

tingent on its being a reactive social system. The degree to which it has differentiated can be measured in terms of Guttman Scale analysis. There is evidence for the existence of cumulative unidimensional sequence through which communities move. The information and cybernetics view suggest a way of being alert to the way communities change—both absolute with respect to itself and relative to other communities. Understanding the process of community differentiation has various implications for both research inquiries and applied work. A comparison of communities differing in their degree of differentiation, solidarity and articulation should be useful in relating the pre-

conditions involved in the development of communities.

In a sense society is like a giant ocean.<sup>21</sup> Regardless of modern equipment and probing skills, a clamdigger's chances of coming up with clams depend on his recognition of the larger natural forces at work—in this case, the weather, gravity and the pull of the moon. The process of community differentiation may be analogous to the forces governing the tides. Students of community development would do well to recognize the successful clamdigger who digs when the tide is out.

<sup>21</sup> Young, Frank W. 1963. *op. cit.*

## Some Impressions on Indian and Filipino Value Systems

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Historically, the Philippines and India have both been under the colonial rule of European powers for more than 300 years. Geographically, both are situated in the Northern hemisphere in Asia. About 80 per cent of the Indian population depend on agriculture and live in villages. Almost the same percentage of Filipino farmers depend on agriculture and live in the barrios. Philippine barrios have almost the same problems as Indian villages. No doubt there is some difference between the social structure of the Indian and the Philippine village. In India, the majority of the population are Hindus, while in the Philippines, most of the people are Catholics. The Philip-

pines, being a Catholic country and having been under Spanish and American cultural influence, has assimilated much of western culture whereas, India still retains the same old religion with some assimilation of Muslim culture.

One more point needs clarification. India is a vast country, about 2000 miles from north to south and 1850 from east to west. It has about 874 languages and dialects, about 2000 castes and subcastes, with varied food and clothing habits. People also differ not only in their attitudes but in their values. Kusum Nair, relating her experiences of the Indian value system, states that, "From examples given in the book it appears that there is no uniformity yet in the prevailing value system which determines not only

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a community's pattern of production and consumption, marketing, farm management and housing, but also its primary attitudes and wants these is some uniformity.<sup>1</sup> This varies greatly from one community to the next; within groups in the same region and even locality, otherwise enjoying in all respects equal resources and opportunities." In order to understand Indian values better, perhaps you might be helped if I give you some of my impressions about the value systems of both countries. This paper does not attempt to present any research study nor does it give an exhaustive list of value systems found in India or the Philippines. Only a few selected values will be mentioned and compared.

What is a value system? Lynch describes a value system this way: "As a human being I am instinctively concerned, critical and responsive. And the measures of my response will be the system of values which I hold dear, values which are part of my culture, part and parcel of the way of life that I have learned."<sup>2</sup> Chitambar defines value system as follows: "People give attention to the matters that are of interest to them. These matters of interest vary in the importance or worth ascribed to them by people. Thus, in a society there is—a built-in system of hierarchy or a priority rating of various items considered of less or more importance. In other words, society places different values on various items which form part of village life and these differing values go together to form the value system."<sup>3</sup> For example, when a villager decides to spend

money on his daughter's marriage rather than on a cattle shed, he clearly identifies where these two matters lie in relation to his value system, of course there are a number of factors influencing his decision.

Reeder generalized values in two categories, personal and social values.<sup>4</sup> Some values come to be recognized and accepted by a society generally and may be described as social value. Individuals have their own values in addition to social values. Generally, the individual and social values are compatible but individual values can be, and sometimes are, in conflict with generally accepted societal value standards. Values tend to have a rank order for the individual and the group which shows up when a situation forces them to choose among their values.

A number of studies on value systems have been done in the Philippines, the United States and India. Lynch, in a paper on Philippine values states that Filipinos aim at social acceptance, economic security, and social mobility.<sup>5</sup> Bulatao also writing on Filipino values, was able to identify four groups of Filipino values. These are: (a) emotional closeness and security in the family; (b) approval by the authority figure and by society; (c) economic and social betterment; (d) patience, suffering and endurance. In his study he found that values A and C recurred most frequently.<sup>6</sup> Bulatao, writing with frankness and without apology, lists the social traits of Filipinos which include: *amor propio* (self-esteem), *bahala na* (God will provide), *niñgas cogon* (flash fire in dry grass), *mañana* (fond of procrastination or postponement) habit, imitation, inferiority, extr-

<sup>1</sup> Kusum Nair, "Some Conclusions and Questions," *Blossoms in the Dust*. (London, Gerald Duchworth and Co. Ltd., 1961), p. 191.

<sup>2</sup> Frank Lynch, S.J. "Social Acceptance," *Four Readings on Philippine Values*. (Quezon City: Ateneo de Manila University, 1964), p. 2.

<sup>3</sup> John B. Chitambar, "Social, Economic and Cultural Factors in Extension Education," *Extension Education in Community Development*. Directorate of Extension, Ministry of Food and Agriculture, Government of India, New Delhi, 1961. Pp. 160.

<sup>4</sup> William W. Reeder, "Directive Factors in Social Action," *Community Development Review*, U.S.A.I.D. Washington, D.C. Vol. 8, No. 2, June 1963. Pp. 39-41.

<sup>5</sup> Frank Lynch, S. J. *op. cit.*, p. 5.

<sup>6</sup> Jaime Bulatao, "The Manileño's Main-spring," *Four Readings on Philippine Values*, *op. cit.* p. 57.

vagance, persistence of old beliefs, non-interference and competitiveness. Alzona, drawing from proverbs, listed the characteristics Filipinos prize. These include, courtesy, manliness, dignity, prudence, honesty, tolerance, belief in God, mutual cooperation, cultural activities, high regard for woman, and democracy.<sup>7</sup> Gogelinia,<sup>8</sup> Hollnsteiner,<sup>9</sup> and Varias<sup>10</sup> also shed some light on the Filipino value system. Williams<sup>11</sup> in his book on *American Society*, gave an excellent description of the American value system. He divided it into four categories, as follows:

- a. Success in profession or occupation
- b. Success in human relationship
- c. Proper belief orientation
- d. Personal behavioral qualifications

Since our focus is on Indian and Filipino value systems, a bit more on Lynch and Bulatao's themes will be desirable.

Though Lynch has given three themes, he has discussed only the social acceptance in great detail. He suggests that social acceptance is enjoyed when one is taken by one's fellow for what he is or believes he is, and is treated in accordance with his status. Smooth interpersonal relationship is more valued by Filipinos than by their American counterparts. He says that *pakikisama* is used as synonymous with SIR. When so employed the word is very frequently translated as good public relations though in a restricted sense it means, giving in, or conceding. In interpersonal relations,

harsh and insulting speech is devalued. Filipinos value most courteous dealings, and consummate this even in writings. *Hiya* (shame) is a universal social sanction in lowland Filipino society.<sup>12</sup>

Bulatao, elaborating on the emotional closeness and security in a family describes the concept as follows:<sup>13</sup>

1. The interest of the individual must be sacrificed for the good of the family.
  - a. Parents should be very strict in watching over, protecting and curbing their children who might otherwise meet disaster.
  - b. Women are highly valued for their qualities as mothers and housewives.
  - c. Tender relationship, *carino*, *lambingan* are highly prized. Memories of close relatives are sweet.
2. Authority figure must be respected and obeyed.
  - a. In order that the family may remain close, someone must exert some authority.
  - b. One looks at authorities as a means of obtaining jobs and other help.
  - c. Tradition must be followed.
  - d. One must be careful about what the neighbors are thinking regarding oneself.

Now we shall examine some of the values found in Indian culture:

India lives in villages and the physical and social structure of the village has great influence in shaping the value system of villagers. The three major social organizations which are most common and important in the shaping of the value system, are the following: the family, the caste system, and the racial element. There are two major types of rural families found in India. The nuclear family is similar to what is found here and in the United States. The sec-

<sup>7</sup> Encarnacion Alzona, "Ideals of Filipinos," *Looking at Ourselves*, Delfin Batacan (ed.) (Manila: Philaw Publishing Co. 1941).

<sup>8</sup> P. Gogelinia, *The Filipino Mind*. (Manila: The Manlapuz Publishing Co., 1962).

<sup>9</sup> Mary Hollnsteiner, "Reciprocity in the Low Land Philippines," *Four Readings on Philippine Values*, op. cit., p. 23.

<sup>10</sup> Rodolfo R. Varias, "Psychiatry and the Filipino Personality," *Philippine Sociological Review*, Vol. XI, No. 3 (July/Oct. 1963). p. 179.

<sup>11</sup> Robin M. Williams, *American Society* (New York: Alfred A. Knopf, 1960) Chap. II, p. 397.

<sup>12</sup> Frank Lynch, S. J. *op. cit.*, pp. 8-9.

<sup>13</sup> Jaime Bulatao, *op. cit.*, pp. 57-74.

ond type is very common in India and that is the joint family system.<sup>14</sup> In the joint family system, father, mother, brothers, sisters, uncles, grandchildren live together and eat in a common kitchen. Usually the father, as head, maintains discipline in the family. Each member is responsible for the honor, security and prestige of the family. In many cases one earns and supports the whole family. The prestige and honor of the family is at the top of everything. People are very conscious not only of their prestige but of that of others even in their interpersonal relations. Singh reported the same thing which Lynch calls interpersonal relations among Filipinos. He says that, "The farmers who are used to dealings based on interpersonal basis responded favorably to the personal approach of the workers."<sup>15</sup> If a stranger passes by and a man or woman wants to know where he is going, he or she will ask the question as follows, "Where will you go, brother?" (Ap kaha jainge bhai ) or (Ap kahan jainge?), "Where will you go?" In the cities most of the educated people do not use the word brother. Word Ap (you) is a word of respect and it is used only with reference to a respectable person. Brayne experienced a collapse in his Gurgaon project after his departure because occasionally, he used force to get the work done,<sup>16</sup> In-

<sup>14</sup> S. C. Dubey, "Social Structure and Change in Peasant Communities," *Rural Sociology in India*, by A. R. Desai, 3rd ed. (Bombay: Indian Society of Agricultural Economics, 1961), p. 258.

<sup>15</sup> Rudra Dutt Singh, "An Introduction of Green Manuring in India," *Human Problems in Technological Change*, by Edward H. Spicer. (New York: Russell Sage Foundation, 1952), pp. 55-68.

<sup>16</sup> Jagdish Sharan Garg, "History of Rural Welfare Activities in India," *Agricultural Extension (Scope and Method) and Community Development*, (Agra Gaya Prasad & Sons, 1963), Ch. 3.

<sup>o</sup> Gurgaon project was an early effort in Rural Development made by an Indian Civil Service man in 1920 in district Gurgaon of Punjab.

dian peasants have always resented force of authority and attached more value to interpersonal relationships which recognizes the honor or prestige of the individual. "A fundamental requisite for leadership in this village is humility, self-abnegation, and hospitality. The importance given to these values is reflected in everyday life by the use of conventional expression and behavior such as 'come and sit in my humble home or please partake of our poor food or answering the inquiry over ownership of land, they will always say, this is your land, or this your house.'<sup>17</sup> This is what Lewis found in an Indian village.

The honor of the family is held to be above even that of the individual's prestige. In the classic epic of Hindu "Ranayan" examples of such feelings are given. Lord Rana says, "*Ragukul riti sada chali aai, pran jai per bacahn na jai.*"<sup>18</sup> (It is the tradition of my family that we must keep the word even at the cost of life.) Another poet, depicting the views of the masses, said, "*Rahiman pani rak-hia bin pani sab soon,*" "*pan gai na ub-rain moti manus choon,*" which means: "people, save your honor (water) and prestige. Without prestige (water) or value, the diamond, ime or man is dead." Today, the joint family system exists because of the family's honor. If the widow's marriage is not taking roots in the family system, it is because of the honor of the family, and regard for social acceptance. Early marriages are products of social acceptance or social prestige. If a girl does not get married before she attains the age of 12, it is a worry to the family. Everybody in the community will gossip and many well-wishers will show

<sup>17</sup> Oscar Lewis, "Group Dynamics: A Study of Factors within the Caste", *Village Life in Northern India*. (Illinois Urbana: Press, 1950), p. 129.

<sup>18</sup> Tusidas, *Ramayan*, (Ayodhya Kan, Gecta Press. Gorakhpur. U.P.).

their anxiety over this problem. To maintain the honor of the family, to gain social acceptance, the father has to marry off his daughter at an early age even if he knows its evil. But a girl will avoid courtship not because she does not like it, but because this practice is not socially acceptable and it will give the family a bad name. Chitambar, in his analysis of the factors that make for prestige and social acceptance in the Indian village listed the following:<sup>19</sup> (a) caste of the individual, (b) term of residence, (c) age, (d) possession of land and type of tenure, (e) wealth and economic position, (f) hard work and physical stamina, and, (g) personal character.

The caste system provides a vertical hierarchy which no one can do anything about, for caste position is inherited. Each individual follows the traditions of his caste and the system acts as an integrating and cohesive factor in village life primarily within the caste, and to some extent, between the castes. Caste members are bound by kinship, common tradition, interest and social interaction. This caste kinship works very well in India. A candidate contesting a congressional seat is assured of the support of the people of his caste. Even in government services, a Brahman will try to push a Brahman up, a Kshatrya would prefer to recruit the Kshatrya. This is parallel to what you call here *compadre* system. This bond of kinship is based on the common traditional relationship they have. Lewis confirms in his study that factions in the villages follow the caste lines.<sup>20</sup> If the honor of the caste is at stake the whole community will fight jointly.

Land is not only considered the source of economic security but also of prestige in the village. More land means more

wealth and more wealth means higher social status. It is for this reason that if you give a farmer Rs. 1,000 and tell him to spend it any way he likes, he will invest it or spend it on land. The attachment to land is both for prestige and security reasons. Wiser<sup>21</sup> reported that farmers in Karimpur village go to court even for the encroachment of ridges falling between the fields of two farmers.

The dowry system is an acute problem in almost all parts of India. The groom's father asks for dowry from the bride's father because the more dowry, the higher the social status. Among the Vashayas and Shudras there used to be no dowry system but since the dowry became a symbol of prestige, these two castes have also started asking for a dowry. Extravagance is considered a sign of wealth. Too much expenditure on marriage and death ceremonies is spreading fast even in the lower castes because there is now competition for higher social status among the castes.

The second most important thing valued in rural India is, religion. Sir Hercourt further says that Indians are essentially religious. Religion is the alpha and omega of Indian life.<sup>22</sup> Morris Opler also confirmed the statement of Buttler. But Dubey disagreed with these two writers and said that what Indians do, is not religion but rituals. This may be true in the Philippines also. Lewis in his study of a north Indian village found the same thing that Dubey had observed. Whatever it is, whether rituals or religion, one thing is sure that this is done in the name of religion. A village woman will rarely turn a beggar away from the door because she believes that whatever she

<sup>21</sup> W. H. Wiser *et al.* "Return to the Familiar." *Behind Mud Walls*, (Berkeley and Los Angeles: University of California Press, 1963), p. 155.

<sup>22</sup> Oscar Lewis, *op. cit.*, pp. 249-259.

<sup>19</sup> John B. Chitambar, *op. cit.*, p. 161.

<sup>20</sup> Lewis, *op. cit.*, pp. 113-115.

gives to the beggar, God will give back to her in the next life. She undergoes fasting during some specific days of the year not for reasons of health but because she believes that God will be pleased with this sacrifice. The cow should be respected as a mother and should not be slaughtered. No Hindu should eat beef. This is all done in the name of religion although it is nowhere written that Hindus should not eat beef. It is a ritual in the garb of religion and it is respected because it bears the stamp of religion.

Let me draw your attention back to the word *Hiya* (shame) used by Lynch. We have exactly the same word with the same meaning in Hindu. *Hiya* is considered appropriate not only for women but also for men. Many activities of the Indians are controlled by *Hiya*. It is due to *Hiya* that, generally, people hesitate to ask for a loan. Among the upper cas-

tes, they will not borrow money from relatives because of *Hiya*. A woman will not dance before a man, because of *Hiya*. Thus, the *Hiya* has the same place in the life of Indians as it has in the life of Filipinos, of course, in varying degrees.

I will conclude with the value concerning respect for women. In India, the field of operation for wife and husband is separate. The wife is the master of the house and the husband is master of out-of-home work. But this varies from caste to caste and from place to place. A Rajput or Brahman will not allow his wife to work in the field. The wife will not go to the party with the husband because that is not her field. Her field is, the home. But compared to the freedom enjoyed by Philippine and American women, the Indian women is not yet as free. The husband still dominates in most decisions, though matters pertaining to the family are decided mostly in consultation with the wife.

## Decisional Sociology

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Last September, at the annual meetings of the American Sociological Association in Montreal, Canada, I heard Dr. George Homans, outgoing President of the Association, launch a most vigorous attack upon the structural-functional theory of society in his presidential address. As I sat listening to Professor Homans, I could not help disagreeing with the sweeping nature of his condemnation. Surely, this theory and approach to the stu-

dy of society contains much that is valuable, and has provided many penetrating insights into the workings of social organizations and the maintenance of their equilibrium. It would seem unreasonable to relegate all this to the scrap heap.

Yet, upon reflection at that time, I found that I had to agree with the basic thesis of Dr. Homans, although not with many of his wider-reaching strictures. The structural-functional approach, if taken as a complete theory of society or even as the central core of a more elaborate theory, seems inadequate. Its conservative bias,

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