

GUEST-EDITOR'S PREFACE

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March 6, 1974

This is not an issue on population — at least not intentionally so. The contributors are drawn widely, from community development (Flavier, Mariano, and Capul), family planning evaluation (Laing), anthropology (Omohundro, Murray), and demography (Finnigan, Madigan, Smith). There is, nevertheless, a recurring emphasis on the determinants of population trends (Flavier, Laing, Smith, *et al.*), on their consequences (Finnigan), or their measurement (Madigan). Three of the papers are concerned with localities and their demographic characteristics (Flavier, Madigan, Smith, *et al.*), while the two contributions by anthropologists are field reports on local areas, one rural (Murray), one urban (Omohundro). The methodologies in this issue are quite diverse, including the construction of genealogies (Murray), the in-depth study of communities (Omohundro, Murray), life-table analysis (Laing), experimental design (Flavier *et al.*), principal components analysis (Smith), and the use of dual registration systems (Madigan).

Smith's article (pp. 95–114) is concerned with the areal distribution of population and socio-economic phenomena in lowland Luzon. To assess and summarize patterns of distribution across municipalities the author utilizes principal components analysis, a method which has been applied in the past at the provincial level (Averch, Koehler, and Denton, 1971; Fuchs and Luna, 1972). While the spatial structure that is identified proves to be quite stable over the 1939–1960 period, there is clear evidence of contrasting patterns of change in the distribution of phenomena. The concentration of population near Manila intensifies, for example, while the concentrations of socioeconomic attainment and literacy diminish.

Madigan's article (pp. 115–36) reports initial results from the dual-records study he first described in this journal in 1971. The area covered includes part of the Cagayan de Oro poblacion and selected rural districts in Misamis Oriental. The substantive results in this first report are impressive. The author is able to report a high (but steadily declining) measured-birth rate — our first *direct* indication of the high birth rates that demographers have long pointed to on the basis of indirect methods of estimation. The methodological implications of Madigan's report are significant. He is able to suggest from his experience thus far that a dual-registration system can be effective in the Philippines, and that it can be both practical and feasible in terms of costs.

Readers who have been following the work of Madigan and his associates will know that these results combine with others from Xavier University's Mindanao Center for Population Studies (MCPS) to form a valuable 20-year chronicle of demographic processes in a medium-sized Philippine city. By bringing these data together in the present article Madigan is also able to offer the first clear evidence of fertility *decline* in any major Philippine locality.

Laing's article (pp. 137–52) reports on the National Acceptor Survey (NAS) of 1972 — the first national, representative sample of women who had accepted some form of family planning at a registered family planning clinic. One of the thorniest problems in family planning program evaluation is that of translating program acceptors into estimates of the number of births averted as a consequence. One of the difficulties lies in estimating discontinuation, and especially differences in

discontinuation between the various family planning methods. Laing observes that after one year of use about one-half of the pill and rhythm acceptors in his sample have discontinued, whereas for IUD acceptors about one-fourth have stopped use. After two years, only 73 percent of the initial cohort of IUD acceptors sampled is still employing some method of fertility control; for pill acceptors the figure drops to one-half. The major reason offered for discontinuation is experience with medical side effects.

In addition to providing the basic parameters that are needed to make the translation from acceptors to births averted, the NAS bears broader implications for policy. One important implication concerns the mix of methods accepted. Laing shows that differences in effectiveness between methods are very great, and that the program's overall effectiveness can be heightened significantly by efforts to encourage use of the most effective methods.

The research reported by Flavier, Mariano, and Capul (pp. 153–58) raises a question that is fundamental for all social scientists: what are the elements of motivation underlying behavior? Raising this question in the specific context of behavior for fertility control, the authors suggest an "adaptive approach" to family planning communication.

The quasi-experimental design which is employed to test the proposed adaptive motivational strategy yields mixed results. The authors are unable to conclude that their adaptive approach is superior to more conventional strategies in terms of either of acceptance or continued use. However, they are able to offer an interesting example of what Merton (1957) calls "serendipity." Because unanticipated labor problems led to the abrupt discontinuation of the experiment midway, and thus to the nonavailability of supplies, subjects were left to their own resource – and motivations. It was observed that subjects whose information had come via the adaptive strategy show the greatest tendency to stay with their methods despite the interruption. This result is not conclusive but it is at least suggestive. Research continues.

Murray's article (pp. 159–68) continues the discussion of northern Tagalog kinship he began in PSR 21(1). In his earlier report the author discussed three kinds of corporate local kin group in San Isidro, Nueva Ecija. These were described as clearly delineated, suprafamilial groups whose components are family households. In this contribution the author focuses upon the nature of bilateral (or in Murray's term "ambilineal") kin groups in San Isidro. He describes two kin groups, the *banság* and the *angkán*. The *banság* is ego-centered, generally referring to ego, his children and his grandchildren, and can be inclusive of persons outside the barrio. The *angkán* group is associated with a particular surname, is not ego-centered, and generally does not extend beyond the barrio. Murray notes that these corporate kin groups are characterized by enormous flexibility – by much shifting and realignment over the course of time – and concludes by drawing the manifest analogy between these locally based, kin-focused interest groups and the shifting mosaic of alliance, patronage and kinship which characterizes Filipino society at the macro level as well.

Omohundro's note (pp. 169–80) is a sample of his findings from an 18-month in-depth investigation of the Chinese community in Iloilo. He approaches his subject as "an economic anthropologist interested in merchant families." There are some interesting contrasts which might be drawn between Omohundro's Iloilo community and the Manila Chinese community studied by Amyot (1973). Some of the major parameters are the same: the signs of assimilation and adaptation, the suburbanization of a small mobile minority, the decline of movement into the communities from abroad, and the impact of this decline on marriage endogamy and the entire social structure. On the other hand, Iloilo is ecologically unlike Manila in having no clearly defined "China town". Also, the community's origins are predominantly in Chin-ch'iang County, Fukien province, South China, whereas Manila's Chinese come from somewhat more diverse origins. In general, the Iloilo Chinese are described as being much more conservative than their Manila counterparts, somehow a reflection of the conservative character of the Filipino society in Iloilo that surrounds them.

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