

rational social structures that it is possible to control the number of children by planning ahead, then the concept of family planning may prove acceptable.

Religion can, of course, contribute to, or detract from, the creation of these conditions. The Church can, perhaps, prevent or encourage the development of an effective distribution system for family-planning information and supplies, making the technological factor rather than the motivational factor determinative. The Church will play a role in this and other ways, but it is in the more important sphere of work and home that the acceptance or rejection of family planning in the Philippines will be decided.

## **The Philippine Urban Family**

—RICHARD P. POETHIG

The family survey under consideration at this conference was conducted in Philippine lowland municipalities. The purpose of the survey was to gather data on the behavior of nonurban Filipinos in relation to family life. The presupposition which appears to underlie the topic I have been assigned, "The Philippine Urban Family," is that the behavior of the city family will differ basically from the overall findings of the survey. Since the survey did not touch upon city dwellers, evidence for the behavior of the city family will have to be drawn from data collected in other studies and from personal insights.

### **CITY-MUNICIPALITY SIMILARITY**

On the basis of the data available and of personal insights, I would hypothesize that the findings from a representative sample of city dwellers would not differ dramatically from the results of the study of lowland municipalities. I would suggest here a similar hypothesis to the one set forth by Fr. Frank Lynch in "The Barrio-Poblacion Distinction" study.<sup>1</sup> In this study, Fr. Lynch suggests that, while the poblacion differs greatly from the barrio in external characteristics and has a larger number of educated elite residents than the barrio, nevertheless, there is little difference in the attitudes of the average resident of the poblacion and the average resident of the barrio. In like manner, I would suggest that though the Philippine city

<sup>1</sup> Frank Lynch, Susan M. Bennett, and Linda D. Nelson, "The Barrio-Poblacion Distinction," *Philippine Sociological Review*, 14 (October, 1966), 297-298.

has physical characteristics different from the average municipality and has a larger number of educated elite, nevertheless, the attitude of the average urban resident does not differ greatly from the attitude of the average resident of the municipality.

In defense of this hypothesis, I would first suggest that urbanization in the Philippines is of such recent date that its cumulative effect has not yet had sufficient impact. I would also maintain that the influences which have provided the greatest impetus toward modernization have not been limited to the urban centers, but have affected Philippine society in general. Two of these influences—the educational system and communication through mass media—have been the chief means of introducing new ideas to society and of widening the average Filipino's view of the world—whether he lives in the city or in the municipality.

Although higher educational achievement and the accessibility of newspapers, periodicals, or radios effect changes in attitudes, the norm by which new ideas are assessed, accepted, or discarded is still the solidarity of the family. The norm of family solidarity is as crucial to the city dweller as to the resident of the lowland municipality.

#### FACTORS RESTRAINING URBANIZATION

In pursuit of the hypothesis that there is little difference between the attitude of the average resident of the municipality and that of the average city dweller, I would cite four factors in the urban situation which maintain the basic social equilibrium of traditional Philippine society and which restrain the urbanization of the Philippines. These factors are: (1) the nature of Philippine urbanization; (2) rural-urban migration; (3) the centrality of the family in the social structure; and (4) the value orientation of the individual.

*Nature of Philippine urbanization.* The nature of urbanization in the Philippines is basically different from the urbanization process as it has occurred in the Western world, particularly in the United States. The change in social structure associated

with Western urbanization has not occurred in the Philippines. In the United States, the rural form of community has been replaced radically by the urban form of community. Today, we speak of the United States as being urbanized 75 to 90 percent. In the Southeast Asian setting, the city reflects many rural patterns of life which have been carried over from the provinces.

The Southeast Asian city, like Manila, began as an indigenous center of trade. Under the impact of Western colonial expansion, it became a major city of trade, a middleman between the Western colonial power and those who controlled the products and resources of the country. With the coming of independence after World War II, Manila grew rapidly through both natural increase and migration from rural areas. This increasing migration has given rise to what some sociologists call the process of pseudo-urbanization: people move into the cities faster than jobs can be created. Consequently, the great number of rural migrants have not been absorbed into the process of urbanization; instead, they have congregated in squatter communities, preserving their regional prejudices and customs. The establishment of these pockets of rural migrants acts as a restraining influence upon the urbanization process. This is particularly true of the unskilled rural migrants, who cannot participate fully in the urbanizing influence which is transmitted through business or industrial employment. Either they remain unemployed or they enter into the ranks of those who provide limited services to one another—the sidewalk vendors, the pedicab drivers, the newsboys.

The high percentage of city dwellers employed in the tertiary sector, i.e., in the service jobs, is characteristic of cities with a colonial background. The trade nature of the colonial city produced many jobs related to commerce—clerks, warehousemen, small traders. During the independence period, industrial development has not proceeded fast enough to employ the growing number of city dwellers, so that many of the newcomers have continued in the traditional patterns of labor, providing extraneous services to the populace. The continual growth of squatter communities, which are expected to constitute 30

percent of the city of Manila by 1973, will assure the continuation of these traditional labor patterns into the next decade.

Although these regional communities have a restraining influence, their advantages must be recognized. Some writers consider the slum and squatter communities as way stations on the road to an urban society. Mary Hollnsteiner, in her Tondo study, suggests that the homogeneity of the Tondo community provides a sense of belonging which is necessary to its stability.<sup>2</sup> The community provides its own security force, which keeps trouble-makers out and discourages conflict from within. Its community life centers on the traditional celebrations of barrio life—the fiesta and the neighborhood collections for a funeral. Aprodicio Laquian, in a study of the squatters in Barrio Mag-saysay, suggests that squatter communities are “shock absorbers” which soften the impact of the urbanization process and help the rural squatter adapt himself to the ways of urban life.<sup>3</sup> He maintains that the squatter existence allows some people to save and thus provides the means for them to rise out of their surroundings or to provide education for their children so that they may enjoy a better way of life. Nevertheless, both writers emphasize the conservative tendencies of the slum and squatter communities. They see in them the means of preserving the values cherished by traditional society. The traditional structure of the Asian city is best summarized by Philip Hauser in his study *Urbanization in Asia and the Far East*:

Although the large cities in Asia have great size, their pluralistic composition and characteristic dual economies have enabled indigenous groups to live under essentially “folk” conditions within the boundaries of the city. Despite their relatively high densities, life has not necessarily become largely secularized, great differentiation of functions has not taken place, and the way of life has not changed markedly for many of the indigenous population groups. Finally, despite the great heterogeneity of the population in many of these cities, including both exogenous and indigenous ethnic groups, little has occurred in the way of increased sophistication, nationality in

<sup>2</sup> Mary R. Hollnsteiner, “Inner Tondo as a Way of Life,” *Saint Louis Quarterly*, 5 (March-June, 1967), 13-26.

<sup>3</sup> Aprodicio A. Laquian, *Slums Are for People* (Manila: Bustamante Press, 1968), pp. 23-26.

behaviour, cosmopolitanism of outlook, or innovation and social change. In large measure, the problems—social and personal—in the great cities of Asia derive not so much from “urbanism as a way of life” but reflect rather the problems of the nation at large, problems arising largely from low productivity and mass poverty.<sup>4</sup>

*Rural-urban migration.* A second, and complementary, factor in maintaining the rural character of the urbanization process is the rural migration flow into the city. Rural poverty and the economic aspirations of the poor assure the continual feeding of rural people into the urban centers. The flow into Manila, which is the urban center of the nation, is from the less urban and primarily rural areas of the nation. The flow out of the city of Manila is either contained within the greater Manila area or in the direction of other urbanized areas. The 1960 census shows that a large portion of the 34 percent who had moved out of the city of Manila were living in its suburbs.<sup>5</sup> Suburban development, although middle-class in nature, tends to stabilize any movement toward urbanization, since suburbanization is generally a return to rural values. Older residents from the city move out to the suburbs, away from the congestion and deterioration of their old neighborhoods, to recapture the space and natural environment which they have lost in the downtown area.

Even the middle-class family which remains in the downtown area cannot escape the pressure of extended family responsibility. In fact, professional success and added wealth open a family to requests for help. A household study conducted in the Malate district shows that the middle-class family, while seeking the ideal of the nuclear family, often shares its household with relatives and provincemates. Fifty percent of the families questioned had members of extended family living with them.<sup>6</sup> The

<sup>4</sup> Philip M. Hauser (ed.), *Urbanization in Asia and the Far East*, (Calcutta: UNESCO, 1957), pp. 87 f.

<sup>5</sup> E. M. Murphy, *The Population of the Philippines* (Quezon City: Philippine Population Institute, 1967), p. 10.

<sup>6</sup> Nena Eslao, “The Developmental Cycle of the Philippine Household in an Urban Setting,” *Philippine Sociological Review*, 14 (October, 1966), 199-208.

extended family was more prevalent in the Malate district than in the rural area in the province of Laguna surveyed by Dr. Gelia Castillo.<sup>7</sup> The middle-class family which makes good in the city can expect requests for help from the relatives or friends it has left behind in the province. A classic example is that of a successful professional living in the Malate district. He had six in his family, but soon had six relatives staying with him. These relatives were either attending school or looking for work. Since his modest income could not carry this added burden, the family took in six boarders to make ends meet. He began with six and ended with eighteen. Even if the middle-class family desires the nuclear family pattern, rural-urban migration, and traditional family obligations maintain the extended family structure.

With their added activities outside the household, the middle-class family depends upon outside help to carry on household chores. The household help, brought to the city from the provinces, provide another dimension to the rural structure of urban middle-class households. With both mother and father carrying out their professional vocations or community activities, the children are left in the care of girls from the provinces. Traditional superstitions are passed on to the children through *yayas* who punish the children through fear of the *mu-mu* or the *aswang*.

Migration into Manila from the rural areas has also maintained higher levels of urban population growth through natural increase. In his study "Family Size and Expectations in Manila," William Pratt points out that, although childbearing appears to have declined among urban women in the last decade, completed family size in Manila remains around six or more children. While a slight decline in births may have taken place among older residents of the city, migration into Manila has offset the decrease. Older urban residents with their comparatively lower fertility have moved to the suburbs, while new

<sup>7</sup> Gelia T. Castillo *et al.*, "Leaders and Leadership Patterns in Four Selected Barrios of Los Baños, Laguna," *Philippine Sociological Review*, 2 (January-April, 1963), 48.

rural migrants with their comparatively higher fertility have increased the population in the city. Thus, traditional patterns have been strengthened by the comparatively larger families of the rural migrants.<sup>8</sup>

The lower income of the recent migrants, falling below subsistence living, further assures entrenchment of basic rural patterns. A survey of 169,164 Manila households in 1965 showed that 38.6 percent of the families had an average monthly income of ₱180.00 or less. A UN consultant devised a "rice wage formula," which sets the minimum monthly income for a family of five living normally in Manila at ₱203.00. Since the median family size in Manila is seven, the number of Manila families which fall below the ₱203.00 is well over 40 percent.<sup>9</sup>

The inability of the rural migrant either to get steady work or to earn an adequate salary forces him to continue living below subsistence conditions. Here, Oscar Lewis's concept of the "culture of poverty" comes into play. The attitude toward surplus will lean heavily toward the patterns within a subsistence economy, i.e., since goods are of a limited quantity, those with more are expected to share with those who have less. Lack of planning and gratification in immediate desires are also characteristics of the squatter family.

*Centrality of the family.* The third factor essential in maintaining traditionalism in urban society is the centrality of the family in Philippine social structure. The process of urbanization, with its variety of pressures upon the family, has not basically changed the role the family plays in determining the individual members' behavior. The family, whether it is of high or low station, provides the urban Filipino with his place in society. It is through the family that the individual enters into the process of socialization in urban society, which is still de-

<sup>8</sup> William F. Pratt, "Family Size and Expectations in Manila," *Saint Louis Quarterly*, 5 (March-June, 1967), 153-184.

<sup>9</sup> Leonor E. Pablo, "Urban Family Needs and Resources," (paper presented at the Third Annual National Convention, Philippine Sociological Society, May 12-15, 1966), p. 3.

terminated by the system of interpersonal relations valued by traditional society. Even when these interpersonal relations are challenged by the demands of an impersonal business society, adaptation to business society moves in the direction of maintaining the familistic and personalistic values of traditional society. An overseas executive of a large foreign company observed that more important to the Filipino executive than salary, or even a car, is the number of relatives he can get into the company. Even in the midst of the modern business enterprise, the primary value of family solidarity is maintained.

The solidarity of the family is particularly evident in the development of business in the Philippines. Today, nearly 90 percent of all Filipino corporations are tightly held family corporations. Approximately 75 percent of all businesses in the Philippines are owned by single proprietors, usually the head of the family. One Filipino businessman recently explained how he had solved his family's problems. In order to assure the continuance of his business and the future of his family, he had created a stock corporation of all his holdings. The shares were divided among his children with the provision that the children would not sell their shares to anyone outside the family, thus preserving the family nature of the business.

A second aspect of the family ownership of business is the control of business by the upper stratum. Prior to the Second World War and immediately after it, the growth of Filipino business enterprises was marked by comparatively high social mobility. In the postwar period, this social mobility has slowed down dramatically. Father John Carroll's study of "Filipino Entrepreneurship in Manufacturing" indicates that prior to 1945, 46 percent of the entrepreneurs in manufacturing were of the lower two strata in Philippine society when they began their business, while 23 percent were of the upper stratum. After 1950, however, 79 percent of the entrepreneurs were of the upper stratum and none belonged to the lower two strata. The family background of the entrepreneurs shows a similar pattern. Before 1945, 9 percent of the entrepreneurs who were studied came from upper-class families, while 41 percent came from the lower class. In the period since 1950, more than 50

percent have come from upper-class families and only 11 percent, from the lower classes.<sup>10</sup>

The slowing down of social mobility (through entrepreneurship) in the postwar decades, after a period of comparatively high social mobility during the American administration, may be indicative of a return to the dominance of the traditional social structure. During the American period, the emphasis in the educational system upon hard work and technical know-how provided the impetus for many from the lower classes to begin and develop business enterprises. Hunt and McHale see this prewar emphasis being replaced by a postwar pattern in which a business, engineering, or law graduate without practical experience but with good connections gets capital to begin a business enterprise. "Apparently in the current era," suggest these two writers, "technical know-how is less important than financial sophistication and the proper business (and often governmental) connections."<sup>11</sup>

It would appear that the Western orientation of those in the upper stratum would provide the basis for the eventual modernization of society, but preservation of family status and solidarity is their concern. This is true even for those newly arrived at the top, since continual social mobility of those from below becomes a threat to their place in the social structure. Managerial positions within the business enterprises of the elite are limited to those within the family or to those especially chosen. Instead of providing mobility and viability within society, those in the upper stratum operate within their own elite community, with little effect upon the total community. Writing about the urban elite of Manila, T. G. McGee states: "Their conversation centres primarily on means of increasing their own wealth, the

<sup>10</sup> John J. Carroll, "Filipino Entrepreneurship in Manufacturing," *Philippine Studies*, 10 (January, 1962), 122.

<sup>11</sup> Chester L. Hunt and Thomas R. McHale, "Education, Attitudinal Change and Philippine Economic Development," *Philippine Sociological Review*, 13 (July, 1965), 138.

best universities overseas for their children's education and their overseas travel."<sup>12</sup>

*Value orientation of the urban Filipino.* The fourth factor maintaining traditionalism in urban society is the value orientation of the urban Filipino. What does the urban Filipino value most? The answer suggested by studies conducted by Fr. Jaime Bulatao is that the urban Filipino places the family and its authority as his primary value.<sup>13</sup> The individual looks to the family for his security in a changing society. If he is to remain secure, then the authority of the family must be obeyed. This basic orientation of the urban Filipino was borne out in a personality study conducted by Fr. Bulatao on ninety Manila factory workers and job applicants. Using the Thematic Apperception Test, Fr. Bulatao discovered that his respondents had four main values: (1) the family; (2) approval by the authority figure; (3) economic and social betterment; (4) patience, suffering, and endurance. The results further suggest that the first two values, the family and authority, are viewed as ends in themselves. They are goals by which other values are weighed.

Family and authority are directly related to each other. For his emotional security, the individual must acquiesce to the authority of the family. Even though he may prefer modern ways, the individual will follow traditional ways to please family authority. Even when the individual seeks social and economic betterment, he does so on behalf of the family and often within the confines of the family enterprise. Father Carroll's study of Filipino entrepreneurship in manufacturing shows that, among the entrepreneurs from the upper stratum who had graduated from college, 78 percent received their basic business training in the family enterprise.<sup>14</sup> Father Bulatao summarizes the cultural character of the urban Filipino in comparison to

<sup>12</sup> T. G. McGee, *The Southeast Asian City* (London: G. Bell & Sons, Ltd., 1967), p. 95.

<sup>13</sup> Jaime Bulatao, "Philippine Values: The Manileño's Mainsprings," *Philippine Sociological Review*, 10 (January-April, 1962), 11-19.

<sup>14</sup> Carroll, *art. cit.*, Table 7, p. 114.

the urban American in the following way:

He prefers a stable way of life where things are "structured" and do not demand a continual risk-taking. He will thus be more traditional, oriented to authoritarian ways of thinking rather than to innovation and entrepreneurship. He finds it easier to submit than to assert his own individuality. He likes to take care of others and to be taken care of. In brief, he values *small-group belongingness*.<sup>15</sup>

In the foregoing analysis, I have suggested four restraining influences which affect the character of the Philippine urban family. These restraining influences tend to uphold the traditional structure of Philippine society. Nevertheless, the continued pressure of population in the urban areas as well as the growing need for organizational structures to meet the demands of this population increase (e.g., housing, transportation system, the communication of information through mass media, the process of production, distribution, and sales promotion) will eventually force certain changes within the family.

I would suggest that, if change is to take place, it will occur through and within the context of the family, because values are determined by family solidarity. Change will not be forced from the outside, but will come as an accommodation, within the social structure, to social and economic pressures.

#### POSSIBLE AREAS OF CHANGE

There are three areas in which this change is most likely to occur: (1) small-group belongingness, (2) the education and role of women, and (3) social and economic security.

*Small-group belongingness.* First, change is most likely to take place among that group of people who have had training or experience outside of the Philippines. One's own values become more obvious when a person must adjust to the demands of another culture. The Filipino who has gone overseas for training or graduate work in a foreign business corporation or

<sup>15</sup> Jaime Bulatao, "Personal Preferences of Filipino Students," *Philippine Sociological Review*, 6 (July-October, 1963), 177.

a university is confronted with the values of a technically-oriented society. He learns to adapt his behavior to the demands of the corporation or the university. Away from his own country and his family, he learns for the first time that he is valued as an individual. The conflict comes when he returns to the Philippines and again becomes part of a deeply-rooted family system. The goal-oriented values and the achievement consciousness, which he had developed in his overseas experience, come into direct conflict with the personalistic values of Philippine society. Back in his homeland, he realizes that he is valued not for his abilities or his achievements, but for his ability to fit into the structure of interpersonal relationships. He discovers that he must take care of his personal relations before people will accept him for his abilities or achievements. This often means giving up personal proficiency on behalf of maintaining good personal relations.

As the number of Filipinos trained overseas has grown, an undercurrent of reaction has set in against the traditional ways of doing things. Many of those who have realized the conflict between personalism and proficiency have come together socially and professionally to reinforce one another in their thinking and values. It is at this point that the Philippine value of small-group belongingness comes into play. The small group acts first as a protective mechanism to strengthen the members of the group, but, as its members increase, it becomes a means of bringing change within the basic structure of society.

In an urban society, which depends upon its multifaceted organizational structure for its existence, the creation of professional associations, technical organizations, and social groups will ultimately bring about a climate in which the values of a technological society will have a greater chance of acceptance. The small-group belongingness, which is the backbone for upholding traditional values, can also become the marrow for social change within Philippine urban society.

*The education and role of women.* A second area where change is likely to occur in the family structure is the role of women in Philippine society. The changing role of women in

the Philippines needs to be seen against the background of education, which is a cherished value in Philippine society. The family, whether its status is high or low, aspires toward education for its children. While education is sought as a means of enhancing family status, the process of education, once begun, can provide new values within the family. This is particularly true in regard to the status of women in the family. Evidence from a study of husband and wife roles among Filipino professionals at the University of the Philippines (Los Baños campus) shows that the career aspirations of the educated wife has caused a reevaluation of her traditional role as wife and mother. As more Filipino women attain higher education and achieve recognition in their particular fields of work, the family will undergo greater strain, particularly in regard to husband-wife relationships. Emphasis on the women's pursuit of their careers and their individual achievements will come into conflict with the demands of having more children. The Los Baños study indicates that the major tension among educated wives is between their desire to continue their work and to participate in their professional community and to maintain their wife-mother role at the same time.<sup>16</sup>

The egalitarianism inherent in the educational system provides new standards for judging the women's relationship to men. Educated women, free to pursue their own career and to earn their own livelihood, no longer easily accept the double standard of morality allowable to men. Educated women claim the same independence for themselves, as was traditionally open only to men. While the ideal of the large family is still strong, educated women do not feel that childbearing is their only function in society. Today, there is greater orientation toward the companionship role in marriage, where the husband is expected to assume more responsibility for household chores. The move toward the companionship role, coupled with the growing acceptance of family planning, will provide the women with

<sup>16</sup> Sylvia H. Guerrero, "An Analysis of Husband-Wife Roles among Filipino Professionals at U.P., Los Baños Campus," *Philippine Sociological Review*, 13, (October, 1965), 280 f.

greater freedom for personal growth.

In the approval of family planning, there does not appear to be a great difference between the study conducted in Manila by William Pratt and the BRAC 1967 Filipino Family Survey. The Manila study showed 69 percent approving of the limitation of family size as compared to 66.5 percent in the BRAC survey. The difference comes in the disapproval of family planning, with 32.4 percent in the BRAC survey disapproving as against 16 percent in the Manila study. Among Manila women, 90 percent knew at least one method of family planning, while 78.7 percent of the BRAC survey sample knew some technique of family planning. Whereas only 16.6 percent mentioned the pill in the BRAC survey, nearly 50 percent knew of this method in the Manila study.<sup>17</sup> While there appears to be little consequential difference in the knowledge of family planning between the municipality and metropolitan Manila, the availability and the encouragement of family-planning methods in the city may provide the leverage in limiting family size within the middle-class urban family together with the ultimate effects of changing the view of the women's role in society.

*Social and economic security.* A third area where change is likely to take place is the family's role in business development. As business develops, there will likely be a greater adaptation to the methods of Western business organization in the next decade. The move toward Western business practices will ultimately change the role the family plays in the management of the enterprise. This change will be influenced by the primary value of economic security.

From the practical point of view, if any business is to survive, it must be productive and profitable. In time of greater competition, the members of the family corporation will be concerned that their business is profitable, particularly when their economic security depends upon it. If the company is performing poorly in comparison to other companies, then, out of economic expediency, the family will begin looking for professional management to run their company. Professional management,

whether individual or group, provides a new dimension within the family corporation. The professional manager, who has usually been trained in a foreign firm or in an overseas university, incorporates Western business practices and technological methods into the business, although he maintains a sensitivity to Filipino cultural patterns. In the beginning, the professional manager is hired only on a contractual basis. But if the family is pleased with his performance, he will ultimately be integrated into the management of the company.

A second aspect of change that will occur in the Filipino business enterprise is its expansion into a public corporation. Family members of a corporation are cautious about taking anyone outside the family into the enterprise. But with a tight capital situation, the need of capital for expansion will ultimately force some family corporations to put their stock on the market. The family will move slowly at first, inviting friends only to invest funds; then, it will ask an investment bank to sell bonds to capitalize expansion of the company. The possibility of greater profitability through expansion will ultimately move the family to seek wider public participation in the enterprise.

## CONCLUSION

In closing, let me again emphasize the dominant role the family plays within Philippine society. The centrality of the family has to be kept in mind when we speak of change in Philippine society. Dr. F. L. Jocano wisely predicts that the Filipino behavioral pattern will remain the same as long as Filipino kinship and family ties remain solid and encompassing.<sup>18</sup> On the other hand, Miss Ramirez suggests that, in the face of the insecure social and economic situation in the Philippines, family-centeredness becomes a detriment to national development. Unless the family changes radically in its basic attitudes, she says, the family will become its own worst enemy.<sup>19</sup>

<sup>18</sup> F. L. Jocano, "Filipino Social Structure and Value System," (Filipino Cultural Heritage Lecture Series No. 2; Manila, Philippine Women's University, 1966), p. 24.

<sup>19</sup> See Mina Ramirez's article, "A Phenomenology of the Filipino Family," in this issue of the *Saint Louis Quarterly*.

<sup>17</sup> Pratt, *art. cit.*, pp. 180 f.

I would suggest, however, that Filipino family solidarity is a reality that must be faced. If change is to come, it will have to come from within the social structure. Change will have to come by an adaptation of values accepted by traditional society, i.e., small-group belongingness, status through education, and socio-economic security, to the demands of urbanization.

## ***Psychological Factors and Preferred Family Size***

—GEORGE M. GUTHRIE

Almost every country in the world is faced with a population crisis; the number of people is growing faster than the supply of food and services the people need. In less than a quarter of a century, there will be twice as many Filipinos as there are now if the present rate of increase continues, and there will be four times as many in less than half a century. There is an excellent technical discussion of the growth pattern of the population contained in the reports of the First Conference on Population, sponsored by the Population Institute of the University of the Philippines.<sup>1</sup>

We are told that this sudden rapid growth is due to the improved chances of survival of each baby rather than to an increase in the number of babies who are born to a given number of women. Since this rate of increase must be reduced sooner or later, some ways must be found to encourage a tradition of smaller families and to help those who already have as many children as they want. We shall be concerned with the first problem, the factors which may have some bearing on preferred family size.

The population explosion is maintained by many factors within individual families which may bear little relationship to the problem of overpopulation at a national level. Just as individuals work for personal gain rather than for the gross national product, families think of children, not of census sta-

<sup>1</sup> See particularly the following reports: Mercedes B. Concepcion, "The Population of the Philippines," *First Conference on Population, 1965* (Quezon City: University of the Philippines Press, 1966), pp. 185-199; Frank W. Lorimer, "Analysis and Projections of the Population of the Philippines," *First Conference on Population, 1965* (Quezon City: University of the Philippines Press, 1966), pp. 200-314.