

NOTES AND COMMENTS

For this issue, the *Review* staff has gathered a collection of articles on rural life in the Philippines. With so much current attention and publicity being given to "rural reconstruction" and "community development", such an issue is timely. The articles presented several different aspects of this theme, ranging from descriptions of folk cultures to a consideration of certain theoretical aspects. In addition, the *Review* in this number goes beyond the narrower definition of sociology and includes articles of admittedly anthropological and economic nature.

The article of the Reverend Arens is based upon field observation of animism in Leyte and Samar. Underlying all of the modern cultures of Southeast Asia today is a broad, similar folk society—a peasant or folk society based upon wet rice agriculture. This is sometimes described today as the typical Malayan culture pattern—an animistic or spirit worship, wet rice agriculture, and a host of minor associated cultural factors. Hence, in the Christian Philippines, in Buddhist Thailand, in Hindu Bali, and the rest of Muslim Indonesia basic similar cultural practices persist. The Reverend Arens highlights the continuation of such practices in the Eastern Visayas.

A social anthropologist, Dr. Nurge, in the second article calls attention to the economic role of children in the rural Philippines. While the functional significance of such a role has been lost in America and is increasingly being lost in the urban areas of the Philippines, barrio life has been almost totally unaffected. In the rural Philippines, children are still a prime economic asset. This is clearly of significance for understanding the strength of rural familism and also for perceiving the socio-economic supports for the present high rate of natural increase in the Philippines.

The community school movement in the Philippines has been in operation for a number of years and Miss Cabalfin's article presents a sociological analysis of this important educational movement. Miss Cabalfin examines the movement in the light of its effect upon the attitudes of the parents in the community setting. The community movement in the first place, drew its inspiration from sociological foundations, and appraisal of its worth must perforce be based upon permanent changes effected.

The economic aspects of the agrarian problems of the Philippines are discussed at length by Dr. Golay. Strange to say, little theoretical consideration to the local scene has been given in the past. Some anthropologists and sociologists may not endorse all of his findings.

In the fifth and final article Mr. Ferrer treats of the success and too often failure of the modern cooperative movement in the Philippines. It would appear that there exists an urgent necessity to incorporate such endeavors more fully into the indigenous social fabric.

A book review of "The Philippine Answer to Communism" may be found at the back.