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The Goals of True Education*

by

Eliza U. Griño

Neither education nor any other community enterprise will ever be meaningful and rewarding unless its goals and objectives are understood and supported by those who are engaged in it, be they students or teachers, or janitors or administrators, lowly citizens or high government officials. Without any sense of purpose, all our strivings are, to say the least, a great waste of resources. In fact, the worst consequence that can befall a nation can be triggered by aimless community endeavor: the collapse of a nation for lack of inner strength.

When we speak of "deeper commitment to the new society," it is

assumed that we all hope to see a transformation inspired by godliness to gladden the human spirit. It is also assumed that we are all for it and simply ask how we, as teachers or town officials, can participate in the steady and full realization of our hopes for our people.

So it is necessary that we ask questions about our conduct of community life. I think it will not be amiss, if, for the present, we speak only in terms of education, as an example of what we can aim to do. Then we can think of how the basic principles can be made to apply in other community responsibilities.

*Keynote speech delivered at the Echo Seminar-workshop on "Deeper Commitment to the New Society," on June 25, 1975, at the Dumangas Central School, by Dr. Eliza Griño of Central Philippine University.

In the context of national aspirations, what do we want of education? We would want it to encourage the learner to be concerned about the quality of life of man and nation. We would want education to teach the living of the good life as a worthy goal for everybody. Then you may ask, "If it is to be the goal of education, this good life, what is it like?"

The Middle East, which has come to prominence in recent years because it has become the bone of contention among the world's greatest powers, has also a lesson for us regarding styles of living. We who are so eager to establish our own identity, who are so earnest about turning our backs to an old way of life that held no enchantment for the greater mass of our people, who fondly hope that there is something more meaningful and rewarding in the future of a reformed society we need to dip into the histories of nations to seek guidance as we strike out in new directions.

Fortunately for us who call ourselves Christians, some of the most profound observations about life and living are conveniently put within our reach in the Bible. The land of the people some of whose prophets and leaders wrote the books that now compose the Bible is the Middle Eastern nation of Palestine. Palestine, unlike our land, contains within its tiny territory

deserts as well as fertile plains. It is easy to surmise that it must have its own share of the very rich as well as of the very poor. Its great kings and prophets and philosophers must have ample evidence of what would constitute the good life. One of the wisest of them all, the widely-acclaimed King Solomon, who knew what it was to have glory, made this observation about what he did with his own life:

"I searched with my mind how to cheer my body with wine — my mind still guiding me with wisdom — and how to lay hold on folly, till I might see what was good for the sons of men to do under heaven during the few days of their life. I made great works; I built houses and planted vineyards for myself; I made myself gardens and parks, and planted in them all kinds of fruit trees. I made myself pools from which to water the forest of growing trees. I bought male and female slaves, and had slaves who were born in my house; I had also great possessions of herds and flocks, more than any who had been before me in Jerusalem. I also gathered for myself silver and gold and the treasure of kings and provinces; got singers, both men and women, and many concubines, man's delight.

"So I became great and surpassed all who were before me in Jerusalem; also my wisdom remained with me. And whatever my eyes

desired I did not keep from them; I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil. Then I considered all that my hands had done and the toil I had spent in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun."

(Ecclesiastes 2:3-11)

King Solomon's disillusionment with the worldly version of the good life is echoed in the despair of a modern tragic figure who typifies many of us. Of this man, Richard Cory by name, the poet E. A. Robinson writes:

Richard Cory

*Whenever Richard Cory went down town,
We people on the pavement looked at him:
He was a gentleman from sole to crown,
Clean favored, and imperially slim.*

*And he was always quietly arrayed,
And he was always human when he talked;
But still he fluttered pulses when he said,
"Good morning," and he glittered when he walked.*

*And he was rich — yes, richer than a king —
And admirably schooled in every grace:
In fine, we thought that he was everything
To make us wish that we were in his place.*

*So on we worked, and waited for the light,
And went without the meat, and cursed the bread;
And Richard Cory, one calm summer night,
Went home and put a bullet through his head.*

So we may envy the kingly and the wealthy, but human history does not say that the most fulfilled are

those who possess the most of the world's goods. The powerful and the rich also are happy because they have something more, in addition to power and wealth.

Who knows what it is to have the good life?

The first that comes to my mind is the proverbial poor man who lived by the wall around a rich man's house and had only rice for his meals. If we remember the story, he grew stout from enjoying the aroma of the rich man's food while he was eating his rice. He appreciated what he could get and had no envy for those who happened to have more. On the other hand, the rich man suffered from ill health in spite of so much food set before him just because he could not seem to enjoy it.

We also know that we admire many heroes and heroines not because they were clever in saving themselves and in enriching themselves, but because they willingly spent themselves in the hopes of saving others. Even modern economists advise against measuring a nation's well-being in terms of the gross national product, the so called GNP. They explain that the favorable balance between national expenditure and production is not necessarily the true measure of a nation's progressiveness and health. The Philippine experience is a good case in point. We once were told that

about 95% of the nation's wealth went into the pockets of a mere 5% of the total population. The negligible 5% of the total national wealth was shared by 95% of the people. This disproportionate distribution of the nation's wealth only tended to make the rich richer, and the poor poorer. This state of affairs, as we all know, did not produce peace, rest, and progress. It was an ill that bred other ills. Even today, the picture is not yet very good. Fully one fourth of our total wealth is still in the hands of only 6% of the population; three-fourths of the total wealth belongs to only one fourth of the people. Almost seventy-five per cent of the people have only one fourth of the nation's goods.

Indeed, the gross national product is the symbol of materialistic objectives; it does not reflect the degree of enjoyment derived by the people from economic activity. It is evident that our national economic gains have not made us much happier. If anything at all, they have only made us wish to enjoy the style of life of other peoples of other climes, regardless of whether the imported life style is appropriate to our situation, of whether we can afford the life style or not. Education has not quite succeeded in developing in our people the ability to withstand pressure.

There are four other desirable qualities that education has not quite succeeded in developing among our people. First, the creativity that fashions workable philosophies from information taken from many sources; second, the self-reliance that confidently carries man and nation through times of difficulty and danger; third, the desire to be one's best self as far as one has capacity to express that self; and fourth, a sense of responsibility for the welfare of our community and nation.

Already we have commented on our imitativeness of others, sometimes far in excess of our capacity to support the imitated way of life. This desire to keep up with the Joneses is one of the saddest examples of our inability to stand up against outside pressure:

Instead of slavish imitation, what should happen to us should be some counterpart of the Japanese experience. I refer to the utilizing of our creative powers to transmute something that we admire — and even covet — in others into something of value to the Filipino. To go back to the Japanese, we all cannot help noticing that since after World War II the Japanese have stopped making cheap imitations of other people's popular goods. They are still making what other people have already been making: cars, watches, cameras, electronic equip-

ment — you name it, they make it. The admirable thing now is that they give a distinctly Japanese character to their products, which distinctiveness has become attractive to world markets. Having borrowed Western technology, they have fashioned one of their own of which they can be justly proud.

As to self-reliance, we Filipinos should dream of the day when we will not look to outside funding for every development program that we want to undertake. I do not mean to say that we should turn down voluntary aid given to us. What makes me unhappy is an instance when we cannot think up a good program unless some outside agency tells us we need to put up such a program, and that agency also has to give us the funds to use. Or, when we plan good programs, hoping that some outside agency will give us the money for it. The new society should be able to sense what is good for itself and, with clear-eyed vision, assemble its own resources to realize its objectives, however difficult the undertaking, however, many the calculated risks.

As to being one's best, or, as our pledge goes, **itong magmaging tunay na Pilipino sa isip, sa salita, at sa gawa**, we should take time to study and weigh the values that we hold. We must let go those questionable values that pull us down. The values that win us respectable recog-

nition we must cultivate to the end that, in the congress of peoples, others will be happy to be identified with a Filipino.

Also, a true citizen of the new society should not be an opportunist getting the most advantage from the community that sustains him but evading responsibility for its maintenance. Every citizen should support the functions of government. Paying taxes is therefore a necessity. For their own part, government personnel should earnestly strive to deserve the trust of the citizenry. The good life cannot be appreciated in a community where each one is there for what he can get and not for what he can share.

There is one other point I would like to stress about civic responsibility. One thing I have liked about American and Canadian public places is the evidence that they show of pride of public ownership. For the citizens of these countries, on the whole, are careful about how they use public facilities. They leave clean any place that they have used so that it is ready for the next users to enjoy. Everybody seems so grateful that his government had provided such enjoyable public parks and buildings that he takes personal responsibility, for their maintenance, although there are paid attendants to look for after the grounds. You and I know that

in the Philippines everybody's property is nobody's business, and there seems to be a pervasive spirit of not feeling guilty about dirtying or defacing public property for as long as one is not caught. This attitude has to be changed.

When education succeeds in turning out men and women with the maturity which we desire to see, we can bear to watch and admire the rich and fashionable Richard Corys of this world without envying them and rushing to engage in the questionable attempt to be like them. We can even pity such men, who have such good fortunes but cannot derive happiness from them. Then we can even acknowledge the superior advantages of other nations more favored than ourselves without thinking that we need to gain as much wealth and power as they have in order to be respectable and respected. Then we can begin to discover ourselves. Then we can begin to realize that the end of living is not so much in gathering things as in knowing what to do with what we have gathered; not so much in what others think of us as in what we do with our potentials and our responsibilities, especially when nobody is looking; not so much in the acclaim that we force from others as in what goodness we have generated among people whose lives touch ours.

The virtues which we have just recited are bred in and by wisdom. If education, therefore, can do nothing for us except to teach us how to gain wisdom, it shall have done enough. Now we can see that what is new about our present outlook is really a return to timeless virtues that we have laid aside since we first started running after passing attractions.

As we began, so we end. Let us follow wise King Solomon to summarize the issue for us in this manner:

Happy is the man who finds wisdom, and the man who gets understanding, for the gain from it is better than gain from silver and its profit better than gold. She is more precious than jewels, and nothing you can desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantries, and all her paths are peace. She is a tree of life to those who lay hold on her; those who hold her fast are called happy.

My son, keep sound wisdom and discretion; let them not escape from your sight, and they will be life for your soul and adornment for your neck. Then you will walk on your way securely and your foot will not stumble. If you sit down, you will not be afraid; when you lie down, your sleep will be sweet. (Proverbs:13-24)

Wisdom, and happiness through wisdom. For one and for all. What greater good can man and nation be committed to and strive for? What greater goals can educators have than to help realize these for our people? □

The Purposes of College Education *

(as Perceived by CPU Freshmen)

by

Elma S. Herradura

What do young people perceive as the purposes of college education? To discover their purposes for going to college, freshmen were asked to rate as **highly important**, **of average importance**, or **of low importance** eight statements of purposes of college education. They were invited to write additional purposes of a college education, if there were any they wanted to add. Then each stated purpose was scored. A weight of 3 was given to each response of "high"; 2 to each response of "average"; and 1 to each response of "low". Tables were then prepared to show how the various groups of students ranked these purposes.

Tables 1 and 2 show that regardless of sex, age, and SES the res-

pondents reported that they go to college primarily for vocational or professional training. Both groups and all sub-groups ranked this reason first.¹

Although both groups ranked general education² second in importance as their reason for going to college, it made a poor second in that there was no perfect correspondence between the ranks assigned to it by the various sub-groups, especially among the boys. (There was agreement of only .76 [rho] between the ranks given by the younger and older boys to the various purposes, and also between the ranks given by the high and low SES sub-groups of boys. Among the girls, the agreement between the age groups and that between

*Part of the findings of a survey conducted in August, 1973, among the freshmen in the Colleges of Nursing, Education, Engineering, Arts and Sciences, Agriculture and Commerce of Central Philippine University. Only 1,192 freshmen were included in this survey.

¹Whole groups refers to groups formed on the basis of sex. Sub-groups refers to age groupings or SES classes.

²It is felt that even if the young respondents could not adequately articulate an explanation of "general education," the vague meaning they have of "general education and of general intellectual development" would not be very far from what it means.

the SES groups was higher.) General education ranked second in the whole group of boys with only three score points more than the third-ranking category, "preparation for participation in community activities." In the girls' group, it was closely followed by "philosophy of life."

The next three high-ranking purposes of the boys were also those of the girls, only the ranks of these three varied somewhat in the two groups. These were "participation in community activities," "developing ability to get along with people," and "developing a philosophy of life."

The boys and girls scored lowest the same three purposes, although they assigned slightly different ranks to these. The boys ranked lowest (Rank 8) "meeting people important in one's future"; this was ranked sixth by the girls (Rank 6). The girls considered least important "preparation for happy family life"; this was ranked seventh by the boys. "Social life" which was ranked seventh by the girls was ranked sixth by the boys.

The agreement between boys and girls' choices of purposes of college education is indicated by a rho of .85.

A COMMENTARY

The ranks the young people assigned to all eight purposes of col-

lege education seem to show that they take college seriously or that they look upon college as serving serious purposes.

Since both boys and girls look upon college education as the chief avenue for a steady life work, they probably look to another social agency to prepare them for family life. Hence, they rated low "preparation for family life" even though, as will be shown by the findings of a survey of life goals, they rated first "successful family life" as a life goal.

That girls ranked "meeting people important in one's future" two steps higher than did the boys is a bit surprising when one considers the more public and aggressive role men play in social and vocational life. But, probably, the boys felt that their future business and social associates as well as prospects for marriage partners would not be limited primarily to their college acquaintances and friends. These might be so in the case of the girls.

Comparison of College Groups

In order to discover whether college groups had considerably different purposes for college education, responses were tallied for each college and a table was prepared to show the ranks of the responses given by the seven different college groups to each purpose. The last column in this table gives the ave-

rage rank of each responses. The average rank was obtained by adding the ranks given by the seven groups to a response and the sum was divided by 7. Then each rank was compared with the average rank.

Purposes of College Education

The girls in the various colleges did not vary considerably in the importance they gave to the various purposes of college education. On the other hand, among the boys, there were six college groups which deviated much from the other groups in regard to four purposes. (See Table 3 and 4.)

Education and Engineering boys ranked eighth (last) "participation in community activities and solving community and national and world problems." This is a much lower than that given by the other groups of boys. The Commerce and Nursing boys gave about the same ranks (7 and 7.5) to "happy marriage and harmonious family life"; this is much lower than the average rank given by the groups of boys. The Science boys ranked much lower "ability to get along with different kinds of people," but ranked "harmonious family life" second only to vocational preparation. The agriculture boys ranked very much lower than did the other boys "basic general education and general intellectual development."

Except those found among the Education, Nursing, and probably the Science boys, the above findings are not very surprising.

Those who go into the sciences tend to be less interested in human interpersonal relations than those who go into the service professions. Surprisingly, however, the Science boys surveyed showed great concern with a particular kind of interpersonal relationships, those in one's home (happy marriage and harmonious family life). Agriculture people tend to be more concerned with practical activities than with general intellectual pursuits. Probably, those in engineering do not readily perceive their activities as direct involvement in "community activities and solving community problems" in the more popular and narrower sense of the term.

One would think that the Nursing boys, being in a service profession of which "tender, loving care" seems to be an integral part, would give as much importance to "happy marriage and harmonious family life" as the rest of the boys. Can it be that the Nursing boys surveyed are among those imbued with plans for working abroad so that "marriage and harmonious family life" is not a major concern of theirs? There were only two Education boys, too small a group to warrant a comparison.

TABLE I
SCORES AND RANKS OF PURPOSES OF COLLEGE EDUCATION
(OBTAINED AMONG THE BOYS)

Purposes*	SCORES					RANKS				
	Older	Younger	High	Low	Whole Group	O	Y	H	L	Whole Group
Develop abilities, techniques and attitudes required in one's career or life work; provide vocational or professional training.	272	658	279	651	930	1	1	1	1	1
Provide a basic general education and general intellectual development.	261	631	275	617	892	3	3	3.5	3	2
Prepare students for participation in community activities and in solving community, national and world problems.	257	632	267	622	889	4	2	5	2	3
Develop ability to get along with different kind of people.	256	628	275	609	884	5	4	3.5	4	4
Help develop moral capacities or ability to know what is right and wrong, help one find a philosophy of life and system of values.	262	621	278	605	883	2	5	2	5	5
Provide gay, glamorous, varied and interesting social life.	225	542	240	527	757	6	7	6	7	6
Prepare young people for a happy marriages and harmonious family life.	214	547	233	528	761	8	7	7	6	7
Provide opportunities for meeting people, who will later be important in one's future (wife or husband-to-be; and professional, social, and business associates, etc.)	215	511	212	514	726	7	8	8	8	8

TABLE 2
SCORES AND RANKS OF PURPOSES OF COLLEGE EDUCATION
(OBTAINED AMONG THE GIRLS)

Purposes*	SCORES					RANKS				
	Older	Younger	High	Low	Whole Group	O	Y	H	L	Whole Group
Vocational or professional training	286	2010	580	1716	2296	1	1	1	1	1
General Education	264	1958	571	1651	2222	4	2	3	2	2
Philosophy of Life	270	1945	575	1640	2215	3	3	2	3	3
Participation in community	263	1915	563	1615	2178	5	4	4	4	4
Ability to get along	272	1872	546	1598	2144	2	5	4	5	5
People important in one's future	237	1646	470	1413	1883	7	6	8	6	6
Social Life	238	1624	484	1378	1862	6	7	6	7	7
Preparation for family life	218	1553	475	1296	1771	8	8	7	8	8

*For complete statements of purposes of college education, see Table I.

TABLE 3
RANKS ASSIGNED BY EACH COLLEGE GROUP OF BOYS TO
PURPOSES OF COLLEGE EDUCATION

Purposes*	Arts	Sciences	Agricul- ture	Educa- tion	Engineer- ing	Commerce	Nursing	Average Rank
Ability to get along with people	7.5	8	3	4.5	4.5	6	5	5.5
Vocational or professional training	3.5	1	2	1.5	1.5	1	2	1.8
Basic general education	2	3	8	1.5	1.5	4.5	1	3.1
Participation in community activities	1	5.5	4	8	8	3	3.5	4.57
Philosophy of life	3.5	4	1	4.5	4.5	2	3.5	3.3
Happy marriage and harmonious family life	5.5	2	6	3	3	7	7.5	4.86
Varied and interesting social life	7.5	5.5	5	6.5	6.5	8	6	6.43
Meeting people important in one's future	5.5	7	7	6.5	6.5	4.5	7.5	6.4

*For complete statements of purposes, see Table I.

TABLE 4
RANKS ASSIGNED BY EACH COLLEGE GROUP OF GIRLS
TO PURPOSES OF COLLEGE EDUCATION

Purposes*	Arts	Sciences	Agriculture	Education	Engineering	Commerce	Nursing	Average Rank
Ability to get along with people	4	5	5	3.5	3	5	5	4.4
Vocational or professional training	2	1	1	1	1.5	1	2	1.4
Basic general education	3	2	3	3.5	4	2	1	2.6
Participation in community activities	5	4	4	6	1.5	4	3.5	4.0
Philosophy of life	1	3	2	2	5	3	3.5	2.8
Happy marriage and harmonious family life	8	8	6	7	6.5	8	7.5	7.3
Varied and interesting social life	6.5	7	8	8	8	6.5	6	7.1
Meeting people important in one's future	6.5	6	7	5	6.5	6.5	7.5	6.4

*For complete statements of purposes, see Table I.

CPU Freshmen's Requirements of an "Ideal" Job*

by

Elma S. Herradura

When asked about their "ideal" job, various people give different things which it should provide or enable them to do. In the hope of understanding Filipino adolescent values related to the world of work, the investigator asked the CPU freshmen to rate twelve requirements of their ideal job and to add other requirements which they wanted to add. The following requirements were presented to them.

1. Allows me to work under conditions relatively relaxed (matawhay); this means I do not have to work under high pressure or tension most of the time.
2. Gives me chances to earn a good deal of money.
3. Permits me to be creative and original.
4. Provides opportunity to use my special abilities or aptitudes; enables me to work on things I can do well and like to do.
5. Gives me social status and prestige (high social standing and "name").
6. Gives me opportunity to work with people, rather than with things.
7. Provides a stable, secure future so that I don't have to worry

*Part of findings of a survey conducted in August, 1973, among the freshmen in the Colleges of Nursing, Education, Engineering, Arts and Sciences, Agriculture and Commerce of Central Philippine University. Only 1,192 freshmen were included in this survey.

about what will happen to me and my family in the future.

8. Leaves me relatively free of supervision by others; I do not like having someone closely watch or supervise me as I work.
9. Gives me a chance to be a leader, and have influence over people.
10. Provides me with adventure and/or chance to travel.
11. Enables me to work with people I like to work with.
12. Gives me opportunity to serve my community and my fellowmen.

A weight of 3 was given to a requirement if a respondent rated it "highly important," 2 if it rated "of average importance," and 1 if it is of little or no importance, unnecessary or even distasteful to the respondent. Each requirement was then scored and then ranked. Tables were prepared to show how the various groups of students ranked these requirements.

Taken as a whole group,¹ or as sub-groups, the boys gave the greatest importance to "a job which gives opportunity to serve my community and fellowmen." This had been given last in the list of requirements of an ideal job presented to

the freshmen to be rated. The above finding was true of the girls also.

"Use of special abilities or aptitudes" and "stable, secure future" were scored second and third in importance by both boys and girls' groups, and sub-groups except the older boys. It should be pointed out that although the older boys reversed the ranks of the two categories, the difference between their scores of these categories was only four score points. (See Tables 1 and 2).

"Creativity and originality" ranked fourth in boys and girls' groups, although it ranked lower in three sub-groups: sixth in the younger boys, seventh in the low SES boys, and fifth in the high SES girls.

Status and prestige ranked tenth among the boys' and ninth among the girls' choices. Leadership which ranked tenth in the girls' group had a higher rank (Rank 8) among the boys' requirements.

The various sub-groups of boys and girls scored lowest the same two job requirements: "relaxed conditions" ranked last and "freedom from supervision" ranked second to the last.

There was more agreement between the various sub-groups of girls

¹Group is used in referring to the whole group of boys (or of girls) and sub-group in referring to an age group or a SES (socio-economic status) group.

in regard to the other five requirements than there was among the sub-groups of boys. On the whole there was a high degree of agreement between ranks given by the boys and those given by the girls to the twelve requirements. The rank coefficient of correlation between the boys and girls' ranks given to the requirements was .97.

This suggests that gender did not seem to make much difference in the adolescents' requirements of an "ideal" job.

A Summary and a Commentary

The first ranked obtained by "service to community and fellowmen" further showed altruistic bent of both boys and girls, first revealed by the second and third ranks that the girls and boys gave to "altruistic considerations" as a reason for their choice of a college course.²

Except for "chance to earn a good deal of money", the first six requirements expressed by the boys and girls reflect more mature and other-oriented concerns than are usually expected of adolescents. Rather than adventure, chance to travel, prestige and leadership and "relaxed conditions" and freedom from supervision, they expressed greater concern with "use of special abilities or aptitudes," "stable secure future," "Creativity and originality"

and "opportunity to work with people," after "service to community and fellowmen."

With the premium that present-day adults place on status and prestige as well as on leadership, it is rather surprising that these two categories ranked lower than "adventure and travel" and "working with people" as requirements of an "ideal" job.

If it is known how "relaxed conditions" and "freedom from supervision" are ranked by young people of other cultures, one can determine whether young people in general are too young to value freedom from constant supervision and from tension or whether the adolescents surveyed consider this freedom less important than do young people of other lands.

Comparison of the Requirements of Different College Groups

To find out whether different college groups had considerably different requirements of an "ideal" job, tables were prepared to show how the various college groups ranked in importance the different requirements. The last columns in Tables 3 and 4 the average rank of each requirement. The average rank was obtained by adding the ranks obtained by each requirement and the sum was divided by 7, the

²See *Southeast Asia Journal*, Vol. 8, No. 2, 1974-75.

TABLE I
SCORES AND RANKS OF REQUIREMENTS OF "IDEAL" JOB
(OBTAINED AMONG THE BOYS)

Requirements*	SCORES					RANKS				
	Older	Younger	High	Low	Whole Group	O	Y	H	L	Whole Group
Give me opportunity to serve my community and my fellowmen.	271	675	293	653	946	1	1	1	1	1
Provide opportunity to use my special abilities or aptitudes.	265	670	290	645	935	3	2	2	2	2
Enable me to look forward to a stable, secure future, so that I don't have to worry about what will happen to me and my family in the future.	269	643	282	630	912	2	3	3	3	3
Permit me to be creative and original	258	589	280	567	847	4	6	4	7	4
Provide me with a chance to earn a good deal of money.	244	599	270	573	843	5	4	5	5	5
Give me opportunity to work with people, rather than with things.	218	597	247	568	815	9.5	5	6	6	6
Provide me with adventure and/or chance to travel.	233	561	254	545	794	7	8	7	9	7
Give me a chance to exercise leadership, and have influence over people.	230	563	205	588	793	8	7	12	4	8
Enable me to work with people I can get along well with.	236	556	244	548	792	6	9	8	8	9
Give me social status and prestige.	203	521	241	483	724	12	10	9	12	10
Leave me relatively free of supervision by others.	218	502	217	503	720	9.5	11	11	10	11
Does not require me to work under high pressure or tension most of the time.	214	500	223	491	714	11	12	10	11	12

TABLE 2
SCORES AND RANKS OF REQUIREMENTS OF "IDEAL" JOB
(OBTAINED AMONG THE GIRLS)

Requirements*	SCORES					RANKS				
	Older	Younger	High	Low	Whole Group	O	Y	H	L	Whole Group
Service to community and fellowmen	291	2065	582	1774	2356	1	1	1	1	1
Use of abilities or aptitudes	279	1998	563	1714	2277	2	2	2	2	2
Stable, secure future	275	1952	557	1670	2227	3	3	3	3	3
Creativity and originality	248	1796	531	1513	2044	4	4	5	4	4
Opportunity to work with people	240	1791	534	1497	2031	6	5	4	5.5	5
Much money	233	1757	493	1497	1990	8	6	8	5.5	6
Adventure and/or chance to travel	234	1755	527	1462	1989	7	7	6	7	7
Working with people I like to work with	245	1677	494	1428	1922	5	8	7	8	8
Status and prestige	221	1599	463	1357	1820	10	9	9	9	9
Chance for leadership	227	1529	448	1308	1756	9	10	10	10	10
Freedom from Supervision	212	1483	432	1263	1695	11	11	11	11	11
Relaxed	192	1454	429	1217	1646	12	12	12	12	12

*For complete statements of these requirements, see Table I

TABLE 3
RANKS ASSIGNED BY EACH COLLEGE GROUP OF BOYS
TO REQUIREMENTS OF AN "IDEAL" JOB

Requirements	Arts	Sciences	Agriculture	Education	Engineering	Commerce	Nursing	Average Rank
Relaxed	11.5	12	9	10.5	10	11	9.5	10.5
Much Money	5	8	4	8.5	6	6	3.5	5.8
Creative	2.5	6	5	2.5	5	7.5	6.5	5
Special abilities	1	2	3	1	1.5	2	6.5	2.7
Prestige	11.5	9.5	10	10.5	11	7.5	11	10.1
Work with people	6.5	5	7	2.5	8	9.5	8	6.6
Stable future	6.5	4	2	8.5	3	4	2	4.3
Free of supervision	8.5	11	12	6.5	12	12	12	10.6
Influence	10	7	6	12	9	1	9.5	7.8
Adventure	4	3	11	4.5	7	5	3.5	5.4
People I like	8.5	9.5	8	6.5	4	9.5	5	7.3
Serve community	2.5	1	1	4.5	1.5	3	1	2.1

TABLE 4
RANKS ASSIGNED BY EACH COLLEGE GROUP OF GIRLS TO
REQUIREMENTS OF AN "IDEAL" JOB

	Arts	Sciences	Agriculture	Education	Engineering	Commerce	Nursing	Average Rank
Relaxed	12	12	12	12	8.5	12	12	11.5
Much Money	8.5	5	5	5	7	4	7	5.9
Creative	5	4	4	6.5	6	11	5	5.9
Special abilities	2	2	2.5	2.5	2	3	2	2.3
Prestige	10	10	10	6.5	8.5	8	9	8.9
Work with people	6	6	9	4	11.5	7	4	6.8
Stable future	3	3	1	1	3	2	3	2.3
Free of supervision	11	11	11	8	11.5	10	11	10.5
Influence	8.5	9	8	9	10	9	10	7.6
Adventure	4	7	7	10.5	4	5.5	6	6.3
People I like	7	8	6	10.5	5	5.5	8	7.1
Serve community	1	1	2.5	2.5	1	1	1	1.43

number of college groups. Each rank was then compared with the average rank.³

Boys' choices of requirements of "ideal" jobs. Table 3 gives the ranks assigned by the boys' groups. Among the boys' groups, there were five ranks that deviated noticeably from the average rank; another five that deviated very considerably. Of the seven groups, the Education group which consisted of only two boys deviated from the other groups in regard to five requirements of an "ideal" job. The two boys ranked very much higher than did the other groups the category "relatively free from supervision by others" and much higher the categories "originality and creativity" and "opportunity to work with people". On the other hand, they ranked very much lower "a stable, secure future" and "chance to be a leader and to have influence over people". But probably the data gathered from his usually small sample (two boys) do not warrant a valid comparison.

The Sciences and Engineering boys were most like the "average" group; they did not rank any response noticeably higher or lower than the average rank. The other four college groups deviated from the other groups only in one or two responses.

Like the two Education boys, the Arts boys put more premium on creativity and originality than did the other boys.

The Agriculture boys ranked very much lower than the other boys "adventure and chance to travel."

The Commerce boys ranked much lower than did the other boys "opportunity to work with people rather than with things," and ranked very much higher "chance to be a leader and have influence on others." In fact, they ranked the latter category as the most important requirement.

The twenty-one Nursing boys ranked much lower than did the other groups "opportunity to use special abilities and aptitudes." They

³A college group which assigned to a response a rank which deviated at least 2.5 ranks from the average rank was said to have ranked a category **much higher (lower)** than the other groups did, or to deviate **noticeably** or **considerably** from the other groups. If a rank deviated from the average rank by at least four ranks, the group was described as deviating from the other groups of the same sex **very noticeably** or **very considerably** or as having ranked a category **very much higher (lower)** than did the other groups. These groups were singled out in the discussion: The college group that deviated considerably or very considerably from the other groups in the greatest number of requirements was also singled out.

A group may be described as having ranked a category **higher** or **lower** if the rank deviated from the average rank by 2.4 ranks or less. Such a group is occasionally mentioned in certain comparisons.

gave the same rank (6.5) to a related category, "creativity and originality."

Girls' requirements of "ideal" job. There were eight ranks given by the groups of girls which deviated considerably from the average ranks (compared to ten such ranks observed among the boys.) It was the Education group of girls that deviated from the other groups in the most number of responses. They ranked much higher "relative freedom from supervisor"; the Education boys also ranked this very much higher than did the other boys. The Education girls ranked considerably lower than the other girls "adventure and chance to travel" and "working with people I like." See Table 4.

The Sciences girls, like the Sciences boys, gave typical responses in regard to "requirements of an ideal job." This time, it was the Agriculture group that was like the Sciences group in giving average or typical responses. The Engineering girls deviated from the other groups in two responses. They ranked much higher "working under rela-

tively relaxed conditions" and ranked very much lower "working with people, rather than things." The latter was also ranked by the Engineering boys lower than did the other boys.

Three college groups deviated from the other groups in regard to only one requirement, each. The Arts girls rated much lower "earning a good deal of money." The Commerce girls ranked very much lower "creativity and originality"; their male counterparts also ranked this lower than did the other boys, but not much lower as the girls did. The Nursing girls ranked much higher "working with people."

Except for the Engineering girls' greater concern with "working under relatively relaxed conditions," the above findings seem to bear out the characteristics usually attributed to people who tend to gravitate to the various lines of work. Engineering jobs are often done in situations not characterized by "relaxed conditions," so the Engineering girls may find difficulty in getting jobs that will approximate their "ideal" job.

The Problem of Aims and Objectives in Education *

by

Josefina Y. Porter

What is the status of curriculum scholarship in a selected dimension of the field-curriculum objectives?

The problem of what to expect of the young generation to learn and to know in the process of education has been an issue for debate among educators ever since. Education specialists and laymen have been working on this problem for years without coming to a clear and precise definition of what is it they wanted the future generations to know in schools.

Decision-making for curriculum objectives and aims is generally thought of as a responsibility of every citizen in any society. Perhaps it is this concept of general

responsibility that increases the extent of the problem. In a democracy, every person seems to feel that he has something to say and since not every person has the same things to say, curriculum-making has become an unpleasant job that education specialists sometimes would want to avoid from doing.

Education specialists are agreed that aims and objectives of education will embody the values, ideals, and beliefs of one's culture. This value system in educational objectives is the source of the trouble that hinder the work of specialists, so that they take positions one kind or another when faced with the problem of defining objectives. The educational consumers in turn fol-

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low suit and take sides with any of their favorite author, educator, or specialist for their own objectives. This is a sort of merry-go-round that has been in education for years.

We ask this question, what are some of the problems that confront education specialists in stating goals or educational objectives? Margaret Ammons (1969) cited five reasons: First, the terms "educational objectives" and "outcomes" have no universally accepted definitions, so that any discussion on these terms are made upon several levels of generality. Second, a statement of objective or a recommended method for determining objectives are almost always expressed in value terms which make empirical research difficult. Third, the history of what objective is to be taught has a long history that dates back to Plato. Fourth, expressions of objectives are explicitly analyzed and justified opinions. Fifth, empirical studies in relation to objectives are few compared to the number of statements of objectives based upon individual or group opinions.

Broudy (1970) on using philosophy as foundations of educational objectives sounded in just about the same tone in his article on this topic. Broudy admits that philosophy contributes to educational aims and objectives in what he terms the "substantive" and the "critical" sources. "Substantive"

means the source of ideas about man, society, and nature, that figure in the prescriptions of the good life. "Critical" by virtue of its concern with the nature of knowledge and criteria of truth.

In the later discussion of this article, Broudy pointed out the fact that life is a big field from where to derive the substantive source of aims, so that in attempting to define educational aims as goals in life educators are sometimes misled to state educational objectives that are not school objectives.

A historical development of educational aims as made by Ammons (1969) will reveal the enormous attempts by scholars at this task. The following is taken from Ammons' article:

"Among the earliest statements of educational objectives from educators are the Yale report (Committee of the Corporation and the Academic Faculty, 1930), the report of the Committee of Ten (NEA, 1894) and the report of the Committee of Fifteen on Elementary Education (NEA, 1895). Later such statements came from the Commission on the Reorganization of Secondary Education (CRASE) NEA, 1918) and the Educational Policies Commission (NEA, 1961).

Charters and Miller (1915) and later Bobbitt (1918) began to approach the question of objectives on what they saw as a different

manner. They formulated a methodology for determining educational objectives hoping to make such determination scientific rather than a matter of whims or opinions."

The rest of these scholars who kept on working with the same problem were Tyler (1950), French (1957), Kearney (1953), Goodlad and others (1966), and Ammons (1964).

Revisions were suggested later even from those who were not in the -education field. Rickover (1963) for example wrote an interesting challenge to educators. Then there are Bestor (1953), Goodman (1964), and Bruner (1960).

Most recently, a working group in the National Institute for Educational Research carried through this problem of Goals, Aims, and Objectives and presented some definitions; "goals" as comprehensive and broad term that give the overall purposes of education; "aims" are those that enunciate stagewise purposes, and "objectives" are those that are, subjectwise, specific purposes. (Tokyo, 1974).

So far we have made a run through the list of names of those who attempted to set themselves to the task of formulating objectives. The next step is to look through the problem of expression of educational objectives. The question, how shall educational objectives be expressed?

Ammons (1969) stated that the social conditions of the time are reflected in the statements of educational objectives. So with the prevailing concept of the nature of man. This is observed in the history of education. Krug (1964) showed this when he found that the idea of "mental training" and or "disciplining through properly selected studies" can be traced as far back as Plato. The Yale report showed the same idea, and the religious spirit expressed in the aims of elementary education of the New England colonies were reflections of that social condition. Bobbitt's aim of "social efficiency" was a reflection of what went on the social events of the early nineteenth century in history. Dewey's definition of education as synonymous to growth also reflect the attempt to look at the schools as the reflections of the community.

Bruner (1960) started to state educational objectives that emphasize the intellectual development of man. His aim was to train "better students," and to help them achieve the optimum level of their intellectual development." Broudy's work on planning for excellence carried the same tone.

Broudy in the article cited (1961), stated that students shall use the methods of the disciplines for mastery and learning of the field. The more recent educators tend to emphasize the quality of knowledge

among the students as well as the processes involved in the mastery of certain field of knowledge.

What if education ceases to be the passive reflections of prevailing societal goals or as a means of perpetuating them? What if education is seen as the energizing agent in the transformation of society? These are the present conditions existing in our society. Education has a new relationship with society. Education sees itself with many problems to be solved not by abstract generalizations but by directed goals and systems.

Surely educational goals, aims or objectives will take a new direction, too. (Tokyo, 1974).

The next question, who will determine educational objectives? Several means are suggested. Bobbitt stated detailed steps that will involve the examination of the social, religious, health, civic, and many other activities given any educational aim. Bobbitt's method screens certain activities from being those taken to be the objectives if there are certain aspects of social activities that are more implied than stated.

Tyler (1950) stated the "needs of the learners" as one determiner and the "needs of society" as another. Tyler makes use of philosophy and psychology at the same time.

Goodlad (1966) saw another method by including value positions. Goodlad views objectives to be drawn from a value position and an analysis of that position is basic to an appropriate statement of aims. Goodlad suggested methods of validation of aims after a thorough analysis.

Jensen (1950) also emphasized a validation of aims. In his analysis he used the value framework, human needs, and human development to determine aims. Several other educators suggested field studies utilizing the methods of research and analysis through survey and evaluation.

The enthusiasm over behavioral objectives brought to our attention two aspects in the statement of objectives: one involves the teaching act and the other involves the learning act in the classroom. Kibler and others (1970) define behavioral objectives as statements which describe what students will be able to do after completing a prescribed unit of instruction. Behavioral objectives, as he further wrote serve two functions: one, they are used by instructors to design and evaluate their instructions. The other function is to communicate the goals of the instructional units to the interested persons as the students who plan to complete the unit, the instructor who teaches the following units, and the persons

responsible for planning and evaluating the curricula.

Mager for example stresses that behavioral objectives are to be taken from the standpoint of what the pupil will do and not the teacher. Mager presented criteria for the statement of behavioral objectives in an explicit manner that his qualifications are easy to evaluate. Mager's qualifications are that behavioral objectives must state precisely the observable behavior and that this behavior must be terminal. Ammons (1969) thought that there are behaviors that are not observable so that she considers behavior that is inferred according to a definition agreed upon by those involved. Ammons sees objectives as direction rather than as descriptions of terminal behavior. There are other educators who think that formulation of objectives prior to teaching not necessary. Eisher and Macdonald belong to this camp that doubts the use of objectives prior to teaching.

Kliebard is not as enthusiastic over behavioral objectives as Tyler or Mager are. In an article he says, "about all that we have done on the question of the role of objectives in curriculum development since Bobbitt's day is, through some verbal flim-flam, convert Bobbitt's "ability to" into what are called behavioral or operational terms and to enshrine the whole process into

what is known as the "Tyler rationale."

Tyler met many critics but so far no one has stated some ground rules in terms of curriculum development as he has done. The rest of the problem in educational objectives has taken a new picture with the emphasis on behavioral for teaching.

Three important questions often asked by the critics of the behavioral objectives are answered by Popham in his paper delivered before the Educational Research conference. Popham presented eleven reasons why he supported the validity of behavioral objectives. These questions are: (1) Can all important outcomes of education be defined and measured behaviorally? (2) Can pre-specification of objectives prevent teachers from achieving objectives which might arise unexpectedly during a course of instruction? (3) Will more trivial behaviors which are the easiest to operationalize, receive greater emphasis than more important educational outcomes? Popham affirms the use of behavioral objectives in his paper.

It seems to appear that whatever way education specialists will define educational objectives as goals, aims, purposes, or outcomes, the teacher is still entrusted with the task of teaching the pupil everyday in his classroom. It is his responsibility

to teach the pupil to acquire the education that is desired. What is the nature of this desirable education may be helpful to the teacher but the most pressing problem that confronts that teacher will not be seeking for the definition but to teach. The scholars will have to work to agree on the definition.

The teacher will find the suggestions of Sanders helpful for his classroom use. Sanders supports the view that the teachers can lead the students into all kinds of thinking through careful use of questions, problems, and projects. Sanders made Bloom's (1956) taxonomy the basis of his categories of questions.

Bloom categorizes "memory" with knowledge. All categories except memory are given name of mental processes and present this in a hierarchy. Bloom's hierarchy is: memory, translation, interpretation, application, analysis, synthesis, evaluation. Sanders then asks teachers to construct questions that will use these different mental processes in order to make the response. For example, the question, "recite the Gettysburg address without the aid of your notes or books," will be of the memory level. But if the question will be, "state in your own words the first two lines of Gettysburg address" will be of the translation level.

Sanders asserts that once the teachers master the taxonomy of questions they can improve the intellectual climate of their classroom considerably. The teachers then are encouraged to use question that require more than the memory level for their answers so that the students will derive the experience to analyze, evaluate, or apply principles.

Finally, it seems worthwhile to include in this work an excerpt from Ralph S. Kaplan's work on objectives. He calls it "Little Objectives for Little People."

This is a picture of a banana. When you go to the store and you want bananas, you ask for bananas. If you ask for coconuts, that isn't RELEVANT to your OBJECTIVE. If you sent your child to the store for three bananas, you would have set up a MEASURABLE OBJECTIVE. Suppose the child came home with three coconuts? Part of the OBJECTIVE has been fulfilled. There are three. But they are not bananas. Your child has made a monkey out of you. If you send your child to college to get an engineering degree, and he comes back with a degree in animal husbandry, you goofed. You didn't check what he was studying. Check your training program. What is it teaching? What should it be teaching? How will you measure it?

So here's the test:

1. Do you know your terminal objectives shall be?
2. Do your interim objectives result in terminal objectives?
3. Are all objectives relevant to the desired behavior?
4. Are all of your objectives measurable?
5. Have you set up a clear criterion for every objective?

TRAINING programs start with TRAINING OBJECTIVES.

TRAINING OBJECTIVES show how well you know what you are doing.

Are your TRAINING OBJECTIVES showing?

Or showing you up?

Never mind the mule going blind

Load the wagon.

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Mental Health Status of Selected College Students in Iloilo City*

by

*Nilda Perocho Hechanova***

In recent years, educators have become increasingly concerned with the problem of improving college teaching. However, little attention has been given to the mental health of the college student as he performs under varying learning situations.

It was the purpose of this investigation to ascertain the mental health status of selected college students. The problem evolved from the null hypothesis advanced that no significant difference exists between the mental health status of college students in the present study and the college students in the norms group. It was further speculated that no difference exists

in the mental health of selected college students when they were classified according to (1) type of school attended, (2) academic achievement, and (3) chronological age. Academic achievement was determined through the students' grade-point averages for two consecutive semesters immediately before the instrument was administered. Chronological age was based on the report on promotions every end of the school year.

Of the 306 participants, one hundred or 32.68 per cent were college students from an exclusive convent school while 206 or 67.32 per cent were college students from a govern-

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ment teacher-training institution. When grouped according to academic achievement, seventy-seven or the lower 25 per cent of all the participants were classified as the low-achieving group, and seventy-six or the upper 25 per cent were classified as the high-achieving group. The middle 153 or 50 per cent between these two extreme groups were classified as the average-achieving group.

When classified according to age groups, 105 or 49.02 per cent whose ages ranged from 17.25 to 20.25 composed the younger group while 156 or 50.98 per cent whose ages ranged from 20.75 to 39.25 composed the older group.

The Mental Health Analysis, Secondary Series, was administered to the selected college students at the end of the school year 1972-1973. The percentile scores were grouped and assigned descriptive equivalents. Percentile scores from 0-30 were considered low, 40-60, average, and seventy and above, high. The median for each mental health category, namely: Behavioral Immaturity, Emotional Instability, Feelings of Inadequacy, Physical Defects, Nervous Manifestations (all mental health liabilities) and Close Personal Relationships, Inter-Personal Skills, Social Participation, Satisfying Work and Recreation, Adequate Outlook and Goals (all mental health assets) was computed. The median test

was applied by solving the chi-square value in a fourfold contingency table to ascertain the significance of differences among the obtained medians of the different groups compared. Only those at the .05 level were accepted as significant differences.

RESULTS AND CONCLUSIONS

The participants in the present study taken as an entire group were found to have significantly more mental health difficulties than the norms group especially along Mental Health Liabilities, Behavioral Immaturity, Emotional Instability, Feelings of Inadequacy, and Nervous Manifestations, except in Physical Defects where no marked difference was found to exist.

No significant difference was found to exist between the participants of the present study and the norms group in Mental Health Assets except in Social Participation. Along this mental health asset it was found that the participants in the present group were significantly better in Social Participation than the norms group.

As a whole, the norms group had better mental health than the participants of the present study.

When participants were classified according to type of school attended, students from the teacher-training institution were found to have significantly more mental

health difficulties than the convent school students especially in mental health liabilities such as Feelings of Inadequacy, Physical Defects, and Nervous Manifestations, except in Behavioral Immaturity and Emotional Instability where no true difference was found to exist.

No significant difference existed between the students from the convent school and teacher-training institutions in mental health assets, Inter-Personal Skills and Social Participation except in Close Personal Relationships, and Adequate Outlook and Goals where convent school students were significantly better than students from the teacher-training institution. It was found that students from the teacher-training institution were significantly better in Satisfying Work and Recreation than convent school students.

As a whole, convent school students had better mental health than students from the teacher-training institution.

When participants were classified according to academic achievement, low achievers were found to have significantly more mental health difficulties than the high achievers in all mental health liabilities, Behavioral Immaturity, Emotional Instability, Feelings of Inadequacy, Physical Defects, and Nervous Manifestations.

No significant difference existed between the younger students and the older students in mental health assets, Inter-Personal Skills, Satisfying Work and Recreation, and Adequate Outlook and Goals, except in Close Personal Relationships and Social Participation where older students were found significantly better than the younger students.

As a whole, the older students had better mental health than the younger students.

RECOMMENDATIONS

The results of the present study revealed that the participants generally had mental health difficulties identified as Behavioral Immaturity, Emotional Instability, Feelings of Inadequacy, and Nervous Manifestations. It is recommended, therefore, that a positive program for mental health be given due emphasis in the school's total educational program. A systematic program of guidance must be organized or maintained to offer services such as orientation and information service, testing, individual inventory service, counseling service, placement, and follow-up.

Courses in mental hygiene should be included in the college curriculum. An adequate program for social and recreational activities must be organized to improve fur-

ther the mental health of college students.

Since mental health disorders may be attributed to the home, it is strongly recommended that preventive measures begin at home.

For further study the following are recommended:

1. More studies on the influence of other factors such as position in the family, family size, body types and location of residence upon mental health.

2. A comparative study of mental health of teachers and administrators.

3. A study of the influence of mental health as measured by a standardized test, on teaching efficiency as measured by teachers' performance ratings.

4. Individual case study reports of students found with extraordinarily low and extraordinarily high mental health scores as revealed by the Mental Health Analysis for guidance and counseling purposes. □

The Kingdom of God in the Teachings of Jesus *

by

Sammie Perez Formilleza

This thesis deals with the topic, "The Kingdom of God in the Teachings of Jesus." It is a historical and biblical study of the term "Kingdom of God" which is considered the central theme of the message of Jesus.

The aim of the first major topic is to find a definition of the term "Kingdom of God." An attempt was made to trace its usage in the Old Testament, Greek, and Rabbinic literature. Its usage in Hellenistic Judaism and in the New Testament was also given consideration.

The Greek word for "Kingdom" is **basileia**. According to the

author's study, the New Testament word **basileia** basically means "reign" rather than "realm" or "people." This is the sense in which Jesus usually used the term. When it is applied to God it always means "kingly rule."

The second major topic traces the development of the idea of the Kingdom of God from the very first period of Israel's life to the advent of apocalyptic literature. This study is basic because it helps us understand its meaning when we come to the New Testament idea.

The third major topic discusses the Kingdom of God as future.

*An abstract of a Bachelor of Divinity thesis done at Central Philippine University, Jaro, Iloilo City.

Some of the teachings of Jesus about the Kingdom have eschatological meaning, referring to a decisive event in the future. However, the writer traces first the historical discussion about this idea of the kingdom by including the thoughts of some theologians who in one way or another are defending the claim that the Kingdom of God is purely eschatological. The ideas of Johannes Weiss, Albert Schweitzer, and Rudolf Bultmann are included here, followed by a detailed study of the Scriptural evidences of the Kingdom as future as found in the Gospels. In this portion it is particularly argued that to Jesus, the kingdom of God was primarily an eschatological event. Albert Schweitzer best described it with the term, "consistent eschatology," meaning that Jesus was primarily influenced by apocalyptic eschatological ideas when he used the term.

The fourth major topic deals with the Kingdom of God as present. Many portions of Jesus teaching picture the Kingdom of God as a present reality. The pattern of presentation in this topic follows the same pattern as the preceding one. Given more emphasis among the three theologians who were representatives of this position was C.H. Dodd who made the most consistent attempt to present the King-

dom of God as wholly a present reality. Following this discussion there is a presentation of the Scriptural evidences from the Gospels for the Kingdom of God as present. All the discussions support the idea that the Kingdom of God is a present reality at work among men and not something in the future.

The last major topic takes into consideration the idea that the Kingdom of God is both present and future. This is an attempt to make a contemporary synthesis of the two major views and to know how this can be possible. In this discussion, the writer tries to reconcile the two opposing views in order to arrive at something which truly represents Jesus' teaching regarding the Kingdom of God. The first subtopic discusses the Kingdom as God's decisive intervention in present history and human experience while the second presents the Kingdom of God as the final state of the redeemed to which God's intervention in history and human experience is designed to lead.

This study would lead us to the conclusion that the Kingdom of God is a single concept, the rule of God which is manifested in history through his divine intervention in and through Jesus Christ and which will also be eschatologically manifested in the future. □

A Study of Some Workable Ways of Developing Converts into Responsible Disciples *

by

Ernesto Bartolome Carvajal

This investigation was conducted among church pastors of the Convention of Philippine Baptist Churches, Inc. It involved surveying the responsibility of the church in caring for the converts and some workable ways of establishing them into maturity.

PROCEDURES

The researcher used a questionnaire as one of his methods of investigating the opinions of the eighty-five church pastors in the area of study. After a month he was able to receive seventy-four responses or 87 per cent of the total number sent out. The answers of the pastors to the various ques-

tions gave the writer an idea of the follow-up program of the churches in developing their converts into maturity.

Analysis was made of each question and the pastoral opinions given by the seventy-four respondents, and the following are the findings. More than 80 per cent of the pastors who are engaged in church work in this area are between the ages of twenty and forty-five. Most pastors do not stay in the church more than four successive years. It was revealed that the better trained church pastors are occupying large churches. The total number of converts in the last five years through the different means

*Abstract of a B.D. thesis done by the late Rev. E. Carvajal, Central Philippine University, Jaro, Iloilo City.

was 2,502, although this report came from only 38 of the 74 churches. Perhaps, however, it can be assumed that those not reporting did not have many to report. The total number that have remained faithfully related to the church is 1,395 or 55.7 per cent. Therefore, 1,107 converts were lost to the church concerned. This obviously shows that there is a need for working out some ways to establish converts into responsible Christians.

In the analysis made of the free answers of the church pastors as to the ways of developing converts into responsible disciples, it was revealed that the order of the ranking from the most preferred to the lowest was: studying the Bible, prayer meeting, participation in church activities, witnessing, visitation and follow-up, teaching of stewardship, Sunday School attendance, doctrinal instruction supplied with reading materials, attending institutions and conferences, worship attendance, concern for the convert's needs, counseling, joining in social fellowship, developing a devotional life, sponsor system, and warm reception.

It was revealed further, that in the ways of developing converts as suggested by various authors, ranked by these pastors according to their preference, the order from the top to the lowest was: 1) form a habit of worship attendance, 2) adequate

instruction in church membership, basic beliefs and Christian way of life, 3) form a habit of Sunday School attendance 4) have a warm meaningful reception, 5) form habit of personal devotion 6) taught how to witness for Christ, 7) provide with reading materials, 8) enlisted promptly in some form of service, 9) taught to sponsor converts. There is a difference in the ranking but generally the ideas by both pastors and authors are similar.

In comparing the evidences of real conversion as given by the church pastors in their answers with the evidence of conversion suggested by some authors, the writer found out also that their general ideas are almost the same. This shows, therefore, that even if they cannot read the inner heart of the converts, there are some evidences which lead them to conclude that human conversion is real.

It is very necessary to establish converts in the possibility of growth into Christian character in order that they may become partners in the redemptive task of God. It follows, therefore, that pastors and churches must have a faith and a task by which their essential significance will dignify the average life. Somehow they must instill in their converts a conviction that they are now a vital part of a redemptive society, in which resides the one hope for continued human existence.

RECOMMENDATIONS

With the above-mentioned needs of a church for such a program and as a result of what the investigators discovered, it is recommended that the following should be worked out:

1. Since the first choice of the pastors of an effective means of developing converts was Bible study and since they seem to be unaware of the new trends in church renewal involving small personal groups, perhaps the pastoral training of those participating in this study did not prepare them for helping their church members to pursue meaningful study in small groups. Therefore, it is recommended that the training agencies review their curricula for possible inclusion and refresher courses featuring Bible

study in small face to face groups.

2. That the department of Religious Education of the Convention of the Philippine Baptist Churches work with the seminary in production of appropriate literature for an adequate guide to instruction in church membership, basic Christian beliefs and the Christian way of life to be used by pastors and churches to help new converts grow spiritually.

3. That research be done as to why pastors do not stay in church more than four successive years.

4. That investigation be made to ascertain what happens to the persons no longer related to the churches (perhaps on a case study basis for a single church). □

Jesus Christ Frees and Unites *

Domingo J. Diel, Jr.

The theme of the Seventh General Convention of the National Council of Churches in the Philippines is "Jesus Christ Frees and Unites," the same theme under which the Fifth General Assembly of the World Council of Churches is meeting this month in Nairobi, in East Africa.

Many of you of course know, that National Councils of Churches and different Christian groups in various parts of the world have been meeting during the past few weeks, preparing for this theme, which will be taken up in Nairobi under six subthemes or sections. Our meeting here, therefore, under the same theme is a participation in a world-wide endeavor among Chris-

tians to understand and define more clearly and concretely the affirmation that "Jesus Christ Frees and Unites".

This theme, which some of us would like to call a Christian affirmation of faith, is significant for situations we have today, where socio-economic and political interests of the different countries tend to divide the world into three or four, and where world views, whether religious or secular tend to enslave man for life. Moreover, this affirmation is significant because the World Council of Churches is affirming it in the midst of a world situation, where each country, region or continent tries to develop its own theology or theological

* Delivered by Dr. Domingo J. Diel, Jr., Acting Dean of the College of Theology, CPU, during the Seventh General Convention of the National Council of Churches in the Philippines, Manila, November 6, 1975.

affirmation. Thus by so doing, the WCC has provided a common foundation for theological discussion on the ecumenical level.

Our theme then can be taken both as an exclusive and inclusive one. It is exclusive in so far as Jesus Christ is the Source or Author of freedom and unity. That from Him and through Him alone one can truly understand and experience what it means to be free and what it means to live reconciled and in unity with God and men. In other words, to affirm that Jesus Christ frees and unites, does not only exclude other claimants from the same role, it also sets the limit of the nature of freedom and unity in the person of Jesus Christ. However, the theme, can also be inclusive in that it does not indicate any particular interpretation of who Jesus Christ is and neither does it define more fully the kind of freedom and unity available in and through him. The reason, it seems, is not because of a limited space on the page, where the theme appears; the reason rather is to provide the different member churches, in national, regional or even continental level, room to interpret and discuss the theme in their own context, so that the delegates of these churches going to Nairobi may have something meaningful to share with and confront each other in the spirit of Christian love. This is one emphasis

of the Nairobi Assembly underlined clearly by the General Secretary of the World Council of Churches. On the other hand, the various working papers and the outline of the Bible studies of the WCC are there not simply to be echoed — I hope not — in the course of this convention, because we are also called upon in this part of the world to confess this "Jesus Christ, who frees and unites," at a particular moment of our history. And this would probably mean a different confession, not only in form, but also in the extent of the content from that of our African fellow-Christians or of the Christian brethren in Latin America.

There seems to be a hesitance for many of us to describe or explain fully who Jesus Christ is in this particular theme. The reason for this seems to lie on three grounds; 1) The modern biblical criticism on the historical Jesus has led many to ask no longer the question: Who is Jesus? but can we still speak intelligently of Him without being dubbed a narrow biblicist? 2) the member churches of the WCC and perhaps of the NCCP have different views about Jesus Christ that any attempt towards one Christology would mean probably disaster to ecumenism; and 3) Jesus has already a number of biblical titles assigned to Him, yet there are many more names given Him by different interest groups, that to enter into

the whole discussion would simply add to the confusion.

In one or two of the working papers given out in this Convention there are a couple of short paragraphs about Jesus Christ. And because of the nature of these papers, they are formal statements that need still to be discussed and clarified. For example, the claim that Jesus Christ is "supreme and central" — and one wants to ask immediately, in what and for what is He supreme and central? — is a tremendous claim. Or again, in the Bible study series, Jesus Christ has been designated as a liberator; indeed a modern and loaded term that is hardly applied to Him before the sixties. The point is that, the kind of affirmation we make as Christians about Jesus Christ and the way we call or assign Him names, do not only define our theological posture, it also determines more or less the nature of relationship we want with other people, who may have different religious convictions or ideological views. This is important, because, then our affirmation will also determine to what extent one can speak of a wider unity as for example, between Christians and those who do not profess the Christian faith or whether one can speak only of unity within the Christian community. And finally, one should try to understand the concept,

"freedom in Christ" in either one of these contexts.

Let me now pursue a more detailed discussion of the theme under a traditional three-point framework, namely: the Jesus Christ we confess; the freedom he offers and the unity he brings. Or to express it another way: The Christ, we ought to confess, the freedom we need and the unity we hope for.

The Christ we confess or the Christ we ought to confess.

What do we claim or what do we affirm about Jesus Christ in this theme for our particular time in history? Without being unmindful of the references of the Bible study series let me cite two short passages from the fourth Gospel:

"Sb if the Son makes you free, you will be free indeed" (Jn. 8:36).

"and I, when I am lifted up from the earth, will draw all men to myself" (Jn. 12:32).

1. In both of these lines, whether referred to in the third or first person, Jesus Christ is the Subject, which confirms our previous statement that He is the Source and Author of freedom and unity. It means also that He is the norm of these freedom and unity. The implication would mean that our ideas, plans and programs of action should not only draw inspiration from Him,

but must have a basis on Him. And, they must allow correction and stand always ready for the final reckoning before the Judge of all men, because they will always be found inadequate.

This assertion, namely: that Jesus is the Subject and hence, the Author of freedom and unity, in principle has not been ignored by us Christians, who are concerned for peace and order, justice, brotherhood and unity. However, depending upon one's "spiritual vested interest" — I do not mean this necessarily negative — we come out with different designations of Jesus which seem to have a two-fold purpose: first, to invoke Him as the authority and basis of our plans and actions; and second, to make Him more meaningful to the people of today. Because of this, for the last 15 years or so, there came out various designations of Jesus, like: the "man for others," a "social catalyst," "revolutionary activist," and more recently, "the liberator." In fact, last week it was reported that a book "Christ, the Subversive," by a Spanish priest has been written. Needless to say, the proponents of each of these concepts have their reasons — biblical or otherwise — which cannot be dealt with here. One observation, however, must be made about these different designations: as far as they are being pursued by their exponents, they lack one thing — in-

adequacy. And so because of it, one is made to believe that any one, is the answer to the ills and problems of man and his society. Therefore, programs of action deriving from or connected with it must be undertaken with zeal and by any possible means, so that change characterized by justice and brotherhood can be attained. Corrections, dialogue or even a compromise do not have any place in such a movement. And the concept that has become in the meanwhile an ideology becomes the Gospel and all are enjoined to carry it out in life and in death in the name of Jesus Christ. I must admit I find this type of enthusiasm difficult to accept.

There is an incident in the life of Jesus recorded in St. John's Gospel, Chapter 8:1-11, which may illustrate what has just been said above. One day at the Temple in Jerusalem a group of Scribes and Pharisees brought to Jesus a woman caught in the act of adultery. According to the law of Moses, this woman must be stoned to death. Her accusers brought her to Jesus, not in order to give her a chance to live, but to test the attitude of Jesus towards the Law of Moses. Should Jesus deliver the woman from the grasp of the law, he would be guilty of breaking the law. Should he, however, deliver the woman into the hands of her accusers to be stoned to death as the law says, he

would be sharing the responsibility for the death of the woman. Jesus knew the provision of the law against adultery and he also knew the prohibition in it to shed blood. The outcome is now common knowledge: Jesus challenged the accusers of the woman, who among them did not have any sin; and for the woman, he sent her away, forgiving and telling her not to sin anymore.

Three observations about this incident are in order: firstly, Jesus showed himself as somebody who cannot be subjected to the rigidity of the law, rather, one who remained the Lord not only of the law, but of life; secondly, He showed that sin does not merely manifest itself as an isolated act of a particular person, like the adulterous act of the woman. It has a social dimension to the extent that it affected the religious decency of the accusers, but also to the extent, that these accusers had a share in making a society that produces the sin; and thirdly, Jesus has shown that to be free is not only to be free from the rigidity of the law and from sin, but to be free to live.

2. He is the Author and Subject of freedom and unity. Or as one of the working papers expressed it: He is "supreme and central" in relation to freedom and unity. And yet He was not far above the human categories to the extent that He could

not be understood. In fact, while He went about doing good, i.e., healing, exorcising, teaching and preaching, He was subject to human limitations. It was in His words and deeds when He went about doing good that He had revealed the divine difference.

Consider, for example, how He contrasted the law in some of His sayings; how He demanded from His disciples the "second mile," the "other cheek," the "cloak also," bread in return for a stone, forgiveness without limit, and so forth; and how He argued with the religious leaders of His time against the strict observance of the law at the expense of saving life. These are not merely a collection of superior teachings, neither are they a manifestation of an ideal morality for one to aim at in this world. Rather, they are an expression of the will of God, which Jesus came to reveal in word and deed, even through death on the cross.

This "difference," this "something more," that which is still beyond the best of man and that which is "indisposable" to man, that was shown by Jesus Christ in His words and deeds — it is this, that enables and challenges Christians to live creatively in their own particular time and circumstances, whatever that might be. It is this also that reminds Christians not to be enslaved again by the

machinations of man. St. Paul had reminded the Galatian Christians so: "For freedom Christ has set us free; stand fast, therefore, and do not submit again to a yoke of slavery" (Gal. 5:1). This leads us to the second point.

The Freedom He offers or the Freedom We Need

It has been pointed out a few times that freedom can be discussed meaningfully only in concrete terms and in relation to specific situations. This is true not only in the secular sphere, but also in theological circles. The implication of this for the latter is, of course, far-reaching if not sometimes too one-sided. This can be illustrated.

The classical analysis of the concept of freedom in the New Testament is usually stated as freedom from the law, from Sin, from the Wrath of God and from Death. Or, if one takes St. John's emphasis: it is freedom from deception, from darkness and from death. It would be doing too much to deal with each one of these here. However, the question being raised today about this matter is: how is sin to be concretized so that one has the concrete enemy before him, whom he can fight and from whom man and society may be freed? This may be a blunt way of putting it, but the intention is clear.

The outcome of this tendency is a positive re-emphasis of the social

dimension of sin. It has pointed out that sin is not only in the individual person, but also in a system, in a structure. In fact, it has gone so far as to identify sin with an "exploitive system" or an "oppressive structure" (see p. 9) and the rich, who are more or less held responsible for all of these are the object of attack. And, as if, to back this up with divine authority, Jesus Christ is drawn to the side of the poor. He is identified with them for He is their Advocate, while consciously or unconsciously, He is made a judge over the rich.

Probably one positive result of all this involvement for and identification with the poor is that something is being done for them and with them. And this is being done never before with determination and zeal. Yet after all has been said and done, it appears that the poor have been made virtuous and the rich anathemized. Moreover, it is not just sin that is to be concretized and made contemporary — if that would make it more meaningful — there are still the enslaving law, deceit, the wrath of God and death itself. From all of these, Jesus Christ has effected and continues to effect man's freedom; and that means, not only for the poor but also for the rich, also for the government and the whole of society.

It is, however, a serious question to consider how and whether such a freedom for all is feasible in the present. It seems not; and because it is not possible to fully realize freedom in Christ in the present, the mission and the program of action of Christians and the Church must be judged regularly by the work and words of Jesus Himself. In the incident about the adulterous woman, Jesus had revealed the solidarity of men with the sin of society, of which adultery was just one manifestation. The Good News is that Christians have been freed from the power of sin, death and the law; and in Christ they live in freedom. The bad news, however, is that they are still in the world, in society and therefore, in unfreedom, whether under an institution or structure and system or group interests or ideologies. This will remain so, for as St. Paul reasons out, "because the creation itself will be set free from bondage to decay and obtain the glorious liberty of the children of God. . . and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. For in this hope we were saved" (Rom. 8:21, 23).

The Unity He Brings or The Unity We Hope For

When one speaks of unity in the biblical sense, one refers right away

to the unity of all Christians in Christ. This may, however, mean two things to different Christian groups. On the one hand, it means a spiritual unity of all believers under the Lordship of Christ. It is a unity already established by Christ and whose visible manifestation may not really be necessary. On the other hand, there is a unity for which Jesus Christ prayed, for all his disciples so that the world may know their oneness in Him. This is being interpreted as a unity that does not remain on the spiritual realm, but manifests itself visibly in organizational or structural Church union. Of course the non-Christian world knew since long that the Christians claim about what unity is and ought to be as recorded in the Scriptures, is far from what it is as seen being practiced by the Churches. And therefore this unity may be a poor starting point to use for both Christians and non-Christians in their search together for a wider human community. Besides, there is still a more fundamental question whether the non-Christians will accept Jesus Christ as the ground or basis of this unity.

Yet there is a close connection between freedom and unity, between being freed and being united. Whomsoever Jesus Christ has freed, he is reconciled and he, whom He has reconciled, He also has united. The act does not happen in a vacuum but on a personal as well as

social level, so that a person who is freed from the power of sin, is no longer alienated from God but united with Him and his fellowmen. A new kind of relationship has been established between God and man, and between men and men and the rest of creation. The concept, however, is practically associated only with the Christian community, so that any talk of unity must be within this context and any attempt at establishing a community of peace, understanding and common concern should necessarily start from here.

Today this kind of approach is questioned by many Christians. The reason is not because they have denied the validity of the claims of Jesus Christ. It is rather because, the Christians claim to biblical unity does not correspond to their ecclesiastical practice, that it becomes highly unbelievable. But there seems to be a more serious reason, namely: the resurgence of non-Christian religions and the end of a colonial era that undeniably favored and oftentimes supported missionary undertakings, all these laid bare Christianity as a minority religion. This is the naked reality in Asia; and in Western Europe and America, they have been speaking since long of a Post-Christian era. But what has that to do with the Philippines, where Christianity is in the majority? This, that here the

example of a well divided Christianity is magnified and clearly seen. Of course, one is aware of the functional unity among the member-churches of the NCCP and the working cooperation between the major Protestant Churches and the Catholic Church in the country, but that is certainly only a part of the total picture of Christianity here. Therefore, to continue claiming that Christian community or Christianity should be the model or the starting point of building a wider human community or a nation, is to exclude already those who would like the idea but cannot accept Jesus Christ as the basis and those who in fact do not believe on Him. If that happens, then one misses the chance of dialogue and working together with those who may think differently.

Since the question then of unity has some implications for building of a wider community — and not just for the Christians — it seems fair enough to suggest that Christians allow themselves first of all to be addressed by Jesus like He addressed the accusers of the woman caught in adultery. This is not merely a technique to show solidarity with the world, but an affirmation that one is still a part of the problem of society — that would probably minimize if not entirely stop one, acting so often as an accuser or critic of problems of which he is also a

part. From this vantage, Christians can live more creatively, since it is living in freedom and unfreedom, in inadequacy and "something more," in the present and yet in Hope.

The affirmation that Jesus Christ frees and unites gains importance if we indeed confess Him as the Source and Author of freedom and unity which men are seeking for. That would be a witness for which the Church and the individual Christians have been commissioned to carry out in the midst of unfreedom and divisive strifes. We shall be witnesses to this Good News of freedom and reconciliation in so far as we have the initial foretaste of it in the Spirit. And at this particular time of our history, we are called to confess more boldly that only in Jesus Christ can freedom and unity be found.

More significantly, is to declare this "Good News" in the context of our unfreedom and divisions in the society, where we are. This is not a suggestion for solidarity sim-

ply for the sake of it, but to affirm a realization that the Christians can be a part to the solution, after having been a part of the problem itself. But not by claiming that they alone can do it; or they alone of all people in Asia or in the Philippines have the answer to all human bondage and destructive forces. History denies that rightly.

Rather, our contribution towards the solution of unfreedom and disintegration in our society is to preserve and re-affirm that which is "indisposable" to man, that "something more," that "divine difference" which was shown to us by Jesus Christ. This will give our country a proper perspective and a direction for the present and a hope for the future. It may be that in the process of a search for a wider community of peace and justice for Christians, Muslims, Chinese and other minorities, the Lord, will show mercy upon us and heal our own ecclesiastical unfreedom and disunity.

Amen!

□

Paradox in Artistic Unity*

by

Florencia R. Baban

The poet suffers the world of diversity, but endowed with a creative imagination that can transform the outward form of things into an artistic unity, he finds a way of escape.¹ That complex world which torments and angers him may no longer be a perpetual battleground of warring elements nor an imprisonment of "things" for his way of escape is a way of reconciliation of diversities through a love-hate collision and reconciliation with that very world. Recognizing the duality of a relationship imposed by the necessity of his having to live in it and having to gather from it the materials for his

own particular escape-world, he accepts the paradox of diversity in unity. From out of the chaotic inconsistencies around him, he rearranges "tyrannies" into order and form which transformation he calls art.

What is art? Plato first viewed it as "imitation." Plato's imitation meant the mere copying of nature.² And, he said, because copies are not truths, therefore art was not moral. Aristotle, however, whose theory of art still prevails today interpreted "imitation" as arrangement, order, modification, completion, abstraction or, in other words, into a world of sense and form.

*From a Master's thesis done at Silliman University, Dumaguete City. Dr. Florencia Baban has recently completed her doctoral work at Central Philippine University, Jaro, Iloilo City.

¹Spender Stephen, *The Making of a Poem* (New York: W.W. Norton and Company, 1962), p. 20.

²Laurence Perrine, (trans.), *Plato From the Ion and the Republic* (New York: Harcourt, Brace and World, Inc., 1962), p. 2.

Things as they appear in nature he said, do not really speak of their truest essences. Art is a **simulacrum** of nature — an imagery — not a pure copy of nature, for nature in the raw is meaningless. The poet sees truths beyond that savage surface. In short, the truth that poetic art seeks is not scientific truth, for the truth of science is the truth of surfaces — things, objects, but the truth of art is the truth beyond surfaces.

Art builds on natural objects, but those objects become mere cues: they only suggest the poetic reality behind them. In art, the image of nature must be true to objective reality, but even more so must it be true to the furthestmost implications beyond it. A stone, for example, thrown into water forms ever-widening circles around it. Even as those rings come from the fact of the stone in the water, so in art, likewise, the occasion or the objective reality of the artistic creation is the stone but all the ever-widening rings of connotations, inferences,

higher levels of meanings springing from it must be consistent and true not only to objective reality of the occasion, but also must it be so to the universal experience of man.

What is unity in art? First, we must go briefly into the creative process. The poet is gifted with poetic intuition which enables him to see beyond the reality of nature. The **objects** in the world into which the poet's **self** enters and which in turn tend to invade his **self** create a conflict and a complex of attitudes which the poet must resolve.⁴ That poetic intuition enables the poet to assume a **connaturalness** with all things.⁵ He can communicate with them, perceive their own individual histories, and in his innocence and integrity, feel in his soul their very truest essence. He is omniscient — **he knows**, although he may not logically explain how or why.

The subconscious where all such communications occur becomes a matrix where all impressions in the conscious or unconscious life of the

³S. H. Butcher, "Aristotle," **The Great Critics**. James Harry Smith and Edd Winfield Parks, editors (Third edition, New York: W.W. Norton and Company, Inc., 1951), p. 28.

⁴Jacques Maritain, **Creative Intuition In Art And Poetry** (The A. W. Mellon Lectures in the Fine Arts, New York: Meridian Books, 1953), p. 9.

⁵H. H. Price, "Paranormal Cognition and Symbolism," **Metaphor And Symbol**. L. C. Knights and Basil Cottle, editors (Proceedings of the Twelfth Symposium of the Colston Research Society held in the University of Bristol, 1960. London: Butterworth Scientific Publications, 1960), p. 78.

poet are stored. They are all in a floating, indefinable flux. These impressions live in a nebular alert sleep until such a time as they may present themselves for use in a poetic creation. A sudden flash of insight at a moment of inspiration makes the poet see the true relationship of things in and around him.

The poetic intuition which in itself is a creative energy thus awakes into active processes.⁶ Touched by an emotion which digs deep into the poet's soul calling forth all his being to actualize a feeling into a concrete whole and intelligible experience the poet unleashes that creative energy but in a dream-like manner. That emotion becomes intentional, awakening the poet's total personality to participate in the intellectualization of that emotion. The "illuminating intellect" of the poet guides the creative energy to order the materials in the unconscious. It judges, approves, evaluates, discards, modifies and orders them.⁷ Step by step, the creation of intellectualized emotion unfolds by the balancing and contrasting of materials such as a word or detail into a comprehensible

unity. The "ruins" of experience are fused dramatically into balances and strains; opposites grip in a "war-embrace" or a "breastplate to breastplate" posture. The system of balances is not a negation of any object's force but rather a reconciliation of opposing forces into an explosive unity. Neither is it a system of mechanical pairing of opposites or an incoherent clustering of images. There is no mathematical formula, no pattern to follow, nor a mentally preconceived design. There is but that simultaneous action of intuition and creative energy unleashed guided by the internal melody of the poet.

The materials in the unconscious determine the final structure and form they will take. Because of the very infinite diversity of the materials in the poet's unconscious, the stresses and resolutions, qualifications and contrasts tilt the form now to one side, then to the other; overlap here and there; leap and bound from one spatial position to another in a meandering, formless, disorganized order; yet such as when finished presents a complete, consistent, and honest wholeness.⁸ Taking but the "ruins" of ex-

⁶Max Schoen, *Human Nature* (New York: Harper and Brothers Publisher, 1930), p. 316.

⁷Jacques Maritain, *op. cit.*, p. 66.

⁸John Clark Pratt, *The Meaning of Modern Poetry* (New York: Doubleday and Company, Inc., 1962), p. 1..

perience fused into tensive sharp details to suggest the imprecise whole, the creative energy unleashes itself breathlessly until the experience has completed itself in words and has become intelligible and concrete. If that creative energy and the poet's experiences be rich, his passion full, his memory precise and keen — the poetic structure will stand for an artistic unity. This unity is a heightened experience whose tension — intensions and extensions — reverberates and resonates from the particularity of the poetic occasion into universality.

Still, the overall pervading attitude and passion of the poet determines the meaning of the poem.⁹ Attitude which defines the scope within which the experience may act determines the tone of the poem. What is the poet's attitude toward himself, the world, his subject matter? That attitude is determined by his total personality: his beliefs, values, experiences, judgments, reflections, intelligence, knowledge, desires, dreams, visions, all that he is — even his physique; in fact, all that makes him the individual that he is. His total attitude imperceptively tones his work.

The poem is the poet's biography: his individual insighted harmony completed in his own poetic language. The tone projects from the very atmosphere of his words, rhythm, meter, images, symbols, metaphors and poetic sense. That tone is heightened by the poet's passion — a passion which is the natural outcome of his own personality in relation to the diversity and chaos of the world around him. The emotional tone, therefore, is the core of the poem. It is the meaning. Without the tone, the poem is merely a private chronicled experience of an individual.

By the very nature of the creative process, of the materials with which it structures and textures poetic experience, of the poet's personality revealed in the tone — the finished poem is a structure that becomes indestructible, irreducible, and unparaphraseable.¹⁰ Every item, every image, rhythm, number or harmonic expansion; every delicate nuance or turn of music or thought or feeling becomes integral in the poem. Each inheres and coheres in the most inevitable manner in the poem. It becomes inviolate. This is to say that the poem itself is its

⁹I. A. Richards, *Principles of Literary Criticism* (London: Routledge and Kegan Paul, Ltd., 1955), p. 107.

¹⁰Cleath Brooks, *The Well Wrought Urn* (New York: Harcourt, Brace and World, Inc., 1947), p. 192.

own communication.¹¹ To abstract a statement and to say that that abstraction is the poem itself is to say something external to that poem. One portion of the poem does not **mean** the poem. To say that the statement at the end of the poem is the meaning is at times dangerous and senseless. Without the context from which it has earned itself, any part is nothing. Not one item nor portion of the poem stands for the whole, nor does the poem mean the separate parts. Neither is the total sum of the parts of the poem is the poem itself. In the structure of the experience, each item has earned an inherent indestructible part in the order of the experience. To move one is to destroy the equilibrium of the poem.

Unity in the art of poetry, therefore, is solid as globed fruit.¹² Without those separate ordered parts there is no fruit, but the fruit is beyond particularities for the **fruitiness** of the fruit is in the essences of form, shape, color, and all emotional tones ascribed to it.

Artistic unity is illusive because it cannot be pinned down to logical verification. There is some kind of logical illogicity or possible improbability which may point toward the pattern and truth of the poetic experience. Such logicity is not of the mind nor of objective reality, but of the soul. The meaning of a poem is felt before it is understood. That feeling even after the poem is understood still holds its own by its relevance to the poem and by the consequently enriched discoveries of the facets of that poem.

What is "paradox" and how does it function in the artistic unity of the poem?

Paradox is the fusion of two separate elements in juxtaposition.¹³ The paradoxical word, image, statement or situation seems always self-contradictory or absurd, yet explicable as expressing a truth.

By all the methods, nature, and materials of the poetic process, paradox is spontaneous to the poet. It is his inevitable language.¹⁵ Paradox is the inevitable language in art since to name things directly is to

¹¹ Maritain, *op. cit.*, pp. 250-260.

¹² Brooks, *op. cit.*, pp. 67-79.

¹³ Clarence L. Barnhart, (Editor), *The American College Dictionary* (New York: Random House, 1951), p. 878.

¹⁴ J. Isaac, (Translating Mallerme), *The Background of Modern Poetry* (New York: E. V. Bulton and Company, Inc.), p. 18.

¹⁵ *Ibid.*, p. 13.

lose half the charm of art. Since the poetic intuition cannot name things in abstraction, it can only render concrete images or symbols which may be incredible, bizarre, shocking, or violent. The use of sharp details in synecdoche, for example, makes for that "slight dislocation of language" which earns the poet his name as "maker." It may be said here that the poet's constant renewal of language is one of the basic reasons for his presence in any age.

The power of paradox lies in its understatement through condensation and compression.¹⁶ Understatement leads to ambiguity, and obscurity. By the mere suggestion of paradoxical details in rhythm, image, symbol, or the whole situation of the poem, so much free-association and interpretation, so much admixture of feelings, meanings, and attitudes are evoked by the poet from the reader. The juxtaposition of contrasting items: the material with the immaterial, the ugly with the beautiful, the past with the present, death with life, triumph with defeat, *ad infinitum*, in a telling condensation of language and form makes for the explosive power of poetry.

Such condensation calls for the reader to become an active partici-

pant by his over-exploration and unravelling of the poem's riddles. When details suggest several meanings all at once, or where several meanings are resolved into one detail, or when the details are bare as in Chinese poetry where the reader has to supply all his own interpretations, or when they suggest the confusion of the poet, or a division in his mind as regards opposition or confirmation — all these are the rich charms of art that beguile the reader.

The juxtapositions of opposites in poetry may also lead to ironical turns shocking the reader with a blow on his beliefs, established traditions, or ethics, but which irresistibly and honestly in the end he accepts as truths.

Paradox in condensation makes poetry hard, witty, rich, and extensive. It makes for that heightening of experience free from the slithering of sentimentality and discursiveness.

Randall Farrel, modern poet and critic, describes the methods of modern poetry as: very interesting language, a great emphasis on connotation, texture; extreme intensity, forced emotion, violence, great emphasis on sensation, perceptual nuances; emphasis on details on the part rather than the whole; ex-

¹⁶Brooks, *op. cit.*, pp. 3-21.

perimental, or novel qualities of some sort, a tendency to external formlessness and internal disorganization. He adds that there is a great deal of emphasis on the unconscious, dream structure, the thoroughly subjective; that the poet's attitudes are usually unscientific, anti-common sense, anti-public he is essentially-removed. . . .¹⁷

In contrast to past traditions of poetry the twentieth century poet is one passionate, loving, courage-

ous, tough, hard, despairing, devoted student of man under the light of eternity, but as that light falls through the prism of the present.¹⁸ His poetry is a poetry of reconciliation in paradox whose universality not only convinces the mind but also moves the soul for in the ultimate, that poetry inevitably, is about the reader himself. This universality is the absolute judgment of all art.

HOW THE WORD?

A poet is both creator and critic. When a poetic experience reaches completion in words on the page, the poet now views with a logical mind what was created illogically. If the art work withstands the ruthless eye of responsible criticism, then the poem is said to be "successful."

"How the Word," one of the poems included in the thesis collection has been declared "successful." Discussion will focus on the author's use of paradox and all its concomitant principles of con-

densation, compression, irony and wonder, ambiguity, ambivalence and obscurity and synecdoche.

HOW THE WORD?

*What
If the feet of my spirit were
Free
From the manacles of flesh and bone
Shall not I
Through oceans of my dead days
Ride the wind
Above the jagged teeth of gloom
Light all the flamebeams of heaven's
Night — sing
Dance*

¹⁷ Randal Jarrell quoted in "Understanding Villa," *Philippines Free Press*, Vol. 61, No. (Saturday, October 12, 1968), p. 7.

¹⁸ Jerome Judson, "Poetry and Why," *Writer's Digest*, Vol. 49, No. 2 (February, 1969), p. 16.

*Fling all my fetters upon
The graveyard of our
Griefs — !*

*But then, how can I
Word the rose-dews
Of ten-thousand songs
Upon my breast —
Your hands - - - ?*

This poem settled on the page with ease one evening when the author was in a dream-like lonely moment in her room. The emotion of loneliness took a turn towards a passion for nearness of a loved one then absent.

The poem speaks of the paradox of man and of the human condition. Man as corporeal body and spirit mysteriously united in one. The union is inevitable and indissoluble in man to divide these elements is to lose the very essence of man. To negate either force is to destroy him. The poem ends with a question to start in the realization of the paradoxical unity which is man.

The tension of the poem starts with the word "How" in the title. "How" is an intellectual question — a question into processes and methods. Then is followed by "the Word." Word is a symbol — a concrete object that speaks of an idea. The tension then is posed by the

title which unites an intellectual concept and a material symbol.

The first word "What" in the poem carries further the idea of "the word" and contrasts more clearly with the "How." "What" implies a concrete object.

The word "If" is a positive of possibility. The poem by implication realizes a condition of unity, at the moment irksome and inconvenient. Here is a paradoxical image "feet of my spirit," again, feet is physical and spirit, non-material.

The first four lines make the tension more precise. The author wishes to be "free from the manacles of flesh." The passion of the author for the spirit to depart from the body, to be "free" to "ride the wind" and savor the delights of freedom comes to the height of what she dreams about — union with the beloved.

She imagines her physical body as "fetters," and for the first time she brings in the beloved one in the word "our". She presumes a reverberated longing, too, from the loved one. The last three lines of the first stanza again presents a paradoxical image — "graveyard of our griefs."

The last stanza is both a question and an answer. The author comes to the naked moment of union with

the loved one. But how? She — abodiless spirit, and he — a corporeal body? How to “word” the ten-thousand songs upon her “breast”? Meaning, how to communicate the joys of the spirit without the body?

Upon my breast —

your hands — ?

The last two lines explode with realization, wonder, and a telling image. “Breast” again is spiritual and “hands” — material. How then is union possible?

The dashes imply more than words can tell — and perhaps in the silence of the dashes are reverberated

the total human situation — the paradox of body and spirit, of materiality and incorporeality, of the lofty and the low. Man’s functioning depends not on the negation of either force but in the perfect harmony of both forces in him. The poem resonates therefore a reconciliation which the author accepts. From the pen of one lonely poet, says a critic, naked truth springs which truth resolved her own problem, and perhaps the universality of that insightful truth may help the reader to resolve his.

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