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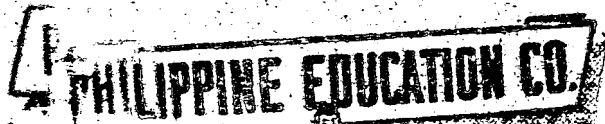
**Philippine Social Life
and Youth**

Written by Antonio Isidro, Ph.D.
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NOTES AND COMMENTS

For this issue, the *Review* staff has gathered a collection of articles concerning the theme of culture change and social adjustment. With the increased facilities for transport and communication plus the greater efforts being exerted in the realm of social planning, such a topic appears to be not only timely but necessary. The articles presented cover several different aspects of this theme, ranging from descriptions of specific case studies to a consideration of the theoretical aspects of the processes involved.

The article of Belen Tan-Gatue is based upon a case study approach and sets forth the results of first-hand field work. The intent of this investigation is to compile a body of original data that can be used as a basis for later work. Although the Philippines is a veritable treasure-house of material dealing with culture change stemming from inter-ethnic contacts, and the patterns of social adjustment which ensue, there is still a paucity of original studies on the topic. This of course means that the value of the material presented in this first article lies more in its potential aid to future research than in the conclusions that it now presents.

John de Young points out in his article the fairly massive cultural changes that have occurred in South East Asia and describes some of the forces behind them. He then makes some observations on the present general cultural pattern of South East Asia, emphasizing the fact that there exists an underlying tendency towards cultural homogeneity in the entire region. Thus throughout all of South East Asia there exists a peasant or folk society resting upon a particular pattern of wet-rice agriculture. The final passages of this article touch upon problems of adjustment in the area posed by recent demographic trends and the emerging pattern of nationalism.

One particular value of this article is that it emphasizes the fact that culture changes and the related social adjustments seldom follow national boundary lines. Hence, the problems of one country are likely to be closely allied with those of other nations that are within the same culture area. This in turn suggests that cooperative effort rather than isolationism would be the most effective way of facilitating the described processes of social adjustment.

A critical discussion of an outstanding concept in sociology as developed by Emile Durkheim is presented by Sister Mechtraud. The article well indicates the relevance of this important concept for an understanding of some of the vital aspects of culture change and social adjustment. In addition, Sister Mechtraud renders a real service in pointing out the weaknesses of Durkheim's work, as well as its strengths. For students of social change in the Philippines, this article is of special significance since the shift from mechanical to organic solidarity with all of its accompanying effects seems to be the most prominent process in the country at present.

Teresita Jimenez focuses attention on still another facet of this general theme by examining the existing health practices in an urban alumni

from the standpoint of modern medical science, and then discussing the question of bringing the alleged benefits of modern medicine to these people. As the article indicates, such action is truly a matter of culture change rather than merely alleviating poverty, since the existing free clinics are not used by the people. Yet, on the other hand, the residents of Barrio Bonifacio will gladly pay money to the traditional herbalists and massagers whose success is extremely uncertain.

Questions of this type are receiving much more consideration in recent years. One of the greatest forces causing this mounting concern are the current strenuous efforts made by the so-called underdeveloped areas in the world to avail themselves of the techniques and results of modern science. In addition, the rapid growth of international organizations to aid in these programs of change, such as the WHO, have accentuated the situation. Recently, a popular version of a technical manual of the UNESCO was published that deals with this very subject. (*Culture Patterns and Technical Change*, edited by Margaret Mead, Mentor Books, The New American Library of World Literature, Inc. New York, N.Y., June, 1955). In this work a multitude of cases similar to the situation described by Miss Jimenez are cited and analyzed with the hope that the materials will help other workers in such circumstances to accomplish their aims with greater ease.

George Weightman presents a careful study of two instances involving cultural change and social adjustment in regard to Chinese immigrants. The background of the different situations are described as well as the later experiences and subsequent modes of adjustment, thus providing a well-rounded view of the processes. Studies of this type must necessarily follow initial case study investigations of the sort represented by the article of Belen Tan-Gatue. Hence the amount of comparative studies which can be done in the Philippine setting will be severely limited until the pioneering field investigations are well underway. As is true in many other fields, so it also seems to apply in sociology that the hardest job is the beginning; after that work seems to fall into a pattern which is easier to carry on. Therefore this article of George Weightman represents the type of analysis toward which Philippine Sociology is aiming.

As one may observe, the majority of these articles show a close relationship to other fields of inquiry, including both physical and social sciences. As the awareness of the importance of studies in the field of cultural change and social adjustment increases, the realization of the need for inter-disciplinary cooperation and research should correspondingly rise. Such a development could be most beneficial to both the individual researchers and the advancement of knowledge, particularly in the Philippines where much of the traditional departmentalism still prevails.

R. W. C.

THE SOCIAL BACKGROUND OF THIRTY CHINESE-FILIPINO MARRIAGES*

By BELEN TAN-GATUE

Significance of the Study

Though much has been written in regard to the Chinese in the Philippines, very little emphasis has been placed on the analysis of Chinese-Filipino families in particular. Furthermore, there has been very little actual field study on Chinese-Filipino intermarriages. Thus this preliminary inquiry was made with the hope that it would inspire others to make more intensive investigations and delve deeper into the subject of Chinese-Filipino intermarriage.

Scope and Limitations

This study is confined to thirty Chinese-Filipino families residing in Manila and the suburbs. Since it is an exploratory case study, no attempt is made to establish generalizations.

The sample does not include families where the husbands are Filipinos and the wives are Chinese. Though such families exist,¹ they are few and difficult to locate. Thus the author confined the sample only to families where the husbands are Chinese and the wives are Filipinos.

Historical Background

Long before the first Europeans came to the Philippines, the Chinese had carried on commercial relations with the Filipinos. This Chinese trade with the Philippines developed largely as a result of China to Indies vessels dropping in at Philippine trading ports like Lingayen, the Manila Bay area, northern Mindanao, Sulu, and Mindoro.² There is no positive evidence, however, of Chinese settlement in the Islands during this period. The relation between the two countries seems to be purely commercial except for a brief period of political relations starting 1405 under the Ming Dynasty when China exercised some sort of suzerainty over the Philippines.³ This was ended with the death of the Ming Emperor Yung Lo in 1434.⁴

* This article is an extract from a Master of Arts thesis done by the author in February, 1955 for the Graduate School, University of the Philippines. The material was edited and revised for publication by the staff of the *Review*.

¹ It has been found that in spite of the Chinese taboo against intermarriage especially for girls, in the year 1952 alone, there were fourteen marriages between Chinese girls and Filipino boys solemnized in Manila. This was revealed to the author by Mr. Roberto Sarreal of the Ateneo Graduate School and the University of the Philippines Extension Division who is making a statistical study of marriages solemnized in Manila in 1952.

² Weightman, George Henry, "The Chinese Community in the Philippines," *Master's thesis, University of the Philippines, 1952, p. 31.*

³ Purcell, Victor. *The Chinese in Southeast Asia*, London, Oxford Press, 1950, p. 582.

⁴ Weightman, *op. cit.*, p. 34.