

conomic fabric. In consequence, the free countries of Asia may be the proving ground in which the compatibility or incompatibility of economic planning and freedom will be tested.

For it seems to be the desire of the leaders and of the people in the free countries of Asia to preserve the essential freedoms. The problem is whether the free nations of Asia have the will, the forbearance, and the knowhow to achieve their goals of "socialism" without infringement of the essential freedoms. Moreover, once the initial phases of induced economic development are well under way through central national planning, it may be that the free Asian nations will find it feasible and desirable increasingly to depend on the free market mechanism to increase productivity and raise levels of living. The contrast between the free western and communist nations of Europe in the post war development of the consumer sectors of their economies and increased levels of living will undoubtedly be noted by the free nations of Asia.

There may be some temptation to adopt what may seem to be the more efficient methods of totalitarian dictatorship to hasten economic planning and its implementation. The preservation of the freedoms and the pursuance of democratic methods entail discussion, disagreement, and often compromise. Democratic and free methods are often slower, more tortuous, and may seem less efficient than totalitarian methods. But succumbing to the lure of the supposed efficiency of dictatorship would mean the adoption of the communist type of economic planning—planning at the expense of the freedoms, planning at the price of the enslavement of the individual.

The challenge which confronts the free nations of Asia is that of demonstrating whether the freedoms can indeed be preserved, while economic planning is pursued in the interest of the welfare state. This may be perhaps the most important experiment of our time. It may lead to a fusion of the desirable elements of both economic planning and the pursuit and possession of the freedom.

It has been indicated that the free western and communist worlds respectively, each embrace about a third of the world's population. The remaining third comprises mainly the less developed nations of the world, a considerable portion of which is in Asia. Asia may have it in its power to demonstrate to the other two-thirds of mankind that economic planning can be compatible with freedom. If this can be done, then Asia may contribute a way of life that will take its place among the great cultural achievements of human history.

## THE "MOTHER TONGUE" AND SOCIALIZATION

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In this article is discussed one aspect of socialization in family life. The biological abilities of the child in regard to speech are channeled by social training in the group. Language is a prime example of a group characteristic rather than an individual trait. As indicated, cultural differences in this socialization process extend to language training, so that the sound patterns of one language differ from those of others. Learning a new language in later life is therefore a matter of re-socialization in that particular aspect of life, so that the previous cultural training in language is utilized with important modifications in the learning of another language or languages. Hence the former channeling of the physical apparatus for speech will be re-directed into the sound patterns of another culturally-established language system.

The gift of speech comes from God. Language is "man-made." We perhaps should add that the "language problem" may be "woman made" since it is the mothers of the world who teach us our first language, our "mother tongue." The characteristic patterns learned in babyhood influence all other languages we learn later in life.

The ability to speak is possessed by all normal human babies, and each one of us has what it takes to produce sound with our vocal cords and to hear with our ears. We are born with a physical apparatus consisting of lungs, nose, teeth, lips, tongue, bronchial tubes, with which to modify the sounds infinitely. Moreover, as human beings, we have an intellectual capacity which governs these attributes and makes us different from other animals who have a similar physical make-up. Because the physical attributes mentioned above are primarily intended by God as life maintaining agents (breathing, chewing, swallowing) speech is often referred to an "overlaid" function. We must learn to talk.

Very early in life the baby learns the value of this "overlaid" function; moreover, he uses it quite efficiently to make his parents and others around him attend to his wants. At times, he whimpers, or cries, or yells, or screams, or sobs, until someone is disturbed enough to pick him up, or cuddle him, or feed him, or remove the pin that's hurting him, or change his clothing, or do something else to make him comfortable. At other times, he smiles, or coos, or gurgles, or babbles, or grunts, or vocalizes up and down the musical scale using innumerable vowels, diphthongs and consonants. These activities get atten-

tion and notice because adults are prone to think them remarkable "in one so young." Baby is learning to manipulate his environment through speech, though, as yet he has no "man-made" language. One day he produces sounds which are interpreted by his mother as being a "word" a combination of sounds which are meaningful to her in her language. Perhaps the word is "mama" or "dada." From this moment baby is beginning to acquire a language, and much effort is expended — delightedly — to make him repeat the meaningful sounds.

The great ability of the baby to make all sounds needed for all languages is rarely appreciated by his parents because they want him to make only those certain combinations of sounds which are meaningful to them. They want him to talk a certain language, their own of course. Mothers especially want to hurry the process, and often keep records in dainty baby books of the date that "our baby said his first word." No record is kept of all the many sounds baby makes which are not in the parents' language.

As time goes on and concentrated effort is made to help baby produce those certain sounds which are meaningful in the language of the parents, the baby forgets how to make other sounds. He forgets partly because he gets no attention when he makes meaningless "noises." He has no incentive to help him maintain his original ability and so it falls into desuetude. In a period of months or years, he has learned the language of his parents to the exclusion of all others. Many sounds required in some languages not needed in his "mother tongue" are forgotten. For example, the Filipino baby hears and learns how to use the sibilant sound which is represented on paper by the letter "s." He "forgets" — because he is not called upon to "remember" — the other five sibilants in the sound system of the English language. When he begins to study English, he must be taught the different English sibilants:

sh	as in	SHE	WASHINGTON	FISH	
ch	as in	CHURCH	MUCH	WHICH	
z	as in	ZERO	GOES	DOES	PRESENT
j	as in	JUDGE	HEDGE	GEORGE	
zh	as in	AZURE	PLEASURE	MEASURE	

Filipino vernaculars have approximately 22 sounds; English has 46.

Other significant things have happened to the Filipino during the early years of acquiring his "mother tongue," just as it happens to all babies in every language area. Habits of tongue movements, degrees of flexibility, lip mobility, jaw motions begin to take on the characteristic patterns required by the language of the area. By the time the youngster is old enough to go to school, he has developed a set of habitual motions, positions and articulations of tongue, lips, jaw, and breath. These

have been learned unconsciously; he has heard his parents and others speak in certain ways and combinations of sounds; he has listened and imitated. Only in a few cases does he need directions about what to do with his tongue, or what shape his lips should take for a particular sound. These habits of the physical apparatus, though minute, are strong enough to influence the enunciation of all languages learned subsequently. Where characteristic patterns are identical, sounds in other languages will present no problem; when patterns are different even in very small ways, attention must be given to the kinesthetic "feel" of the new language in relation to that of the "mother tongue."

What are the characteristic patterns of Filipino vernaculars? What does one do with his tongue, lips, and jaw, habitually and unconsciously to produce good, clear, Tagalog, Ilocano, Visayan, or Bicol? Are these habits the same as those required in English? To answer the last question first: No, the characteristic patterns are not the same for Filipino vernaculars and for English.

In Filipino vernaculars, generally speaking, the tongue is rounded — not pointed to a tip as in English. The whole front of the tongue is used as the articulation agent and is placed in contact with the upper front teeth. The rounded tongue comes in contact with the back of the front teeth. On the other hand, English sounds need a tongue tip, a tense tongue, and a retracted position of the tongue so that the pointed tip, the articulating agent, is placed on the gum ridge BEHIND THE UPPER FRONT TEETH, never against the back of the upper front teeth. For two sounds of English — the *th* as in *thin* and the *th* as in *then* — the tongue must be protruded between the front teeth so that the upper front teeth rest on the upper side of the tongue. Tongue protrusion out of the mouth is never needed in the vernaculars.

The degrees of tension of the tongue muscles are more varied in English than in the Filipino vernaculars. For example, the sound represented by the letter "e" in the English word "she" is produced with great tension throughout the tongue muscles, the sides of which press against the arch of the teeth. The characteristic position and tension for the "e" sound must be held longer than is needed for the vernacular sound. The short "i" sound as in the words "it," "hit," "hill" is produced with the exact position of the tongue (sides touching the arch of the teeth) but with NO TENSION IN THE TONGUE MUSCLES. No such complete change of tension is used in the vernaculars.

Characteristically, then, Filipino vernacular sounds when compared to those of English require a different tongue shape: rounded front as opposed to tongue tip; different tongue positions with relation to the upper front teeth: rounded front

against the teeth, as opposed to tip *back and away* from the teeth or thrust out between the teeth; less change in tongue tension or relaxation; less need to maintain tension in the tongue muscles.

The Filipino vernacular vowels do not require the controlled flexibility needed by the tongue for English speech, which contains nine vowels (as opposed to three to five) and twelve diphthongs. For some of the English vowels, the FRONT OF THE TONGUE is the differentiating agent, for others the BACK OF THE TONGUE moves up and down, and for other it is the MIDDLE OF THE TONGUE. The vernacular vowels do not need such minute changes. Key sentences for the vowels in English are:

FRONT	SHE WILL GET THERE AT NINE.
BACK	WHO WOULD GO CALL ON FATHER?
MID	SERVE THE SUPPER.

Lip movements are minimum in the vernaculars, whereas English requires that lips be protruded for "sh" as in "should," for "aw" as in "law", for "u" as in "food." The lips are rounded for the English sound "o" as in "holy," drawn back as in a smile for the "a" in "cat", the "e" in "he," relaxed completely and parted only slightly for the "u" in "upper" "come." Adolescent Filipinos are rather shy in executing these various movements of the lips since they are not used to such motions in their mother tongue.

Jaw movements required by Filipino vernaculars and by English are different also. The vernaculars require more up-and-down movement; English needs a fairly rigid jaw moving within a narrow range with lip and tongue flexibility taking care of the articulations. Changes are made by rounding, flattening, protruding, closing and opening the lips, by pointing, tensing, relaxing, moving the front, back and middle of the tongue up and down, and using distinct voiced and voiceless sounds.

## NOTES ON APPLIED SOCIOLOGY

Richard Collier

The writer is presently engaged in a fairly comprehensive barrio study which is directly concerned with applied sociology. The barrio under scrutiny, plus several adjacent communities, has already been an object of medical research for more than a year. The writer is a member of a social science team that was recently attached to the medical research unit for a period of about four months. This article will focus on only one aspect of the study—the problem of "pure" versus "applied" sociology in a field study.\*

During the course of our investigation the social science team has naturally been in close contact with the barrio dwellers. Such a study ordinarily requires a great deal of cooperation from the local population, particularly if it is operating on a limited time schedule, and this study is no exception. As a consequence, there comes to be established a linkage of "claim and expectations" between the team members and the barrio inhabitants. In other words, as they render aid to us and establish primary group relationships with us, we in turn feel obligated to reciprocate the favors. Moreover, since we are an outside group which has governmental support, it is expected that we must be going to benefit them in some significant (to them) way. Herein lies the nub of the problem.

The barrio people in this community are not satisfied with the explanations that such a study will eventually bring long-term benefits to them. These people ask quite frankly, "What's in it for me now"? This question was even posed before the study actually began, according to some informants. When the news of our intended study reached the barrio one leader is supposed to have said, "If the research group will bring us immediate, concrete benefits, I will cooperate. Otherwise I see no point in giving them information". It seems that there is a greater interest in temporary, short-term benefits in this community than in many other cultures. There is more of the so-called "mañana" philosophy in which one lets tomorrow take care of itself. Another indication of this attitude appeared in the experience of the medical team when the patients who started a long-range course of treatment would discontinue it. Their reason was that a good medicine would make them feel better "right now". Since that did not happen, they stopped treatment. This then is the situation. What does it produce?

The first result is that the team members are deluged with requests for an astonishing miscellany of goods and services, such

\*It should perhaps be added that the medical research group has faced a similar problem. However, an analysis of their problem would require another full-length article.