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# A Study of the Community Involvement of Private Schools in Iloilo City

*Haydee V. Illenberger*

A coordinated program of community education for both public and private schools requires a basic knowledge of the total community involvement of schools. This research was conducted to obtain information on the community involvement of private education in Iloilo City.

The subjects of study were nine private schools in the city which had elementary, secondary, and college levels of instruction: namely,

Assumption College, University of San Agustin, Central Philippine University, Colegio del Sagrado Corazon de Jesus, De Paul College, University of Iloilo, Philippine Women's College, San Jose College, and Visayan Central College.

## **PROCEDURES**

The procedures followed in the research consisted of:

1. A preliminary study of (a)

existing data from previous studies made on the conduct of community education by public schools, in order to draw a framework of reference to be used as a guide in the main study, and (b) a pilot private school -- Central Philippine University -- to test the adequacy of the framework of reference and to refine the instruments to be relied upon in the survey of private schools.

2. Main survey of the community involvement of private schools in Iloilo City, covering two years: from the second semester of the school year 1967-1968 through the first semester of 1969-1970. The source of data included (a) records of school activities and of organized student organizations, (b) occasional participation in some school activities and personal observation by the researcher, and (c) information secured through interviews of school administrators and from answers to questionnaires and checklists distributed to faculty advisers and student leaders in each of the nine schools under study.

## **FINDINGS**

Private schools in Iloilo City had community-involved activities similar to those found in public schools,

with the exception of the adult literacy or fundamental education class. In addition, private schools had religious activities which public schools are legally prohibited to engage in directly.

The community-involved activities found in private schools are: cultural enrichment programs, conventions and conferences, food production and utilization, educational tours and excursions, exhibits, parades and socials, community surveys, health and sanitation, athletics and recreation, moral, charitable and religious drive, and protest demonstrations.

Private schools, not being required by the Department of Education to observe a uniform program of community education like the public schools, differed in the number and type of community-involved activities they undertook. In general, private schools did not have budgetary provisions for most of their community-involved activities, with the exception of publication, athletics, some cultural enrichment programs traditionally observed by the schools, and charitable and religious activities of sectarian schools. These same activities for which the schools provided financial support also had qualified

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# A Study of the Likes and Dislikes of Filipino Adolescents

*Juanita T. de la Cruz*

This study of Catholic and Protestant adolescents, ranging from twelve to sixteen years old studying in the four private high schools in General Santos and South Cotabato, was an attempt to answer three questions as follows:

1. What qualities in adults are liked by adolescents?
2. What qualities are disliked by them?
3. With regard to their "Likes" and "Dislikes," are there significant differences in the choices of Catholic and Protestant boys and girls and in the choices of boys and girls in different age groups?

## PROCEDURE

The variables included in this study were age, sex, and religion.

Adolescents enrolled at Magsaysay Memorial College, Southern Is-

land College, Notre Dame College (Boys Department), and Notre Dame College (Girls Department) were studied. Nine hundred eighty-two of these were boys and 1,137 were girls, making a total of 2,119.

One thousand four hundred forty-eight of these respondents were Catholic and 671 were Protestant.

In statistical treatments, to compare age groups, the boys and the girls were classified into younger and older groups.

The main sources of data were the compositions written by the students on "What I Like in Adults" and "What I Dislike in Adults."

The data taken from the compositions were checked against those obtained with the use of the checklists.

The Rank-Difference Coefficient of Correlation was used to determine how closely any two groups

agreed in their choices. The .05 level of significance was used.

The critical ratio was used to determine the significance of the difference between percentages of the two groups choosing each category. The .05 level of significance was used.

## **FINDINGS**

This study presented the following findings:

1. Sixteen qualities were found to be common preferences of the Filipino adolescent boys and girls studied. These qualities were goodness (in terms of being helpful, kind, patient, and loving), independence, ability to get along well with others, values in the world of work, physical attractiveness, materialistic values, refinement, honesty and truthfulness, ideals of family life, ability to maintain discipline, abstinence from vice like gambling, intellectual values, spiritual values, patriotism, dislike of/or freedom from faults and weakness of character, and bravery and courage.

2. Fourteen qualities were found to be common dislikes of this group of adolescents studied. These were unfriendliness, poor family membership, lack of understanding, immodesty (in speech, behavior, and

dress), boastfulness, unspecified badness, being old-fashioned in dress and ways, lack of manners, faults and weakness of character, laxity in discipline, and paucity of intellectual values.

3. Protestant and Catholic boys studied had the same preferred and disliked qualities in adults. The same fact was observed among the girls.

4. Significant differences were found between the boys and girls in their choice of "likes" and "dislikes."

## **CONCLUSIONS**

The aforementioned findings led to the following conclusions:

1. Filipino adolescent boys had common likes and dislikes. So did the girls.

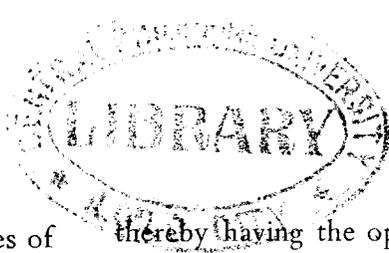
2. Age seemed related to some extent to the likes and dislikes of adolescents.

3. Sex seemed related to the adolescents' likes and dislikes.

4. Religion was not related to qualities liked or disliked by the adolescents.

## **RECOMMENDATIONS**

In the light of the findings and conclusions of this study, the following recommendations are presented:



1. The aspirations and values of the adolescent boys and girls as reflected in the qualities they liked and disliked in adults should be considered by adults (teachers, counselors, parents, and other adults acting as guides of adolescents) in dealing with adolescents. This information should be made available to teachers and parents so that they will be better prepared to deal with adolescents. This can be done through group discussions among parents and teachers in a Parent-Teacher Association meeting.

2. As a corollary to No. 1, schools could make their guidance program more responsive to the needs and problems of adolescents if teachers and counselors knew adolescents better. Therefore, it is recommended that teachers and guidance counselors should endeavor to know adolescents better. It is also recommended that adolescent psychology be included in the curriculum for the training of teachers and counselors, especially of high school teachers and counselors.

3. Being aware of what adolescents like and dislike in them, adults would know which of their own behavioral tendencies to curb. They would then be able to work more effectively with the adolescents, or even be admired by them,

thereby having the opportunity to influence their development along desirable ways. So adults should continue to learn more about adolescents' "likes" and "dislikes."

4. Because of the apparent lack of concern with intellectual values among a majority of the adolescents, require and free reading should include biographies of admirable subjects whose intellectual pursuits and achievement could inspire adolescents to admire, if not emulate, these.

For further studies, the following recommendations are presented:

1. A study of greater value than this is one made on larger scale. Adolescents in a typical urban, a semi-urban, and a typical rural area should be included in such a study with their "likes" and "dislikes" compared.

2. To minimize subjectivity in the interpretation of the contents of the themes, analysis should be made by two other content analysts aside from the researcher himself.

3. Other factors like socioeconomic status, intelligence, and home environment may be considered in studies similar to the present study to obtain a more comprehensive picture of Filipino adolescents.

*(Continued on page 25)*

# Faculty and Student Perceptions of Cheating

*Julia D. Gonzales*

Why do students cheat in examinations? The reasons vary; but a recurrent complaint, really a justification, is that the world puts too high a premium on "success." In the present society, success is its own excuse for being the alpha and omega of life, the crown and consummation of all striving.

Another equally important reason for cheating is the competitive pressure that prevails in college, the undue emphasis placed on marks. Since it is the only way he knows in order to survive, the student falls back upon the "art" (as students call it) of cheating. Others maintain that the impersonal atmosphere found in colleges with large enrolment and overcrowded classes intensifies the impulse to cheat. Indeed, teachers themselves are held partly responsible for this flourish-

ing practice. Instead of getting to know their students individually and judging them in the light of a full term's work, they base their final mark entirely on one or two examinations. In other words, one must learn to survive in this academic rat race; one must master the difficult and complex art of getting ahead. As for moral values, students who cheat may feel unhappy and their self-respect may be impaired but the temptation, unfortunately, is sometimes too strong to resist.

Only the more mature students, perhaps, would maintain that it is not the grade received but the positive benefits derived from education that matters most; that cheating is not worth the damage that may be done to one's self-esteem. A few are aware that cheating does not pay, for in the end, the cheater

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\*A term paper in Psychological Foundations of Educational Administration submitted to Dr. Pura M. Flores of Philippine Women's University, Manila. The author is Dean of the College of Education, Central Philippine University, presently a doctoral candidate at the Philippine Women's University.

cheats himself.

Students clamor for change; they desire to change conditions and corrupt practices. If the movement for a higher standard of ethical behavior in college is to make any appreciable headway, it must find its dedicated leaders not only among teachers and administrators but also among the student body. It is time for them to grow up and accept responsibility for their actions. A new tradition, one based on honesty and honor and self-respect, can be established that each generation of college students will be proud to perpetuate.

### THE PROBLEM AND ITS SIGNIFICANCE

The purposes of this investigation were: (1) to study a selected group of faculty members and undergraduate students at Central Philippine University with respect to their perceptions of cheating; (2) to determine the similarities and differences of agreement of non-cheating behavior; and (3) to determine whether or not there exists a difference between faculty and student perceptions of cheating.

This study attempted to answer the following problems: (1) What behavior situations of cheating were perceived in a different manner by

both groups? (3) Do both groups perceive cheating in the same way? (4) If not, was the difference in agreement statistically significant? If so, how significant is the difference?

From the study, the investigator tested the hypothesis that there is no difference in perceptions of cheating between faculty and students.

### METHODOLOGY

In this study the normative-survey method of educational research was used. The main instrument devised was a questionnaire in the form of a checklist. Before devising the instrument, a preliminary survey of cheating practices in school was made. Many of the practices of cheating cited by the students and teachers were pretty much the same with those listed in the Anderson instrument for determining student's perception of cheating. Revisions were made of the instrument to suit Philippine situations and the Likert four-point scale was adopted. Hence, the questionnaire was constructed on the basis of the students' and teachers' responses gathered during the interview and the Anderson list of 28 behavior situations. The finished question-

naire consisted of two sections, one on personal information and the other on described behavior situations of varying degrees from non-cheating to cheating practices. The respondents were asked to decide on each of the 28 behavior situations on a four-point scale with responses ranging from "Agree Very Much" (4), "Agree a Little" (3), "Disagree a Little" (2), and to "Disagree Very Much" (1). The number after each is the weight given to each category. Their determination as to which response to select for each situation was designed to be a function of their own perception to-

ward the desirability and appropriateness of each contrived situation of non-cheating or cheating.

The behavior situations described ranged in varying degrees from non-cheating to cheating. Each respondent was asked how he personally perceived and felt about each behavior. After each behavior situation, the respondent was asked to check on the respective column his degree of agreement or disagreement for the particular behavior. There are four categories in the four-point scale with assigned weights and interpretation such as the following:

WEIGHT	CATEGORY	INTERPRETATION
4	AGREE VERY MUCH	If you think and feel that the behavior of the college student(s) described is desirable and appropriate.
3	AGREE A LITTLE	If you think the behavior described has some degree of desirability and appropriateness.
2	DISAGREE A LITTLE	If you object to the behavior described with some degree of seriousness.
1	DISAGREE VERY MUCH	If you think the behavior described is seriously objectionable.

Ten copies of the questionnaire were tried out with a few students and teachers before they were administered to a large group. Examination and analysis of their responses showed that they clearly understood the questionnaire, hence, this would work with a large group.

Eighty-five (85) per cent of the entire population (100) of the college full-time faculty were involved in the survey. Thirty-five or 41.18 per cent were men and fifty or 58.82 per cent were women. The figures show a preponderance of women faculty. Forty-three or 50.59 per cent were married, forty or 47.06 per cent were single, and two or 2.35 per cent of the eighty-five faculty members were widows. Most of those who participated in the survey were married. The age groups show that thirty-four or 40 per cent of the faculty fall within the ages between 20 to 29 years. The average age was found to be 37.29 years. The teaching experience of almost half of the faculty fall within the range of zero to nine years. The average length of teaching experience is 10.32 years.

Almost 50 per cent of the college faculty belong to the College of Arts and Sciences. This college has

eight departments and offers preparatory curricula as well as professional and technical courses which account for a big number of teachers. Of the eighty-five college faculty, fourteen or 16.47 per cent belong to the College of Education. Other colleges have few because of no departmentalization.

As to educational qualifications, forty-seven or 55.29 per cent are holders of a bachelor's degree; thirty-six or 42.35 per cent are master's degree holders, and two or 2.35 per cent have doctorate degrees.

A total of 217 students participated in the survey. Sixty-nine or 31.3 per cent are male and one hundred forty-eight or 62.2 per cent are female, with a preponderance of women students. The ages of respondents ranged from 15 to 33 years old. About one hundred eighty-six or 85.71 per cent of the student respondents have been continuing regularly in their studies. Twenty-seven or 12.44 per cent of the 217 students belong to the age range between 22 and 28 years. To this group belong some students who quit school and have returned, those part-time or working students, and those who are not serious about their studies and have not progressed

regularly in their academic performance. The average age of the student respondents was 19 years.

As to classification by curricular year, the survey revealed that sixty-five or 29.95 per cent are in the first year; fifty-two or 23.90 per cent in the second year; forty-eight or 22.12 per cent, third year; forty or 18.43 per cent, fourth year; and twelve or 5.53 per cent, fifth year.

The student respondents were asked the course they were pursuing at the University as part of the general information of the survey. Bachelor of Science in Nursing seemed to be the most attractive course among the courses offered. It is a five-year course and the first two years constitute the preparatory course known as the Pre-Nursing. By the end of the first year rigid screening begins. Students are screened as to scholastic ability, personality, moral character, and other considerations which the college deems wise. Intelligence, aptitude, and ability tests are given after the second semester of the first year. At the end of the second year only the top students, approximately from 80 to 100 out of 500 or more students are admitted to the third

year of the College of Nursing at the University. Those who do not qualify at the college apply at other schools or colleges of Nursing here and abroad.

Next to the nursing course comes the Bachelor of Science in Commerce. The third in rank is the College of Arts and Sciences. Agriculture and Engineering are the colleges where the respondents ranked closely. The least attractive course is teaching.

Section B of the questionnaire contained 28 items which are described behavior situations which ranged in varying degrees from non-cheating to cheating. Table VI shows the total score comparison of the faculty and student groups. University faculty responses ranged from a low of 38 to a high of 91. This difference is demonstrated further by comparing the faculty group's total mean score of 48.50 and a standard deviation of 5.32 to the student group's total mean score of 56.18 and a standard deviation of 10.70. The obtained critical ratio is 8.26. The faculty and students differ in their perceptions of cheating and this difference is significant at the one per cent level.

TABLE I  
Comparison of Faculty and Student Perceptions of Cheating

Respondents	: Number of Cases	: Range of Scores	: Mean	: S. D.	: C. R.	: Signifi- cance
Faculty	: 85	: 38-75	:48-50:	5.32:	8.26:	0.01
Students	: 217	: 33-91	: 56.18:	10.71:	:	

TABLE II  
Mean Scores of Described Behavior on Cheating Questionnaire by Faculty and Students

Corresponding item in checklist	: Faculty ; Mean : Score	: Behavior Described in Item	: Student : Mean : Score
15	: 3.79	: Studying with classmates before : the examination	: 3.48
28	: 3.78	: Hiring an Engineering fraternity : student to tutor in Math	: 3.56
27	: 3.71	: Staying after the class to clarify : some parts of the lesson with : the teacher	: 3.62
19	: 3.12	: Requesting the teacher for further : explanation on problem not : clearly understood	: 3.33
25	: 2.95	: Asking a new instructor the type : of test to be used in an : examination	: 2.72
12	: 2.84	: Reviewing old test given by a : friend in readying herself for : an examination	:
2	: 2.34	: Getting help from a friend who had : completed the course on the kind : of questions usually asked	: 2.18

24	: 1.94	: Telling the instructor after the last	: 2.07
	:	: class meeting she enjoyed the	:
	:	: course (feeling it might help her	:
	:	: grade)	:
10	: 1.49	: Using the same term paper for two	: 2.25
	:	: courses	:
4	: 1.47	: Writing down formulae on the desk	: 2.02
	:	: when she first entered the room	:
	:	: so she would not forget	:
26	: 1.40	: Asking a friend who had just com-	: 1.83
	:	: pleted a test previous hour about	:
	:	: questions asked	:
16	: 1.27	: Looking at a neighbor's paper during	1.53
	:	: examination	:
18	: 1.27	: Hiring an English major to write a	: 1.72
	:	: term paper	:
3	: 1.24	: Getting information about an exam-	: 1.53
	:	: ination from a friend who is a	:
	:	: secretary	:
9	: 1.22	: Helping another student who is hav-	: 1.91
	:	: ing trouble during an examination:	:
17	: 1.21	: Borrowing a boardmate's term paper	: 1.61
	:	: and turning it in after a few	:
	:	: minor changes	:
7	: 1.20	: Going thru waste can and finding a	: 1.61
	:	: copy of the test	:
13	: 1.18	: Using notes written on palm of her	: 1.32
	:	: hand during examination	:
8	: 1.16	: Nudging a neighbor and asking for	: 1.61
	:	: answers during examination	:
20	: 1.15	: Making signs with fingers during	: 1.67
	:	: examination to communicate	:
	:	: with friends on correct answers.	:
21	: 1.15	: Looking at the textbook while in-	: 1.61
	:	: structor writes questions on the	:
	:	: blackboard	:

1	:	1.09	:	Putting notes on adhesive tape on	:	1.24
	:		:	inside of skirt hem	:	
14	:	1.08	:	Opening a notebook when instructor	:	1.17
	:		:	is not looking	:	
22	:	1.08	:	Leaving the room during examina-	:	1.39
	:		:	tion to check notes in men's room	:	
5	:	1.05	:	Looking at kleenex with notes on it	:	1.28
6	:	1.04	:	Making use of notes on scroll of ad-	:	1.32
	:		:	ding machine tape during an	:	
	:		:	examination	:	
23	:	1.02	:	Paying a mimeographer to get a	:	1.18
	:		:	copy of final examination	:	
11	:	1.0	:	Paying a friend to take the final	:	1.28
	:		:	examination for him in a large	:	
	:		:	class	:	

## FINDINGS

The specific differences between faculty and students' perceptions of cheating were studied. Both faculty and student groups classified behavior items No. 28, Staying after class to clarify some parts of the lesson with the teacher, and No. 27, Hiring an Engineering fraternity student to tutor in Math, under the same category, "Agree Very Much." These behavior perceptions were perceived as desirable and appropriate ways of behaving rather than forms of cheating by both groups. The faculty thought that there is nothing wrong with studying with classmates prior to the examination, but the students perceived it with some degree of desirability and ap-

propriateness. They agreed a little with this behavior situation.

Under category "Agree a Little," both groups perceived that behavior situations No. 19, Requesting the teacher for further explanation on problem not clearly understood; No. 12, Reviewing old tests given by a friend in readying herself for an examination; and No. 25, Asking a new instructor the tupe of test to be used in an examination, possessed some degree of desirability and appropriateness. Some teachers think that explaining further may be giving a hint on the solution of the problems, hence, they refuse to do this during the examination period.

There were only two behavior situations which the faculty ob-

jected to with some degree of seriousness. Behavior situations No. 2, Getting help from a friend who had completed the course on the kind of questions usually asked, and No. 24, Telling the instructor after the class meeting she enjoyed the course (feeling it might help her grade) were categorized as "Disagree a Little." The student group perceived the two behavior situations in the same way.

Of the 28 behavior items listed, fourteen or 50 per cent of the students objected to the behaviors were sometimes desirable and at other times may be serious. This may imply that they are perceived as minor cheating practices which, when caught in the act by the teachers, could easily be excused. They were not as serious as those classified under the last category, "Disagree Very Much."

The findings revealed some interesting comments from both faculty and students. For instance, behavior item No. 4, Writing down formulae on desk as she entered the room so that she would not forget, was classified by most students under category "Disagree a little," but was labeled seriously objectionable by fifty-nine or sixty-nine per cent of the 85 faculty members. Twelve or 14 per cent agreed a little

which means that the behavior has some degree of desirability and appropriateness. This was supported by some verbal and written comments expressed by some teachers.

An interesting comment which revealed the student respondents' perception of cheating was one written on behavior item No. 17, Borrowing a boardmate's term paper and turning it in after a few minor changes. The student wrote, "Making few changes — at least you have done something." She marked the behavior situation, "Agree Very Much." This implies that to her, making a few changes on somebody's paper and turning it in for credit may not be actual copying or cheating. Five students thought that this behavior was desirable and appropriate. Perhaps they may be justified in their perceptions because nobody can be exactly original in the literal sense of the word.

Of the 28 behavior situations 20 of these or 71 per cent were perceived by the faculty as seriously objectionable. They were more severe in labeling the behavior "Disagree Very Much" than were the students. This suggests that most of the faculty members manifested a rigid and strict climate during examinations. Behavior item No. 11, Paying a friend to take the final

examination for him in a large class, was condemned entirely by all faculty members. One hundred and seventy-seven or 82 per cent of the 217 students disagreed very much with the behavior. Twenty-three or 10.59 per cent disagreed a little, and fourteen or 6.45 per cent agreed a little. Three students agreed very much with the behavior. Two were taking Pre-Nursing and one was pursuing Agriculture. In any item, difference in perception could be expected because of the diversity of family backgrounds of students. At any rate, the percentage was negligible. Majority of the students condemned the behavior, hence, this was considered seriously objectionable.

At the extreme end of the scale there is a group of behaviors which received such low mean scores as to indicate they were considered highly objectionable by most students. Of the 28 behavior situations about one-third or eight were labeled "Disagree Very Much" by the students. These include such behavior items as No. 22, Leaving the room during examination to check one's notes at the men's room; No. 13, Using notes written on palm of hand; No. 11, Paying a friend to take the final examination; and No. 14, Opening a notebook when instructor is

not looking. All these were thought of as definitely dishonest. When these are resorted to by students they probably will result in rejection of a particular individual by his peers. Also behavior items No. 5, Looking at notes written on kleenex; No. 1, Putting notes on adhesive tape for use during examination; and No. 23, Bribing, or paying a mimeographer to get a copy of the final examination. These suggest that these are the types of situation that could be controlled by teachers and administrators.

The last two behavior items with the lowest mean scores for the students were, No. 23, Paying a mimeographer to get a final copy of a final examination and No. 14, Opening a notebook when instructor is not looking, which has the lowest mean score. More students agreed with behavior No. 23 than with No. 14. Perhaps these students thought that it was difficult to prove whether or not one has bribed the mimeographer (No. 23). It is more private and confidentially done than opening one's notes right in the examination room and taking advantage when the teacher is not looking (No. 14). Behavior item No. 14 seemed to be an opportunistic behavior which most students would not attempt for fear of being

caught and embarrassed in the presence of other students. Perhaps this explains why it has the lowest mean score.

## CONCLUSIONS

1. In general, the findings seem to indicate that the college faculty members and college students in this particular university perceive cheating differently. Statistically, this difference is significant at the 1 per cent level.

2. Differences in perceptions lie in many behavior situations which were objected to by the students with some degree of seriousness but were thought of decisively by the faculty members as seriously objectionable.

3. The faculty members generally seemed to be more severe in describing a particular behavioral act as cheating than the students.

4. Not all behavior situations are perceived as cheating.

5. Both groups seem to agree that getting help before an examination is usually desirable and appropriate, but getting assistance during the examination or by covert means is inappropriate.

6. All things considered, then, even though the statistical difference is significant, there seems to be little basic difference in the orien-

tation of the two groups toward cheating. The over-all pattern of perceiving various behavior as cheating and non-cheating seems to be quite similar and this pattern of similarity is probably more significant than the statistical difference that exists.

7. Several findings in this study confirm a similar investigation in the United States done by Frymier.

8. It seems to conclude that faculty members in this university have more strict moral values than students as revealed in their perceptions of cheating in the survey. This may be due to some reasons which are worthy of mention: (1) faculty members are mature in thinking and experience; (2) they have higher expectations; (3) they are looked upon as models of good moral character; (4) the emphasis on moral standards set by the university; and (5) similarities in religious orientation.

These conclusions and findings are confined to the present study in a particular sectarian university. The subjects may not be truly representative of the general population of college students and faculty.

## RECOMMENDATIONS

1. Refinements of some of the behavior situations might well add

*(Continued on page 19)*

# Oral Reading Difficulties and the Factors Related to These Difficulties

*Josefina M. Arandela*

This study aimed to find out the oral reading difficulties of poor readers from Grade III to Grade V and to discover the factors that may be related to these difficulties. This study was conducted at the Central Philippine University Elementary School.

Seventy pupils were involved in the study, one half of whom were poor readers and the other half, good readers. The "poor readers" were those whose reading grades were 79 or lower; "good readers" had reading grades of 85 or better. Sixty-three per cent of the total number, or forty-four pupils, came from the laboratory classes and thirty-seven per cent, or twenty-six pupils, came from the "parallel" classes or non-laboratory group. "Laboratory classes" here means classes which serve as laboratory for observation and participation stud-

dents, practice teachers, and interns in the College of Education. Of the thirty-five poor readers, fifteen came from Grade III, fifteen from IV, and five from Grade V. The same distribution was obtained in the good readers' group. The children's ages ranged from ten to fourteen years, and the average was eleven years. Forty-three per cent of the whole group, or thirty children were transferees from other schools and the rest were indigenous.

The following were the questions which this study sought to answer:

1. What are the common oral reading difficulties of the children? Which of these are also persistent?
2. Is the child's physical health associated with his reading performance?
3. Is authoritarianism on the part of the parents related to the child's reading performance?

4. Is the family's socio-economic status related to the child's reading performance?

5. Is mental ability associated with reading performance?

6. Is attendance in school related to reading performance?

## PROCEDURE

1. Oral reading tests were administered to both the good readers and the poor readers. The first one was with the use of graded reading materials; second, with the use of a common reading material especially meant for Grade III. Each subject was asked to read one selection twice, and the errors he committed at each reading were recorded in separate sheets. For comparison, only the record for the second reading was used. The reading of the children was all tape-recorded in order to insure reliability of the analysis.

2. A mental ability test was administered to the children under study. Their scores in this test were associated with their reading performance.

3. Two questionnaires were sent to the parents of the children and their results were analyzed:

a) All the parents of the children were asked to answer a ques-

tionnaire on socioeconomic status. The relationship between the scores obtained and the pupil's reading performance was determined.

b) The scores obtained from a questionnaire on parents' authoritarianism and the pupils' reading performance were also studied for relatedness.

4. Teachers' records were looked into for data on each child's attendance in school. The relationship between these and reading performance was determined.

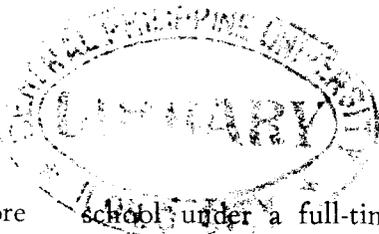
5. The children's physical examination records at the Iloilo Mission Hospital was interpreted by the University physician. Association studies were made between these and the children's reading performance.

## FINDINGS

The study revealed that the most common oral reading difficulties of the children were *poor pronunciation and insertion or omission*.

Furthermore, physical health and parents' authoritarianism were the only factors among those studied, which were relevant to general reading performance.

Socioeconomic status, as a whole, is not highly associated with general



reading performance. The more meaningful associations are between specific indexes and specific reading skills: parents' educational level is highly associated with pupils' ability to pronounce words; visual aids in the home is highly associated with the pupils' ability to sight-read.

## RECOMMENDATIONS

On the basis of the findings, the following recommendations are made:

1. Male student teachers should be made to undergo practice teaching in reading.

2. There should be a developmental reading program in every

school, under a full-time developmental reading teacher.

3. There should be closer cooperation and coordination between parents and teachers so that they could work out the implications of the relation between such factors as physical health and parents authoritarianism, and the children's reading performance.

The following problems have been suggested for further study:

1. The possibility of establishing a developmental reading program for the elementary grades.

2. The teacher's influence on the learning of reading.

3. The cooperative effectiveness of any two methods of teaching reading.

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## Faculty and Student. . . .

*(Continued from page 16)*

to the utility of the instrument, such as those with comments from the faculty members.

2. An exploration of some of the more subtle aspects of cheating, also

might well lead to worthwhile results.

3. Further study of sex differences in perceptions of cheating could prove helpful.

4. Further research on a large representative sample of faculty and students from different universities is hereby recommended.

# The Relative Effectiveness of Two Methods of Teaching Science in Grade Six

*Manuel M. Goboy, Jr.*

It was the purpose of this study to find out which of the two methods, the Traditional Method (Method One) or the Process Approach (Method Two), is more effective in teaching grade six science as revealed by the scores on a final achievement test.

## **PROCEDURE**

The experiment was conducted in Guisijan Elementary School, District of Laua-an, Division of Antique, and the subjects used were grade six pupils matched on the basis of sex, age, mental ability and science background. There were sixty-two pupils involved. Each group was made up of thirteen boys and eighteen girls.

In order to test the equatedness of the two groups in the four factors previously mentioned, the mean difference between the two groups,

in age and in composite score, were tested for significance with the use of the critical ratio. The difference between the standard deviations of the two groups was also tested for significance in order to determine the variability and the homogeneity of the two groups.

Method One (Traditional Method) was used with Group One, and Method Two (Process Approach), with Group Two. The experiment covered two units of study. The usual unit test was given after teaching each unit. The daily subject matter was made identical for both groups. The subject matter was taken from the Science Curriculum Guide in Grade Six, issued by the Bureau of Public Schools.

Common tests were administered to both groups, one at the end of every unit teaching. A final achievement test was given at the culmination of the experiment. All the tests

were analyzed for validity and reliability. The same textbook and references were used for both groups when a need for reading arose.

The same teacher (the experimenter himself) taught both classes. Provisions were made to make the classroom situations in both classes similar.

## FINDINGS

The results from the two unit tests and the final achievement test showed that Group Two consistently got higher means than Group One. For the first unit test, the obtained critical ratio was 3.41. This was significant at the .05 level.

For the second unit test, the obtained critical ratio was 3.88, significant at the .05 level.

The results from the final achievement test obtained a critical ratio of 3.81, which was highly significant, even beyond the .01 level.

The difference between the standard deviations of the two groups in the final achievement test obtained the critical ratio of 2.14, a figure significant at the .05 level. The final achievement test, then revealed that Group Two which had a greater standard deviation, became more variable than Group One.

As to the development of the four types of abilities: (1) ability to

recall facts; (2) ability to classify information and data including quantitative results, or to interpret classified data; (3) ability to apply previous knowledge and understanding; and (4) ability to make generalizations and conclusions, the results show that Group One had a higher mean than Group Two, but the difference between the means was not significant at the .05 level. The data obtained on the other three showed that Group Two consistently had a higher mean than Group One. The Process Approach used with Group Two is, therefore, a better method in developing these abilities.

From the results of a substudy, it was found out that the boys and girls showed no difference in achievement.

## CONCLUSIONS

From this study, it can be said that:

1. The Process Approach could be considered a better method in teaching grade six science. It was decidedly better in the development of (1) the ability to classify information and data, (2) the ability to apply previous knowledge and understanding, and (3) the ability to make generalizations and conclusions; and just as good as the Tradi-

tional Method for the development of the ability to recall facts.

2. The Process Approach allowed the brighter pupils to achieve or learn more than the Traditional Method, as shown by a significant difference in variability with Group Two obtaining higher scores.

3. The boys and girls who were matched in age, mental ability, and science background learned as much science as each other.

## RECOMMENDATIONS

On the basis of the findings, the

following recommendations are given:

1. The Process Approach be the method used in teaching science throughout the elementary grades.

2. Teachers in the field now be trained in the Process Approach of teaching science.

3. Teacher-training institutions include the Process Approach as a part of the required course in methods of teaching.

4. Similar studies of this nature be conducted in bigger groups, for other grade levels.

## A Study of Community ...

*(Continued from page 2)*

adult personnel to direct or supervise, although generally, private schools were not inclined to provide expertise for either co-curricular activities of students.

The community outreach of private schools were undertaken by organized student groups which consisted of: student government, special-interest groups, scouting organizations, volunteer service clubs, and extension classes.

The obstacles met by private schools in their community outreach had to do with funds, time, attitudes, and miscellaneous factors caused by unforeseen events. The success of some activities was attrib-

uted to sufficient funds, good scheduling, cooperation, good leadership and supervision, and continuing interest.

## RECOMMENDATIONS

Further study should be made of the impact of each type of school activity on the community, the participation of the community in the school activity studied, the facilities found in the community which might be useful in the school projects, and the motivation for sustained interest. A common program of community involvement for all private schools in one area and the possibility of coordinating with existing agencies are also recommended.

# A Study of the Communication Barriers in the Written Administrative Communication of Central Philippine University at a Certain Period of Time

*Hermenigilda C. Masa*

The basis for this study was 1,052 written administrative communications gathered from twenty-two academic offices of the university from July, 1970 to April, 1971. Specifically, this study sought answers to the following questions: (1) To what extent do administrative communication barriers exist in Central Philippine University? (2) What types of communication barriers are they? (3) In what parts of the communication process are these barriers likely to be found? (4) What specific types of barriers are the

most common in the university? (5) In what period of the year do they mostly occur? (6) What office has the most barriers per unsuccessful communication? (7) How serious are these barriers?

## **PROCEDURE**

The investigator collected her data by waves. The facts gathered from interviews with receivers of the communications enabled the investigator to identify the communication barriers. These barriers were classified into types.

The significance of the difference between the communication failures of types of offices was determined with the use of the t-ratio.

Offices which were found to have unsuccessful communications were categorized according to the degree of their lack of success.

Occurrences of barriers under each part of the communication process to be barrier-ridden.

Frequency of occurrence of specific types of barriers was noted in order to determine what barriers were common.

The barrier-ridden month was determined by the total number of incidence of all the types of communication barriers noted per month; and a barrier-ridden office was identified by the average number of barriers present per one unsuccessful written communication sent by it.

To determine the seriousness of communication barriers, occurrences which resulted in any of the three types of specified difficulties were noted and reduced into percentages of the total number of barriers.

## FINDINGS AND CONCLUSIONS

The college offices were more unsuccessful than the department offices. The volume of written communications had no relationship to the degree of unsuccessfulness in written communication.

The degree of lack of success in written communications at Central Philippine University being only 20 per cent of the total number of communications gathered, it can be considered slight.

Human barriers predominated in unsuccessful communications. Of these, individual differences caused the most difficulty.

The communication blocks occurred most heavily in the Receiver part of the communication process.

Common barriers found in the university were of many types.

The months of March, October, and February were the most barrier-ridden months. These were the months for special occasions and much co-curricular activity.

The most barrier-ridden office had an average of  $3 \frac{2}{3}$  communication barriers per unsuccessful written communication. A barrier-ridden office tended to be one with a

head who held other offices and with a large percentage of part-time employees in its staff.

Only about six per cent of all the communication barriers were found to be serious; it can therefore be said that the system as a whole was functioning efficiently.

### RECOMMENDATIONS

On the basis of the findings, the following recommendations are offered: (1) that the university hold a seminar on how to improve its communication set-up; (2) that the university administration re-study the teaching and working loads of employees; (3) that the university study the possibility of redistributing some of the extra-curricular activities; (4) that the consequences of serious written communication barriers be studied, so that guilty parties could be dealt with accordingly; (5) that the university con-

tinue to hold once a year an orientation program or seminar where the faculty members and employees are oriented about objectives, organizational set-up, activities, privileges, and opportunities; (6) that the administration delegate administrative functions and academic functions to more than one office.

This study suggests the following researches to be undertaken: (1) A study of the human barriers in the administrative communication system in Central Philippine University in order to discover means of eliminating them. (2) A further study of the effects of such apparently adverse factors as heavy teaching loads and extra-curricular activities, and the employment of part-time teachers; and of the time involved in the initiation, transmission, and reception of communications in Central Philippine University. (3) A case study of serious communication barriers and their effects on the communication system.

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#### A Study of the Likes . . .

*(Continued from page 5)*

4. Studies on other aspects of Filipino adolescence should be made

to gather more information about Filipino adolescents.

5. A comparative study of Filipino adolescents and adolescents of other countries should be undertaken.

# A Study of Attitudes Associated with Effective Pastoral Performance

*Moley G. Familiaran*

This study was concerned with the action tendency component of attitude associated with effective pastoral performance. The study tried to answer the question as to what action tendencies were observed to be effective in the behavior of pastors in inter-personal events, and how closely observers agreed in their choice of these action tendencies.

## METHODOLOGY

The Critical Incident Technique was used in this study. The questionnaire was the instrument used in the collection of data. The questionnaire elicited reports in the form of essay responses from observers of critical incidents in pastoral performance. The questionnaire asked the respondents to give a critical incident in each of the

four functional divisions of the pastoral work. The respondents were also asked to nominate fifteen "effective" pastors of the Convention of Philippine Baptist Churches (CPBC).

The subjects of this study were ninety-three pastors who are in the actual service of the churches or church-related institutions of the CPBC. These pastors were a sample of one hundred fourteen pastors included in the total population. A group of 162 lay leaders of the churches was made a sample of 404 lay leaders named by the pastors as their advisers or confidants. The responses of the lay leaders were compared with the responses of the pastors.

The content of the critical incidents reported by the respondents in the questionnaire was analyzed. A "code," formed after the content-

analysis of pretest responses, was used in categorizing the action tendencies mentioned in the responses. Action tendencies were ranked according to their frequency of mention.

The Rank-Difference Coefficient of Correlation or the Spearman Rho was the statistical tool used to determine the degree of agreement between the reports of the two respondents. The Critical Ratio was used to determine the degree of agreement between the percentages of the two groups of respondents on each of the action tendencies mentioned in each of the four functional divisions of pastoral work. The same statistical tools were used to determine the degree of agreement between the ranks given by the two groups of respondents on their choice of the fifteen most "effective" pastors, taken individually.

## FINDINGS

The following were the findings of the study:

1. The respondents agreed on fourteen action tendencies they associated with effective pastoral performance, namely: "adaptive," "consistent," "cooperative-participative," "coordination," "democratic-consultative," "evaluative,"

"helpful," "initiative," innovative," "inspiring," "listening," "organization," "perseverance," and "planning."

2. The respondents agreed on some action tendencies to be highly associated with effective performance in a particular functional division of the pastoral work. Eleven action tendencies were highly associated with Church Administration; nine with Evangelism and Christian Education; five with Preaching; and six with Pastoral Care and Counseling.

3. The respondents agreed on seven action tendencies they adjudged as essential to pastoral work. The seven essential action tendencies are the following: "cooperative-participative," "coordination," "helpful," "initiative," "inspiring," "organization," and "planning."

4. The respondents agreed on their choice of the fifteen most "effective" pastors of the Convention of Philippine Baptist Churches. Lay leaders have attributed action tendencies to each of the fifteen "effective" pastors.

## RECOMMENDATIONS

On the basis of the findings the following were recommended:

(1) The pastors, in cooperation

with the College of Theology of Central Philippine University should discover ways and means whereby they can develop these action tendencies associated with effective pastoral performance in themselves, and develop competence in interpersonal relations.

(2) The College of Theology should develop a curriculum including courses aimed at developing action tendencies associated with effective pastoral performance in the seminary student.

(3) The College of Theology must set up seminars in Clinical Counseling for pastors actually working in the field.

(4) The College of Theology must organize seminars aimed at developing skills in interpersonal relationship.

(5) The College of Theology must develop and improve the student's competence in communication skills.

(6) The Supervised Field Education Program of the seminary must look into the possibility of using the field experience of the fifteen most "effective" pastors in the CP-BC.

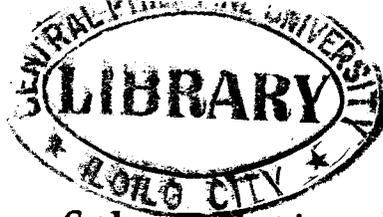
(7) The findings of this study should be made available to the office of the General Secretary of the Convention of Philippine Baptist Churches and to the pastoral search committees of the local churches.

### **Southeast Asians' . . . . .**

*(Continued from page 48)*

they refuse to admit the reality. Presently, the conflict has become a war of attrition--attrition of each other's patience and not of weaponry, the latter being easily replaceable. The only alternative left with Washington is to de-escalate the war to a minimal point and keep up pressure on both Vietnams to negotiate in a new spirit--spirit of ending their hostilities for meaningful

negotiations. At the same time the "clique" in Saigon must be told in unmistakable terms that the war would be theirs to fight if they failed to show greater realism, tolerance, and accomodation in dealing with the Vietcong. The Vietcong are a reality; in fact, they have been so since the start of the present phase of the Vietnam conflict. Such an approach backed by a firm attitude and patience alone seems to offer hopes of a durable peace in war-torn Indo-China.



# A Study of the Relationship Between the Economic Status of Certain Youth and Adults and Their Belief in a Benevolent God

*Cordelia A. Gobuyan*

No one can force a man to believe one way or the other. However, it appears that there are factors that may influence his decision or commitment. Niebuhr aptly describes this paradoxical situation where an individual chooses in freedom but is not independent for he exercises his freedom in the midst of values and powers he has not chosen but to which he is bound.<sup>1</sup>

To pursue the inquiry about the factors that may influence the nature of religious belief, one may ask whether there is a particular environment or climate for the formulation and acceptance of certain religious concepts. To be more specific, are there certain conditions which make it conducive for the individual to interiorize the concept of a benevolent God? Does one's economic status, for example, affect his readiness or proneness to

believe in a benevolent God? Does one's economic deprivation or impoverishment influence his acceptance of the concept that God is loving and benevolent? Would wealth that satiates one's desire for improvement affect the nature of his belief in God? Or does a middle state between the deprivation of basic human needs and the satisfaction of such needs affect one's predisposition to believe that God is benevolent? In sum, does belief in a benevolent God vary among the different socioeconomic strata? If so, how?

In response to the above questions, the following problem was investigated

## **THE PROBLEM**

The purpose of this study was to determine the expressed belief of

\*Part of a Doctor's Dissertation, The American University, Washington, D.C., May, 1972.

<sup>1</sup>H. Richard Niebuhr, *Christ and Culture* (New York: Harper and Row, 1956), p. 247.

certain youth and adults in a benevolent God, and to analyze the relationship between such belief and their economic status.

From the vantage point that economics helps to create a particular culture or way of thought and life, it was hypothesized that there would be homogeneity in the responses of certain youth and adults within each economic group to the concept of a benevolent God. As Niebuhr observes, "economic classes tend to take on a cultural character . . . ." <sup>2</sup> If this were true then it is likely that members of an economic status group will share, more or less, homogeneous values or beliefs. In contrast, it was hypothesized that there would be heterogeneous responses among the three economic groups. Economic stability will tend to enhance belief in a benevolent God, while economic instability will tend to negate it.

For a statistical approach to the problem, the following null hypotheses were advanced to be tested:

1. That there would be no significant differences in the responses to the concept of a benevolent God among certain youth and adults of low economic status;
2. That there would be no sig-

nificant differences in the responses to the concept of a benevolent God among certain youth and adults of middle economic status;

3. That there would be no significant differences in the responses to the concept of a benevolent God among certain youth and adults of low, middle, and high economic status.

## METHODOLOGY

This study used a correlational, analytic survey. The two main variables studied were belief in a benevolent God and economic status. The belief factor was measured by a 25-item questionnaire especially designed for this purpose. The average family annual income was used as an index of economic status. Variables such as age, marital status, education and sex which were found in previous surveys to have potential correlation with belief and behavior, also were used as controlling factors in this study.

The religious belief test was used to ascertain the concept of a benevolent God and its implication for the believer's relationship with his fellowman. It centered around five aspects of the concept: that God is

<sup>2</sup>H. Richard Niebuhr, *The Social Sources of Denominationalism* (New York: Holt, Rinehart and Winston, Inc., 1929), p. 26.

loving; that His love is unconditional; that He loves all people; that His forgiveness is without limit; that His generosity is boundless; and that one who believes in such a Source of Life would seem to be disposed to express benevolence toward self and other persons.

To measure the saliency or importance of each belief item to the respondent, each item had five possible responses. The responses for each positive item in the questionnaire had the following weights: 1 for "Strongly Disagree," 2 for "Disagree," 3 for "Not Certain," 4 for "Agree," and 5 for "Strongly Agree." For negative items, the weighting was reversed; "Strongly Agree" was weighted 1 and "Strongly Disagree," 5.

A split-half reliability test was applied on the basis of the responses of 574 individuals to the odd and even items of the questionnaire. An uncorrected Pearson correlation coefficient of .84 was obtained. With the use of the special Spearman-Brown formula, the estimated reliability of the total test was computed to be .91.

### **The Sample**

Twenty churches under the District of Columbia Baptist Convention were invited through their

ministers to participate in this study. However, only 18 of them responded in time to be included. It was from these 18 congregations that the sample for this study was drawn.

Eight of the above churches at the time of the study had less than 500 members; five claimed a membership of more than 500 but less than 1,000; and five had more than 1,000 on their membership roll. Membership size ranged from 261 to 3,892. Of the total membership of slightly over 17,000, approximately 23 per cent or close to 4,000 were reported to be involved in the church school and youth groups. The sample of 574 comprised about 15 per cent of this number.

A total of 740 youth and adult members of the 18 churches filled out the questionnaire. However, 166 of these respondents did not complete the questionnaire and had to be excluded from the study. Of these 166 respondents, 143 ignored the question on the average family annual income and the rest omitted either education, age, or marital status.

Of the 574 respondents included in the study, 204 were 35 years of age or under; 370 were over 35. Most of the respondents were fe-

male as indicated by an almost 2 to 1 ratio: 374 female respondents to 200 males.

A breakdown of the sample in terms of marital status showed that there was a predominance of married respondents who made up a total of 292. There were 282 respondents who were unattached: either single, divorced, separated, or widowed.

Three hundred and fifteen or over half of the respondents had at most a high school education. Only 259 of the 574 respondents had at least gone through junior college. Of this group 66 had graduate degrees: master's or doctor's.

Classification by economic status showed a curvilinear profile. Seventy-nine of the respondents reported an average family income of \$5,000; 317 fell within the middle economic range of \$5,000-\$14,999; and 178 were classified in the high economic group with an average family annual income of at least \$15,000.

This preponderance of respondents in the middle economic bracket tallies with the findings of Glock and associates who concluded that "organized religion in America is primarily the domain of the middle class."<sup>3</sup>

## Data Treatment

The analysis of variance was done on the religious belief test scores, for each economic level separately and for the total sample. Edward's formula for multiple classification analysis of variance with unequal *n*'s for the various treatments was used to test all four hypotheses. But for the fourth hypothesis, two other steps were taken: analysis of variance by single classification to study separately the effect of economic status, marital status, education, and sex; and an analysis of the differences between the means of the three economic status groups (two at a time) to find the source of greatest variation.

## SUMMARY FINDINGS

The first hypothesis, that there was no significant differences in responses to the concept of a benevolent God among certain youth and adults, was sustained. However, the married respondents showed stronger adherence to this concept.

The second hypothesis, that there was no significant differences in responses to the concept of a benevolent God among certain youth and

<sup>3</sup>Charles Y. Glock, Benjamin Ringer, and Earl R. Babbie, *To Comfort and to Challenge* (Berkeley: University of California Press, 1967), pp. 75-76.

adults of middle economic status, remained tenable. A trend was slightly evident that married respondents, with at least a junior college education tended to believe in a benevolent God more strongly than those unattached and had not gone beyond high school.

The third hypothesis, that there was no significant differences between certain youth and adults of high economic status in their responses to the concept of a benevolent God, was sustained. As in the

first two economic status groups, the married respondents showed stronger belief in a benevolent God.

The fourth hypothesis, that there was no significant differences among the three economic levels in their responses to the concept of a benevolent God, could be rejected on the basis of the F ratio computed by a one-way analysis of variance. However, on the basis of a more stringent test, utilizing a multiple classification analysis of variance, the fourth hypothesis was sustained.

TABLE  
Differences Between the Means of the Three Economic Status Groups

Economic Status	Number of Respondents	Mean Score	F
Low and Middle			10.60*
Low	79	105.90	
Middle	317	110.71	
Low and High			13.44*
Low	79	105.90	
High	178	111.74	
Middle and High			
Middle	317	110.71	
High	178	111.74	

\* Significant at the .05 level.

\*\* Significant at the .01 level.

A comparison of the means, however, showed a linear profile. Higher mean scores on the belief test corresponded with higher economic status. The married respondents also scored higher on the belief test than the unattached respondents, and those with at least a junior college education scored higher than those with at most a high school education.

### CONCLUSIONS

It is to be stressed that the findings of this study are limited to the sample drawn from the membership of the 18 participating Baptist Churches, and therefore, cannot be assumed to hold for the general population. It is in light of this limitation that the following conclusions are presented:

1. Within each economic level, there was homogeneity in the concept of a benevolent God. This apparent similarity supports the premise that each economic level, more or less, develops a particular way of thinking and believing.

2. A greater homogeneity was noted among the respondents in the low or high economic status groups. The tendency to share similar values and beliefs appears to be more characteristic of the middle class than of economic groups either above or below it.

3. Between the specified economic levels, the concept of a benevolent God did not vary significantly. However, high scores on the belief test tended to correspond with high economic status. In this sample, high economic status tends to be positively correlated with intense belief in a benevolent God; The more economically stable the respondents were the more intensely they expressed belief in a benevolent God.

4. With the preponderance of the respondents of middle economic status, it appears that the sample used in this study came from the same economic stratum. Neither extreme poverty nor extreme wealth was evident in this sample. Whatever slight variations have been detected are then worth pursuing among groups who more distinctly belong to different economic levels.

5. Differentiation in belief that God is benevolent was found also to be associated with such variables as marital status and education. Being married and having more education seem to be associated with stronger belief in a benevolent God. If married status were associated with some degree of social stability, and college education with cultural or intellectual stability, one wonders whether there is some relationship

among these various aspects of human personality. Does economic, social, or cultural deprivation which may be associated with some form of instability make it less likely for individuals to stress the concept of a benevolent God in their belief system?

At best the findings in this study help only to discern trends of belief in a religious concept. They do not provide clear-cut answers to questions originally raised. In fact, they lead to more questions about the nature of the relationship between religious belief and sociocultural factors.

### **IMPLICATIONS AND RECOMMENDATIONS**

The findings of this study have implications for the educational ministry of the church as well as education in general. They may be relevant to the concerns of individuals and institutions interested in religious development and sociological factors which affect it.

First, it appears that this study has implications for a broad pedagogical approach and understanding of persons. It does not show

that the economic factor has directly influenced the intensity with which the respondents believe in a benevolent God, as the economic determinists and the Marxists would claim. Neither does this study support the Weberian thesis that the degree to which one believes in a benevolent God might have influenced him to aspire for a certain level of economic status. But the findings of this study show some relationship between the state of human need and the intensity of belief in God's benevolence. The pattern of responses shows that the degree of deprivation, be it economic, social or cultural, is associated with a concomitant decrease in intensity of this belief.

It appears that this study gives further support to Maslow's view of the self-actualizing man whose pyramid of needs starts from the base up with the physiological, security, love, and self-esteem needs. As one's needs are adequately met, he also learns to function more adequately at each level of his development, in ways that are satisfying and ennobling both to himself and to society. This self-actualizing person is freed to fulfill his individual nature. He loves spontaneously; the feelings within him and his

whole being tend to harmonize with the very concept of love.<sup>4</sup>

Second, the trends discerned in this study also seem to suggest some implications for an understanding of the processes involved in learning religious concepts. Upon exposure to a concept, the individual may reject or accept it for reasons known or unknown. Whether he will reject or accept it may depend upon the interaction of a number of factors, three of which are discernible in this study.

1. The individual's openness or disposition to believe in a concept may depend upon *physio-psychological forces* within him. These inner forces include his inner stability, the sense of deprivation or fulfillment as far as his needs are concerned, his perception of the world around him, as well as his own self-concept. The individual tends to appropriate a particular concept, probably it harmonizes with the forces, feelings, and perception within him. As the cognitive theorists would stress, the individual is purposive and creative; his learning is affected by how he perceives the environment and what he makes out of his own perceptions.<sup>5</sup>

2. A person's feelings about himself are affected by the environment, consisting of the mediating factors between the learner and the concept to be learned. As identified in this study, the *sociocultural factors* may refer to the individual's economic stability as indicated by income, his social stability as may be implied from marital status, and his cultural stability as may be deduced from his educational attainment. These factors may either foster or hinder the individual's response to a concept. He may learn it but not necessarily believe in it. If he comes to believe in it, the intensity with which he believes may vary.

3. Between the forces within the learner and sociocultural factors without, there seems to be a transactional area where the individual experiences a dynamic interaction with a variety of forces, some observable and others not. At this point of convergence between the individual's physio-psychological state of being and the sociocultural factors surrounding him, it seems appropriate to leave room for the possible influence of other dynamic factors. Although it is not the intention of this study to delve into

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<sup>4</sup>Abraham Maslow, *Motivation and Personality* (New York: Harper and Brothers, 1954), pp. 196-199.

<sup>5</sup>Max Wertheimer, *Productive Thinking* (New York: Harper and Row, 1959).

metaphysics, the recognition of responses that could not be taken into account by statistical averages which only describe the typical or "conservative man,"<sup>6</sup> leads to a posture of reverence for the Source of power that enables man to transcend the pull of forces within him and without.

Third, for the educational institutions of the church, this study may have some bearing upon the decisions they make for the physical, emotional, social, and spiritual welfare of the individuals they serve. It suggests that religious workers continue to explore innovative ministries which take into account the sociocultural situations in which their parishioners live. That economic status, as well as marital status and education, show some positive correlation with religious belief may suggest that the church must be concerned not only with man's spiritual regeneration, but also must be involved in the alleviation of human deprivation in its various forms. It must be concerned with helping to shape the environment for the blossoming of the human spirit.

The church may express involvement in aggressive participation in the policy-making level of community life as well as in vigorous programs for improving living conditions in the community. It may encourage involvement in politics and in school boards. It may help to provide vocational guidance, counseling services for maximizing individual potential, and workshops for developing skill in creative activities which could enhance family resources.

It may also be pointed out that the church can help individuals who are economically or socially deprived in ways that make them strong, not servile and submissive as Freire described the oppressed.<sup>7</sup> It can extend its ministering hands to set men free to be themselves and to develop a mature faith not goaded by deprivation or fear but motivated by love and gratitude.

Fourth, the result of this study may have some implications for theological education in emphasizing the value of sociological courses

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<sup>6</sup>Charles Hampden-Turner, *Radical Man: The Process of Psycho-social Development*. New York: Anchor Books, Double Day and Co., Inc., 1971).

<sup>7</sup>Paulo Freire, *Pedagogy of the Oppressed* (New York: Herder and Herder, 1970), p. 29.

and other experiences geared to enable seminary graduates to deal more adequately with the economic and social problems of the parish. Continued attention should be given to an increased understanding of the sociocultural factors that impinge upon the lives of individuals. Sociological foundations should be included among the background courses in religious education. Students should be encouraged and supported in conducting sociocultural researches to gain more insights into the factors that correlate with religious belief and behavior.

The outcome of this study seems to lend support to ongoing attempts at finding new approaches to religious work. As L. Schneider reports, there are signs that seminarians are turning away from conventional jobs in the parish. These new ministries are being sought in social work and pastoral services in shopping centers, coffee houses, and vacation spots.<sup>8</sup> Such forms of ministries give added justification for double-degree programs where seminarians are enrolled in combined

curricula and graduate with two degrees simultaneously; e. g., psychology and theology, agriculture and pastoral theology, education and religious education. These are in line with Westberg's forecast that "more clergymen will be preparing themselves for dual occupations: ministry and law, ministry and social work, ministry and medicine."<sup>9</sup>

Fifth, this study may have suggestions for educators in general such as the need to give more attention to the critical study of economic and social factors which may have some effect on the learner's belief or value system. This posture leans toward what Cole and Cox envision to be the future trend in education.<sup>10</sup>

Sixth, this study serves as a reference for those who desire to study further the relationship between economic conditions and religious beliefs. It also points to other factors or variables which may have some influence upon the shaping of religious belief. Recognition of the existence of the potential influence of many sociocultural factors upon

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<sup>8</sup>Louis Schneider, *Sociological Approach to Religion* (New York: John Wiley and Sons, Inc., 1970), p. 176.

<sup>9</sup>Granger E. Westberg, "Theological Education for Dual Occupations: Medicine and Ministry," *Theological Education*, VII, 3 (1971), 177

<sup>10</sup>William E. Cole and Roy L. Cox, *Social Foundations of Education* (New York: American Book Company, 1968), p. 441.

religious belief and behavior makes an interdisciplinary approach to research in this area desirable and commendable.

Proceeding on the conviction that this study might serve as a springboard for further research, this investigator makes a few recommendations for further study.

First, for purposes of comparison and of extending the application of results. It is recommended that this study be replicated in different situations, such as among various denominations and sects, among economic groups in the general population, in different geographical or cultural settings: e.g., agricultural, industrial, and even post-industrial society; rural and urban communities.

Second, it is recommended that more studies be conducted on religious beliefs and sociocultural factors to help remedy the situations described by Faulkner and DeJong, and supported by this investigation, that not much has been done in this area. More work needs to be done towards understanding the development of religious beliefs as well as

the factors that mediate between what the church attempts to teach and what the individual devotee believes.<sup>11</sup>

Third, it is recommended that the questionnaire used in this study be improved. More items may be added or other items may be placed with more discriminating ones. It is suggested as a variation of this study that the concept of God as Judge, rewarding the saint and punishing the sinner, may be used as a basis for measuring belief in the same way that the concept of a benevolent God was used here. The task of developing more questionnaires and instruments for research is to be considered as one of the priorities in the educational work of the church.

Fourth, it is recommended that other ways of isolating the effects of related factors. Other variables such as race, church affiliation, cultural background be considered for classifying the sample. The procedure will help to define further the nature of the interaction between religious belief and sociocultural factors.

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<sup>11</sup>Joseph E. Faulkner and Gordon F. DeJong, "Religiosity in 5-D: An Empirical Analysis," *Social Forces*, XLV (1966), 246-254.

# Southeast Asians' Attitudes Toward Their Regional International Problems of Today and Tomorrow

*Salabuddin Malik*

Now that peace seems to be very much in the offing in Southeast Asia, it is highly desirable to have a somewhat closer look at the opinions of the natives of Southeast Asia toward their regional and international concerns.

A small-scale random sampling of the opinions and attitudes of the educated citizenry of Southeast Asian countries by means of a questionnaire indicated that the leadership of tomorrow in that important part of the globe is split over questions of war and peace, East-West international relations, capitalism, communism, and socialism, the reality of China, the role of the United Nations as a peace keeping body, and the U.S. involvement or disinvolvement in Vietnam. This writer undertook a four week tour of Laos, Cambodia, Malaysia, Thailand, Singapore, and Burma

and polled public opinion by means of a questionnaire and personal interviews. The opinions discussed below are based on tabulated results of 225 questionnaires, here and there interspersed with comments stemming from personal *tete-a-tetes* with over one hundred person.

In doing this the author, himself an Asian from Pakistan, had to face a variety of difficulties. For example, quite a few of the faculty at Chulalongkorn University in Bangkok refused to fill out the questionnaire because it had not come to them from the Government of Thailand or from the Dean's Office. They feared to express their opinions in writing even though the questionnaire could be answered anonymously as a large percentage of those who answered it did. The students at the same campus, however, were much more independent

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\*This was presented at the Upstate New York Conference on Asian Studies, October 9-10, 1971. The author is Associate Professor of South and Southeast Asian History, State University of New York at Brockport, New York.

and cooperative. The French language being the *lingua franca* of the educated people in Cambodia, fewer Khmers were able to answer the questionnaire which was written in English. Burma, on the other hand, does not admit visitors as freely as other countries in the region do. Tourists are not allowed to visit the country. A lone exception, however, is made in the case of international passengers who are granted twenty-four hour transit visas. In their case as well the regulations are highly discouraging and prohibitive. The application for such a visa must be accompanied by three passport size pictures, a fee of two dollars, valid visa for the next country of visit, two letters of recommendation-- one each from the employer and a bank, respectively certifying stable employment and a "healthy" bank account of the applicant, and, finally, a prepaid flight ticket with confirmed reservations for onward travel in twenty-four hours. Of this time two to three hours are taken by cumbersome and delaying health, immigration, custom, and currency checks made by the Burmese authorities at the time of landing and departure from Rangoon airport. Use of land routes to enter Burma is expressly forbidden. In the case of

Burma, therefore the very short stay of the author made it almost impossible to gather valid information. The firm grip of the ruling military *junta* upon the land made my task even more difficult; the people of Rangoon were afraid to express their opinions verbally, let alone do so on paper. Nevertheless, whatever views this writer was able to gather were rather important and reflective of that country's social, economic and political situation.

In answer to the first question, "the long-range national interests of your country would be most served through an alliance with: China——, Russia——, United States——, Great Britain——, France——, Others——, Comments, if any——," the United States came out as the most favoured country. The breakdown reads as following:

United States.....	139
Japan .....	89
China .....	75
Great Britain .....	55
Russia .....	49
France .....	42

Ninety-one respondents also stressed friendship toward all countries of the world. The highest vote for the United States came from Thailand, Singapore, Malaya, and Laos. In the case of Laos, however, it is es-

sential to note that the majority of the people polled were students at Lao-America Centre. The Centre is run by USAID and is mostly staffed by American teachers. As it is clear from the above breakdown, most of the respondents gave more than one choice.

To the question "how essential do you consider the U.S. economic assistance to the welfare of your country? Extremely essential—, Essential—, Needed—, Would help—, Unessential—, Comments, if any—," only twenty thought that it was unessential. A sizable number argued between extremely essential (19) to would help (77). Essential and needed polled thirty-eight and sixty-four respectively. Seven respondents did not answer this question.

This widespread desire to receive economic assistance from the United States was frequently punctuated with remarks like: "Important that economic assistance be given with no strings attached," "No direct aid in loans or gifts but sympathetic tariff policy and educational help," "But only if it (economic aid) comes without . . . any encroachment upon national honour," "Such help is harmful to human dignity . . . until a sense of equality (? ) prevails," (contrast this with

"beggars cannot be choosers" remark of another Asian) to "Trade not aid," "We need investment, not assistance," and the "U.S. economic assistance," decried a Siagonese in transit in Vientiane to the United States for graduate education, "must go through a bilateral well-studied plan aimed at developing the industrial as well as agricultural potential of the recipient country rather than decide the nature of the aid herself as she (the U.S.) does now."

A majority of the people surveyed confidently rejected the idea that Communist ideology alone offered sure solutions to their knotty economic, educational, technical know-how, and population problems. "Which of the following do you think would most suit the future needs of your country? Communism—, Capitalism—, Socialism—, Comments, if any," only seven opted for Communism, fifty-four for Capitalism, nineteen for Islamic Socialism (Malaysia), and a large majority of 122 regarded some kind of national socialism to be the only cure of their current problems. It must, however, be understood that the large vote for socialism was not entirely unqualified; quite a few in this group set forth preconditions on the adop-

tion of a socialist philosophy and suggested public interference only when and where private initiative failed, such as: education, health, communications, works of public utility, and certain kinds of industry. They further added that the "restricted socialism" suggested above was not to be accepted as a permanent remedy and that it must make room as time and conditions permitted for a fuller and freer enterprise.

These attitudes, however, radically changed when it came to the problem of war and peace, U.S. Asian policies, and the maintenance of U.S. bases in Asian and Far Eastern countries. Their answers to these questions reflected a certain degree of concern and, at times, disillusionment, resentment, and anger at U.S. international policies in Asia since 1945, in general, and 1954, in particular. Only fifty-eight of the 225 wholeheartedly approved of the U.S. policies in Asia, seven offered conditional approbation, one hundred and thirty-one expressed disapproval, and the rest (29) abstained from expressing any opinions. One general complaint was that "U.S. was still far from comprehending the peoples and the problems of Asia."

Likewise, the question "Do you

think that the war in Vietnam is civil in nature and one which should be fought or negotiated by the Vietnamese people themselves? Yes —, No —, Comments, if any," was answered in the same vein. One hundred and forty-one voted yes, sixty-three no, with twenty-one abstentions.

The crucial question "Who do you think to be an aggressor in Vietnam? North Vietnam —, South Vietnam —, China —, Russia —, United States —, France, Others —, Comments, if any —," seventy-five thought that North Vietnam was the "real culprit," a much larger number (106) regarded the U.S. as an aggressor country, only nine picked at China, three at Russia, and the rest seemed to be divided beyond comprehension. In utter confusion they nagged at every country listed above. Several regarded more than two countries responsible for the tragic situation in Indo-China.

Bitter and hostile comments however, were reserved for the next inquiry which solicited their opinion about the possible "reasons for United States' involvement in Vietnam: Communist containment —, Honour treaty commitment —, Moral obligation —, Assist South Vietnamese —, Imperialism —, Others —, Comments, if any."

one hundred thirty-seven believed that American desire to contain Communism had led to U.S. entanglement in Southeast Asia, twenty-four would not admit of any other reason than imperialism, twenty-seven thought that both Communist containment as well as imperialism were the motivating forces behind U.S. involvement in Vietnam, only thirty-four would go along with the Pentagon contention that the American presence in Southeast Asia was born of treaty commitment and her desire to assist the people of South Vietnam in their effort to resist outside aggression. A little more than one per cent (3) did not answer this question.

The aforementioned question evoked highly interesting comments, such as: "The U.S. has economic interests in continuing the war," "American pride," "Power politics with China," "The United States considers China as her major enemy and wants to encircle her with her military bases. (As already stated the questionnaire was polled before Kissinger's visit to Peking.) The war in Vietnam enables the U.S. to do so." "Self-imposed policeman of the world. It is for the Vietnamese people to decide what is right or wrong (for them) and not for the U.S. to tell a nation what is in their

interest. About thirty million Vietnamese are not fools." "Communist containment and the 'Chicago gangsteristic' nature of the Americans." And, finally, "Communistphobia and the preservation of (a) dignity which has already been shattered." There were a few and only few good comments as well, such as: "Sincere American commitment to help preserve democracy in Southeast Asia," "Americans are a brave and generous people."

When asked, "Do you think that the United States should continue its commitment to South and Southeast Asian countries in situations similar to the one that exists in Vietnam? Yes——, No——, Comments, if any," fifty-one, strangely enough, answered in the affirmative, one hundred forty-two in the negative, and thirty-two offered no opinions. Quite a few of the second group, however, were inclined to accept military aid from the U.S. but were against any kind of direct involvement in the cold war. Several pointed out, "You see, direct involvement creates Vietnams," and an English woman lecturer of sixteen years residence in Singapore observed: "I do not think any other country in Southeast Asia would like to be another Vietnam."

Naturally, a vast majority of Southeast Asians considered the

presence of American military bases on their soils prejudicial to their national interests on several counts. It was feared that the existence of bases would inevitably lead to their involvement in the cold war of the big powers, 2) provide the opposition parties as well as anti-state elements with an easy handle to discredit the government, 3) lead to increased American interference in the civil and military administration of the recipient country, 4) was against national dignity and sovereignty, 5) would lead to loss of confidence in the state among the people and thereby lower national morale, and, finally, would tend to provide a sense of artificial security and arrest national development in the most sensitive fields.

The people of Southeast Asia seem to be markedly divided over the extent to which Communism in the neighbourhood poses a threat to their society and institutions. The reaction to my survey revealed that out of every seven respondents four believed that Communism did constitute a serious threat; the remaining three, however, did not consider it a problem of much concern. The ones who felt convinced of the threatening posture of Communism agreed at their multiple exposure to the advancing tide of

Communist ideology and felt especially concerned about the future of democratic institutions in their countries. The consensus was that weak and errant socio-political institutions (especially the latter) in Southeast Asian countries offered a fertile ground for Communist encroachment, Communism, they added, would become a sure threat if the political leaders of their countries showed lack of wisdom, energy, and tact in dealing with the socio-economic problems besetting their societies.

Nevertheless, the pro-China lobby had a slight upper edge over the Sinophobes. More people thought that the development of Red China would either be beneficial or indifferent to the future of their country than harmful (128 to 88, with nine abstentions). The pro-Peking group attributed China's "unpredictable and belligerent" mood to her sense of past wrongs and present insecurity against the United States and Soviet Russia. As China has continuously (until then) been denied her rightful place in the comity of nations, as she has been refused recognition by the U.S. and her allies, she felt the necessity of, it was argued, forcing recognition and acceptance upon others, more particularly upon her geographical

neighbours. A graduate student at the University of Kuala Lumpur tersely remarked: "When a great power like the United States is so rigid and obstinate in her international relations, how could China be expected to act normally, especially in view of her 19th and 20th century experiences at the hands of the West, Russia, and Japan.

There was a general agreement that once China was seated at the United Nations, she would find: a) a highly sophisticated platform to ventilate her pent up feelings against the West, b) become more "responsive to world opinion," c) "hesitate to use the instrument of force and subversion in other societies for fear of criticism at the international forum," and, above all, times be available for a dialogue.

More disturbing than anything else was the lack of confidence shared by most Southeast Asians in the organization of the United Nations. Even those who were conscious of its achievements and realized the necessity of its continued existence were quite critical of its past performance. Only one per cent thought that the U.N. was extremely effective," less than eight per cent regarded it as a "quite effective" organization, 11 per cent "ef-

fective," thirty-three per cent "ineffective," forty per cent "useless," and the remaining seven per cent preferred not to offer any comments.

Again, of the 225 persons polled 38 per cent thought that the world body was "totally dominated by the Big Powers and their selfish national interests," 48 per cent viewed it to be "partially dominated" with only 12.5 per cent agreeing that it was "serving all countries equally." One and a half per cent chose not to answer. It was generally agreed that the United Nations was subservient to the Big Power interests. Many were critical of its present structure, especially the five permanent seats on the Security Council and the veto right enjoyed by the permanent members. In order to be effective and acceptable the U.N. must, they insisted, rid itself of these anomalies, develop universal membership, and be invested with increased powers to deal with crisis situations irrespective of the countries involved. The venerable world organization was pronounced culpable over Kashmir, the Middle East, seating of China in the U.N. (admitted in the Fall of 1971), Rhodesia, and Portuguese Africa.

The above analysis of opinions and attitudes held by Southeast

Asians makes it abundantly clear that the post World War II Southeast Asia is going through a tremendous change; things are not as they were and are not going to be as they are today. Three things left a profound impression upon the mind of this writer as he travelled through different parts of the region under study:

Firstly, the past history of Southeast Asian countries has become their most sensitive chord. They view everything coming from outside with an eye of suspicion and distrust. The peoples of these countries prize their recently won freedom after centuries of subjugation to foreign masters. Consequently, at times they suspect even the hand extended to them in sincerity and friendship.

Secondly, the goals of tomorrow and the day after are not clearly delineated in the minds of the present leaders of Southeast Asian countries -- not even the next generation of leaders, let alone the ways and means to achieve them. The problems of these countries are staggering and the solutions none too easy to find.

Thirdly, the peoples of Southeast Asia belong to a different race or races, are surrounded by their own geographical environments, have dif-

ferent climates, practise different religions, cherish different customs, traditions, and values, have different eating habits, wear different dresses, speak different languages, possess a different history, enjoy different sources of inspiration, and, therefore, have completely different temperaments and personalities.

Under these circumstances, one thing becomes very clear; the American, Russian, Chinese, or European solutions to their problems may neither be fully applicable to their problems nor in consonance with their personalities. Also, outside formulas and prescriptions, especially in political affairs, carry their own stigma and tend to play in the hands of one or the other selfishly inclined political function. It is my opinion that in order to be successful solutions to their problems must come from within. It would, therefore, be best for the major powers to leave these countries alone, let them work their own way out, and let the "have nations" (these include the major powers as well) attempt to solve their economic, industrial, and technical, know-how problems from a distance in a selfless manner, or, better still do so through the agency of the United Nations.

Despite the Vietnam war and several other questionable Asian

policies, the United States still enjoys, comparatively speaking, a reasonably popular image with the peoples of Southeast Asia; American dollar is the most popular and acceptable currency; so are the American tourists. The people everywhere are aware of the great necessity of receiving economic assistance from Washington. In spite of the apparently good, munificent, and philanthropic intentions in rendering economic assistance, the United States invariably receives a tarnished image whenever Washington tries to solicit the recipient countries into the arena of her cold war with the Communist Bloc. While this furnishes a reason for complaint to the friendly elements, it at once provides a *casus belli* to the hostile forces, plays against the United States, and defeats the very purpose of the aid. Too much of wooing does at times breed suspicion and even repulsion. The United States would do much better should she try to render economic and technical aid for the sake of aid, for humanitarian reasons, with no strings whatsoever attached, and left it to the recipient country to feel grateful.

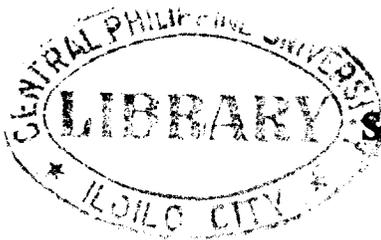
Over a hundred billion dollars drained through the muzzle in Vietnam have brought neither peace nor victory, nor have they been able to

contain Communism. If anything, Communism seems to be a bigger "threat" to Southeast Asia today than it perhaps was 1954, when President Eisenhower wrote a letter to Ngo Dinh Diem. Imagine a South and Southeast Asia if the same amount were spent on peaceful purposes and on the economic development of the countries in the region; there may well have been no Vietnam war, and the lands in question may have been rendered barren for Communist doctrines to spread.

However, it is not meant to suggest that the United States should quit Vietnam suddenly and quickly. Unfortunately, it is not possible any longer. Intervention in Vietnam was a major error and a miscalculation in the U.S. foreign policy; unconditional withdrawal at this time would perhaps be an error of still greater magnitude, would unleash a reign of bloodbath in the whole of Southeast Asia, and greatly weaken the forces of political and military organization, Communist as well as non-Communist.

At the same time the brutal conflict cannot be allowed to go on indefinitely. Military victory for the combatants is out of question. Both sides know this fact though

*(Continued on page 28)*



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