

## 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 FILIPINO FAMILY \*

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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:

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the decline of the role of religion, the radical departure of the Filipino woman from the traditional type and the de-emphasis of family functions.

The Filipino woman today has, within the context of the Filipino family, undergone metamorphoses. The first is her new role in the professional fields of education, business, and politics, roles hitherto designated for men. The second is her emancipation from traditional modesty, purity and chastity, by succumbing to the worldly ideals and slick mannerisms of a shallow civilization. Both transformations in the Filipino women have had telling effects, none too favorable, on the traditional Filipino family.

With the metamorphoses of Filipino woman came also serious changes within the familial society. Family functions traditionally carried out by the family have been increasingly relegated to extraneous agencies. This change has been accelerated by the stampede of rural families to the cities. The transformation of rural families into urban families, therefore, takes place at a rapid rate due to this family mobility to the cities. Economic, educational and recreational functions of the family have been turned over to the shop, the school, the cinema, and so forth. Economic activities such as production of goods at home and the consumption of food at home have been taken over by the instrumentalities outside familial society, this way loosening family ties and making the home less than what it should be, under more ideal circumstances.

The eminent problem that is facing the family, particularly in both city and town, is this: the home is no longer the first active agent in educating the child. Parents look up to the school as the institution that is the be-all and end-all of the child's entire education. They expect the school to be responsible for the religious, ethical, intellectual, and vocational instruction of the child. Furthermore, children are herded to school at an early age, for instance, the nursery school, with its highly trained perceptors, thus removing the young child too soon from the care of the mother. Catholic parents erroneously believe that sending their children to Catholic schools is tantamount to discharging their duties with regards the personal instruction of their children. The recreational function of the Filipino family, on the other hand, has been shifted to other agencies, such as motion picture, radio, printed matter, athletic and card games, and the like, some of which diversions produce detrimental effects on the individual, on the family, and on society in general.

Looking at the other side of the ledger, however, there are determinants contributing to Filipino family preservation. The Filipino family, as the basic hub of the social wheel, must be preserved from the termites of disintegration if the Filipino nation must be tough in sinew, robust in spirit. With the whole-

hearted support of both Church and State, this can be achieved. The present study has found out that extensive study of the family is rather scanty, that such study should be encouraged and intensified. There is also the recommendation that more studies on the family in all its aspects be made. A family survey conducted by Church and State would be a positive step towards such preservation of the Filipino family, enabling it once more to be the unique and robust social force inspiring a young nation to rise phoenix-like among Asiatic countries.

### S Y N O P S I S

The Filipino family is in transition. It is confronted with factors that contribute to its disintegration, namely: (a) decline of the role of religion, (b) radical departure from the traditional type of the Filipino woman, and (c) de-emphasis of traditional family functions. The Filipino family, however, may be preserved with factors such as: (a) the return to God, (b) true feminism, and (c) restoration of family functions.