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FILIPINO CULTURE AND FILIPINO POLITICS: A PRELIMINARY ANTHROPOLOGICAL VIEW

*By Willis E. Sibley**

It is a distinct pleasure and privilege to be invited to talk to you today. In the more than ten years in which I have been involved in research about the Philippines, here and in the United States, I have had too little opportunity to meet people at your level of Philippine society. Your group—the professionals, businessmen, and educators—is one which is both the result of, and a prime mover in the social changes taking place in the Philippines today.

It is my hope that my long involvement in Philippine research, including more than two years' intensive field studies, will allow me to speak more meaningfully about Philippine culture and society than some of my fellow foreigners who are too inclined to write books and articles about the country after a stay of a week or a month. I join you in your dislike for their frequent inaccuracy and superficiality. It is also my hope to take advantage of being an outsider — for often outsiders see things in a new light because they have not grown up with them. Just as Americans take most of American culture for granted without much thought, so Filipinos are likely to remain unaware of some of the interrelations among parts of their own society and culture.

My topic today is Filipino culture and Filipino politics. Though always a topic of widespread interest in this country, it is particularly of interest in a presidential election year. My comments are arranged in the following order: (1) First, I will discuss some examples of con-

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temporary political behavior which are widely regarded as undesirable or illegal. These things are often referred to as the "evils of politics," and frequently involve behavior which is illegal under present official government procedures. (2) Then we turn to an analysis of some dominant features of Philippine society and culture, and attempt to show the deep interrelationship between some of these so-called "evils of politics," and traditional ways of behaving and thinking in the Philippines. I shall try to show that Filipino political behavior is basically and deeply Filipino, and not simply bad habits learned from the Spanish or the Americans. (3) Finally, we discuss some changes which are necessary if Filipinos really want to change what they call the "evils of politics." These changes, if desired, will require facing squarely the fact that the "evils of politics" is deeply intertwined with Philippine culture and society, and not simply a set of behavior acquired by persons when they became politicians.

I do not intend to tell you, or anyone else, what the ideals or goals for Philippine political behavior and practice should be. These are decisions which only Filipinos can, or should make. As an anthropologist, my mission is to describe the system which exists. Then, if desired goals are made clear by Filipinos, I may as an anthropologist be capable of suggesting how they might be achieved.

Let me turn now to some features of Filipino political behavior which I constantly hear described by Filipinos (from the barrio, the town and the city) in unflattering and unfavorable terms. In the short time today, you will understand that I must generalize from too few examples. I must also exclude obvious exceptions found in any system of behavior, be it political, religious or economic.

A most commonly observable phenomenon in Filipino politics is the elected political leader who, despite lip service to principles, to the good of the common man, and the welfare of the nation, proceeds after election to devote himself primarily to the welfare of a very restricted group of persons. This group may include himself, his kin, compadres, *lidars*, and a few others. With often ruthless dis-

cipline, he rewards or punishes his limited group of followers and associates in a manner intended to preserve and extend his political control. It seems as if the public office were his personal property.

In observing the day-to-day behavior of political officials at all levels, one cannot help but be struck with the discrepancies between the public statement and the private act. One result is that the number of beneficiaries of political action are often much fewer than the number of persons in the politician's constituency. Barrio people with whom I have lived for more than two years over the past decade are becoming increasingly aware of this discrepancy, but they also point out that they have little power to alter the situation. As one friend told me, "It doesn't really matter which candidate I vote for, because after the election they forget about us barrio people anyway." Perhaps this feeling, right or wrong, will help to explain the willingness of many Filipinos to sell their votes at election time.

At the national level, the narrow feeling of responsibility on the part of elected officials is well expressed in the "pork barrel" system. The "pork barrel," which includes a substantial percentage of the total governmental budget each year, symbolizes a system of allocation of national funds which makes difficult the financing of large-scale projects with the potential of large but long-run benefits to the nation as a whole. The financing of a large scale project in one region might reduce the funds available for distribution by another Congressman. From the viewpoint of the politician, this would be most undesirable, no matter what the potential benefits to the nation as a whole. If one examines closely the distribution of "pork barrel" funds, one can see again the pattern of rewards and punishments exerted by the politician for or against those who supported or rejected him in the previous election.

Another way in which the political leader builds his political power is by becoming a patron for people seeking work despite a Civil Service system closely patterned on

an American model, it is easy to see that the system has been Filipinized to the extent that being a top-ranking civil service eligible, is not sufficient to guarantee employment in an available position. One must ordinarily have "recommendations" as well. Before employing an eligible person, the employing officer casts his eye about to see which of a variety of political pressures he had best respond to. Nor does this process stop with government agencies. An acquaintance who runs a large mining operation in the Visayas tells me that he is constantly plagued by politicians' demand that he hire this person or that person—despite the fact that the mining operation is highly mechanized and requires specialized persons to fill its needs. At lower levels, highway engineers must often reject qualified laborers on their projects in favor of political proteges. An interesting if often economically costly variant is that in which the work crews are rotated frequently to provide politicians with the largest possible number of obligated voters. Not infrequently, efficient machines are left idle in the storage yard to make more labor jobs available.

Even if one discounts purely tactical motivations for many accusations made among and about politicians concerning malversation of public funds, it does seem clear that from time to time special favors are granted by government instrumentalities. These favors are often in the form of loans, licenses, permits, tariff protection, special legislation, tax dispensations, and the like. Sometimes, of course alleged misbehavior involves outsiders like the notorious Harry Stonehill. He was a man so successful at his shenanigans that politicians of all persuasions now walk in fear of his ghost! But the main point is that favoritism and illegal behavior, whether instigated by elected officials or engaged in by civil servants or political appointees, most frequently demonstrates a particularism, or lack of commitment and responsibility to the general public. In short, favoritism is the giving of special attention to a group much smaller than that to which the official is theoretically held to be responsible.

Finally, let me point to yet another aspect of Philippine political behavior which is in emphasis at least, much more striking here than in my own country. I refer to another variety of particularism—that of credit-taking. Wherever public funds are spent, one is likely to see a large sign giving primary credit to the most powerful politician involved. How often one sees a sign saying, in effect, "This marketplace was built by Congressman XYZ." One Filipino wrote recently in a popular magazine that he thought it would be nice to see, for a change, a sign which read: "This structure was built by tax funds paid by our Filipino citizens." While credit-taking is probably universal in politics, I believe its intense use here is closely related to some basic features of Filipino culture to which we will turn our attention in a moment.

What I have tried to do in the last several minutes, is to point to some examples of political behavior which cause repeated and continual adverse comment by Filipinos at all social levels, as well as in daily editorial treatment in nationally distributed magazines and newspapers. Almost invariably, I am told, such behavior is "just politics" or even, "these are bad habits we have learned from the Spanish times." Reference is rarely made to the relationship between political behavior and Filipino culture and society as a whole. I turn then to my second task, that of attempting to relate political behavior to basic Filipino cultural processes.

I will not discuss all of the Filipino culture and values, but will restrict my comments to four important and related parts of the whole. These are: (1) the lasting effects of authoritarian child rearing system, (2) familism or particularism, (3) *otang*, or obligations and (4) *huya* or shame.

(1) One of the central features of any cultural system is the manner in which its participants raise their children. It is as a young child that the individual learns in general what the world around him is like, and what he may expect of it. I should point out that this world is

a different one for the Filipino, for the Japanese, for the American, the Russian or the African. Here in the Philippines, though he is psychologically secure with a large surrounding group of kinsmen, the child is raised in a manner which teaches him forcefully that authority is right, that persons of influence have the right to tell poorer persons what to do, that elders must be respected, and that persons in positions of power must be followed, and not challenged. The questioning attitude, the encouragement of initiative on the part of the young or the poor, is not highly valued. Respect for authority and the learning of obedient followership, is reinforced in the public schooling now available to nearly every child in the nation. The early formal education experience mirrors the home situation. In these early years, the child learns quickly that too much questioning and inquisitiveness is punished, not rewarded. Small wonder then, that most voters in the Philippines meekly follow their *liders*, whether the *liders* are barrio influentials, town officials, provincial solons or national figures. And small wonder, too, that the electorate rarely calls the errant elected official to task for the fact that his deeds may belie his campaign promises. With the age-old respect for authority, for older persons, and for older generations firmly entrenched in Filipino life and values, one cannot fairly blame the Spanish for having taught the Filipino to be arrogant in leadership positions. It may be that the Spanish behavior reinforced a cultural system already in existence.

(2) In the early life, too, the growing Filipino learns that his primary and almost exclusive responsibility is to his family and his extended kin. Later, this responsibility is extended to others such as compadres, with whom he has developed strong ties. Some students of Philippine society have called these persons the personal alliance group. Family-oriented responsibility is valued by high national officials and lowly *bárrio* farmers alike, though it is true that in cities new kinds of interpersonal relations are more quickly adopted and family obligations somewhat more easily put aside than in the rural areas. It should

not be surprising, then, that when elected or advanced to an influential public office, the individual feels obliged to share his good fortune with others in his alliance group. Not only does he feel this obligation strongly, but his alliance group members are never reluctant to remind him of his responsibility and obligations. When the official advances his alliance group's fortunes by diverting public wealth, he is following some of the most important values in his own culture.

Because the family and kin group retains great functional usefulness in a relatively non-industrial society, the family has so far persisted in the Philippines as a dominant institution towards which much of one's energy and attention as a Filipino is still turned. One can see changes occurring as industry and the city demand more and more specialized labor inputs, but these changes are not yet widespread in the country as a whole. This orientation towards family and to highly personalized relationships generally brings, us naturally to the third item, namely, *otang*.

(3) Though one's earliest and deepest obligations may remain to the family and close kin as one grows up he develops a series of *otang nga kabubut-on* and/or *otang nga kabalasan* (in Tagalog, *otang na loob*) relations not only with kin but with compadres and other persons with whom one has lasting and important relationships. The *otang* may sometimes involve only short-term or limited obligations upon which the *otang* partner may call, but the deeper *otang* relations involve obligations to others not limited by size or time period. If one is helped in a critical point of life, the remaining obligation or *otang* may be perpetual, even extending to one's children after death. *Otang* with other persons may develop in a variety of ways. But whatever the cause, *otang* responsibilities are likely to be paramount in the mind of the Filipino in his own self-evaluation, and in the evaluation of him by others. One *must* observe one's obligations, even if they may conflict with more universalistic values or laws which legally govern

the work of the public official. The other side of the *otang* coin is equally important to understand. For if one does not have mutual obligations with another he also is likely to have relatively little concern for the welfare of that other person. As a friend pointed out to me the other day, Filipinos "don't mind" things or persons with which they are not personally involved or obliged.

In the process of getting elected, or in the climb up the civil service ladder, the Filipino in public service acquires a series of obligations which are called upon from time to time. The politician or civil servant feels impelled by his own cultural values to respond to these obligations when they are called upon. If he did not, would he not be *walang huya?* or without shame? The fact that people call upon these obligations in a way which sometimes goes against the law, or goes against the national interest, is of course the crux of the problems of Filipino culture and Filipino politics under discussion in this paper.

(4) Shame, or in Ilongo *huya*, (Tagalog, *hiya*) is a term which covers a wide variety of meanings, but expresses most generally a system of sanctions, potential punishments or fear of punishments, human and spiritual, which impels people to behave according to Filipino values. One of the important values maintained and perpetuated by the fear of "shaming," or "being shamed," is of course the series of *otang* relations which every Filipino has with a limited number of other Filipinos. If the Filipino official attempts to refuse his *otang* partner a favor which would go against the law, or against the public interest, the person seeking the favor may often remind him of the *otang*, and point out the shame or *huya* which would surely result if the favor were to be refused. The result is terrible dilemma for the public official who sincerely wishes to be honest and legal in all his public behavior.

In brief, I am trying to suggest that in the public arena, the public official, appointive, elective or civil service, is faced with trying to operate within two systems at the same time: First, he is aware of legal responsibilities and duties built into the institutions in which he is parti-

icipating. These are the executive, legislative and judicial branches of government, operating under a constitution which theoretically guarantees a response to public needs in an equal democratic fashion. But secondly, he is faced with traditional Filipino values and obligations which are often in conflict with the laws of his government. His solution so far has been to innovate, to refashion these western governmental institutional provisions to fit his own value system and cultural demands. It is perhaps pretty obvious that the result is different in the Philippines than in the United States, from which much of the Philippine governmental structure was borrowed.

The late President Quezon is reported to have said: "I'd rather have a government run like Hell by Filipinos than a government run like Heaven by Americans." I share his view that Filipinos should and must run their own government. But today, one might interpret the first part of Quezon's statement as an admission that problems are created by the joining of Filipino culture and western governmental forms, and that this joining does not always work to the best interest of the nation as a whole.

In the beginning of this talk, I said that the anthropologist cannot tell a group of people where they should go. I also said, however, that if the people told him where they wanted to go, he might be able to tell them how to get there.

So let us assume, for the third and final part of my talk, that Filipinos mean what they say when they express anger, disgust or dismay at political behavior as practised today in the Philippines. Let us assume that Filipinos mean what they say when they claim a desire to become a democratic nation of laws, not of men. (How often one hears the statement: "We are a nation of laws, not of men." But how often one sees just the reverse — situations in which personal influence overrides the legally equal right of all!)

Let us assume that Filipinos would prefer a situation in which they could be confident that their limited public

wealth would be allocated for the best good of the nation as a whole.

If we assume these things, what shall Filipinos have to do to solve this dilemma between the behavior implicit in their adopted institutions of government, and the conflicting behavior apparent in everyday political behavior?

The solution will be a painful one, and one requiring conscious effort on the part of millions of Filipinos over a long period of time. It will involve a change in Filipino values and cultural behavior in the direction needed to make successful a democratic system of government in a rapidly developing nation with a very fast-growing population. Rational change involves facing squarely the cultural conflict involved, and consciously changing behavior to fit the new needs of the Philippine nation.

These needed changes will not come about by chance alone, although industrialization itself is likely to help by breaking down the reliance upon the extended family. In this process, the obligation to help the family and extended kin will also be reduced.

In my opinion, the greatest changes must come in the re-direction of obligations to one's kin, compadres and other *otang* partners, towards obligation to fulfill the public need and the public good, regardless of its profitability to oneself and one's alliance partners. Dedicated, selfless individuals are by no means totally absent in Philippine politics and public life today, but their road is a rocky one. They too often get bypassed by their associates who remain willing to overlook improper behavior in themselves and others. Before aspirations to a progressive democracy can be achieved, the pledges of public servants to the public welfare, to equal treatment in similar cases, and rejection of plans for personal enrichment, must be redeemed in full. But writers have long since urged reforms in political behavior, that is, in the behavior of the politicians themselves.

I would rather stress here the importance of changes in the general public, and in the demands of members of the

public for special favors, the payment of *otang*, and the like. For as the old and trite saying goes, "It takes two to tango," and the politician cannot improperly recommend an unqualified candidate for a government position if no one asks him to do so. Nor can the politician be found guilty of preferential intervention in the acquiring of, say, a logging license, if the loggers refuse to ask special favors. It is not going to be easy to break down the traditional, accustomed ways of doing business with, and within the government structure. One probably cannot expect those currently gaining the rewards to be eager to change the system at their own expense. Who then, can spearhead the changes if indeed Filipinos really wish to change their governmental and political practices?

My best answer is that the vanguard of dedicated changers must come from people like yourselves. You are educated, resourceful and informed citizens and are in fact in many cases products of the changing Philippine society. Many of you in the growing Philippine middle class are professionals, not as seriously encumbered by the traditional obligations of the immensely wealthy few in the nation—those persons who have the most to lose and least to gain by altering traditional political alliances.

If you are really interested in moving towards a real nation of laws, with democratic equality, you must in many senses become un-Filipino. You must refuse to rely upon traditional behavior when it is illegal, refuse political favors, and make clear your non-approval of those who subvert the public interest. This is a thankless task, perhaps even a dangerous one. It would certainly be an expression of nationalism, in the best sense of the word.

I began my talk by stating that such decisions about changes and goals can only come from Filipinos. I close with much the same remark: It is your country. What kind of political system do you want?

RESEARCH NEEDS RELATED TO GUIDANCE IN THE PHILIPPINES

*Robert F. Hopkins**

INTRODUCTION—

Attempting to assess the needs of any profession is always hazardous. In this instance it is made even more hazardous by the fact that the assessment is being made on the basis of only a cursory knowledge of what has transpired in this field on a national scale. Nonetheless the assessment offered is based on observations, discussions, and conversations entered into over a period of exposure to the Philippine situation of less than a year while fulfilling the responsibilities of a Fulbright lecturer and consultant.

A basic premise that underlies the research needs to be offered here rests on the understanding that education as a discipline draws from a wide variety of fields of its fund of knowledge. This is most especially true of the profession of guidance. In order for the educational and guidance processes to be most effective and meet the demands of a particular society and culture, the resources of anthropology, sociology, and psychology as well as other disciplines are of immense importance. The knowledge available through work in these fields provides the basis for much that we do and many of the methods which are employed. Their contributions cannot be underestimated.

CHILD AND ADOLESCENT GROWTH AND DEVELOPMENT —

For the most part, the educational enterprise is premised on the results of an understanding of the influential factors in the development of American children and adolescents. Environmental and psychological concomitants of the American child's circumstance have tended to be the guiding force which undergirds the views held of the Fil-

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ipino child. A logical viewpoint would suggest that there is a need for effective research in this area to ascertain if those commonly held view are appropriate.

The average Filipino child is very unlikely to grow up in an environment and in a psychological atmosphere similar to that of the typical American child. Observation alone suggests that there is a vast difference in these circumstances. Investigation of these factors would undoubtedly produce evidence showing a vastly different set of features that exert a force on the growing, developing child.

Research should be begun on an extensive basis to find those ingredients which shape and determine the typical childhood and adolescent behavior. Is it typical for Filipino children to engage in group activities? At what age does such group functioning begin? What explicit elements of group activity tend to have the most far-reaching effects? To what extent do the varying child-rearing practices have a profound influence on the behavioral aspects of the child, and later the adolescent? What are the most significant of such child-rearing practices? These are just a few of the questions which might reasonably be proposed as needing answers—such answers may have a significantly pertinent relevance on the methods and techniques employed in education.

SOCIETAL AND CULTURAL INFLUENCES—

Research efforts in the realm of understanding more thoroughly the societal and cultural influences that prevail and thus determine the manner in which the Filipino's cognitive style is exhibited are most desirable. Kinship arrangements could be considered to have a dramatic influence on the behavior of the individual. The respective roles of the male and female in society, in the family, and in various occupations, all become of great importance as areas for exploration. The information to be obtained has much relevance for those whose responsibility it is to work with children and adolescents. The recognition of what research can provide will have an effect on the educational

programs considered most essential in meeting the needs of Filipino society. Furthermore it provides a rationale for establishing appropriate goals for the future.

It would appear that there is much to be done in this area of human behavior. It is with the knowledge acquired through appropriate research in this area that reasonable outlines for mental health may be established; it provides a basis for measuring the deviate and the "normal" individual. The information to be garnered from studies in the social-cultural realm aid in better understanding the predominant attitudes, values and mores which exist, thus the ultimate value of this data is to be found, with reasonable application, in better setting the goals for education. Further, it has meaning for research in related areas.

PERSONALITY RESEARCH—

There is a basic understanding that the myriad features of personality are an outgrowth of the attitudes and values which predominate in society and in the culture, coupled with the manner in which the family interprets those attitudes and values in its own particular setting. Thus, the research suggested previously must be intimately tied to research in personality.

It has been observed that there is a great need for much data on the personality of the Filipino. Some efforts have been made, yet much remains to be done. This research must be accompanied by a formulation of theory from which research may be based. Predominant theories of personality development themselves are grounded in the social-cultural factors that prevail in any major global setting. It has been contended that the theoretical formulations of Freud regarding personality dynamics are not as pertinent today in western culture as they once were. If this contention has basis in fact, then no less can be said of the transplanting of personality theory from the western scene to the Philippines. Thus theory and research, based on that theoretical base, is urgently needed if educators and guidance workers are to provide the type of setting that benefits the whole child.

VOCATIONAL DEVELOPMENT—

One of the most profound needs in education and guidance, and subsequently a matter of great value to the Philippine economy, is the necessity of research in the area of vocational development. At the present time there is a dearth of information relevant to such questions as — How does the child, and later the adolescent, develop his vocational goals? What factors are most influential in the development of occupational values and objectives?, To what extent does the present economy restrict the prospective of vocational goal-setting by today's youth?, What are the paramount factors in the social structure that dictate the avenues to vocational goal achievement?

Vocational perspective needs to be thoroughly understood so that the educational process can take a realistic direction and be of greatest assistance to youth. The need for technical and skilled workers and the discouraging extent to which such occupations are viewed with disdain by so many young people, warrants serious study with the aim of finding ways in which this problem may be effectively counter-balanced by elevating the status of such occupations.

Intensive research devoted to better knowledge of the complexities of the occupational structure which predominates would enable educators and guidance personnel to plan learning experience which would have far greater meaning to students. Further, it would provide the informational resources guidance people need to effectively assist students in making realistic vocational choices.

In all, the availability of vocational data would appear to be extremely sparse. The necessity for research in this area, and related research in the area of interests and other factors pertaining to vocational development, is vitally needed. Progress toward a more comprehensive educational program to meet the needs of all children will be impaired to the degree that there is a lack of empirical

data upon which to base decisions regarding educational needs.

STANDARDIZED EDUCATIONAL AND PSYCHOLOGICAL TESTS—

The plethora of American developed tests that are utilized in Philippine education would seem to be a serious detriment in fully understanding the Filipino child. American-made tests, constructed on the basis of American educational standards and cultural values, may logically be presumed to be most inappropriate for use here.

This situation calls for drastic research measures to develop educational and psychological tests suitable to the Philippine environment and psychological setting. There is a most urgent need to engage in test research and evaluation. Education is seriously in need of tests which can be realistically applied to the students of this social-cultural milieu.

Research in the development and standardization of both educational and psychological measurements of all kinds needs rapid and intense effort. The replacement of tests developed in other cultures by Philippine tests can have significant ramifications on the educational system. For the greater advancement of this segment of Philippine life, no more urgent need exists.

RESEARCH AND EVALUATION IN GUIDANCE—

The last, but certainly not the least important area of research to be proposed, pertains to the field of guidance, itself. It appears that this professional field has been adopted without a full appreciation for the need to analyze the particular manner in which guidance might effectively operate on the Philippine educational scene.

The direction of research here should be to empirically assess the most outstanding needs of students; to determine student perspective of guidance; and to ascertain the basic needs they feel are most predominant. Another direction that is essential for research is to evaluate the level of performance of counselors. As a corollary research direction, there is the investigation of necessary

training standards and the implicit need to assess course content. The quality of the professionally trained counselor is dependent on the standards of training and the particular subject-matter which forms a part of that training. Youth deserve the best that can be provided, and this entails assuring those who enter this field that their preparation measures up to the needs of the tasks they are about to undertake.

Evaluative research and research into the manner in which guidance can most effectively serve youth is a fundamental need in the growth of this profession. It behooves every counselor to encourage and to participate in research aimed at raising the level of professionalism. This vital requirement can be fulfilled, in part, by counselors themselves entering into research projects in their individual settings. The need is great — it rests on counselors themselves to initiate this research.

CONCLUSION—

Within a short resume, an attempt has been made to briefly express what are observed to be some pronounced research efforts which must be undertaken. The quality, the vitality of education are dependent on such activity. And the subsequent benefit will extend beyond the educational area to affect all facets of Philippine life.

As a final commentary, it should be emphasized that above all else, whether there is agreement with what has been proposed or not, the prevailing concern for research in education exists. The flame of intellectual pursuit is kindled by research, and it deserves the most earnest support possible.

PROFESSIONAL AUTONOMY IN EDUCATION

*Linnea A. Nelson**

Whenever I am asked to express myself on educational matters I wish I were able to sound more scholarly, more erudite. I always find myself presenting an interpretation that sounds rather elementary and simple. Perhaps this is not all bad. I remember reading of an economics professor who once gave a lecture to a group of farmers on the "Ways and Wherefores of the American Economic System." It took him about forty-five minutes and he felt rather proud at having reduced a complicated subject to such simple language. When he was through the chairman of the meeting got up and said, "Ladies and gentlemen, what our speaker has been telling you is, that if your outgo exceeds your income, then your upkeep will be your downfall." Perhaps my analysis of educational autonomy can be summarized in the same way. We can have freedom if when we get it we are willing to give part of it up to keep it."

We shall interpret the topic before us "Professional Autonomy in Education" to mean freedom for the school to administer its program and to teach those who come to it without fear of interference or dictation.

As school people ours is the most wonderful job in all the world, for we work with that most wonderful creation, the human mind. The universe is full of life, but only man, through the power of his mind has transformed both the world and himself. Freedom—autonomy, if you will—is essential to the continued progress of man and indeed to the retention of what he now has attained. Two dangers threaten that freedom: laziness or self-satisfaction and tyranny. The first danger is from within and is combated through stimulation, encouragement and inspiration. The

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other is from without and the school must arm itself and the learner against it and must watch continually against encroachments; for the mind of man must be free. The history of man in a large measure is the story of the battle for freedom. However, even freedom in itself is not the supreme goal, for freedom to be secured must be limited, must accept responsibilities. It is our task today to try to define the autonomy or freedom which we want to enjoy in our profession as educators and we must include in that definition the limitations of our liberties.

If a profession is to be a profession it must enjoy a high degree of autonomy. The professional worker must be free to use and to develop his particular knowledge and skill. Every profession is beset with problems of moral and intellectual authority, of pressures from sources that claim the right to tell those engaged in it how to carry on their work. These problems are especially acute in education. Somehow everyone considers himself an "authority" when it comes to education and the school. This means that those who are engaged in professional education activities must agree on what their essential work is and in what areas they must have freedom if they are to accomplish their essential purposes. The educationist must maintain his right as an expert in things educational to carry on his problem freely according to agreed-on standards and ideals of the profession.

First of all, in our attempt to define professional autonomy in education and to criticize the pressures exerted against it, we need to remember that freedom is indivisible. Academic freedom is relative. Within the school it is affected by and directly proportional to its vitality within the culture at large. The school is not an island, an ivory tower, insulated from the society in which it is located. Those inside are not always as aware as they should be of encroachments on the freedoms of the larger society. Those outside are not as aware of the larger effects as they should be of limiting the right of those within. In a culture of plural values — and certainly this is the kind of culture we have in the Philippines — each must grant

others the right of freedom or all will suffer loss.

Because educational institutions are created and established by society to prepare the youth for life and service in a particular society their freedom to operate is often limited. Conflicts of definition of autonomy arise because the very nature of the educational process demands certain freedoms and yet the educational institution is planned and supported by the society as its agency. These conflicts are particularly prevalent in new and emerging cultures. Private institutions in the Philippines are often beset by restrictions on their freedom to operate. Two years ago the fourth general conference of the International Association of Universities was held in Tokyo. One of the principal themes of the meeting was "University Autonomy: Its Meaning Today." One of the Philippine delegates was President Sinco of Foundation College, Dumaguete. He bewailed the fact that the Philippine constitutional guarantee was not applicable to private institutions which although they received no aid whatsoever from the state, were subjected to all kinds of regulations and control. Because of this the schools ran the risk of being uniform and stereotyped instead of fulfilling their purposes as institutions training youth for intelligent citizenship in a free land.

Perhaps this is the place for those of us in private higher education to take a larger view of our responsibilities. The term "private" does not remove us from the society and culture of which we are a part. We will continue the particular program for which we originally were organized — to furnish a particular group of young people with opportunities to pursue knowledge and to prepare themselves for a vocation. It is also our responsibility to prepare these young people to participate democratically and intelligently as members of the political, economic and social groups that form our free Philippine society. In addition, through our institutions we must help to improve the activities and programs that make up the community of which we are a part. We must share in the responsibility for public welfare. This is particularly true in the Philippines where most of the college education is carried on in

private institutions under private auspices.

There are a number of areas in which a university or college should have the right to autonomy and substantial independence.

First, whatever the formalities of appointment may be, the university should have the right to select its own staff. I am not quite sure that I can name all the limitations to which we are subject in this regard. In the Philippines family relationships and pressures sometimes make certain demands on school administrators. I do not propose to criticize the Philippine family system with its many values. However, it ought not be permitted to weaken the professional integrity of a school administrator nor should he permit himself to be open to the charge of nepotism. Everyone will lose if he does.

Another point at which a school might be under pressure when it comes to appointments is that from certain political officials who want to use their influence to persuade the school to appoint a particular teacher or staff member and then use this to enhance their own power and prestige. By the same token, a school should not trade on its influence over a particular politician (even if he is an alumnus) to obtain favors from educational or other authorities or entities. The educational profession must be above politics.

The educational profession as such should unite to agree on certain minimum standards for those who are to be employed. The boards which license the teachers should be composed of professional educators. Education is a profession and lay control over it violates the ideal. Let us not identify democracy with the absence of expertness. The fact that the public employs the teacher does not give the public the right to prescribe the qualifications nor to tell the teachers how to carry on their jobs.

Closely related to this problem of selection of staff is the degree of responsibility which the members of the staff might be allowed in administrative actions. There are many opportunities for conflict in the school. There is

conflict between administrators and faculty members; between the board of control or trustees and the administrators and the faculty (usually over the budget); or between school personnel and individuals or groups outside; or with alumni who exert pressures on the board, on the administration, or on the faculty. There is no guarantee that anyone is always right in any of these conflicts. The following are some suggestions for policy-making in a school which will help to insure reasonable professional of academic freedom to the members of the staff. The faculty or its elected representatives should have collective authority over educational policies within the jurisdiction of that faculty and should control its own organization and committees. There should always be full and free discussion of educational programme, appointments, promotion, salary schedules, tenure, leaves of absence, retirements, dismissals, and budget requirements. Effective and democratic self-government can result from centering basic policy decisions in a truly representative and responsible committee of administrative and faculty members who will work together under properly formulated rules.

Professional autonomy also indicates at least minimum formal consultation with the faculty in the selection of the dean or department head. Finally, although it might appear that it is the right and duty of the trustees or the board of control to appoint the president of the school, here again the principle of professional autonomy and wisdom would indicate that the faculty should have some part in the nomination of the persons who are to be considered by the board of control. It would also seem necessary that there be ways by which the faculty and board might communicate with each other aside from communication through the president or head of the school. This could probably be through joint committees. Sometimes a faculty member is elected to the board. In any case, it is exceedingly valuable for the professional staff to feel the intelligent interest and friendship of the board in their work, as long as that interest does not interfere with educational policies that are properly the realm of the professional faculty.

The question of lay participation in the administration of a school is not easy to define. Perhaps it lies best in a recommendation that those who have the right to elect board members take this responsibility very seriously and choose those who are intelligent, conscientious, and competent.

The second point in autonomy is that the university should be responsible for the selection of its students. The school should be permitted to decide what course it will offer and the preparation for entrance to undertake particular courses. It should also have the right to screen out prospective students whose health or whose standards of social and moral behavior might endanger other students. In general, a school should be accessible to all who are fit to make use of the opportunities it offers. The school must have the autonomy to dismiss or deny admission to those who have proved themselves unworthy.

In the third place, the university should be responsible for the formulation of the curriculum for each degree, and for the setting of academic standards. It is at this point where the private colleges of the Philippines do not have autonomy. One problem is that outside bodies set the examination for license to practice. There is therefore always the pressure to bring the curriculum requirements closely into line with the requirements of this external professional examining organization. Some of these boards go so far as to dictate the academic preparation of those who teach the professional courses as, for example, the requirements for registered chemists.

There is very real fear among some college deans that the various professions are exerting influence to limit the numbers of those who will enter their particular profession or at least to delay entry to lessen competition. They point to the fact that due to pressure from the professional organizations, pharmacy and most engineering courses now take five years of college preparation. A lawyer must have a bachelor's degree before he begins his professional legal training. Perhaps this professional pressure is all

to the good and we shall have better-trained professionals as a result. The fact remains, however, that these curriculum changes come as a result of pressure outside the school. The question is — was the autonomy of the school in curriculum-planning violated?

Our schools have the interesting “Spanish problem.” Here we have curriculum-making by legislative fiat. This same phenomenon occurs at intervals in the United States and other countries. It would seem that this is a violation of professional educational autonomy. Any kind of educational prescription of what should be taught is not only violation of professional autonomy but also in practice is often contrary to sound professional judgment. So often these prescriptions have a political basis or are pushed through as a kind of political “horse trading.” Laws prescribing the teaching of certain courses or the use of certain texts are also a violation of professional educational autonomy. As one authority has said: “Determination of curriculum content, including determination of study are professional matters and should not be legislated.”

The theory of public relations is a new element affecting school planning and management because it brings the lay public closer to the school. Are the schools to listen to lay criticism of their work? Are the schools to accept the notion that the parents of their pupils know better than the professionally-trained teacher what the children need to learn and the best ways for learning it? The worst problem here is that the professional educators themselves have taken an unprofessional attitude toward the problem. The doctor does not ask for lay advice on how to remove an appendix. The lawyer does not ask a layman how to defend a lawsuit. Let us be consistent in our attitude toward the profession of teaching. Good public relations need not mean giving up principles. It will depend on doing a good professional job conscientiously, permitting lay participation only in areas in which such participation is sensible.

All this does not mean that the school should adopt an arrogant “know-it-all,” “how stupid the public is” attitude.

The school must listen sympathetically to criticisms and suggestions from sources outside the profession but it should not relinquish control over decisions that are professional in nature.

In the fourth place, consider autonomy in the light of the fact that there are certain controls put on the faculty after they once are hired. Of course, a sectarian school has the right to put certain limitations on its teachers and it certainly would not be ethical for a teacher in a sectarian school to demand the right to teach a doctrine contrary to that of the school; nor to teach against the accepted religion even within the rights of so-called academic freedom. If a particular instructor does not like the religious teaching in the school which employs him, if his particular subject is affected by it, if he cannot get along without showing his adverse attitude, then the only honorable recourse is for him to resign and go elsewhere.

A very serious problem arose a few years ago in the United States with reference to the so-called "loyalty oath" demanded of teachers. Most teachers saw no reason for objecting to the requirement. They were loyal. They assumed that the oaths merely prohibited the teaching of subversive doctrines, and not most teachers approved this on personal and professional grounds. However, the basic problem was that the oaths were not a professional requirement. They constituted a lay determination of professional qualifications and as such violated professional integrity and autonomy. Their danger often lay in the way in which they were worded. Some of them automatically disqualified a person from becoming a teacher even if his membership was in an organization which originally was free from Communist control but had later come under such. A conscientious member may decide to stay in the organization and fight to bring it back under the right influences. This would be justified if it were on an organization of prestige and with resources which ought to be used for right causes. To remain would not be possible according to most loyalty oaths. Fortunately loyalty oaths

have been declared unconstitutional. Justice Frankfurter in the case brought to the Supreme Court of the United States pointed out: "Since affiliation which must be fore-sworn may well have been for reasons or purposes as innocent as membership in a club of one of the political parties, to require such an oath on pain of a teacher's loss of his position in case of refusal to take the oath, penalize a teacher for exercising a right of association peculiarly characteristic of our people."

Another aspect of autonomy approved by the conference in Tokyo was that each university should have the final decision as to the research program carried on within its walls. Perhaps this is not such a vital problem or threat to our autonomy as yet, at least not as critical a problem as it is in Russia, England, or the United States. Interestingly enough, the Soviet government has been forced to grant considerable freedom to its research scientists. Research has not yet developed in our colleges and universities very far, and we still welcome oversight and help from government and industry. We are ready to offer our resources for this. However, I am sure we shall not want to give up our freedom for the privilege of a research subsidy. We should not want either government or industry to determine the major work activity of members of our faculty and staff, nor have prior claim on their talents, time, or production.

One basic problem involved is that government and industry are more ready to support research projects which produce results likely capable of early economic exploitation. Funds for pure research are harder to procure and often these are the projects which a school should support, since their aim is to further human knowledge.

We need to have some sensible way of protecting the autonomy of the school with reference to research projects supported by the government, by industry, and even to projects initiated by government educational bureaus of officials. To do this each school should have a central committee representative of the institution as a whole which would have knowledge and oversight of its total

research undertakings.

A sixth area of possible autonomy would give a university responsibility within wide limits for the allocation among its various activities of the financial resources available, i.e. space and equipment, capital funds, recurrent operating revenue. This freedom to use the material resources for the best educational purposes is an absolute necessity for high morale among faculty and staff. Even a privately owned institution cannot continue long to be successful unless the faculty and staff are ready to dedicate themselves to their work. Part of the inspiration for their dedication will come from the assurance that they share in the planning for the use of funds and equipment.

The growth of the school will depend on carefully considered policies and long-term programs. For these the professional educator is best-qualified to plan. Changes and revisions must be made, adjustments will be necessary. All these need the imaginative leadership of a faculty free to give themselves to this kind of life, knowing that their professional knowledge is being utilized.

Let me try to summarize what I hope I have said around this question; How can the school fulfill its purposes in the face of pressures by government entities, by government bureaus and officials, by sources of financial support, by outside interest groups, and how can each member of the school personnel maintain his personal freedom in a proper balance with the school he serves?

Schools need to realize that they have certain common causes. They need to find ways of working together with firmness and determination to protect the whole tradition of free learning and free teaching so vital to our total free and democratic life.

We are never wholly free. We do not want this. We are a part of the society and culture of our day. People in that culture will have ideas and feelings about the school and what is taught. They will not always approve of what we are doing. There may be forces in our culture that are inimical to freedom. These may be greater or smaller

groups with what they call a "message" or "mission." These may be a manifestation of life as it changes and as civilization develops.

More specifically, the government may want to force all schools into particular pattern to strengthen itself or to enhance the power and prestige of a party or group of persons. Other pressures may come from the constituency of the school, or from sources of financial support. These are difficult to resist for various reasons, particularly if they are paying the bills.

To resist all these and maintain its integrity and to fulfill its essential destiny of leadership in the battle to keep men's minds free, and to "secure the benefits of liberty," each school must first of all define for itself what its basic and fundamental purpose is, what its standards of scholarship will be, the kind of students it wants to serve. The support will come from those who are like-minded. The public will respond to strong and positive leadership. Where the fear is control from financial sources, the remedy might be to obtain support from many sources, so that no one financial interest will control the policies.

Let me say this final word. We educators must say this to one another. Autonomy—freedom, if you will — is not a gift. It is "earned." It must be earned or it has no value or substance. For us this means professional excellence and professional integrity. It means that our personal life and our professional ethics as individuals and as institutions composed of groups of professional educators are above reproach. Let us earn our autonomy then in preparing ourselves as well as we can for our work, constantly studying and growing, dedicating our service to our students and not to our own promotion and well-being, helping our administrators and fellow-teachers in our common task of building a right world through the kind of citizens we help to build.

So I end as I began: We can have freedom if when we get it we are willing to give up part of it to keep it.

THE ANTINOMY OF FREEDOM AND IDEALS

*By Alfredo Q. Gonzalez**

Both freedom and ideals are valid and necessary for individuals and society, and for humanity in general as, in a sense, the macrocosmic whole within which the individuals interact and gain a meaning (and even a reality) which they do not achieve as discrete, unique and merely self-regarding monads. Yet, in the very nature of life itself, the two stand in antinomial relation, in a state of rising and ebbing tension. The result is an intriguing, even recurring problem for both the individual and society and for individuals in their intercourse with one another. In a significant sense, history may be interpreted as a record of the workings of the antinomial tension between the two necessities and validities. The most momentous events and forces in history are those deeds and movements that are impelled now by freedom, now by ideals. In certain periods and under certain circumstances one or the other has surged or ebbed, giving to those times and conditions their prevailing marks and problems.

Today in many lands, societies and communities ideals are on the defensive and, in some places, even threatened with dissolution. The disenchantments and the "vital devastating doubts," caused by the two World Wars and by the failure of systems to match and manage the "vitalities of life," have rudely shaken men's faith in the validity, utility, and power of ideals. Having thus lost their trust in ideals, men naturally turned to freedom in the belief that only through existential freedom can they achieve not only an escape but even redemption from their malaise

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and their predicament.

So we see freedom manifesting itself with aggressiveness in practically all areas and interests of private and social life. More particularly, freedom assumes the following forms:

1. freedom of belief and action in personal living;
2. freedom to voice and spread one's thoughts and to follow one's own judgments and feelings in social affairs; and
3. freedom of self-expression and pursuit in art, literature, science, philosophy and religion.

And in all these forms there is the underlying assumption that freedom should be untrammelled by any principle or consideration except perhaps what might sooner or later destroy freedom itself. Let us now examine the gains and losses resulting from thus exercising freedom in the various areas.

In the area of private living, the chief gain has been the emancipation of the individual from the strictures of excessive Puritanism in men's behavior and beliefs. In the area of social life, freedom to voice one's honest thoughts respecting the individual's relation to social groups or institutions has given us the rich fruits of democracy. Fresh and untrammelled ideas have stirred men to a vivid awareness of the defects and evils of certain political and social systems and has inspired movements for reform. In the realm of literature and art, the uninhibited freedom of expression has created newer and more compelling artistic and literary forms. In the precincts of science and philosophy, freedom to

"Seek the truth wherever found,
Be it on Christian or heathen ground"

has led to profounder and vaster insights into the truths and mysteries of existence. In the domain of religion and morals, there have been impressive gains in the form of

healthier and more rational attitudes regarding the individual's relation to religious systems and to the Ultimate Ground of being and of reality itself.

On the debit side, in the confines of personal living, there have been, in so many cases, irrational freedom and the consequent corrosion of the moral fiber. In the social field, one effect of exaggerated and unchartered freedom has been the weakening of the cohesive and regulative influence and authority of legitimate social systems, including even democratic institutions, thereby exposing them to the insidious onslaughts of subversive systems. In the realm of literature and art, we have reaped a harvest of confused interpretations of life and of the true function of art and literature, resulting in the loss of a proper sense of decency and in mental and emotional bewilderment. In the field of religion and morals, we have produced skepticism, nihilism, and even atheism and the consequent anarchy and frustrations in the innermost springs of life.

A more than superficial analysis of the problem points to the basic and central error, which, in effect, is the "falsehood of extremes," — a false disjunction. For it is not really a question of "either" . . . "or," — of mutual contradiction between freedom and ideals. Rather, it is a sort of dialectical relation in the Hegelian sense, — an antinomial interaction. The only rational hope of resolving the problem lies, therefore, in an attempt at a reconciliation which is not only possible but intrinsically valid, resulting in a dialectical synthesis in which the essential truth of each is preserved, modified, and fused with that of the other, a synthesis that can be traced back and returns to the antecedent and ultimate ground of both, which is personality. It is futile to expect human beings to give up freedom entirely or in too great a measure. It is equally futile to ask men to live without ideals as counterpoise and directing force, without some restraining and guiding element that has the power of enlightened authority. As Dr. Georgia Harkness has put it,

"Man cannot live with hope and courage unless he has worthy ideals to regulate his life with an

inner authority." (2)

Let us then subject the possible solution to a critical examination.

At the outset, the fundamental principle is to bring into the problem the philosophic point of view — to see the problem in the context of life as a whole, that is, to arrive at a consistent and valid view of the meaning of life in its complex totality. To put it in another way, it is to determine the proper part and function of freedom and ideals in their organic relation as intrinsic, dialectical attributes of life as a whole.

Freedom, obviously, is indispensable. Without freedom, there can be no activity, no achievement, no hope of eventual self-fulfillment, no mission of service to accomplish; in existential terms, no being, much less, authentic existence. Being and existence are unthinkable apart from freedom. In the philosophy of Berdyaev precedence belongs to freedom over being. "Does not the final mystery of being," he asks, "lie in the fact that freedom is more primary than it and precedes it?" (1)

I cannot, however, go as far as the existentialists do in giving precedence and primacy, temporal and otherwise, to freedom and in asserting that all other attributes of being are mere derivative products of primordial freedom, and therefore, of necessity, subordinate to and contingent on freedom. For it is precisely such conception of freedom, when translated consistently into practical living, that accounts for numerous instances of disillusionment, turmoil and wantonness in both personal and social experience. If freedom were the pre-eminent and overruling attribute of being and of reality, how could we explain the compelling and irrepressible need for reason and intelligence, for decency and restraint in personal conduct and in social intercourse? If personal life and institutional enterprise are to have meaning, order, guiding light and rational direction, other attributes of being and of reality must be brought into play and given their due weight. Certainly, being cannot be merely, wholly or even primarily freedom,

for freedom is only an attribute of being. Reason, order, self-limitation, ideals, love and the urge to achieve higher and higher levels of development — these, surely, must be recognized as among the genuine and vital attributes of being and of reality itself.

What, then, is the true and unique function of ideals, and what gives validity to them?

First of all, in the sense in which the term is used here, ideals are principles which serve as sublime goals for progressive approximation. Now, it is the nature of a goal, when it is passionately regarded, to inspire and yet regulate action; in other words, to energize freedom and also to guide it toward the purposed end.

In the second place, ideals function as standards. As standards, ideals have the force of authority. They require obedience, discipline, sacrifice and glad acceptance of the goal that ought to be desired and striven after. Freedom without the vision and authority of ideals will work havoc, frustrate the pursuit of ideals, and ultimately destroy even itself.

Of course, not all ideals are valid. And as has been said, false ideals can be even worse than none at all. Nor are all ideals unchanging and absolute. The ideals that serve as genuine antithesis to freedom are valid ones; but as freedom itself suffers changes in the course of its movement as an element of life, so ideals may likewise undergo modifications, giving rise to still more elevated forms as the human personality enlarges itself and ascends to higher levels of existence and achievement.

It is ultimately in personality, then, that we are to look for any promise of resolution of the antinomial tension between freedom and ideals. In personality alone is to be found the truth of each of the antinomies. Only in personal selfhood can the two “dwell and keep house together.” Outside of personality freedom and ideals, as thesis and antithesis creatively interacting to produce still higher syntheses, are unthinkable and meaningless categories. Only persons can manage both freedom and ideals

rationally and effectively in such manner that the dialectical tension between them will give rise to loftier syntheses.

But finite personality developing in an imperfect universe needs culture and the impulsions and guiding light of the Infinite Person. Hence the vital need for social order and for education and religion.

Social order is necessary to regulate and protect the freedom of individuals to develop their own personality and pursue their own ideals. But as Barbara Ward has pointed out, without authority, there can be no social order, and yet men who exercise authority are exposed to the special temptations of power (5).

Furthermore, it is not mere authority or just any authority that is called for. What is needed is an authority based upon law. But, again, it is not just any law; rather, it is a law that "goes back to ethical principles that existed prior to its codification" (4) Otherwise, we have no defense against what McGuire calls the "Monstrous State," and "if law is merely what those in power choose to impose, how are we to judge the justice of any given constitution or statute?" (3)

Ideals, then, that is, valid ideals, are necessary as foundation and rationale for social order and for the law and authority which are its sources and support.

Education is necessary to develop the intelligence, reason, self-control and emotional and moral powers and other attributes of personality, to their maximal ranges. But, again, it is not just any kind of education. It must be education based on sound philosophical and religious insights and on due recognition of the vitalities of life.

And religion, as man's "ultimate concern," is a necessity, for it is the final source and ground of freedom and ideals. It is also the secret and inexhaustible spring for those more-than-human powers that man needs when his own resources have reached their "intrinsic limits" and are inadequate to help him out of his predicament.

Let me take up some of the concrete problems caused by the tension between freedom and ideals.

First, there is the problem of the individual within himself — the conflict between his need of freedom and his need of ideals. The way out is to give priority and authority to ideals but to allow freedom sufficient range to enable the self to strive for the progressive realization of its ideals. In this manner, the self retains its authority over both its freedom and its ideals and thus maintains its integrity and potency to carry on its work of developing its possibilities toward ever-ascending levels of existence.

There is, next, the problem of the individual with other individuals — the tension arising from conflicting needs and differing concepts of freedom and ideals.

The suggestion for solution to the problem first came from the way the great Greek theorists — Socrates, Plato, and Aristotle, met the challenge posed by the principle which the Sophists taught, that “Man is the measure of all things,” i.e., every individual is the judge of what is right and what is wrong. It will be remembered that Socrates based his solution on three points: (1) Not man the individual but Man the universal is the true measure of truth, for truth is “in us all.” (2) Individual opinion is not to be confused with truth, which is universal in nature. (3) Truth will issue from the mind of the individual only through free expression of ideas in a truth-seeking dialogue (4) it is not individual opinion, which divides, but truth that should be the bond of unity among individuals and the source of authority and order in society.

Plato's contribution was his efforts to define the nature of truth, which Socrates failed to do. But Plato's solution was too abstract to be functional among beings of flesh and blood. It did not take into account the material and biological realities of life.

It remained for Aristotle to remedy the deficiencies of the ideas of Socrates and Plato. Aristotle rightly conceived that truth (and ideals) become functional in the temporal world only in living flesh. He intimated that that

is possible only in personal selfhood.

The third problem is the tension between the individual or individuals, on the one hand, and social institutions, on the other hand. This tension is unavoidable but is not wholly prejudicial to the parties involved. Social organization of some sort is necessary for collective action, for the protection of the individual, and for creating conditions necessary for the personal self to exercise freedom within the bounds of law and of decency and mutual concern. But it should not be forgotten that, like the Sabbath, institutions and systems are made for man and not man for them. The ultimate primacy must be given to the individual. On the other hand, individuals being finite and subject to the biological drives need the restraining and coercive authority of institutions. The main requirement is that those chosen by the individuals to manage the institutions should be persons of enlightened minds and imbued with goodwill and the spirit of stewardship. For their own part, the individuals should conscientiously do their duty and should be ever vigilant lest those whom they have elected as custodians run away with the power entrusted to them. This makes democracy the best and most valid both as a philosophy and as a social system. For democracy, especially one built on the Christian gospel, has legitimate place for both freedom and ideals. Only democracy as theory and system adequately meets the demands for freedom for the individual and for the authority of ideals.

The task, of course, is a never-ending one. Every individual and every new generation must carry on the work, utilizing the settled values and sure lights achieved by their forebears, improving the ways and means and acquiring deeper and true insights as well as greater powers in the movement of individual and institutional life toward sublimer syntheses of freedom and ideals.

The danger is that men may lose their vision, may become weary or impatient and resort to irrational and inhumane means, or may become so frustrated that they will abandon either freedom or ideals, or both, for the sake of

comfort, security and peace.

Obviously, there is no short-cut way out of the problem. The limitations imposed by matter and time and by the finitude of human life and human systems must be recognized as inescapable facts of experience. Yet the limitations must be viewed as, on balance and in the end, necessary conditions as the spirit of man strives to transcend the circumscriptions of space, time, and finitude.

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Needless to say, it is not the scientists who are causing the world's difficulties and miseries. Unlike the oppressive creeds of the past, science is not to be fought by enlightenment or counter-propaganda. It is enlightenment. It has no propaganda. There is in pure science nothing to fight. On the contrary, there is a treasure to preserve. But there is around it an institution to understand and to control. If we postpone the task or fumble it, we may wake up to find that the pressures accumulating within mankind under its present unendurable strains will explode into a chaos where, for a longer or a shorter time, neither science nor social order will find a place.

JACQUES BARZUN, "Science As A Social Institution," *American Journal*.
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A RETHINKING OF THE PHILOSOPHY OF CHRISTIAN HIGHER EDUCATION IN THE PHILIPPINES: EDUCATIONAL FUNCTIONS*

By Macario B. Ruiz

1.0 *Basic assumptions.* The evaluation of any practice, procedure, or program can best be done if a set of criteria has previously been prepared and accepted. Such a set of evaluative criteria gives meaning and direction to the evaluative process. But the orientation and relevance of these evaluative criteria depend upon the evaluator's value systems, beliefs, and ideals, most of which normally find expression in the culture patterns of the group.

Acting on this premise, we have posited a set of assumptions in the form of a statement of beliefs, which we personally cherish and hold to be self-evident. We do not propose to convince the reader to accept these beliefs. We propose, rather, to use them as the frame of reference in the development of the topic: "A Rethinking of the Philosophy of Christian Education in the Philippines."

These beliefs are:

- (1) We believe in God, who revealed himself in Jesus Christ.
- (2) We believe in democracy as a way of life, that the best cure for its admitted and/or avowed imperfections is better interpretation and implementation.
- (3) We believe in the personal worth and dignity of the individual, that he is essentially free to grow, to develop, and to choose.
- (4) We believe that freedom and responsibility are

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inseparable, that freedom without responsibility is empty, and that without freedom one only reacts, not responds.

- (5) We believe in the sanctity of the home, which is the basic unit of society.
- (6) We believe in world peace and brotherhood among all peoples of all nations, based on the concept of the Fatherhood of God.
- (7) We believe that Christian morality must regulate the personal, family, social, economic, political, and international life of men if civilization has to endure.

1.1 *Interrelation of the individual, the school and the state.*

This statement of beliefs must however be considered in the light of another social theory — the theory of government. Religion, if seen as man's ultimate concern and as the *elan vital* of his beliefs and values, and education, if seen as the guidance of personal growth and development, are inevitably interwoven with the existence and functioning of the state, which, in theory and practice, is the concrete expression of this social order. In fact, we take it that the political theory of the state determines its educational philosophy, and that educational philosophy in turn, determines the types of schools, their objectives and purposes. This brings out the perennial conflict between the individual and the state, which, we very well know, has occupied the minds of thinkers and philosophers from Plato through Hobbes to Hamilton, Jefferson and the late Dean Francisco Benitez. This means that a re-examination of the educational philosophy of Christian schools in this country has to be made in the light of a complicated pattern of personal beliefs and values, and within the framework of the national aspirations and goals of the state. Fortunately, for us as a people, such goals and aspirations as have been mandated in our Constitution are rooted in ac-

cepted ideals and mores of the people, in whom Article II, Section 2, provides, all sovereignty resides. This idea is implied in an article by the former Undersecretary of Education Miguel B. Gaffud:

“...education has an obligation to give each individual every opportunity to develop up to the level of which he is capable and to make decisions of what to make of his life and what to make of education to achieve his aspirations. And in this, our time of technology which is hastening man's control of his environment and bringing to countries and peoples the blessings of the good life, education can no longer be left to chance if it has to be effective in realizing national purposes. There is an increasing demand that education be used deliberately as an instrument of national goals and to help pursue them.” (5)

2.0 *Objectives of education in the Philippines.* In broad terms, the official objectives of education in the Philippines are embodied in Article XIV, Section 5 of our Constitution, and are redefined in an official statement of the Board of National Education, which, by virtue of Republic Act No. 1124, is responsible for formulating national objectives of and basic policies on education. The Constitution states:

“...All schools shall aim to develop moral character, personal discipline, civic conscience, and vocational efficiency, and to teach the duties of citizenship.” (3)

The Board of National Education has re-stated this broad aim of education in the Philippines as follows:

- I. To inculcate moral and spiritual values inspired by an abiding faith in God
- II. To develop an enlightened, patriotic, useful, and upright citizenry in a democratic society
- III. To instill habits of industry and thrift, and to prepare the individual to contribute to the economic development and wise conservation of the Nation's natural resources.

- IV. To maintain family solidarity, to improve community life, to perpetuate all that is desirable in our national heritage, and to serve the cause of world peace
- V. To promote the sciences, arts and letters for the enrichment of life and the recognition of the dignity of the human person" (1)

2.1 *Generally accepted broad objectives of higher education.* A survey of the literature on the general objectives of higher education in the United States reveals that there are no essential differences between them (6) and those officially enunciated by the Educational Policies Commission in 1957. The Educational Policies Commission summarizes these objectives as follows:

- “1. To help realize the dream of individual opportunity
2. To preserve and enrich the cultural heritage
3. To help translate learning into equipment of living and social advance
4. To serve the public directly by helping them to provide solutions for society's problems” (4)

3.0 *Suggested rationale of the formulation of broad education functions of Christian higher education.* On the basis of a statement of beliefs and values, such as perhaps, the one stated earlier in this paper, the national goals and aspirations of our country, and using as a frame of reference the generally accepted purposes of higher education, the trustees, the administration, the faculty, and possibly the patrons or their authorized representatives, may come together and formulate a broad statement of the purpose and philosophy of the school. No doubt such a broad statement will include the (a) general-education and professional education of the student, (b) transmission, conservation, and the extension of the cultural heritage, and (c) service functions. Properly defined and interpreted, they

will not be in conflict with the aims of education in our country, nor with our national aspirations. The differences will be one of orientation. The involvement of the trustees, the administration, the faculty, and the patrons — a tedious, slow, but certainly a democratic process — will insure greater communication and acceptance, develop a greater sense of belonging among all concerned, and possibly result in greater morale.

3.1 *Statement of Purpose.* The purpose and philosophy of the institution must be stated in broad unequivocal terms. We at Central have formulated the following statement of purpose, presented here, to provide detail to what we are explaining. We submit that this meets the basic requirements of a broad statement of purpose for any Christian school, although the details of this broad philosophy should be relevant to the capacities of individual Christian school and to the community in which they operate.

“Established as a Christian institution, the aim of the University is to educate the heart as well as the head, to develop students morally, intellectually, socially, and physically, to the end that they may become men and women who are imbued with spiritual ideals and with the desire to serve God and man. To accomplish this purpose, the University seeks to provide the students with a stimulating atmosphere permeated by the spirit of the Great Teacher, and with an educational program of high standard where the students may search for truth and knowledge, unhampered by prejudice, superstition, skepticism, or dogmatism.” (2)

3.2 *Statement of general-education objectives.* Rethinking the philosophy of Christian higher education and its educational functions does not stop with a simple statement of a broad purpose, such as the one perhaps, suggested above. It will not be meaningful unless defined into narrower objectives. We shall, then, present our definition of one of the functions previously suggested: the general-education of the student. Normally each narrower

objective should be derived on the basis of student and community needs, and no single objective should be in conflict with posited beliefs, the philosophy of the school, nor with the national aspirations.

GENERAL-EDUCATION OBJECTIVES

Pursuant to the above purpose, the objectives of the general-education program of the University is to encourage and enable the student to develop capacity and skill in:

1. Exercising the privileges and responsibilities of democratic citizenship;
2. Developing a set of sound moral and spiritual values by which he guides his life;
3. Expressing his thoughts clearly in writing and speaking; and reading and listening with understanding;
4. Using the basic mathematical and mechanical skills necessary in everyday life;
5. Using the method of critical thinking in solving problems, making decisions, and discriminating among values;
6. Understanding and appreciating his cultural heritage so that he may gain a true perspective of his time and place in the world;
7. Understanding his interaction with his biological and physical environment so that he may adjust to and/or improve that environment;
8. Maintaining good mental and physical health for himself, his family, and his community;
9. Developing a balanced personal and social adjustment;
10. Sharing in the development of a satisfactory home, family, and community life;
11. Achieving a satisfactory vocational or professional adjustment;

12. Taking part in some form of creative activity and in appreciating the creativity of others.

3.3 *Definition of the foregoing general-education objectives.* The foregoing general-education objectives are still too broad and should be defined into still narrower objectives. Objective No. 2, Moral and Spiritual Values, might be analyzed by asking: What should these spiritual and moral values be by which the student guides his life? This is most difficult to decide because it involves the problem of values, and people have quite different standards. We submit that these guides should be as follows (9). The student

1. Believes in the existence of God, who, in former times, revealed himself in fragmentary and varied ways, but finally and fully in Jesus Christ.
2. Believes the Bible is the inspired word of God, record of man's experiences with God, and of God's dealings with man.
3. Knows that getting acquainted with valuable records of past racial experiences found in the Bible and other forms of religious literature helps to build Christian character.
4. Has a mind that perceives that in every human experience there is a spiritual meaning leading the person into vital relationship with Jesus Christ.
5. Recognizes the dignity and individual worth of each human being regardless of religious persuasion, social status, or nationality.
6. Understands that the Christian faith has relevance to social, political and economic life.
7. Is aware of the ideals of the Christian faith in his inner life, in his relationship within the family, in his work, and in his intellectual, recreational, aesthetic pursuits.
8. Knows what he believes and has the courage to

- live by his beliefs, recognizing that each individual is responsible for his own acts.
9. Uses time, talent, and possessions as a faithful steward of God's gift.
 10. Understands that science and religion complement and supplement each other if they are properly interpreted and understood.
 11. Participates in the Christian Church which is the manifestation of a growing community that promotes personal development and enduring relationship of good will and service.
 12. Possesses a world-wide concern for peace and brotherhood among all peoples of all nations, based on the belief in the Fatherhood of God.

Similarly, General-Education Objective No. 5, Critical Thinking, has been analyzed as follows: What is critical thinking? What does it consist of? When is a student deemed to be able to think critically? In one of our studies, (8) our faculty agreed on the following:

1. Ability to evaluate facts, to identify data which have no bearing on a given problem, to distinguish between what is true and what is not true;
2. Willingness to suspend judgment or make conclusions until all or at least most facts have been gathered;
3. Ability to draw valid conclusions or universal truths from particular cases;
4. Ability to perceive relationships, such as cause and effect versus simple relation, contrasts, analogies, the relation of the part to the whole, especially in problem-solving;
5. Ability to define a problem, to analyze its component elements, its antecedents and consequents;

6. Ability to apply conclusions or deductions in related problems or situations;
7. Awareness of the need for evaluating the consequences of the alternatives in the decision-making process;
8. Awareness of the need for evaluating standards when one is faced with the problem of discriminating among values;
9. Ability to discriminate or discern facts from opinion, propaganda from what is not propaganda;
10. Ability to tell whether (or why) given generalizations or conclusions or inferences in one situation fit or do not fit in another situation;
11. Ability to draw sound conclusions from certain premises, evaluate the validity of major or minor premises;
12. Ability to think creatively.

4.0 *Implication of these objectives on the school program.*

4.1 *Christian orientation as a dimension in the entire educational program.* Education in Christian schools, by definition, is above all things God oriented. Knowledge, attitudes, skills, motivations — in short, subject matter and method are interpreted within the larger Christian perspective. If, for instance, one of the aims of education in a Christian institution is the development of the individual — we sincerely feel that this should be the focus of its efforts — the program shall be the development of his moral, intellectual, social, physical faculties according to his capacity, coupled with spiritual ideals and with a desire to serve God and man. If one of the aims is the conservation and transmission of our heritage, the Christian school has the responsibility of transmitting and conserving the best in our national and spiritual heritage. That heritage, we submit, must include the history of religion, its tragic defeats and its glorious victories, its magnificent and “unmagnifi-

cent" motivations, its role in man's search for God. In such a school the Christian educator will direct all learning and fashion the total educational experience in terms primarily of the life abundant rather than career and self, in terms primarily of the full man rather than a single corner. It is possible, is it not, to have the students, as Tenyson did, see God in a flower on the crannied wall, or feel with Bryant God's guidance in a waterfowl. The English teacher can help his students to discern in the great works of literature symbolic portrayals of the human situation in all its glory and tragedy, to recognize the unseen hand of God in that glory or tragedy. The natural science teacher, concluding a unit on the heavenly bodies, can bring home the idea that the heavens declare the glory of God (Psalm 19:1). Surely the health and physical education teacher, while teaching the effects of alcohol on the body, can add that we are not to defile our bodies because they are actually God's living temples. Precept and matter are interpreted in terms of the principles of Christian faith, and process or method is governed by the Christian way of life. In short, the entire curriculum is permeated by these. To insure a desired totality of impact, the curriculum should be construed to mean the entire educational program—the curricular offerings, the co-curricular activities, the administration and the faculty, the buildings, the dormitories, the student exchange enterprise.

4.2 *Christian orientation as a dimension in faculty involvement, administrative practices and trustees' policies.* There is no time nor space to discuss the implications of this dimension on faculty involvement, commitment, dedication, their personal life witness and the need for academic excellence; nor on the direction which is expected of the administrator, the Christian image which he must project before his many publics, the exercise of a dynamic Christian leadership, the Christian orientation of his decisions; nor on the wisdom of the broad policies of the trustees like vacation salaries, security in the form of ten-

ure for deserving teachers and staff, academic freedom, sick leaves, and similar fringe benefits. But this we can only venture to state: No Christian school can rightfully claim an image as such if it is Christian part of the time, non-Christian some of the time, and un-Christian in any practice if convenient at the time.

4.3 *Need for a focus.* We have stated that the entire educational program of the Christian school should be permeated by the Christian way of life. The reason for this emphasis is that people today here and in all other parts of the world are dreadfully confused, and this confusion is due to the psychological truth that the whole structure, and consequently the behavior of the human personality, stems directly from principles, concepts, and ideas to which an individual attaches values. Some people value cash, others service, and still others prestige. President Macapagal recognized the reality of this dreadful confusion in our country when he said:

“...Therefore, I first invite your attention to the decadent state of our public morality... I would seek to strengthen the nation's moral fiber through formal modes of reform... Let me, however, add that it is wasted effort to steep the young in virtue and morality only to let them realize as they grow up that their elders are neither moral nor virtuous...” (7)

We submit that the need in our country today is greater emphasis on the inculcation of moral and spiritual values. These values have yet to be supplanted by other dogmas or guides. We realize that these should be constantly evaluated in the light of demands of the time, but we believe that when the crucible of time shall have tested these, the essence of the Christian way of life found in them will remain intact. We should give prime importance to the development of moral and spiritual guides because we are convinced that they lie at the core of the student's personal and social development, their professional effectiveness, their family lives, their competence as citizens in a democracy. We do believe in academic ex-

cellence and performance, but no matter how excellent that performance, it will be for naught if the student or the leader lacks this most fundamental aspect of his total education. Was it not Christ who said, "What profit will it be, if a man gains the whole world and forfeits his own soul?" (Matt.16:36)

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CHURCH'S RESPONSIBILITY IN RURAL DEVELOPMENT

*By C. C. Ganchorre**

Recent events have clearly shown that in our struggle to face squarely our very serious economic situation the church and state should combine their resources to explore ways and means to effectively solve the gnawing problem. The World Council of Churches, the Protestant Christian expression of the ecumenical movement, sponsored last July a World Conference on Church and Society in Geneva, Switzerland. To express the urgency of the task of the conference, M. M. Thomas of India, chairman of the planning committee, said: "The church has to rethink its own understanding of the material and human realities of the contemporary world, and define afresh its own responsibility in relation to them. The World Council of Churches is bringing together representatives of the human sciences, those involved in developing new forms of society, and theologians to look at the bearing of the revolutionary situation on Christian discipleship, and to help the churches in developing a relevant ministry in and to society (9:5)." The recently concluded National Congress for Rural Development sponsored by the Roman Catholic Church both underscores the seriousness of our economic situation as well as augurs the possibility of a new day in our country.

In this speech before the Manila Rotary Club Monsignor Luigi G. Ligutti, papal delegate to the National Congress for Rural Development, emphasized the need for unity of all sectors of society in solving widespread rural poverty brought about by "inefficient use of both natural

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and human resources. Your failure to unite will spell failure even if you think you have succeeded. . . . There should be emulation not competition and what is really most essential, the people themselves must be involved totally, consciously and whole-heartedly." Pointing to "our dynamic sense of nationalism and 'new' Christian ethics of social responsibility" as "the forces of motivation that will sustain our national 'will to develop,'" President Ferdinand Marcos concluded his message to the Rural Congress: "It is thus. . . that the Church, as well as the State, Christianity as well as democracy, can establish beyond doubt, their relevance to the wounded masses of the modern world. . . in the only way both the masses and the elite can understand."

It seems to me that a fundamental reason for the late realization of both the church and state to cooperate in meeting the pressing needs of the people is our misunderstanding of the principle of the separation of church and state. Yoshiaki Iisaka, professor of political science of Gakushuin University, Tokyo, has this helpful understanding: "The principle of separation of church and state is rightly understood to mean that each shall be true to its respective tasks and perform its proper functions, without trespassing on or interfering with the other's domain. There is a danger in the church's becoming the state, and in the state's becoming the church. If the church is concerned with politics for the sake of politics, it will become perverted; and if the state demands worship from the people and absolutizes its own ideology, it will become the demonic monster of Revelation 13. But separation does not imply indifference: An institutional and functional separation does not preclude friendly relations and close cooperation. The church's concern for the state is based upon its mission to protect human life and to care for the human soul. When necessary, therefore, it will assume a watch-ing role, interceding, warning, criticizing, protesting and even resisting, according to the needs of the situation. On the other hand, the state has a right to administrative su-

pervision of the church — as of other social organizations and associations — within the limits set by law. It also has a duty to secure the greatest possible freedom for the church.” (2:326)

In the light of that understanding the role of the Christian in society is described by Iisaka thus: “The Christian citizen belongs to both church and state. He has to represent and to participate responsibly in both. He has to exercise his citizenship according to the decisions that he takes as a member of the believing community, and he will play his part in the church’s mission in the world of politics through a serious assumption of his citizenship. Thus, though there is a strategic organizational separation, there is no existential separation, because responsible church membership cannot be divorced from responsible citizenship (3:326).” This brief but pointed discussion of Prof. Iisaka may serve as a helpful guide for us as church and state seek to cooperate in the common task of rural development.

There are three areas in which the church can cooperate with the state. First, the church should strive to bring about unity among the people. The ecumenical movement has ushered in the spirit of openness and understanding among those who hold different convictions and beliefs, for it stands for honest and informed dialogue as a way to arrive at truth and understanding. According to Saint Paul, the great apostle to the Gentile world, the church has been “entrusted with the message of reconciliation.”

Many of our responsible leaders believe that in spite of our being a republic, we suffer from cancerous disunity found in our regionalistic and tribalistic attitudes. The ailment is complicated by our dismal failure to define our national purpose. What is there to give us a sense of direction? The fog of confusion that hangs heavily upon us must be the inevitable result of our grievous lack of national unity and purpose.

Through its preaching, education, training and parti-

icipation in daily life the church and the individual Christian can help establish an enduring sense of national unity and purpose.

Secondly, the church should work more speedily at the matter of overhauling its traditional and worn-out attitude toward material wealth and its place in the life and well-being of man. Traditionally, we were taught that our only concern should be the salvation of our souls. The body is evil, and it is the prison house of the soul which when released at physical death will go to heaven to join its Creator in eternal bliss. We are not to have serious interest in and serious concern for material wealth which could be a cause for our separation from God, our eternal damnation.

In reaction to this we think that the Christian lives in creative tension, for while he lives in this world, he is also a citizen of heaven. He has dual citizenship. But his citizenship in heaven does not free him from his responsibility on earth. His citizenship in heaven gives quality and character to his participation in the life of the world which God so loved in Jesus Christ (John 3:16). The Christian vocation in this world is "the reclamation of the human situation, the renewing of life, the redemption of the tragic character of existence, the mutual ministry of reconciliation to all men" (5:21) as he comes truly an instrument of the love of God.

Our traditional view of material wealth leads to irresponsible use of the gift of natural resources. The destructive exploitation we have made on our fish, forest and land is unmistakable evidence. The natural resources we have in our country are the Creator's gift to us so that we may live our life in abundance with no *have-nots* permanently victimized by the *haves*. Besides, we can serve the Creator and our fellow man generously when we have something to share. Our traditional view discourages creative production and use of food and wealth. One produces food just enough for his immediate needs. After all, one

has to leave behind his wealth when he dies. But that is selfishness, for we should work hard while here on earth so that we may not only provide adequately for our needs but that we may also leave behind our contribution to those who come after us.

When we consider our material resources as gift from the Creator, we develop and use them with responsibility. Our country's economic development has been deplorably retarded by our traditional view of material wealth. However, healthy signs of change of thinking are taking place both in the Roman Catholic and Protestant branches of Christianity. "God intended the earth and all that it contains for use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis. . . (1:278)." One suspects though that the thinking expressed in the Rural Congress and in the World Conference on Church and Society as well as in the Vatican II ecumenical meeting remains merely on the top level of the church leadership or hierarchy. Many priests and pastors are far behind in their thinking on the issue. Alas, they are the ones in frontline of the battle against poverty! Says Fr. Jaime Bulatao, S.J.: "Only if the priests are raised to be open to their contemporary environment and are endowed with scientific, problem-solving attitudes will they be able to take the first step toward change, which is becoming aware of a problem."

Finally, the church should keep the moral and spiritual climate in our country clear and sharp. The fact that our society is shot through and through with moral corruption, that it suffers from an anemic spiritual foundation, is a clear sign that the church has failed to develop and maintain a strong moral and spiritual climate that is fundamentally needed as solid foundation for nationhood. Writing about the Rural Congress in his daily column, *Light and Shadow*, Alfredo R. Roces hit the point bull's-eye: "How far the Catholic Church will succeed in its new venture remains to be seen, because to be painfully candid, the various ventures of the Church into labor movements, or as

in the last election — politics, have proven to be a surrender to the very forces the Church sought to change. It would seem that the basic problem of the Catholic Church in the Philippines is that it finds itself being swallowed up by the mechanics and values of our society, instead of being the factor of change (6).” Continuing his discussion in another issue, Roces went on to say: “The ever weakening influence of the Church may be partly attributed to the fact that its moral influence on the *haves* has not been uncompromising enough. The *haves* display a poverty of social consciousness, while the material needs of the *have-nots* have been attended by moral influence. If the Church is to seek a genuine concern for the material wealth of individuals, particularly in the rural areas, it must look into itself for a clear yardstick of material values...” (4) In its God-given mission, its *raison d’etre*, the church has that needed “clear yardstick.” The Protestants, on the other hand, have not been able to get out of their religious inferiority complex to effectively play the role of being a creative minority.

The late Albert Camus, a non-Christian, protested against the vagueness and hesitancy of the church’s proclamation of the good news or condemnation of evil in man and society. “What the world expects of Christians is that Christians should speak out, loud and clear, and that they should voice their condemnation in such a way that never a doubt, never the slightest doubt, could rise in the heart of the heart of the simplest man. That they should get away from abstractions and confront the blood-stained face history has taken on today. The grouping we need is a grouping of men resolved to speak out clearly and to pay up personally... Possibly it (Christianity) will insist on losing once and for all the virtue of revolt and indignation that belonged to it long ago. In that case Christians will live and Christianity will die (7:53 & 59).”

Without becoming abstract the church should sharpen its theological reflection to penetrate our society from its leaders to the common *tao* “in the only way both the mass-

es and the elite can understand." President Marcos called for "a 'new' Christian ethics of social responsibility." The church should fearlessly give warning where warning is needed; it should boldly criticize where criticism is required; it should even resist where resistance is demanded by the situation. On the other hand, it should give praise where praise is due; in prayer it should intercede for those in authority. In the words of Prof. Harvey Cox of Harvard, the church should take its "theological reflection" as its "coming to consciousness about the meaning of contemporary events in the light of history... (as) a way of taking responsibility both for the reshaping of the past and the constitution of the future... The church looks to the hints God has dropped in the past in order to make out what He is doing today (8:254)."

When the church takes seriously its task of developing and maintaining a clear and sharp moral and spiritual climate, it is securing well an enduring foundation for the country. "The social order requires constant improvement. It must be founded on truth, built on justice, and animated by love; in freedom it should grow every day toward a more humane balance. An improvement in attitudes and widespread changes in society will have to take place if these objectives are to be gained" (1:225).

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A SURVEY OF THE EFFECTS OF HEALTH AND SCIENCE ON THE SUPERSTITIOUS BELIEFS OF THE GRADES 5, 6 AND 7 PUPILS OF CENTRAL PHILIPPINE UNIVERSITY ELEMENTARY TRAINING SCHOOL

*By Cecilia S. Chan**

1.0 *Statement of the Problem.* This study attempted to do the following:

1. To discover the common superstitious beliefs of pupils.
2. To find the probable factors for superstitiousness among pupils.
3. To find out to what extent the teaching of science can eradicate, counteract, or reduce the superstitious beliefs of pupils.

2.0 *Methods of Procedure*

2.1 *Obtaining the Data.* For reasons that will be explained in subsequent discussions wherever they are pertinent, the basic data for this study were obtained from three different groups of cases with a wide range of variability as to age, experience, educational attainment, and what we may loosely call "social peers."

The core group, or experimental group, whose reactions were followed from the beginning to the end of the study, was made up of ninety pupils from the intermediate division of the elementary training school of Central Philippine University for the school year 1961-62. Thirty-

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eight of these were the Grade Five pupils; thirty-six were the Grade Six class; and sixteen composed the Grade Seven class.

Two comparison groups were provided for this study. The first one was made up of one hundred thirty-five sophomore education students of the University taking up Principles of Education. The other group, twenty-four adults, represented eleven different vocations, all the way from household help to a doctor. Broken down, the group comprised five household helpers, four nurses from Iloilo Mission Hospital, three farmers, a teacher in the College of Agriculture of the University, three Evangelical ministers, one priest, three teachers from the Elementary training department of the University, one teacher from the University High School, one instructor in the University College of Education, a building contractor and teacher, and a doctor.

As we stated above, the group of elementary pupils was the core. It is their superstitious beliefs that were analyzed, and the experimental teaching conducted later was geared to the elimination of these beliefs. The ninety pupils were the total population of the intermediate division of the University in that school year. No attempt was made to enlarge the group because the procedure would have necessitated the use of classes outside of the University, and the employment of another teacher other than the researcher. The effect of these other variables on the study would be difficult to assess. More important was the fact that it actually was a method of attack on questionable attitudes that was being tested, and the standardization of procedure was difficult to achieve when many teachers were to participate. It is admitted that this limitation would produce results that would only be indicative and not conclusive.

2.2 *Making the list of superstitions.* Before the beginning of the school year, the researcher went about looking for adults to interview. Those that she chanced upon are reported as the third group of twenty-four. The objective of the interview was to gather information about, or con-

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fession of the practice of superstitions which relate to different vocations and social groups.

Another collection was taken from the first group. At the beginning of classes in the first semester the teacher of the subject Principles of Teaching was requested to ask the students to submit individual lists of superstitious beliefs which were common in their native towns.

Finally, the subject of superstition was introduced for discussion during the very first day of recitation in Health and Science in the elementary school. After the motivating discussion, the pupils were asked to make a list of superstitious beliefs which they had heard about. This procedure was followed for all the three classes in the elementary department. In order to help the pupils organize their thinking and possibly facilitate recall, they were told that these beliefs may be about health, supernatural beings, religion, natural phenomena, social conduct, occupations. Of course, this preliminary sorting also helped facilitate later tabulation.

A consolidated list was made from the tallied reports of the pupils. This list was compared with those made from the reports of the sophomore students taken from the College of Education and the reports of the group of adults chanced upon by the interviewer. The comparison was planned as a way of confirming the validity of the children's report and as an indication, therefore, of how much of children's beliefs are a reflection of adult's beliefs,

2.3 *Administering the Questionnaire.* The next step was to make a survey of the actual attitudes of the pupils to the superstitions which they reported. A questionnaire was prepared to be answered by the pupils themselves. As a preliminary precaution, the statement of each superstition was studied for difficulty of language. Each was worded in the simplest possible way so that even Grade Five pupils should not find difficulty in comprehending it. Then the items were arranged in six sections according to the

nature of the subject that gave rise to the superstition: Supernatural, social (phenomena), religion, natural (phenomena), health and occupational. Three possible choices were open: (1) to say that they believe in a superstition; (2) to say that they do not; (3) to say that they do not know anything about it. The format was chosen as the handiest for pupils to answer and the easiest for the teacher to tabulate.

Since it was difficult to anticipate all the word difficulties of the pupils under study, the researcher allowed them to ask for the meaning of any expression which they did not understand before they answered.

2.4 *Recording responses and related data.* The pupil's responses were tallied and sorted. Note was taken of the town or region where each of them came from, and this fact was entered in each pupil's record. Another dimension was added to the analysis. Therefore, at this point, the superstitious beliefs have been studied along the following dimensions:

1. Are these beliefs indigenous among children; that is, thought up by fertile imagination? Or, do they reflect adult attitudes?
2. In what grade level are they most commonly known? Or, are they persistent and widespread?
3. How many of them actively bind pupil thinking in that the pupils believe in them?
4. In what kind of region do superstitions seem to flourish as judged from this limited study?

2.5 *Teaching under the Experimental Plan.* The actual experimentation was the next procedure. The researcher wanted to know how much her teaching could influence the thinking of the pupils as regards superstition. It needs to be said at the outset that the year's teaching did not revolve around superstitions: The Department of Education has prescribed the contents of such subjects as Health and Science, in which context the experiment was to be undertaken. The contents are already divided into units of work

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and study. The option for the teacher was the order of presentation of these units, as well as the way she goes about accomplishing the work to be covered.

The teacher studied beforehand what superstitions could best be explained and discussed under each of the units of study. Then when a unit was taken up, and the discussion could naturally be led to superstitions, the pre-determined ones for this units were brought up. In order to lead children to a more scientific view of the phenomena that give rise to the superstitious beliefs, different approaches were resorted to, aside from class discussions. Wherever practicable, experimentations were conducted. If reference materials regarding them were available, the pupils were sent to look for these in the library.

Some superstitions which could not be logically taken up in Health and Science classes were taken up in Social Studies and Character Education. Unfortunately, for these studies, data could not be had for all the cases under study because the researcher did not teach these subjects at all the three grade levels, and the experiment limited the instruction to that which could be conducted by her alone.

During the class sessions, the researcher observed the reactions of the pupils.

2.6 *Readministering the Questionnaire.* At the end of the year, the same questionnaire was administered to the pupils and their answers were again tabulated. A consolidated list for each grade was made from the data gathered, together with the number of beliefs pupils adhered to before and after the experimental teaching.

3.0 *The Teaching Procedure*

Since the teaching procedure is the key activity in this study, it is given here in detail, to show how the teaching about superstition was integrated with the course of study.

Unit I. Matter and Energy. The unit was devoted to the development of the understanding of the nature of electricity and its safe utilization in the home and the community. The period of study was divided among six specific topics. The first, "Static Electricity and Current Electricity," included studies on the cause of electrical phenomena, lighting, and the comparative usefulness of the two kinds of electricity. The second study centered on man-made electricity as exemplified by dry cells. The composition of a dry cell was studied and some of its uses were made clear. The third phase of the study made the pupils understand how a new basic tool like an electromagnet can be derived from a simpler unit like a dry cell. The last four studies concentrated on the uses of electricity in the home, the care one takes in its use, and the conservation of electric power.

The topics were given to the class for study. The class discussed the topics with the teacher as moderator. Whenever it was necessary to prod the class to participate actively, the teacher directly asked questions.

One experiment was performed by the class, the aim of which was to find out which of the following materials are good or bad conductors of electricity: an iron rod, a wooden pole, a rubber sheet or a piece of wire. (See page 64 hereof.) The experiment showed the students that the rubber sheet and wood are not good conductors of electricity, but the iron rod and the wire are.

Whenever it was appropriate to channel the discussion to superstitions, the researcher did so. These were three superstitions that needed to be explained away here. First: "Coconut trees attract lightning." Second, "Do not iron when there is lightning because you will be struck dead." Third, "Cover the mirror when there is lightning because it attracts the lightning."

After the study and the experimentation, the pupils themselves made the following conclusions:

1. Coconut trees do not attract lightning just because

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they are not coconut trees. Since they tend to grow taller than other trees around them they get struck sooner and more often than most other trees, for lightning tends to strike the tallest objects in its path.

2. Since the flatiron is made of iron which is a good conductor of electricity, the person holding the flatiron is in greater danger of being struck by lightning than one who is not using one.

3. The mirror simply reflects what happens outside, including the flashing of lightning. The mirror, then, when covered does not reflect the flashes.

A LESSON PLAN IN HEALTH AND SCIENCE

LABORATORY TECHNIQUE

(Used with Unit I)

Aims:

1. To develop the attitude of scientific investigation to understand the cause and effect of things.
2. To develop the ability to observe and draw conclusions during experimentations.
3. To know the different conductors and non-conductors of electricity.

Subject Matter:

Conductors and non-conductors of electricity.

Procedure:

1. Motivation: I have read from the newspaper of persons who were electric shocked and a child electrocuted while wading in the water during a flood in Manila.
2. Problem: What do you think caused the shock and the electrocution? This is what we are going to find out so that we will not meet the same experience as those people.
3. Presentation: There are objects that are good con-

ductors of electricity and those that are bad conductors of electricity.

- a. Conductors of electricity are those objects wherein electricity passes through easily.
- b. Non-conductors of electricity are those objects wherein electricity cannot pass through easily.

4. Experimentation:

Experiment Guide:

- a. What to find out:

To know the objects that are good or bad conductors of electricity.

- b. What we need:

Dry cells, electric wire, wooden pole, wire, iron rod, rubber sheet.

- c. What to do:

Attach the electric wires around the positive and negative terminals of a big dry cell. Touch the two ends of the electric wire to the wooden pole, then to the rubber sheet. (Teacher asks pupils to touch the wood and rubber sheet) What did you feel? Touch the two ends of electric wire to the iron rod, and wire. (Pupils touch the object) What did you feel?

- d. What we found out:

What objects are good conductors of electricity? What are non-conductors of electricity?

5. Application:

- a. What are conductors of electricity? Name some common objects that are good conductors of electricity.

- b. What are non-conductors of electricity? Name some objects that are poor conductors of electricity.

Unit IV. Our Water Supply. The unit was to develop

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understanding of the water cycle, the importance of water to all living things especially men, the utilization of water for personal use and industry. The study was also to develop appreciation for the importance of water to the existence of all forms of life, and for the government's effort to conserve water and make it safe for people's use.

The period of study was divided among seven specific topics. The first topic included studies of sources of water in general and in the community in particular. The second topic was about the importance of water to living things, particularly the safe utilization of water by man and his industries. The third centered on the water cycle and the process of evaporation and condensation that water undergoes. The fourth is about the effect of running water as an agent in soil erosion and the means by which potable water becomes polluted and unsafe for human consumption. The fifth is about the different ways of making water safe to drink through sedimentation, chlorination, filtration, aeration, distillation and boiling. The sixth is about the different ways of conserving water for home use. The seventh is about what the government does to provide us with water for our use, and the work of the NAWASA to supply the people in the cities with water for human consumption.

The topics were given to the class for study. The class discussed the topics, with the teacher as the interrogator.

One experiment was performed by the class, the aim of which was to show how mud can be removed from water through filtration. The procedure followed is given in Appendix A. The experiment showed that, with the use of layers of small gravel and sand, mud can be filtered from muddy water.

The researcher brought up the superstitious beliefs about water, that had to be explained. First, "When getting water from the spring for the first time, make the

sign of the cross on the water, then make a knot from the grass growing near the spring so that nothing ill will happen to you. If you do not do that, the spirit of the woods will talk ill about you and you will become sick." Second, "When there is a drought, immerse the image of St. John the Baptist in the river and rain will fall." Third, "The first rain in May is holy." Fourth, "When frogs croak, they ask for rain."

After the study, discussions, and experimentation on the unit and the discussion on the superstitions, the pupils made the following observations:

1. Some pupils who themselves had gone to fetch water had not made crosses on the water nor tied some grasses into a knot near a spring, yet nothing ill happened to them.

2. Rain will fall if water in the cloud has reached the stage of heavy condensation. The image of any saint has no power to make rain.

3. The Roman Catholic priests are using the first rain in May for blessing in church and have taught the people that this rain is holy. Yet when other people catch this first rain in May it is not considered holy.

4. Frogs croak because it is frog language and their way of making sound.

Appendix A (Continued)

A LESSON PLAN IN HEALTH AND SCIENCE

LABORATORY TECHNIQUE

(Used with Unit VI)

Aims:

1. To appreciate the works of nature.
2. To develop the powers of observation.
3. To develop skill in handling things during an experimentation.
4. To develop the ability to draw conclusions from the experiments.

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Subject Matter:

Making water safe to drink.

Procedure:

1. Preparation: What are the uses of water? Can water be our enemy? How? What are the different sources of water? In your community where do people get their drinking water? If our drinking water is not safe to drink, what will result?

2. Problem: How can we remove the mud from water and make it safe to drink?

3. Experimentation:

Experiment Guide

a. What to find out:

To know how to get mud out of muddy water.

b. What we need:

Muddy water, cheese cloth, rubber band, lamp chimney, coarse sand, gravel, fine sand, container.

c. What to do:

Invert the lamp chimney upside down and wrap the smaller end with a cheese cloth and tie firmly with rubber bands. Put a layer of fine sand, a layer of coarse sand, and gravel two inches thick for each. Put the lamp chimney over a glass container and slowly pour the muddy water into it.

Observe.

d. What we found out:

What kind of water dripped into the glass container?

4. Application:

Not all clear water is safe to drink. If your supply of drinking water is muddy, in order that it would be

safe to drink, filter the water first to remove the mud, then boil it to kill the germs or drop one drop of iodine, or drop halazons tablets and let it stand for at least 30 minutes before drinking it.

4.0 Findings

4.1 *Summary of methods of procedure.* Eight tasks were undertaken to complete this project: Gathering items of superstitions, integrating those with the course of study, administering a questionnaire, teaching, gathering data on factors suspected to influence superstitiousness, readministering the questionnaire, analyzing and interpreting the data, and drawing up recommendations.

4.2 *Correlation studies.* The relationship of non-superstitiousness to several factors can be summarized thus:

1. With age the relationship was low, the highest r_t being 0.470
2. With sex the correlation was negligible, the r_t being 0.003
3. With religion the r_t was 0.000 which, in this investigation, means that the Roman Catholics and the Evangelicals were just as superstitious as each other.
4. With Health and Science, the relationship was low. In Grade IV, the r was 0.28
5. The relationship was markedly significant in Grades V and VI where the r 's obtained were 0.67 and 0.40 respectively. These are to be considered still unsatisfactory.
6. The relationship with Language Arts was low, the highest r being 0.36
7. The relationship with general average was highest in Grade V where the r was 0.63. There was low correlation in Grades VI and VII where the r 's were 0.48 and 0.32 respectively.
8. The relationship with residence was low, the r_t being 0.24.

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4.3 *Summary of Studies of Teaching Results.* The effectiveness of the teaching can be measured in terms of the level of significance of the difference between the means of superstitious held before and after the teaching.

1. In general, the teaching was effective beyond the 0.01 level of significance.
2. The teaching was effective with the boys beyond the 0.01 level of significance.
3. For the girls, it was effective beyond the 0.01 level of significance in Grades V and VI but failed in Grade VII.
4. The teaching was effective with Roman Catholics in all grades beyond the 0.01 level of significance.
5. For the Evangelical pupils of Grades V and VI, the teaching was effective beyond the 0.01 level, with the Grade VII Evangelical pupils the teaching was effective only at the 0.05 level.
6. Among the pupils who lived in the City, the teaching was significant only at the 0.05 level among the residents on the campus who were enrolled in Grades V and VI. But the teaching was significant beyond the 0.01 level among the pupils who lived in the suburbs and province.

5.0 *Conclusions.* The foregoing investigation justifies six conclusions.

First, in order to materially reduce superstitiousness, it must be directly attacked in formal instruction connected with units in Health and Science.

Second, a study of all the factors with the scope of this study, which were suspected to have influence on the superstitiousness of the child, has shown the pervasiveness of superstitiousness. Both young and older children can be equally superstitious. Probably this is so because the old people influence the attitudes of the young in all

aspects of their lives. Elders teach the young prejudices, taboos and superstitions as well as skill and knowledges. The sex of a person is no guarantee against superstitiousness, either, nor his ability to achieve high grades in school subjects. It can be added here that the related studies show that even an intelligent person, who may not accept that he is superstitious, may unknowingly demonstrate his superstitiousness in his unguarded moments.

Third, a rural child seems more easily persuaded to give up his superstition after direct teaching than the urban child is. Probably, a child from the province, who is inclined to be naive and simple, when confronted with the truth after investigations and experiments, is more ready to accept a change. However, a sophisticated city child, exposed to a cultured environment, would tend to develop a resistant attitude because his superstitions which are mixed with his more advanced ideas tend to take on the semblance of a scientific belief. It is as though the child said, "If my parents who are educated can believe in it, it must be true."

Fourth, it is easier to eradicate superstitiousness in younger children than in older ones. In young children superstitiousness is not yet deeply rooted in the minds. They always look up to their teacher as somebody authoritative in instruction so that what the teacher says they readily believe. When these young children see, hear, taste, and feel the cause and effect of things, they cannot help shedding off their superstitions. Therefore teachers should be careful about the kind of facts they are teaching the children.

Fifth, the superstitions that appeal to the senses are easier to eradicate than the intangible and the supernatural. Children are easier to teach through the senses. Since they are young, it is hard for them to understand the logic or the rationalization of facts, but they are rather easily convinced by actual evidence.

Sixth, a well-achieved child of college-trained parents, living in the city, with positive leanings toward Evange-

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lical Christianity, tends to be less superstitious.

6.0 *Recommendations.* In view of the pervasiveness of superstitiousness among the Pilipino people and its inhibiting destructive effects on the child in particular and on the whole country in general, the researcher is encouraged to suggest the following recommendations:

1. A systematic study of the common superstitions of the people should be integrated with the units in Health and Science, Social Studies, Character Education and Language Arts.

2. The Elementary curriculum should be restudied to the end that it may accomodate a more vitalized instruction covering superstitions so as to make the learning more meaningful to the children in all the above-mentioned subjects.

3. Studies of the teaching of superstitions should be included in Science offerings for students in college taking up education courses, to give future teachers some idea of the scope of the work and to reduce their own superstitions so that they would not carry over into the classrooms their own superstitiousness and make more fixed the wrong attitudes of children.

4. Formal teaching about the falsity of superstitions should start as early as Grade Five and be carried through all the elementary grades and high school, a period of time when the children are in their most impressionable years.

5. This program should be intensively undertaken by the Department of Education because this governmental agency has charge of the education of most of the young citizens of the country.

6. Other institutions and agencies in the country like the churches, hospitals, PACD (Presidential Arm on Community Development), Department of Agriculture and Natural Resources, National Science Development Board, Bureau of Science, Bureau of Health, civic societies like

the Rotary Clubs, Lion's Club, the Y.W.C.A., the Y.M.C.A., the Y-Teens, Adult Education and the like, should be encouraged to include in their meetings a broadminded discussion of the beliefs common in their area and the country as a whole, in order to minimize superstitions among the adults.

7. Further researches like this one should be undertaken in other schools in order that more conclusive findings can be gleaned from wide sampling.

8. It is further recommended that in the making of a similar questionnaire, the word "superstitions" or any of its derived form should be avoided since their inclusion may influence the pupil's mental set when they are answering the instrument. A bias will then be introduced in the results, since the pupils may tend to suppress any sign of superstitiousness on their part in order to appear well before their teachers or superiors.

The real power of the universe is not the shattering power of the atom but the power of love, the love which our Creator has for us and should have for Him. And in terms of these new visions of science we see hope for bringing in this new world of peace, goodwill, and abundant living for all mankind...

— DR. DONALD H. ANDREWS

OPPORTUNITIES FOR EXPRESSING HIS THOUGHT CLEARLY IN WRITING AND SPEAKING, AND READING AND LISTENING WITH UNDERSTANDING

By *Eliza U. Griño**

1.0 *Preliminary Statement.*

There are other ways than language by which man may effect communication with others, but when we speak of communication skills, we invariably think of language — and the various versions by which its use is made manifest.

It seems to me that we belabor the point somewhat when we insist on saying again why we think that language is important, but if for no other reason, we must make sure that we all agree to certain assumptions and assertions as valid points of departure for our discussion.

We believe that language is man's most precious possession. It is not difficult to conceive of man's sense for history and his consequent reaching out to influence (if not to touch) the future as having emerged with the invention of language. Two other gains are just as important as the expansion of human identity over and through time: the growth in awareness of a self — and other selves — and the multiplication of interaction between individuals, which makes community life — its institutions, its arts, its sciences, even its joys (and, alas! its sorrows) — possible.

Today, our preoccupations in life are no less than they ever were. We still want to feel that man can transcend the limits of time and space and selfhood. Today, more than ever, we need the continuity of information that language

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provides, for communication (verbal communication, that is) — seems to be our last instrument of hope for peace and well-being in community life.

The word communication in itself has no magic to realize our hope, nor even does language. If they did, we would not hear comments like: "I don't understand what you are saying." "Oh, I thought you said..." "Why, I thought the man was praising her." "I knew the answer but I couldn't express myself." "I am afraid to speak because they might laugh at me." And other such comments.

Communication is not even one process, as its word form may lead us to believe. We often speak of the language arts — and comprehend four such; listening, speaking, reading, and writing. We should regroup these under two larger headings, according to how man utilizes these forms of communication, and call listening and reading (for comprehension) the receptive arts; and speaking (including interpretative reading) and writing the expressive arts. With the receptive arts man receives messages. His reaction to these messages will depend upon whether he derives a meaning or not. The success of the communication will depend upon how accurately he divines the intended meaning of the speaker.

A speaker who feels responsible for the success of communication in a given situation uses such devices as are provided by the expressive arts to make sure that his meaning will be not only understood but also not misunderstood.

Every language is an accumulated body of such devices or signals, developed into an intricate system by a speech community to whom that language is native. Why a particular speech community should have chosen to speak in one set way in preference to innumerable other ways is an entirely arbitrary choice strengthened by acceptance and use. It is not for the learner of that language to ask *why* people speak the way they do, but *how* they do it and under what circumstances. This he must do if he wants to operate the language successfully.

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It is too bad that all the peoples of the world do not all speak one language. We can think of many advantages that could accrue from such a condition. In the foreseeable future, however, we expect peoples to be speaking languages and learning languages. A language in capital letters we will not hear — but a common language, or languages, can be used to allow communication through barriers of culture and varied habits of thought and expression. In the future, therefore, we expect men to be, at the least, bilingual, with a different linguistic tool for every different need. This is a necessity that modern life imposes. The grace with which we accept the fact and the degree of competence with which we meet the situation will surely measure the success which we may achieve in modern life.

A language, again we are sorry to say, is not a unity. Although it has a reality apart from the speech of the peoples who speak it, it is as various as the various communities — nay, even persons, who speak it. Fortunately the variedness is only to such a degree that the language used can be recognized underneath these different forms. There is not one major language that one can name that does not have its dialects. Certainly, not English nor Spanish. This fact is pointed out because in school we insist upon certain forms or patterns as though they were the language incarnate. The truth of the matter is that our teaching is based on the assumption that we have chosen the speech of a particular dialectal community with whom we want to establish communication, or whose speech we think has the most usefulness for us.

If we want to learn a language (or languages), therefore, the first step is to choose one of its (or their) forms. For economy's sake, we should choose the form that has the greatest acceptability not only within the speech community (or communities) where it is the native speech but also within other communities which speak other variants of the language. How do we know that we have correctly learned the language of our choice? Our goal in learning

a language is reached when our speech, oral or written, is such that, like clear glass, it reflects the image of our ideas or intentions without distortion as to call attention to itself. As we should learn so we should teach.

We have been saying so far that LANGUAGE is an important tool in the civilization of man; that it is indispensable to his survival; that its usefulness is in proportion to the depth of our insight into its signalling system and the completeness of our control of that system; that we have to accept the phenomenal variety of its manifested aspects and maintain personal and community well-being in spite of it, and so teach. To help make successful individuals, we must teach those who come to us to express their thoughts clearly in speaking and writing and, to listen and read with understanding.

All these has been said for two reasons: first, to establish a rationale for a philosophy of language instruction that will inform the actuations of the Department of English in this University and, I hope, of its other departments of languages; second, to set a background against which to evaluate the findings derived from faculty responses to the questionnaire on the main and the specific objectives of language teaching.

At the outset, a basic fault in the presentation of this particular study is admitted: there was a shift in point of view in the course of the discussion. In the evaluation of the importance of the specific objectives, the faculty were asked to think in terms of communication in language in general. Then when they were asked to give their opinion about where emphasis should be given, they were asked to consider communication in English. It is presumed that this not-so-subtle change colored the thinking of the respondents for the rest of the responses.

This study tried to find answers to a set of questions:

1. How pervasive is this objective?
2. What communication skills are felt to be most needful in the teaching of the sciences? the arts? social studies?

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3. What communication skills are felt to be least useful in each kind of study?

4. How do opinions of the general body compare with the program of instruction of each language department?

5. Should more emphasis be given this objective in the total school program?

6. Where should additional emphasis be put? How much more emphasis should be given?

7. If it is felt that the objective has not been well-realized, what factors may be suspected as the probable causes?

8. What have individual teachers done so far to realize this educational objective?

9. What have been felt as other measures which need to be attended to in order to realize this objective?

2.0 *Procedure.* A questionnaire was sent to the teachers at Central Philippine University, which they were requested to answer. They were asked to indicate the amount of emphasis given in their particular courses to those aspects of effectiveness in communication which were listed in the questionnaire, according to the following scale values:

None: No relation to course as now given

Little: Only indirect relation to course; occasional reference and comment when logical

Some: Direct but limited relation to course; deliberately included as a significant though minor aspect

Much: One of several major aspects of the course; a planned and scheduled feature.

Most: The principal objective or aspect of the course

There were 104 sets of responses to the questionnaire. These were divided into three groups. Group I, with 40 cases, comprised the teachers of social studies; Group II, with 40 cases, comprised the teachers of mathematics and the science, whether pure or applied; Group III, with 24

cases, included all teachers of language and literature. Teachers of nursing subjects were arbitrarily assigned to Group II. The teacher of any subject that was not definitely identified as the study of a language or its literature but is allied to it was assigned to Group I.

In the analysis, trends or responses for each group were sought as well as those of the general body as a whole.

3.0 *The Findings.*

3.1 *Relative emphasis of different aspects of communication.* [Table I] As was to be expected, the tabulation of the responses showed that this particular objective pervades all instruction. It was interesting to note that there was not one item among the minor objectives that was not given much or the most emphasis by all the groups. To be definite, only five items did not have any entry for "most" and these responses were in the social studies group. When we consider the fact that the minor objectives included some having to do with the study and interpretation of it is worthy to note that the science group had not less than not less than 15%, say they give "much" to "most" emphasis to all the listed objectives.

Among the social science teachers, only seven items were considered irrelevant by large groups. These groups, however, were no more than 15% - 30% of the total number. On the other hand, all of the objectives were given "much" or "most" emphasis by 13% - 65% of the group.

Some 15-33% of the 40 in Group II were of the opinion that eight items had no relation to their subjects or courses. From 15 - 68% of the whole group however, considered all of the objectives of major importance and gave them from "much" to "most" emphasis.

The responses to this question by the teachers of the language arts and literature were excluded for obvious reasons.

Five objectives were considered to be of prime importance by more than 50% of the social studies teachers. This observation is derived from the number of responses recorded under the "much" or "most" column.

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The items are the following, in the order of their reported importance:

- (8) the development of the ability to use library facilities fully;
- (9) the development of the ability to evaluate sources of information;
- (15) the development of the ability to organize supporting information around a main idea;
- (7) the development of the skill to find specific information;
- (2) the development of skills necessary for critical thinking.

From 42-45% added the following five to the first five:

- (1) the development of skills necessary for accurate listening;
- (3) the development of attitudes necessary for appreciative listening;
- (6) the development of the ability to grasp the central idea of passage;
- (12) the development of the ability to gather details relevant to the idea to be expanded.

Only three objectives were considered very important by more than 50%, for the study of the sciences and mathematics. These are, in the order of their frequency;

- (8) the development of the ability to use library facilities fully;
- (7) the development of the skill to find specific information;
- (6) the development of the ability to grasp the central idea of a passage.

From 42-48% of the 40 in Group II considered seven others to be very important:

- (1) the development of skills necessary for accurate listening;
- (2) the development of skills necessary for critical

- listening;
- (3) the development of attitudes necessary for appreciative listening;
 - (9) the development of the ability to evaluate sources of information;
 - (13) the development of the ability to organize supporting information around a main idea;
 - (15) the development of the ability to realize emphatic presentation by the proper choice of device;
 - (26) the development of mastery in the spelling of common words.

Among the language arts and literature teachers themselves, there was not one item that was considered by all as most important. The two most important for 80% of these teachers were:

- (18) development of mastery in the correct selection and use of grammatical features or forms;
- (29) development of mastery in the use of writing mechanics.

Otherwise, the distribution of the responses was skewed, to show the understandable bias of the group: every item was considered important by no less than 50% of the group.

To bring all the phases of this part of the investigation into the perspective of a total picture, all these figures were compared with each other and the general tabulation. Group I, Group II and the general group concur in the majority opinion that the development of the ability to use library facilities fully is of the utmost importance. Sixty-nine out of 104 cases checked *much* or *most*. One wonders how closely related this opinion is to the problem of lack of textbooks. [Table II]

Second in importance for the general group is Item 7; development of the skill to find specific information, so considered by 65 teachers. It is second, too, in the list of objectives considered important by the group. It is fourth in the list of the social studies group.

Item 6: development of the ability to grasp the cen-

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tral idea of a passage read, was the third important objective — 60 teachers checked it so. This objective is one of the three that ranked sixth in the list of the social studies group. It is also third in the science group list.

Fourth in importance according to the general tabulation was Item 9: the development of the ability to evaluate sources of information. This is second in the social studies list and fourth in the science group list. Forty-eight teachers so marked this item. Two objectives take fifth place: Items 2 and 13. The former is the development of the ability to organize supporting information around a main idea. Item 2 is also fifth in importance in the social studies list. Item 13 is third in importance there. In the science group list, Item 2 is one of two in the fifth place: Item 13 is one of two in the fourth place.

A repetition of the objectives which have just been cited and the addition of three others which were also considered important by about one half of the total number of cases will show how closely related they are to the realizing of the objective of developing critical thinking. To repeat:

- Item 8: development of the ability to use library facilities fully;
- Item 7: development of the skills to find specific information;
- Item 6: development of the ability to grasp the central idea of a passage read;
- Item 9: development of the ability to evaluate sources of information;
- Item 2: development of skills necessary for critical thinking;
- Item 13: development of the ability to organize supporting information around a main idea;
- Item 1: development of skills necessary for accurate listening;
- Item 3: development of attitudes necessary for appreciative listening;

Item 26: development of mastery in the spelling of common words.

A closer study of the same items, and the whole list, in fact, further revealed that the twenty-nine so-called specific objectives are not co-equal. For example, what may be considered "skills necessary for critical thinking" are the objectives numbered 6, 9, 12, 13, 18, and 28. Some of these, if not all, may also be considered "skills necessary for accurate thinking" (Item 1) and even for appreciative listening (Item 3). Other such inter-relationships may also be found.

A skill which is necessary to the development of the ability to use library facilities fully has not been appreciated by the first groups although it is highly regarded by the language and literature teachers. This is referred to in Item 5.

It is also interesting to note that what was reported to be the preoccupation of the language arts teachers — mastery in the correct selection and use of grammatical features or forms, and mastery in the use of the mechanics of writing (that is, if the difference between a vote of 20 for these items against that of 19 for the next highest is a difference that is real and important) — are not in the list of the nine most important objectives, according to the general body of respondents. Item 29 is tenth. Item 18 is twelfth. The figures are conjectured to mean that other teachers would rather leave such objectives as 18 and 29 for language teachers to stress; that the involvement of science and social studies teachers in such matters even to the extent that they have so far gone is a commentary on the inefficient learning of the basic tools of expression (or language), if not on the inefficiency of the teacher — or on both — or on the existence of deep roots of troubles that cannot be readily associated with this observed condition.

3.2 *Additional emphasis on different aspects of communication* [Table III]. How much additional emphasis should be given to this general objective? Fifteen per cent of the

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social studies teachers placed themselves on record as recommending that this objective be given *the most*. Seventy-five per cent of the group recommended from *much* to the *most* emphasis. This same opinion is concurred in by 65% of the science and mathematics teachers.

Where should the additional emphasis be applied? The language teachers should be forgiven if 83% of them recommended an expanded program in English; but 70% of the social studies teachers and 60% of the science and mathematics teachers gave the same recommendation.

Help from teachers of other courses is requested by 70% of the language teachers and advised by 63% of the social studies teachers and by 40% of the science teachers. Fifty per cent of the social science group were convinced that they themselves should give much additional emphasis to the language arts in their own teaching.

An interesting admission is registered by the language teachers, 70% of whom felt that they should give much *additional* emphasis to the language arts in their teaching. It is hard to tell at this instant whether to attribute his response to the outpouring of an awakening messianic zeal or a confession of slackness in the past. But let us give the language arts teachers the benefit of the doubt and believe that they want to put forth herculean efforts to make decisive against near-illiteracy on this campus.

About 40% of the non-language teachers already give some attention to communication skills in their teaching, and about 35% give much attention to it. The reaction of 25% of the language teachers who said they gave only some emphasis to the objective and of one who gave but little attention to it is incomprehensible, unless, as we intimated before, the latter responses were given with communication in *English* in mind, and only the spoken phase at that.

3.3 *Instructional blocks* [Table IV]. The greatest block to the effective learning of the communication skills in English, according to teacher opinion, was the students' lack

of practice in the use of the language outside the classroom. Second to it was the proneness of teachers to converse with their students in the dialect. Aside from these two, all the other factors cited were considered by more than 50% of the cases to have much to do with the failure of instruction in the communication skills, and in this order: third, non-English teachers were too concerned with their own subjects and did not care about the application of skills developed in English classes. Fourth, teachers and students felt that so long as they understood one another, matters of correctness were of minor consequence. Fifth, there was no convincing policy concerning the status of the languages which were taught in school. Sixth, the broad objective had not been properly defined. Seventh, much of the work in the English classes was oriented to non-functional, theoretical aspects of instruction.

Some teachers suggested other causes, which they felt, were not comprehend by the questionnaire, like

1. Not much attempt at reading;
2. Not much attempt at original work;
3. Limited study required;
4. No encouragement to classroom participation;
5. No definite university policy about language used;
6. Poor foundation.

3.4 *Contributions towards fulfillment of the objectives.*
[Table V] How or what does each teacher contribute to the fulfillment of the broad objective?

All the suggested ways have been tried by some teacher or other, but there tended to be favorite methods for each group.

The Social Studies group reported a preference for informal discussion. Thirty-six teachers, or 90% of the group, used this method. Thirty-one teachers, or 90% of the group, used this method. Thirty-one teachers or 78% used the lecture method. The use of audio-visual aids was a poor third, being used by only 60% of the group. Read-

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ing by fellow students was used by 55% of the group.

The science and mathematics teachers also tended to favor the first three given by the social studies teachers, as the percentages of responses show: 85% for the first, 83% for the second, and 55% for the third. This group preferred panel discussion to reading by fellow students.

The language and literature teachers themselves preferred the use of audio-visual aids — 83% of them said that they had used such aids. Informal discussion and reading by fellow students had been used by 66% of them; 54% had used lectures. Others mentioned dramas and debates as methods not comprehended by the ones just mentioned.

A question that needs answering at this point is: Is the choice of activity the best for the fulfillment of the objective in the course? For example, what correlation is there between the preference for lecturing and informal discussion, and the results of teaching in the science and mathematics subjects?

Ninety-one teachers or 87% of the total group reported that, in order to teach students to listen effectively, they first had to teach them to concentrate, even just to listen. Some teachers had already been complaining about the shortness of the span of their students' attention. If almost all of us agree that this problem is widespread and that attention is basic to learning, this report calls for further study as to the cause of inattention.

Teaching students to associate word with meaning engaged the attention of 83% of the communications teachers and 75% of those who teach social studies, and 60% of the science teachers.

A startling report is that 63% of the science teachers taught students how to read between the lines, an activity reported by only 63% of the communications teachers and 55% of the social studies teachers. It was quite a surprise to discover there is that much suggestive literature to in-

terpret in the so-called exact sciences.

About 75% of the language and literature teachers would rather teach students how to grasp meaning from context, although 65% of them also taught students how to summarize and organize ideas that were presented, and how to evaluate meanings and make judgment. Grasping clues from context had not been exploited by the social studies group and had been attended to only 25% of the science teachers. About 55% of these two groups, however, taught the two other skills.

We will recall that we reported at the beginning the pervasiveness of this general objective. We will also recall that among those considered highly important by Groups I and II were the abilities to evaluate sources of information and to organize supporting information around a main idea. No more than two in Group I said that evaluating sources of information had no relation to their subject. Only one in each of both groups answered thus for the development of the ability to organize supporting information around a main idea. In contrast, we will repeat that only 55% reported that they actually taught students how to acquire these skills.

If only half of those who believe in the necessity of realizing certain objectives actually implement their belief, then we can discern another source of difficulty.

Providing experiences which make for appreciative listening is rightly the burden of language and literature teachers; so, when other teachers report that they, too, have taken up the burden, teachers of communication skills have reason to rejoice. A very gratifying report is that of the social studies group, 80% of whom said that they taught students to be aware of word and feeling in oral communication. A half of the science teachers also did. About half of both groups also taught students to appreciate the oral aspects of language.

The most-used techniques for the enrichment of student vocabulary was to insist on the use of vocabulary pertinent to the course, and then to use synonyms for re-

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peated ideas. Language teachers used all these, and also considered the teaching of roots suffixes and prefixes quite important. An added suggestion was to encourage more reading. These responses bring to mind a question: How do we interpret "to encourage the use of..." in terms of classroom activities?

3.5 *Sundry Observations.*

Some other observations need to be given at this point in order to round out exploration of the significance of this broad objective and of the skills and abilities that it demands.

Present thinking about language instruction persuades us to believe that effective instruction in a language other than the native speech of the learner demands that we parallel, refine, systematize and telescope the way a child learns his native speech. There should be two stages in this study: the mastery of the language and the masterful use of that language. By the first we mean the learning and the automatic use of the signalling structures of the language: its significant sounds which include not only its vowel and its consonants, but also its stresses, pauses, and melody; and its habits of combining these into longer stretches of speech which we popularly call words, phrases, and sentences. This stage should come early. In fact, the most functional ones should be — and can be — made automatic very early. One observation with grave educational implications needs to be pointed out here. The perfect learning of speech sounds is an achievement that usually belongs to the very young child. This capacity rapidly decreases with age, with the earlier acquisition of altogether different speech habits, and with the greater play of negative social factors. So, for the college student who learns a language for the first time, many factors work to make the perfect mastery of the sound system impossible. If it is a readiness of speech which we desire of him, the task will take great effort and will be

rewarding only in a pervading atmosphere that is kind to language learning. Having been shown the error of their former practices, many American educators are now putting their foreign language program in the elementary grades.

For the student who comes to college believing he has learned to use English but does not realize that he has learned it wrong, the task of learning to use the language well is doubled, to say the least. The implications for us who catch these students very late are frustration and rending of the heart, for three reasons: first, it is difficult to remove the stigma from stratification and exclusion from the peer group, however good the intention of the measure; second, we see so little gain for all our efforts; third, all of us are kept from teaching what we ought at the level and sphere in which we are teaching. For example, many of the things we teach in language classes in college are best learned in the elementary grades. Therefore, those who cause this sad state of affairs are criminal. Their crime we should be convinced, is against the state — for condemning generations of children to a state of living deprived of what they could have achieved if those to whom the best of their formative years were given kept faith with their duty and the challenge inherent in that duty.

This angry protest is not to say that we will throw up our hands and say, "What's the use?" We cannot afford to give up on language. Rather, it is pointed out that we should recognize these next few years to be twilight years for language teaching — there is so much inefficient learning to put up with. This also is a warning: we had better teach language well at the very start if we expect to see future generations well-equipped to derive the most from the vast store of information which is open only to the truly literate.

APPENDIX

TABLE I

RELATIVE EMPHASIS ON SPECIFIC LANGUAGE SKILLS

D E G R E E S O F E M P H A S I S													
S	N O N E			L I T T L E			S O M E			M U C H			Grp 1
	Grp 1	Grp 2	Grp 3	Grp 1	Grp 2	Grp 3	Grp 1	Grp 2	Grp 3	Grp 1	Grp 2	Grp 3	
3	0	0	11	10	2	8	13	4	15	15	11	3	
1	0	0	9	5	0	9	18	6	16	12	10	4	
0	0	0	8	8	2	14	16	3	15	12	13	2	
2	2	0	14	10	4	11	11	2	8	13	13	0	
6	9	0	14	11	3	12	10	2	6	6	14	0	
2	2	1	8	2	0	13	14	4	13	17	12	5	
1	1	0	8	4	2	10	7	2	15	18	15	6	
2	0	1	5	3	2	6	9	5	20	18	13	6	
2	0	0	1	4	4	11	15	5	17	14	14	6	
3	1	1	10	11	3	11	16	3	6	8	8	8	
4	3	1	8	8	2	12	17	6	5	7	11	8	
1	0	1	7	7	1	12	8	7	13	8	10	4	
1	1	0	5	6	3	13	18	4	17	11	8	5	
3	2	1	10	6	3	13	18	4	8	6	11	3	
4	3	1	6	7	3	16	10	6	10	12	9	2	
1	6	0	13	11	2	13	13	4	6	8	9	3	
1	3	3	14	15	3	12	10	4	10	9	9	1	
2	3	0	12	15	2	12	10	1	7	9	10	4	
7	10	2	11	12	2	12	8	3	6	8	6	3	
4	10	5	13	13	2	11	8	4	9	6	9	0	
7	10	1	13	13	2	10	6	2	9	6	14	1	
2	3	0	9	15	3	15	11	1	12	7	9	1	
12	13	1	10	12	3	7	7	4	8	3	13	0	
5	3	0	7	16	3	14	8	3	10	8	5	2	
11	11	4	11	10	2	12	11	6	5	5	9	0	
6	4	1	6	6	1	7	14	4	13	13	8	5	
10	11	1	5	9	5	12	10	5	7	7	6	4	
2	5	0	8	3	0	12	16	4	11	9	9	5	
5	4	2	9	11	0	8	13	2	11	8	11	5	

pages 79-80 for the explanation of these skills.

TABLE II
ITEMS CONSIDERED IMPORTANT² BY GROUPS I & II

Percentage of Responses	Group I	Items	Group II	Items
A. Considered "important" by	Items	8 — 26	Items	8 — 27
	"	9 — 23	"	7 — 26
at least 50% of the group	"	15 — 22	"	6 — 21
	"	7 — 21		
	"	2 — 20		
B. Also considered "important"	Items	1 — 18	Items	9 — 19
	"	6 — 18	"	13 — 19
by 42 — 48% of the group	"	26 — 18	"	1 — 17
	"	—	"	2 — 17
	"	3 — 17	"	15 — 17
	"	2 — 17	"	26 — 17
	"		"	3 — 16

² By "important" is meant an item checked at the "much" or "most" column.

TABLE III
RELATIVE EMPHASIS ON COMMUNICATIONS SKILLS

A

Teacher Opinion on How Much Additional Emphasis to Give to This Broad Objective in CPU, Especially with Referene to Its Instructional Program

Group	D E G R E E O F E M P H A S I S				
	None	Little	Some	Much	Most
I. Social Studies teachers	0	0	5	25	6
II. Science and Mathematics teachers	0	1	9	23	3
III. Language and Literature teachers	0	2	2	10	5

B

Teacher Opinion on Where to Put Additional Emphasis in the Realization of the Third Objective

Item	D E G R E E S O F E M P H A S I S														
	NONE			LITTLE			SOME			MUCH			MOST		
	Grp 1	Grp 2	Grp 3	Grp 1	Grp 2	Grp 3	Grp 1	Grp 2	Grp 3	Grp 1	Grp 2	Grp 3	Grp 1	Grp 2	Grp 3
1	0	0	0	1	5	2	10	8	2	20	17	11	8	7	13
2	0	0	0	2	6	2	12	14	5	17	14	13	8	4	5
3	0	0	0	8	11	3	11	12	3	14	12	10	6	3	7

C

Reports on How Much Teachers Give This Objective in Their Teaching

Group	D E G R E E O F E M P H A S I S				
	None	Little	Some	Much	Most
I. Social Studies teachers	1	4	16	11	4
II. Science and Mathematics Teachers	0	5	17	13	22

TABLE IV

TEACHER OPINIONS ABOUT WHAT INSTRUCTIONAL BLOCKS PREVENT EFFICIENT
IMPLEMENTATION OF THIS BROAD OBJECTIVE⁶

D E G R E E S O F E M P H A S I S									
LITTLE				MUCH				M	
Grp 1	Grp 2	Grp 3		Grp 1	Grp 2	Grp 3		Grp 1	Grp 2
9	10	4		22	17	10		8	
2	1	1		10	16	9		27	
2	3	5		19	21	9		13	
15	11	12		15	21	5		8	
15	11	8		18	19	10		5	
9	13	7		22	18	13		8	
12	10	14		20	21	6		5	
0	0	2		0	1	0		3	

a, Appendix A. p. 4, II-A

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TABLE V
 SPECIFIC TEACHER CONTRIBUTION TO THE FUL-
 FILLMENT OF THE NARROWER OBJECTIVES
 PERTINENT TO COMMUNICATION

Items	Grp 1	Grp 2	Grp 3
1. By guided experience in listening to:			
a. Informal discussion	36	34	16
b. Panel discussion	16	21	5
c. Audio-visual aids	24	22	20
d. reading by fellow student ..	22	20	16
e. radio programs	10	10	7
f. lectures	31	33	13
g. others	4	0	3
2. By teaching skills necessary for listening, such as:			
a. developing the will to listen, to concentrate	53	35	23
b. getting meaning from speaker's gestures' intonation	16	14	10
c. listening between the lines ..	22	25	15
d. grasping clues to meaning from context	17	21	18
e. associating meaning with words	30	24	20
f. summarizing and organizing ideas listened to	20	22	15
g. identifying a speaker's purpose or viewpoint	15	16	10
h. anticipating sequence of ideas or outcomes	12	15	10
i. evaluating meanings and making judgments	24	23	15
j. identifying a speaker's per- suasive technique	11	12	8
k. others	1	0	3

Items	Grp 1	Grp 2	Grp 3
3. By providing experiences which make for appreciative listening, such as:			
a. awareness of word and feeling in oral communication	32	20	19
b. appreciation of the oral aspects of language	14	21	17
c. awareness of the "lilt" of language	15	11	17
d. awareness of different types of literature	13	13	7
e. others	4	0	2
4. By providing for vocabulary growth by			
a. teaching roots, suffixes, prefixes	14	18	18
b. tracing etymologies	7	8	6
c. using synonyms in repeating ideas	22	25	17
d. insisting on vocabulary pertinent to the course	29	32	17
e. encouraging the use of the dictionary	30	36	19
f. others	1	0	0
5. By teaching the significance of			
a. the purpose of the writer or speaker	17	17	14
b. propaganda techniques	12	9	5
c. relative value of sources of materials, etc.	25	27	13
d. differentiation between fact and opinion	29	30	17
e. organization of ideas	23	29	19
f. others	0		6

ABSTRACT OF THE THESIS

School of Graduate Studies, Central Philippine University

A COMPARATIVE STUDY OF THE READING ACHIEVEMENT OF FOURTH GRADE BOYS AND GIRLS

By Benita B. Biocos

PROFESSOR E. GRIÑO
Adviser

This study aimed to find out in what particular reading skills boys are better than girls, or vice versa; in what particular reading skill each sex is weakest; and what skill each sex has acquired mastery. The purpose of this investigation, in short, was to find out the comparative abilities and achievements of boys and girls.

To accomplish the research, the investigator made the study of the boys' and girls' ratings in English for four school years from 1961-1964. The means, the standard deviations, the standard error of the means, and certain t-ratios were computed. The results served as a basis for comparing boys and girls in achievement English.

The investigator administered the *Otis Quick Scoring Mental Ability Test* to 227 boys and 229 girls. The results served as a basis for comparing the mental maturity of the boys and the girls.

The next test administered was the teacher-made reading test for 1961-62 given as a diagnostic test to 227 boys and 229 girls of the District of Barotac Nuevo.

Before the closing of school a standardized reading test was administered to 122 boys and 139 girls. The result for each subtest of this standardized test served as a basis for comparing the boys and girls in particular reading abilities.

To find out the boys' and the girls' preferences in reading, a questionnaire was sent to 250 boys and 274 girls. Three hundred twenty-four boys and girls revealed

their interest in reading when they even wrote a composition on one of two topics about reading.

At the end of the school year 1963-64 the pupils were given an achievement test in reading. The investigator gathered data about the test results to serve as a basis for comparing reading achievements.

Again, at the end of the school year 1963-64 the investigator made a study of the records of attendance of 274 boys and 250 girls for the purpose of finding out what correlation attendance has with achievement in reading.

Three important findings were reported. First, as a whole, the boys and the girls under study were almost equal in their native capacities. The girls were as bright as the boys. Second, the boys and the girls were almost equal in their reading abilities. Third, it was only in reading achievement where the boys and girls were different. Girls excelled in reading irrespective of attendance, economic background or native ability.

Other findings interesting to note were the following:

Although a majority of boys preferred reading more than anything else, girls showing the same preferences exceeded the boys in number.

The average fourth-grade Filipino pupils were retarded by about a year when compared with their American counterpart.

Among those who like to read, it seemed the girls read just because they like to read while the boys read because they wanted to gain information.

The following are the reading skills in which the pupils were weak: ability to follow directions, skill to look for references, skill to look for meaning of opposites, skill in interpreting of material, and skill in recognizing word form.

In the following skills girls are relatively better than the boys: interpreting of material, knowing the meaning of opposites, recognizing form, following directions, and looking up references.

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