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PANORAMA

THE PHILIPPINE MAGAZINE OF GOOD READING

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THE SELF

The old saying that the human person is composed of three parts — soul, body, and clothes — is more than a joke. We so appropriate our clothes and identify ourselves with them that there are few of us who, if asked to choose between having a beautiful body clad in raiment perpetually shabby and unclean, and having an ugly and blemished form always spotlessly attired, would not hesitate a moment before making a decisive reply. Next, our immediate family is a part of ourselves. Our father and mother, our wife and babes, are bone of our bone and flesh of our flesh. When they die, a part of our very selves is gone. If they do anything wrong, it is our shame. If they are insulted, our anger flashes forth as readily as if we stood in their place. Our home comes next. Its scenes are part of our life; its aspects awaken the tenderest feelings of affection; and we do not easily forgive the stranger who, in visiting it, finds fault with its arrangements or treats it with contempt. All these different things are the objects of instinctive preferences coupled with the most important practical interests of life. We all have a blind impulse to watch over our body, to deck it with clothing of an ornamental sort, to cherish parents, wife and babes, and to find for ourselves a home of our own which we may live in and "improve." — *From The Philosophy of William James.*

- We celebrate Rizal Day, the 30th of December this year, with these thoughts expressed by him at various times and occasions.

SAYINGS OF RIZAL

Individual Liberty

There is no sufficient gunpowder in the world that can justify the attacks against the liberty of the individual, against the sanctity of the home, against the laws, against peace and honor. — *Jose Rizal in La Solidaridad.*

Rizal on the Educator

Yes, I believe that the time is approaching when I can return to the Philippines. Then, when I am already there, you (Blumentritt) will come with your whole family and you will live with me. I have a large library. I shall order a little house built on a hill. Then I shall devote myself to the sciences, I shall read and write history, I shall establish a school and if you can stand the climate, then you will be its director. I am sure that all the young men, the cream of the youth of the country, will come to us. Blumen-

tritt and Rizal will remain in the memory of the Filipino people, like Goethe and Schiller, like Horace and Virgil, like the two Humboldt, in their respective countries. All these ideas came to my mind because the parliament has approved with pleasure the plan of granting Philippine representation. When we shall have obtained this great progress, then we shall rest and devote our strength to the education of the people, which is my supreme aspiration. — *Jose Rizal to Blumentritt, 1890.*

Rizal Answered a Jesuit

Fr. Sanchez, my professor of rhetoric, dared to defend me in public and praise my book (*Noli me tangere*), but secretly he told me that I would have done better writing an ideal book in which I could describe an ideal picture of ideal priests and

in this way show the contrast. I replied that I did not write for thinking readers but for the public that did not think; that there were so many books where ideal priests were described and they were utilized by bad priests to conceal their wolfish bodies with the skin of sheep. I told him that I wanted to awaken my countrymen from their profound lethargy and one who wished to awaken did not use soft and gentle sounds but detonations, blows, etc. "Are you not afraid of the consequences of your audacity?" asked Fr. Sanchez. (He treats me familiarly.) If you go on your mission, are you not afraid of the consequences of its fulfillment?" "Oh, that is entirely different!" he replied. — "Not at all," I replied, "your mission is to baptize the heathen, but mine is to make men worthy." — *Jose Rizal to Blumentritt, February, 1890.*

Rizal on Jesuitry

Concerning Father Faura, I believe that he did not have evil intentions when he

assured Dr. Pardo de Tavera that I had to die. In my way of thinking it was Jesuitical astuteness. The Jesuits have to show in public feelings that they may not perhaps feel. Towards me Father Faura behaved in a different way. But the public ought to believe that he does not agree with me — absolutely not, not in any way. — *Jose Rizal to Blumentritt, January, 1890.*

The Meaning of Mindanao

I can tell you little about the word Mindanao that I would prefer to write *Mindanaw*. The people here now call the whole island Mindanaw. It is true that Pigafetta mentioned Butuan, Chipit, etcetera, but not Mindanaw, if my memory does not fail me; I do not have here my notes. However, *danaw* in Bisaya as in Malay means lake (*dao pan*). I do not know what is lake in Moro Magindanaw. However, inasmuch as there is a great lake Lanaw, that in my opinion means lake — for in *danaw, ranaw, lanaw*, there are only natural phonetical changes — I can al-

low myself a bold conjecture which I admit can be another *lucus a con lucendo* (light that does not shine). *Magindanaw* can mean *great lake*; *magi* would be a contraction of *malaki* (large), for in these regions that *l* in the middle of a word is usually omitted, saying *kabaw*, *Tagilog*, *suat*, instead of *Kalabaw*, *Talagilog*, *sulat*, etc. It is customary in all countries to name whole regions after the most interesting feature in it. What is surprising then that a whole island should be called after the greatest lake found in it? — *Jose Rizal to Blumentritt in Epistolario Rizalino*

Luna and His Spoliarium

In the history of nations there are names that by themselves signify an achievement, that recall passion and greatness, names that, like magic formulae, evoke pleasant and smiling thoughts, names that become a pact, a symbol of peace, a bond of love between the nations. The names of Luna and Hidalgo belong to these; their glories illumine

the two extremes of the globe — the East and the West, Spain and the Philippines... In *Spoliarium*, through the canvass that is not mute, can be heard the tumult of the multitude, the shouting of the slaves, the metallic creaking of the armor of the corpses, the sobs of the bereaved, the murmurs of prayer, with such vigor and realism as one hears the din of thunder in the midst of the crash of the cataracts, or the impressive and dreadful tremor of the earthquake... The *Spoliarium* that thrills, seizes, and agitates violently, drying the tear that looms in the eyes is the condemnation of the barbarism and despotism of a great people towards a small one that thirsts for light and liberty. The first copy made of it was ordered by a Russian! — *Jose Rizal*

Keeping a Diary

Yesterday, one year ago I left my home to come to this country. How many illusions one entertained and how many deceptions! Yesterday, all day and night, I kept recalling all that had

happened to me since then. I took my diary and read it, which reminded me of faded impressions. Though sick, I'll continue my diary because I see that it is most useful and above all it consoles the soul when nothing more remains of its former treasures. — *By Jose Rizal*

Cockfighting in the Philippines

In the Philippines, for the observance of Sunday afternoons, one generally goes to the cockpit, as to the bullfight in Spain. Cockfighting, a passion introduced into the country and exploited a cen-

tury ago, is one of the people's vices, more transcendental than opium among the Chinese. The poor man goes to the cockpit to risk what he has, desirous of earning money without working for it. The rich man goes there to amuse himself, using the money that remains to him from his feasts and thanks-giving Masses (*misa de gracia*) but the money he uses is his own. The game cock is trained with great care, with greater care perhaps than a son, the father's successor in the cockpit. — *Jose Rizal in Noli me tangere.*

- The record of Philippine institutions of higher education has improved during the last fifty years despite obvious handicaps.

THE PHILIPPINE PRIVATE SCHOOLS IN RETROSPECT

The organizers of this celebration of the Golden Anniversary of the passage of Act No. 2706 approved in 1917 recognizing the Philippine Association of Private Colleges and Universities has assigned to me this subject. It is quite appropriate for a man of over 70 years as I am. For somewhere in one of the ancient books we find these lines: "*The old men dream dreams and the young men see visions.*" A retrospect is in reality a dream of past events. It is a necessity for the mind and the emotion of man. To dispense with it is to be without a sense of history, thus to be thoughtless and hopeless, a pitiable victim of amnesia.

On the other hand, young men with vision are indispensable, for the experience of history tells us that people without vision perish.

For this purpose, our program makers are right when they assigned to our able young man, Dr. Narciso Albarracin, the subject of "The Private Schools: Today and Tomorrow," which provides us with a view of a bright actuality and a vision of an enhancing, encouraging, and effective assistance in our educational work. Then we need to realize, as the subject of our other speaker, Dr. O. D. Corpus, reminds us that our country is in a state of change.

In persuading me to accept my assignment, Dr. Cresencio Peralta, the active and able chairman of our program committee, told me that all I have to do on this occasion is to repeat what I have written in a booklet recently published with the title "The Case of Philippine Private Education." Frankly, I did not welcome his

suggestion for if I would closely follow it, I would have to waste two or three hours of the valuable time of this audience. Instead, I thought I would confine myself this evening to a few remarks on the development of our private schools since the first days of this century.

Long before the passage of Act No. 2706 in 1917 by the newly organized Philippine Legislature under the Jones Law, the Taft Commission, which was made up completely of American members, had passed a law creating the Department of Public Instruction in less than six months after it had began the exercise of its legislative powers. This took place on January 21, 1901. That law was primarily concerned with the organization of public schools but it provided that nothing in it should "be construed in any way to forbid, impede or obstruct the establishment and maintenance of private schools." Thus by implication, the operation of private schools was legally recognized and respected. This was to be expected of the American government which

has always been the advocate and protector of democracy, intellectual freedom, and free enterprise.

In those early years of the American occupation the private schools were still run after the Spanish model. The Spanish language continued to be used in the existing institutions of higher education. Their instructors and students were not sufficiently acquainted with the more modern American methods of instruction. Consequently, their graduates hardly had enough knowledge of English to meet the entrance requirements of the newly organized University of the Philippines and other government colleges or to qualify for civil service positions. Under such conditions there was much dissatisfaction with their courses and methods of instruction.

But in a few years, those private colleges began to realize the necessity of adopting the newer educational procedures; and as the government discovered that they actually reformed their courses and methods, a number of them received official authorization to confer de-

grees and award diplomas. This and other privileges encouraged more private institutions to apply for government supervision of their courses of study, methods of teaching, textbooks, and equipment in the expectation of receiving similar privileges. Consequently, the Department of Public Instruction's curricula and plans of study, which was the principal basis of official recognition, began to be voluntarily adopted by them. No compulsion was used to force any private college to follow government regulation; but it was the practical thing to comply with it for with the official symbols of distinction their graduates could be readily accepted in government schools and colleges and in the civil service.

But as Filipinos acquired greater knowledge and mastery of modern education and its administration, the rule of prescribing a uniform and rigid schedule of courses and other instructional ideas which obviously prevented initiative and experimentation in private colleges began to show its disadvan-

tages to Filipinos of thought and foresight. Without being consciously and widely felt, it created a real danger to individual freedom. It made authoritarianism superficially advantageous and insidiously preserved the colonial spirit of intellectual parasitism. The Filipino newspapers at that time showed a remarkable grasp of principle and moral independence when their editors criticized the action of the Department of Public Instruction under American control as an arbitrary threat to the freedom of education and the spirit of nationalism.

It is remarkable how those early ideas of Filipino writers were later practically upheld in their essence by those decisions of the United States Supreme Court and State courts on educational freedom handed down from the year 1923 to 1947. Their basic theme has coincided with past and present views expressed by liberal thinkers and progressive writers in America and European countries on education, specially higher education.

It is, therefore, strange that in 1917, when both Houses

of the Philippine Legislature were already in the hands of the Filipinos, Act No. 2706 was passed providing for compulsory inspection of private schools and colleges by the Department of Public Instruction. Still that law did not require a person to secure a permit for the opening of a private school. Uncritical observers considered this omission a defect of the system which in their minds was responsible for the poor education produced in private schools at that time as if a permit could necessarily assure an adequate educational quality.

At any rate in 1925, the Monroe Board of Educational Survey in the report of its findings on the condition of the Philippine educational system recommended legislation "to prohibit the opening of any school by an individual or organization without the permission of the Secretary of Public Instruction." Making the Secretary the Czar or dictator of Philippine private education, the Monroe Board suggested that certain conditions be laid down and followed be-

fore such permission should be granted. Those conditions are good provided they are intelligently, not arbitrarily and mechanically, applied by qualified official chiefs and supervisors. Realizing this prerequisite the Monroe Report particularly stressed the necessity of an adequate staff in the Department of Public Instruction to be composed of "men and women who have the scholastic, professional, and personal attainments" to pass on applications for opening private schools and to make their supervision effective and sensible.

Among the defects of private schools pointed out in the Monroe Report were the absence of a law or regulation which would prevent a person "disqualified by ignorance, greed, or even immoral character from opening a school"; the lack of sufficient knowledge of the science of education on the part of private school heads; the absence of teachers familiar with modern teaching methods; and the paucity of up-to-date textbooks and laboratory and library facilities.

Strangely enough most of the reasons for the weakness and defects of the private schools outlined in the Monroe Report were practically the same defects which the public schools also suffered according to the same Report.

The difficulty of securing new teachers with adequate qualifications was indeed felt not only by the private but also by the public schools. There were very few qualified ones available. In the public schools the Monroe Report stated that about 18 per cent of them had less than four years of training beyond the intermediate school; less than 33 per cent had an education equivalent to graduation from a four-year college. As to professional training, 68 per cent of them "had no professional work in education, however meager, in high school, normal school, college or university." Their teaching experience was meager and unsatisfactory.

These deficiencies were naturally present in the Filipino private schools at that time which received no gov-

ernment support of any kind. But as the record shows those Filipino private schools did not stagnate. They struggled to improve their faculty, their courses, and their products. Their graduates even at that time were able to provide the nation with much of the man-power needed in the professions, in private business enterprises, in education, and in government service.

In his book *The Philippines* published in 1945, Dr. Joseph R. Hayden makes this noteworthy remark: "By 1929, the schools which had brought discredit upon the reputation of private education had either been eliminated or been brought up to standards of equipment, instruction, and administration which were comparable with those of public schools. As a result of these accomplishments, private education as a whole was rehabilitated in the eyes of the public." As Secretary of Public Instruction till November, 1935, these words of Dr. Hayden prove that the conditions of the private schools 5 or 6 years after the Monroe survey had markedly changed

for the better and, as a group, the private institutions no longer merited the criticisms indiscriminately cast against them in the past.

In another passage in his book Dr. Hayden categorically declared: "Both sectarian and non-sectarian institutions in many instances are taking advantage of *their freedom from state control* to adapt themselves more readily than government schools can to modern trends in education and to changing local educational needs. Through the secondary level, at any rate, the private schools are free to set higher standards than the Bureau of Education, which is limited by the capability of the average child and some of them have taken advantage of this opportunity." Whether we take these statements at their face value or with a grain of salt, coming from a man of responsibility, who was a scholar and was once Secretary of Public Instruction, they show that in general private schools had appreciably improved to the extent that they had adapted themselves to modern trends in

education more readily than public schools.

Without tiring this audience with a statistical comparison of the conditions of the private educational institutions at different periods in this country, it should be stated that in 1924, the total enrollment of private schools recognized by the Government was 73,246. In 1964-1965, the annual report of the Director of Private Schools shows a total enrollment of 1,379,868 students. In about 26 years, therefore, the increase of the student population in the private schools was more than 10 times while that of the country's total population was hardly 3 times. The number of college and university students alone two years ago reached a total of 390,454. There were 4,393 private schools from the kindergarten to the university level. In the collegiate and university level alone, there were 463 institutions of which 27 were universities.

Dr. Hayden commented in his carefully written book that "in addition to relieving the government of an appreciable proportion of the fi-

nancial burden of education, the private institutions of learning are making a distinctive contribution to the intellectual life of the nation."

The Director of Private Schools reported that for 1965-1966 the private secondary schools alone would have cost the government, if it had operated them, from ₱21,356,055 to ₱170,864,563 on the basis of the wide-ranging cost per student in different public high schools, or an average of about ₱96,000,000 a year. These figures do not include the cost of buildings and equipment. The same report states that more than 80 per cent of the college students of the country are in private institutions of higher education. In the academic year 1964-1965, the total number of college and university graduates from private institutions was 67,359. The degrees granted to them were in practically all careers and professions including agriculture, technology, medicine, teacher training, social sciences, philosophy, fine arts, nursing, etc.

This impressive record of

growth has not been confined to mere quantitative terms. A comparative study of both academic and professional achievements of their graduates as against those who have completed their courses in public secondary schools and colleges discloses a marked improvement of the competence and quality of their products. In most professions and areas of intellectual work, the average public school product is far from being superior to the private college graduate.

Given adequate freedom and encouragement to the spirit of initiative and creativity by the removal of government control on their academic activities and decisions, private educational institutions may reasonably be expected to strive after a superior degree of achievement in their work.

In retrospect, we need to remember that the tradition of higher education obtaining in this country today has its roots in the American system, a system based on diversity and liberty. While it is our duty to develop educational practices and

programs adjusted to our special needs and our national demands, we should not ignore the basic principles of that precious tradition of educational freedom if we do not want to see the growth of our educational institutions stunted and our educational system marred by the rigidity of ideas fostered by a policy of narrow standardization and uniformity almost amounting to regimentation.

It is time that we begin pulling down our monolithic

structure which mars the educational landscape of the democratic community we have chosen to establish and develop. This can be done only by adopting in actual practice the constitutional principle of autonomy for our institutions of higher learning. — V.G. Sinco, *From a speech delivered early this month to celebrate the 50th anniversary of the recognition of the Philippine Association of Colleges and Universities.*

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.*

- Quality in one's life and work is what makes a man valuable and important.

BETTER A FULL THAN A LONG LIFE

In Gershwin's *Porgy and Bess* — I almost wrote Pogi and Bess — the villain, Sporting Sam, in his song "It Ain't Necessarily So," says;

Methuselah lived one thousand years

Methuselah lived one thousand years

*But who calls it living
When no gal would give in
To a man that's one thousand years.*

Now comes a report from Athens that they have located the oldest women in the world. Her name is Maitha Nyfli and she is allegedly 132 years old! "I attribute my longevity," she reportedly said, "to the fact that I have never had any affairs with men." Perhaps, that's why she refuses to go. She feels cheated. Going by her comment, it is obvious to any discerning person what her death wish is.

In the ultimate analysis,

it is not how long we have lived, but the kind of life that we have led that will be important. It is not the maximum amount of time, but the optimum use of that time. As they say, there is a time to live, a time to love, and a time to die. Rizal had very little time. But all Filipinos today still feel his presence. Many people today don't even know what to do with their time. And some people are not buried — but they have been dead for years. There are two kinds of death — physical and spiritual. It is the things that die within us that we have most to fear. Death comes to all — "even for Kings," as Saint Thomas More said in the trial for his life. In our case, we have never measured time by duration. We measure it by intensity.

Longevity is something to be desired, but it is not an

achievement in itself. There was the man who was asked what he did for the French Revolution. "By God," he said, "I survived!"

It is better to live a full life — than a long life. We have people, for instance, who believe that they have had, let us say, 20 years experience at a given job, when in reality, it would be more accurate to say that they have had one year's experience twenty times. Most people never lived. They simply existed.

If you live a ripe old age, you must have something more to say than just merely attributing your longevity to refraining from tobacco, alcohol, or the opposite sex. Otherwise, people won't know whether you are bragging or complaining. We believe that it is the state of mind that keeps most people alive. One must look forward. And one must keep an interest in all things. It is, of course, easier said than done. — *Alejandro R. Roces, Manila Chronicle, December 12, 1967.*

MASS EDUCATION AND MASS CONSUMPTION

(Mass education is adult and community education per se. It is an effort to make the people in general basically and functionally literate. Basic literacy is concerned with the development of the ability to read and write. Functional literacy goes beyond basic literacy, enabling the individual to read with understanding, to write letters, compute in the mathematical processes, acquire fundamental knowledge in health and citizenship, use his reading and writing skills to improve his social and economic life. A functionally literate individual is an enlightened and well-informed person capable of participating in the affairs of the community.)

(Considering the present knowledge explosion brought about by new discoveries and advances in science and technology, the populace needs continuing education if it were to adjust itself in

a fast changing economic and social environment.)

Mass education is the concern not only of the schools but also of the homes, the churches, the radio and TV stations, the newspapers and book publishing houses, civic organizations and business and commercial establishments. These agencies and institutions can disseminate knowledge and information, a cursory analysis of the pamphlets, posters, cartoons, films, lectures and community assemblies.

In order to show the correlation between mass education and mass consumption, cursory analysis of the Philippine economy should be made. (The Philippines is blessed with rich natural resources, yet it has remained a developing country the past several years. Its economic system is still under subsistence economy. The lack of concerted and effec-

tive effort in mass education, explains why its natural resources remain untapped. The people have not acquired the necessary vocational and technical education that would enable them to utilize fully the country's natural resources.

The Philippines exports raw materials such as logs, abaca, ore, copra and other products, only to import them in processed and manufactured forms. As a consequence, the margin of profit is greater for the manufacturers than for those exporting them in raw form. The implication of this observation is that (unless the human power resources are developed through education and training the country cannot rise to greatness above the degree of educational achievement level of its people. Educated and trained individuals usually occupy key positions who serve as agents of development. In simple terms, mass education facilitates the entry of the people, young and old, into productive employment.)

The educational achievement level of the Philippines is low compared with more

progressive countries. Studies on school dropouts point to the fact that almost half of the pupils enrolled in Grade I drop out after Grade IV. This means that the average Filipino is a grade-fiver. In the rural areas, the figure is even more skewed because the average rural folk is a third-grader. Based on a recent study in Rizal province, grade-pupils are still not functionally literate. In other countries, the educational achievement level is within the high school years.

If one-half of the 33 million Filipinos are not functionally literate, there is need to exert more effort on mass education. Education of the masses, by all means, must be the concern of all, be they in the Government service or in private life.

(Some people live in affluence, others live in destitute and misery. What happens to the persons next to them, affects their life. As such, the cleavage between the rich and the poor would lead to social unrest and unless a form of safety valve is applied, the situation may lead to an explosive point — that of unwarranted violence

The importance of mass education is made more imperative today than before in view of population and knowledge explosion. Economists point out that population growth exerts pressure on the economic resources of the country that deters economic development. By necessity, production and consumption must be equated in order to prevent social and economic dislocations.)

Consumption of the bare necessities in foods and manufactured articles is on the minimum among the low-income group. The figure on average family annual income gathered from the Bureau of Census and Statistics as of 1961 is ₱1,800. By computation, the monthly income is ₱150 and the daily income is ₱5. If the average size of the family is six, each member has ₱0.83 for daily expenses.

It should be mentioned that the figures refer to the average Filipino family or the middle income group. What about those who belong to the low-income bracket such as the farmers and the laborers? The daily in-

come of these people would be obviously less than the average, an income in which it is not possible for the family to have a decent house, presentable clothes, good food and adequate education of the children. These are the people who cannot purchase some luxuries in life because of the high cost of living.

The masses cannot afford to stay on a rut of ignorance and poverty for a long time. Society has the responsibility of helping the masses extricate the people from the bondage of want. Mass education is a significant factor in narrowing the socio-economic stratification in a society.

As the people are enlightened through mass education, they will soon gain added vocational skills and brighter outlook in life. The consequence is increased income and with increased income, increased purchasing power follows. In addition, the increased purchasing power of the masses will support the industrial and commercial establishments in the form of greater consumption.

Therefore, economic plan-

ning should integrate education in the facets of the national plan. Infrastructure and education should receive priority consideration if the country were to accelerate socio-economic development. The principle behind such plan should be that education in an economic investment. Positive steps have

to be taken to provide adequate education for the masses today and several years hence. The more educated the masses, the higher the income level that will certainly increase production and consumption. — *Petronilo A. Buan, Senior Executive Assistant, UNESCO National Commission of the Philippines.*

BANKRUPTCY

The following note was found among the effects of a businessman after his death. He had long been known for his frequent lapses into bankruptcy.

“I hereby name the following six bankers to be my pall-bearers. Since they have carried me for so long during my lifetime, they might as well finish the job now.”

- In 1968, Japan will celebrate the 100th anniversary of the Meiji Restoration. The following are some of the prize-winning compositions submitted by boys and girls of primary and junior high schools — the driving force of the Japan of the 21st century.

"JAPAN OF THE 21ST CENTURY"

Let Us Be Tender

"Japan of the 21st century," — these are words full of hope and promise and I have given much thought to them. I am now a 12-year-old, sixth-grader. Thirty-four years from now I will be 46. I wonder if I shall be living then? But statistics tell me, "Don't worry. Even now the average life expectancy of Japanese is 67."

But that is only the beginning of the 21st century. It's the start of another 100 years. It is really like having a dream to predict what will happen in that period. It is said that the year 1968 marks the 100th anniversary of the beginning of the Meiji Era. When I read books, watch television or see movies, I learn that there were no airplanes and no automobiles in the early days of that period, much less tele-

vision, radio or movies. There was not even the electric light.

But today, there are many airplanes in the sky and automobiles fill the roads. We are living in a world where almost everything is electrified. Judging from the way things are now, man will make great progress in the coming thirty-four years.

Ground traffic will be replaced largely by aircraft. There will be handy one-man helicopters, giant airplanes with a speed of 3,000 kilometers per hour, rocket aircraft with seating capacities for 300 to 400. The existing spacecraft and artificial satellites will have been improved so much that people will be able to travel to the Moon or explore Mars.

What I am most interested in is daily life. My home will be facing south, so there will be plenty of sunshine.

It will be built of a steel frame, instead of wood. On the roof there will be helicopter, and in the garage, a modern automobile. A robot will take care of everything, from cooking to washing and cleaning. Meals will be high-calory, and delicious, too. People will spend their free time enjoying literature, fine arts, music, television, sports, traveling, and so forth.

I think that education will become more important along with man's cultural progress and high school education will become compulsory. And when learning has advanced, everybody will be wise, and there will be no bad men, and everybody will be able to lead a pleasant life.

By that time I will be over 49. And soon I will have my grandsons, and I will be an old woman in retirement. But, at that time, old people will be taken good care of because effective moral education will have made the young more respectful of the aged. Last year, 'Respect for the Aged Day,' a national holiday, was created much to the joy of old men and

women. I, too, will be old soon. It pleases me to see others happy.

In the 21st Century, living in Japan and other countries will be like a dream. But even when we are living in comfort and plenty, I think we should not forget to be kind and tender-hearted.

When education becomes advanced and cultural progress is made, industry is promoted and the country becomes wealthy. And our life, too, will become rich. If education is advanced and life prosperous, there will be fewer crimes. And there will be little need for policemen and other law-enforcement officers who will have very little to do.

In a family, after the father leaves for work, the mother will do all kinds of household chores by using a robot or electrical appliances. The children will go to school. The old people will spend the rest of their lives doing whatever they like. On Sundays or holidays the family will go on a trip and have lots of fun. It's like a dream, but a dream based on the cultural developments of the present age.

Science does everything for man. It will produce many things man cannot. But I don't think that this alone can make man really happy. We must have a tender and a beautiful heart even when we are living in an age of the machine which can do everything. Only then I believe can we live a truly human life. — *Nobue Shimizu, 12 years old, primary school.*

Our Village

One fine day during May, I looked down on our village from the top of Mt. Shiritaka. Houses were seen scattered among the rice fields of sparkling green. Rice planting in the Kaga Plain was over. The land facing the Japan Sea, extending 12 kilometers east to west, dotted with fifteen woods, large and small — this is our village.

It's like ships on a green sea. It's like a fleet of ships — flat ones, round ones, square ones. Our village is made up of these beautiful woods. Issa, the famous "haiku" poet, once composed a "haiku" which went as follows: "Our hamlet appears/ Warped on matter

how much/ Haze may cover it." But I would say: "Our hamlet appears/ Like a ship no matter how much/ Haze may cover it." And this is a merchant ship. I like to hear a steam whistle of a ship sailing out of a port. It is the sound of peace.

This ship is like a forest park. My imagination expands across the sky, like a rainbow. It soars higher and higher until it reaches a brilliant world of the 21st century. The new century is here. Our village is spreading before me.

There, in the brilliant sunlight, scattered among the rice fields, I see our homes. Shaped like domes, they have nothing but windows outside. Rooms are air-conditioned, and temperature, humidity and ventilation are all automatically controlled. Atomic power is used, so that winter is not much of a hardship even in this northern region. Snow can be removed and crops in the fields kept warm easily. Flowers bloom all the year round. I turn my eyes to our village, a forest park. There, trees are well taken care of, tennis and volley-

ball courts are available, too. But the shrines and temples are just as they were before. The cemeteries are always tidy and clean.

I have now become completely a boy living in the 21st century. The park is our ground for recreation. It is open to all, city dwellers and foreigners. Many rainbow trout and carp are swimming in the ponds of the park, into which flows the water of the Tedoru River. There are extensive pastures and farms, and milch cows are grazing. The shallow soil, peculiar to the alluvial fan, has been improved as deep soil. Even the smallest unit of a rice field is three hectares. The number of households is now one-tenth of that in the middle of the 20th century. This is a nationwide trend. Almost every village is a forest park with its own distinctive character. How did such a rapid change come about in only one century?

Kawakita-mura, our village, has 800 hectares of land under cultivation. Kusabuka, the hamlet in which I was born, alone has 150 hectares. Human labor equivalent to

0.8 man was once required; now only 0.05 man is necessary. No wonder the number of households has decreased to one-tenth.

Atomic power is being used for peaceful purposes in every industry. Development projects are making rapid progress not only in Japan but in all parts of the world. Demand for industrial products is increasing steadily, and production keeps rising. Economic conditions are improving fast, and many people, particularly of the farming villages, have found better jobs elsewhere — with the promise of unlimited happiness. Many people migrated to attractive foreign lands — with joy and courage, equipped with excellent skills and potentialities. They did so in a very natural way, without compulsion. Then, what about us — the 10 per cent left behind here in Japan? Failures in life? No! The others left here, and we stayed, both as a matter of course.

In fact, people are grateful to us. We must develop our land, handed down to us by our ancestors, to

meet the needs of the new century. It is our mission to rebuild it into a community as good as the living environment. of those nine-tenths of the people who left our village.

Let us take Kusabuka, our hamlet, as an example, to see how it has changed. There used to be 100 families, but now in this forest park, large cedars, old pine trees, and garden rocks are the only reminders of the homes which once stood there.

In front of the temple is a large ball park. In the compounds of the shrine now stand a music hall, a sacred Shinto festoon still hangs on the trunk of a large zelkova just as it did in the old days. At the western end of the village, where my home once stood, there is a large pond for rainbow trout. There are many promenades, and it is very quiet there. Outside the park, farmland spreads far and wide. There are excellent roads, too. No electric poles are seen. There is plenty of water in the canals. Orchards, botanical gardens, dairies and factories for the processing

of agricultural produce are also to be seen. The atmosphere in the town, where people go shopping occasionally, is lively but restful. The pine trees in the wind-break forests and the cedars in the hills of Mt. Shiritaka have grown big and tall.

We would be happy to hear from our friends in the cities and abroad, thanking us for the job well done in rebuilding our village. All working people here are making the best use of their time and living a comfortable life. We are now friends with all peoples of the world. Birds and animals, worms, grass and trees, the sun — all bless us now.

Parks built in old villages, scattered against the background of beautiful scenery — this is Japan. This is the land we have built. Industrial nuisances, the plague of agricultural chemicals, traffic accidents, old people's diseases are now things of the past. Traveling is safe, cheap and easy; so, many people use these parks every day.

Last night, there was a song contest in the park. A friend of mine, who returned

to Africa after taking part in the contest, has written me. In Africa, he grows and processes peanuts, my favorite food. His letter was mailed through a space station. The letter said: "You have preserved this beauty of our native place, this tenderness of people, the honor of we Japanese. You have turned our village into a community full of vigor. This forest park has been our ideal. It's a social meeting place for all peoples of the world. It's the 'merchant ship of the heart,' as you say. I'll write you again

from the Moon. Ichiro, at the space station." I am a little embarrassed by his praise.

Oh, the sun is now setting — over the beach of Ko-maiko. The Japan Sea sparkles white like a mirror. The shadow of our village is now a deep purple. It's becoming dark. The chilly wind atop the mountain blows against my cheeks. My back feels chilly. It's cold. It seems I have been returned to the 20th century. — *Yasuo Kawahara, 12 years old, male*

- A critical comment and analysis of the slow development of the Philippines and its causes.

THE CHALLENGE OF NATION-BUILDING

Twenty-one years have come and gone since the founding of our Republic, and still our task of nation-building remains unfinished. Painful though it is to state, the sad truth is that in economic and social progress we are far behind other newly-emergent nations with poorer and lesser natural and human resources than ours.

Let me cite a few of these other nations that have progressed much faster than we.

Take first the case of Israel. She was a land of desert and sand dunes when she emerged as an independent state in 1948. In less than two decades she had been transformed into a land of flourishing gardens and plantations. In size she is only 7,993 square miles as compared to our area of 115,758 square miles, or about 1/16 our size. Her population is only 2 1/2 millions as compared to our

population of 32 millions, or about 1/13 our population. And yet, she has progressed by leaps and bounds. So much so, that recently she startled the whole world by defeating in battle in six days the hostile Arab nations surrounding her with an aggregate population of 60 millions.

Then take the case of Taiwan, our neighbor to the north. She is only 13,886 square miles in area, or about 1/10 our size, and only 12 million in population, or about 1/3 our population. And yet, her production of rice per hectare is about 4 times greater than ours, and she has progressed so well that the United States considered it unnecessary to continue extending economic aid to her since last year. I was invited by her government to go there in 1964, and I was jolted when I was told by one of their

agricultural experts that if they could borrow three of our big provinces in Central Luzon, they could make these three provinces produce enough rice to feed our entire population.

Then there is Japan and there is West Germany, both of them defeated in the last war, both of them suffering heavily from carpet bombing and from atom bombs in the case of Japan, both of them demilitarized after their surrender and subjected to military occupation by the victors. And yet, both of them have risen from the ashes of their defeat and destructions, both of them have startled the world by their rapid strides not only towards an economic prosperity even greater than they were enjoying before the war. Today they are categorized among the rich and highly developed nations, needing no aid from others, and even able to afford to extend aid to poor and underdeveloped nations.

It cannot be due to our natural resources, which are rich and which we have in abundance.

It cannot be due to the

extent of our human resources, for we have them in vast numbers.

I attribute the slow pace of our economic progress to lack of proper orientation and to lack of proper training of our human resources.

We spend too much of our time, too much of our energies, and too much of our money, in politics. We profess interest and concern in the development of our agriculture, industry, and commerce, but read the daily newspapers, turn on the radio or television, listen to conversations in the street, in coffee shops, in business offices, in government offices, and what do you read or hear? Very little, if any, of economics, and much too much of politics.

We have elections every two years. We just had an election this year 1967, and the air is already filled with talks of who will run against whom and what will happen in 1969.

The mind reels and the imagination staggers when we read and hear of the money spent by the government and by the candidates in every election.

Take the last election for instance. The Comelec chairman was asked by the President to account for the millions spent by the Comelec, and the Comelec chairman countered by asking the President to instruct his Budget Commissioner to give an accounting of the millions spent for public works during the last election campaign.

It would even be harder to get a true and correct accounting of the expenses of candidates. We have a law making it a criminal offense for a candidate to spend more than one year's salary corresponding to the office for which he ran. Naturally, in the affidavit that he files after the election, the candidate certifies that his expenses did not exceed the limit fixed by law. It is an open secret however, that this law is honored more in the breach than in the observance. It is an open secret that the candidates who get nominated and elected are, more often than not, those who have the money to burn and/or who are backed by party machines or personal machines. The

ever-mounting expenses of candidates in party conventions and in elections are shocking and dismaying. We hear of senatorial candidates spending millions of pesos, of gubernatorial candidates who spend as much, of congressional candidates who spend as much, of candidates for city mayors and for municipal mayors who spend hundreds of thousand of pesos.

Where do these millions spent by candidates in conventions and elections come from? Only God and the candidate know.

We all do know, however, that if this unlawful, corrupt, and scandalous spending continue unabated, only millionaires or the tools of moneyed and vested interests will be nominated and elected to public office. The democracy ordained in our Constitution will be reduced to a mockery and a farce, and in its place will be erected a government of plutocrats, and for plutocrats.

Surely, we do not want that to happen.

We do not want this orgy of over-spending by the government and by the candi-

dates in times of election to continue. We want election expenses to be reduced to reasonable proportions, so that a larger part of the financial resources of the government and of the private sector may be used to accelerate development of our agriculture, industry, and commerce.

We do not want such electoral over-spending because it causes inflation which is the worst thief of the purchasing power of the masses of our people. Over-spending by the government in times of election works hardship on the private sector and on the poor, because when inflation results, the usual remedies resorted to by the Central Bank and by the government is to impose more restrictions on private credit and to levy new or additional taxes which weighs heavily on the poor.

We do not want such electoral over-spending because it breaks the moral fibre of the corruptors as well as of the corrupted involved in the evil practice of vote-buying, it destroys the honor of the vote-buyer and the self-respect of the vote-seller, and

when people lose their sense of honor and of self-respect they cannot be expected to be enthused to join in any undertaking designed to make the nation great economically or otherwise.

We do not want this over-exertion and over-emphasis in politics because it only increases the number of our professional politicians, and it only multiplies the number of spoilsmen and job seekers after each election who invoke alleged political services rather than fitness and merit for their appointment to government offices. What our country sorely needs today are not political hacks and parasites, but first-rate entrepreneurs, honest and competent administrators, responsible labor leaders, agricultural experts, engineers, chemists, skilled technicians, laboratory workers and researchers, knowledgeable men in science and technology who can plan well and build well, whose crowning achievement is the fruit of their labors rather than the sound and fury of their words.

It is high time that the habits, the attitudes, and the

mores of our people and our leaders be re-oriented, and their training and everyday activities readjusted and attuned to the needs and exigencies of the times.

To you, the graduates we are now honoring, I appeal to you in particular, and I charge you to rise up to the challenge and lead in this vital task of reorientation and readjustment.

In the 1970 election of delegates to the coming Constitutional Convention, support and vote for those who can be relied upon to work for constitutional amendments which will lessen the frequency and bring about synchronization of elections, which will insure the holding of elections free as much as possible from over-spending by the candidates and by the government and from the evil of vote-buying and power play in conventions and elections.

As you go to your respective communities, use your talents and skills not only to project yourself and to advance your own interests, but even more so to promote the common good especially to minister to the needs of

the least of your brethen. Practice more and preach less about the imperative necessity of abandoning the bad habits and wrong values which afflict our present-day body politic, and of developing instead the virtues of honor, self-respect, and self-reliance. Lead people to engage in home gardening, cultivate farms, turn to poultry or piggery or cattle raising, construct fishponds or engage in deep sea fishing, invest in any other productive enterprise which will make them as self-sufficient as possible in the necessities of life. Help in the establishment of home and cottage industries which can provide means of livelihood to our womenfolk. Help disseminate information regarding better methods of farming, and the credit facilities afforded by government agencies and the rural banks to small farmers and merchants.

Be the first in patronizing locally made goods in preference to imported ones whenever the quality and the price are more or less the same. Stress the need for diversification, exploring the

things we can produce with comparative advantage in the competitive world market, so that if and when we lose the U. S. market we would still have other export goods to sell in the other markets of the world. Help organize cooperatives to do away with alien middlemen. To the extent that we succeed in making our people do these things, to exactly the same extent will we succeed in

hastening the day when the task of nation-building will have been brought to a successful conclusion.

In so doing, you will have justified the faith of Rizal in the youth of our land, and will have reflected honor and credit to your beloved alma mater. — *Senator Lorenzo Sumulong. From a speech at the Far Eastern University, December 9, 1967.*

- How much do people know about this most precious stone.

DIAMONDS: THEIR LEGENDS AND USES

In the newly independent nation of Lesotho in South Africa, the wife of a poor farmer found a 601-karat diamond — the seventh largest in the world — which she sold for \$300,000! Karat was originally the weight of the carob seed, against which diamonds were weighed — but the term today applies to metric karat.

There is a story that the father of Winston Churchill while gazing down the pit of the Kimberley diamond mine remarked: "All for the vanity of women!" One of the ladies present countered by saying, "And the depravity of man."

A Persian legend says that in all creation the diamond is the most useless. In fact the legend says that it was the devil who created diamonds to excite avarice after Satan noted that gay flowers in the Garden of Eden fascinated Eve.

The earliest diamonds used in jewelry were found in India and Borneo, and these two places remained the chief sources of this precious stone until 1725 when diamonds were discovered in Brazil. The world's largest and finest diamond was found in South Africa. It weighed 1-1/2 pounds and was without any blemish. The South African Government presented it to King Edward VII for the crown jewels and it was sent from South Africa to London by ordinary, unregistered mail! Valued at \$2-1/2 million, it was eventually divided into nine stones and incorporated into the royal regalia.

Some stones are legendary — like the Blue Diamond, today known as the Hope Diamond. The Frenchman Jean Baptiste Tavernier was said to have stolen it from the forehead of the god Rama-Sita after disposing of the temple

priests, and the god was said to have taken his revenge by having the Frenchman eaten by wild animals. But this is pure fantasy as it is known that Tavenier is buried in Moscow where he died of fever. Another famous diamond — the Orlov — is also said to have been stolen from an Indian statue by another Frenchman. The Regent, or Pitt diamond also came from India. It weighed 410 karats and it is said that the man who found it smuggled it out by slashing his leg and hiding the stone under the bandage.

Diamonds, of course, have other commercial uses. An article entitled *Diamonds Are A Girl's Best Friend* says: "The diamond is still the hardest substance known.

Where the hardest tool steel will cut a groove five miles long in bronze; a tungsten-carbide tool stays sharp for 21 miles; the diamond-tipped tool will make a cut 1200 miles long. Diamond now produce most of the world's fine wire; diamonds also polish automobile piston rings, drill oil wells, cut all types of stone, polish dental fillings, play much of the world's recorded music. Yet if heated sufficiently in the presence of air, a diamond will vanish in a puff of carbon dioxide."

If diamonds are found in Borneo, isn't it possible that they can be found in places like Palawan? — *Alejandro R. Roces, Manila Chronicle, Nov. 11, 1967.*

- Mastery of a few but essential subjects is far preferable to tasting a conglomeration of superficially studied disciplines.

THE ESSENCE OF HIGHER EDUCATION

Educational grace and virtue lie in the friendly and reverent struggle of the mind with great books and authors and ideas, compelling them to yield their gracious fruits of wisdom and meaning. Such an experience, even with a few books, can be educationally far more significant than the cursory, uninterested and superficial reading of many more books of the moment. The process, therefore, is two-fold. On the one hand, we have to enrich the curriculum with significance and encourage the reading of classics and other books that matter — books that illumine the mind and do not merely titillate the senses. On the other, we must be careful to eliminate the trivia from it, which have found a place because tradition set them there and inertia keep them there. There is, either, no

spring cleaning for decades or, in some so-called progressive educational systems, there is a to-the-minute up-to-date-ness, as if the latest need or fad of the moment could be included in the curriculum, merely because it was new. Neither the American “book-keeping of credits” nor the Indian practice of gearing all work and study to the annual or public examination can provide any real intellectual education. It can only prepare for specific jobs, not for any commerce with greatness. Real education involves a sincere, flaming dedication to knowledge and pursuit of truth and a training of the mind to reach for new knowledge. It will draw into the process the head as well as the heart. If the heart remains untouched and there is no “passion”, the student cannot endure the many dis-

appointments and frustrations which beset this pursuit. It is good for a student, whether he is engaged in the study of natural or social sciences or arts and humanities, that the road to knowledge and intellectual and artistic achievement is steep, involving many headaches and heart-breaks. It is his business to adventure on this road with courage, for it is in this process that he can discover himself and his realizable possibilities.

The teaching method, which is consciously or unconsciously favoured in most of the educational institutions, is "spoon feeding" in some form or another, when lessons and lectures become the substitute for intellectual activity and passive accumulation of information takes the place of active acquisition of knowledge. Its results are always disastrous, for they undermine or arrest the development of all the qualities of the mind which education is meant to foster — initiative, independent work, resourcefulness, originality of approach. Instead, there is intellectual conformity and diffidence, an aver-

sion to mental adventure and a fear of the challenge of the imagination, even in science and art. The average Indian student, for instance, is usually unwilling to face exacting intellectual challenges and prefers shortcuts and by-ways to reach his end. Is that because he is mentally inferior to his fellow students in other lands? There seems to be no valid justification for such a belief. In fact, under similar conditions of education abroad, many Indian young men and women have distinguished themselves academically amongst their colleagues from other lands. The fault lies, in considerable measure, with educational methods and techniques normally employed, which are content to place their sights low, to make do with narrow curricula and unstimulating ways of work and not to expect from the students adequate standards of excellence. There is no reason why, in a democratic set up, we should take it for granted that the life of the mind and academic interests are only meant for a small elite and they need not find an ho-

noured place in the life of every man, so far as his natural talents and limitations make that possible. If this view demands that we enrich the curriculum of the school and the college with the best of our cultural heritage, we should do so: if it implies that we encourage promising talent in everyone, using active and creative ways of teaching and learning, we should explore that possibility to the fullest. Democracy would be stulti-

fying itself if it confined its ambition to enabling an increasing number of citizens — and eventually all — to have enough food and clothing and houses and more and more material goods and leisure but left their minds uncultivated and failed to fill their life and increasing leisure with significant intellectual, cultural and artistic activities. — *by K. G. Saiyidain, Excerpt from his book Universities and the Life of the Mind.*

"MUSCLE SUGAR"

Arteriosclerosis, or hardening of the arteries, may be prevented with inositol, declared Miss Stephanie J. Ilka. Drs. William C. Felch and Louis B. Dotti collaborated with her and were co-authors of the report.

Arteriosclerosis is caused by deposits of cholesterol, which has some of the characteristics of an alcohol and some of a fat. Galstones are composed of cholesterol. Inositol, which has been called "muscle sugar" because of its sweet taste, can reduce the level of cholesterol in the blood, Miss Ilka found.

Laboratory rabbits fed both cholesterol and inositol showed a far smaller increase in cholesterol in the blood serum than did animals to which cholesterol alone was

given. There is no guarantee that similar results will be obtained with human subjects, but it seems reasonable to assume that any substance which prevents the rise of cholesterol in the blood of rabbits will do the same in the human body.

Cholesterol is found in animal fats, especially in milk, eggs and cheese. When the body is no longer able to utilize food in the normal amount and in the normal way to provide energy, cholesterol piles up in the blood, to be deposited in little globules along the walls of the arteries. The passageway for the blood is greatly reduced in size, so that the heart has to work harder to pump the blood through. — *From Science Digest.*

- This is another so-called exposure of an alleged mistake or untruth of the achievement of Columbus.

SCIENTIST CALLS "DISCOVERY" BY COLUMBUS A FAKE

A British scientist recently told the British Association for the Advancement of Science that Christopher Columbus faked the log of the *Santa Maria* on his first voyage to America in 1492-93 because he knew that the new world already had been discovered.

The scientist, Prof. A. Davies, of Exeter University geography department, said the credit for the discovery of land in the west prior to Columbus should go to a Portuguese explorer named Dualma.

After leaving Spain, Davies claimed, Columbus would record in his private journal that the day's run had been 34 leagues, but would tell his crew that it had been 17 leagues.

Near the Bahamas the journal recorded the run as having been 1,076 leagues while the shorter version for the crew put the figure at 852

leagues — a difference of 900 miles. [A league is about three miles.]

Davies scoffed at the suggestion that Columbus scaled down the figures so as to reassure his crew of the certainty of finding land 750 leagues west of the Canary Islands.

This suggestion, the scientist said, was "almost certainly untrue," because the daily run was estimated by the pilot, the ship's master, and all the expert seamen on the ship, and no attempt was made to disguise the figures on the two accompanying vessels.

"Columbus clearly was arranging the run shown in his log to be much longer than it really was for purposes of his own," Davies said. The falsification of the log and other records was done to hide the true position of the land Columbus was to "discover," he added.

"He had foreknowledge of a land already discovered in the west and was arranging his own log in order to claim that it was a new discovery," Davies said. This advance knowledge, he said, would account for the con-

viction of Columbus that he would reach land 750 leagues west of the Canaries and his rigid adherence to a course due west at 28 degrees north latitude across the Atlantic.
— *Chicago Daily Tribune*.

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 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.

INCOMPARABLE ASPASIA

In a half circle, against a background of Olympian clouds, I see a lovely Greek. She steps forward, she raises her lovely arms, she smiles. Orators commence singing her praises; satirists ridicule her; philosophers consult her; the statesman turns to her with unfathomable questions. Is she a queen whose power extended from one coast to another, whose ships dotted the sea, and whose warriors peopled distant wastes? Did she trace her descent from the gods? Or was she at least the wife of a ruler or the mother of a poet? None of these. Her ancestry is unknown, as is also her real name. The dates of her birth and death are not known to a certainty. Not even the face that gave her her power is known, although many a marble head is supposed to represent hers.

She herself chose the name of *Aspasia*, the Beloved. Whether or not she actually came from Miletus to Athens, the daughter of a slave, no-

body knows. It is only known that at the age of twenty-five, thanks to the charm of her mind and body, she was one of the circle of brilliant, audacious skeptics who existed in Athens at its prime. And here she met the man who at that time was on the threshold of great power.

He was Pericles, and he was probably twenty years older than she. Pericles had a wife and children but in ancient Athens the wife was confined to the house, and had no claims on the husband, while he had all rights over her. Marriage served for nothing but the production of pureblooded children. At this time — the fifth century B.C. — it was even a subject for ridicule that a great war had once been caused by the abduction of a king's wife. Wives lived in obscurity, without honor or position, without social pleasures and fine clothes. Meanwhile, other women who had captured the fancies of the Athenians displayed their

beauty and wit, culture and charm at all the banquets for all the graces of art, love, conversation, and ironic discourse were expected of them.

Pericles, after meeting *Aspasia*, separated from his wife and began a brilliant life with *Aspasia*. He remained with her, one might almost say under her influence, for twenty years, until the plague carried him off. Just as he was far and above the greatest Greek of his time, so was she the only Greek woman who was decidedly a match for him. A great man willingly grants this position to a woman, since she is not in competition with him. Could *Aspasia*, or any of the *Aspasia*s who have followed her through the centuries, have interfered with the ambitions of a Pericles? No, they could act as nothing but a stimulus because they always strove to please him.

The importance of such a woman is that she existed — nothing more. In the morning she awoke thinking of her beauty; hours were spent in caring for it, for if she failed to please the man of her choice as a woman, all her influence vanished. When-

ever he came to her with a question, all her own interests had to be laid aside. Since a woman's insight into humanity — especially the insight of a superior woman — is naturally greater than that of a man, Pericles involved in wordly entanglements, found her his natural adviser. The devotion of her love — his mastery and his submission — bound the ties closer and closer over heart and mind, those ties which between friends of the same sex are so easily broken. And through one crisis after another a relationship gradually developed which vacillated constantly between mind and heart. Yet an ambitious man rarely concedes such as ascendancy to another man.

On arrival and departure Pericles always kissed *Aspasia* on the forehead, Plutarch informs us, and this is a symbol of their relationship. The fact that she induced him to enter the war against Samos, and even the Peloponnesian War, which destroyed Athens' power, is not necessarily against her. It merely demonstrates her influence in politics, for a Pericles does not permit himself to be in-

fluenced in such decisions by an ordinary woman.

And now let us follow the two friends to the *Symposium*. Here *Aspasia* plays the zither. And then a general conversation begins truly platonic in nature. *Aspasia* reposes on the divan beside the reclining men, talks with *Hippocrates* about medicine, with *Phidias* about art, with *Anaxagoras* about philosophy. Yes, even *Socrates* himself, who both domestically and socially was not an admirer of women, had called himself her pupil only half ironically. *Pericles'* great funeral oration in the second year of the war was supposed to be her work.

But jealousy spread, and since it could not attack her powerful friend, it was direct-

ed against *Aspasia*. The scandal became courageous; an accusation against her was inevitable; she remained instead of fleeing. *Pericles* himself came before the judges in her defense. His tears evidently saved her, perhaps also his prestige.

But not long afterwards, he himself was on trial. He was deprived of his office, his career was threatened, and, moreover, his two sons were taken away from him. And always the fearless woman stood close by to support him. But the reversal of Athenian favor, just an erratic and whimsical then as now, called him back. Finally the plague carried *Pericles* off, and *Aspasia* remained alone. — *Emil Ludwig, condensed from The American Magazine.*

- The credit system has been taken for granted as a standard measurement of the amount of learning a student receives in Philippine colleges; but this is an erroneous idea and it is nowhere used in other parts of the world outside of the U.S.A.

ACADEMIC UNITS AND THEIR USE

In its efforts to see some variety in the offerings of our private colleges and universities, the Bureau of Private Schools permits the use of a curriculum by a college provided it is substantially as good as or better in some ways than what it generally prescribes.

In his work entitled *Excellence*, John W. Gardner the present Secretary of Health, Education, and Welfare of the United States, emphasizes the need for diversity in education in order that schools and colleges may be able to meet the enormous differences of human capacities and levels of preparedness and attitudes of young people. From the depth of his knowledge and experience, he strongly urges every educational institution to play a distinctive role in the pursuit of its own pro-

gram and to win for itself honor and recognition.

It should be the policy of the Bureau to encourage responsible institutions managed by competent educators and administrators to construct and adopt the curriculum of their choice as long as it is carefully and intelligently planned.

In determining how much a student has learned about a course the measurement is the total number of units he has earned.

The academic unit, however, is but a mechanical and convenient indication of the length of time spent in a classroom for a subject. In our system in this country one unit is equivalent to 18 hours of class meetings in one semester. It is not a measurement of the degree of knowledge a student has acquired or of the mental development he has attained. It serves as

a measure of the number of class meetings set aside for a subject in a semester or a term. It does not even indicate the *actual amount of time a student devotes personally to the study of the subject*. A serious student may spend three or more hours of study outside the classroom for a subject which is given only a one-unit weight; while another student taking a 3-unit subject might give no more than one or two hours of study out of his own time. The number of units taken by students is thus far from being a measurement of his knowledge of a subject. For instance, many if not most students finish 24 units of Spanish in our colleges (including the U.P.) without knowing how to speak or write the language tolerably.

The unit or credit system is an American invention. It is not used in British, European, and other institutions of learning where examinations and the ability to pass them successfully are the test adopted in measuring a student's knowledge of the subject. The fact is that for sometime now, outstanding American educators and col-

leges have ceased to give importance to credits or units as measures of a student's learning. In our own country Government Board and Bar examinations must be passed by a person who desires to practice a profession and to secure an employment in the civil service. This shows that in the last analysis we do not rely on units earned but on the successful passing of an examination to determine one's knowledge of a subject.

The units we now use, otherwise known as Carnegie units, have become the basis of the credit system. It was first adopted merely as a mechanical and convenient way of appraising the formal work of a student at the time when electives became the fashion in the curricula of American schools. The proliferation of electives created a difficult problem for determining college entrance requirements for graduates from different secondary schools. Gradually a system of uniform number and kind of subjects and uniform weights for each of the required subjects had to be adopted; and the most convenient and easy method was

to use a quantitative rather than a qualitative standard. This was found to be the number of hours of class sessions for each required subject in a year or in a semester. The system has been introduced into the college classes and in graduate courses.

A competent American professor, Kenneth E. Eble, in his work entitled "The Profane Comedy" says of this system: "*The credit system is one of the large academic sins. Upon it depends the dull student whose A's in tetherball and leadership offset E's in reading and numbers...* A scholarly investigation of the growth of the credit system appeared in the AAUP Bulletin (Winter, 1955)." Then he goes on to say the following: "The writer Dietrich Gerhard, traced its beginnings to public demands for a more varied list of courses and more practical courses in both high schools and colleges in the 1870's and 1880's... The tart critics of American higher education, like Thorstein Veblen and Abbott Lowell (President of Harvard), were even harsher in their criticisms of forty years ago. Veblen, writing

before 1918 against the system of academic grading and credit, called attention to 'the pervasive way in which it resistlessly bends more and more of current instruction to its mechanical tests and progressively sterilizes all personal initiative and ambition that comes within its sweep.' Its acceptance today does not change the fact that only an educational system grown large and impersonal and remote from learning would tolerate it. Like all bureaucratic growths, it remains because, like weeds in hard soil, it cannot be pulled out without destroying the plants around it."

The well-known American writer, Martin Mayer, in his famous work entitled "The Schools" makes the following comments on the Carnegie Unit System: "Alone among the world's schools the American high school builds its curriculum on prefabricated identical blocks called *Carnegie units*. By this system, every 'course' meets the same number of hours every week and yields one 'credit point,' whatever the subject studied. *Nowhere else in the world are all the subjects of study*

given equal weight or equal time."

The use of units, which was originally confined to high schools in the United States but which was later adopted in its colleges and then blindly imitated in the Philippines, is being recognized for some time now as a meaningless way of evaluating a student's educational achievement. In the work entitled *Improving Transition from Schools to College*, the report of Arthur E. Traxler and Agatha Townsend contains the following critical remarks and explanation of the Carnegie Unit System: "Secondary schools and colleges need to work cooperatively toward the substitution of more meaningful statements of accomplishment for the clock-hour kind of evaluation represented by the Carnegie Unit. Historically, the Carnegie Unit served a useful purpose in secondary education and contributed to the transfer of secondary school graduates to college by bringing order and system out of a chaotic college entrance situation. Also, the unit method of reporting is so thoroughly embedded in thinking and practice that it

cannot abruptly be dropped. But the Carnegie Unit is outdated by modern techniques of evaluation, and the committee reaffirms the position expressed in the Fourth Report to the effect that the Carnegie Unit should be abandoned as rapidly as other procedures for measuring secondary school work — measurement of fundamental educational objectives, for example — can be evolved and brought into practice."

Finally, the following lengthy quotation from the paper of President Dietrich Gerhard of Washington University on "The Emergence of the Credit System in American Education" gives us the critical views of famous educational leaders and should deserve our serious attention:

"Undoubtedly the best interpretation of the system stems from Abbott L. Lowell and from Norman Foerster. Foerster, in his book on *The American State University* (1937), talks of 'purchasing a diploma on the installment plan,' and he adds: 'Once a credit was earned, it was as safe as anything in the world. It would be deposited and indelibly recorded in the

registrar's savings bank, while the substance of the course could be, if one wished, happily forgotten.' Lowell, Eliot's successor at Harvard, spent a great deal of his presidency on undoing the havoc wrought on the college by Eliot's system of indiscriminate electives. The program of distribution and concentration, soon more or less to be adopted by most other American universities, worked at least as a partial cure for the credit disease — with as much and as little success as these reforms of the curriculum can have in institutions which cannot cut loose from business accounting in education. You can follow his endeavors in his reports from 1909 on, in his collection of essays with the characteristic title, 'At War with Academic Traditions in America,' including the succinct statement, in his report of 1917: 'One of the most serious evils of American education in school and college is counting by courses — the habit of regarding the school or college as an educational savings bank where credits are deposited to make up the balance required for gradua-

tion, or for admission to more advanced study.'

"Let me, finally, give you a quotation from the work of a professional educator, once more from George Counts' *The American Road to Culture* (1930): 'In both the secondary and higher schools, the entire curriculum is organized into relatively minute units of work. Although efforts are always made to insure the pursuit on the part of the student of certain sequences and of a unified program, the result is all too often a mere collection of points and credits. Moreover, as the student remains in the institution from semester to semester, his successes and failures in accumulating these precious credits are meticulously recorded even to fractions of percentages in some office or bureau. After he has acquired the appropriate number of such disparate units, with but little provision for the integration of his knowledge, he receives either his certificate of graduation from high school or his college degree. Even the granting of their highest academic honor, the degree of doctor of philosophy, has

been reduced in certain of the large universities almost to a matter of meeting routine requirements.

"Having been a student adviser for more than a dozen years, I can certainly testify to the truth of such criticism. And even if I had not been under the obligation through half of these conferences with advisees to render the services of an adding machine, the impressions would have come unwanted to me — if in no other way, then in such recent experiences as a graduate student's retort to my question: 'Did it ever occur to you that you could read a

book not for credit?' 'It is not the custom in this century, Dr. Gerhard.' I shall always regard it as a most gratifying proof of the educational success of the History Department at Washington University that at one time two of our students were informed that they had fulfilled all the requirements for the degree without having realized it. This happened in the beginning of 1950 — they were G.I.'s. I am afraid that the story is not likely to repeat itself." (*American Association of University Professors Bulletin*, Vol. 41, No. 4.)

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