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Changes in Philippine Society: 1869-1963: Changing Patterns of Social Structure in the Philippines

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Misamis now in Occidental Misamis, but due to its unfavorable condition the capital was *moved back to Cagayan*." The facts: The *Corregimiento* which comprised much of Northern Mindanao had its capital first at Iligan. In 1756, under Father Ducós, it was transferred to Misamis. Whence the name: "the *Corregimiento*—later the Province—of Misamis." The capital was later transferred to Cagayan.)

The valuable part of Mr. Bautista's contribution to history begins at page 26: "One afternoon, March 6, 1900, President Roa immediately sent Apolinar Velez, Anselmo Abejuela and Pedro Roa y Racinas to interview the commander of the ship..." That is a businesslike beginning. Here we are dealing with actual events of local history, told with circumstantial detail.

The remaining 25 pages tell the story of the Filipino resistance to the American Occupation in Misamis: the bombardment of Cagayan by the American ships; the landing of the American troops; the organization of a Filipino resistance army at Gango under Nicolas Capistrano; the battle of Cagayan; the removal of Filipino headquarters to Tanculan; the battle of Agusan; the battle of Macahambus Hill; and finally the surrender of the Filipino troops at Sumilao.

Mr. Bautista has done a thorough job, giving a list of the officers, and the dead and wounded in each particular action. He has also reproduced some of the Visayan ballads of the era.

This is consequently a contribution of very great value to the history of a district. There is need for many more monographs of this kind dealing with local and regional history, and Father Madigan and the Institute for Mindanao Culture of Xavier University deserve much credit for bringing the Bautista manuscript to the attention of scholars.

MIGUEL A. BERNAD

CHANGES IN PHILIPPINE SOCIETY: 1896-1963

CHANGING PATTERNS OF SOCIAL STRUCTURE IN THE PHILIPPINES: 1896-1963. By John J. Carroll, S.J., Quezon City: Ateneo de Manila University Press, 1968. ix, 236 pp.

The original edition of this book appeared in mimeographed form in 1963 and the present printed edition, five years later, is a tribute to its acceptance and usefulness as an outstanding reference book. As described in the foreword, it "is an attempt to describe and compare the structure of Philippine society at two points in time, to examine

the nature of the changes which occurred in the intervening period, and to identify the groups which have been significant carriers of changes."

The main contribution of the book, then, is that it describes contemporary Philippine society using the period immediately prior to the Revolution as the point of reference. Concentrating on roles, the parts played by individuals and groups in social life, John J. Carroll brings together the writings that portray the major aspects of Philippine society in 1896 and in 1963. He presents factual, and to a lesser extent, analytical data on population, natural resources, the economy and education, politics and government, religious and family life, stratification, and the integration of society. Inasmuch as he is interested primarily in social change, Father Carroll presents a wealth of data on the persons and groups that have been instrumental in demanding and instituting the changes that have taken place.

In addition to the summary of major findings about social life in the Philippines, two features of the book can be noted as particularly useful to those interested in studying the society: the system of cross-references in the text that enables the reader to see the various interrelations between the parts of society, and the bibliographical section which includes an annotated list of references cited in the text and a supplement containing a selected list of articles and books about Philippine institutions published between 1963 and 1968.

The main values of the book can be summarized under two headings: first, the descriptive material covers the entire range of Philippine social life and as such, provides a background for a study of any particular part of society, and second, the comparison of the 1963 period to the 1896 period highlights the vast changes that the society has undergone in the past 70 years, the direction in which the society is presently moving, and the groups primarily responsible for the changes.

Changing Patterns of Social Structure in the Philippines is a source book and as such presents no more than occasional attempts at interpretation. From the point of view of social scientists, perhaps the primary value of the book lies in the fact that it is an indicator of, and a first step toward the task that lies ahead. The fact that the Philippines has made tremendous progress is undeniable; but just as undeniable is the fact that we still do not know *how* the society functions. What are the problems that the society is best capable of handling? What holds the society together? What are the "institutional spheres," to use a phrase of Gerth and Mills, that are pushing the society along the lines in which it is moving? The pressing need for answers to these and similar questions is all the more emphasized by the prevalence of negative criticism of today's society which con-

centrates on the breakdown of society, on the problems that the society has not yet been able to come to terms with, e.g., graft and corruption in the government, family-centered corporations, excessive regionalism, etc., as hindering economic development. This is not to say that disorganization does not exist; the point is that analysis of it must be put in the context of how the society functions. This balance is essential if the society is to maintain the confidence of the people and to continue to strive to take its place in, and make its contribution to, the world community of nations.

Aside from this re-direction of research there is another lack to which this book points: a theoretical framework in which to view life in the Philippines. A dearth of research findings can no longer be a valid reason for not at least beginning to work on a theoretical frame of reference. As the pace of industrialization and planned social change increases, the need for theory will become more evident. Precisely because of the change involved, predictions into the future, if based merely on extrapolations of previously observed trends, will become more unreliable. Empirical findings will have to be expressed in terms of higher abstractions so that they can be embodied in more general statements of relationships. Such generalizations will enable social scientists to predict more accurately the implications of change and to offer concrete solutions to the problems occasioned by change.

JOHN T. KEANE

A MEDICAL APPROACH TO MORALITY

THE NORMAL PATTERN OF MAN'S ETHICAL BEHAVIOR. By Victorino de la Fuente, M.D. New York: Pageant Press, Inc., 1967. xi, 345 pp.

Dr. de la Fuente is Professor of Hematology and Medical Ethics in the Faculty of Medicine and Surgery of the University of Santo Tomas. What makes his book unusual and provocative is his serious attempt to study the problem of morality from a unique standpoint and methodology, namely, that of medical science. This book is not on medical ethics. Nor can it be classified as a book on theology, philosophy, physiology, or psychology, because it is in some sense all these at once.

Dr. de la Fuente takes as his problematic starting point the great diversity today in the moral views of mankind and asks: How can unity in thought be made to prevail among men in moral matters?