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# Religious Orientation of CPU Students\*

by  
*Macario B. Ruiz*

This investigation aimed to assess the religious orientation of Central Philippine University students. What is their attitude towards some of the basic religious truths embodied in the Bible as a source of inspiration and guidance in the development of a set of moral and spiritual values? Such basic beliefs as the efficacy of prayer in strengthening family ties, the notion of the good neighbor as exemplified in the parable of the good Samaritan, belief in the presence of a spiritual meaning in

every human experience — these are some of the “themes” to which the students were asked to react. It might be mentioned, in this connection that these “themes” are reflected, in one way or another, in the set of objectives<sup>1</sup> of Central Philippine University.

## PROCEDURE

The procedure followed in this investigation was similar to the one in a previous report on the study practices of CPU students<sup>2</sup>. As a matter of fact, these two studies were based on the same sample.

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\*This is the seventh of a series of Institutional Studies conducted by Dr. Macario B. Ruiz, Director of the CPU Research Center.

<sup>1</sup>See Research Bulletin No. 1, s. 1973, “*Reformulation of CPU Goals, “Fifth Revision.”*” CPU Research Center.

<sup>2</sup>See Research Bulletin No. 5, s. 1974, “*Study Practices of CPU Students,*” CPU Research Center.

**The instrument.** Part II of the research instrument used in this study contains thirty items of the Likert type, with four foils from which the respondent was asked to select one. These thirty items attempted to assess three broad dimensions: religious orientation, social conscience, and social concern. Only the findings on religious orientation are presented in this report.

**Validity and reliability of the religious orientation inventory.** Based on 25 respondents chosen at random from each of seven college groups, or a total of 175 respondents, the coefficient of reliability<sup>3</sup> was .935. Except for two items in this inventory, the item/scale correlations range from .35 to .82, the two having only .10. The average item/scale correlation of the ten items is .46.

For all intents and purposes, the inventory is sufficiently reliable and valid as a group measure but probably not as a measure for individuals.

**Description of inventory.** As mentioned earlier, the format of the inventory is of the Likert type.

The four foils are in "scale" form, one of which indicates a religious "direction" in contrast to the other three. One of the items is this:

"Which of the following do you believe should serve as the *primary* guide for one's conduct or develop his loyalty to?

- (a) One's professional organization or associates in the profession
- (b) The political ideology which one subscribes to
- (c) Family values
- (d) One's Christian ideals or religious conviction.

Some of the "themes" tapped by the inventory are efficacy of prayer, inspiration derived from religious music/hymns, acceptance of others irrespective of religious persuasion, neighborliness, the Bible as a source of inspiration, attitude toward religious convocations, discernment of a spiritual meaning in every human experience, concern for excessive materialism at the sacrifice of the spiritual, etc.

A high score in the inventory indicates that the group shows preference for, or is more inclined to the spiritual religious view than to the material or worldly view. A low score probably indicates that the group is indifferent to the

<sup>3</sup>The coefficient alpha, as developed by Cronback, L.J., "Coefficient Alpha and the Internal Consistency of Tests," in *Psychometrics*, 1951, was used.

spiritual orientation. It should be noted that the foils show gradations (not as yet statistically determined through the foil validation), so that we can tentatively put up a polarized continuum, as follows:

aversion-indifference-commitment  
 or  
 negative - neutral - positive

**Scoring.** By common agreement of a few religious or spiritually oriented persons, arbitrary weights of 4, 3, 2, and 1 were assigned to each of the four foils, 4 being given to the spiritually oriented foil, 1 to the least spiritually oriented, and 2 or 3 to the other two depending on what was agreed to be more or less so oriented.

**Determination of "high" or "low" scores.** Since we had no "norms" against which to compare the obtained measures, we pre-determined a cut-off point which would separate "high" from "low" scores.

The cut-off point was 28, which was derived as follows:

(1) The student must have chosen foils in eight of ten items which were assigned a weight of 3. So that,  $3 \times 8 = 24$  ----- 24

(2) The student must have chosen two foils of the ten items

which were assigned a weight of 2. So that,  $2 \times 2 = 4$  ----- 4  
 Total ----- 28

The reason for the arbitrary choice of 8 was because in self-reports such as this, students tend to over-rate themselves. We thought eight items of this kind would be a reasonably "stringent" criterion, thereby, enabling us to have a more realistic interpretation of the results. This is, in fact, an attempt to make a "correction" for an over-estimation of one's self-concept.

An area of "indifference" or "neutrality" was determined as follows:

(1) Set 28 as the reference value.

(2) Multiply the standard error of the obtained mean total by 3, where, 3 is the z-value representing the 99.87 per cent confidence level.

$$.3 \times .17 = .51 \text{ (See Table 3.1-a)}$$

(3) The region of indifference would thus be

$$28 \pm .57 \text{ or } 27.4 - 28.51$$

(4) For our purpose, we rounded the values to 27 - 28. This says that all scores between 27.0 - 28.0 would fall in the region of "uncertainty." One is reasonably *sure*, statistically speaking, that he does not commit an error of

“assigning” a score of 27 to the “low” side, or 28 to the “high” side.

The model for classifying the scores is given below:

Range of Scores	Description of Categories
37 – 40	Very, very high
33 – 36	Very high
29 – 32	High
27 – 28	Uncertain
23 – 26	Low
19 – 22	Very low
15 – 18	Very very low
14 – below	Extremely low

The interval of 4 (e.g., 29-32) is a rounded value of the standard deviation ( $SD_{tot} = 3.8$ , See Table 3.12). Statistically speaking, there are three standard deviation distances above the zero-point and three below the zero-point. A slight discrepancy is obvious here,

and this is the fact that 29 is not the zero-point, nor is 26. This is the natural consequence of assuming a “region of indifference.” The arbitrary use of the standard deviation is an unbiased measure of categorizing the scores.

## FINDINGS

The findings are presented in two sub-sections: (1) the scores by colleges and (2) the item responses by the whole group.

**Religious orientation.** Table 3.1-a, below, presents the findings.

Attention is invited to the last column “total.” The odds are 99 to 1 that the mean for the entire group of CPU students, had all been asked to answer the inventory, would fall between  $30.57 \pm .44$  ( $2.58 \times .17 = .438$ ) or between 30.13 - 31.08 rounded 30-31. This is practically two score points from

Table 3.1-a  
Means, Standard Deviation, Standard Error  
of the Means by Colleges  
(Religious Orientation)

	Nursing N = 146	Arts N = 103	Agric. N = 61	Com. N = 61	Eng'g. N = 73	Theol. N = 18	Educ. N = 52	Total N = 514
M	32.08	30.09	30.09	29.49	29.86	34.04	30.85	30.57
SD	3.85	3.54	3.47	4.57	4.07	2.96	3.65	3.81
SF <sub>m</sub>	.32	.35	.44	.58	.48	.70	.51	.17

Table 3.1-b  
Distribution of Scores According to the Model  
(Whole sample, N = 514)

Scores	Categories	No.	%	Sub-tot.	Sub-tot.
				No.	%
37 — 40	Very, very high	34	6.61		
33 — 36	Very high	162	31.52		
29 — 32	High	184	35.80		
Sub-total . . . . .				380	73.93
27 — 28	Uncertain	65	12.66	65	12.66
23 — 26	Low	55	10.70		
19 — 22	Very low	13	2.53		
15 — 18	Very, very low	1	.19		
14 — below	Extremely low	—	—		
Sub-total . . . . .				69	13.42
Total		514	100.01	514	100.01

the lower limit 30.13, which is a very significant difference (CR = 9). This says that the whole group is definitely *above* the critical cut-off point of 28.

Table 3.1-b below, presents the number and percentages of respondents falling in the different categories as determined by the model.

Practically 74 per cent of the respondents fall within the "high" to "very, very high" categories, whereas, only 13 per cent fall within the "low to very, very low." This would seem to indicate that, as measured by the inventory,

the respondents are religiously oriented. The same observation may be said of the entire population of college students.

#### Comparative data by colleges.

Attention is invited to Table 3.1-a, Column 6, "Theology," tops all the other colleges, the mean being six score points above the upper limit of the score in "uncertainty," which is also the pre-determined cut-off point. The tabulations (not shown here) show that all the respondents, except one, have scores ranging from 33 to 38, the exception having a raw score of 29.

If this means anything at all, one can say with some amount of

Theology	— 34.01 )	— Diff. =	1.96	CR =	2.55	— 1% (less)
Nursing	— 32.08 )	— Diff. =	1.18	CR =	2.60	— 1%
Arts	— 30.90 )	— Diff. =	.05	CR =	.08	— (ns)
Education	— 30.85 )	— Diff. =	.76	CR =	1.13	— (ns)
Agriculture	— 30.09 )	— Diff. =	1.23	CR =	1.89	— (ns)
Engineering	— 29.86 )	— Diff. =	.37	CR =	.5	— (ns)
Commerce	— 29.49 )					

Analysis of the Inter-group Mean Differences.

assurance that the inventory does have some amount of “discriminant validity.” Similarly, that the theology students should do better than any other group is to be expected. The basis of these observations is that the mean difference of 1.96 between Theology and the second highest, Nursing ( $M = 32.08$ ), is significant at the 5 per cent level ( $CR = 2.55$ , which practically comes to the 1 per cent level, where  $CR$  at 1 per cent should be 2.58).

Analysis of the inter-group mean differences is shown above.

It is evident from the foregoing figures that Theology tops all the six groups; that Nursing tops the other five groups. No significant differences in the means between Arts and Education, Education and Agriculture, Agriculture and Engineering, and Engineering and Commerce have been observed. This is

not to say that the difference between the means of Arts and Commerce is not significant. We have not gone into the computation of the critical ratios in all the possible mathematical combinations of the seven groups. This would have meant the computation of 21 pairs — a laborious job indeed! Besides little gain would be accomplished by such over-analysis.

**Summary of distribution of scores according to the model.** The data were analyzed to show the relative distributions of the scores according to the model. Table 3.2-a presents the findings.

Not a single college group has a percentage less than 50 falling on the “low to very, very low” categories, which confirms the observation previously made to the effect that as a general rule the greater majority falls within the “high to very, very high” categories.



Table 3.12-a  
 Distribution of Scores and Percentages  
 according to the Model by Colleges (Religious Orientation)

Scores	CAT	Theo.		Nursing		Arts		Educ.		Agric.		Eng'g.		Com.	
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
37 - 40	VVH	6	33.3	18	12.3	3	2.9	0	—	1	1.6	3	4.1	3	4.9
33 - 36	VH	11	61.0	52	35.6	35	33.9	19	36.5	16	26.2	14	19.2	15	24.6
29 - 32	H	1	5.5	49	33.5	39	37.8	21	40.4	25	41.0	34	46.6	15	24.6
27 - 28	Un	0	—	15	10.3	17	16.5	5	9.6	9	14.7	8	10.9	11	18.0
23 - 26	L	0	—	11	7.4	7	6.8	5	9.6	9	14.7	9	12.3	14	22.9
19 - 22	VL	0	—	11	6	2	1.9	2	3.8	1	1.6	5	6.8	2	3.2
15 - 18	VVL	0	—	0	—	0	—	0	—	0	0	0	0	1	1.6
<b>Total</b>		<b>18</b>	<b>99.8</b>	<b>146</b>	<b>100.7</b>	<b>103</b>	<b>99.8</b>	<b>52</b>	<b>99.9</b>	<b>61</b>	<b>99.8</b>	<b>73</b>	<b>99.9</b>	<b>61</b>	<b>99.8</b>

**Distribution of responses according to foils.** A sample of 100 responses chosen by the systematic sampling method from the total sample was used for purposes of analysis. Table 3.2 presents the findings.

Column "d" represents the area of spiritual or religious commitment, whereas column "a" represents the "opposite" negative pole.<sup>4</sup>

For example:

"Which of the following do you believe should serve as the primary guide for one's conduct or develop loyalty to?"

- 3(a) Political ideology which one subscribes to
- 6(b) One's professional organization or associates
- 27(c) Family values
- 64(d) One's Christian ideals or convictions

Table 3.2  
Distribution of Responses by Foils  
(Religious Orientation)

Item	"T h e m e "	a	b	c	d	$\chi^2$
1	Efficacy of family prayers . . . . .	1	11	35	53	1%
4	Inspiration from sermons/religious hymns . .	2	11	42	45	1%
7	Friendliness to and/or acceptance of one another . . . . .	5	18	42	35	1%
10	Concern for one's neighbor (Good Samaritan) . . . . .	4	8	52	36	1%
13	Loyalty to Christian conviction, ideals . . . .	3	6	27	64	1%
16	Perception of the Bible as a source of inspiration . . . . .	1	7	7	85	1%
19	Attitude, towards religious convocations . . .	2	3	38	57	1%
22	Discerning of spiritual meaning in every human experience . . . . .	1	6	39	64	1%
25	Desire to attend evening lectures, colloquia on Christian values . . . . .	1	30	41	28	1%
28	Spiritual vs. materialistic orientation . . . . .	0	29	39	32	NS

<sup>4</sup>The full text of each item cannot be given here for reasons of possible "leakage" which might vitiate its validity for future use.

Analysis of the trends of the responses by chi square tests reveals that such trends are significant at the one per cent level, except the last. It is noted that this last item has to do with the "conflict" between the spiritual and the materialistic points of view.

## CONCLUSION

The evidence points out the fact that, as measured by the inventory, CPU students are high in spiritual and moral orientation. There is good reason to believe that to the majority of them, acceptance of is greater than resistance to some of the components of spiritual religious living.

## IMPLICATIONS AND SUGGESTIONS

At the risk of repeating what might just be irritating platitudes, or of indulging in downright "preaching," the researcher ventures to offer two suggestions on how to exploit the potentialities latent in students, hopefully, to develop further their moral and spiritual lives.

It should be mentioned that this study does not start from a

scratch. For one thing there is the CPU tradition as a Christian friendly school, which means that the environment is supportive of endeavors along this line. For another, members of the CPU staff know where they are going, having had some part in the formulation, evaluation, and revision of the instructional objectives<sup>5</sup>. All that is needed is more personal, deliberate input by each faculty member, even as each is teaching his particular discipline. For moral spiritual values are not things to be taught; they are, for the greater part, caught — *internalized* and (not or) *externalized*.

The suggestions are basically process-oriented, the leverage being victorious living while learning in and through the day-to-day grind of work and study.

1. Moral and spiritual values can be internalized *contagion*. This is old, but not stale. It is nothing but idealization of a value or attitude through example and contact. Whether one likes it or not, in any social system, institutionalization is constantly taking place, where environment and people are the basic and forceful agents. Nothing so stamps idealization as

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<sup>5</sup>See Research Bulletin Series No. 1, 1973.

parents, professors, or preachers telling students what they should do but actually doing the opposite. "Do what I tell you, never mind what I do." To say the least, that is demoralizing to young people.

2. The second suggestion is externalization through *operant* behavior. This is old, too – a new term for the Watsonian *conditioning*. It simply means a little more concern for and supportiveness of the moral and spiritual needs of the student, in a personalized way, and (not or) providing some sort of "conduct assignment" (follow-up) so as to "*transact*" the ideal into the real. It means, further, encouraging and appreciating (reward! ) The good things done. But these have to be verbalized, otherwise, their effect is minimal.

Students experience little successes and little failures in their daily lives. Teacher so, too. Perhaps, they need to realize that they can develop victorious living by their failures. The theorists say that when a Christian falls, he falls on his knees, but gets up again.

Perhaps, students could be encouraged to live victoriously while studying painfully. They can develop spiritually and academically

by taking on tasks beyond their normal capacities. They could be challenged.

Teachers can help their students develop spiritually and morally by making them take more *territory*. Spiritual and moral growth has a thousand and one facets; it is a many-splendored thing. Students need to go through the personal, ego-oriented facets of living to the larger dimensions of the social. They need to think and act more in terms of the *kita* and *aton* and less on the *ako* and *akon* syndromes. "A potted plant," said a farmer, "will not grow big, it has to spread its roots into wider areas if it must grow big."

The current emphasis on self, with neighbor at the fringes of collective living, presumably to soften the grim struggle to satisfy one's hunger and greed in a world where there is limited good, polarizes people into "*haves*" and "*have-nots*." Admittedly, to put neighbor in the center of things and self at the fringes is a difficult Christian goal to implement. But this is the crowning glory of victorious living.

Jesus said, "*I thirst*." Did he not? But he asked for water only *after* he had finished his work for others. ■

# The Confrontation of the Roman Catholic Church with the Economic and Social Development in the Philippines in Relation to the Influence of the Social-Theological Position of the II Vatican Council\*

by  
*Domingo J. Diel, Jr.*

The beginning of the "crisis" in the Roman Catholic Church came with the response of some groups in the Church to the "Spirit" of the Vatican Council II. At the beginning, no one had defined exactly what the "Spirit" of the Council really was, but Catholic students, laymen and priests founded their organizations with the view of applying the "Spirit" of the Council in the Church. For many of them, it meant then the "opening" of the Church to the world and the reform of the Church. Since both elements are closely

related, students, laymen, and priests have been drawn practically together demanding from the Hierarchy a "dialogical atmosphere" in the Church and a more relevant Church involvement with the potentially explosive condition of Philippine society. Because the Philippine Hierarchy was and is essentially conservative and authoritarian, a "religious clash" within the Church ensued.

Almost over-night the Roman Catholic Church found herself caught-up in a "crisis" both internally and externally, which

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\*From the dissertation of Dr. Domingo Diel, Jr., Acting Dean of the CPU College of Theology.

gradually gained significance and manifested itself as the crisis of leadership in the context of the Church as the "People of God" and of a relevant Church in the context of society. For the first time, the picture of the Philippine Roman Catholic Church as "an autocratic body of bishops governing a cowed and apathetic clergy and laity"<sup>1</sup> began to crumble. Responsible for or at least participants in setting the whole "crisis" in motion were and still are: (a) Catholic students under the Laymen's Association for Post Vatican II Reforms (LAPVIIR) and the Christian Social Movement (CSM), (b) Philippine Priests, Inc. (PPI), a nationwide association of priests (secular and religious) for mutual development in the spirit of V.C. II, and (c) the Philippine Hierarchy. The problem-complex, which has so far been denoted simply as the "crisis" or the "crisis of leadership and relevance" must be understood under two further aspects: first, the pressure of the revolutionary condition of Philippine society and the "reforming spirit" of V.C. II affected radically some segments of the church, leading them to a discovery of a new role in the Church

for the society; and secondly, the demands, which accompany the practice of this role in the Church have not found immediate acceptance from the Hierarchy. But this confrontation in the Church of the present social problems and the social teaching of V.C. II has left no choice for the Hierarchy but to re-think its own role not only within the Church as the "People of God" but also in the society as well.

Thus, the objects of this investigation are the contemporary R.C. Church in the Philippines, her socio-ethical teachings before and after V.C. II with reference to the present state of Philippine society. It is a study of her self-understanding and function in a society, of which quantitatively she is represented by a major part. This need not become a "pure" sociological treatise, in which the Church as such is simply regarded and understood as a "social institution," without any reference to her own claims or faith in relation to or expressed in her work and service in society. Neither can it be a theological treatise alone, in which the Church is understood only through her "divine origin" with

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\*Pro Mundi Vita (PMV), No. 30 (Brussels, 1970), p. 45.

unchangeable laws universally valid for all times as if the Church as such could be isolated from her sociological setting and continue to exist without being affected by her surroundings. The Church must be seen and understood in her own setting, in a situation where she presents herself in "words and programs."

This investigation limits itself to the official letters, statements, and other publications of the Church, which articulate her socio-ethical and socio-theological teachings. I have made separate critical analysis of the letters and statements of the Hierarchy, the priests' and the students' in order to show what kind of "crisis" has been going on in the Church, at the same time, in order to indicate what changes have taken place in the thinking and behavior of the Church because of this inner "crisis." As far as possible, I have referred only to the facts, figures or critical positions about the socio-economic and political situation of the country, which have been mentioned or called to attention by the Church. By this, I intend not only to confirm the fact that the Church has paid attention to them, but also to confront the Church with the situation with which she must live

and communicate her faith and from which she must correct her theology. Out of necessity, however, I have depended on the studies of others in the fields of social, economic and political sciences and used their methods critically. I have not written a history of the R.C. Church in the Philippines, and there is also no claim that all aspects of her existence in society have been considered. I have applied nevertheless, a historical-critical analysis of the materials, institutions, and events directly and indirectly related to the whole theme.

## SUMMARY

After this investigation it has become clear that here are a number of issues or questions concerning the R.C. Church in the Philippines that have not been discussed. It should not be a surprise since I have indicated the limit of the study from the start — a limit, which has been governed by the formulation of the main subject. Now the result of this study should give us an insight into the self-understanding of the Church and her function or task as she confronts and is being confronted with the socio-economic problems of the Philippine society.

A. The contemporary R.C. Church has maintained a long inherited tradition, which for her has become in the course of history both an advantage and a problem. Her union with the State in the past, in the so-called *Patronato system*, bolstered the spread of Catholic Christianity among the inhabitants in the islands, so that in a relatively short period the Christianization of the country became a fact. The State in turn had benefited from this relationship, in that together with christianization the colonization process also took place or vice versa.

This Church-State collaboration enabled the Church-above all the different Religious Orders – to strengthen her temporal power through the acquisition of large tracks of land. Together with her “spiritual role” the Church used the temporal power – personified by most missionary-priests in towns and villages – to help govern the new colony: a practice, which nourished the abuses of many a missionary-priest, caused difficulties with the State and later sparked the Revolution of 1896. At the turn of the century, when the United States of America took over the colony from Spain, the Church had to sell a large portion of her

lands and give up the temporal power. But the influence of the Church upon the society and the inhabitants was far-reaching enough that its effects still remain today.

The sign of this influence can be seen easily in villages, towns and cities all over the country: churches at the center of towns, Catholic schools and colleges, hospitals, social projects, fiestas honoring the various patron saints, etc. The Church has succeeded in bringing into the country a R.C. Christianity, which the majority have embraced, a Catholic education, various charity works and a culture of Ibero-European origin. But these achievements still reflect the past colonial tradition – the reason itself why questions are now being raised against them.

The Christianity of the larger mass of the people is a mixture of pre-Christian elements and the Catholic faith resulting in a “folk Catholicism,” a Catholicism far removed from that represented by the Hierarchy. Catholic education for so long has only catered to the interests of the rich and has not been adapted to the needs and culture of the people. The various social works of the Church people are not reaching root-causes of the socio-economic problems of the



society. The "Official Church," represented by the Hierarchy and the different Religious Orders, has become herself the bearer and guardian of this past tradition; a tradition which consists not only of the teachings and practices of R.C. Christianity of Spanish origin, but also of the achievements (and stigma) of the colonial period.

The Church has laid the ground-work for "folk-Catholicism" and contributed towards the formation of a feudalistic form of society. There are two known reasons, which explain the phenomenon of "folk-Catholicism": first, the early converts to Christianity were baptized without having enough instructions on the faith; secondly, many who were baptized had not enough Christian nurture because of the lack of priests. Today, the lack of priests is more acute than ever and the solution for it is not yet to be seen. This would mean that a gap between the "official Church" and "folk-Catholicism" will continue to grow, except when Catholic lay movements intensify their work with the masses in regard to the teaching of the Catholic faith interpreted in their own setting. How are they enabled to do this is rather a difficult question to answer, since there is hardly a favorable condition for it. The masses them-

selves have been brought up for centuries into an "authoritarian and monastic" form of Catholicism so that the question comes, whether it can be expected of them to practice their "mixed Catholic faith" freely in connection with the daily concern of man in society.

The "official Church," holds fast to its role as the guardian of "the Catholic Faith" (meaning all the Church teachings and practices brought from Europe during the period of Christianization) and as such, she must exercise spiritual and moral authority to propagate and defend it. Another factor must be noted together with this: the Church has retained the image of a colonial landowner and, consequently, she has been associated with the rich and the powerful. This state of affairs makes it difficult for the Church to advocate effectively the cause of the poor; and more often her charity works or social projects have been understood as remedy for the symptoms, not for the root-cause of the social problems in the country, which is injustice. Thus, the "official Church," what she is and what she does, has not only become a part of the "Establishment," but became also a "guardian" in the maintenance of it.

B. The socio-economic and political problems of the Philippine society are not wholly the product of the Independence of 1946, but the outcome of "a society with a long history of injustice." The Church has been a major part in this society all along and in such a condition there has begun a critical inquiry into the role of the whole Church. Catholic students, laymen and priests have organized, after having been encouraged by the result of V.C. II and challenged by the acute socio-economic and political condition of society. They have discovered anew their respective role in the Church, which they tried to exercise together with the Hierarchy. Organizing into groups, claiming to play one's own role in the Church freely and demanding from the Hierarchy the reform of the Church—all these together had not happened before in the Church's long history in the country.

The confrontation which ensued between these "reform" groups and the Hierarchy has significant consequences for the Church: Reform and renewal are necessary before the Church can communicate the Message of the Gospel and become relevant to the

socio-economic concern of man. Reform must begin by questioning the concepts and practices of the Church, which stand against the "spirit of V.C. II." For the Catholic students and the priests, it means first of all the exercise of authority as service for the whole "People of God," and not primarily a moral or spiritual instrument to rule over them, whether such authority comes from the bishop or priest. Consequently, this needs a new structure of communication in the Church, which is dialogue. A dialogue between the bishop, his priests and the laymen (in contrast to the order-obedience scheme) on the tasks and problems of the Church promotes not only trust, but reasonable obedience. It is a possibility opened to the whole Church through which she could discover anew her self-understanding and identity. The social message of the Church through the pastoral pronouncements of the Hierarchy and the statements of the "reform" groups reflect not only a concern of the Church *for* the poor (the tendency of the earlier Pastorals) but a solidarity *with* the poor and their cause, coupled with a determination to transform it into a program of action.

Evidently, the confrontation has revealed a picture of the Church characterized by a variety of concepts, interests and concern. The "reform" groups themselves maintain that these are not a sign of division in the Church, but of growth. This "crisis of growth" makes it almost certain that unity through uniformity is and can no longer be a self-explanatory character of the R.C. Church in the Philippines. The tendency is more to maintain the unity of the Church, in which variety or plurality has its rightful place. The three concepts applied to the Church, that have come out in the course of the confrontation ("People of God," Prophet and Servant) are themselves indicative of this tendency. The concepts describe the character and

role of the Church significantly, especially in the context of the present condition of the Church and the society. The implication or emphasis attached to them by Catholic students and the laity has not been always acceptable to the Hierarchy; nevertheless, a change of attitude among the bishops in their relationship to the clergy and the laity has been taking place and dialogue as a new structure of communication in the Church has been affirmed.

In what form a "prophet-servant Church" shall function in the present society, is still to be seen; but some basic pre-requisites for the various segments of the Church, as "People of God," to exercise their respective roles have been laid for the future. ■

# A Comparative Analysis of English and Hiligaynon Sentence Structure Patterns for the Development of Materials for Teaching English as a Second Language\*

by  
*Esperanza M. Catedral*

Researches, especially by linguists, on the nature and functioning of language have constantly been undertaken. In recent years this interest has brought about a new approach in the teaching of languages. This new approach, better known as the second language approach, can be more effectively used if the teacher understands the structuring of the native language of the learner as well as that of the new language before teaching the new language to him. The new approach also requires teaching materials which are based on a scientific description of the native language of the learner and the

target language. The interest in this new approach has spread in many countries.

After the second World War this approach caught the interest of Philippine educators, and today it is being implemented in many schools. The need for the second language approach is not far to seek: every Filipino child is taught to be multi-lingual. Because of the diverse languages or dialects in the Philippines, there is a real need for a descriptive analysis of these different dialects, if language is to be taught scientifically. It is only after such studies are made that more effective teaching materials

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\*Abstract of a master's thesis done at Central Philippine University, Iloilo City.

can be prepared. It is for this reason that this study was undertaken.

## METHODOLOGY

The body of this thesis is a study of the different Hiligaynon sentences which form the corpus of this research. The utterances and their responses were recorded as they were heard from different types of people in and around the city of Iloilo, a speech community comprehensive enough to represent the dominant speech of the Western Visayas region, the Hiligaynon.

These utterances were next sorted according to Fries<sup>1</sup> method: classifying the utterances according to their responses. This procedure closely followed Fries even to the point of terminology, in anticipation of the comparative study later to be undertaken. Through this procedure, the questions, the commands and requests, the calls, the leave-takings, greetings, and the statements in Hiligaynon were isolated.

After this step, the sentences were examined for their structural signals, to find out what distinguish them from each other. The

questions were analyzed first and sub-types were isolated. This detailed analysis involved the study of the significant features of the original sentences in the corpus. After this was done, these same utterances were manipulated to discover which of the features are the significant signals of a type of utterance in that their signalling value is not nullified by the manipulation. These were set in frames or patterns for their identification. The same procedure was followed in the analysis of the other types of utterances which the corpus yielded.

After identifying and isolating the Hiligaynon statements, the next step was to discover the significant internal features of these utterances between two attention signals that the writer as a native speaker of Hiligaynon could react to as one statement. After ascertaining the significant features, these were made the criteria to set against longer utterances, in order to determine how many statements are found in them. Every recurrence of the set of features is considered evidence of the occurrence of another statement.

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<sup>1</sup>Charles C. Fries, *The Structure of English* (New York: Harcourt, Brace and Company, 1952), Chapter III.

After the basic pattern was discovered, the statements in the corpus were examined again to find out how many types of Hiligaynon statements there were. To help determine the function load of statement structure patterns, a random sampling of statements from two Hiligaynon weekly magazines was taken. A tally was made of the statements with inflected verbs. These were sorted out according to whether the statements begin with a verb form or with some kind of nominal. Another tally was made of the statements which begin with inflected verbs to find out which had actor focus and which had goal focus.

The analysis of English was not undertaken anymore as the description of English sentences made by Fries, Warfel and Lloyd, Roberts, and Lado,<sup>2</sup> whose works have been referred to in this study, were relied upon and used.

The basic communication situations were taken as a starting point of the comparative analysis. Using Lado's procedure,<sup>3</sup> in the comparison of two grammatical structures, examples of patterns in English and Hiligaynon which are

usually said in a communication situation were set side by side. The patterns were then compared for their significant features such as number tie, word order, intonation pattern, concord in gender between some pronouns and their antecedents, and distribution. The problems of production, recognition, and meaning, were listed under each comparison. When this was done for all the patterns, a summary of the problems of the Hiligaynon speaker learning English was drawn.

This work is only spadework for a more scientific and intensive study of Hiligaynon sentence patterns. This study has tried to reveal some of the structural differences and some similarities between English and Hiligaynon sentence structures.

## FINDINGS

The analysis conducted was made from the perspective of a teacher trying to make effective use of linguistic findings she herself conducted. In other words, this research was done as if the researcher were two persons: a linguistic student and a teacher of language.

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<sup>2</sup>Robert Lado, *Linguistics Across Cultures* (Ann Arbor: The University of Michigan Press, 1957).

<sup>3</sup>Ibid: Chapter 3

The following observations point out sources of trouble which may pervade all the statement patterns when one with Hiligaynon background tries to use English:

a. Dichotomy in the structure of Hiligaynon sentences:

One type of sentence has a verb, or is predicating; the other is without a verb, or identifying. English statements usually have verbs.

b. Number Tie.

Whereas, in English, a verb in the present form usually agrees with its subject in number and in person, the same concord does not obtain in Hiligaynon.

c. The use of two or more forms in English for one form in Hiligaynon.

This is especially true in the use of the present tense.

d. The concord in gender between some pronouns and their antecedents, in English.

In Hiligaynon no distinction is made in the use of pronouns between the masculine and feminine gender.

e. Word Order.

Word order in Hiligaynon is not as rigid as it is in English. However, most free Hiligaynon predicating statements in the corpus

begin with the verb, although it is just as correct to place the subject first.

f. Identification of Nominals.

The Hiligaynon nominals are identified by certain particles just as English nominals are. In Hiligaynon, however, particles signal grammatical categories as follows: *Ang/Si* for the "nominative"; *Sang* for either the "accusative" or "genitive"; *Sa kay* for the "dative" and *Sa* for the "locative", and *Ni* for the "agentive."

In English, distinction in the use of articles depends upon altogether different considerations. *A/An* signal a singular noun that is mentioned for the first time and is not definitely identified; *the* signals both singular and plural nouns which refer to definite things. Furthermore, the choice between *a* and *an* is conditioned by phonetics. *A* is used before a singular countable common noun beginning with a consonant while *an* is used before such a singular noun beginning with a vowel.

g. The corpus shows that Hiligaynon speakers have the tendency to express themselves in passive constructions. In English, common utterances with transitive verbs tend to be expressed in the active

form, except when the speaker is unknown, when an impersonal report is made, or when emphasis or importance is placed on either the "beneficiary" or the undergoer of the action of the verb.

## CONCLUSIONS

a. This study has shown that Hiligaynon and English have different perspectives, so they do not report experience and thought in the same way. Hiligaynon speakers studying English have to rearrange their thinking when they study the new language. In order to get the "feel" of the new language, a student has to do his thinking in English.

The two languages are different because their systems are different. English belongs to the family of Indo-European languages while Hiligaynon belongs to the family of Malayo-Polynesian<sup>4</sup> languages of which Indonesian is one of the branches and to which Tagalog, Bisayan, and Ilocano belong. Hiligaynon is one of the Bisayan dialects.

b. A phonemic study of a language, in order to be of any

value at all, must be a report of all its features, not just a transcription of its consonants and vowels. Gleason<sup>5</sup> observed that an obstruction in the study of the grammar of any language is the mistaken belief that its report of the phonemic system should stop with consonants and vowels. If the present researcher did not listen to features like intonation, she would have missed the most significant feature of the Hiligaynon sentence.

c. A language is more than just its vocabulary items. The systems of word arrangement, word-forming habits, rhythm, stressing, and intonation are far more important to the structuring of a language.

d. One can see now why students have difficulty handling the English verb forms and their tenses, gender forms, etc. The persistence of these problems is due to several factors: one form in one language being split into two or more categories in the other; obligatory categories in one being absent in the other; certain old linguistic habits or forms finding new uses in the other language.

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<sup>4</sup>H.A. Gleason, *An Introduction to Descriptive Linguistics* (New York: Henry Holt and Company, 1955), p. 363.

<sup>5</sup>*Ibid.*, p. 175.



## RECOMMENDATIONS

The following recommendations based on the findings of this study are advanced:

a. The formal study of Hiligaynon by language arts teachers.

Ability to speak a language is not an indication that one knows the system of that language. Unless one studies his own language he will not be able to know its significant features. When languages come in contact in classroom work and the teacher knows how each language works, he will be able to anticipate interference in the learning process as well as use similarities to facilitate learning.

b. Extensions of researches in Hiligaynon.

Although other studies have already been made on Hiligaynon and English such as those made on Verbs and Tense Aspect<sup>6</sup> by Macario B. Ruiz, on Number Concord<sup>7</sup> by Loreto Juntado, and

on Common Hiligaynon Patterns<sup>8</sup> by Lily Kapili, more studies are needed to complete the description of Hiligaynon. Researches on the following are recommended:

1. The system of particles.
2. The structure of modification involved in expansions.
3. It is to be remembered that the present study has tried to limit itself to the basic structure patterns.
4. A parallel study to this present one of other types of Hiligaynon sentences.
5. Common errors in sentence constructions observed among present students of English.
6. Function load of sentence types in Hiligaynon and in English.

Before any appropriate teaching materials can be prepared for Hiligaynon speakers learning English, the function load of each pattern should be determined. This is necessary in order to avoid a

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<sup>6</sup>Macario B. Ruiz, *A Contrastive Analysis of English and Hiligaynon Verbs*. An unpublished work (Central Philippine University, 1960). *Weighting and Sequencing English Tense-Aspect Modifications for Hiligaynon Speakers*. A dissertation submitted in partial satisfaction of the requirements for the degree of Doctor of Education (UCLA, Los Angeles, California, 1963).

<sup>7</sup>Loreto Juntado, *Number Concord in English and Hiligaynon*, A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Education (Ann Arbor, University of Michigan, 1961).

<sup>8</sup>Lily Kapili, *A Study of Common Hiligaynon Patterns as an Approach to English*, Unpublished thesis for a Master's degree (Central Philippine University, Iloilo City, 1960).

waste of time in teaching the students what they already know. More time then could be spent on the trouble spots or learning burdens, and the materials used could be properly prepared.

c. This study has been limited to the comparison of kernel forms of statements, and not of expansions; so it is recommended that this contrastive analysis be extended to include expanded forms.

d. Extension of the life of the Philippine Center for Language Study.

The Philippine Center for Language Study has been of tremendous help in the implementation of this new approach in language teaching, so it is recommended that it continue to exist and make available the services of its experts to the different schools who may need them. ■

# A Study of Pupils' Difficulty in Pronouncing Critical Sounds in English\*

*by*  
*Grenda G. Gillegao*

This study was made to survey pupils' difficulties in pronouncing critical sounds in English, to evaluate the seriousness of these difficulties, to determine the probable causes of mispronunciation, and to draw implications for more effective teaching of critical sounds in English to elementary school children.

Four hundred nine pupils from Grade I to Grade VI in five central schools composed the subjects of the study. In Grade I and Grade II,

pictures and real objects were used for the testing; in the higher grades, a written instrument was used. A record was kept of each child's responses.

Test results were analyzed by schools, then by grade level. The extent of the errors committed was expressed in terms of an average frequency count of incorrect responses, the percentage of the pupils committing the errors in every grade, and in every school.

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\*Abstract of a master's thesis done at Central Philippine University, Iloilo City.

## FINDINGS

Twenty-two segments were considered difficult for the pupils from Grade I to Grade VI, in the schools under study. Segments are difficult when missed by more than 10 per cent of the cases. Of the difficult segments ten are vowels; nine, consonants; one, a semivowel; one, a diphthong; and one, a variant of /ð/.

In terms of the number of pupils committing the errors, the same sort of difficulties were found. The only difference between the two counts was in the ranking of the difficult segments.

It was observed that errors which seemed to be common seemed to be also persistent; however, there was improvement in the results of the teaching from Grade I to Grade VI.

The probable causes of errors among children are the interference of the native sounds in the learning of the new sounds, over-correction, spelling pronunciation, and inadequate training of most teachers in the teaching of English as a second language.

## CONCLUSIONS

From the above-mentioned findings it can be concluded that (1)

of the thirty-nine segments of significant English sounds, seventeen or 44 per cent were pronounced proficiently by the pupils, and twenty-two or 56 per cent were missed; (2) errors in the pronunciation were caused by the interference of native sounds and native spelling in the learning of English sounds, over-correction, and inadequate training of most teachers in the teaching of English as a second language; (3) the tendency of the common error to be also a persistent error shows that once a gross error is made and allowed to be established up to the third grade, it is difficult to eradicate.

## RECOMMENDATIONS

On the basis of the findings and conclusions arrived at in the study, it is recommended that: (1) language teachers must take an accurate diagnosis of their pupils' proficiency in the production of English sounds at the beginning of the school year; (2) administrators must pay attention to the proper placement of teachers; (3) there should be more extensive research on the production of the significant or critical sounds of English; (4) other factors which may cause these problems be also studied. ■

# A Survey of the Effect of Washing Hands as a Health Habit in the Incidence of Parasites among Public School Children\*

by  
*Nellie C. Ancheta*

Man has always been infected by parasites. Parasitism has caused countless suffering and death. Children have been retarded mentally and physically by these organisms.

To counteract the spread of these dreadful organisms, man resorted to their irradiation through medication. But it appears that the worms after some time develop drug resistance and chemical tolerance. Thus, the new approach is concentrated on preventive measure — the betterment of living conditions of man, intensive health education, eradication of breeding places of pests.

The purpose of this study is to determine the effect of hand-washing on the parasitism and physical growth of school children. This attempt was made to determine the effect of the practice of washing hands with or without the supplemental use of antihelmintics on the growth of children and the development of some health habits.

## THE EXPERIMENT

1. The study made use of 360 Grade IV pupils of Montes Elementary School. The teachers and parents of the pupils cooperated with the study. These pupils were divided into three groups: Group I,

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\*Abstract of a master's thesis done at Central Philippine University, Iloilo City.

the control group, was not given any instruction on handwashing, neither were they given any deworming medicine. Group II was made to perform thorough handwashing while Group III was given deworming medicine at the start of the experiment and was made to perform thorough handwashing as in Group II.

2. Instructions were given to teachers of Group II and III who motivated and encouraged frequent handwashing in children.

3. Letters were sent to parents to inform them of the project. Their responses were wholehearted cooperation. A monthly checklist was also sent to teachers and parents to help assure a follow-up program and close supervision of the pupils.

4. Sample pictures of children, school and home facilities were taken.

5. The weights of the children were taken every month. However, only the first and last weighing were utilized for comparative analysis.

6. A questionnaire of twenty five questions were sent to the parents and teachers at the beginning and end of the study. The teachers filled a questionnaire for each pupil. It was hoped that this will

determine the development of health habits of children. To facilitate the determination, points were assigned to each kind of response. "Never" was given 1 point; "Seldom" was given 2 points; "Often" was given 3 points and "Always" was given 4 points.

7. The Iloilo Regional Health Center and the Life Sciences Department, Central Philippine University were of great help with regard to the stool examination. Examination was done at the beginning and at the end of the study. The smear method was used.

## RESULTS AND DISCUSSIONS

The data gathered from the three experimental groups revealed that the factors handwashing and deworming introduced to Group II and III brought about significant changes in the parasitism, weight and health practice of the children.

### Group I:

The parasite infestation of the samples very slightly reduced. The prevalence at the beginning and at the end of the experiment are the following: *Ascaris* - 99.16%-98.15%; hookworm - 9.16%-7.4%; *Trichocephalus* - 97.5%-97.22%; *Strongyloides* - .83%-0; *Endamoeba* - 15.83%-15.74%; *Trichomonas* - 1.66%-1.84%; *Giardia* - 1.66%-

.92%. This reduction may be due to the slow process of fecal elimination.

The change in weight of the samples in this Group ranged from -1 to 13 pounds. The total increase was 527 pounds.

$$x \text{ equals } \frac{527}{108} \text{ equals } 4.78$$

$$a = \frac{1,627.7}{108} = 15.07 = 3.88$$

The increase in weight is part of the normal growth of children. But decrease in weight may be due to lack of food, metabolic disturbances due to the presence of parasites.

The health habits of the children very slightly improved. The responses at the beginning were: "Never" 186 or 186 points; "Seldom" 1,424 or 2,848 points; "Often" 953 or 2,859 points and "Always" 462 or 1,848 points. There was a total of 7,733 points. The responses at the end of the study were as follows: "Never" had 162 responses or 162 points; "Seldom" had 1,067 responses or 2,134 points; "Often" had 1,040 or 3,120 points; and "Always" had 494 or 1,976 points. The total points obtained is 7,392.

$$x \text{ equals } \frac{7,733}{120} \text{ equals } 64.4$$

$$x \text{ equals } \frac{7,392}{108} \text{ equals } 68.4$$

$$\text{equals } \frac{23,204.00}{120} = 193.4 = 13.9$$

$$a \text{ equals } \frac{22,930.16}{108} = 212.31 = 14.5$$

#### Group II:

The parasite infestation had significantly reduced. The prevalence at the beginning and at the end of the experiment are the following: Ascaris: 98.33%-78.5%; Hookworm: 8.33%-1.81%; Trichocephalus: 99.16%-94.64%; Strongyloides: .83-0, Endamoeba: 12.5%-89%; Trichomonas: 1.66%-89%; Giardia 2.5%-0. Reinfection was minimized through frequent hand-washing since there was a marked reduction in the worm burden at the last stool analyses.

The change of weight of the samples ranged from -1 to 13 pounds.

The total increase was 559 pounds.

$$x \text{ equals } 4.99$$

$$a \text{ equals } \frac{1,325}{112} = 11.83 = 3.44$$

This increase in weight as a group could be due to the removal of the numerous parasites.

The pupils showed prominent progress in the development of

their health habits. At the beginning of the experiment, "Never" had 159 responses or 159 points; "Seldom" had 1,302 or 2,604 points; "Often" had 1,095 or 3,264 points; "Always" had 341 or 1,364 points. This gives a total of 7,412 points. At the end of the experiment, "Never" had 10 responses or 10 points; "Seldom" had 120 or 240 points; "Often" had 1,222 or 3,666 points; and "Always" had 1,312 or 5,248 points. The total responses were 9,164 points.

$$x \text{ equals } \frac{7,412}{120} = 61.76$$

$$x \text{ equals } \frac{9,164}{110} = 82.71$$

$$a = \frac{25,471.23}{120} = 212.26 = 14.5$$

$$a = \frac{12,810}{112} = 114.38 = 10.69$$

### Group III:

The parasite infestation in this group had significantly reduced. The prevalence at the beginning and at the end of the study are as follows: Ascaris: 99.16%-74.54%; hookworm: 7.5%-.9%; Trichocephalus: 98.33%-90.9%; Strongyloides: 1.66%-.9%; Endamoeba: 8.33%-5.45%; Trichomonas: .88%-0; Giardia: 0-3.63%. This prominent reduction of the parasitic

worms could no doubt be due to the deworming process and the care and attention the children gave to their body and food.

The weight of the pupils increased from 0-22 pounds. The total increase in weight was 1,007 pounds.

$$x = \frac{1,007}{110} = 9.15$$

$$a = \frac{2,417.8}{110} = 21.98 = 4.68$$

The children developed and acquired better health habits. The responses at the beginning of the study were as follows: "Never" had 134 responses or 134 points; "Seldom" had 1,207 responses or 2,414 points; "Often" had 1,444 or 4,332 points; and "Always" had 297 or 1,188 points. There was a total of 7,962 points. At the end of the study, "Never" had 19 responses or 19 points; "Seldom" had 407 responses or 814 points; "Often" had 839 or 2,517 points and "Always" had 1,479 or 5,916 points. There was a total of 9,266 points. This dramatic change was due to the consciousness of children of microorganisms and their infection.

$$x \text{ equals } \frac{7,962}{120} = 66.3$$



$$x \text{ equals } \frac{9,266}{110} = 84.2$$

$$a = \frac{25,479.37}{120} = 212.27 = 14.5$$

$$a = \frac{10,248}{110} = 93.17 = 9.6$$

## CONCLUSIONS

The foregoing investigation gave evidence to support the following conclusions:

1. Frequent handwashing can help eradicate the parasitic worms from the human body as demonstrated in the experiment with children.

2. Handwashing alone can not bring about effective eradication.

3. Handwashing practice, when supplemented with deworming treatment, brings about very effective eradication of intestinal worms.

4. With the removal of intestinal worms due to handwashing practice and deworming treatment, there was a decided increase in weight.

5. Handwashing brings about development of better health habits.

## RECOMMENDATIONS

The high prevalence of internal parasites and their deadly effects on the school children have led the researcher to make the following recommendations:

1. The investigator claims that the study was not long enough to allow the worms to reach their life span. She believes that a more intensive study, sustained program of deworming, and acquisition of handwashing as a habit would reduce if not eradicate internal parasitic worms.

2. This study with all its significant aspects should be printed in the School Teacher's Magazines and other publications.

3. A request be made to the Secretary of Education that mimeographed letters be sent to teachers, administrators, and librarian of the elementary schools of the Philippines to make them aware of the worm infestation and their deleterious effects on school children and focusing their attention to handwashing as among the cheapest preventive measure against intestinal worms.

The investigator would like to recommend the following programs be practiced in our elementary school:

1. There should be a thorough cleaning of classroom and classroom equipment every day.

2. Stool examination be required of all elementary school children at the beginning of school

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# An Experimental Study of the Effect of Feedback from Pupils on the Behavior of Teachers \*

by  
*Hernando A. Magbanua*

The main purpose of this study was to find out the effect of feedback from pupils on the behavior of teachers. For a statistical approach to the problem, the following research hypotheses were advanced:

1. Teachers receiving feedback from pupils would show more desirable change in behavior than teachers not receiving feedback.

2. More teachers would react positively than negatively to feedback from pupils.

3. Sex, educational training, age, teaching experience, and grade taught would be associated with the amount of change in teachers' behavior after the feedback.

4. Positive change would result after the feedback in each of the four dimensions of teacher merit.

The study was conducted from July to December 1971, in all public elementary schools of the districts of Bugasong, Patnoñgon, and Sibalom North in the Division of Antique. The subjects were Grades IV, V, and VI teachers who composed the experimental and the control groups. Each group had forty-five teachers and each teacher had an average of twenty-one pupils in his class. During the pretest, the pupils evaluated the behavior of their respective teachers on the Hiligaynon rating instrument consisting of forty items grouped into four behavior dimensions: affective, cognitive, disciplinary, and motivational-innovative merits. The instrument was validated by competent educators and found to have test reliability coefficient which was adequate for the purpose of this

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\*Abstract of a master's thesis done at Central Philippine University, Iloilo City.

study. After the pretest, only the teachers in the experimental group were informed of the ratings given them by their own pupils. This was the feedback treatment which was in the form of a graphic rating scale. Twelve weeks after the feedback a posttest on the rating instrument was administered to the pupils who had participated in the pretest.

Arbitrary values were assigned to the categories of responses to compute for the scores of teachers. Each research hypothesis was tested against the null hypothesis at the .05 level of significance. The following statistical procedures were used:

1. Test for the significance of the difference between means and between standard deviations to compare the pretest and the posttest scores within a group under the one-tailed test, and to compare the differential scores of two different groups under the two-tailed test.

2. Test for the significance of the difference between percentages of teachers with increased ratings and with decreased ratings in the experimental group.

3. Test for the significance of the difference between any pair of means by analysis of variance

on the posttest scores of the three categorized groups of teaching experience and of grade taught.

## FINDINGS

1. The differential scores of the experimental group showed a significantly higher mean and greater standard deviation than those of the control group.

2. There was a significantly higher percentage of teachers with increased ratings than those with decreased ratings in the experimental group.

3. The differential scores of the male and the female teachers did not show any significant differences.

4. The differential scores of the BSEED and the ETC teachers did not show any significant difference between their means, although the standard deviation of the BSEED group was significantly greater than that of the ETC group.

5. The differential scores of the young teachers showed a significantly higher mean than those of the old teachers, although there was no significant difference between their standard deviations.

6. There was no significant difference between any pair of means shown by analysis of variance

among the three groups categorized by the number of years of teaching experience and among those by grade taught.

7. There was a significant increase in the mean, although there was no significant change in the standard deviation, from the pretest to the posttest, in the experimental group as a whole, and within each behavior dimension of the experimental group.

8. The pretest and the posttest scores of the control group did not show any significant difference between their means, although the standard deviation of the pretest was significantly greater than that of the posttest.

The foregoing findings led to the following conclusions:

1. Feedback from pupils positively changed the behavior of teachers.

2. Significantly more teachers reacted positively than negatively to feedback from pupils.

3. Teachers who were given feedback – whatever their sex, educational training, teaching experience or teaching responsibility – were significantly affected by evaluation.

4. The young teachers were significantly more receptive to feedback from pupils than were the old teachers.

5. Feedback from pupils produced desirable change in all dimensions of teacher merit; namely, affective, cognitive, disciplinary, and motivational-innovative merits.

## RECOMMENDATIONS

1. Pupil evaluation of teacher behavior should be used by teachers as a means for self-improvement.

2. The use of feedback should be extended to different groups of workers.

3. A rating instrument similar to the one used in this study should be developed and tested under different conditions to aim for higher reliability and validity of the measuring instrument.

4. More studies on feedback should be conducted on larger populations by other researchers so as to convince school authorities that this type of evaluation is not only necessary but beneficial. ■

# A Study of Problems and Difficulties of Beginning Teachers in the Division of Iloilo\*

by  
*Mercia B. Segovia*

This study was undertaken to survey the opinions of the beginning teachers on how adequately prepared they were for the job and of what value the professional courses were to their job as full-fledged teachers. It also sought to find out how they obtained their first teaching position in the public elementary school. It also sought to identify the problems and difficulties of beginning teachers in order to propose measures for the improvement of the pre-service and in-service training of teachers.

A preliminary study of problems was made by means of observations, interviews, correspon-

dence, and conversations with beginning teachers. The data collected were classified and formulated into a questionnaire. This asked for one or more paragraph-description of critical experiences met during the initial year of teaching. The paragraph responses were supplemented with readings from the *Service Manual*, Bureau of Public School publications, books, and periodicals relevant to the beginning teachers and were made the bases for the construction of a check list. This check list was tried out among a small group. Copies of this check list were distributed to the 290 beginning teachers in the Division of Iloilo.

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\*Abstract of a master's thesis done at Central Philippine University, Iloilo City.

## FINDINGS

From the data, it was found that many of the problems and difficulties of beginning teachers were the results of the negligence of some people directly or indirectly responsible for the beginners' successful initiation to the profession. One thing badly needed is an orientation program in the public elementary schools which may induct the beginner to his job and make him fully aware of factors necessary for easy and effective adaptation to his new school environment.

Some other findings are:

1. Teacher-training institutions do not give beginning teachers job placement services. The graduate had to seek his own teaching job; others had to rely on the help of friends, relatives and some school personnel. In many cases, any teaching assignment was accepted regardless of the applicant's suitability for it.

2. Of the 290 beginning teachers, less than 25 per cent felt inadequately prepared for the teaching job. The reasons for feeling this inadequacy were attributed to factors which are as follows: (a) heavy study load; (b) insufficient time for study because of participation in several

co-curricular activities; (c) many responsibilities to cope with; (d) insufficient time for practice teaching; (e) lack of interest in the college courses; (f) failure of instructors to teach what was badly needed in the field; and (g) exclusion in the teacher-training curriculum of courses which were needed in the teaching profession.

3. Two courses found out useful to professional teaching were *Principles and Methods of Teaching and Student Teaching*. *Fundamental and Adult Education* and *Library Science* were the least valuable of all the professional courses.

4. Beginning teachers felt the need for college training in the organization, management, and advisorship of co-curricular activities to be able to cope with these responsibilities in the field. Training was found necessary in conducting *purok*, zone organization, and Parent Teacher Association (P.T.A.) meetings; preparing declaimers, singers, folk dancers, and athletes; directing pageants and plays; Girl Scouting and Boy Scouting.

5. The problems of beginning teachers included those of a personal nature, those arising from

poor administration, those arising from supervisors' neglect, and those involving social relationships with school personnel, parents, pupils, and the community.

This investigation has established the necessity of: (1) setting up a teacher placement office in every teacher-training institution; (2) providing adequate and functional counseling services in every teachers college; (3) enriching or revising descriptive content of course syllabi in the four-year elementary teacher education curriculum to include the organization, management, and advisorship of co-curricular activities; (4) planning and implementing an orientation or induction program for beginning teachers in every school division; and (5) providing a follow-up program of graduates by the teacher-training institutions.

## RECOMMENDATIONS

The study suggests five other researches that may be profitable; namely, (1) a research study should be undertaken to determine the factors affecting fitness for teaching of prospective teachers; (2) a study concentrated on the professional problems of the beginning teachers would bring to light more facts needed in helping new teachers;

(3) a study should be made of the supervisory and administrative services provided for new teachers; (4) an orientation program for beginning teachers should be planned. While this program is implemented for a period of one to two years, an experimental study should be conducted to determine its effectiveness; and (5) teacher-training institutions should have a follow-up program for their graduates. The effectiveness of this program should be evaluated every four years or so.

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## Effect of Washing Hands . . .

*(Continued from page 31)*

3. A deworming program using an effective antihelmintics be pushed through once or twice a year.

4. That arrangement be made to provide the children with adequate supply of soap even for just classroom use.

5. Every classroom should be provided with running water and proper drainage.

6. A sustained follow-up program on the part of the teacher and parents be directed continually to the development of handwashing as a habit to be practiced both at school and at home. ■

# Practices and Problems in Personnel Management in the Radio Broadcasting Industry in the Western Visayas\*

by

*Caesar S. Traviña*

This study investigated the practices and problems in personnel management in the twenty radio stations in the Western Visayas. The data were gathered through the use of questionnaires which were sent to owners and/or station managers and interviews with business, program, and technical personnel in the radio stations. The questionnaire asked for the practices and problems regarding (a) recruitment, (b) training, (c) promotion, (d) labor turnover, (e) employee benefits, (f) conduct of safety programs, and (g) monetary administration.

An interview schedule was used to facilitate the interviewing process. For the purpose of checking on the responses to some items in the questionnaire, the interview schedule

asked for (a) bases used for promotion of personnel, (b) employee benefits, and (c) conduct of safety programs.

The comparison of responses made by station managers and by the interviewees showed that on the whole there was substantial consistency of the data obtained from the station managers and those reported by the interviewees. The facts gave the researcher adequate basis for considering the questionnaire data as sufficiently valid bases for generalization.

## FINDINGS

### Concerning Practices in Personnel Management in the Radio Stations

The recruitment of business, program, and technical personnel was mostly the responsibility of

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\*Abstract of a masters' thesis done at Central Philippine University, Iloilo City.



top management. Sixteen radio stations practiced internal recruitment when filling a vacant position. On-the-job training and attendance at seminars were the more popular practices of giving advanced training, in that order. Fourteen radio stations used merit rating as the most important basis for promotion of personnel. The posting of safety rules and instructions on bulletin boards was the most common method used in the conduct of safety programs. Fifteen radio stations granted bonuses, vacation and/or sick leaves with pay to their employees. Thirteen radio stations granted per diems for travel related to company business.

### **Concerning Problems in Personnel Management in the Radio Stations**

More than one half of the radio stations felt the shortage of skilled and technically trained personnel.

Program personnel jobs were the least adequately met. Six radio stations did not have program directors; five did not have newscasters and/or newswriters.

More than one half of the radio stations were beset with rivalry among personnel in matters of promotion.

The radio broadcasting industry in the Western Visayas was

beset with labor turnover. Thirty-one applicants were accepted for full-time employment; thirty-six full-time employees either left or were separated from their jobs by the managements of radio stations.

The mean monthly salaries of office staff, newscasters and/or newswriters, second and third class radio-telephone operators were lower than the minimum wage set by law.

### **Concerning Profiles of Small and Large Radio Stations**

The profiles of small and large radio stations revealed that their practices in recruitment and in filling vacancies were similar. Both groups also used similar bases in granting employee benefits. Small and large radio stations had different practices as to the length of probational employment, additional methods of training, and in labor turnover.

### **Measures Recommended for the Improvement of Current Practices**

Two measures were recommended for the improvement of current practices.

1. Radio stations should give more attention to the development of a training program that would help discover and develop the

*(Turn to page 60)*

# Filipino Culture and Identity

by  
Alfredo Q. Gonzales

Anyone who has some acquaintance with logic and semantics at all, gets an idea of the difficulties encountered in defining a word, particularly an abstract and generic term. For one thing, there are the logical requirements. For example, in a logical definition, one should bring out the Five Heads of Predicables, two of which are genus and species. The determination of genus and species involves, among other things, classification and division. A definition, consequently, entails these two processes. Now, a term can be divided in various ways, depending on the *fundamentum divisionis* or on the universe of discourse. When you

come to the other heads of predicables — property, differentia and accident — the problem is more complicated and more difficult. In fact, as the noted semanticist, Hayakawa, has observed, even the dictionary cannot always make the meaning of a word sufficiently clear and exact. There are contextual, rhetorical, and syntactical factors to take into account. As a witty person has quipped, “We know many things until we are asked.”

Let us now consider the word “culture.” The word is variously defined according to the various philosophies of culture and of the human spirit which is regarded as the center of culture. Take for

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\*Dr. Gonzales taught philosophy at Central Philippine University for many years. This article was first published in *The West Visayas Quarterly*, Vol. IV, Nos. 2 and 3. Dr. Gonzales delivered it as the first of two lectures for the Seminar on “The Functionality of Tertiary Education in the Socio-Cultural Development of the Philippines” at the University of San Agustin, May 3, 1974.

example, the Hegelian idealists, prominently represented in our time by the Italian philosopher, Gentile. In his famous work, *The Reform of Education*, Gentile offers the concept of culture as the human spirit itself in its activity of becoming and that to determine the attributes of culture, we must first define the nature of spirit.

In Webster's Seventh Collegiate Dictionary, there are half a dozen definitions of the term culture, among which are the following:

- a) A particular stage of advancement in civilization;
- b) the characteristic features of such a stage;
- c) behavior typical of such a group.

Adler, in his volume, *Great Ideas from Great Books*, gives also several definitions in his answer to the question, "What is culture?" I quote below some of the definitions:

In its basic meaning, the term culture signifies improvement or perfection of nature. Culture, in its widest sense, is the sum total of the spiritual, material, and social improvements of a community. For some thinkers, culture is primarily a state of mind, secured through education in the liberal arts and embodied in philosophy, pure science, and the fine

arts. For still others, it is a pattern of social institutions, traditional beliefs and customs, and material techniques and objects.

A word may be defined, as you know, either in its generic sense or in its particular meaning. In its generic connotation, the term, "culture" may be defined, as Adler suggests, in the widest sense, as "the sum total of spiritual, material, and social improvements of a human community" or as "a pattern of social institutions, traditional beliefs and customs and material techniques and objects." In its particular sense, culture refers to the characteristic or distinguishing features of such pattern of institutions, beliefs and ways of living of a particular community, society or people, as for example, the Greek culture, the culture of the Incas, etc.

On the basis of the particular meaning, Filipino culture is the organic blending of Oriental and Western elements, or more specifically, of Malayan, Spanish, and American components. Any meaningful study or discussion of our culture should, in my opinion, take this concept as starting-point or plane of reference. In their nationalistic fervor, some of us talk as if our actual culture were still only predominantly Malayan; that

is, our culture before we came under the tutelage of Spain and America. On the other extreme, there are the few who talk as if the Malayan or indigenous elements had all but "gone with the wind," leaving only the Western features functioning in our individual and collective ways of living and thinking. The truth is that in the vicissitudes of our history, many Occidental threads have become firmly and, on the whole, happily, woven into the fabric of our culture together with the threads of Malayan culture.

The different components of our culture function in varying strength in varying moments and events of our on-flowing life as individuals and as a people. Some native elements occasionally come into play more or less consciously and are even dominant, albeit transiently. For instance, while conversing in English or Spanish, we now and then turn to our native dialect, even those of us who are English or Spanish speaking. Or again, even the most Westernized and sophisticated among us occasionally call for some native foods in preference to Spanish and American dishes, which are their staple foods. Conversely, while

talking together in our mother tongue, we now and then turn to English or Spanish as naturally as we turn to the dialect while conversing in the language of Shakespeare or that of Cervantes. The same is true of the matter of manners and etiquette, and while sojourning in some foreign country; in unexpected moments we experience nostalgic longings for our folksongs and yearn for the sights of sunny or moonlit landscapes in our native land. In Freudian terms, the different elements that constitute our actual culture bubble up in unpatterned alternations from the depth of our subconscious and rise to our consciousness only to sink back into our subconscious.

But I think it is false and misleading to conceive of our culture and our authentic identity in terms of elements that have become momentarily detached and isolated from the total matrix which is the organic compound of the constituent ingredients – the indigenous, and the exotic elements which we have adopted and assimilated.

Here, I believe, is at least one reason why it is really difficult to answer such questions as "What is Filipino culture?"

We may now take up the question, "What is Filipino

identity?" Over the years, I have watched and reflected on varying notions brought out in conferences, seminars and forums about this and related questions, especially in connection with the national language problem. If we take, as in my opinion we should, the definition of Filipino culture I suggested a while ago, much of the confusion and difficulty will peter out. Thus, if we define a Filipino as a person imbued with the Filipino culture, as defined, such matters as where one lives, what dialect or language one uses, and what is the color of one's skin or eyes, will not be so likely to cause confusion and controversy. For, surely, a person is no less a Filipino just because he lives abroad or because his skin is not brown or because he speaks English or Spanish most of the time, or because on the other hand, he does not talk Pilipino. Rizal wrote very little in Tagalog, but as we all know, his most important works were written in Spanish. When he wrote his *Noli* and *Fili*, his *Last Farewell* and his *Flowers of Heidelberg*, was he any less a Filipino? Remember, the original of our National Anthem was in Spanish. Felipe, Rizal and Lopez Jaena used Spanish as the most

effective medium for their thoughts and sentiments as true sons of the native land, that is, as true Filipinos. The same can be said of nearly all our educated heroes and leaders and prominent writers in both Spanish and English, to this day: they were not less Filipinos just because they spoke and wrote in Spanish or English. The distinguished Mexican educator, I. Sanchez, in his book *Revolution through Education* says in effect, "We are Indians in blood and in thought and sentiment but we express ourselves in Spanish."

On the other hand, just because a person writes in his native vernacular or in Pilipino he is not, just for that reason, necessarily a true Filipino, especially if what he expresses is alien and inimical to our culture in its content and in its spirit. For aught we know, he may be merely rendering into Pilipino or in his dialect some alien idea or sentiment.

We may with some justification and propriety, state that when a native of our country uses Spanish or English, to that extent at that moment of his duration, he is not expressing himself completely or purely as a Filipino, and similarly,

when he uses his dialect, at such moment and "in so far forth," he is not, for want of a more precise expression, a representative Filipino. A representative Filipino, in the cultural sense, uses at least two languages — his native dialect which is his true mother tongue and either English or Spanish. However, since many Western elements have seeped down to the humble levels of our population and have spread throughout the land, the great masses of our people who have little or no functional knowledge of English or Spanish, can nevertheless be properly regarded as Filipinos; that is, as people with Filipino culture, although as I have intimated, they are not culturally representative Filipinos.

In politics, there seems little room for disagreement for our government and political institutions, in concepts and terminology and in organization, methods and processes are undeniably modern and Western, that is, American and Spanish. In religion, Christianity, in the form introduced by Spain and America, is obviously a pervasive and distinguishing element in our culture. As for language, the picture is not so clear in some of its parts. The vernaculars still persist and are "very much alive"

even as they interact with English and Spanish. The major dialects have been significantly affected by English and Spanish, but being mother-tongues, they will survive in our culture. They will continue to function in our life and therefore, in our culture, in answer to needs in expressing thoughts and feelings which cannot be faithfully and adequately conveyed in an adopted language.

The Spanish language, although it has considerably diminished in its use among us, yet, as the language of Spanish culture, will remain because so much of that culture has become deeply embedded in our own culture mainly through the works of Filipino writers in Spanish and through the Catholic Church and educational, social and cultural institutions.

As regards English, although it has been with us for a much shorter time than has Spanish, its influence on, and contributions to, our culture has been entirely out of proportion to the span of time it has been with us. In several respects, it has become a stronger and more dynamic element in our blended culture. Despite the ill-advised moves, though perhaps without malicious intent, on the part of over-zealous promoters of the

so-called national language, at the expense of English and also of Spanish, nevertheless, English has so enriched our culture and has so proved its great and abundant utility that it has won warm and eager acceptance throughout the length and breadth of our country and among the vast majority of our people. Furthermore, in general and on the whole, English has not proved itself incompatible with, or inimical to, the valid elements in the indigenous aspects of our culture. On the contrary, through such concepts as freedom, democracy, reasoned faith, equality before the law, and dignity of labor, English has contributed strong, vital threads into the weaving of the fabric of our culture.

In closing let me turn again to the question "What is our Filipino

identity?" Stated more concretely, what constitutes our oneness and distinguished us from peoples of other lands? I wish to suggest that the proper answer is, the pattern of our blended culture, as I have defined it; that is, our culture not merely as content and form but as spirit. For my idea of culture is that it is not merely the sum total or pattern of our institutions, beliefs, material possessions and mode of living. In its deeper and ultimate meaning, culture is spirit — the spirit that creates, animates and sustains the pattern as content and form. We can have an understanding of the nature of that spirit from an understanding of the character of the culture which it has produced and which it unfolds and develops throughout its duration. ■

# Early Bisayan Culture as Depicted in the Povedano and Pavon Manuscripts\*

by

Demy P. Sonza

THE past is prologue to the present. What we are now we owe to what has gone before us. Many of the cherished institutions, values, norms, and practices of our present society had their beginnings hundreds of years ago. Some might have been born only in the past decades, and still others may be much younger; but all had their germinal or formative period sometime in the past.

For the purpose of this paper, I would like to attempt to reconstruct the kind of society obtaining in Negros (and Panay as well) before and during the early part of the Spanish regime in the Philippines.

This study is based on the Povedano Manuscripts of 1572 and 1578 and the Pavon Manuscripts of 1838–1839 all of which were written in Negros but also deal with Panay.

That Negros and Panay formed one cultural-linguistic area then, as they do now, is generally accepted.

The Povedano Manuscript of 1572 consisting of forty-five pages, and that of 1578 consisting of eighty-seven pages, were written by Diego Lope Povedano, the *encomendero* of Binalbagan, Negros Occidental, a Spaniard of noble birth, Bachelor of Philosophy and Letters, and a marshall of His Majesty King Philip II of Spain. He and his father, the Marquis of Povedano, fought side by side with Christopher Columbus on the battlefield of Granada. E.D. Hester of the University of Chicago believes that "Povedano was well educated, alert and perceptive compared with those others who comprised the famous band of 16th century *conquistadores*."<sup>1</sup> And John

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\*A paper read at the BISCOP Club House, Binalbagan-Isabela Sugar Co., Binalbagan, Negros Occidental on February 15, 1972, in connection with the 400th anniversary of the introduction of Christianity to Negros.



Carroll says "he deserves to be known as one of the first ethnologists of Southeast Asia."<sup>2</sup>

The 1572 manuscript was entitled **La Isla de Negros y las Contumbres de los Visayos y Negritos**. This was translated into English by Dr. James A. Robertson, one-time director of the Philippine National Library, and co-author of the famous 55-volume **The Philippine Islands** with Emma Blair. The 1578 manuscript was translated and annotated by Rebecca P. Ignacio, a scholar from Negros. Both the 1572 and 1578 manuscripts were published by the University of Chicago under its Philippine Studies Program in 1954.

On the other hand, the Pavon Manuscripts of 1838–1839 were written by Fr. Jose Ma. Pavon, a secular priest assigned in Himamaylan. He came to the Philippines in 1810 via British India. When he arrived in Negros is not definitely known but he was already there in 1830 because on July 17 of that year he recorded the legend of how the crow became black.

Robustiano Echaus in his **Apuntes de la Isla de Negros** mentions Pavon as the "cura insular" for Himamaylan "in 1849 and before."<sup>3</sup> Dr. Robertson noted that Pavon was

"an observer and historian first and a priest (only) second."<sup>4</sup> In preparing his manuscripts, Fr. Pavon had access to the works of Povedano, to the writings of Fr. Francisco Deza, a Jesuit who was stationed in Ilog in the 17th century which writings are perhaps now forever lost, and to several documents written in the ancient Bisayan script.

Though written at a later time, the Pavon Manuscripts deal with cultural subjects more or less contemporaneous with even earlier than those of Povedano's. As Pavon himself says in his prefatory note, the manuscripts are the "product of several years of labor. . . ."<sup>5</sup>

The manuscripts consisted of two leather-bound volumes, sixteen by eleven centimeters in size and 267 and 394 pages, respectively. These were acquired by the National Library in 1914 through Jose Marco of Negros Occidental when Robertson was the director but were lost in the fire that destroyed the library during the Battle of Manila in 1945. The eldest document included in the Pavon Manuscripts was dated 1372, or exactly 200 years before Povedano took possession of his *encomienda* in Binalbagan.

The manuscripts were never published during Pavon's lifetime because, as he himself wrote, "my su-

periors consider them very irreligious, passing grave and serious censures, in my opinion unjust."<sup>6</sup> Yet Dr. Beyer, the father of Philippine anthropology, said that the Pavon Manuscripts are "most valuable for the early history and stories of Negros."<sup>7</sup>

Like the Povedano Manuscript of 1572, the Pavon Manuscripts were translated by Dr. Robertson and a limited number of copies were printed by the University of Chicago Philippine Studies Program in 1957.

Both the Povedano and Pavon Manuscripts are immensely important in the study of early Bisayan society and culture because they give descriptions of ethnographic materials of the people, their social and religious practices, their customs, and include a large body of their myths, folktales, legends, and superstitions.

To show that myths, legends, and folktales or what are in general called folk literature, are also relevant to our study, we only have to remember that William Bascom calls folklore as "a mirror of culture,"<sup>8</sup> and that according to Herskovits, folklore "is more than the literary expression of a people. It is, in a very real sense, their ethnography which. . . gives a penetrating picture of their way of life."<sup>9</sup>

## ANALYSIS AND DISCUSSION

The inclusion of pre-Spanish data on Bisayan culture in the Pavon Manuscripts were made possible because the early inhabitants of Negros had their alphabet. Pavon was able to get hold of old manuscripts, some written on dried skin of young deers with the letters burned into with a pointed metal; some on parchment made from crops of hens or birds; some on various hard wood or on the inside of split bamboo tubes.

### Bisayan Syllabary

According to a document of 1543, the early Bisayan people had a syllabary of fourteen letters and three combined sounds. They had symbols for A, Ba, Da, Ga, Ha, Ka, La, Ma, Na, Pa, Sa, Ta, Va, and Ya. The combined sounds are EI, OU, AND NG. There is also a sign for the guttural sound.

At the time Povedano arrived in Negros, he noted that "those who knew how to form these letters were very few for only the headmen of a few towns knew them."<sup>10</sup> Those who could write were called *tomatahad*. According to Pavon, however, the priests of the *Diwatas* or the *baylanes* also knew how to write.

The early Bisayans wrote the lists of their animals, their business transactions, their land and sea songs, the tales of their men of war and bravery, myths and superstitions, legends of their dances, the tradition of their sacred trees, and how they performed their religious rites. The ceremonial writings were called *talamdanan*.<sup>11</sup>

Aside from the syllabary, the early Bisayans also had a calendar by which they told the days, months, and years. The calendar was made of a piece of hard, black *kamagong* wood on which were engraved twelve months which they people called as follows:

Ynaguinid	— January
Ulalen	— February
Dagancahoy	— March
Daganenan	— April
Elquilin	— May
Ynabuyan	— June
Cavay	— July
Tagulalol	— August
Yrarapun	— September
Manalulsul	— October
Biraohan	— November
Catimogan	— December

The months had thirty days except Catimogan which had thirty-six. Their year therefore had 336 days. The days of the week were called: Yua— Monday; Ania— Tues-

day; Cania— Wednesday; Atong— Thursday; Maren— Friday; Tagalon— Saturday; and Sablolahay— Sunday. They reckoned the months by observing the heavenly bodies and reckoned the day from sun to sun. By this is meant that they did not count the hours of darkness.

The people then did not keep tract of the passage of years as we do today with the birth of Christ as the time of reference. With this problem, it is a wonder how the good Fr. Pavon arrived at his calculations of the dates which he gave to the old documents he found. For example, he gave the date of 1372 to a document on burial practices. My guess is that he might have resorted to the use of family trees (if there were any) in reckoning the dates. He gave no clue as to his procedure in dating. It is suggested therefore, that some dates given in the Manuscripts should be taken not as accurate but as approximations.

### Social Structure

Now what kind of people used the aforementioned alphabets and calendar? They were not known as Ilongos then, nor even as Bisayans, at least not until after the middle of the 16th century.<sup>13</sup>

By the time of Povedano the people who inhabited Negros were

known to the Spaniards as the Pintados.<sup>14</sup> and the Negritos (Agtas). The Pintados or Bisayans were divided into three linguistic groups: the Higuecina who lived along the sea-coast; the Haraya who lived on the lowlands near the rivers; and the Igneine who lived in the uplands.

In a legend included in the 1578 Povedano Manuscripts, it says that in the olden times there lived Si Pulong and his three companions, Si Ignono, Si Jaraya, and Si Jaguine. These four understood the speech of animals and sounds of the birds, they went to various places of the earth teaching the mountainers, the river-dwellers, and those along the shores. Thus, those who lived by the sea talked the tongue of Si Jaguine; those of the mountains that of Si Ignono; and those along the banks of the rivers that which Si Jaraya gave.

It is interesting to note that the Haraya speech must have evolved to our Kiniray-a (Hindiray-a) dialects and that many people today still call the Hiligaynon as Hagnosisina or simply Sinâ.

The social structure was divided into three classes: the *sidungog*<sup>15</sup> or ruling class headed by the *nong agorang* who was the head of a com-

munity and minor chieftains; the *timaau* or freeman; and the *ulipon* or the slave.

### System of Laws

Pavon had the distinction of having recorded the famous Code of Kalantiaw which was found in Panay in 1614 but is believed to have been promulgated in 1433. The original of this code is supposed to be in Spain, its last known possessor being Don Marcelino Orfila in Zaragoza.

The existence of the code proves that long before the coming of the Spaniards the people of Panay and Negros already had a system of laws to govern their social conduct. If we read through the eighteen orders of the Code of Kalantiao, we will notice that it recognizes such crimes as murder, theft, estafa excessive lust, trespass of dwelling, grave or sacred place, breach of promise, abduction, kidnapping, destruction of property, and sacrilege. We cannot also fail to notice that no person was above the law because the last order provides that headmen and *agorangs* who violate it should be punished by death.

The punishments, like cutting of fingers, drowning and being fed to sharks and crocodiles, may seem too

cruel in the light of modern penology but seen in the context of the time and compared with penal codes of the same period from other places, the Code of Kalantiaw is relatively humane.

The Code emphasizes respect for age and authority. It even recognizes sex education. Order No. 10 of the Code provides that every mother should teach things of sex to her daughters and prepare them for womanhood.

Polygamy was practiced, but, according to the Third Order, no one should have women that are very young; nor more than he can support; nor be given to excessive lust. It was also unlawful for the children of the chiefs to marry the children of the poor people or of slaves and *vice versa*.

### Courtship and Marriage

Courtship was done by the parents and marriage agreements were usually made even before the birth of the children. For example, Mother A and Mother B agreed that if A bore a male child and B bore a female child the two children would be married on growing up.

The courtship ceremony usually started at the first new moon when the boys' parents and elder relatives,

accompanied by a good singer, would visit the house of the girl bringing with them a large basket of *buyo*,<sup>16</sup> *suman*,<sup>17</sup> cooked rice, *tuba*,<sup>18</sup> and other food items.

Very secretly they would take station under the house of the bride from which the parents had purposely removed the ladder. Then the singer would sing a song like what follows as translated:

*O, sovereign parents,  
Here we come to explore  
Whether, perchance, you will  
harken to us,  
With the holy purpose of  
courting  
Your beloved daughter for our  
son.*

Thereupon her parents, who were already prepared, would respond from above:

*Strange people, who are ye  
Who come to disturb the quiet  
of the night  
With your songs which ye  
offer?  
If your purpose is acceptable  
to us  
Show us your desire.*

Those below the house would answer thus:

*Although great is our desire,  
And poor our presents,  
May your goodwill order  
Them to be sent up and see  
them,  
We are your humble servants.*

At this point those above would throw out a rope and draw up the basket with its contents. Then they would sing as they drop down the ladder.

*This fortunate ladder  
Is a sign of invitation  
For the most happy suitor  
Who wishes to take a beloved  
pledge  
To mount thereby.*

Those below would answer:

*We are (so-and-so) your ser-  
vants,  
And as dower we give him good  
(such-and-such things)  
So that they may live on this  
earth with fervency,  
In order that they may after-  
ward be good consorts  
In the terrestrial paradise.*

Those above would finally answer:

*Our daughter (so-and-so) hum-  
ble  
And the best that the sun has  
seen,*

*Has as dower a large house  
Plus the goodwill  
Of him who gave her being.  
Come up beloved companions,  
Let us celebrate the event.*

The groom's parents and party would now ascend the house amidst cheers and shouting. Then the parents of both parties would chew the *buyo* and soon everyone present would do the same. Food would be eaten and a date would be set for the final ceremony of marriage.

Here is how Pavon described the wedding ceremony: "When that day came they would prepare a large black pig, or a wild pig, and would then go to the house (of the bride). The old man (*agorang*) who officiated would read in a loud voice the writing of an old parchment which it was said was called *ca-asoyan*.<sup>19</sup> At the end of these ceremonies, the old man would utter a cry, and all would rise and form a circle about him. Then another person, an old woman (*tagalona*), all clad in white, would come into the midst of the circle bearing in her hands a jar containing hulled rice.

The old man on seeing it would turn his back on it. Then the old woman who brought it would utter some few written words, and would

retire, taking (with her) the jar that contained the rice. Then the old woman would do the same thing again and the old man would utter words with head bowed. Thereupon the old woman would turn about, and they would be face to face. Then they would continue to utter other words. After that the bride and groom would enter the circle. Thereupon the old woman would join their two heads together, while, on the other hand, the old man, with majestic actions, would take the hands of the bride and groom, and place on top of the jar of rice, and the marriage was consummated amidst loud cries and shouts, another person scattering the rice upon their heads."

Perhaps the custom of showering rice on the newlyweds for good luck had its beginning in this practice of the early Bisayans.

When a child is born to the couple, he is baptized in the following manner. The *agorang* or the oldest man in the place would take the child in his right hand and then covered his eyes with a cloth and went out uttering loud cries. With his left hand he would catch hold of something and would open his eyes. Thereupon with great noise and merriment the child was named after the thing caught hold of by the

old man. If the thing was a spear then the child was baptized "Sibat."

As regards the naming of children, Bobadilla says, ". . . they name according to the incidents that happen at their birth. One child is called Maglente, because of the thunder clap sounded at the time of his birth; for *lente* signifies a clap of thunder. Another will be called *Gubaton*, because the enemy appeared on the coast at the same time; for *gubat* signifies enemy. . . ." <sup>20</sup>

### Burial Practices

Povedano reported that the early Bisayans buried their dead in caves and with them they buried gold ornaments and the idols that the dead worshiped while alive. The Igneine buried their dead under the houses.

Pavon gives a detailed description of how the people of Negros buried their dead five hundred years ago. As soon as a man died, the first care of the family was to prepare the coffin. This was done by hallowing out a big log, which was hard labor and was done by two men who were called *matutum* (experts). Then coconut oil is poured into the mouth of the corpse. This had two objectives: to help prevent putrefaction and to facilitate the entrance of the *calag* (soul) into the *sumпой*, or

place of punishment. It is believed that the passage to the *sumпой* is difficult, for it is through a long bamboo tube.

After that the body was laid on the *bancaian* (deathbed) and sprinkled with water in which were boiled sweet-smelling herbs and roots. Sometimes they scarified the corpse bit by bit as far as the stomach and drew out the blood thoroughly by washing it with vinegar. In this case the scars were filled with salt. The body was then wrapped with *badiang* leaves and bound by abaca rope.

Burial was usually done within three days because it was believed that on the third day the evil spirit *Macbarubac* or *tictic* might touch the coffin and it will burst open to exude a very strong stench. Throughout the time that the body lay on the *bancaian*, the people kept night watch to prevent the *aswang* (witch) from eating the liver, if the deceased was young, or the guts if he was old.

For the burial ceremony, the whole family formed a circle under the house where the deceased was to be buried. An old man would chant a sad song that was written on a manuscript which would be buried with the dead. In that manuscript was recounted the vir-

tues of the deceased and the god Lallahon was besought to provide good food for his soul.

The coffin was next dropped into the grave and the people threw branches and leaves over him to the accompaniment of the tearful wails of two women mourners. The women then threw handfuls of earth into the grave which action was followed by the rest. This practice is still widespread in Panay and Negros today.

For several days the family of the deceased observed the *laraw* (mourning) in which time they did not eat but indulged in much intoxication. They assuaged sorrow by merry-making and drinking.

### Song and Music

So much for the sad topic of death and burial. Let us now come to the brighter side of early Bisayan life. Our ancestors were a singing and music-loving people. Among their songs were those which told of the lives and deeds of their warriors and forebears. The Harayas called these songs *lintoy* or *kalintoy*. The Igneines called them *kurintog* while the Haguencinas called them *karbay*. They also had songs that narrated the lives of great voyagers. These were called *hibai* or *iboyi*.



According to Povedano, some of the songs were indecent and lewd, however.

Of musical instruments, the early Bisayans had the following:

1. **Toltog balanog**—this was made of baked clay in the form of a small cask with three holes on top and two on the sides. When blown on top hole, the sound produced is like that of a flute.

2. **Subing**—made from a piece of seasoned bamboo, hollowed in the middle, flexible and soft, and when blown with the lips it gives a sound like that of a clavichord.

3. **Budiong**—made of shell, with its upper part cut off. When blown it produces a sound like that of a cornet's.

4. **Buktot (hunchback)**—This is so named for it has a hump on its back. This string instrument is made of strong, hard wood which is covered with the dry skin of fish. The strings are mounted on bridges on the upper part of the instrument. The *buktot's* sound is like that of a viola's.

5. **Igot**—made of two pieces of wood which are crushed and flattened. In the middle is a wedge which when moved back and forth produces a screeching sound.

6. **Patikan**—similar to Spanish drum but made of hollowed wood

and covered with the skin of ray fish (*pagi*).

7. **Tultogan**—a piece of bamboo which is beaten with a smaller piece in the manner of drums.

The people played their instruments during leisure time and during ceremonies and festivals.

### Dances

Povedano observed in 1578 that the people of Negros had several dances. The most graceful of these was the *harito*. This is how Povedano described this particular dance: "It is participated by five boys and five girls. Three of them are on the left and three on the right. They are accompanied by girls who play the role of nymphs and queens. The girl in the middle carries a crown of aromatic branches. . . This is a very beautiful dance, movements of the bodies so rhythmic and gracefully harmonious with music. . . ."

Another dance was the *biro-iro* performed by a young, slender lively girl who sang as she danced. The other dances were the *balitaw*, *madia*, *leay*, *lalong-kalong*, *iray*, *imbong*, and *inay-inay*. All of these, according to Povedano, were graceful and attractive.

There were also weapon and war dances which were performed on rare occasions, accompanied only

with drums and cries. Unfortunately, both Povedano and Pavon failed to describe them for posterity.

### Farming, Fishing, Hunting

At the time of Spanish arrival the people of Negros lived by farming, fishing, and hunting. Among the crops they raised were rice, *kamote*, *gabi* and *obi*. Their planting and harvesting activities were supported by rituals intended to gain the blessing of supernatural beings or to placate their ire. For example, before they cultivated a certain piece of land they always performed the *panabitabi*, a ceremony by which they informed the environmental spirits of their desire to cultivate the land and to ask their permission. The same they did before they fished or hunted in a place, except that here it was called *tuhoy*. This was done by beating two pieces of sticks to produce a *tok tok tok tik tik tik* sound. They repeated the beating until they heard a rustling noise of dry leaves. When this was heard the friendly spirit called *mamantas* was present to help the fishermen. If no sound is heard, they left for another place.

In fishing, the people used poisonous plants to catch the fish. Among these poisonous plants are the *tubli*,<sup>21</sup> the *lagtang*,<sup>22</sup> and

*tigao*.<sup>23</sup> The roots of the *tubli* were squeezed to extract the juice which was then poured into the water of a small rivulet or brook. In the case of *lagtang*, it was the nuts that were roasted, pulverized, mixed with shrimps, and thrown into the water. As for *tigao*, the leaves were used. These were mixed with lime and ashes, together with the roots of *lampuyang*<sup>24</sup> and some *katumbal*.<sup>25</sup> The mixture could kill all the fish, shrimps and crabs that came in contact with it. The people caught the poisoned fish and removed the intestines before cooking.

The devices and contraptions used in hunting animals and birds were: *tiksohot* (*tigsuhot*), a lasso that caught the prey by the neck; *tiklapak* (*tiglapak*), a lasso spread on twigs on the ground so that it caught the prey by the leg. The third was the *tigalbong*, a large pit dug on the ground, having its mouth camouflaged by twigs, leaves, and a thin layer of earth. When the animal stepped on the frail covering this would give way and the prey would fall into the pit. Still another method was the use of the *katian* (decoy) that attracted the animals into traps. These methods are still being practiced by hunters especially the Bisayans living in the hills and mountains.

## Weapons and Tools

As regards the weapons used by early Bisayans, Fr. Pavon made a list based on an older list made by Fr. Francisco Deza in Ilog in the year 1678. These weapons are:

1. **Sumbiling**— a throwing spear made of a mountain bamboo (probably *bolo*) with two barbs at the end. This was usually poisoned with the juice from the flower of the *katsubong*.

2. **Sibat**— a throwing spear of great penetrating power, with a point like a gaff.

3. **Bankaw**— another missile weapon made of strong wood and an iron tip. It had a sharp form and sharp sides. This was supposed to have been invented by a chief named Bankaw in 1332.

4. **Sanduko**— a hand weapon about one and a half *palmos* long, sharp at both ends, generally with one sharp edge. It was used in hand-to-hand combat.

5. **Talibong**— a formidable hand weapon, shaped like a medium-sized short sword, but with only one sharp edge while at the back it was thick and heavy. Usually it had a very sharp point with haft and shaft of carabao horn.

6. **Balaraw**— a hand weapon used in order to ward off blows and to

assail when wounded. It has two edges, a hilt made of cow's horn, and an iron handguard. In form it is like a serpent twisted backward. It was carried in the belt.

7. **Sumpit**— made of bolo bamboo, about three *baras* (yard) long and straight. It is loaded with poisoned spines of the ray fish fastened to feathers. It works by blowing with the mouth.

## Religion and Worship

By the time the Spaniards arrived, the early people of the Bisayan region had their own form of religion and worship. They believed in one omnipotent god whom they called *Makaako*, the creator, and a number of other gods. The best of these other gods was *Kabunian*<sup>26</sup> who lived in the highest part of the sky. The god of the earth was *Kaptan* and of the sea was *Magwayan* and the first man and woman were born of their union. For in the place where they had their first romance grew up a bamboo and when the bird *Manaul* picked on that bamboo it split and out came *Lalaki* and *Babae*.<sup>27</sup>

Another lesser god was *Lalaon* who lived in Mt. Kanlaon. It was to her that the people prayed for the safekeeping of the soul of the dead.

She was represented as an old woman with a hole in the head, large misshapen eyes, no hands and the feet gathered together. A cigar was placed in its mouth as an offering.

*Maquined* was the god that had the power to give bad weather and bad harvest. *Aropayang* was the god of rain and good harvest.

On Mount Madyaas in Panay lived another powerful god, *Sidapa*, guardian of the tree of life. On the tree of life called the *siasad*. *Sidapa* marked a man's life since his birth and when the hour of his death came, he cut off the branch and the man died. *Sidapa* was represented in the Bisayan temples as a big old man with an open mouth and three teeth. The arms and body were large and the feet were small. On its head was a halter and a hat like a tiara. It always had a tree by its side.

How did the people conduct their worship? They set aside certain trees, especially the *lunok*, as sacred, under which they built their altar *olangan* which the Spaniards called *oratorios*. Here they placed their idols and every month they held a religious celebration called the *dogok*.

The male priest was called *baylan* and the female *tagalona*.

The people also believed in environmental supernatural creatures like the *tamawo*,<sup>28</sup> *kama kama*,<sup>29</sup> and *lulid*.<sup>30</sup> The places where these supernatural beings lived were considered enchanted.

In all their daily activities the people always tried to please the gods and the spirits. Before starting anything they invoked the spirits in a ceremony called *tuhoy* and for any failure or success of their work they made offerings called *daga*.

The people performed their worship religiously because they believed in the *gaba* which is a punishment for disobedience or irreverence.

## CONCLUSION

A reading of the Povedano Manuscripts of 1572 and 1578, and of the Pavon Manuscripts of 1838-39 shows that the people of the Panay and Negros Area had a culture uniquely their own. They had three closely related cultural-linguistic groups, namely, the *Haguecina* or *Yliguenes* (Hiligaynon) along the coast; the *Haraya* (Hiniray-a) in the lowlands; and the *Igneine* in the mountains.

There were three social classes: the *sidungog* (dunghanon), the *tima-*

*wa*, and *olipon*. The people lived by farming, fishing and hunting, and were seafaring as evidenced by their numerous sea songs. They had their own syllabary and had a body of written and oral literature as well as a system of laws. They also had their own world-view of the universe and believed in life in the hereafter. Although they had several gods they believed in one supreme being.

Nowhere in the Povedano and Pavon Manuscripts could be found indications that the early Bisayans were barbarians or savages. On the contrary, evidences show that by the time Diego Lope Povedano landed in Negros to take possession of his *encomienda* in Binalbagan, the people had a culture and a civilization that we of the present can be proud of. ■

#### NOTES

1. In his introduction to *The Robertson Text and Translation of Povedano's "The Island of Negros and the Customs of the Visayas and Negritos"* (Chicago: University of Chicago, 1954), p. v—vi. Hereafter cited as *Povedano Manuscript of 1572*.
2. John Carroll, "The Word *Bisaya* in the Philippines and Borneo," *The Sarawak Museum Journal*, IX (July—December, 1960), p. 523.
3. Manila: *Tipo-Litografia de Chofoe y Compania*, 1894, p. 12.
4. James A. Robertson, "Social Structure of, and Ideas of Law Among Early Philippine Peoples, and a Recently Discovered Pre-Hispanic Criminal Code in the Philippines," in H. Morse Stephens and Herbert E. Bolton, *The Pacific Ocean in History* (New York, 1917), p. 161.
5. *The Robertson Translation of the Pavon Manuscripts of 1838—1839* (Chicago: University of Chicago, 1957), Transcript No. 5-A, p. x. Hereafter cited as *Pavon Manuscript*.
6. *Ibid.*, Transcript No. 5-D, p. 49.
7. *Outline of Philippine Archaeology* (Manila: Bureau of Printing, 1949), p. 293.
8. William Bascom, "The Four Functions of Folklore," in Alan Dundes, *The Study of Folklore* (Englewood Cliffs, N.J.: Prentice-Hall, 1965), p. 285.
9. Melville J. Herskovits, *Man and His Works* (New York, 1948), p. 418.
10. *Povedano Manuscript of 1572*, *op. cit.*, p. 42.
11. *Povedano* writes it as "Tolandanan."
12. A tree of the ebony family, *Diospyros discolor* Willd.
13. See John Carroll, *op. cit.*, pp. 522—525.
14. Miguel de Loarca in his *Relacion de las Islas Filipinas*, Arevalo, Panay, 1852 (Blair and Robertson, V, pp. 115), writes: "The men tattoo their entire bodies with very beautiful figures, using therefore small pieces of iron dipped in ink. This ink incorporates itself with the blood, and the marks are indelible."

## Radio Broadcasting . . .

(Continued from page 39)

potential abilities of employees who may be assigned to programming. This recommendation is based on the finding that of the three categories of jobs in the radio stations, programming jobs were the least adequately met.

2. Radio stations should formulate effective methods or measures as basis for evaluating the individual's potential fitness for the job, during the period of probation, so that unsuccessful trainees may not lose the opportunity to seek employment elsewhere. This recommendation is based on the finding that radio stations ask for

at least three months of probational employment.

### RECOMMENDATIONS

1. A further study on the quality of the merit rating system being used by radio stations.

2. A detailed study on the extent of use of intelligence tests, achievement or ability tests, aptitude tests and other screening devices in the recruitment, selection and training of job applicants for the career of radio broadcasting.

3. A study on the extent of the use of job specification and job description in the radio broadcasting industry in the Western Visayas.

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Bureau of Posts  
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