

philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

Freedom and Philippine Population Control

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Philippine Studies vol. 25, no. 3 (1977) 355–358

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Fri June 27 13:30:20 2008

to parallel construction, like the famous "Madaling sabihin, Maliwag gawin" ("Easy to say, hard to accomplish" – No. 1186); or "Labis sa salita, Kulang sa gawa" ("Too much talk, too little accomplished" – No. 1330). Eugenio also noted the incidence of personification of abstract qualities in the relationship of parenthood and offsprings like "Ang katamaran ay ina ng kahirapan" ("Laziness is the mother of poverty" – No. 795). The author also remarks that the religious and cultural orientations of Christian and Muslim Filipinos are clearly manifest. For while references abound to saints, miracles, processions and religious activities in the proverbs of lowland Christians, the kris, the gong, the crocodile, and the pearl feature strongly in the proverbs of the Tausug.

After this exhaustive introductory survey, the author presents the reader with 1,592 proverbs. In actual fact, however, there are more than just this number since many of the proverbs have more than one variant or version, cited as parallels in other linguistic groups. Since the collection is drawn from ten linguistic regions, the author opted to present it in alphabetical order, using the English translation as norm for sequential entry.

One might cavil at the divisions used in regard to the content of the proverbs in this collection. For it seems that some of the divisions overlap. For instance, proverbs expressive of general attitudes toward life and its laws are not too clearly delimited from those expressing general truths and observations about life; the same might be remarked of proverbs concerned with ethical attitudes and those expressing a system of values. One might credit this division to an urbanite Manileña's viewpoint. I can see that a much more adequate, and perhaps more realistic, categorization could be devised. Yet the final and apodictic setting up of categories will come later when the greater bulk of our proverb lore has been gathered from the field and housed in one national archives. What is farthest from the mind of the author is to consider her own divisions final. I share with her the hope that a national collection project be instituted, perhaps with government aid, so that the rich and varied paroemiatic lore of our country may be brought once and for all into a national depository. Meanwhile, every school library on the high school and collegiate level should be enriched by possessing a copy of *Philippine Proverb Lore*.

Francisco Demetrio

FREEDOM AND PHILIPPINE POPULATION CONTROL. Edited by Vitaliano R. Gorospe, S.J. Manila: New Day Publishers, 1976. xix, 388 pages.

Much has already been written on family planning and population control. Despite this, however, some of the problems connected with this complex

issue have as yet not been sufficiently solved. Further clarification is all the more urgent as governments officially implement family planning programs and people everywhere are asked to make decisions on this matter. The collection of studies in the present book is therefore timely and welcome. As the title indicates, the immediate concern of the book is population control in the Philippines. Nevertheless, other nations in a similar situation will likewise profit from Filipino approaches to this problem and attempts to solve it.

The editor, Vitaliano Gorospe, succeeded in having many leading personalities involved in the family planning movement contribute to this book. Comprising 22 articles written by government officials, physicians, educators, sociologists, theologians, and parents, the book is divided into four parts. Part 1 presents the side of the government, part 2 that of the Church, and part 3 that of the Filipino family. Part 4 is composed of appendices, containing articles on the history of family planning in the Philippines, on the methods of conception control, and three documents of Philippine churches on population control — two Catholic and one Protestant. The whole is preceded by a comprehensive study on the ethics of population control by the editor himself, who has likewise introduced almost all the contributions by brief, pertinent commentaries.

The authors of the first part are government officials and representatives with leading roles in the family planning program. Since their public duties make great claims on their time, it is all the more praiseworthy that they have taken the pains to make their very much appreciated contributions. The article by Irene Cortes on population legislation in the Philippines is well-documented. The government program rejects abortion as a means of birth control and professes a policy of noncoercion. Hence it recognizes the right of every couple to choose their own method of family planning according to their moral and religious convictions. Our only apprehension is whether *all* the methods of birth control are equally well presented to the people and made available to them. Instruction on the rhythm method may be more demanding than taking refuge in the easier means of artificial control. But in the long run, as is well illustrated by the article of Vicente Rosales, the former may serve the true interests of the people best.

Part 2 will be of special interest to all those who look for moral guidance in the difficult matter of birth control on the basis of the Christian faith. Since the introductory article of Gorospe concerns moral problems, it can also be included here. Almost all the contributions of this group are of more than merely local interest. Gorospe's article gives a rather complete presentation of the moral issues involved in the population control efforts of the Philippines. He supports his positions by a wealth of references. Gorospe feels that the serious obligation of parents to limit family size in a responsible way has not been stressed strongly enough by the Philippine church. The

rhythm method, he holds, is the means to be preferred by Catholic couples. However, in situations where it is not applicable, the well-informed conscience of the couples must ultimately decide which other means they should choose. "Logically, those who prove the possibility of dissent from the Papal teaching against artificial contraception (temporary sterilization), also prove the possibility of dissenting from the condemnation of direct permanent sterilization" (p. 30). A case can be made in favor of sterilization, but only as a last resort where the health of the mother and the good of the family absolutely forbid further children and the other methods do not offer the needed help. Governments are justified in making available all methods except abortion. But they are unfair if they are biased in favor of contraceptives rather than rhythm.

Also of particular interest is the article of Rosales, which discusses and defends the Catholic choice of rhythm. Rosales, the foremost Filipino authority on natural family planning, presents the latest scientific data on the rhythm method and unmasks many of the biases and myths about its difficulties, ineffectivity and impracticability. It should be asked, though, whether in the discussion on the beginning of human life, one should not also consider the fact that during the first two weeks after conception, the fertilized ovum can still split into identical twins, or two fertilized ova can fuse into one human being. At any rate his contribution is very valuable and heartily recommended to the reader.

Antonio Lambino stresses that in the pursuit of population control no single value may be so set off as to neglect other human values. He undertakes the difficult task of formulating some ethical guidelines for the use of incentives offered by governments in order to promote family planning. The article of Gerald Healy on the theology of population control is challenging and thought provoking. Frank Lynch's careful sociological study shows that the Catholic Church has not proved an obstacle to the promotion of birth control in the Philippines, although it has not been a supportive factor either. For a layman in statistics, his scores are not always easy to understand.

Two other articles are written by Protestant ministers. Nathanael Cortez's study shows that even in the Protestant Churches the issue of birth control has a history, and official approval of it is rather recent. Cirilo Lagunza feels that it is important to understand responsible parenthood within the context of worship. But certainly in the wide sense in which he uses this concept one would have to say that every good human action would be an act of worship.

Part 3 presents the views of the Filipino family. The articles rather center on the values of conjugal love and family life in the Filipino context and on sex education. They might have even been suited for a separate publication, especially since the book is somewhat monumental in size. Nevertheless they stress values of Filipino family life which merit attention and which one feels to be a needed complement after the concentration on birth

control and its methods in the preceding sections. The two articles in the appendix by Gregorio Lim and Virgilio Oblepias are factual and instructive.

The book is a rich resource for the many people who are confronted with problems of population control and its integration into Filipino family life. In a special way it will be a great help for all those who are actively involved in the family planning programs of the state and the churches and those who are expected to give guidance in it, such as teachers, priests, physicians, nurses and public officials.

C. Henry Peschke

AN ANNOTATED GUIDE TO PHILIPPINE SERIALS. Quezon City: University of the Philippines Library, 1976. 140 pages. \$15.00 / ₱50.00.

AN ANNOTATED GUIDE TO PHILIPPINE SERIALS. Compiled by Frank Golay and Marianne Hauswedell. (Southeast Asia Program, Department of Asian Studies Data Paper No. 101). Ithaca, New York: Cornell University, 1976. viii, 143 pages. \$5.00.

DIRECTORY OF THE CORNELL SOUTHEAST ASIA PROGRAM 1951-1976. Compiled by Frank Golay and Peggy Lush. (Southeast Asia Program, Department of Asian Studies Data Paper No. 103). Ithaca, New York: Cornell University, June 1976. viii, 80 pages. \$3.00.

The appearance in the same year of the first two compilations reviewed here, both with identical titles, is not a duplication of efforts but a double benefit to scholars and librarians. Though issuing from two major depositories of Philippine publications, their method and finality differ, and their use by researchers will be both different and complementary.

The University of the Philippines Library compilation is an attempt to list all serials currently being published in the Philippines, whatever their subject matter or level of appeal. In addition to those of which specimen copies were actually examined in the University of the Philippines collections, on which full information is provided, all new and additional titles registered with and approved by the National Council for Print Media are likewise included. On many of these, naturally, the data included are much more scanty than the very full data supplied for those which could be actually examined. However, for scholarly purposes, there is little loss, since those not examined are likely to be among the numerous popular magazines, comics, etc. The compiler notes that approximately one-half of the 1,430 titles listed are company magazines and house organs. For the fact that publishers' addresses are included where available as well as the more usual data concerning the nature, circulation, subject matter, and other such bibliographical data, the compila-