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EDUCATION TO SAVE HUMAN RESOURCES

One of the most important consequences of the introduction of a continuing education system is that failure ceases to matter or, at any rate, matters much less. We have seen that as things are organized and run at present, many of those who start schooling either fail to complete their studies or are eliminated by the harsh workings of selection. Without going into the unfortunate and sometimes inhuman consequences of this wastage, it is economic nonsense. Enormous quantities of material and intellectual capital, skill, time and financial resources are invested in undertakings where it is known in advance that a high proportion doomed from the outset to total or partial failure. In point of fact, the knowledge acquired at school, whatever it may be, is a positive factor on the basis of which and with the help of which all men, no matter what level they may have reached, have to build their lives and fulfill a cultural destiny. This is obviously possible only within a global system where adults, having regard to their age and educational background, can continue educational activities appropriate to their intellectual level, their curiosity and the collective needs of society. *Continuing education is therefore the only means of making educational processes as a whole fully effective from the economic point of view no less than from the intellectual and spiritual points of view.*

— *From Unesco Papers, Nov. 26, 1965.*

■ Dr. Conant gives us his views on how to make a good teacher.

HOW TO TRAIN TEACHERS

James Bryant Conant, former president of Harvard University, has written another book which was published a few months ago and entitled "The Education of American Teachers." Dr. Conant tells us nothing new when he states that "vast numbers of youth are being taught by inadequately prepared teachers." But his fame as a great educator is sure to make his book the subject of talk, newspaper editorials, and faculty-club discussions. According to a magazine review, this book represents two years of work, hundreds of interviews, and thousand of miles of travel to college campuses and state capitals by Dr. Conant and his nine assistants. The subjects which are discussed in it include the problem of how to teach, train, and certify the nation's teachers.

Dr. Conant, as many others before him, is convinced, on

the basis of his actual findings that the present system of certifying teachers on the basis of course credits and licensing exams does not guarantee that they will know either how to teach or what to teach. He condemned the so-called survey courses in education which have been boring to students in many teachers colleges. "I have found little evidence that these courses stimulate a student to read either deeply or widely," says Conant. He recommends the elimination of courses in "The Foundations of Education" because "not only are they usually worthless, but they give education departments a bad name."

He is completely convinced of the uselessness of the "methods' courses and Audio-Visual Techniques." The best place to learn how to teach, says Conant unequi-

vocally, is in the classroom. The most dependable test of a teacher's qualifications, he asserts, "should be how he actually performs in a classroom." To make certain that teachers really can teach, he suggests overhauling the present "slipshod" and "apalling" system of practice teaching. Instead of filling out forms and helping children put on their shoes, a student teacher should be trained gradually "to assume full responsibility for an extended period of

instruction, which he plans, executes, and evaluates." So he suggests the establishment of an efficient practice-teaching program, and urges the abolition of the system of course-counting and licensing exams. In his key recommendation Conant proposes that any graduate of a recognized college be permitted to teach provided he has successfully functioned as a practice teacher and that his college or university endorses his teaching qualifications. — *V.G.S., Philippine Weekly Review, Sept. 27, 1963.*

NOBEL PRIZE

The fact that the Nobel Prize was not accorded to me was doubly pleasant: first, because it saved me from the painful necessity of dealing in some way with money — generally regarded as very necessary and useful, but which I regard as the source of every kind of evil; and secondly, because it has afforded to people whom I respect the opportunity of expressing their sympathy with me, for which I thank you all from my heart. — *Leo Tolstoy*

- Preview of a book that tells how to spot the young criminal before he gets started.

WHAT MAKES A JUVENILE DELINQUENT?

If potential lawbreakers could be spotted on their first day in school — before they have ever thrown stones at train windows, set fire to houses, slugged, stolen or murdered — we could save lives, careers, untold heartaches and literally billions of dollars every year.

This old dream of psychologists and churchmen comes much nearer to reality in a report just issued on to scientific study of the problem by Sheldon Glueck, professor of criminal law and criminology, and his wife, Dr. Eleanor Touroff Glueck, research associate, of the Harvard Law School. Their survey throws a hopeful light on the riddle of hostile character and incorrigible behavior.

In a New York tenement two brothers were born a year or so apart. They played in the same alleys, were

neglected by the same mother, abused by the same father. One became a gangster and a killer. The other became a detective whose grim job it was to bring his own brother to justice. What made the brothers different?

The overwhelming majority of boys born in wrong streets and reared in wrong families turn out all right. What is the basic difference between the majority who turn out good and the few who, turn out bad? It was the purpose of the Gluecks' inquiry to find all the factors which are common to child offenders.

The Gluecks began their ten-year exploration by carefully selecting 1000 youngsters. Five hundred were normal boys doing well in home and school. The other 500 had all been in police trouble — most of them sentenced to reformatories after

judges, doctors, social agencies and church workers had tried in vain to help them.

The investigators decided to match, as nearly as possible, bad boys with good boys of equal age, background, intelligence and disposition. But twos and twos of 1000 lads were laboriously paired. The troublemaker from a family paying \$26 a month rent must have his opposite number from a similar low-rent family; Greeks to match Greeks; a stepson for a stepson. The boys were weighed, measured and photographed. A medical examination was followed by tests of intelligence and achievement, a study of traits and a psychiatric interview. Family backgrounds and personal histories were explored.

Out of a maze of facts and statistics there emerges an astounding creature a composite juvenile delinquent. Not in body, mind or spirit is he what you might expect would make for dynamic manhood if drawn into different channels!

Far from being the underprivileged runt of sentimental

legend, the delinquent is likely to have the form of an athlete. There is nothing undernourished about him; in height and weight he is superior to most of the good boys. He is more masculine, a fellow of bone and muscle, with broad shoulders and chest, tapering torso and narrow hips. This portrait of an athletic, masculine delinquent does not, in the words of the authors, "in any sense represent merely random variations. It is a meaningful anatomical pattern."

More surprises appear in the health examination. The delinquent is not at all the product of bodily disease or weakness. There is "little if any difference in the general health of the two groups." Except for one thing, the handgrip of the delinquent is stronger, reflecting greater vitality. "There is" the report recalls, "a popular notion that juvenile delinquents are on the whole a less healthy group of youngsters. The facts by no means bear out this belief."

Another surprise, "There is a significant difference in the proportion of delinquents and

non-delinquents evidencing neurological handicaps of one sore or another."

What difference? *More good boys have neurological or psychoneurotic troubles than do bad boys!*

How intelligent is this mentally and physically healthy delinquent? The survey demonstrated that low mentality is not a characteristic of juvenile delinquency. While in certain tests the delinquent is a little inferior, he is in other somewhat superior. Out of thousands of tests in "hand-mindedness," for example, he emerges to convince the Gluecks that delinquents "evidently have a little more sort of creative ability."

But it is in temperamental make-up that more positive factors of delinquency appear. Our feelings have more to do with shaping character and behavior than our brains have. These deeper aspects are explored by use of the Rorschach test, which psychologists regard as a powerful instrument in diagnosis. With ten ink blots on cards, examiners draw from a child the darkest secrets of his mind. What does the shapeless blotch

make him think of? Telling what thoughts it evokes in him, the boy begins to reveal himself.

The inquirers learn that from earliest childhood the delinquent has found it hard to "think and act in the ways of the community," which means that he lacks what we call common sense. He seems constitutionally unable to follow a methodical approach to any problem; his "social assertion" gets in the way. This "social assertion" is his determination to assert not his rights or his opinions but his will. He wants what he wants when he wants it, never mind what anybody else says or thinks. To his nature all submissiveness is odious. As if by instinct, he refuses to respect any rules. Here is a major symptom. In this dangerous difference lies the boy's defiance of decent and natural restraints.

Far from having feelings of insecurity or anxiety, the boy suffers from neither frustration nor inferiority. He does not worry about losing his job, his home or his liberty. He is loftily sure he is smart enough to take care of himself. He is a superior being

who is not appreciated. With grandiose notions about his destiny, he has no normal fear of failure or defeat. Incurable optimist, when the law catches up with him he is always sure that the next time he will "get away with it." He is the most self-reliant of lads; the good boy, whom he scorns, is more often the one who looks to others for help and encouragement. The delinquent feels no need to live up to the expectations of others; basically he does not wish to cooperate.

But he is forever making blunders. He acts on impulse, with little self-control. One can never tell what he will do next. Yet in all his headstrong ways he shows a certain charming vivacity, a liveliness of manner which makes him outshine many a solid and dependable young citizen. Psychologists call him extrovert, because he is likely to get rid of his tensions through emotional tantrums or rugged action. He doesn't brood; he explodes.

Perhaps his most significant trait is identified in the psychiatric tests when some of his hopes and dreams be-

gin to appear. Far more than most boys do the incorrigible lad yearns for adventure. All youngsters have such daydreams, but the delinquent believes in them; with him the need for danger is a compulsion, an unsatisfied thirst.

In olden times boys could run away to sea and struggle with man and nature. Or they could join a train of covered wagons and, standing with their elders, shoot it out with redskins and bandits. Finding excitement, they ultimately matured, if they survived, and finished their lives as more or less ordinary citizens. Not so today. Too often boys think that excitement can come only in violating the law.

"This definite preference of the delinquents for adventurous activities, for exciting forms of recreation," the report declares, "is one of the more striking findings of this study."

To satisfy the craving, a boy will steal rides, hop trucks, keep late hours roaming the streets; he exults in destructive mischief, begins to drink in his early teens. His haunts are those of his gang — waterfront, railroad

yards, poolrooms, cheap dance halls and amusement parks. One half of all the 500 delinquents were active members of gangs, organized for a definite antisocial purpose and having vigorous leadership.

The survey shatters the illusion that the delinquent is led into crime by bad companions. From earliest childhood he shows a preference for other boys as unmanageable as himself. He avoids good boys because he despises them.

In a study of the delinquent's home and family, other immediate signs and tokens appear. Most of the good boys live with father and mother; delinquents come from broken homes — parents separated, divorced, or parted by imprisonment or death. The delinquent's family is more likely to be dependent on relief agencies and doles. His home is not as clean, has fewer sanitary facilities. There is crowding and no privacy. "The under-the-roof situation," the report states, "is significantly worse among the delinquents."

So we see that even when matching boys are drawn

from the same slums there are differences in family self-respect and integrity which count heavily. When one boy is good and another bad in the same family, however, the differences narrow down to individual temperament, and these symptoms need to be discovered at the earliest moment.

There is a certain cohesion in the families of good boys, a "we" feeling of strong emotional ties. Here we come close to the heart of the whole matter. The most significant factor in any boy's life is his relationship with his parents and especially with his father. When it is disturbed — as it is so often in sordid surroundings — the child is in danger. If the father shows hostility or contempt, something is dammed up in the son. He has a deep, passionate need for "emotional identification" with his father; he needs an ideal image, a paternal, older, wiser friend. That deep human hunger for emulation will be turned elsewhere — and perhaps the disappointed boy begins to worship the strongest, boldest, toughest ne'er-do-well in the district.

The survey shows that the delinquent has long been at odds with his father, while most of the good boys on the block remain close to their fathers.

Moreover, the incorrigible has suffered from erratic and conflicting discipline, which has encouraged him to defy all authority. He has taken many beatings for his sins and learned nothing from them except how to endure pain, which may be of grisly use to him in a criminal career.

But not all of the characteristics which Glueck investigators revealed would appear in the young child; many develop only with the years. Would enough storm signals show up in a six-year-old to make a forecast possible? This question was answered by setting up a series of "predictive tables" listing outstanding signs of delinquency which manifest themselves at an early age.

Was the boy markedly adventurous? Extroverted? Stubborn? Emotionally assertive? Did he exhibit the aggressive infliction of his will on others? Was he defiant? Suspicious? Destructive?

It was also important to know whether the discipline of the father was lax, over-strict, erratic — or firm and kindly. In cases where discipline by the father was lax, 59.8 percent were in the delinquent group; of those who fatherly discipline was firm and kindly, only 9.3 percent were delinquent. The same questions must be asked about the mother. Was the family held together by ties of sympathy and warmth of feeling?

These are major factors from which a character diagnosis can be made. No child could be expected to show all the symptoms. Any child might have several of them and still not be a potential delinquent. But it is beyond argument a danger signal when most of such factors appear in a six-year-old.

Social scientists work in the realm of probabilities, and there are reliable laws in probabilities. By applying them to young children, it is asserted that from 65 to 70 percent of the delinquents can be isolated at six years of age, when there is still a chance to help them. — *By Fulton Oursler.*

- This Spanish movement is here described as the organ of the anti-liberal Catholics against progressive ideas and healthy social changes.

"CURSILLO" AND ITS TRUE NATURE

There was a very fetching sports-page picture the other day that showed the highest-ranking Knights of Columbus and Masons in the country playing golf together. Occasion was the first K of C-Freemasons golf tournament ever. This took place, not coincidentally, after the Vatican had announced that it was no longer a sin for Catholics to apply for admission to Masonry lodges. In the past, any Catholic who became a Mason was automatically excommunicated from the Church. This meant, from the Catholic viewpoint, that he was thereby doomed to eternal hell and damnation. Now it is no longer so. Now Catholics may become Masons and still save their souls.

* * *

This is only one, to be sure, of radical and fundamental changes that have overtaken Catholic dogma since Pope

John XXIII, that incomparable innovator, "opened windows" and invited the winds of modernization and ecumenism to sweep fresh air into the ancient institution. Not all Catholics have accepted the changes gracefully and uncomplainingly. Some have been affected so traumatically with their faith shaken to its roots as a result of the reversal of "truths" they had always considered deathless and immutable, that they have left the Church in anger and disgust. Others have taken it upon themselves to try to rein back and curb the pace and extent of change, to fight a holding, rear-guard action against the innovators and iconoclasts.

* * *

The "cursillo" movement is in the latter category. It is a systematic campaign by the conservative segment of the Church to nail down the faithful to the traditional or-

thodoxies and doctrinal rigidities. It emphasizes, to this end, such aspects of the faith as sexual morality and fear of eternal damnation. It is not a meaningless coincidence that the "cursillo" originated in Spain. That country has always been a stronghold of conservative Catholicism — although, naturally, its repressiveness has produced its own counter-reaction, as spearheaded by a militant young clergy that has involved itself in labor unionism and in efforts to expand the scope of academic freedom in the country's schools and universities. Nor is it surprising that the movement has taken such firm hold and become so spectacularly popular in the Philippines. Philippine Catholicism is just as reactionary and bigoted as its Spanish counterpart.

* * *

In Europe, on the other hand, the Dutch Catholics (5.2 million Dutchmen out of a total population of 12.5 million) are working their religion over with a zest and — if this word may be properly used — irreverence that threatens to rattle the rest of

the Catholic world. A Dutch catechism — "A New Catechism: Catholic Faith For Adults" — is selling strongly in the United States although or perhaps because, as one American magazine speculated, it has been banned by the American bishops from American Catholic schools. It has no imprimatur, meaning the Church's official authorization. The catechism teaches — and where it does not teach outright it proposes — unorthodox and far-out interpretations of such long-established doctrines as the virgin birth, sin, papal infallibility, heaven and hell, original sin, etc.

* * *

An American magazine's recent survey of the Netherlands' avant-garde Catholicism gave some indication of the extent and depth of its "heresy." The survey consisted of interviews with priests and other religious, lay theologians and professors, and ex-priests. On the question of birth control, for example, three priests and one lay authority were unanimous in agreeing that the Church could no longer legitimately

prohibit it. "Birth control is an absolute necessity," the layman said. The priests' comments were: "The Church has nothing to decree here, although people can be served by criteria, information discussion. The best pill is the right pill." Another: "Approval of birth control is the Church's duty toward individuals as well as toward a sane population policy." And the third: "The issue is no longer within the competence of the Church."

* * *

On the Church's obsession with sexual morality (which is the mainstay of the "cursillo" program), all four Dutch priests who spoke out on the subject spoke scornfully. The Rev. A. J. Duindam, an Amsterdam pastor, said: "This overemphasis is a tragic folly. The Church has hardly reflected on social ethics, and even there, it is still in its infancy." The Rev. Prior Robert Adolfs, author of a book on Catholicism that barely escaped suppression by the Vatican, said: "A real fixation in which the role of the celibate obsessions has been very important. The

priestly bed experts!" The Rev. Leo Alting von Geusau, general director of IDO-C in Rome: "It is impossible to denounce this too much! Here are the products of the frustrated thinking of celibates." And the Rev. Edward Schillebeeckx, a renowned Dominican theologian: "Only since Pius XI, that is in the recent past, has the Church been so specially reactionary in this respect. But do not forget that the entire culture was dominated by this sexual anxiety."

* * *

All of this undoubtedly is strong medicine for Filipino Catholics. Inevitably and ultimately, however, these winds of "heresy" and challenge sweeping out of Holland will ruffle and agitate the Church in this country. Perhaps it is in anticipation of, and preparation for, such a siege that the "cursillo" is being feverishly propagated. Will the defenses hold? Will the "invasion" be repelled? These are the questions that will determine the future of the Church in this country. — J. V. Cruz, *Manila Times*, March 17, 1968.

- Light industry on firm basis — widening variety of consumer goods.

RED CHINA'S ECONOMIC PROGRESS

Stretching from the tropical south through the north Temperature Zone, with fertile land favourable for the growth of a variety of industrial crops, China is rich in natural resources for the development of both heavy and light industries.

Until 1947, virtually all industrial equipment and a considerable portion of raw materials had to be imported, with the result that production techniques remained backward. Today, the light-industry sector (not including the textile industry, which is an independent branch in China) is overcoming the shortage of raw materials by making full use of farm produce and constantly tapping new sources of industrial materials.

Canned-foods industry is one that has developed rapidly, with many canneries operating throughout the country. This has resulted in demands for a corresponding

increase in the supply of raw materials. The planned economy of the country ensures this supply.

Each year the State Commercial Departments sign purchase contracts with the people's communes, supplying them with fertilizer, insecticide, and fodder. The communes in turn provide the industry with crops and livestock.

The paper-making industry, 15 years ago, produced only about 30 different types of paper, because of the lack of raw materials and industrial equipment, and the dumping of foreign paper.

To meet the demands of schools, publishing and other enterprises, the industry is now making use of the country's inexhaustible sources of reeds, bamboo, esparto grass, rice and wheat stalks, and bagasse (crushed sugar-cane paper and special paper for refuse). High-quality writing-

paper and special paper for industrial and agricultural use is now being produced.

Newly-developed metallurgical, petroleum, chemical, coal, and mining industries have provided abundant materials in greater variety and high quality for the growing light industry.

Geographical location is another factor in the development of light industry. Formerly concentrated in cities and provinces along the coasts, many factories were far from both raw-materials centers and markets. Under a 'simultaneous development' policy, however, many new factories have been built in the interior.

Inner Mongolia, which had virtually no industry before, is now China's largest leather, meat-packing, and dairy-processing center. Its light-industrial factories also produce a widening range of consumer goods, including shoes, rubber, plastic goods, ceramic articles, enamelware, glassware, cigarettes, and sugar.

Output of enamelware in other provinces in the interior constitutes a considerable

proportion of the nation's total production.

Availability of machine tools and plant is essential for the growth of a country's light industry. With the advance of science and technology, and the building up of a powerful heavy industry, China is now able to make most of the key equipment needed for its various light industries.

Training of technical personnel is carefully planned. There are light-industrial research institutes, schools, and colleges that specialize in various fields. Every effort is made to ensure that this sector is basically self-sufficient in resources and technology, which contributes to both meeting the people's needs and accumulating capital for the country's economy.

For instance, there is an ever-increasing demand for bicycles. Large, modern plants and factories now manufacture a range of bicycles from standard to roadsters and racers.

Although China's clock-making industry can be traced back to the 17th century, production methods had

not improved greatly up to 1949. Today, mass-production techniques turn out a variety of clocks able to keep pace with growing demand.

China's traditional products, especially those famous through the centuries, are being given equal attention. Producers of famous wines, pottery, and porcelain are given every encouragement.

In recent years, light-industrial departments have carried out the policies of 'quality first' and 'variety must meet specific needs'. To meet rural and urban needs, officials of the light-industrial departments, in co-operation with commercial agencies, visit consumers and salesmen to solicit opinions on consumer products.

Factory directors and managers are encouraged to

serve as shop assistants so as to learn at first hand the needs of the people. Exhibitions too are held throughout the country in order to introduce new products and to note customers' reactions.

Needs of the peasants account for 80 per cent of the population of over 700m. Rubber shoes, low-priced fountain-pens, heavy-duty bicycles, films, plastic water-pipes, and plastic fish-nets are among the most popular goods specially designed and made for farms and fisheries.

Behind the achievements in the light-industry sector, is the general policy to make agriculture the foundation, and industry the leading factor, in the development of the national economy. — *Yen Chi. Far East Trade, January, 1968.*

SPORT

The temperament which inclines men to sports is essentially a boyish temperament. The addiction to sports, therefore, in a peculiar degree marks an arrested development of the man's moral nature. — *Thorstein Veblen*

- The Professional opportunists now stand in fatuous splendor on the Philippine stage.

THE ERA OF THE TURNCOAT

In a society in which materialistic values predominate, the voice of the genuine intellectual seldom carries a commanding force. The reason is quite obvious: Its possessor usually dislikes bragging or exaggeration. He is averse to using his speech or his pen as a vehicle for either adulation or senseless condemnation. Whatever message he means to give out, it is intended to serve the cause of truth. It expresses its appeal in tones of moderation and modesty.

A social atmosphere in which political influence and material wealth are of prime importance, modesty is often mistaken for an admission of defeat or a silent confession of error. The job of the public relations man receives high recognition. It is the business of the publicity agent to offer his services to the man who craves reputation through popularity. In most cases, he is a man of

inordinate ambition but mediocre ability. By describing his petty accomplishments in glowing terms, he becomes a celebrity in the uncultivated minds of the populace. By securing the assistance of the organs of public communication, he often succeeds in making himself prominent in some field of his choice. Thus the newspaper is his most valuable friend; and so he has to pay court to the publisher, the editor, the reporters, the columnists. He is capable of doing this at all cost, publicity being his principal asset. He is well aware that the general public do not analyze, criticize, or weigh the contents of the printed page. Of course, they do not have the ability to do this work. And so more often than not, the reading public accept as true ninety-nine percent of the matters appearing in print. Hence, the lying individual and clever opportunist, who could get

the support of a tolerant and an unsuspecting press, manages to appear before the public as a prominent person and dedicated nationalist who could boast of having *walked with heroes* and of being a hero himself.

In recent Philippine society, the term turncoat has become quite popular from the occurrence of many cases of public men transferring their allegiance from one party to another for a consideration. This consideration could be the reward of a desired position, the avoidance of a threatened disgrace, the promise of non-exposure of a criminal act, or an outright payment of money. These men who readily shed their old party garments in order to put on new party clothes, in many instances without as much as a plausible excuse, are branded as turncoats. This is, of course, a term of opprobrium. One with some real sense of honor and dignity would have nothing to do with a turncoat.

But turncoats are not the particular products of the last two or three years. We have had in this country a few

well-known persons who have made it a habitual practice over the years to follow the profession of the turncoat. We have called them opportunists, a term which seems to be less harsh and less violent than turncoat. But in reality they are substantially the same. They have identical connotations of evil and moral filth. An opportunist is a turncoat, and vice-versa. He is a fraud, a phoney.

To be is to an opportunist a concept of no importance at all as compared with to have. Character to him has less value than reputation. He banks on fame produced by wide and frequent publicity, which he uses to blow up the tiny drops of his ability into large and luminous bubbles of phoney competence. The innocent onlooker is transfixed with amazement. The charm of his language and the rhythm of his voice as he delivers a speech, which for all we know may have been a plagiarized version of another man's address, impress the uninformed and uncritical listener. The true image of the opportunist is carefully concealed behind

the glamour of empty eloquence. How could men of honor and character trust a person of that mind, manner, and spirit? He could be for one party in the morning, for another party at noon time, and for a third party at dinner time. And tomorrow when the last party to which he attached himself last night has lost its prestige, he would offer his services to the new power with all sorts of blandishments and protestations of friendship.

This poor country of ours has been made the victim of wily opportunists. Some of them are crude and artless. But a few have the finesse of sharp diplomats whose insincerity, duplicity, and superficiality have been tolerated or ignored through the subtle use of extensive and intensive self-publicity. Those who should know better could render invaluable service to Philippine society by refusing to be blinded by the antics of the opportunist. It is not hard to expose him and his ilk. All that the educated observer need to do is to look up the actual record of fickleness, unreliability,

and egotistical behavior in the private and public life of such man. They are convincing evidence of an unprincipled spirit and an unscrupulous character, which are the tell-tale marks of the opportunist. The difficulties which the people of our country have been experiencing for the last 15 or more years could be largely traced to the active participation we have permitted the turncoat, the opportunist, to play in the management of national affairs.

The turncoat has made Philippine politics disgusting to men of principle and integrity. He has treated membership in our political parties merely as a means for promoting his personal comfort, convenience, material prosperity, and financial security. Hence, he is a Nacionalista today, a Liberal tomorrow, and a Nacionalista again the next day. He was pro-Garcia yesterday when Garcia was in power, and pro-Macapagal today as Macapagal is now in power. The tragedy is that he still manages to have a herd of admirers who see, hear, and

smell nothing evil in him as long as he retains the privileges, the prerequisites, and the prestige of office.

The turncoat in a purely political office smells bad enough. But when somehow he succeeds in occupying a position in an educational, a civic, or a religious organization for which strength and firmness of character are in-

dispensable qualifications, he becomes a veritable skunk. He infects the youth who take him for a model. As they may discover his record of mendacity and opportunism, their sense of values is apt to be distorted; and they are likely to become turncoats themselves. — V.G.S., *Philippine Weekly Review*, Dec. 3, 1963.

OBSERVATION

Before turning to those moral or mental aspects of the matter which present the greatest difficulties, let the inquirer begin by mastering more elementary problems. Let him, on meeting a fellow-mortal, learn at a glance to distinguish the history of the man, and the trade or profession to which he belongs. Puerile as such an exercise may seem, it sharpens the faculties of observation and teaches one where to look and what to look for. By a man's fingernails, by his coat-sleeve, by his boots, by his trouser-knees, by the callosities of his forefinger and thumb, by his expression, by his shirt-cuffs — by each of these things a man's calling is plainly revealed. That all united should fail to enlighten the competent inquirer in any case is almost inconceivable. — *Arthur Conan Doyle*.

■ A tradition which gives hope to childless couples.

DANCING IN OBANDO

To have a child, or a sweetheart, or spouse, dance and pray before the three patron saints of Obando.

The three patron saints — “San Pascual,” “Virgin of the Salambao,” and “Santa Clara” — are known for their miraculous power of granting requests for those without sweetheart or child.

Tourists flock to Obando on the feast day of the patron saints, which is held in May every year.

The town fiesta is a three-day affair, beginning May 17 and ending May 20.

The first day is devoted to “San Pascual.” Suitors pray to him for a wife.

The second day is in honor of the “Virgin of the Salambao.” The virgin is mediator for childless couples. On the third day, luckless girls turn to “Santa Clara” for a beau.

A procession of the three saints is held, during which devotees pray, dance, and

kiss the images’ carriages.

Prayers are sung, while pilgrims swing and sway.

The prayer song goes: “Mahal na poong San Pascual, bigyan po ninyo ako nang asawa... (Beloved St. Pascual, please give me a spouse), “Santa Clara, pinong pino, bigyan po ninyo ako ng nobiyo... (Saint Clara so fine, please give me a fiance), and “Mahal naming Nuestra Señora, anak po ako’y bigyan na...” (Our beloved Lady, please bless me with a child).

Successful supplicants often name their child “Clara,” if it turns out to be a girl, and “Pascual” if it is a boy.

“Maria Clara,” the heroine in Jose Rizal’s “Noli me Tangere,” was named after “Mary” (Virgin of the Salambao) and “Santa Clara.”

She was reportedly conceived after her mother, Don Pia, made a pilgrimage to Obando.

According to records, the

dance follows no definite pattern. It is not really dancing in the strict sense of the world.

Devotees simply sway, skip or hop in the church, on the church plaza or on the streets, during the procession.

This custom of dancing before the saints is believed to have originated with San Pascual Baylon, who belonged to the order of barefooted Franciscans, called Soccolans.

It is said that he used to commune with holy spirits and danced with joy while doing so.

Nobody knows however, when and how the custom of dancing before the saints of Obando started.

It was said that the church frowned on the practice but the zeal of devotees has kept church authorities from outright banning of the custom.

Records said that the town earlier had two patron saints — “San Pascual” and “Santa Clara”. The “Virgin of the Salambao” reportedly was enshrined in the town church only after a “miraculous event.”

In 1855, Fr. Felix de Huerta, a Franciscan historian who

recorded the legend, said that two brothers — “Juan” and “Julian,” both surnamed de la Cruz, of Malabon, Rizal — went fishing in the waters of Obando.

Thinking that they caught a big fish, “Juan” and “Julian” reportedly raised the net. To their surprise the catch turned out to be an image of the Virgin Mother, standing upright in the net.

Their first impulse was to return to Malabon but the boat reportedly refused to move, no matter how hard they rowed.

When they tried to row towards Obando, the boat glided forward, and required almost no effort on their part. The brothers brought the image to Obando church where it has, since then, been venerated as the “Virgin of the Salambao.”

“Santa Clara” is the first and oldest patron saint. The image was first enshrined in Mevcauyan.

In 1923, it was transferred to Polo where it remained until it was moved to the new town of Obando. — *I. C. Santos, Manila Bulletin, Mar. 1968.*

THE AIMS OF SUPERVISION AND REGULATION OF SCHOOLS

There is a provision in our Constitution which states that "all educational institutions shall be under the supervision of and subject to regulation by the State." The meaning and purpose of this provision should be obvious: The government is vested with the power to see that the schools of the country perform their educational work. It cannot refer to the power to prescribe specific curricula, or one particular method, or one definite way of teaching. If that were so, then the initiative of an institution and its heads would be usurped by the government, and their freedom to think and to act would thereby be suppressed. It is an admitted fact that there is more than one way of teaching, more than one way of discovering the truth, more than one way of improving the mind, more than one way

of stimulating the intelligence, more than one way of discovering new ideas. For these reasons freedom of education is indispensable. Our Constitution recognizes this right when in another place it provides that the natural right and duty of parents to rear their children for *civic efficiency* should receive the aid and support of the government. Civic efficiency is positively produced by education which is largely acquired in the school and only to some extent in the home.

Government supervision and regulation, therefore, must of necessity be so exercised as to respect this freedom. It should go even farther. The government should encourage the use of this freedom. By so doing the government would be aiding parents in the exercise of their natural right and duty

to rear their children for civic efficiency. This is the positive side of supervision and regulation. The negative side of this function is preventive in nature and purpose. Its aim is to correct and restrain the acts of an educational institution which defeat the basic purpose of the freedom of education itself. Among such acts are the following:

1. The non-observance of order and discipline in the school caused by its teachers not appearing regularly at scheduled hours and days.

2. Failure to give courses of study for which students have been led to enroll and pay.

3. Employment of teachers who are obviously ignorant of the subject matter they are assigned to teach.

4. Teaching students to violate the laws of the country, to conduct a propaganda campaign against the authorities, to promote causes patently immoral or illegal.

5. Granting diplomas and degrees to persons who merely paid for them.

6. Immorality or gross negligence on the part of the school administrators or teachers.

Supervision and regulation should be confined to the prevention of these and similar acts of deception, misrepresentation, negligence, immorality, and obvious incompetence to perform the function of giving education to those enrolled as students.

Supervision and regulation by definition refer to the act of overseeing what is being done, how a right is being exercised, and whether positive or negative regulations are faithfully carried out. This power presupposes the existence of acts and conditions created by others, not by those who exercise supervision and regulation. In education this means that the initiative should not be assumed to any considerable extent by the supervisor and the regulatory authority. Otherwise, education would cease to be free but straight-jacketed and regimented. That would be not only contrary to a democratic way of life but detrimental to a wholesome educational development. That could also expose education to another and even more serious danger — the danger of being

used as an instrument for vicious, corrupt, or one-sided, though subtle, propaganda.

A judge in a court of law need to understand the nature and purpose of education and to realize the evils of dictation to educational institutions as a policy of the government. He need to be reminded of the constitutional provision on freedom of education. Unless he is fully aware of these matters, he could not intelligently decide a complaint against misuse or abuse of the governmental power of supervision and regulation of schools. The very idea of control over colleges and universities is abhorrent in a democratic country. Its implications could easily include such practices as brainwashing and thought control.

A bureaucratic approach on the question of education, which implies rigidity and uniformity of rules to their minutest details, is bound to distort the concept of education. Instead of improving the work of schools and advancing educational progress, it could prevent the gradual growth of sound educational

programs. It could hinder experimentation in new ideas, practices, or procedures.

The development of college and university education in the United States has been the result of the absence of restrictive uniformity imposed upon the higher institutions of learning. Variety and free enterprise are the main factors which characterize the life and condition of American education in much the same way that free enterprise has characterized its economic system.

The provision in our Constitution on government supervision and regulation over schools is by no means the basis of the right of private persons to organize and maintain schools. This is a constitutional right distinctly protected by other parts of our fundamental law. Government supervision over it need not be rigid, and regulation should not require uniformity of content and method, disregarding differences of conditions, practices, and methods. These functions, properly exercised could encourage variety of educational methods and curricula so

that out of the resulting competition, which would take place, stronger institutions would rise and weaker ones may be forced to improve themselves.

The present statutes on private secondary and higher education are not sufficiently adequate. They should be improved by amendments. But even as they are, they provide enough room for the administrators of the Department of Education to adopt regulations which could give encouragement to the initiative and imaginative faculty of Filipino educational leaders in the development of the colleges and universities of our country.

The provision in our Constitution on the supervision and regulation of school should not be divorced from the provision on freedom of education. The latter is a fundamental principle. If our courts cannot see the absolute necessity of reading these two provisions of our Constitution together and to give to one a meaning which does not cancel but rather support the other, then it is high time that our Congress

be requested to set the correct constitutional? their right and duty to protect the basic principle of freedom of education in positive terms.

But in the meantime our officials in the Department of Education could exercise the discretionary authority they now possess to introduce more flexible rules intended to foster variety among our institutions of learning. One way to accomplish this would be to adopt general, instead of particular, requirements on curriculum matters and to reduce to the basic essentials the subjects or fields of study within the scope of the required curriculum. The result would be a wider opportunity for every enlightened and competent institution of learning to devise its own particular method of imparting education and its own system of attaining its educational or academic objectives. The required variety for wholesome growth may thus be established in our educational system. — V.G.S., *Philippine Weekly Review*, Dec. 27, 1963.

- The advantages of a secular as against a sectarian school.

RELIGIOUS OR SECULAR SCHOOL SYSTEM?

The question of religious versus secular education has been discussed quite often in our country. One side claims that the answer was given long ago during the Spanish regime when the Catholic Church had control over the education of the Filipinos. The results were far from being satisfactory. The other side could cite the United States as an example to prove the success of secular authorities in the maintenance of a national system of education as a medium for the development of democratic ideas and practices.

Our public schools and state universities have been accused as godless centers of education. This kind of accusation is, however, meaningless. For whether they are so or not has nothing to do with the question as to whether they give effective

instruction to the Filipino youth or not. The public schools have produced presumably the same proportion of law-abiding citizens and criminals as the private schools which are run by nuns, sisters, priests, brothers, and preachers.

The former president of Antioch College, Dr. Arthur E. Morgan, who later became head of the Tennessee Valley Authority, has pointed out to us the case of Newfoundland, a nation which has failed miserably to maintain its status as a free member of the British Commonwealth after its government had placed under religious control its entire school system. After discussing the advantages of the secular nature and administration of American state universities and land-grant colleges as instruments for promoting demo-

cracy, he admitted that while they have not been completely satisfactory, at the same time they have not failed. He then went on to say:

“What are the alternatives to this democratic, secular educational system which is so frequently and so drastically decried by representatives of authoritarian religion in our country? One of the British dominions took a strikingly different course. Newfoundland escaped secular education. Tax money collected by the government was distributed to the churches in proportion to their population; about 40 per cent each to the Church of England and to the Roman Catholic Church, and

the rest mostly to the Methodists. These church authorities were left to provide the educational system from bottom to top. Nowhere in all the English-speaking world was there such sorry failure in education or in citizenship as in this dominion, populated almost exclusively by hardy English-speaking people from the British Isles. Finally, after a century of inefficiency, graft, wide-scale smuggling, mismanagement, financial favoritism, and lack of educational advance, the whole dominion went bankrupt and surrendered its status — the only such failure, as I recall, of an English-speaking population in the British Empire.”
—*Philippine Weekly Review*.

POWER

Human nature is much the same in government as in the dry-goods trade. Power and strict accountability for its use are the essential constituents of good government. — *Woodrow Wilson*

- Another idea advocated by a prominent Filipino educator is here presented for the advancement of national education.

WHY BARRIO HIGH SCHOOLS?

According to the latest census figures, the average educational attainment of the Filipino is the equivalent of Grade Five, by Philippine standards. Compared with American or European standards, this is Grade Three. This is far below the requirements of functional literacy.

The reasons for this low attainment are simple enough. Most of our people — that is 80% of them — live in the barrios where the highest educational level is Grade Six. Furthermore, for various reasons, a large percentage of the children who start in the first grade stop before completing the elementary course. Only 5 out of 40 graduating from a barrio elementary school can continue to high school, leaving 35 with only Grade VI education.

Efforts have been made to raise the level of compulsory schooling to the completion of

the elementary course, but without result. The fact is that the Government cannot even provide the necessary textbooks for the four grades of compulsory schooling.

Similar efforts have been made to restore the seventh grade, but again, for financial reasons, the sixth grade remains as the upper limit of the elementary course. There is no prospect of any change in the foreseeable future, which means that the children in the barrios are doomed to ignorance and illiteracy and (for many of them) to lawlessness.

The Karachi Plan, of which the Philippines is a signatory power, envisages that, within a short time, compulsory schooling be raised to the completion of the eighth grade. But again, how can the Philippines carry out the plan, considering that it cannot even enforce the present constitutional requirement of

four grades of schooling for every child?

The question is not whether we should have barrio high schools, but whether we can do without them, now that it has been shown that they work even better than expected. Who could have expected 450 of them this year, the third year after the movement started? The fact is that quite frankly I myself wonder why there are that many now, enrolling 36,000 students in 43 of the 54 provinces and in half a dozen cities.

On second thought, one should not really wonder why there are that many, but why no one had thought of the idea earlier than 1962 — for that was the time the idea occurred to us. It took two years to convince the powers-that-be, meaning Drs. Miguel B. Gaffud* and Vitaliano Bernardino, to give it a try “for one year, as an experiment.”

Now that it is an accomplished fact, barrio high schools remain a fantastic dream to many people, including educators, who cannot quite get over the idea that this year there are 7

complete barrio high schools which have since the beginning been supported by the barrio people themselves. Always the first question asked of me is: “But where do the salaries of teachers come from? What about buildings, grounds, not to mention equipment?”

But why are the barrio high schools wanted by the barrio people? Well, why not? You will recall your experience in 1945 after having been deprived of our freedom and good food for nearly four years. I will never forget the first doughnut made of real flour and the “genuine” coffee served by the PCAU in my town in 1945. I do not know where I put them, but I ate 20 doughnuts and drank ten cups of coffee, in one sitting!

That was only four years of deprivation. What about our barrio folk having been deprived of high school, not to mention college, education all their lives, who all of a sudden are told they can have it if they are willing to pay for it? But, their real joy was their discovering that they can pay for it. Is it any

wonder why now the barrios that do not have it this year want it next year? Furthermore, try and close one of the high schools now, and you will have trouble in your hands. Unless the Government can put up a similar one, which would be impossible, we should allow the opening of barrio high schools provided that the people are willing and able to support them.

The fact is that one member of the Davao Provincial Board wrote me a letter which I have just received saying: first, there will be twice or more barrio high schools in Davao next year—there are 35 now; second, the barrio high schools are more stable financially than the provincial high schools; and third, the students are more serious in their studies than their counterparts in the regular provincial high schools.

In my second trip to La Union, I interviewed nine of the fourteen district supervisors, and asked them what the prospects were for new barrio high schools next year. The unanimous answer was that every barrio wants

one, no matter how small they are. In their opinion, there will be 33 more high schools in their districts, more than double the present number of 16. I would not be surprised if the number will reach near 100.

At this rate, it will not surprise anyone if there will be one thousand new barrio high schools next school year. Why not? The reasoning is perfectly simple and logical. "If they can have a high school in San Gregorio, we should have it in San Antonio, or there is something the matter with us."

This enthusiasm is contagious indeed, and there should be no effort made to stop it. The barrio people, of whom I am one, have been ridiculed and accused of being utterly dependent upon the Government for all their needs. Now, they discover all of a sudden that they need not be in matters pertaining to the establishment and maintenance of high schools for themselves and their children. If they are allowed to continue doing this, the time will not be far distant when they will feel different-

ly — that they need no longer depend upon the Government to meet their needs for higher education.

Now that it has been shown it can be done, who would dare put any obstacle to prevent the barrio people from establishing new high schools and from continuing the ones that are now operating? To do so would be committing a crime of the first magnitude, for it will be equivalent to depriving the youth of this country who number 2.5 million — of their inherent right for as high education as their powers permit, a right which is as important as right to life and food. Two years ago, it would have been pardonable for anyone to stop any move in this direction, but now, it is different after it has been shown it can be done by the people themselves.

I would be the last one to claim that barrio high schools are the best of all possible high schools. Of course, they are not, and even the best ones lack much to be desired. But, which is better a high school that is not the best or no high school at all? Who would not want to have the

best high school, but wishing one and getting one are as far apart as the poles?

It is good to have quality education, but provided it does not mean that only a few could have it. In Europe, where education is reputed to be of very high quality, the goal is elementary education for the masses and secondary and higher education for the elite. In the Philippines educational quality is meaningless without equality of educational opportunity. To aspire for quality is good and should be commended, but not if it means denying others the right to the same thing.

The morale of this is that we must give everybody an equal chance to have school education, which may not be the best, but we should strive to improve its quality. This means that we should have the kind and quality of high school education that we can afford and make every effort thereafter to improve it.

In answer to the question "Why barrio high schools?", one should ask another question: "Why not?" Or, put it this way, we cannot afford not to, meaning we cannot

afford to remain illiterate any longer.

And since it costs the Government nothing to have them, we can well repeat the radio advertisement for a food recipe which ends in the following words: "... mada-ling lutuin, at mura pa!" After two years, we have more than doubled the number of public high schools in the Philippines — 250 — at little or no cost to the Government.

Having said all this, I do not wish to leave the impression that all is well with the existing barrio high schools and that we can just wait for them to multiply some more. There are a hundred or more problems, two of which are basic, namely: a) to help the barrio people earn and save what they need to support and maintain their high school; and b) to provide helpful supervision so that the standards will be reasonably high.

For the first, there are many plans, among which is the establishment of credit unions in all barrio schools — this plan is now in operation in Urdaneta, starting last

month (with ₱2,000 saved already by the pupils in the 25 barrio schools of that town, including those without barrio high schools). The credit union work, as all other work connected with it, earning more to save more, will be curricularized. It will be a part of the teachers' work to promote credit union activities not only among the pupils (from the first grade to the fourth year) but among the parents as well. The educational formula is: Teach the children and their parents in order to earn more, to save more, and to continue learning together.

For the second, department heads of the mother high school are given time and transportation expenses to supervise the barrio high schools and the periodical tests given in the various subjects.

But, more should be done. We cannot let the barrio high schools sink or swim. We must help them swim. One plan is to have a workshop to improve scientific equipment. We have now a plan on foot to compile a Directory of barrio high

schools and to send the list to different States of the U.S., to Japan, to Australia, to England, to enlist the help of high schools in these countries. If a high school in California will help a high school in Davao, this arrangement may well result in the students there sending books and magazines to their counterparts in the Philippines. We may be able to get inexpensive microscopes from Japan and transistor radios from Australia.

We graduated the first batch of 78 elementary teachers who will be teacher librarians of the community libraries to be established in each barrio high school in Pangasinan. Library rooms are being put up, and each library will be made a branch of the National Library, and it will be opened to the general public as well as to the elementary pupils and high school students.

We are offering in the UP Center of External Studies in Urdaneta a course in curriculum development which will be geared to the barrio high schools. The Philippine Normal College is now planning

a course which will train teachers to serve both the elementary and secondary levels. This summer, we plan to encourage assistant principals of barrio high schools to take up advanced courses in the teaching of high school subjects so that they can supervise their high school teachers as well. In the meanwhile the Peace Corps is interested in working with us by offering courses in the teaching of secondary mathematics, science and English to elementary teachers who may teach high school subjects on part-time basis.

Through the Barrio High Schools Bulletin, now subsidized by the Asia Foundation, having issued three numbers, we gather information from different places about better ways of financing and operating barrio high schools. We make the information available as quickly as possible to all barrio high schools in the country.

The Asia Foundation is interested in helping us further by making an additional grant to enable our six assistants to put in additional travel to be able to visit more

barrio high schools. In the seminar on problems of barrio high schools held recently in the Bureau of Public Schools, it was decided: first, to strengthen supervision of barrio high schools; and

second, to give achievement tests in all high school subjects before the end of the school year. — *Pedro T. Orata, From Freemasons' Educational Bulletin.*

ADVANTAGES OF OLD AGE

There is nothing more remarkable in the life of Socrates than that he found time in his old age to learn to dance and play on instruments, and thought it was time well spent. — *Montaigne*

What they tell of Cato, among other things, that in his extreme old age he began to learn Greek with a greedy appetite, as if to quench a long-standing thirst, does not appear to me very greatly to his honor. It is properly speaking what we should call falling into second childhood. — *Montaigne*

Old men delight in giving good advice as a consolation for the fact that they can no longer set bad examples. — *La Rochefoucauld*

- A great thinker's ideas on military and war service through compulsion.

OBJECTION TO MILITARY SERVICE

A few days ago, the teenage son of actor Sterling Hayden burned his draft card and focussed attention on the fact that in the United States more and more people are refusing the draft to fight in Viet Nam. On this score we would like to publish a letter written by Leo Tolstoy to a young Russian who was up for conscription. The letter was written way back in 1899 but we believe that it has even more meaning in the United States today.

"What should a man do who has been called upon for military service — that is, called upon to kill or to prepare himself to kill?

"For a person who understands the true meaning of military service and who wants to be moral, there is only one clear and incontrovertible answer: such a person must refuse to take part in military service no matter what consequences this refusal may have. It may seem to

us that this refusal could be futile or even harmful, and that it would be a far more useful thing, after serving one's time, to become a good village teacher. But in the same way, Christ could have judged it more useful for himself to be a good carpenter and submit to all the principles of the Pharisees than to die in obscurity as he did, repudiated and forgotten by everyone.

"Moral acts are distinguished from all other acts by the fact that they operate independently of any predictable advantage to ourselves or to others. No matter how dangerous the situation may be of a man who finds himself in the power of robbers who demand that he take part in plundering, murder, rape, a moral person cannot take part. Is not military service the same thing? Is one not required to agree to the deaths of all those one is commanded to kill?

"But how can one refuse to do what everyone does, what everyone finds unavoidable and necessary? Or, must one do what no one does and what everyone considers unnecessary or even stupid and bad? No matter how strange it sounds, this strange argument is the main one offered against those moral acts which in our times face you and every other person called up for military service. But this argument is even more incorrect than the one which would make a moral action dependent upon considerations of advantage.

"If I, finding myself in a crowd of running people, run with the crowd without knowing where, it is obvious that I have given myself up to mass hysteria; but if by chance I should push my way to the front, or be gifted with sharper sight than the others, or receive information that this crowd was racing to attack human beings and toward its own corruption, would I really not stop and tell the people what might rescue them? Would I go on running and do these things which I knew to be bad and

corrupt? This is the situation of every individual called up for military service, if he knows what military service means.

"I can well understand that you, a young man full of life, loving and loved by your mother, friends, perhaps a young woman, think with a natural terror about what awaits you if you will refuse conscription; and perhaps you will not feel strong enough to bear the consequences of refusal, and knowing your weakness, will submit and become a soldier. I understand completely, and I do not for a moment allow myself to blame you, knowing very well that in your place I might perhaps do the same thing. Only do not say that you did it because it was useful or because everyone does it. If you did it, know that you did wrong. . . . For under no circumstances can we inflict violence on people, torture or kill them because we think such acts could be of use to us or to others.

"In every person's life there are moments in which he can know himself, tell himself

who he is, whether he is a man who values his human dignity above his life or a weak creature who does not know his dignity and is concerned merely with being useful (chiefly to himself) . . . And in our times, it is the

situation of a man called to military service.”

The Viet Nam war is causing a lot of soul-searching in the United States. — *Alejandro R. Roces, The Manila Chronicle, March 12, 1968.*

SECT

When we come to believe that we are in possession of our God because we belong to some particular sect it gives us such a complete sense of comfort, that God is needed no longer except for quarreling with others whose idea of God differs from ours in theoretical details. — *Rabindranath Tagore, Thought Relics, 1909*

- Officials need to remember and practice the basic rules of ethics.

NATURAL HAZARD

The warning of Senator Laurel that there is erosion of faith in duly constituted authority is an understatement. It is more accurate to say that the people have practically lost all faith in government and that there now exists a tide of cynicism. The proposed solution, a code of ethics, is so dependent on good faith among our legislators that the obvious impotence of such a code need not be dwelt upon. The discussion among the senators regarding this proposal which touched on lack of personal example from the President while well taken, also misses the real significance of our present state of affairs. The public has lost much, if not all, faith in our existing government not because some legislators are crooks or that there is corruption in the bureaucracy, but because these practices are being

institutionalized by our politicians. Our public officials have made it a practice to protect one another, to act as a solid body, or more accurately, as a distinct and privileged class, to the detriment of the common welfare. It is this that has killed faith in government.

People are inclined to regard lack of scruples among a few rotten eggs in both houses of Congress or in the executive branch as a natural hazard of all societies. But it is another thing when laws are made or enforced deliberately and unequivocally to build and feed a certain group for no other reason than that this group is comprised of elected officials. One begins to imagine that election time has become, not the means for choosing officials after hearing diverse ideas, it is a war between the electorate and the candidate

who is harassed and squeezed for all he is worth on the theory that once in office he will be a different, privileged, being. Election is a *rite de passage*, an initiation phase wherein an ordinary citizen metamorphoses into a different creature if elected.

The allowances of congressmen, their increasing wealth and vested interests, are just symptoms of the basic disease that has caused the death of faith in government. It is actually the fact that politicians act as a body to protect their own members. This is why justice becomes so horribly delayed.

This is why even the anti-graft law is never enforced, why in the recent plebiscite our legislators not only wanted to increase their number they also wanted to have a large representation in an assembly that would restudy our Constitution. In other words, elected officials have a bond of loyalty, a sense of obligation, to their fellow politicians and not to the people they represent. This is why so many can get away with murder when we have enough laws without a code of ethics to nail a sizable population of our elected officials. *Alfredo R. Roces, The Manila Times, March 6, 1968.*

PERSUASION

We are more easily persuaded, in general, by the reasons we ourselves discover than by those which are given to us by others. — *Blaise Pascal, Pensees, 1670*

- Diplomas awarded by colleges the world over could have some significance if given some standard of equivalence.

EQUIVALENCE IN ACADEMIC QUALIFICATIONS

If there is one sphere in which there should be no national rivalries it is that of education, and yet it must be said that it is here that one often finds the most unprogressive nationalism. Many states are convinced that their university system is the best; hence their reluctance to recognize the diplomas of others. But besides these poor reasons there are more valid ones which make the problem hard to solve. Studies in preparation for a definite profession are organized as part of a whole; they are adapted to local needs. One country puts the emphasis on one subject rather than another; one country attaches more importance to practical work while its neighbor conceives studies in a more theoretical light. Finally, some studies can only be appropriate to a particular country — law, for example.

The “European Convention on the Equivalence of Diplomas Leading to Admission to Universities” was signed in Paris in 1953. According to Article 1, paragraph 1, each contracting party recognises the others’ university entrance qualifications. However, Article 1, paragraph 3, shows clear signs of the nationalism alluded to above. It provides that each contracting party shall reserve the right not to apply the provision contained in paragraph 1 to its own nationals. A second Convention was signed in Paris in 1956, again under the auspices of the Council of Europe: the European Convention on the Equivalence of periods of University Study.

This Convention has a much more limited scope than its title suggests. According to Article 1, the con-

tracting States agree to recognise any period of studies passed in the university of another Member State of the Council of Europe, but only in the field of modern languages. It must also be added that only the period of studies is recognised, and not the examinations. In 1962 this Convention only received nine ratifications. In 1959 the Council of Europe was to take a step forward in the equivalence of diplomas when, under its auspices, the European Convention on the Academic Recognition of University Qualifications was signed in Paris by the majority of Member States. It provides that the contracting parties shall grant academic recognition to university qualifications bestowed by a university established in the territory of another contracting party. This recognition is to permit the holder to pursue supplementary university studies and to hold the academic qualification. Does this include the possibility of practising the profession to which a qualification applies? The Convention is not very clear on this point. It ap-

pears that the solution should be sought above all by competent university bodies rather than at full governmental level.

Some countries have made efforts to solve the question by bilateral agreement, on a subject by subject basis. Thus conferences were held in 1960, 1961, 1962 and in January 1963 by heads of French and German universities. Their efforts were directed more towards the recognition of periods of study completed abroad than towards the full recognition of the equivalence of diplomas. As regards subjects, they covered chemistry, classical philology, Romance philology and Germanic studies.

To take languages alone, the conference of French and German heads of universities met with considerable difficulties arising out of the different methods of organising studies in the two countries. In France studies work towards a licenciate's degree and a doctorate. Examinations are held each year. Germany only knows the doctorate, for which the examinations tend to be grouped together at the end of the

period of studies. Furthermore, the German student has more freedom than the French in the choice of syllabus, and seminars or practical work play a considerable role in Germany, while in France they are practically non-existent. Consequently, in France, attendance at such courses is not compulsory, while in Germany it is controlled and absences are punished.

The conference of heads of universities made a very thorough comparative study to see what in the French syllabus could be made to correspond to the German syllabus. The result is that their plan, now completed and awaiting the approval of the government authorities, proposes a whole series of partial equivalences. In seeking equivalence in subject matter the conference of heads of universities has done useful work. Similarly it may be noted that, as part of the studies on this question made by the European Economic Community, a

Committee has examined the problem of equivalence in pharmacy and has made a painstaking comparison not only of the number of years of study but also the *number of hours* devoted to each subject. Each member was requested to furnish details of every subject taught and to submit examples of questions set in examinations.

This system has definite advantages. By comparing subject matter for study in two countries, one arrives at real equivalences and avoids anything artificial.

Thus, while the attempts have been relatively numerous, the results to date are disappointing. Yet the equivalence of diplomas in Europe will become increasingly necessary.

Provided that countries want it, the provision of a system of equivalence in European university diplomas is not an insurmountable task. If nationalism were abandoned in the sphere of education, it would facilitate the association or unity of

Europe as an element of peace and stability in the international community as a whole.—*Dr. Philippe Cahier, Graduate Institute of International Studies, Geneva. An abstract.*

NICE PERSON

A nice person is neither too tall nor too short, looks clean and cheerful, has no prominent feature, makes no difficulties, is never misplaced, is never foolishly affronted, and is void of affectation.

There is something in the very air of a nice person which inspires you with confidence, makes you talk, and talk without fear of malicious misrepresentation.

A nice person is clear of little, trumpery passions, acknowledges superiority, delights in talent, shelters humility, pardons adversity, forgives deficiency, respects all men's rights, never stops the bottle, is never long and never wrong, always knows the day of the month, the name of everybody at table, and never gives pain to any human being. A nice person never knocks over wine or melted butter, does not tread upon the dog's foot, or molest the family cat, eats soup without noise, laughs in the right place, and has a watchful and attentive eye. — *Sydney Smith*

CRITERIA OF GOOD GOVERNMENT

What is the best form of government is a question which no responsible person who has made a careful study of history and political thought would pretend to give a correct answer. But as to what the test of a good government is, there seems to be acceptable replies. The philosopher Spinoza writes that there is a good government when under it people pass their lives in unity and laws are uniformly observed.

Some writers (See Michael Stewart in *Modern Forms of Government*) tell us that to judge the success of the work of a government we need to be guided by the following test: safety, prosperity, and dignity. Political activity which comprises the nature and purpose of government work has to establish effectively peace and order for the protection of life and property. It is not enough, however, that we should be protected against dangers and violence proceeding from individuals or

gangs dedicated to crime and lawlessness. It is also absolutely necessary that we receive proper safeguards and defenses against abusive acts and oppressive measures of public officials and the government itself. The government should make it possible for people to improve their material standard of living, to reduce and eliminate pauperism, sickness, and ignorance. Then it should encourage people to raise their level of culture and to elevate their sense of appreciation of ethical and artistic values; and all these lead to the cultivation and acquisition of the spirit of human dignity.

All these functions, however, presuppose a certain general criterion applicable to the government itself. It is a criterion by which the nature, the vitality, the competency, and the integrity of the government are determined. The objectives of political activity cannot be achieved if these essential

qualities are not found in all the governmental organs. The value of any government would be purely illusory without them. In fact, its very existence could be pernicious to the interests of the individual and the nation. Stewart puts the matter in these terms: "If a man is told that his government protects him from bandits, he expects the government's behavior towards him to be better than that of a bandit. If he is taxed for no social purpose, but to provide his rulers with luxuries, or if the police expect him to give bribes, arrest him on bogus charges or interrogate him

with brutality, he might as well pay ransom to a bandit. If he is told that the government's policy enables him to get a proper standard of life, he asks what a proper standard of life is." To answer this question, he may compare the present and the past conditions of life, those in his own community with those in other communities more or less similarly situated. As he pursues this series of questioning he and his fellows are likely to arrive at such conclusions as may provide the justification of a government's existence. — V. G. S.

PRAISE

When I was young I had an elderly friend who used often to ask me to stay with him in the country. He was a religious man and he read prayers to the assembled household every morning. But he had crossed out in pencil all the passages in the Book of Common Prayer that praised God. He said that there was nothing so vulgar as to praise people to their faces and, himself a gentleman, he could not believe that God was so ungentlemanly as to like it. — *W. Somerset Maugham*

- A stern and objective warning to the three branches of the Philippine Government by a Senator of the Philippines.

WHAT AILS OUR GOVERNMENT

Severe as it may seem to some people, Senator Salvador H. Laurel's indictment of what ails our government (delivered on the floor of the Philippine Senate) is being considered by knowledgeable quarters as but a reflection of the contemporary scene and an exposition of the why's and the wherefore's of the people's disenchantment with our government.

Senator Laurel, in his maiden speech on the Senate floor Monday, made these points:

1. Excessive congressional allowances grown to monstrous figures.

2. Self-centeredness, rather than concern for the public weal; more politics than work; more self-interest than national interest.

3. Chronic and gross violation of the over-spending law, "implying that only the rich can now run and win in the elections."

4. Shameless abuse of the franking privileges by members of Congress.

5. So many rich men in public office "that now, they (the people) are not sure whether one has to be a millionaire to run for Congress or whether one has to run for Congress to be a millionaire."

6. Leakage and anomalies in tax collection.

7. Civil service rules intended to protect the competent, and the conscientious being used to protect the incompetent, inept and corrupt.

8. Poor law enforcement that is not the kind that engenders the people's confidence, as evidenced by the report of the Police Commission and the Philippine Constabulary that some 70 per cent of policemen "are either crooks, criminals or unfit for the important duty of enforcing the law and protecting the people."

9. Scandalous delay of justice such that the constitutional guarantees of due process, equal protection, presumption of innocence, bail, speedy trial and free access to the courts are meaningless myths to the poor who constitute 90 per cent of our population.

10. Incompetence and corruption in many inferior and trial courts; "some judges can be bought and fiscals can be fixed."

Each of these ten points is an indictment in itself that should demand prompt corrective measures. All together they stand a gauge of the extent of erosion of the moral fiber that is a disgrace to our nation.

It is perhaps a peculiarity of our times that Senator Laurel, in his quest for our moral regeneration, should think of a code of ethics for public officials and, in the same breath, voice his realization that such would be a mere scrap of paper for lack of response from those it should serve as guidelines.

There are many people who have been set to thinking on Senator Laurel's points and to wondering if his ominous warning that unless public officials amend themselves we would reap the gathering whirlwind of the people's wrath. — *Editorial, Manila Bulletin, March 6, 1968.*

STATESMAN

A constitutional statesman is in general a man of common opinions and uncommon abilities. — *Walter Bagehot*

THE CREATIVE AND THE POSSESSIVE IMPULSES

The greater part of human impulses may be divided into two classes, those which are possessive and those which are constructive or creative. Social institutions are the garments or embodiments of impulses, and may be classified roughly according to the impulses which they embody. Property is the direct expression of possessiveness; science and art are among the most direct expressions of creativeness. Possessiveness is either defensive or aggressive; it seeks either to retain against a robber, or to acquire from a present holder. In either case an attitude of hostility toward others is of its essence. It would be a mistake to suppose that defensive possessiveness is always justifiable, while the aggressive kind is always blame-worthy; where there is great injustice in the *status quo*, the exact opposite may be the case, and ordinarily neither is justifiable. . .

The creative impulses, unlike those that are possessive,

are directed to ends in which one man's gain is not another man's loss. The man who makes a scientific discovery or writes a poem is enriching others at the same time as himself. Any increase in knowledge or good-will is a gain to all who are affected by it, not only to the actual possessor. Those who feel the joy of life are a happiness to others as well as to themselves. Force cannot create such things, though it can destroy them; no principle of distributive justice applies to them, since the gain of each is the gain of all. For these reasons, the creative part of a man's activity ought to be as free as possible from all public control, in order that it may remain spontaneous and full of vigour. The only function of the state in regard to this part of the individual life should be to do everything possible toward providing outlets and opportunities.

— *Bertrand Russell in Political Ideals.*

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