertility control.

(a) Family planning efforts should give more emphasis with barrio folks, especially those with low socio-economic status and low educational background.

(b) The development programs of the government should be directed towards the barrio, where majority of residents have more or less low fulfillment of needs.

(2) Since this is the first study on motivations and aspirations in relation to family planning and fertility conducted in this province, another study of this kind should be conducted, taking this time a much bigger sample and covering a much wider area, to check the findings of this study.

(3) The same study should be conducted, taking the husbands as the sample.

(4) Finally, since this study tried only to find out the relationship of motivations and aspirations to fertility, it is recommended that a follow up study should be conducted to find out how much of the variations in fertility are attributed to motivations and aspirations.

A Study of Socio-Economic Status of Married Women and Its Relationship to Their Fertility

By: Linnie Landoy Layag

The main purpose of this study was to find out the relationship of fertility to (1) place of residence (2) means of livelihood and (3) socio-economic status as indicated by the variables of educational attainment, income, professional status and other SES indicators, whether separately or all together.

For statistical purposes of this study, seven null hypotheses were tested at 5% level of significance.

The subjects of this study were 460 women whose ages ranged from 14 to 44 years randomly chosen from three selected towns and the city of Iloilo.

The instrument used to measure the socio-economic status of the family was section 13 and 14 of "The Family Life Interview Schedule" of the Central Philippine University Research Center, of which the investigator was a contributor in its preparation.

The entire interview schedule was administered by the investigator to randomly selected women in the barrios and poblacion of Lambunao. The other sampling areas were taken care of by two other members of the research team formed for this special study on population.

The samples were classified according to the total number of points they got on the socio-economic questionnaire.

Those who got a score of 87 and above were classified as belonging to the "High SES," those with scores from 53-86 were classified as belonging to the "Middle SES" and those having scores of 52 or lower were classified as belonging to the "Low SES."

The profile of the respondents, score for each item were converted into percentages and the mean. The standard deviations and the standard error of the mean were computed. The median was also used in the comparative study since it was found out that most data were skewed.

For measures of relationship, the *eta* coefficient of correlation was used to find out the relationship between fertility and communities classified as to major source of livelihood. An intra class coefficient of correlation was also used to determine the percentages of variance attributed to these independent variables.

For the relationship of the socio-economic variables to fertility, partial correlations were computed to find out the "real" relationship between the variables under study. Finally, multiple correlation values were also solved for to find out the combined "influence" of all the independent variables on the dependent variable.

*Abstract of a Master's Thesis done at Central Philippine University.

FINDINGS

Profile of the Respondents Number of Pregnancies and Socio- economic Status

The median pregnancies of the whole group was four. The median pregnancy of the "low SES" group was higher than the "middle SES" or "high SES" group. The median differences between the low and middle, low and high were significant at 1% level.

Number of Pregnancies and Place of Residence

Women in the sample barrios tended to have more number of children than those in towns or in Iloilo City. This was shown by the higher median pregnancy of women in the barrios as compared to those residing in either towns or Iloilo City. The median differences in the number of pregnancies between the barrios and Iloilo City were significant at 5% level.

Number of Pregnancies and Commu- nities Classified According to Major Source of Livelihood

The median pregnancies were highest in an agricultural community followed by the fishing community, semi-industrial community and service community, in that order. The difference between the medians of the agricultural and the service community was found to be significant at 5% level.

Number of Pregnancies and Educa- tional Attainment

Those respondents who had not gone through school had the highest median pregnancies, while those who were Bachelor's degree holders had the lowest median pregnancies. Median differences found to be significant at 1% level were the median differences between:

- Primary and Intermediate
- Primary and High School
- Primary and College Undergraduate

No Schooling and Bachelor's Degree
Primary and Bachelor's Degree
Intermediate and Bachelor's Degree
High School and Bachelor's Degree

The trend showed that as the educational attainment went higher, the number of pregnancies decreased.

Number of Pregnancies and Occupa- tion of the Husband

The wives of the farmers had the highest median pregnancies followed by the wives of the craftsmen and production process workers and by the wives of the fishermen. The median differences found to be significant at the 5% level were the median differences between the professional and farmers groups, between workers in transport and farmers group and also between workers in transport and craftsmen and production process workers group.

Correlation Findings

Number of Pregnancies and Place of Residence

An obtained *eta* correlation of .13 showed that the association between number of pregnancies and place of residence was significant but very low. Only .04 per cent of the variance in the number of pregnancies among the sample was attributed to the respondents' place of residence.

Number of Pregnancies and Means Community Livelihood

An *eta* correlation of 0.17 showed that the relationship between the number of pregnancies and means of community livelihood was also low but significant. The intraclass correlation of .003 means that only .3% of the total variance in the number of pregnancies among the sample could be attributed to the respondents' means of community livelihood.

Number of Pregnancies and Educational Attainment

Fertility tended to decrease as educational attainment increased. A correlation value of -0.35 was obtained even when the influence of all the other variables was controlled.

Number of Pregnancies and Income

There seemed to be no relationship between fertility and income. The correlation value of -0.06 was not significant.

Number of Pregnancies and Other SES Indicators

Fertility was not highly associated with the SES indicators like kind of house owned, subscription to books and magazines, appliances in the home, etc. The relationship, which was low and negative but significant, turned out to be no longer significant when all the effects of the other variables were controlled. The third order partial correlation value obtained was only 0.05.

Number of Pregnancies and Professional Status

Fertility was not highly associated with professional status of husband and wife. The zero order correlation of -0.12 which is low but significant, turned out to be no longer significant and lower when the influence of the other variables was controlled.

Relationship Between Fertility and Socio-Economic Status as a Whole.

The socio-economic status of the family as a whole is poorly associated with fertility. The obtained correlation coefficient was only -0.20. Although this correlation coefficient is significant, it is very low.

CONCLUSIONS

On the basis of the above-mentioned findings, the following conclusions were drawn:

1. The wives from the barrios tend to have more number of pregnancies than the wives in the towns and the city.
2. The wives from the agricultural

community tended to higher fertility than the wives living in a community where most people do service jobs,

3. Socio-economic status in general tended to be negative and poorly associated with fertility. The obtained coefficient of correlation of -0.20 is very low.
4. Of all the socio-economic variables selected for this study, namely, educational attainment, income, professional status and other SES indicators, education was the only variable which could be said to be significantly correlated with fertility. This correlation was inversed.

RECOMMENDATIONS

1. Since wives from the barrios tended to have higher fertility than wives in the towns and the city, it is recommended that the family planning workers should give more attention to the barrio wives. More contraceptive and medical assistance should be made available to them at minimum expense.

2. Development programs of the government should be directed towards improving the educational opportunities of the barrio people, more particularly in the agricultural communities. Changes in attitudes and values which can only be brought about by education may in the long run cause the wives to limit the number of their children.

RECOMMENDATION FOR FURTHER STUDY

1. A replication of this study on a much wider population should be undertaken.

2. Another promising study should be longitudinal studies on the effects of improved socio-economic status on the wife's fertility.

3. Since SES can account for only 13 per cent of the variances in fertility, another study should be conducted on the other factors relating to fertility.

An Evaluation of Compact Farms and Seldas as Channels for Improving Credit Repayment Under The Masagana 99 Rice Production Program in Compact Farm Areas in Panay, Philippines 1/

(Research Summary)

This study aimed to identify which mode of organization can serve as a better channel for credit repayment. The study evaluated Original Compact Farm, Modified Compact Farm, Original Selda, and Modified Selda.

Within each mode, the specific questions answered were: (1) will the net return, farmers' satisfaction and repayment increase if farmers are satisfied with technical services, credit provided through the organization, and the organization as a whole; and (2) will an organization that functions well in terms of technical services, source of credit, and provision for legal sanction lead to high sharing in farming knowledge and non-farming activities?

The study included the provinces of Aklan, Antique, Capiz and Iloilo. From a total of 36 compact farms (CF) having a total farmer-members of 1,023, 30 compact farms and 226 farmer-members were interviewed. To ensure comparability between the Compact Farm and the Selda, only members of seldas located in areas where there were sampled Compact Farms were interviewed. For Seldas; a total of 358 farmer-members were sampled.

Of the 226 CF farmers interviewed, 79 per cent were high repayers (had repaid 80 per cent or more of their loans); while only 66 per cent of the 358 Selda farmers had high repayment rate. Eighty-

five per cent of the Modified CF, farmers were high repayers and only 65 per cent of the original CF farmers rated such. Among the Selda farmers, 67 per cent under the original organization and 65 per cent under the modified organization were high repayers.

Farmers from both credit channels regardless of the organizational type, were highly satisfied with technical advice, taking such criteria as the presence of technicians when needed, capacity and credibility of technicians altogether. Seventy-one per cent of farmers from both the Original and Modified Seldas and 73 and 75 per cent from Modified and Original Compact Farms, respectively, were satisfied with technical services.

In general, farmer-members of both credit channels expressed high satisfaction with credit. All Original Selda farmers reported getting the loan applied for while 96 and 93 per cent of the Modified Selda farmers and Modified CF farmers, respectively, were able to do so. It was only the Original CF farmers (56%) who reported that they failed to get their loans.

Both channels for credit, regardless of organization types, reported high degree of sharing farm knowledge with technicians. This was affirmed by 89 per cent of the Original Selda farmers; 81 per cent of the Modified CF farmers;

¹ Study conducted by the researchers of Panay Island Consortium for Rural Agricultural Development (PICRAD), Iloilo City, April, 1978.

74 per cent of the Modified Selda farmers, and 58 per cent of the Original C F farmers. A high degree of sharing farm knowledge with the group was reported by the Modified CF farmers (60%) and the Modified Selda farmers (53%). Fifty-five per cent of the Original CF farmers and 57 per cent of the Original Selda farmers reported low degree of sharing farm knowledge with the group. A majority (82%) of the Modified CF farmers had high degree of sharing in non-farm activities with the group, while 59 per cent of the Original CF farmers and 66 per cent of the Modified Selda farmers reported the same degree of sharing. Among the Original Selda farmers, 53 per cent had lower degree of sharing in non-farm activities with the group.

All Selda farmers claimed low net return (below P2680 per hectare) as reported by 71 per cent of the Original Selda farmers and 66 per cent of the Modified Selda farmers. Among CF farmers, 59 percent of those belonging to Modified organization had high net returns of P2680 and above per hec-

tare, while 65 percent of those under the Original CF had net returns below P2680 per hectare.

The study concluded that the largest proportion of high repayers came from Modified Compact Farms (85%), followed by Original Selda (67%). The Modified CF, with 85 per cent for repayment, is a better channel for repayment than the Original Selda (67%). Factors responsible for better repayment of Modified CF were: (1) occurrence of changes in farming practices during the program; (2) farmers' satisfaction with technician; (3) acknowledging change in farming practices as due to the manager/team leader; (4) and reported improvement in life situation due to the program.

In the Seldas, however, the factors influencing repayment behavior were: (1) improvement in life situation due to the program; and (2) farmers satisfaction with the irrigation services, selda leader, and the program as a whole.

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