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THE PHILIPPINES IN CHANGE

MODERNIZATION: ITS IMPACT IN THE PHILIPPINES. IPC Papers No. 4. W. F. Bello and M. C. Roldan, eds. Quezon City: Ateneo de Manila University Press, 1967. 133 pp.

In an era when initial words and acronyms are standard features of conversation, social scientists and those attracted to the study of Philippine society and customs have come to think of "IPC" with a special and positive regard. The newest publication of the Institute of Philippine Culture, *Papers No. 4*, is sure to enhance such a reputation.

In a sense, *IPC No. 4* is a preview of coming attractions, being the preliminary technical reports of three research projects, plus a summary of the Peace Corps study (completed in 1966) and suggestions, gleaned from the experience of the field researchers in that study, applicable to future social scientists using survey techniques in the rural Philippines. *IPC No. 4* is evidence that previews can prove interesting and even add substantially to the reader's knowledge of the field.

The reader is advised, however, to consider each individual study in the booklet on its own merits (which are many), rather than hope for a closely-reasoned representation of the process of modernization in its impact in the Philippines. The common thread which runs through the research projects is "some aspect of the Philippines undergoing change", but this thread is not so prominent as to affect the total pattern—a mosaic—woven by the contributions.

The newest element in *IPC No. 4* is the lively influence of an editorial pair, Walden F. Bello and Maria Clara Roldan, who are seeking "to crystallize a style, a unique personality for the IPC Papers". Their own thoughts and hopes for this identity are revealed:—"in content, provoking, and of both general and professional interest; in language, intelligible, yet precise; in style, daring yet maintaining a continuity with tradition". Such editorial goals, when implemented, can lead these papers beyond the personalities and styles of the contributing social scientists (no mean accomplishment when one considers "anthropologists I have known", for instance). A distinctive editorial identity for the IPC Papers, such as is displayed here, is desirable on several counts: for literary style running throughout the series; for "the local touch" provided by running the data through the "cognitive maps" in the minds of the Filipino editors (eight out of nine contributors are Americans); for the creative results which often issue from the interplay of scientific and literary minds—the "uneasy truce between contributing social scientists and the editors", which Bello and Roldan mention in their Preface. Mabuhay to such truces!

Stone's brief report, *Private Transitory Ownership of Public Property: one key to understanding public behavior: I—the driving game*

wins the readability rating of the lot and represents a strong vote in favor of the flesh and blood, impressionistic (in the positive sense) school of anthropological research and reporting. Stone is the Oscar Lewis of IPC #4.

Taking as his key concept Edward T. Hall's theory of cultural use of space (proximics), Stone presents evidence that the Filipino views public space—through the lenses provided by this culture—as an area of his personal ownership while he is passing through it. Whether the motion of “passing through” is walking or driving a vehicle makes little difference. Add to this cultural viewpoint Lito's (the composite figure of the typical taxi driver) “bawdy *joie de vivre* and sense of the ridiculous,” plus Stone's contention that Lito views life as a series of contests or games, and the result is an insight into Philippine *taxiana* and *road-life*, likely to be supported by the rider public. At a time when considerations of national sensitivity are leading some non-Filipino social scientists to recast and soft pedal their findings on values and personality types, it is refreshing to know that here, at least, is one Stone unturned by such pressures.

The Philippine participation in and control of the Ateneo-Penn State Basic Research Program, “supported though it is largely by United States funds” is explained by Fr. Lynch in the Introduction:

Both the research activities and public behavior of all project directors (Americans and, when we have them, Filipinos) are subject to review by the IPC's Policy Committee, the majority of whom are Filipinos. If the Committee judges that a project director clearly irritates, or is very likely soon to irritate, Philippine-American relations by his conduct, it may, should he refuse to heed its timely admonition, withdraw the Program's sponsorship of his project. For while everyone who takes part in the Program has all the usual assurances that accompany and support any ethical basic research—freedom to announce the source of his funds, freedom to investigate what he wants, and freedom to publish whatever he finds—he cannot expect that two responsible universities will use their own and United States Government funds to assist him in a breach of international courtesy.

But how is this paragraph to be interpreted? Although the wording clearly centers on the person of the social scientist and his conduct, is this the real issue? Individuals who are prone to commit breaches of international courtesy ought to stay home. But what of the *findings of social research* which similarly “irritate” the state of Philippine-American relations at the moment? Must such research be jettisoned because it cannot be expected that its supporters would assist in studies which, however significant in the realm of scholarship and human understanding, might prove embarrassing to “international courtesy” (or

more candidly to the self-image of the nation involved)? The issues involved for social science research in the context of new nationalisms are complex, yet deserving of attention. One can only rejoice that the board of censors has not seen fit to stifle Stone and his *Private Transitory Ownership*.

As Stone's contribution is the most readable, Lynch and Makil's *Sociological Surveys in the Rural Philippines: some suggestions for interviewers* is the most immediately practical, being a compendium of useful information about "how to" deal with rival factions, the postal system, attendance at church services, interview timing, Peeping Toms, and a host of other factors demanding decisions from the interviewer working in a provincial setting.

The three studies of *IPC No. 4* as yet unmentioned form the main body of the collection, quantitatively speaking, and are sure to stimulate interest and discussion on both popular and scholarly levels. Szanton's *Estancia, Iloilo: town in transition* is the contribution which rests most comfortably under the over-all title given to *IPC No. 4*. In the belief that "communities which are rapidly developing or 'modernizing' under their own efforts ought to yield the best clues to the forms and processes of change we may ultimately expect (or encourage) in other more slowly evolving communities", Szanton initiates this empirical study of Estancia, a municipality undergoing significant economic development and social change. From his initial work in Estancia, Szanton presents the hypothesis that the progress there is correlated with a value shift from the traditional "political" approach (i.e., the pie of "total wealth" stays the same size, but the goal is to gain a larger piece of the pie for oneself) to the "productive" approach (in which the goal is to make the pie itself ever larger). If his current research bears out this hypothesis, this knowledge should be of great help to all who are concerned with directed change in the Philippines toward greater utilization of economic potentials.

Cognitive Mapping in the Tagalog Area, a technical report of continuing research directed by Frank Lynch and Ronald Himes, has, as one of its prime virtues, a clear presentation of what the "recently developed... approach which bears the name ethnoscience" really involves. It is in the research on "the cognitive domain of kinship", largely the responsibility of Himes, that the reader is led through a step-by-step tour of this newer methodology. There is ample explanation of the "procedural reasons why" lying behind each technique utilized in the study.

Emphasis shifts from methodology and preliminary findings in the summary of the final report on the Philippine Peace Corps Survey. The conclusions and recommendations of this example of sociologically-sophisticated self-study on the part of a governmental program provide provoking, yet interesting, material for meditation. Although the re-

sults clearly reflect the specific situation of the PCV, they have something to say to all who are involved as "senders" or "receivers" of international aid programs in the Philippines.

IPC No. 4 concludes with a list of *Selected IPC Research Projects*, some forty-eight project titles with other pertinent information included. Approximately half of these projects are in that limbo between initial research and completion of published results.

JIM GILL