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## Basic Relations in Theoretical Models:

### A Socio-Economic Approach

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#### Introduction

The relation between theory and practice has always been difficult to define. Sometimes, the theory is so abstract that it has no practical application, or it is so concrete that it may provide little or no insight into specific relations. Sciences dealing with development, in particular, feel the defects in the theory-practice relationship and are constantly hindered and frustrated by these defects.

Nowadays, sociology and economics are the sciences which focus their attention on development problems, probably with more *volens* than *volens*, but nevertheless compelled by the needs of today's world. These needs do not merely ask for understanding; they demand direct remedies. Both of the above

sciences attempt an answer—each bringing forward a plan, a model or structure of change—but both are aware that their proposals are not yet ready for consumption. Yet, neither can be blamed for neither has had time to study the whole field covered by its model. It can even be said that sociology and economics are so young that they are still trying to determine which factors merit their attention. They are still busy bridging gaps between these factors so that some sort of cause-and-effect relationships can be established. How then can one expect sociologists and economists to give solutions to complexities which, in the first place, are not yet understandable in either the sociological or economic sense?

Related to the above problem is the emphasis on specialization felt in all

the different fields of sciences, including sociology and economics.—In direct contrast is the case of a doctor who has been asked to treat a patient suffering from problems of growth. What is needed here is a general practitioner, rather than a specialist. The doctor must have general knowledge of the whole bodily system instead of having particular knowledge of some bodily parts alone. The same need holds true for the industrial sociologist trained in the problems of urbanization and industry, and the economist experienced in financing. They are as handicapped doctors when they approach their patient. They focus their attention on one aspect, not knowing that often that one aspect is but an indication of the cause of the illness, rather than the cause itself. The result is that both the diagnosis and the prescription reflect the limitation of an overly specialized doctor; the patient hardly improves at all.

Consider how the actual diagnosis was made. Here, the economist and the sociologist use a so-called "model," a structure of different cause-and-effect relations, a type of a given situation.—When mathematics and statistics began to develop and offered their services to the social sciences, model-building became more and more popular, refined techniques evolved, and a new specialization was born. It would be unwise to deny the great importance econometry and sociometry have for their mother sciences. They improved both theory and the application of theory, but at the same time they clearly showed that social and economic factors are not easily translated into static quantities alone. For such factors in turn refer to human actions, which cannot be reduced to mathematical formulas. Therefore, any mathematical model is, by definition, either too abstract to be useful for practical application, or too concrete for theoretical formulation

when but one or the other aspect is the focal point of the builder.

A development model, therefore, should never be blind to the whole scope of interrelations which are working in society. The scientist working in the field should be aware of his own limitations as well as of the lack of proper equipment provided him by science itself. He will become humble, but at the same time, he will get a deeper and more valuable understanding of the field he is working in.

The economist is still a little bit luckier than the sociologist in so far as he can express certain economic functions in quantifiable symbols like money, for instance. It is perhaps because of this advantage that he looks down on the sociologist. Or is it possible that he despises the sociologist because the latter is a sort of nemesis who reminds him that he can trust his own figures only up to a certain degree, beyond which they become unreal? The sociologist on the other hand, shows some jealousy in wanting to sound as scientific as his colleague, the economist. He begins to invent all kinds of scales and matrices into which his patients have to fit whether they like it or not. By doing this he calls himself empirical, but often, he only establishes interrelationships which any one with common sense can know, or else, he comes up with artificial facts [artificially contrived?] which make no sense anyway. Others go into the field of theory and try to express themselves in concepts or notions which no one can understand. It is little wonder then that the laymen question the meaning of all this jargon.

Does this mean that the sociologist and the economist as such are useless in the solution of development problems and can therefore act only as quackdoctors instead of as real physicians? This need not be the case as

long as both are willing to accept their limitations, and are flexible enough to broaden their field in such a way that all the important factors receive the necessary attention. In this sense, a despecialization, or a specialization in fields not purely economic or sociological is necessary.

In the hope that we will not commit the same mistakes for which we blame the others, we should like to become more specific and direct our attention to some basic problems related to the model.

A model should consist of several layers. It must be multidimensional. Within the layers as well as in between the layers are processes which fulfill the function of cement, hence, of keeping the building together. To illustrate:

Economic facts are related to and dependent on structural facts which in turn are related to and dependent on historical facts.

Income is equal to Consumption plus Savings ( $Y = C + S$ ). This is an economic fact. Both consumption and savings are influenced by structural facts like political organization, existing attitudes (showing off), etc. These structural facts are in turn influenced by historical facts such as the country's history, its culture, and its geographical situation. Now, to understand the economic factor *Income* and the processes influencing this factor, we cannot fall back solely on the purely economic factors like Consumption and Savings. We must also consider the factors which are structural and historical in character. If we wish to know how much of the income will be free for investment, C and S have to be defined by the influence of the structural and historical factors R and H. In other words, the formula  $I$  (investment) =  $S = Y - C$  now becomes  $I = ES = Y - EC$ . The symbol E, which

indicates the changes in the factors S and C due to the structure, makes both factors less quantifiable because both R and H are *more or less* unquantifiable. Here we stress "more or less" because out of an analysis of the structure and the past we can trace a sort of trend indicating how much in general will be saved for investment. Up to now we have not indicated anything new because all economists take the propensity to consume or to invest into account. The story will be different, however, as soon as we try to influence the factors C and S. Because of the fact that both factors are defined by R and H, our main focus must be the structure and not other economic facts, which are in the same layer as C and S and Y. We do not want to say that influence here will not affect the so-called dependent variables, but the effect will be less important and less durable than when we influence the layer on which our formula is based. But as soon as we do this, the economist has to leave his field. He has to deal with so-called non-economic factors, which in his original model were treated as *ceteris paribus*. At the same time, he is not very willing to deal with those factors because he cannot quantify them and his model will become vague and less useful for practical applications.

Let us go back now to our original scheme and try to simplify things so as to know where the different processes and layers are located. We can now build a system involving three circles, one lying above another. The first one contains direct factors, like the economic factors we indicated, or social factors like the interdependence between industrialization and urbanization. The second circle contains structural factors like the political organization or the existing attitudes in our example. In a sociological sense, the

whole range of traditional influences would probably prevail here. The third circle is the cultural and historical background of our society.

Processes working in the first circle we call direct interrelations. Processes in the second circle are processes of change, while processes working in the last layer are historical processes or currents.

Most economists, like Weber in his analysis of the influence of the churches on the rise of capitalism, deal with direct interrelations. The works of Parsons and Myrdal are more concerned with the processes of change, while a man named Gerschenkron is among the historical analysts who are more interested in historical currents. A given plan can influence the direct interrelations of the first circle. The influence of the plan on processes of change is very limited up to now, while the historical currents follow their own course.

Adam Smith, who promoted the *laissez-faire* principle and who spoke about "the invisible hand of God," understands the big influence historical currents have on society's economic existence. Unable to change these currents, he leaves them to their natural course which in turn will maintain the necessary harmony.

Karl Marx puts more stress on the processes of change and sees the structure as the basis of every economic relation. He makes us aware of the interdependence of the different circles. To explain the structure, he uses the historical currents in a sort of speculative sense, which gives to Marxism that mystical drive inherent in every religion. The structure, however, is the starting point for changes in the economic factors. This is the reason why an institutional change, class struggle and revolution, has such a deep importance in the Marxist doctrine. The whole economic system of planning is

a natural result of this kind of analysis.

Marx and Smith in this sense are not so far apart. Both use the historical circle as their starting point. Smith, however, accepts a limitation: that he cannot predict the course and therefore, there is no choice on his part. He has to accept it as a force which goes its own way. Under the influence of Locke, he believed in the goodness of Nature. Marx, born 28 years after the death of Smith, saw that his older colleague had too much confidence. The industrial revolution already showed its dark side. Still, he had to accept the absolute power of the historical forces.

To overcome the conflict between the impossibility of changing history and the will of planning a better society, he fled into the field of speculation and explained the course of history in the way he wanted to see it. The revolution then became a natural result of forces working towards this event.

The modern economists, starting with Keynes, direct their attention to the direct interrelations. Statistical and mathematical research are giving them ample means to define the interdependence here. But Keynes was born in the same year that Marx died, and he died after the Second World War. Keynes was the economist of the crisis. He was dealing with a western world, industrialized and guided by stockmarkets. His problem was more of the purely economic, it was less influenced by so-called non-economic factors. He goes farther away from his predecessor Smith than Marx ever did. The government, according to Keynes, has to take an active part in the direct interrelationships. But because man and society have already become *homo economicus* and *societas economica* in a more rational sense, than were man and

society at the time of Smith and Marx, the change will affect the economic field to a great extent. Given the good results of Keynes' approach, most of the economists after him accepted his theory. Directing and planning in the first circle became a habit. Econometrics developed and refined the system more.

It is in this kind of approach that economists now begin to feel the inadequacy of the system. They are beginning to realize that many factors are not being taken into account—factors which certainly have a direct influence on the economic process.

If this is the case in the industrialized society, how will the situation be in the agricultural societies?<sup>1</sup> We can probably say that in an agricultural society, the economic aspect is much more a part of the whole picture than it is in an industrialized society. In the latter there are more rational economic activities and behavior. Here it is possible to see economic relations within an economic context; in other words, the scientist can more or less take economic society as an integrated part. It is in this atmosphere that the Keynesian theory could develop itself.

In an agricultural society, however, economic factors and other factors, e.g. social factors, are more closely interwoven. Economic behavior is much influenced by non-economic items. To make an abstraction of, to consider an economic society distinct from other societies, becomes more or less impossible. It is a deformation of the whole system and the results drawn from such a deformation are inadequate.

<sup>1</sup> We will use the terms agricultural and industrialized societies for underdeveloped and developed societies, respectively, not merely to be different, but because we feel that this is a dichotomy which best indicates the situation. Neither the words *developed*, *underdeveloped*, or *developing countries* nor the terms *rich* and *poor* aptly indicate the types of societies we are dealing with.

Here it is important to follow the whole context: the three circles of our model and the study of economic interrelations serves only as a means for better understanding of the whole. It is, therefore, not too strange to see that the Marxist attitude and interpretation finds a willing audience in an agricultural society not only because the Marxist application fits into the various segments of this society but also because its scientific approach and outlook is more natural. Furthermore, it is more acceptable than the school of Smith which offered no direct solution to the existing problems, but left everything to history and "the invisible hand of God."<sup>2</sup>

In Philosophy, the mother of all sciences, we see the same problem. As a reaction against the rationalists and the empirical analysts we find the existentialists and the phenomenologists. The latter, using the phenomenological technique, want to get the logic-structure of the phenomenon by concentrating on the whole rather than by analyzing particular aspects first and fitting them together afterwards. Why Phenomenology has become such an important technique not only in Philosophy but also in other sciences like Psychology, Psychiatry, and even Medicine is understandable from our argument. It is a pity that Sociology and Economics are not yet willing, or are probably not yet mature enough, to lend an ear to what the Phenomenologists have to say. However, in Europe, a new attitude is already beginning to develop, one which

<sup>2</sup> Keynes also understood that his approach of intervention was just a short-run solution which also depended on non-economic factors. This he expressed thus, "In the long run, we are all dead" and "You can bring a horse to the water, but you cannot make him drink."

will probably gain followers in the near future.<sup>3</sup>

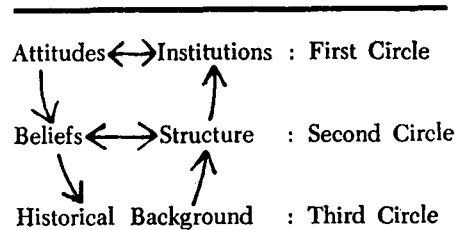
### The Thesis of Max Weber

To illustrate our concept of Models, we shall use a classic example taken from Weber. In his famous work, *The Protestant Ethic and the Spirit of Capitalism* (translated by Talcott Parsons), Weber concludes that capitalism found a better basis in a Protestant (Calvinistic) society than in a Catholic society, chiefly because of the prevailing ethics and outlook of these forms of religion. Catholicism was more directed to life hereafter, while Protestantism put more emphasis on contemporary success, defining it as an indication of salvation.

Many sociologists dealing with development problems in Latin America, Southern Europe, and even India, for instance, are very willing to use the Weberian thesis as a sort of explanation.<sup>4</sup> This is not at all strange because Weber himself carried on investigations along the lines of the method of difference, analyzing China and India to prove his thesis. It is interesting to note that in his research, Weber used the methods of agreement, of difference, and of concomitant variation — methods which have been developed to find causal relationships especially in the field of direct interrelations, in our first circle.

We can state Weber's thesis in simplified causal-relation form thus: Catholic attitudes are hindrances to capitalistic development. (These Catholic attitudes are based on the ethics of Catholicism.) If we analyze the thesis of Weber along the lines of our model, we

will get a different picture from that which Weber gives us. Thus, attitudes are based on beliefs, which in turn are based on the historical background—the first, the second, and the third circle, respectively. From the historical background comes a structure on which institutions are based.<sup>5</sup>



We now have a so-called closed model.

The historical background shows us an agricultural society which had as the only religion, Catholicism (Europe during the Middle Ages). From this historical background developed mythical beliefs, because of lack of scientific knowledge as well as rational behavior, with a structure which was authoritarian and having no structural differentiation. The Church and the Kingdom were one, for there was no separation of Church and State. Out of this situation developed attitudes such as strict obedience and reverence towards the father, and institutions like feudalism and the bishop-knight figure.

The Catholic Church as such, analyzed within this framework, will be different from the church analyzed on the level of direct interrelationships.

<sup>4</sup> The development of the Philippines has also been analyzed in this sense. See T. R. McHale, "Three Views on Religion and Economic Development: Religion, Religious Change and Economic Development in the Philippines"; M. Hollnsteiner, "Comment"; and A. C. Espiritu, "Further Comment"; *The Philippine Economic Journal*, I, No. 2, p. 131ff.

<sup>5</sup> W. I. Thomas in his work "The Polish Peasant" developed a somewhat similar scheme. The concepts he used, however, are different from ours.

<sup>3</sup> See also our paper, "The Ideological Critic," delivered at the 6th regular meeting of the Philippine Sociological Society on November 6, 1962 and published in *The Sower*, IV, No. 4 (December 1962), 255-261.

From the time of Constantine, the Catholic religion became the religion of European society. Because there was no structural differentiation<sup>6</sup> it was also the state religion and everyone was supposed to be Catholic. The fact that Charlemagne in France (c. 800 A.D.) as Otto in Germany (c. 1100 A.D.) called their empires "The Holy Roman Empire" speaks for itself. The Emperors had to be crowned by the Pope because power came to men from God through the Pope. The Pope, then, had not only absolute religious power, but also worldly political power that was practically its equal. This was again shown when Henry went to Canossa and had to acknowledge that the Pope was still the king of kings.

On the other hand, a religious function was at the same time a political function. Bishops were landlords and had their own armies. Down the line, it was the same. The parish priest not only had to fulfill a religious role but was also at the same time an extension of the political role of the bishop.<sup>7</sup>

<sup>6</sup> The word "structural differentiation" is taken from the essay "Social Structure and Economic Development" in Talcott Parsons, *Structure and Process in Modern Societies* (Glencoe, Illinois: The Free Press, 1960), p. 98 ff. Parson wants to indicate with this term the absolute unity within the structure. For instance, the family which takes care of all the functions—economic, educational, religious, social, recreational and even military—for its members. Also, feudalism is a good example of this kind of organization, where the landlord is the "total father" for the tenant. It is this lack of structural differentiation which Parsons sees as one of the main characteristics of an agricultural society.

<sup>7</sup> This unity is obvious in the role the friars played in the Philippines during the period of Spanish colonization. The Governor and the Archbishop of Manila were the representatives of the Spanish Emperor in the colony. The friar was, therefore, not only a priest but also a political officer. No wonder that Jose Rizal, in his two books *Noli Me Tangere* and *El Filibusterismo* attacked the Church though it was not so much anti-Catholicism as anti-colonialism which was his driving force. In general, most anti-clerical and laicistic movements like those in Belgium and France go back to this point.

The connected belief here was the over-all power of God which demonstrated itself not only in His institution, the Church, but also in all other aspects of life. Everything which could not be explained was directly connected with God. This was the age of numerous saints and patrons, novenas and miracles. It is doubtful if in today's more rational society, the same persons would have become saints and the same events considered miracles.<sup>8</sup>

Taking all these aspects together, we see that everything is logically connected. The foundation was an agricultural society in the Christianization of which the Catholic had the over-all power. The authoritarian principle which we find in an agricultural society is expressed in the hierarchy of the church. The church expresses in its symbols and signs the mythical belief of the people. Structural differentiation does not exist in the church and the agricultural society shows the same pattern. The agricultural society is highly traditional; so is the church which bases itself on tradition and Scripture.<sup>9</sup>

We can conclude that the church is an integrated part of the agricultural society not by the ethics it carries but by the pure historical fact that it was the first and most important religion in that

<sup>8</sup> This we also find in the culture of more primitive societies where nature is still unexplained. There we have the Sun, the Rain, the Moon, the River and Illness as specific gods. The Freudian doctrine of compensation is definitely working here.

<sup>9</sup> The many characteristics which we mention here for an agricultural society are all well-known. Durkheim already expressed this in his organic and mechanical solidarity types described in his *The Division of Labour in Society* (1893). Tonnie's ideal types, *Gemeinschaft* and *Gesellschaft* refer to the same. Two interesting articles on this aspect are: Peter Heints' "Research Models for Latin America" in *International Social Science Journal*, XV, No. 4 (1963), 560 ff. and K. H. Silvert, "National Values, Development and Leaders and Followers" in the same issue. Both articles deal with the problems in Latin America in this regard.

time. No wonder that the church as a settled institution reacts when the society changes and begins to express itself in a different way. In the 16th century, when Luther and Descartes under the influence of the Renaissance were beginning to introduce a completely new belief, namely, rationalism and positivism, the whole structure of society was affected. Catholicism as a religion was attacked as were the status of the King and Emperor, the feudal system and the concept of authority. The real change, however, was fully expressed in the French Revolution, which we regard as the end of the agricultural society in Europe and the beginning of the industrial era. The French revolution destroyed not only the existing power structure in society and the specific place of the nobility, but also the religious mentality of its members. It was Robespierre who erected a temple devoted to the God of Reason. The French Revolution showed the direct connection between the existing structure in society and the church as the protector of the religion, one of the main pillars of that same society. The fact that the church since then has taken a defensive position against every movement which wants to take away the power it has had for such a long time is natural. Wilfredo Pareto in his *General Treatise on Sociology*, also available under the title *Mind and Society*, explains the dynamics at work in his concepts of speculators and rentiers.

The church has become a rentier and the newcomers are the speculators. This process is actually working until now, and the many social revolutions which were accompanied by anticlerical and laicistic movements can be traced back to the same process. The Second Ecumenical Council, summoned by Pope John XXIII, is probably the beginning of the end of this period. The church is now

going to accept the fact that her mission is more on the personal level rather than on the level of power and political influence.

If we go back now to the Weberian thesis, we see that he was right in the sense that the church was opposing Capitalism, but not so much from the point of ethics as from the point of defending its position. In other words, Weber analyzed the causal relation on the level of direct interrelations, while we were trying to take history, culture and the structure into account. The explanation of the variables becomes clearer and more useful for understanding in the given situation. But not only that. We can now make other causal relations, which are directly connected with our findings like:

*Hypothesis One:* A Catholic society<sup>10</sup> is better prepared for Communism or Fascism than a non-Catholic society.

*Hypothesis Two:* A Catholic society is unprepared for movements which aim to improve the situation of the lower classes.

Explanation of Hypothesis One: A Catholic society shows the authoritarian principle. It has the attitude typical of an elite, of directing people to an ideal which is based on a belief. At the same time, Catholicism is very much community-centered, as expressed in the concept of the mystical body. Further, it refers to a tradition based on the past of the people. Communism and Fascism follow a similar pattern. Here we see also a strong authoritarian rule, the belief in an ideal, the stress on the group and respect for tradition, expressed by the culture of the people as in Fascism, or by a person as in the case of the historical approach of Marx. Protestantism,

<sup>10</sup> By Catholic society we mean the more traditional type of Catholicism, not Catholicism as expressed by the more modern philosophers and theologians.



on the other hand, is positivistic, individualistic and not centered around historical data. Religions which sow the same pattern as Catholicism will probably fit into our hypothesis.

Explanation of Hypothesis Two: Every social movement is seen by the church as an attack on its position. On the other hand, a social movement can only start when the leaders of the movement have freed themselves from the ties of the church. They will thus show a sort of reactionary behavior, fighting the church in all fields. Because of this behavior the church looks upon them as persecutors of the faith instead of attackers of the elite. Thus, a vicious circle is born.<sup>11</sup>

Historical facts indicate that our hypotheses are probably right. Russia, Italy, Spain, and the Latin American countries seem to support Hypothesis One. The social revolutions all over the world appear to prove Hypothesis Two.<sup>12</sup>

We have tried to indicate that the Weberian thesis, analyzed in accordance with the scheme of our model, not only gains depth but also reveals a pattern which opens up new roads. We have only described two hypotheses, with another one in the footnote. A closer examination will reveal more causal relations. This is, however, not our purpose. The purpose of our analysis is to give the scientist better equipment when he starts doing practical work. Knowing the *why*

<sup>11</sup> It is probable that many who were persecuted in those times and are honored by the Church as martyrs actually defended their social status rather than their faith, and were executed for the same reason.

<sup>12</sup> Hypothesis One can probably be enlarged for every agricultural society. However, we have to bear in mind that agricultural societies generally show the same pattern of religion, as those agricultural societies whose religion is Catholic. Hypothesis Three could probably be developed thus: Protestantism can never develop in an agricultural society unless it accepts traits similar to those in the Catholic religion. The explanation of this hypothesis can then be found in the explanation of Hypothesis One.

of certain behavior, he can probably redirect this behavior or even accept it. Then, at least, it will never be anymore an unknown or idle fact which he had previously failed to take into account simply because it was not understandable to him. It is his failure to bring out the indirect but crucial relations which made Weber's thesis not broad enough. The example of Weber is, however, not the only one. How often do we see instances of modern social theorists on development who define their theories and concepts by basing them on societies in the Western world. It is common knowledge that such societies are definitely different from the societies where development problems are existing right now. At the same time, most social theorists follow the empirical approach in analyzing aspects of interrelations. Their findings do have some importance, but we hold that these are just not enough to really help a patient suffering from development disease. It is the task of the social scientist working in agricultural societies to rethink the existing theories, in order to adjust and improve these in such a way that they can be used for practical application in his situation, which is as new to him as the situation in which Smith, Marx, and Keynes first found themselves.

## Conclusion

We purposely omitted from our analysis a discussion of the *ethics* of Catholicism and its relation with progress. First of all, we do not think that such a discussion fits into the context of this paper; secondly, there are other sources which have done this job much better than I ever could. A reading of the bible immediately shows us the progressive attitude of Catholicism. The book of Genesis is, for instance, a clear indication as are some of the parables of

Christ.<sup>13</sup> The fact, however, that Catholic ethics and Catholic Church behavior are in contrast can help us when we are actually engaged in development work. We have to accept the fact that religion in an agricultural society betrays a resistance to change. The reason has been explained before. It is probably very difficult to imagine an agricultural society with an integrated religion which is very progressive. These are two sides of the same coin. Protestantism was only possible after a segment of society had already changed and accepted a more rationalistic belief. There remains this question however: is Protestantism as it has developed equal to the thoughts of its founder, Luther?

All these factors have to be examined more carefully before our questions are answered. This is exactly the reason of our formulations in hypotheses form rather than in theses.

If we are dealing now with a society which has for its pillars a religion with a conflict between actual behavior and the ethics it upholds, we should still use this same institution as an instrument of progress, because there is a direct possibility of change in that institution. When we use our model in a micro-sense, we can say that there is inconsistency between the third plus the second circle and the first circle. Historically, it carries a belief but expresses this belief in a wrongly defined attitude and structure. The social planner should restore the balance by a proper analysis of the given situation and the historical background. As soon as this is realized and the powers within the church are freed for a more

appropriate expression of its ethics, the Church can become a real agent of change. She can be an especially effective agent because of her importance in society. The Church has begun to fulfill this role in Europe and at present is moving towards its realization in Latin America and probably in Spain.<sup>14</sup>

It is clear, however, that this form of social treatment is only possible if a complete picture of the situation has been formed. An economic term could be used here to describe such a picture, namely, "forward and backward linking."

We have spoken extensively of the field of sociology, but the same is necessary for economics. Talcott Parsons, in a previously cited article titled "Social Structure and Economic Development," has tried to analyze the main social principles underlying economic development. The economist must be aware of these social principles because they are directly related to his economic policies; the success of his policies depends on those previously cited factors. By taking all factors into account, the economist extends his field of analysis to the second circle. When Gunnar Myrdal analyzes "the poor countries" as he calls them, and speaks about "circular causation and cumulative effects," he refers to the so-called "non-economic factors" and sees these factors as the center around which all the processes working in the field of economics are turning.<sup>15</sup>

<sup>13</sup> See also H. de la Costa, S.J., "Reorientation and Mobilization of Traditional Values in the Modernization Process of a Christian Society or Community," a paper for the Congress for Cultural Freedom titled "Cultural Motivations for Progress and the Three Great World Religions in South and Southeast Asia" (Manila, June 3-9, 1963).

<sup>14</sup> The fact that the Philippines has not yet reached this state is probably due to the fact that not enough modern influences from outside are affecting the church. Already we see the building up of a laicistic movement with anti-clerical traits. Another factor which retards the evolution of the church in the Philippines is the quality of missionaries working here; these may not be fit for their tasks. A study about the figure of the missionaries should be made. We are sure that their training as well as their mentality is another obstruction to progress in developing countries.

<sup>15</sup> Gunnar Myrdal, *Rich Lands and Poor* (New York: Harper and Brothers Publishers, 1957).

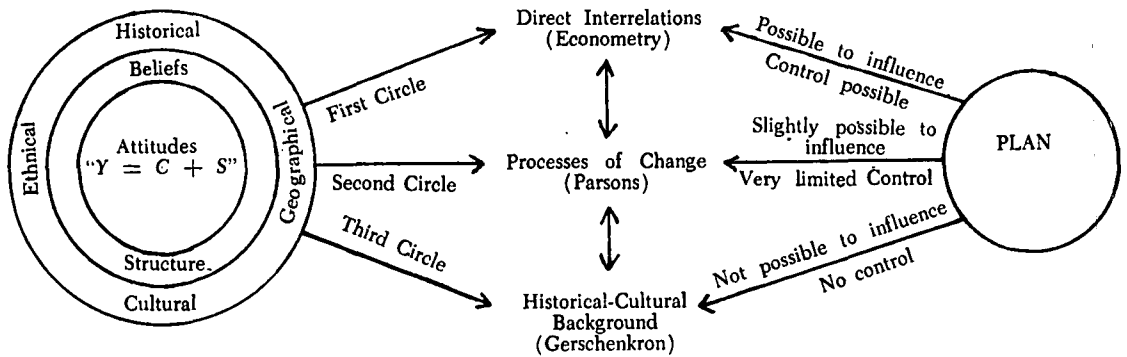


DIAGRAM of a "THREE-LAYER MODEL"

Alexander Gerschenkron wrote a set of essays published under the title *Economic Backwardness in Historical Perspective*.<sup>16</sup> The title itself already indicates the trend of the book. Gerschenkron gives a historical analysis of the economic past of industrialized countries. He tries to find regularities in the processes which were working when the countries changed from an agricultural level to an industrial level. Knowing these regularities within their historical context, it is possible to trace trends.

An example which he gives in his first essay refers to the different roles the banking system played in the changing societies of Europe. Why those roles were different can be analyzed from a study of the historical situation. This comparison can give us certain indications for our own economic policies when we are dealing with a situation similar to the situation studied.

Right now, all sciences are studying the problems of developing nations. Each is doing the analysis from its own point of view. Nothing will come out of this if there is no endeavor to synthesize the various findings and analyses.

Silvert says:

Ideologically argued solutions, international aid programs and the work of

<sup>16</sup> Alexander Gerschenkron, *Economic Backwardness in Historical Perspective* (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1962).

"technicians" will all remain but poetic evocations of ignorance until we know more about the patterns and possibilities of the political uses and potential of Latin America's human resources. There really is no longer any excuse for writing books about urbanization in Latin America, development in Latin America, education in Latin America, or anything else social in Latin America without taking into account power and politics in Latin America at a level of profundity appropriate to the intensity of the changes implied in social modernization.<sup>17</sup>

What he says about particular sciences and Latin America can be generalized for all sciences and all countries dealing with development problems.

The model we have tried to describe here is a weak attempt in this direction. We realize that a lot of studies still have to be done in the field of methodology as well as in the field of theory, but the goal is worth the effort — a better life for mankind.<sup>18</sup>

<sup>17</sup> Silvert, *op. cit.*, p. 570.

<sup>18</sup> We are undertaking a study dealing with the differences in the histories of Europe, U.S.A., and Russia. A closer analysis of the historical backgrounds of these areas explains a lot of specific problems regarding their respective political systems and beliefs.

Further, after having finished our paper we read the article of Stanislaw Andreski—"Method and Substantive Theory in Max Weber," *The British Journal of Sociology*, XV, No. 1 (March 1964), p. 1 ff. This author also criticizes Weber's Thesis on the level of the "Ethical approach" but does not contribute any new point of view.