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Abstracts

EDUCATION FOR NATIONAL DEVELOPMENT*

By Onofre D. Corpuz

I know that CPU began like many older and distinguished and sometimes ancient universities in the world. In 1636 the people, the parents actually, of a town in Massachusettes called New Town (that was the old name of Cambridge, Massachusetts) got together and founded a school which they called Harvard College. They recorded as their purpose—"in order to save our children from an illiterate ministry." I notice that when the Junior College (Central Philippine College) was established in 1923, its primary purpose was "to train preachers and Christian teachers." I think that is all to the good that CPU has retained its Christian mission and its Christian spirit much more faithfully than Harvard. During important events in our lives such as our anniversaries; it is useful after reminiscing over the past to assess what we are and then to have a glimpse into what the future might hold.

This year as in the past many, many years now, more than one out of every four Filipinos are in school. That's how large our school is. You can virtually count them on your fingers of one hand the very few countries in the world where more than one out of every four people in the population are in school. The reason for this, I think, is our love, almost an incurable addiction, for education; in turn this love for education causes many of our most serious problems as well as offers many of our

* *Excerpts from Minister Onofre D. Corpuz's speech delivered on July 5, 1980, on the 41st anniversary of the College of Education of Central Philippine University, as part of the university's one-year celebration of its Diamond Jubilee.*

greater opportunities. Throughout the 1950's, our population was growing every year at the rate of 1.9 per cent. If the population growth is 1.9 per cent every year, it would take that population more than 37 years to double itself If we were growing today at 1.9 per cent a year, then our population would double in the year 2017. That 1.9 per cent rate was during the 1950's, but starting in 1960 all of a sudden our population began to increase at the rate of 3.01 a year. That doesn't seem much; but an annual growth rate of 3 per cent is the highest on Planet Earth.

The Philippines was growing faster than any other country in the world beginning 1960. Now at that rate of 3 per cent, it would take the population only 23 years to double itself. And just to show how the dynamics of population growth leads to explosive increases in population, let's take the population of the Peoples' Republic of China. It is growing only at a rate of 2 per cent a year but at that rate the People's Republic of China produces every 15 years an additional population equivalent to the population of the United States—more than 200 million.

Now at this growth rate of 3 per cent, which was the growth rate in 1970, we were projecting that by the year 2000 the Filipino population would reach the level of 94 million. The more babies we produced, of course, the more Grade 1 pupils we also had and the enrollment at every level soon expanded. This generated a need for more classrooms, books, school supplies, teachers, schools. Our economy was not growing as fast and so we began to face greater and more serious shortages. So, high population growth, slow economic development. At the same time, salaries for all kinds of school personnel, public and private, lagged behind.

Moreover, the slow economic growth meant that it took a long time before graduates were employed. This is one of the necessary consequences of slow economic growth. In 1970 we conducted a study which revealed that it took five years before all the members of the graduating class of one year could be employed. In other words if that same condition exists today, it would take until 1985 before the graduates or the members of the graduating class of 1980 would be employed. That was the situation in 1970. One result of this was that our families and our young people chose the general education and similar inexpensive courses or degree programs. This was the result of inability of the economy to absorb graduates fairly promptly. Thus the higher enrollments were always posted in Commerce, Social Sciences and Teacher Education. Because they were the more numerous, the graduates of these courses were therefore mostly unemployed immediately after graduation or they worked in jobs which were different from their own chosen fields of specialization. Today we can at least be certain that changes have taken place or are taking place because of the National Population Program begun in 1969. Our annual population growth rate has gone down very, very significantly. In fact, this year it is 2.3 per cent, a very, very significant slowing down of our population growth. It means that we will not achieve that 94 million level in the year 2000. If we continue this annual rate of growth, neither increasing or lowering it, it will take about 30 years for our population to double. At our old rate it would take only 23 years for the population to double.

We expect the growth rate to continue to go down.

The Population Commission people talk to married couples of reproductive age—so far the message has always beamed to women who are still at the height of their reproductive powers. But I personally believe that the most significant impact of the Family Planning Program is on the younger people. Since the mothers, let's say, of the year 1995 are the young people in schools today, I think that the message will be even more firmly established so we should be expecting even more significant gains as far as the Family Planning Program is concerned. We now project a population growth rate in 1985 at around 2 per cent. The importance of these statistics is that the pressure on our resources, schools, classrooms, facilities, teachers, textbooks—all kinds of expenses—relaxes. As population growth begins to slow down, the pressure on our resources needed to support our educational program will be relaxing, will become less and less.

A Minister of Education and Culture is naturally interested in population, although you realize that the problems of the Minister of Education and Culture arising out of the population problem are not within his control. A group of parents came to me. "Sir", they say, "we need classrooms for our children; they are entering Grade I this year." I tell them only half-jokingly, "I'm sorry that you had so many babies six years ago without consulting me. You did not think then of the classrooms they would need." So, you see the problems this year were generated six or seven years ago. It is not that we have no concern or responsibility for it. We're happy that the growth rate has gone down. I expect the pressure on our resources to relax gradually, as I said because the increases in Grade I pupils will be slowing down by 1985, the increases in high school enrollment naturally will be slowing down similarly four years later and so on. As the pressures relax we will be able to allocate more resources to other expense items such as books, supplies, salaries, rooms and similar items.

Now another development that has been taking place today, as compared to 1970 . . . within one year after graduation, 90 per cent of all members of a year's graduating class will have been absorbed by the economy. It will take just a year for the members of the graduating class to be absorbed by the economy or to be employed in jobs. So, as you observed, some economic development has taken place faster than before. Although those who tend to be employed earlier, those to be employed ahead of the others, are the engineers, agriculturists and technicians from a broad range of fields in technology. That is why this year engineering is among the top most popular courses in colleges and universities. In the U.P. before 1970, if you asked all freshmen about their career plans, 85 per cent of them would tell you that they would stay in the Social Sciences or Humanities, or Teacher Education. The 15 per cent would be in the other fields, including the sciences and engineering. Today the ratio is completely reversed. In June of last year, the study showed that 86 per cent of all freshmen of UP were planning to go into careers in science or engineering or technology. In a sense this reflected the high demand for engineers and scientists including agriculturists. In another sense it posed a very serious problem because if that trend continued for another five years then most of our faculty in the the Social Sciences and Humanities would no longer be needed in UP. Then, the university has to take steps in order to redress the balance all over again. One of the most persistent requests of assemblymen from various provinces and regions is "Please, Mr. Minister, let us establish a Technician Institute in my province or in my town, in this municipality or in this city." This reflects the common sense observation about the very high relative demand for engineers and technologists.

Teacher Education, I'm sure, has been one of the casualties of all these developments. Before 1970 the annual enrollment in Teacher Education courses used always to top 100,000 a year. In 1979 the total enrollment in Teacher Education courses was 51, 000. Now 51,000 seems a large number until you break it down into freshmen, sophomores, juniors and seniors. Let's say there are 15,000 freshmen. If nobody fails, the 15,000 freshmen going to second year make 15,000 sophomores, comprising 30,000 of the 51,000. So you have 21,000 to distribute between the third year and senior year and if by some miracle nobody fails then you will have 10,000 teacher graduates a year. And that is a very serious level—a very, very small number of Teacher Education graduates. Now, you know, that there has been a severe drop in Teacher Education enrolment and very soon with our natural population growth, even if not one of the original 15,000 freshmen fails, then naturally, a number like 10,000 teacher graduates every year will not be enough for our requirements, especially since some of them will be pulled away by the other employment opportunities available to Teacher Education graduates. So we've started a program in the Ministry, very tentatively in the meantime, to try to redress the prestige and the status of Teacher Education.

It seems to me that one way of doing this would be to require a higher percentile score in the entrance examination for admission to Teacher Education programs. Many of you might disagree with me but I choose this strange approach. Perhaps Teacher Education might have a higher status if it does not accept the lowest performers in the NCEE. There are a lot of recommendations reaching the cabinet level and I have presented several recommendations for increasing the salaries entirely partly through other fringe benefits. Then, we are introducing legislation in the Batasang Pambansa and also administrative propaganda in the Office of the President and in other Ministries for the reduction of the extra curricular demands on the teachers' time. In fact, we have an executive order requiring any agencies that utilize the service of public school teachers to pay them honoraria. I am seeing to it that all the assignments of public elementary school teachers which do not come from the MEC directly ought to be abolished. Only the jobs of public school teachers associated with their membership in Barangay Brigades will be authorized for recognition by the MEC.

Well, these are tentative steps towards trying to make the life of public school teachers a little bit more tolerable and eventually we hope to progress to a point where we make the profession very much more attractive than it is at present.

I'm also taking a personal interest in the elementary school curriculum. In addition to the general objective of having a grade school curriculum that is a sound and adequate basis for enabling the child to acquire and develop further learning and education later on, I hope to have a more simple and a very much more straight-forward curriculum than the present one. I mean the present one is a little too sophisticated; there is not enough focus in it. I would have a sound grounding for the child in the three R's. Maybe you think I'm very, very conservative but there is a very great, unmistakable need for this in geography. (We don't teach geography as geography any more) in Character Education, in Civics, Health and Work Education. I think that package is a very adequate package. It does not reflect the theory that a child must learn everything in school but it reflects an alternative theory that the child should learn enough in school that will enable him or her to learn other things outside or after school.

I am not too impressed by the results of the curriculum that has sacrificed directness and simplicity in the guise of modernism through the concepts of Communication Arts, for instance, and Social Studies. No matter how good in theory these are, I think we should make it very, very clear to the children that we are teaching reading, we are teaching geography, we are teaching civics, because the child will never understand when you tell him or her "I'm teaching you Communication Arts or Social Studies." *Kay mabudlay ang* Communication Arts *kag* Social Studies. No matter how good these approaches sound in theory, in application there is a great deal that is missing because these concepts are not direct, they are not straight-forward messages to the pupil. The only reason why I do not stress immediate adoption of my concepts is that when you try to work and revise your curriculum you are also dealing with very important problem areas outside of, but related to, the curriculum; that is to say, your textbooks, other learning materials, your teacher education curriculum and lastly your language of instruction.

I would expect in connection with curriculum making and curricular development that our Regional Directors—I think that this is the nth time I've told this to our Regional Directors-would adopt curricular features that reflect the culture, the economic conditions and other requirements of the communities. Unless the Regional Directors do this, it is as if we were a perfectly homogenous people from Aparri to Jolo. On Camiguin Island just north of Mindanao, almost every square meter of ground is planted to coconut. I do not see why they are learning about rice agriculture. It's the same thing in various regions. I'll have to take action on the inaction on the part of Regional Directors on this matter.

When we consider adopting important changes or programs, the most important thing is to relate these to our national priorities and values. In other words, we don't go into a change just because it is new. Some times, I have criticized the Ministry of Education and Culture for adopting techniques in the school system just because they were recommended by some agency like the UNESCO. They do not understand that many of the ideas of UNESCO are generated after studies in Africa. In Africa, for instance, their school facilities are so very limited. Sometimes a country like Ethiopia cannot even produce thirteen high school teachers in a year, so they go all over the world, usually to the Philippines, to recruit these teachers. But programs based on the conditions of school systems in Africa, which are often the basis for UNESCO "innovations," should not be automatically adopted in the Philippines. They should be considered or taken up in a seminar of graduate students so that they will know what is happening in the Dark Continent, but they may not be good for application here. In the school system in Africa they say that it is wasteful for a child to remain in the same grade in school for two years because if a child remains in the same grade he is depriving another child of that place. So if a child spends two years in Grade IV, another child who is in Grade III now who will be in Grade IV next year will not have a position because the first child is occupying that. That is the justification for automatic progression.

Now, you can see that automatic progression (Bless its soul! it's gone now) is not applicable in our country. I suspect that our generating in the mind of the child a notion that real life does not discriminate between satisfactory and unsatisfactory performance, is a very, very serious mistake, psychologically, because life outside the classroom is a very strict arbiter of performance. If you fail, you fail. We would be developing in the mind, in the emotions, in the psychology of our pupils a notion that it really doesn't matter too much how you perform because anyway everybody will be promoted. Automatic progression was formerly implemented on the ground that if somebody is not promoted, his emotional and psychological balance will be affected. But, life, as I said, never gives any concessions. Life outside the classroom rewards and it withdraws reward.

Two of our highest priorities today which are a continuing theme of all the cabinet discussions with the President are (1) Productive Efficiency and (2) Social Justice. I'm letting you in on themes that govern, that always reappear in, our cabinet meetings. The values corresponding to these priorities will be stressed in work education, if we look for an anchor in the elementary school curriculum. Productive efficiency, with its values reflected in work education, and social justice with its values reflected in character education and in civics, should be components of the elementary school curriculum in my view.

The Ministry is preparing the final touches of a program that is designed to reduce the inequalities amongst our schools with respect to three factors: (1) accessibility to young people, (2) the holding power of the school and (3) the quality of schooling. We define accessibility as the degree to which schooling is accessible to young people, the degree to which the school accommodates everybody of school age. You might find a community where the school facilities are so limited that they cannot accommodate everybody of school age. Holding power is the degree to which the school is able to retain the child in the school. Let's say, the degree to which the school retains everybody who enters Grade I until he finishes Crade VI. This has something to do with the dropout rate. A school, therefore, is marked high if it has minimum rate of dropouts or no dropouts amongst those who enter Grade I, or if everybody or almost everybody, who enters Grade I finishes Grade VI. Finally, quality. Well, obviously, it is the performance of elementary school finishers according to a national standard, maybe a test.

Now, on these bases the schools in all regions of the Philippines will be rated. They will be marked according to their degree of accessibility, their level of *holding* power, and their level of quality. We will rank the regions from the highest to the lowest; then we will identify the median region. The median, as all teacher education students know, is that point which divides the entire population into those above the median and those below the median. We will identify all those schools in the Philippines and all the regions that are below this median. And then our program will consist in providing support, providing (stimulus) and assistance for improvement so that the gap between these schools and the median will be minimized and eventually all of them will reach the median level.

Now I've been talking about schools but actually this is intended for the community. In effect, we're ranking communities in the Philippines on the degree to which the children in the community enjoy accessibility and acceptable quality of schooling. In other words, this national program reflects our desire that all Filipino children who are disadvantaged by lack of accommodation or by inferior school learning facilities will be enabled to attain schooling performance commensurate to their effort, to their ability rather than be deprived of them because of social or community neglect or inability.

Now when I was talking about the inequalities among the school systems and communities (I was giving you an example) of the national priorities. Another important national priority is productive efficiency. It is nice to talk of higher ideals like liberty, education, justice, peace and so forth. It is nice to talk of all these things but what is not often realized is that for all these beautiful ideas there is a social or an economic cost; somebody has to pay for them just as every item in the Bill of Rights of our Constitution has an economic cost. Let us take the right to property, the right to be secured from arbitrary searches and seizures, the right to free expression or printing, the right to property—all of these things have costs. We have law schools, we have a police department, we have prisons even, we have an entire judiciary and the Filipino people spend millions and millions of pesos for all these agencies that are supposed to protect these rights once they are violated. The trouble is that even the poor people who do not own properties still have to pay for the cost of maintaining property or those who cannot even read and write have to pay the cost of maintaining the system for protecting the freedom of correspondence. The farmer who does not know how to read and write, who never sends a letter, who never receives a letter has to pay for the cost of maintaining all of these rights. The point is that all of these beautiful things entail social and economic costs. And in order to defray the cost we have to work and (develop) values which will be converted into financial resources to defray the cost of maintaining these beautiful things.

Now the Ministry, with the President's approval, has just started a production program. I visited one of these projects before I came here this morning. All our vocational institutions now will have to have a production program. And I'll tell you later why this has become more and more necessary. The project I visited is a chalk-making program. I think we spend too much for chalk and teachers complain so often about having no chalk; we really cannot be happy maintaining a school system where we cannot even give chalk to our teachers.

We have discovered that we have schools that have the capacity for making chalk. We have two in Luzon right now. We have this one in ISAT that has begun its chalk-making program. In fact, I hope to be able to organize some government corporation which will include these institutions and the people who are involved in these production enterprises so that they can generate surpluses instead of other people getting the profit.

Just over six months ago, I was almost charged in court because I refused to pay, on the basis of a contract, for garden tools that were delivered to the Ministry. I looked at a rake. I'm not Hercules but I could bend the rake with my two hands because it was made of *lata* and the price was very high. They threatened to take me to court and the President ordered me to pay but I said, "I don't think the President knows (the facts) about this," so I refused to pay.

Now, at least, if we manufacture tools in our schools, our school personnel will be subject to our monetary, our supervisory, our quality control procedures and I'm sure making rakes or shovels or spades that bend will not happen again. In fact, I have also issued an order that our schools cannot buy from external suppliers until we have bought out all the products of our own school production facilities to give them a market and to train the students, to give the students actual working exposure.

Now the reason for our having to go into production is the economic condition forced upon us by chronically increasing oil prices. The future ahead of us insofar as this is affected by crude oil prices is a very, very difficult future. In 1970 a barrel of crude oil cost $1.30. This year I think every barrel costs $30 only because our government is able to negotiate with other governments—the oil-producing governments—for this oil. If we are not able to negotiate, then we will have to buy from what they call spot or free market where every barrel costs $44 each. Can you imagine from $1.30 to $30; I think within 60 days it will cost $33.

That is why a lot or all of these commodity prices have gone up. South Korea and the Philippines buy oil at identical prices but gasoline in South Korea today sells at ₱6.35 a liter. We're paying ₱4.50 in this country because the government subsidizes all these prices. In 1979, every day for 365 days, the government spent ₱17 M every day just to subsidize the price; otherwise, the customer had to pay the whole price; then he would have to pay a lot more, just as much as they pay in South Korea.

Now, that is why, as you will soon read in the newspapers, the President is talking about transferring some funds from the budget of all the other Ministries and putting these into the Ministry of Energy. As usual we'll try to fight this because you know more than 90 per cent of the Ministry of Education and Culture budget is for school teachers' salaries. So, once you reduce that budget, you affect salaries. (It would be) a good thing if our budget had a lot of items for non-salaries. The President this year, 1979-1980, said. "Let's have a 10% reduction of all the budgets of the Ministries." I said, "Go ahead, Mr. President, but we cannot do it in the Ministry of Education and Culture because 10% is more than ₱390 million, and that means you will have to reduce the salaries of our school teachers." So naturally he retreated; he cannot do it in the Ministry of Education and Culture. But you can see the President's view when he said at our last cabinet meeting that we would have to confront this oil price problem almost on a war-footing.

We have not yet completed the

system in the Ministry of Education and Culture but we will see to it that the offices in the Ministry should be the first to demonstrate the seriousness about using every drop of energy in the wisest way possible because we cannot ask our people to sacrifice if we ourselves do not sacrifice ahead of them.

The seriousness given to energy development and energy production, of course, becomes very necessary, not just sensible, in the light of these price increases. This year, fortunately we have the capacity to produce 20% of our total oil requirements. In 1979, we produced 17% of our oil requirement. That was why we did not suffer roo much when Iran stopped their exports of oil to the Philippines; they were providing us less than 4% and we were able to accommodate it from our production of 17%.

But other sources of energy have to be developed very quickly. We have some coal, not too much, but a reasonable amount. We are going into alcogas. Our problem with alcogas is that, we have to convert sugar into alcohol. And we probably cannot plant enough hectares to sugar. This means that we have to look for sources other than sugar, like our starch products. A lot of people talk about cassava, but you cannot convert starch directly into alcohol—first you have to convert starch into sugar then into alcohol, But we have a team of, I think, some of the most brillant young Filipino scientists. We have cornered them, we're putting them to work. You can be very proud of these very young scientists. They say they can discover a process and then develop that process by which you shortcut the steps so that you can convert starch directly into alcohol.

Then we have hydroelectric power which is a very good source of energy. It is abundant in Mindanao right now. It should be also very accessible in all parts of the Philippines because of our natural conditions like very high precipitation—high rainful rate, in other words. If we could catch all the water, then we will have surplus energy in the Philippines because we have tremendous rainful here. So water impoundment, reservoir projects are being planned, are being studied and planned very seriously. The last main source of energy we are developing is geothermal energy. Region VIII composed of Leyte and Samar, which are among the most depressed areas in the Philippines today, is now becoming very blessed because the richest geothermal wells in the world have been discovered there. One well in Tubungan, Leyte, certainly is the richest; it has the richest potential anywhere in the world. There are similar wells discovered in the island of Biliran. So we should be able to develop a significant portion of our energy requirement and that is the reason for this sudden and very accelerated interest in the Ministry of Energy. All of these struggles or all of these campaign for energy production are related to production in general.

Aside from giving you just a few details of what we in the Ministry are doing and what we plan to do, I have tried to show to you how connected all our schooling and education programs are with actual and concrete requirements and problems of our nation. In other words, we are not talking of education as if it were in a vacuum; we are talking of education as part of the community life, as part of the national life which all share and which we want to enrich and develop.

So much of the development that our country has achieved throughout the years has been, to a large measure, part of the contribution of our good schools in the country.

Our good institutions of schooling and learning, and education and technology (have contributed much to our national development.) I have not talked about the Education Act of 1980 which we filed in the Batasang Pambansa because of lack of time. But there is in that Education Act the principle formally establishing on record, through legislation of the total education sector in development, whether it is at the community level or the national level.

We share your happiness during this 41st anniversary of the College of Education and during the CPU Diamond Jubilee.

Hebrew Christianity in the Acts of the Apostles and in Israel Today: Continuity and Discontinuity

by Wesley H. Brown

Many people who visit the congregation of which I am a part in Jerusalem are interested to discover that there are Israeli Jews present who believe in Jesus. Although they are not many, they are among an increasing number of Jews who believe in Jesus. When one meets them and discovers their intense feelings about their Jewish identity, one has the feeling at times of being back in the days which are described for us in the Acts of the Apostles.

I. The Image of Hebrew Christianity in the Acts of the Apostles

It is good to remember that at the beginning, the large majority of believers and followers of Jesus were Jews. In the early chapters of Acts, it is evident that the early believers were observant Jews who continued to keep the commandments and the worship of their fathers.

It is striking to note the number of references to the Temple. German New Testament scholar Zahn asserted that the coming of the Holy Spirit's power and manifestation of His presence on and in the first believers on the Day of Pentecost took place on the Temple Mount. Pentecost, or the Feast of Weeks, was one of the three major pilgrimage feasts on which observant Jews were to present themselves to the Lord "at the place which the Lord your God will choose" (Deuteronomy 16:16), that is, at the Temple. When one visits the Temple Mount today, it is easy to imagine the crowd from many language backgrounds gathering in Solomon's Portico on the east side of the Temple enclosure and their hearing in their own tongues the "mighty works of God" (Acts 2:11) and Peter's sermon. The chapter concludes "and day by day, **attending the temple together** and breaking bread in their homes, they partook of food with glad and generous hearts . . . ." (Acts 2:46).

Peter and John were going up to the Temple at the hour of prayer when they brought the Lord's healing to the lame man in chapter 3, and 3:11 indicates that Peter's next message was given in Solomon's Portico. Acts 5:12 indicates "and they were all together in Solomon's Portico." All of these are indications of the tact that the early believers used parts of the Temple Mount enclosure for their gatherings and instructions. The Mishnah, which contains much of what was oral tradition at the time of Jesus, tells us that there were areas where the rabbis sat and gave instruction in the Torah, and this undoubtedly is the same area in which Jesus was taught.

Acts 15 indicates the importance with which many of the Jewish Christians viewed the continuing practice of circumcision. It is noteworthy that rabbinic sources tell us that circumcision was required for all males who converted to Judaism, followed by a ritual immersion in a "mikveh," or ritual immersion pool. Many of these "mikva'ot" have been found in recent archaeological excavations just south of the Temple Mount, and a number of us believe that these may have been used on the Day of Pentecost for the baptism of those who responded and confessed their faith in Jesus. In any case, the importance of Jewish believers' continuing observance of the Torah is a clear characteristic that is revealed in the Acts of the Apostles.

In Acts 21, when Paul (and probably Luke) arrived back in Jerusalem from Paul's third journey, James and the elders of the Jerusalem church told Paul: "You see, brother, how many thousands there are among the Jews of those who have believed, they are all zealous for the law, and they have been told about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or observe the customs . . ." (Acts 21:20,21). In order to show that he was faithful to the customs and was not rejecting his own cultural heritage, Paul was then asked to participate in a temple ceremony to show "that you yourself live in observance of the Law." (Acts 21;24c). Paul accepted their request, wanting to give public assurance of his continued Jewishness, but almost lost his life in the attack on him when he was on the Temple Mount. The point is that there were many thousands of Jewish believers in Jerusalem at that time, that they were zealous for the law and Paul was willing to affirm his Jewishness in a very public way. Was this a denial of salvation by grace through faith? I don't believe so. What was at stake here was not rituals which were a guarantee of salvation, but rather the continuing validity of certain observances—**for Jews**—which were a rich part of their own cultural heritage. In the perspective of continuity and discontinuity in any cultural setting, I think it is important to ask what meaning is attached to the public observance of a traditional act. Paul, apparently, saw no inconsistency in going to the Temple and participating in that traditional rite, and in his preaching.

Jewish believers in Jesus today read these passages with intense interest and find in them legitimatization for their own desire to reaffirm their Jewish identity, while at the same acknowledging faith in Jesus as Messiah and Lord.

It is certain that there were many early believers who were a part of "hellenistic Judaism" Jews whose primary language of communication was Greek. One especially interesting archaeological discovery was the inscription in Greek from the wall of a synagogue which was located in the oldest quarter of the city of Jerusalem; the City of David. It is called the "Theodotus Inscription" and it is universally recognized that this synagogue—in Jerusalem—was a Greek-speaking one. This has been pointed to as confirmation of the different languages spoken among Jews in Jerusalem which is alluded to in Acts 6:1 where the "Hellenists (Greek-speaking Jews, in all probability) murmured against the Hebrews (Hebrew-speaking or Aramaic-speaking

Jews) because their widows were neglected in the daily distribution." Paul, in his letters, quotes freely from the Septuagint (LXX,) but it is interesting that when he made his first public defense in Jerusalem on the steps of the Antonia fortress, he did so in **Hebrew** (Acts 21:40).

Most scholars believe that the Jewish believers-in-Jesus in Jerusalem thus remained within Judaism as a sect. This is implied in Paul's defense in Caesarea where he was accused by Tertullus of being "a ringleader of the sect of the Nazarenes." (Acts 24:5). Paul, however, in replying, said, "According to the Way which they call a sect, I worship the God of our fathers, believing everything laid down by the law or written in the prophets, having a hope in God which these themselves accept . . ." (Acts 24:14,15).

It appears that after the destruction of the Temple in 70, when Rabbi Yochanan Ben Zakai gathered with the surviving Jewish leaders at Yavne (Greek: Jamnia), that we see the clearest steps towards the definition of what George Foote Moore calls "normative Judaism." It was then that the various sects (such as the Sadducees, Zealots, Essenes, etc.) were eliminated and Pharisaic Judaism gradually became and remained **the norm** for many centuries of Judaism. Later, when Rabbi Akiva identified the religious and military leader Simon Bar Kochba as messiah (AD 132) at the time of the Second Jewish Revolt, Jews who believed in Jesus refused to participate in the revolt on the grounds that it would imply their recognition of Bar Kochba as the Messiah. This was, as it were, the final decisive separation of Jewish believers in-Jesus from the Jewish community.

II. THE HEBREW CHRISTIAN IN ISRAEL TODAY

How should one identify those among Israeli Jews who believe in Jesus? Should one call them Jewish Christians? or Hebrew Christians? or Messianic Jews? or Jewish believers-in-Jesus? All of these appelations have been used and may be found in one book or another. Those who do believe in Jesus often do not like to use the label "Christian" because of the terrible history of Christian-Jewish relations in which the "Christian" has so often been the inquisitor, the persecutor, the one trying to force a "conversion," or who has participated in a program which ended in the death of many Jews. Should one use the label "Jewish" or "Hebrew?" These appelations also have differing connotations for people. Messianic Jews are those who believe that the Messiah has already come and that He is Jesus. Some prefer using the name so often used in the book of Acts, "believers," and sometimes, in order to make it absolutely clear will say "believer-in-Jesus."

In Israel today the Jewish believer-in-Jesus is part of a vulnerable minority, often lacking community reinforcement which would provide assurance of belonging. He hears even non-religious Jews insisting that it is incomprehensible that a Jew be both Jewish and Christian.

In response to an article in the **Jerusalem Post** in which I insisted that Jewish believers-in-Jesus often have a heightened sense of their Jewish identity, Rabbi Simon A. Dolgin, former Director General of the Ministry of Religious Affairs, wrote:

> Judaism regards missionaries as undesirable individuals who draw its people to other faiths; conversion is seen as an act of treachery by the convert which affects the Jewish people as a whole. The individual who embraces another faith denies himself—from the classical Jewish point of view—the sal-

vation of the world to come . . . the individual who leaves the faith is regarded as one who leaves his people. There can be no Jews of another faith . . . Jewish law looks upon the apostate as a Jew who is a traitor to his people and no longer entitled to any of the rights of the faith.

"No case can be made for the contention that one can be both Jewish and a believer in Jesus or Christianity's tenets. Only the Jewish people can define its membership requisites; and one of them involves rejecting any kind of belief in Jesus." (Dolgin in the **Jerusalem Post**, May 7, 1978).

Rabbi Dolgin's statement reveals why so many Jewish believers-in-Jesus have an identity crisis since they suffer almost complete sociological and religious rejection by their own people. Such a person is viewed most commonly as a "marginal Jew." His identity is further threatened by the Church, which has frequently forgotten its Jewish roots and implicitly requests him to assimilate to a non-Jewish culture. On the other hand, he believes that Jesus stands squarely in the middle of Jewish history and that no Jew is required to abandon his Jewishness when he affirms his faith in Jesus as Messiah and Lord.

Most of the Christian population of Jerusalem is Arabic speaking and are formally members of the Greek Orthodox Roman Catholic, or Greek Catholic churches. There are also about 2,000 Armenian Orthodox Christians. Several of the congregations on the Jewish side of Jerusalem are virtual transplants — churches whose liturgy is identical to the pattern of worship of the "home church" in some European or American country. The Messianic Assembly, on the other hand, has Israeli Jewish leadership, meets on Saturday morning, and endeavors to relate to its Jewish context. The Baptist congregation also makes a serious effort at contextualization. The congregation sings the "Shema" from Deuteronomy 6:4, the affirmation of ancient and modern Israel which is repeated every day in synagogues around the world: "Hear, o Israel, the Lord our God is one Lord." There is always a reading from the Hebrew scriptures and portions from the Hebrew scriptures (the Old Testament in other contexts) which have been put to contemporary melodies are joyfully sung.

The congregation, in expressing its praise to God, may raise its hands in the manner which is mentioned in Psalm 63:3,4 and 134:1,2. The service is held on Saturday morning, the Sabbath, when people are meeting in synagogues for study and worship. In fact, most of the people have employment or classes on Sunday, which would make it impossible for them to attend a service at that time.

When a Jew comes to believe in Jesus, one of the crucial questions related to his or her identity regards the issue of "conversion." In Israel, conversion means a change in one's religious affiliation, which is registered with the Ministry of Religious Affairs and involves an act at the Ministry of the Interior in which the word "Jewish" is scratched out and "another people" identity is put in its place, i.e. Christian or Moslem. Most Jews who live in Israel who come to faith in Jesus as their Messiah, therefore, do not wish to "convert" or change their religion in a legal sense that implies alienation from their people. This means that it is extremely difficult to estimate the number of Jewish believers-in-Jesus in the country today, since most do not register their coming to faith in Jesus, or affiliation with a congregation. In one recent case, an Israeli citizen wanted to be baptized, confessing his faith, but did not want to be enrolled as a church member for fear of potential loss of citizenship.

Another crucial issue in the whole spectrum of continuity and discontinuity relates to observance of Jewish customs, traditions, and commandments. Many of the aspects of the "Oral Law'" in Jesus' day were formally written down and codified by the year 200 in what became known as the Mishnah. This was further commented upon and discussed by the rabbis during the fifth and sixth centuries and from all of that emerged the Talmud. One continuing question that a Jewish believer faces is the extent to which he feels he should be observant of the "oral law" and the later rabbinic interpretation of the Mosaic Law. This is particularly true as regards Kashrut, which includes the kosher law which separate meat dishes from milk and milk products. All of these dietary laws developed in the 5th and 6th centuries out of the interpretation of the commandment, "You shall not boil a kid in its mother's milk" (Ex. 23:19 and 34;26.) There are some Jewish believers-in-Jesus who keep a kosher kitchen, with separate dishes and cooking utensils for milk and dairy products, in obedience to that rabbinic interpretation. Is that to be interpreted as denying the doctrine of grace and putting ones' self under the yoke of the Law? Or is it rather a voluntary acceptance of another aspect of Jewish culture and tradition but which does not imply observance in the hope of achieving righteousness before God? This is one of the questions which continues to be debated.

One almost universally followed observance by Jewish believers-in-Jesus is that of the Jewish festivals. Passover, Pentecost (or the Feast of Weeks) and the Feast of Tabernacles are major annual events which are made richer in meaning because of Jesus. There can be no question but that Jesus' coming, death, resurrection, and the outpouring of His Spirit have given new dimensions to the celebration of Passover and Pentecost.

The observance of Yom Kippur, the Day of Atonement, is a more difficult issue for many. It is observed before the Feast of Tabernacles by a 25-hour fast and by many, many hours spent in prayer, repentance, and confession of sin in the synagogues. Does attendance at these services imply a rejection of God's provision for atonement through Jesus? Should observance be continued or discontinued? Jewish believers are not agreed on this point.

Another area in which Jewish believers struggle is in the area of theological affirmation. For many, as the Church became increasingly Gentile-dominated, it not only ceased the observance of the festivals of Passover, Pentecost, and Tabernacles in their original manner, but also the formulation of its faith became increasingly propositional and credal. Hebraic-faith as revealed in the Hebrew Scriptures (the Old Testament) is very existential and allows generally for a variety of interpretations regarding doctrinal issues. Under Greek philosophic influence, the church in the 3rd and 4th centuries became highly credal and exclusivistic and condemnatory when there was not uniform acceptance of the formulation decided upon by the majority at a council. For many Jewish believers, this was a tragic detour which resulted in the loss of that more existential dimension of faith which was grounded in the history of Israel. In particular, current debates among Jewish believers focus on Christological affirmation and especially the Trinity. How should we understand Jesus? For some Jewish believers the emphasis is on affirming faith in Jesus as Messiah and Lord. But they do not find the traditional Trinitarian formula to be a helpful one. Misunderstanding has led to the accusation that Christians believe in "two gods" or "three gods." A great deal of distortion and debate continues in this area. There are even those who see Jesus as a great rabbi who brought radical reformation to his own people, but who feel that Paul distorted and transformed the church's position by his "high Christology."

The Jewish believer's struggle for identity, his constant reflection on what elements of his cultural heritage and tradition are to be maintained and what discarded, has its parallel in many countries and cultures today. Paul's affirmation, "If any one be in Christ, he is a new creature: old things have passed away, behold, all things have become new," (II Cor. 5:17), provokes many questions of what that all means. Just as the Jewish believer does not want to abandon all the rich and worthwhile things in his heritage, so also many Asian Christians are today reaffirming the values found within their pre-Christian heritage. And yet, every culture and tradition must be made to stand beneath the Lordship of Jesus and in that process, by the guidance of the Holy Spirit, we will be able to find what must be rejected and discarded and what may be reaffirmed as a part of God's common grace to all men and cultures.

ETHNICITY, COMMUNAL RELATIONS, AND EDUCATION IN MALAYSIA

C. L. Sharma*

(Continued from Vol. 11, No. 2)

Each Malaysian community has its religion, language, customs, and practices, and most Malaysians identify themselves and others on communal lines. This has been a source of impediment to the creation of national consciousness. But perhaps the most disturbing development of post-independence era, in terms of national unity, has been the resurgence of chauvinistic Malay nationalism. There has been a growing tendency among Malays to assert their superior claims in the country and to deny the existence of non-Malays. In the name of national unification they strive to impose their culture, language, and religion on minorities. Non-Malays have experienced their deep dissatisfaction with the measures adopted for the advancement of Malaynization. They wish to preserve cultural variety and insist that multi-lingualism should be the national policy and that education should be truly national, not Malay-dominated.[31]

At present there are no visible signs of an amicable solution to the communal problem of Malaysia and the attitudes of the extremists only tend to compound the difficulty. It is extremely unlikely that communal integration would emerge in the foreseeable future and any immediate expectation of it is quixotic fancy. What is possible is that after the extremists are convinced of the futility of internecine confrontation and of the inevitability of coexistence, the moderates would prevail in initiating the process of accommodation. But so long as the Malays persevere in their goal of ascendancy, the non-Malays would remain nervous and would offer resistance to what they perceive to be their suppression.[32]

Ethnicity and Education in Malaysia

Evidence of formal education in ancient Malaysia is not available. But it is not unreasonable to surmise that the primitive tribes gave practical instruction to their children in fishing, trapping, and farming. In the Buddhist kingdoms of Langkasuka and Sri Vijaya education was probably associated with the monasteries and comprised mostly Buddhist scriptures.

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Later in the Hindu empire of Majapahit temples were the seats of learning and Hindu scriptures formed the curriculum. Subsequently Malaysia came under the influence of Islam and children were taught verses from Quran in Arabic in mosques. It was not until after the advent of the British rule and the immigration of the Chinese and Indians that schools with distinct ethnic bias began to be established and the rudiments of formal education in the western sense began to be imparted. During the British rule four types of schools emerged: Malay, Chinese, Indian, and English schools.

Malay Schools

The teaching of Quran in Arabic formed the foundation of Malay schools. These schools were attended exclusively by Malay children. The curriculum primarily included Islamic religious instructions and the Malay language. In conformity with its pro-Malay policy the colonial government initially financed the Malay schools partially. Later with full financial support these schools were transformed into government Malay schools.[33] The major thrust of the British policy was to promote primary Malay education, not English education, so that the Malay youth be not alienated from the Malay language and culture. A significant exception to this policy was the provision of education of the English public school type for the Malay aristocracy.[34]

Chinese Schools

The colonial government felt no responsibility for the education of the Chinese and made no provision for it. Left to themselves, the Chinese established their own schools on the pattern of their mother land and continued their own traditions and culture. They recruited teachers mostly from China who kept the Chinese nationalism alive in Malaysia. These schools drew their inspiration from China, followed Chinese curriculum, taught through Chinese language (Kuo-Yu), and adopted Chinese ideology. In response to the Chinese Revolution of 1911 they acquired revolutionary outlook and in essence became instruments of a foreign power. To all intents and purposes they were Chinese schools on Malaysian soil.[35]

Being alarmed by the seditious nature of operation and the anti-national tendencies of the Chinese schools, the government passed the Registration of Schools Ordinance of 1920 to supervise them closely. In 1935 the government offered them monetary aid if they would agree to meet the standards of the Education Department. However, most Chinese schools preferred to maintain their independence and decided not to accept the government aid.[36]

Indian Schools

The education of Indians was closely associated with the development of plantations in Malaysia. The Labor Ordinance of 1923 required estate owners to provide schools if their workers had ten or more children of school-age (7-14). The government gave a small annual **per capita** grant on the basis of examination results and average attendance. The medium of instruction was Tamil, the mother tongue of the children. Because of ill-qualified and low-paid teacher, part-time students, and meager facilities, these schools provided education of very poor quality.[37]

English Schools

There were two types of English schools. The "free" schools and grant-in-aid schools. The "free" schools were established by local efforts, enjoyed the patronage of the government, and charged fees. They were called "free" because they were open to all children regardless of race, color, or creed. Because of financial difficulties these schools were later taken over by the government and became public-supported institutions.[38]

The grant-in-aid schools were established and maintained by missionary and charitable societies with a certain amount of government aid. The London Missionary Society, the American Methodist Mission, and Roman Catholic Mission were the most active organizations.[39] In return for the government aid the mission schools conformed to the standards of the Education Department, although the government had always maintained a close supervision over their religious activities. These schools were open to children of all races and creeds and they emphasized Christian education.[40] By and large the English schools provide western-oriented education through the medium of English language. These schools were located in urban centers and their primary purpose during the colonial period was to train a few local people for clerical services and for junior positions in administrative and professional services.[41]

The teacher training also followed the ethnic pattern of the schools. Consequently there were separate teacher training programs for Malay, Chinese, Indian, and English schools.[42]

Thus ethnic factor influenced the educational development at all levels in Malaysia during the British rule. In conformity with the political philosophy of the period, the colonial government did not consider provision of education as its legitimate function, and did not regard education as an instrument for national development. It looked upon it as a welfare service, more or less left it to the private voluntary bodies such as missionary societies or public-spirited individuals to provided English, Chinese and Indian education, gave little financial aid in some instances, and exercised minimum control.[43] The only exception was the vernacular education for the Malays which the government undertook to provide itself. The government recognized Malays as the natives of Malaysia, considered them as the weaker segment of the society, and therefore felt morally obligated to protect and promote their interests.[44] On the other hand, the Chinese and Indians were considered immigrants having no claims on Malaysia. They were judged as progressive and competitive groups and were left to themselves to look after their own interests including education. The system of education tended to widen the gulf separating the various communities.[45]

Non-Malays, Chinese, in particular, are educationally advanced whereas the Malays have been traditionally backward. Probably the bountiful nature and ease of life offered no challenge to the Malays for survival and no incentive for cultural advancement.[46] In the value system of the Chinese, on the other hand, education has always occupied a prominent place, and they brought along with them their educational traditions from their homeland. The government policy of **laissez-faire** allowed them the freedom to pursue their educational activities unhindered. Also, superior educational facilities generally have been available in urban centers where mostly non-Malays, especially Chinese, are concentrated. The result has been that the Chinese have been ahead of the other communities in education.[47]

The strong sense of cultural separateness displayed by the non-Malay, especially the Chinese, may in large part be attributed to the **laissez-faire** policy of the colonial government toward education in the 1910's and 1930's. The government permitted the operation of schools on ethnic lines instead of laying the foundation of a national system of education for all races using English as the medium of instruction. In fact, during this period no effort was made to formulate and enforce a unified policy designed to incorporate local orientation in education.[48] The government did not supervise the curriculum, methods of teaching, training of teachers or their recruitment. Consequently it was normal for Chinese schools to recruit their teachers from China, to provide Chinese education, and to reflect Chinese ideology. Since the schools did not need financial support from the government, they developed a completely independent attitude which has persisted in varying degrees to the present day.[49]

By the middle of the twentieth century there had developed in Malaysia not an educational system but a motley of schools unrelated to and independent of each other, by and large governed by ethnic considerations. They worked satisfactorily so long as the communities had no interaction with one another and the administration of the country was under the control of the British colonial government. But with the rise of nationalism, beginning of freedom movement, growth of communal consciousness, and realization of the importance of education and medium of instruction in schools which have generated intense racial tensions in Malaysia.

After the World War II it became apparent that Britain would withdraw its control from its colonies and grant them independence. The racial situation in Malaysia was extremely volatile and portended dangerous consequences at the termination of the British rule. Unification of the three main ethnic groups—Malays, Chinese, and Indians—was the most urgent task that awaited the national leaders soon after their assumption of the reins of the self-government. A common single educational system for all children of the country was considered to be the most important instrument for the development of national consciousness. A number of committees and commissions were appointed to examine the educational problem and to evolve a formula that would harmonize the racial differences and unify the nation. Among the noteworthy ones were the Central Advisory Committee on Education (1949), the Barnes Committee (1950), Fenn-Wu Committee (1951), the Razak Committee (1956), and Reid Commission (1957). These bodies produced voluminous reports containing numerous plans to evolve a national system of education.[50]

Pursuant to its pro-Malay policy, the British colonial government transferred the political power to the Malays before withdrawing from the country in 1957. In the initial stage of its self-government Malaysia was fortunate to have had Malay leaders of the Alliance Party who were moderate, liberal, enlightened, and truly nationalistic in their perspective. They sought to unify the nation by accommodating the legitimate aspirations of the other ethnic groups and promised to preserve and sustain the growth of the languages and cultures of the non-Malay races. They also pledged to establish Malay as the national language and as the main medium of instruction in schools in due course.[51]

These views were embodied in the recommendations of the Razak Committee Report (1956) which in turn were incorporated in the Education Ordinance of 1957. This Education Ordinance was the first attempt to introduce a national system of education with the following policy statement:

> The education policy of the Federation is to establish a national sys-

tem of education acceptable to the people as a whole which will satisfy their needs and promote their cultural, social, economic, and political development as a nation, with the intention of making the Malay language the national language of the country whilst preserving the growth of the language and culture of the people other than Malays living in the country.[52]

Subsequently, there has been a drastic departure from this policy which has caused extreme dissatisfaction among the non-Malays and has contributed to racial tensions in the country.

In 1969 the government announced the policy of making Malay as the main medium of instruction at all level of education by 1985. It aimed to establish a single multi-racial school system with a common language (Malay), common curriculum, and common public examinations.[53] English will be retained as a compulsory second language in all schools and Chinese and Tamil primary schools will still continue, but their pupils will have to become proficient in Malay to compete at the secondary and higher educational levels.[54]

Educationally, the policy of making Malay the sole medium of instruction is disadvantageous to all pupils whose native tongue is not Malay. Their failure rate in the Malay language examinations (a compulsory requirement for advancement to secondary and higher education) is extremely high, resulting in a wastage of academically-talented non-Malays. Malays have to be only bilingual whereas non-Malays have to learn three languages, which imposes additional academic burden on the latter. Finally, although a language of considerable richness and antiquity, Malay is not considered adequate for the nuances and technicalities of the modern world.[55]

Like primary and secondary education, higher education has also been a source of racial friction in Malaysia. The non-Malays have viewed the university education and proficiency in English language as means to get into professions and the coveted and relatively well-paid civil service jobs. The Malays, educationally backward, have never been able to acquire higher education in numbers commensurate with their proportion in the popaulation and have regarded university as the preserve for the non-Malays who are more skilled in English. They have considered this as a weakness of Malay culture and language and have resented it.[56]

With the independence of Malaysia political power passed into the hands of Malays who now control the government. This has created a division of political and economic power between Malays and Chinese. Education is viewed as the means to foster in the Malay community the financial and technical skills traditionally lacking. Consequently Malays are now the sole recipients of all educational advantages: free primary and secondary education and a monopoly of grants for further education.[57]

Access to higher education is closely guarded by the government and racial consideration, not merit, determines admission. Consequently a large number of qualified non-Malays are denied admission whereas Malays of lesser qualifications are encouraged to proceed to university. This policy has led to a kind of apartheid at upper levels which in turn has aggravated race relations and has made a mockery of integration.[58] For example, at the University of Malaya, Kuala Lumpur, the non-Malay students are fee-paying, urban in origin, and English-speaking; the Malays are on scholarships, rural, and speak their mother tongue, Malay. The majority of Malay students major in Islamic and Malay studies, the non-Malay students mostly concentrate in science and technology.[59] Thus the home backgrounds and academic programs of Malay and non-Malay students offer virtually no opportunity for any meaningful social interaction. Besides, the discriminatory treatment meted to the non-Malays can only engender bitterness in them toward their Malay counterparts.

Malay is being introduced steadily as the medium of instruction with the expectation that by 1985 all courses at the university level will be taught in the national language. This will hinder the overseas higher education of non-Malay students in English-speaking countries where they have been traditionally going. From the purely racial standpoint, the outcome of this policy would be comforting to the Malays, but from the national standpoint it would hardly be adventageous. The non-Malays express their resentment privately since public questioning of the national language policy is a seditious offence punishable by heavy fines and long-term imprisonment.[60]

Malay students are imbued with "we-are-the-masters-now" attitude which encourages them to display arrogance in their behavior. In order to achieve racial balance, the Yang-di-Pertuan Agong, Malaysia's elected king, has been authorized by the constitution to reserve university places for Malays. The immediate result has been that the universities are turning out poorly trained Malay graduates. Yet, the employers are coerced to employ them, especially in upper echelon jobs.[61]

Malay dominated government controls the educational activities of the non-Malays. During 1968 and 1969 the government rejected a proposal made by Chinese leaders to establish Merdeka University using Chinese as the language of instruction on the ground that it would encourage disharmony among the communities. In July 1969 a regulation was issued making it an offence to form, to contribute to, or to collect money for, any higher educational institution without the approval of the minister of education.[62]

This has had the effect of rescinding the Article 152 (1) in the constitution which states:

> No person shall be prohibited or prevented from using (other than for official purposes), or from teaching or learning, any other language; and nothing in this clause shall prejudice the right of the Federal Government or of any State Govern- to preserve and sustain the use and study of the lauguage of any other community in the Federation.[63]

Attempts to correct the educational imbalance between the Malays and non-Malays through the national language policy and "special privileges" for Malays in the constitution have created a climate of insecurity and frustration among the non-Malays. The racial yiolence of May 13, 1969, is attributed largely to political maneuvering of the language-educational issue prior to the 1969 national elections.[64]

CONCLUSION

Malaysia has a distinctly multi-racial population, and each community has a completely different ethnic, cultural, religious, and linguistic background. These communities compose significant proportions and are to stay in the country. Therefore the most urgent need of the society is communal harmony.

The Malay-controlled government is determined to "restructure" the society and correct its present "racial economic disparities" and create "a Malay commercial and industrial community." It is also convinced that its policy of multi-racial education through Malay as the medium of instruction would promote national unity.[65] However, attempts to restructure the society thus far through the transformation of the educational system have tended to heighten rather than diminish the potential for conflict.[66]

The current policies to restructure the educational and economic systems seem to have emerged not out of concern for the national interest but out of expedient adaptations to political crises. They lack the credibility necessary for affective loyalty of the non-Malays who constitute a significant segment of the population. They are a source of considerable anxiety and resentment among them.[67] In the face of extensive Malaynization program, they fear extinction of their culture, identity, and language. In their view, country's racial fragmentation is worsening.[68] While it is just to provide additional help to cultivate the weaker segments of the society, it is inhuman and nationally suicidal to deliberately retard the progressive elements.

In view of the deep cultural divisions that prevail in the society, it would be impossible to eradicate racial plurality within any reasonable period of time.[69] Nor should it be attempted or even considered desirable. Ethnic variety adds color and richness to the society and complements the strengths and weakness of its constituent groups. Besides, the mark of a civilized society is not the extermination or suppression of its minorities but their accommodation and unrestricted advancement. From the standpoint of national interest, the only rational policy available to a plural society to manage its affairs is that of accommodation and compromise in which all constituent elements have a sense of satisfaction and none feels that its legitimate aspirations are being arbitrarily and oppressingly thwarted.

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22K. J. Ratnam, *Communalism and The Political Process in Malaya* (Kuala Lumpur: University of Malaya Press, 1965, p. 14.

23Milton J. Esman, *op. cit.*, pp, 20-22.

24*Ibid.*

25*Ibid.*

26*Ibid.*, p. 23,

27K. J. Ratnam, *op. cit.*, pp. 117.

28*Ibid.*, 123-126.

29*Ibid.*, pp. 126-136.

30Milton J. Esman, *op. cit.*, pp. 31-32.

31K. J. Ratnam, *op. cit.*, p. 24.

32*Ibid.*, pp. 135-136.

33B. Simandjuntak, Malayan Federalism, 1945-1963 (Kuala Lumpur; Oxford University Press, 1969), p. 193.

34Philip Loh, *op. cit.*, p. 371.

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41Charles Hirschman, "Educational Patterns in Colonial Malaya," **Comparative Education Review.** Vol. 16 (October, 1972), p. 489.

42Francis Wong Hoy Kee and Gwee Yee Hean, **op. cit,.**, pp. 12-14.

43Charles Hirschman, **op. cit**., p. 500.

44Philip Loh, **op. cit.**, p. 357,

45Eng Kiat Koh, **op. cit.**, p. 144.

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47Milton J. Esman, **op. cit**., p. 22

48Wong Hoy Kee, "The Development of a National Language in Indonesia and Malaysia," **Comparative Education**, Vol. 7 (November, 1971) p. 78.

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50B. Simandjuntak. **op. cit.**, pp. 194-204.

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57Richard Greenough and Rado Klose. "Learning to be Malaysians," **Times (London) Educational Supplement**, No. 2995, (October 20, 1972,) p. 78.

58James Morgan, "Tenuous Balance Between the Races," **Times (London) Educational Supplement.** No. 2946, (November 5, 1971), p. 17.

59**Ibid.**

60**Ibid.**

61**Ibid.**

62John W. Henderson and others, **op. cit.**, pp. 187-188.

53Y. C. Yen and Y. H. Gwee, "Primary and Mass Education in Malaysia," **World Year Book of Education** (London: Evans Brothers, 1965), p. 409.

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A STUDY OF DEVELOPMENT AND TRAINING PROGRAMS FOR EXECUTIVES IN PRIVATE FINANCIAL INSTITUTIONS IN ILOILO CITY, THE REGIONAL CENTER OF REGION VI [1]

Mrs. Virgilia B. Causing

This study attempted to determine the state of development and training programs for executives in sixty-one private financial institutions in Iloilo City. Specifically, it sought to describe (a) the characteristics of executives in private financial institutions with respect to age, sex, marital status, educational attainment, present position, length of service, frequency of promotions, and work experience; (b) the practices of private financial institutions in developing and training executives; (c) the relationship between the size, the nature of organization, or the economic activity of the institution, and some practices in development and training; (d) the criteria for selecting personnel who were to participate in the development and training programs; (e) the evaluation of development and training programs; (f) the attitudes of executives toward development and training; and (g) the relationship between certain personal factors and the attitudes of executives toward development and training.

Chi-square was used to measure the relationships between certain variables. In case the obtained chi-square was significant at .05 level, the contingency coefficient (c) was computed to determine the amount of association. To determine the agreement between the ranks given by two groups to some practices, the Spearman rank difference coefficient (rho) was utilized. The one-tailed test was used to determine the significance of the obtained *rho*.

Some of the significant findings of this study are:

1. The executive in the private financial institutions tended to be a young, male, married business graduate. He had stayed in the institution for 50 per cent or more of the life of the institution. He had been promoted at least once every five years. He was usually a certified public accountant. In terms of work experience, if he

[1] *An abstract of a master's thesis done at Central Philippine University, 1981, for the degree of Master of Business Administration.*

was a top executive, he had experience in some lower-level position. He had gained this experience in a financial institution.

2. The financial institutions, regardless of size, nature of organization, or economic activity tended to have personnel departments:

3. The financial institutions were more likely to use unplanned development programs than planned ones.

4. The financial institutions commonly undertook executive job analysis and executive job evaluation. They tended to evaluate all levels of management in terms of (a) the performance of the managers in realizing the objectives of the institution; (b) the personal traits, and (c) work-oriented characteristics, in that order.

5. The most common forms of compensation on top of base salary were fringe benefits like group insurance, retirement, pay, bonus, representation allowance, medical allowance, and living allowance.

6. More than one type of formal training was given by the institutions. Both on-the-job and off-the-job training methods were used by the institutions studied. The most common technique for training all levels of managers was the giving of lectures.

The financial institutions usually paid for all the expenses of the executives while training off the job.

7. Less than one half of the private financial institutions reported that training of top executives was conducted before they assumed the positions. The financial institutions also conducted supplemental training for all levels of management usually held once a year.

The most preferred period for the conduct of training for middle and supervisory levels was the period before these executives were to assume new positions. The training specialist was the most frequently preferred trainor for top and supervisory management. For middle management, it was some training specialist and the institution's personnel department, in that order.

8. Neither the economic activity, nor the size, nor the nature of organization of the financial institutions was related to the establishment of personnel department, or to the practice of executive job analysis, or to the type of development programs used.

9. The ranks of on-the-top-job training methods and periods of training for the management, based on the frequency of mention by banking and non-banking institutions did not significantly agree. Likewise, there was no agreement between the ranks of on-the-job training methods and periods of training for the same level of management, based on the frequency of mention by large and small institutions. However, there was significant agreement between the ranks of the techniques used in the formal training of top management, based on the frequency of mention of banking and non-banking institutions as well as large and small institutions.

10. The financial institutions set the following criteria in choosing their supervisory management trainees—(1) ability to make logical analysis, (2) ability to communicate, (3) sociability, (4) performance on the job, (5) leadership. (6) cooperation, (7) seniority, (8) desire to manage, (9) ability to appreciate, understand and direct individual differences in managing people, and (10) integrity in handling company funds. For their middle and top management trainees, they looked for many, if not all, of six criteria–(1) organizing ability; (2)

planning ability, (3) controlling ability, (4) directing ability, (5) staffing ability, and (6) over-all ability.

11. A majority of the institutions evaluated their programs at the end of the training.

12. The executives in this study had favorable attitudes toward development and training. Among the eight personal factors of age, sex, marital status, educational attainment, present position, length of service, frequency of promotion, and work experience, whose relationship with the executives' attitudes toward development and training was analized, only "present position of the executives" was found to be related to attitudes toward development and training, the chi-square of the two factors having been found significant at .05 level.

The following recommendations are made:

1. The financial institutions should use planned development programs more extensively than the unplanned programs because with a systematic approach the financial institutions could have an inventory of existing executive talent and forecast the number of executives needed or of the positions to be filled. Then the appropriate men can be chosen and trained to fill them.

2. To train executives on decision-making, business games and case studies should be used more extensively than heretofore, instead of lectures alone. It is also suggested that role playing and sensitivity training be given more emphasis on training in human relations.

3. Since decision-making and human relations skills are the greatest needs of executives, college curricula should include subjects especially in these two areas, as well as in conflict management and labor relations.

4. It is also suggested that an in-progress evaluation of the training programs should be made instead of only end-of-program evaluation.

5. Since the social responsibility of the professional manager is a current concern which the reported training programs have been silent about, it is suggested that a research in this area be made.

To complete the present study, the following areas are suggested for further research:

1. An evaluation of the comparative efficiency of unplanned and planned development programs.

2- A study of the relationship between the profitability index and the kind of training programs in private financial institutions in Iloilo City.

3. A study to find out why certain private financial institutions use unplanned programs rather than planned programs.

4. The patterns and styles of leadership of the managers in selected businesses in Iloilo City.

5, A study of the attributes of well-liked or successful managers in selected businesses in Iloilo City, as reported by rank-and-file employees.

6. A study of the problems identified and experienced by executives in management in selected bnsiness in Iloilo City, to provide background information for a more reliable training programs for executives.

UTILIZATION OF SUGARCANE BAGASSE MULCH IN TOMATO /*Lecopersicon Lecopersicum* (L) KARSTEN/ PRODUCTION [1]

Erlinda B. Famoso

Three sets of studies (greenhouse test, laboratory and field experiments) were conducted to find out how to maximize the utilization of sugarcane bagasse-mulch in tomato production using the cultivar marikit,

The greenhouse tests consisted of two consecutive plantings on earthen pots 16-cm in diameter. The treatments comprised of five levels of nitrogen: 0.30, 60, 90 and 120 kg/ha and three thicknesses of mulch; 5, 10 and 15 cm. Four-month old sugarcane bagasse was used as mulch. Unmulched pots and pots with 2-month old rice straw mulch applied 5 cm. thick were provided as controls. The second planting was done right after the termination of the first crop using the same soil and mulch. No fertilizer was added except for 100 ml starter solution per plant.

The germination and seedling studies were done in the laboratory using petri dishes, seed boxes, and sugarcane bagasse of different ages. It was aimed to determine the age of sugarcane bagasse tolerated by germinating tomato seeds and to explain the results obtained in the greenhouse tests.

The field experiment was done at Barangay Lagundi, Canlubang, Laguna in an area previously cropped to sugarcane for several years. The treatments consisted of four levels of nitrogen: 30, 90, 150 and 120 kg/ha and three thicknesses of 8-month old bagasse-mulch: 5, 7.5 and 10 cm. The nitrogen rates and age of bagasse-mulch used were based on the results and observations of the previous studies.

The initial greenhouse study showed that the 4-month old bagasse had unfavorable effects on the growth of transplanted tomato especially when applied 15 cm thick. These effects were a) the burning of the lower leaves, b) yellowing of the succeeding leaves, c) stunted growth and d) 65 per cent less yield than those mulched with rice straw. The 2-month old rice

Abstract of a thesis for Master of Science, done at U.P. Los Banos and Canlubang, Laguna, 1978.

straw did not show any unfavorable effect. Four months later, the same bagasse-mulch favored the growth and increased the yield of the second crop.

The seedbox study indicated that yellowing and stunting were due to substances given off by the 1 to 5 month-old sugarcane bagasse. The petri dish test proved that these toxic substances were water soluble and were present at higher concentration on the 1 to 5 month-old bagasse. Its low concentration on the 6 to 8-month old bagasse stimulated the growth of tomato seedlings.

The final test in the field showed that plants mulched with 8-month old bagasse tended to be taller than the unmulched plants. Increasing the thickness of bagasse mulch delayed the flowering; induced greater chlorophyll synthesis; and increased the number of flowers per plant, dry matter weight[2] and yield of transplanted "Marikit" tomato when combined with nitrogen fertilization. The unmulched plants had the earliest flowering date and the least cholorophyll content, number of flowers per plant, oven-dry weight of plant tissues and of yield. Those unmulched with rice straw had intermediate amounts in the five factors mentioned. Bagasse-mulched from 7.5 to 10 cm in thickness increased the soil organic matter after 4 months, which fast resulted in lower bulk density. The high moisture conserved on these treatments reduced the daily maximum temperature and favored the growth of decomposing microorganisms, ultimately contributing further to the organic matter content of the soil.

Substantial amount of nitrogen fertilizer, however, is needed to get maximum benefits. The thicker the mulch the more nitrogen. Therefore, 90, 150, and 210 kilograms of nitrogen were used respectively. These treatment combinations gave the highest net income and return per peso invested.

2 The drying was done by exposing the whole plant to sunlight for three days, followed by overnight oven-drying until the plant tissues were free from molecular moisture.

The Validation of An Instrument for Measuring Study Habits and Attitudes of High School Students in Capiz Agricultural and Fishery School [1]

Alma V. Patricio

This study was conducted to find out how valid and reliable was the simplified form of the questionnaire Survey of Study Habits and Attitudes adopted from Brown and Holtzman's SSHA, for surveying the study habits and attitudes of high school students, particularly those in Capiz Agricultural and Fishery School.

The original form of the SSHA was simplified in vocabulary load and sentence structure by the ten high school English teachers of Capiz Agricultural and Fishery School. The instrument was further revised by the researcher's adviser.

The four English teachers in the same school reported that the sentence structures used in the instrument items are in the courses of study of four levels of English and had been taught to the students. The words used in the instrument were classified as to grade levels according to the Thorndike and Lorge booklist. The opinions of twenty Jaro High School teachers concerning the appropriateness of the instrument for use with local high school students were solicited. The rbis was used to determine the correlation of each item with the total score of the students. The reliability coefficient of the instrument was determined with the use of the split-halves method,

After the different high school English teachers in Capiz Agricultural and Fishery School had simplified the instrument as to vocabulary and sentence structure and the researcher's adviser had further revised said instrument, the simplified version of the instrument was evaluated by the Jaro High School teachers as appropriate for use with students whose socio-economic status, age, curricular activities, and cultural environment are like those of the cases under study.

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[1] *An abstract of a master's thesis done for the Master of Arts in Education degree at Central Philippine University, 1980.*

The questionnaire was then administered to the 218 seniors in Capiz Agricultural and Fishery School who were chosen for this study, on November 11-12, 1980. From the raw scores of the students, an $r$bis was computed for every item. Items with $r$bis of .10 and above were the only ones considered good enough to be included in the final scale.

After the reliability coefficient of the half tests was determined from the scores of the odd and even-numbered items the reliability coefficient of the whole test was computed with the use of the Spearman-Brown Prophecy Formula. An r of .78 was obtained which is high reliability.

After the various validation procedures described above were done the following results were obtained:

(a) The simplified SSHA items were found to be appropriate for use with local high school students.

(b) The sentence structures in the various items of the instrument had been taught to the students involved in the study, even the structures not often used had been taught in the third and fourth years.

(c) The words used in the instrument, as classified according to Thorndike and Lorge's Word List, were within the vocabulary level for the seniors.

(d) The teachers' opinions regarding the appropriateness of the instrument yielded an agreement ratio of sixty per cent and above for every item, which results indicate the suitability of the instrument to the abilities and age, socio-economic, and curricular backgrounds of the students understudy.

(e) The computation of biserial r on each of the items resulted in seventy-two valid items, items with $r$bis of .10 and above. Such items correlated highly with the whole scale. Nineteen items had $r$bis of .09 and below. However, one item of the latter was modified and included in the instrument because the investigator thought this was a good item to measure study habits and attitudes. This increased the number of valid items from seventy-two to seventy-three.

(f) Through the use of the split-halves method, a reliability coefficient of .78 was obtained from the scores on odd and even-numbered items of the students, which value indicates that the instrument is a stable or reliable scale.

CONCLUSIONS

On the basis of the findings yielded by the various validation procedures, the researcher makes the following statements about the revised SSHA instrument.

(a) The SSHA items are not too difficult for use among the high school seniors of Capiz Agricultural and Fishery School. It may be used for the students in the lower years after the explanation of words which are supposed to be for the higher grade levels.

(b) The SSHA items are not too difficult for the students to comprehend, since the sentence structures found in the instrument have been taught by the different high school English teachers from the first to the fourth years, and the words used in the inventory are within the vocabulary of the high school seniors under study.

(c) Each of the items were highly correlated with the scores on the whole scale.

(d) The instrument is substantially reliable and, because of the findings stated above, also valid for measuring study habits and attitudes of high school seniors,

RECOMMENDATIONS

On the basis of the conclusion, the investigator presents the following recommendations:

(1) The final form of the instrument should be tried out by other teachers and researchers in order to refine it further so that it will be more useful in the field.

(2) The fourteen items which were considered poor items as a result of the computation of biserial *r* should be reexamined and revised and their *r*bis computed after the revision. Those with sufficiently high item correlation with the score on the whole scale may be added to the instrument to make it longer.

(3) The instrument should be administered to a larger number of high school students in Western Visayas after recommendations 1 and 2 have been implemented, so that norms can be set up.

(4) The instrument should be subjected to other validation procedures aside from the ones used in this study.

(5) Other items to measure study habits and attitudes should be considered for inclusion.

(6) The readability level of each item in the instrument should be tested.

(7) A manual should be prepared to accompany this adapted version of this instrument.

A STUDY OF THE RELATIONSHIP BETWEEN TEACHERS' JOB SATISFACTION AND SCHOOL CLIMATE

Lilia Tenefrancia Prias

The main purpose of this study was to find out the relationship between teachers' job satisfaction and school climate as assessed by the students in the four-year college institutions in Bacolod City during the school year 1979-1980. Two groups of schools were studied—five big schools, each with a college enrolment of more than 1500, and four small schools with less than 1500 college students. Answers to these questions were also sought:

1. To what extent are the teachers satisfied with their jobs in terms of the following factors of job satisfaction: (a) mental and physical exertion, (b) relations with associates or peers, (c) relations with superiors, (d) job security, advancement, and financial considerations, (e) interest and emotional involvement, (f) job status and job information, (g) physical surroundings and work conditions, (h) future and progress towards goals, and (i) past achievement and accomplishment?

2. What are the students' perceptions of their school climate in terms of (a) achievement orientation, (b) orderliness, (c) supportiveness, and (d) welfare-social orientation when schools are grouped according to size of enrollment?

3, Is there relationship between teachers' job satisfaction and each of the four dimensions of school climate as assessed by students?

4. Is there relationship between teachers' job satisfaction and the size of schools?

The Job Satisfaction Survey used in this study was patterned after Johnson's Job Satisfaction Scales. To check

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[1] *Master's Thesis done for a Master of Arts in Education at Central Philippine University. 1981.*

the validity of the instrument, the point biserial coefficient of correlation was used. Each item was correlated with the scale to which it belonged. This analysis was based on data collected on the school personnel of Central Philippine University. Items whose coefficients were negative and below .20 were eliminated. The coefficient values for items in the research version ranged from .23 to .67 which denoted substantial correlation. When the questionnaire was tested for reliability, the coefficient alphas of all the scales ranged from .65 to .92 which showed that the scales were sufficiently reliable.

The validity and reliability of the School Environment Assessment Scales were already established by Ruiz when he first made the scales. Only the developmental scales were used in the study. The coefficient alphas ranging from .93 to .98 indicated high internal consistency.

The Job Satisfaction Survey was administered to 317 college teachers. To convert teachers' scores for each factor to "satisfied-dissatisfied" ratings, the perfect score for each factor (number of items under that factor) was multiplied by 80%, 60%, 40%, and 20% to determine the lower limit of each category of satisfied-dissatisfied rating. Since the teachers' scores were integers, the obtained limits rounded to the nearest whole numbers. After the limits were determined, the following categories were identified. the Very Satisfied, the Satisfied, the Neutral, the Dissatisfied, and the Very Dissatisfied. The number and percentage of respondents falling under each of the five groups were taken for each of the nine factors for every school. Then the number and percentage of respondents belonging to the combined S-VS and DS-VDS groups were taken. The significance of the difference between the percentages of teachers with S-VS ratings in the two size groups was tested using critical ratio. The difference between the percentages of teachers who obtained DS-VDS rating's was also tested for significance.

The School Environment Assessment Scales was administered to 1108 college seniors to assess their perceptions of their school climate. The institutional score, an indicator of the school climate, was obtained using the "65% plus-35% minus", method of scoring. In each dimension, the mean ${}_{total}$ and means of the big and small schools were computed These means were compared with the mean obtained by Ruiz for the forty-two institutions in the West Visayas in 1973. Difference between the means of the two size groups was also tested for significance.

Schools with medians above the medians ${}_{total}$ were classified as having "high" scores, or favorable climate, and those with medians below the median total were classified as having "low" scores, or unfavorable climate. To determine the relationship between teachers' satisfaction and school climate, the students' scores on school climate were dichotomized into "high" and "low. The number of teachers having the various satisfaction scores in schools with favorable and unfavorable climates was tallied. The mean score of each group (with the favorable and with the unfavorable climate), the mean ${}_{total}$ and the SD ${}_{total}$ were computed. The biserial coefficient of correlation was then obtained and tested for significance.

To determine the relationship between teachers' satisfaction and the size of schools, the biserial ***r*** was used. The mean satisfaction score of each size group and the mean of all the schools were computed as needed in the formula.

Findings showed that in each size group, there was no significant difference between the percentages of teachers with S-VS ratings and those with DS-VDS ratings in the two factors of job satisfaction which are (1) mental and physical exertion and (2) job status and job information. Most teachers of both groups showed great satisfaction where these two factors are concerned. In regard to the rest of the factors of job satisfaction, teachers in big schools showed greater satisfaction than those in small schools. The highest average percentage of correct responses were on job status and job information, while the lowest average percentage of correct responses were on security, advancement, and financial considerations. These indicate that a great majority of the teachers were satisfied regarding their job status and job information, but were dissatisfied with their insuficient income and failure to get promotions and pay increases.

In all the dimensions of school climate, there was no significant difference between the obtained means of the two size groups of schools of Bacolod City in 1979 and the means for the West Visayas in 1973. However, in the dimensions of orderliness and supportiveness, the differences between the means of the big and small schools were satistically significant. Students of small schools perceived their school environment as being more oriented to orderliness and to supportiveness than those of the big schools did.

Among the four dimensions of school climate, only one dimension (Welfare-Social Orientation) was slightly but significantly related to teachers' job satisfaction. The rest of the dimensions (Achievement Orientation, Orderliness, and Supportiveness) had negligible and insignificant relation ship. There was substantial relation ship between teachers' job satisfaction and the size of schools. Teachers of big schools were more satisfied than those of small schools. This finding collaborates the previous findings made which showed that teachers in big schools showed greater satisfaction than those in small schools in seven factors of job satisfaction out of the nine factors used in the present study.

The following recommendations are supported by findings of the study:

1. As pointed out, the teachers were most dissatisfied with the fact that superiors do not give recognition for their work. An administrator can make jobs seem more attractive by giving recognition for the good work of teachers. Teachers should be consulted before action is taken to assure them that their feelings and reactions are given importance. Usually, good suggestions for ways of improvement of the school and its programs come from teachers.

2. Since findings of the study show that teachers have insufficient income to support their families, the government should institute policies to increase teachers' salaries, monthly allowances, and other fringe benefits to ameliorate their conditions and boast their morale.

3. Teachers' failure to get promotions and pay increases they deserve is one aspect with which teachers were very dissatisfied. They should be made familiar with the basis for ranking in order to minimize complaints and dissatisfaction.

It is also recommended that the implementation of the "Master-teacher plan" in the public schools should be extended to private colleges. Under this system of career progression, a teacher who exhibits a very high degree of competency, efficiency, initiative, and creativity can be given a higher salary upon promotion to master-teacher position. This plan may improve private school teacher morale.

4. Administrators of small schools should strive to make teachers' work conditions pleasant and wholesome. Studies have shown a high correlation between good working conditions and the high level performance of teachers. Aside from the wholesome physical surroundings, desirable work conditions should be given to teachers, like personal consideration and opportunities for leadership.

5. Administrators of the participating schools should be informed of the results of the study so that they can administer the same instruments two or three years later to determine whether "changes" have taken place in their schools.

6. Finally, it is recommended that similar studies be conducted on school climate as assessed by teachers and and also on the relationship between teachers' job satisfaction and school climate in public schools. Further research of this nature would be most helpful to administrators who would want to improve their organizations.

A STUDY OF ADMINISTRATIVE CASES IN REGION VI MINISTRY OF EDUCATION AND CULTURE

Manuel Aujero Lañada

This study concerned itself with the administrative cases that were filed with the Ministry of Education and Culture, Region VI, from January, 1968 to December, 1976. It sought to determine the rate of incidence of types of cases in each school division and in groups of respondents classified according to the educational level on which they serve, sex, and official position. The study also followed up the cases to the decisions made about them. Finally it compared the incidence of cases four years before and four years after martial law.

The types of cases were identified through analysis of the contents of the records of the 185 administrative cases under study. The behavior of respondents as described by the complainants in the various administrative cases was analyzed and categorized under four groupings.

To establish the reliability of the grouping of the grounds for disciplinary action as provided by Presidential Decree No. 807, the opinions of five consultants were sought. It was decided that agreement of at least eighty per cent must be achieved in order to establish the reliability of the categorization.

Incidence of charges was expressed in incidence quotients in order to permit comparison between groups of respondents classified according to school division, official position, sex, and educational level of service.

The reduction of incidence to percentages allowed comparison among the charges themselves, as regards magnitude of incidence.

The Spearman Rank-Difference Correlation was used to show whether there was relationship between incidence of types of charges and the sex of the respondents. The magnitude of incidence was also traced through the eight years under study.

1 *An abstract of a Master's thesis done at Central Philippine University, 1980, for a master's degree in education.*

The following were the major findings of the study:

1. The charges between 1968 to 1976 showed that *offenses against civil service law and rules* were the most frequent reported, followed by *immorality,* then *misbehaviors* and finally, *violation of office rules and regulations.*

2. When respondents were classified according to school division based on the computed incidence quotients, the division of *Guimaras* ranked first followed by the division of *Iloilo province, Silay City, Antique, Cadiz City, Capiz, Bago City, Iloilo City,* and *Bacolod City,* in that order,

The Division of La Carlota did not have any reported administrative case during the period of the study.

3. When respondents were classified according to sex, males led in incidence of charges, followed by females. Males were charged most often with *immorality*, followed by *misbehaviors*, then *offenses against civil service law and regulations.*

On the other hand, females committed most often *offenses against civil service law and rules, misbehaviors, immorality*, and finally *violation of office rules and regulations.*

However, the *pattern* of incidence of charges for both sexes tended to be similar.

With regard to position in the service, the *supervisory* group ranked first in incidence of charges, followed by the *administrative* group, the *facilitative** group, and the *teaching* group, in that order.

As to educational level of service, the *Higher Education level* group; had the most charges, followed by the *Elementary level group* and the *Secondary level group*, in that order.

As to the decisions made, most respondents were found *guilty*. Seventy, or 37.85 per cent of the cases were *dropped*; 11.35 per cent of the cases were *referred to higher aulhority for appropriate action*. Only nineteen, or 10.28 per cent of those charged were acquitted.

More charges were reported after declaration of the Martial Law than before it.

***** ***The facilitative group is composed of administrative assistants, bookkeepers, cashiers, clerks, janitors, nursery aides, supply officers and watchmen.***

RECOMMENDATION

Based on the findings and conclusions made on this study, this investigator presents the following recommendations:

1. The findings be disseminated. School administrators should discuss them with faculty and employees in meetings held for the purpose of increasing their sense of responsibility for the good image of the educational system.

2. Seminars for classroom teachers and other school personnel on school laws and regulations be held.

3. Stiffer penalties for school officials and higher ranking employees be impossed in order to deter them from committing administrative offenses.

4. Further study on this subject be conducted at the national level.

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Responsibility for views expressed in the articles is assumed by their authors. Those views do not necessarily reflect the position of Central Philippine University. Divergent viewpoints are especially encouraged.

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