

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 Coller.

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.

as a cash loan for a tax payment, aid to some person's pet project such as getting electricity in the settlement, legal advice, photographs, letters of recommendation, intercession for pension claims, and the like. I especially wish to emphasize the personal, short-term, and relatively superficial nature of most of these requests. Undoubtedly there is an underlying stratum of basic, essential aspirations and needs. But this stratum is deeply buried and would require a complex program with highly trained personnel to uncover it. So what is done with this veritable avalanche of requests?

The first impulse is usually to call in all relevant government agencies and start a comprehensive reform program. Thus one thinks of the Departments of Agriculture and Health, the Social Welfare Administration and many others. In some places this has been tried. However it has been found that the government agencies are not yet ready for such a huge and complex task. It is not only a matter of funds, which is a serious enough problem alone, but also of training in the necessary social sciences. For this is social reform work, not a mere technical problem. There are some keenly astute leaders in social reform work who do have excellent training. However their work is just beginning and is aimed at a program of several years. Thus such a short term study as ours could not promise the people the immediate benefits which they so ardently desire.

Since the calling-in of others seems to be of doubtful value for such a study as the present one, what is done? First of all one must remember that on a large research team, not all members will be fully trained social scientists. There will be many assistants who have had little or no training in higher social science. Therefore, what can one expect of an ordinary member of a research team when faced with an amount of requests that would keep any large social work agency busy on a full-time basis? The very human and understandable reaction is to politely refuse the bulk of these requests, mostly because of an inability to do anything about them, but in some few cases because it would hamper his work. However, it is also very natural to sympathize with those people who have troubles. Therefore, when an opportunity for rendering specific aid appears, and it exerts a strong "claim" on his sentiments, the project member will take action. However, it will usually be unscientific philanthropy with only a coincidental resemblance to modern social work.

Yet there is a more fundamental question underlying this rendering of aid. The chief aim of this sociological field re-

search is to analyze the culture of this specific barrio with the hope that the findings will aid the medical study. Now any aid, whether given scientifically or not, is bound to affect the culture. Therefore the subject of study would be altered during the process of analysis. This dilemma is particularly acute in regard to the aforementioned philanthropy of the team members themselves. Since this aid is unsystematic and dependent upon personal sympathies there is no regular allowance made for it in the research program. One example is that of a woman worker who gave a modern nursing bottle to a mother who was unable to nurse her newly-born infant. This bottle was a new object in the community and attracted considerable interest. However, since no provision was made for the study of innovations emanating from the research group itself, the cultural effects of the act were never analysed.

As it is, our field research teams in sociology usually have one specific problem to study. Yet these acts of aid for the local inhabitants in themselves have a great social significance and could conceivably alter the findings of the research group. Some readers at this point may think of the possibility of using the Chapin "Experimental Design" technique in which one selected group that has been given aid would be compared with a group that was unaided. Theoretically this would be feasible, but in the author's observation it would rarely be operable in a Philippine barrio. For one thing the barrio dwellers have a strong feeling of inter-family competition. Hence if they learn that one family has received something which they did not, they will storm the donor until they receive the same benefit. One case was reported by an emergency relief worker who was forced to give an equal ration of food to both rich and poor families to avoid precipitating a riot. It is a question of all or none in most instances of this sort.

Another obstacle lies in the research group members themselves. Because of sympathy, many team members will desire to aid certain families more than others, despite any efforts to establish a "control group". Then, of course, another problem also appears in that the aid is not given according to modern social work techniques and so might do more harm than good. Yet, despite all of these undesirable effects the unscientific philanthropy of the research staff seems destined to go on, come what may.

All of the foregoing may lead the reader to infer that the writer is pessimistic as to the solution of this field problem in applied sociology. Such an inference is correct. At the present time there seems to be no real solution, and so this article merely delineates the problem in the hope that others can discover the solution.

SYNOPSIS

1. Workers in a field research project are often importuned for welfare services by those people studied.
2. Because of human sympathy operating via "claims and expectations" the project members occasionally yield and perform acts of philanthropy.
3. These philanthropic acts are likely to alter the subject of study, while the research group remains unaware of it.
4. An attempt to introduce scientific social work into the atmosphere of a short-term field study produces other problems.
5. The philanthropy seems likely to go on despite control measures and yet the effects will be exceedingly difficult to analyze.

CHANGES IN THE PILIPINO FAMILY *

Pilar A. Gonzalez

The destiny of men and of nations is intimately dependent on the family. The family is the basic unit within which man fulfills efficaciously the demands of his nature and attains the ultimate purpose of his creation. It is in the family setting that man first sees the dawn of life and within which he also waits for the twilight of death. It is in the family circle that man grows up in the fear and love of the Lord, where he becomes the joy of his parents and the pride of his race. The family is the first school of virtues, the first teacher of the value of tears and laughter.

The pattern of family life serves as a model for public life. The state is but a community of families grouped together for better living. Families, like men, must help one another in order to realize their fondest hopes and dreams. Under the aegis of the family, men and nations ingeniously work out the satisfaction of human wants and in so doing create culture. Culture is the gift of the family and what the family creates, it sustains. Culture thrives best obviously in a society where families are healthy and vigorous, physically and morally.

At the present time, the destiny of men and nations is in danger due to the precarious condition in which the family finds itself. Elements of disintegration seriously threaten the sanctity of marriage and family life. Traditional functions have since been increasingly transferred to outside agencies and human life no longer centers around the home. Radical feminism misuses the newly won freedom of women. Motherhood has lost some of its prestige and the dignity of women has been devaluated. Materialism and individualism encourage an unChristian attitude toward love, sex, and marriage. The manifestations and effects of a secular culture contribute to the weakening of family life. A prevailing low order of spirituality makes it very difficult for the Filipino family to stem the tide.

At present certain trends show that many Filipino families are becoming more urban in their choice of locale, unlike in the early days when Filipino society was rooted to a rural setting. While the pragmatic way of life has become more attractive to an increasing number of families, the Christian way of life is losing its former popularity. New conditions have cropped up which threaten the stability of the Filipino family.

Three factors undoubtedly contribute in their own peculiar but interrelated way to the disintegration of the Filipino family:

* This is an excerpt from a doctoral dissertation entitled THE FILIPINO FAMILY IN TRANSITION submitted by Pilar A. Gonzalez to the Graduate School of the University of Santo Tomas in March, 1953.