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National Educational Objectives: A Comparative Analysis

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NATIONAL EDUCATIONAL OBJECTIVES

A COMPARATIVE ANALYSIS

(TITLE)

BY

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THESIS

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INTRODUCTION

"Diversity to unity" and "unity to diversity" are two phrases which characterize persisting differences between American and Philippine national educational objectives.¹ Many minor state differences account for numerous American public school functions. It is alleged that the United States Government is attempting to change this educational structure of diversified elements to a unified whole. On the other hand, the Philippines, a rapidly developing country, has what has been described as, a too-highly centralized educational system.²

Judged against criteria of present-day education, the schools founded by Spain in the Philippines were defective. However, a highly centralized form of government the Philippines has proved to foster unity among Filipinos. The disunited barangays of ancient times were consolidated into

¹The terms "aims," "objectives," and "goals," will be used interchangeably to denote purposes of national governments in establishing, maintaining and operating their respective educational systems.

²Official cognizance of this condition was first brought to the peoples' attention by the Monroe Educational Survey Commission which underscored this fact in their report: A Survey of the Educational System of the Philippine Islands, (Manila: Bureau of Printing, 1925).

pueblos, the pueblos into provincias, and the provincias into one nation -- the PHILIPPINES. To the government in Spain, this was an ideal scheme, but over-centralization of the later Philippine government brought the spoils of Philippine nationalism. The unity of church and state under Spanish rule resulted in the domination of religious or metaphysical philosophy over the national educational goals of the state. Conflicts between secular and religious parties caused corruption in the government. Philippine society remained static. There was no chance for variation of ideas or opinions among Filipinos because they were directed toward the dictates and whims of friars and Spanish government officials. The United States took over the Philippine government in 1898. After the proclamation of independence, the improvement of Philippine society made it possible for Filipinos to freely express themselves.

Whether legitimate or illegitimate,³ national goals give all phases of educational systems a reason for existence -- the government a background for formulating educational functions, the school board a basis for the framework of their policies, the teachers a justification for effecting their daily planned activities and the students a consciousness of purpose and a feeling of responsibility to themselves and to society.

³The legitimacy or illegitimacy of national goals as used here refers to national goals as discussed by Harold Taylor in "National Goals and International Values," Phi Delta Kappan, Vol. 89 (December, 1965), 175.

PART ONE

PHILIPPINE NATIONAL EDUCATIONAL OBJECTIVES

CHAPTER I

MORAL AND SPIRITUAL VALUES

Perhaps a centralized educational system impedes the advancement of Philippine schools. The need for changes in ideas will not be satisfied in a system characterized by permanency of educational goals. Since Philippine educators work in a highly unified pattern, there appears to be a gradual disappearance of differences which generate the tendency for change.

Various factors account for the failure of realizing national educational goals. Aims of a metaphysical nature are very difficult to define behaviorally. Those that are too general are difficult to evaluate. If they are specific, there is a need for an effective political machinery for upholding national programs. This political machinery is, however, often limited by time pressures and financial support.

Religion, specifically Christianity, set deep roots in Philippine soil. To fanatics, it was a temporary cure for their indolence; to intellectuals, it was a threat to their radical thinking. More than four centuries of Catholic indoctrination has made even the most radical of Filipinos abandon practical needs of the day to pursue salvation and life in the here-after.

A remnant of religion in education is this objective approved by the Philippine Board of National Education.

"It shall be the function of the educative agencies in the Philippines to teach our people:

To inculcate moral and spiritual values inspired by an abiding faith in God."⁴

The presence of the term "God," implies that this objective is spiritual in nature. It appears that this purpose of education is preparation for the afterworld. It does not encourage the need for periodic reconsideration and reconstruction. Unless the terms "moral," "faith," and "love" are defined in accordance with prevailing values of society, this goal is difficult to evaluate.

These value terms are relative. An approximation of their meaning is probably the safest way to interpret them.

There seems to be no demand for changes in this objective because it is consistent with Philippine culture. It is broad enough to cover all existing religions found in the Philippines. It may then be justifiable on the grounds that its application has not been a detriment to the well-being of Filipinos; neither does its application threaten the security of other nations.

⁴Florencio Fresnoza, Philippine Educational System (Manila: Abiva Publishing House, Inc., 1964), p. 73.

In Philippine culture, belief in God has been widely accepted. Malayan culture has anitos. Spanish colonization was not considered complete without the Catholic religion. The handful of religious sects from North America does not seem to be strong enough to neutralize Catholicism. There is little evidence of paganism. So far, minor religious differences do not appear to conflict with state affairs.

A different interpretation of this aim is noted by an American observer, Willis F. Porter. According to this pioneer educator, the tao of his barrio lives essentially as he did forty years ago, except for a few radios, evidence of western slang and girls with curled hair and painted fingernails. It is true that a Christian God reigns over the hearts of the barrio folk, but belief in Him is often tempered with superstition and animistic beliefs. Porter finally concludes, "Yes, education has left its mark but it has been exceedingly superficial."⁵

⁵Narciso Albarracin, "New Knowledge and Philippine Education," Philippine Association for Graduate Education Journal, ed. Narciso Albarracin and Marcelino Bautista, III (July-December, 1965), 1-3.

CHAPTER II

PHILIPPINE NATIONALISM

It is possible that when Filipinos utilized nationalism as a device for self-realization, it hastened United States government officials to recommend that the Filipinos be granted their independence after a trial period. This movement made successful the procurement of the Tydings-McDuffee Law through combined efforts of the twelve Philippine Independence Missions to Washington. Finally, in July 1946, the Republic of the Philippines was inaugurated subject to a constitution oriented towards the advancement of the general welfare beneath a framework of justice, democracy and liberty.

Encouraged by this result, the national board framed this instrument which is of significance to nationalism.

"To develop an enlightened patriotic, useful and upright citizenry in a democratic society."⁶

This aim does not take into account the possibility of varying interpretations which may hold positive, neutral or negative meanings. For instance, according to Webster, nationalism is "love of country." Love, however, has other meanings. It may mean an affection tempered by justice. At a neutral

⁶Fresnoza, loc. cit.

level, love is mere infatuation or idolatry without reciprocation. At the extreme, misdirected love may mean "blood is thicker than wine," an expression common among Filipinos of ancient times. This means that one should defend his nearest kin first before protecting others even if the concept of justice is not followed.

Philippine nationalism is considered to support democratic principles. Efforts are being attempted to adopt and adapt foreign influences without fear as long as these influences are compatible with the peoples' ideals and principles. The organization of a common language initiated by President Manuel Luis Quezon does not seem to be in vain. Filipinos now have a national language -- Pilipino. Better communication has minimized hostilities between isolated ethnic groups of Filipinos.

Many Filipinos, however, hold that nationalism is a "system of vituperation and condemnation of influences that are foreign."⁷ Several instances to illustrate this point are: it is nationalistic to change the traffic signs from "stop," "go" to hinto, lakad; it is nationalistic to raise import taxes to an incredible level in order to prevent the incoming of foreign goods; and, it is nationalistic to demonstrate the burning of crates of "blue-seal"⁸ cigarettes, although customs officials must have secretly

⁷Rolando A. Santos, "Towards A Saner Concept of Nationalism," The Education Quarterly, XI (March, 1964), 51.

⁸"Blue-seal" is a Philippine connotation for cigarettes or other foreign goods which are imported to the Philippines.

emptied the crates before burning them down. Filipinos still do not seem to understand their responsibilities in contributing to the nationalistic cause of the Philippines.

CHAPTER III

PHILIPPINE ECONOMY

Robert A. Smith views Philippine economy in this manner. The outlook for Philippine economy is rough-going for the present; whereas for the near future, Philippine economy can be stable. Two conditions challenge Filipinos this second half of the century. They must first take steps to feed themselves rather than relying on rice imports from other countries. They need to establish an industrial base which is strong enough that consumer goods can be produced locally, instead of having to import them.

The government has taken measures of handling these problems. It is anticipated that the various power and irrigation projects established some years ago will take effect in the very near future. The agricultural extension in Los Baños, Laguna, has organized specialized courses aiming to develop a high production of rice, the staple food of the country. More than eight hundred new Philippine industries⁹ have been established since the liberation.

⁹Robert A. Smith, Philippine Freedom (New York: Columbia University Press, 1958), 271.

Basically, if the Philippines desires to have a steady economy, it needs to see that the people are healthy, physically strong and mentally fit to be able to communicate with each other effectively and to live inter-dependently within their respective communities. Several practices are desirable for each Filipino to develop in order to contribute to the well-being of the country's economy.

"To carry on healthy living in a wholesome environment so as to become physically strong and mentally fit.

To spend leisure hours wisely in order to attain self-realization and contribute to the welfare of the community.

To be efficient in earning an honest living and contribute through productive labor and wise use and conservation of the nation's resources to the economic well-being of the Philippines."¹⁰

¹⁰Fresnoza, loc. cit.

CHAPTER IV

FAMILY SOLIDARITY — A BASIS FOR NATIONAL AND INTERNATIONAL DIPLOMACY

The wish for Filipinos to maintain the existing desirable traits of the Filipino family has been expressed by the Board of National Education in the fourth objective.

"To maintain family solidarity, to improve community life, to perpetuate all that is desirable in our national heritage, and to serve the cause of world peace."¹¹

A typical Filipino family possesses several characteristics as revealed by research findings of G. F. Rivera and R. T. McMillan. They are: permanence, remarkable capacity to care for the unemployed, aged, and sick members, satisfactory means of socializing children, high level of morality, and considerable equality of status between husband and wife.

According to the Rivera-McMillan survey, eighty-two and nine-tenths per cent of the population are Roman Catholics. Thus, almost universally, monogamous marriage is practiced in the Philippines. Divorces and separations are negligible. Of the total population in 1948, only three-tenths per cent were divorced. Only among Moro sultans and datus is polygamy allowed and practiced.

¹¹Fresnoza, loc. cit.

On the average, Filipino women marry at the age of twenty,¹² while the men, at twenty-four and five-tenths.¹³ Early marriage is rare. An age difference of four and five-tenths years between the couple is considered ideal because Filipino men are expected to take the full financial and moral responsibility of keeping a family.

M. M. Solis calls the Filipino family a sort of bank, an insurance agency, and a welfare organization. Filipino households are typically large. They include the parents, children, and extra-family members (such as relatives and maids). Filipinos as a whole have developed a high degree of informal cooperation or mutual aid within the family. They assist each other in sharing the financial burdens, caring for the sick, burying the dead, and solving their miscellaneous problems. This family institution is complete in itself because it fulfills many welfare functions which have been assumed by the government in the United States and in Europe.¹⁴ Family ties are so compact that children feel it is their duty and privilege to care for their old folks.

¹²Miguela M. Solis, Organization and Administration of Elementary Teacher Education in the Philippines (Quezon City: Eagle Publishing Co., Inc., 1956). 61.

¹³Ibid.

¹⁴Miguela M. Solis, Report on Educational Observations in the United States, Mexico, and Europe (Manila: Bureau of Public School, 1951), pp. 33-60.

The Rivera McMillan study further revealed that the Filipino family reflects strong bonds of affection and unity. Filipinos usually display great love for their children. When it comes to disciplining their children, parents are firm but not strict. Children are obedient and show respect for their parents. They seek advice from their parents regarding their personal problems before and even after marriage. The Filipinos are predominantly Malayan in culture and origin. They may, however, have racial strains of European, American, Spanish, Chinese, Arab, Indonesian, Indian and Negrito blood. Strong ethical characteristics of Malayan culture have been deeply rooted in the present Filipino people. Camilo Osias pictures Filipinos as freedom-loving, hospitable, modest, reverent, clean, sincere, God-loving (religious), cooperative, sensitive, industrious, but at times, dilatory and fatalistic.¹⁵ Here are some examples which are characteristic of the above mentioned terms: kabalaka -- unsolicited concern of each individual for all his fellows; patugsiling -- another term for empathy, meaning putting oneself in the place of another person; and kakugi -- judicious use or safekeeping of anything rightfully possessed.

The Filipino family is the fundamental unit of society. If family ties are strong, there is a tendency for community forces to be binding; if they

¹⁵Camilo Osias, The Filipino Way of Life (Boston: Ginn and Company, 1940), p. 20.

are weak, delinquent children of these families are a disturbance to society. A country with a strong national character and a tactful diplomatic corps owes its characteristics to the individual homes of which it is composed.

PART TWO

AMERICAN NATIONAL EDUCATIONAL OBJECTIVES

CHAPTER V

AMERICAN NATIONAL EDUCATIONAL AIMS,
A GENERAL VIEW

The American nation has added a world dimension in the field of education. The International Education Bill (H. R. 12451) shows these purposes:

1. A knowledge of other countries is of utmost importance in promoting mutual understanding and cooperation between nations.
2. Strong American educational resources are a necessary base for strengthening our relations with other countries.
3. This and future generations of Americans should be assured ample opportunity to develop to the fullest extent possible their intellectual capacities in all areas of knowledge pertaining to other countries, peoples and cultures.
4. To develop resources for international study and research which will assist the progress of education in developing nations to meet the requirements of world leadership.¹⁶

¹⁶Gerald Read, "The International Education Act of 1966," Phi Delta Kappan, XLVII (April, 1966), p. 407.

In addendum to this bill, President Johnson has expressed similar views in his remarks at the Smithsonian Institution Bicentennial Celebration, September 16, 1965. Five measures, the program of which he intended to show to congress were:

First, to see to it that the United States government gives assistance to the educational efforts of developing nations and regions.

Second, to help United States educational institutions and her people and the people of other nations to increase their knowledge of the world.

Third, to encourage foreign and native students and teachers to travel, study, and work outside their native lands.

Fourth, to facilitate the circulation of books, ideas, art and advances of science and imagination.

Fifth, to arrange congregations of men and women of every field of endeavor and culture to discuss and resolve the problems of humanity.¹⁷

There is still a wide acceptance of the national educational objectives established by the Educational Policies Commission of 1938. The four great aims published by this commission all relate to education as a function of economic, social and individual development.

President Eisenhower's "Committee for the White House Conference on Education," in 1955, issued a publication, A Report to the President,¹⁸

¹⁷ Phi Delta Kappan, December, 1965, p. 108.

¹⁸ Committee for the White House Conference on Education, A Report to the President (Washington: Government Printing Office, 1956), p. 126.

which briefly stated American national goals still based on the Educational Policies Commission's publication in 1938. However, this committee seemed to stress education for the attainment of liberty, equality, justice, academic freedom and international understanding.

All these views on the national goals of education reflect the different concepts of American education. Two strong bonds unite these diversified ideas: a capitalistic economic system and a democratic form of government. International education, research and space travel are greatly supported by America's capitalistic economy guided by the blessings of a democracy.

CHAPTER VI

INTERNATIONAL EDUCATION

Anything that embodies cultural pluralism¹⁹ and educational relationships among nations is a part of the extensive field of international education.²⁰ The present view of this field includes an unlimited area which comprises the governmental cultural relations programs, the promotion of mutual understanding among nations, educational assistance to underdeveloped regions, cross-cultural education and international communication.

Within a decade after World War I, there was an optimistic trend toward the development of the science of international relations. The envisionment of John Comenius²¹ was finally represented by the founding of the UNESCO (United Nations Educational, Scientific and

¹⁹

I. James Quillen in Education for a World Society (New York: Harper and Bros., 1951), pp. 62-104, approaches cultural pluralism in two ways: One way is to consider cultural differences as undesirable and to seek to replace them by a common cultural behavior. Another approach is to welcome a wide range of cultural differences and to view them as an enriching factor in world society.

²⁰ For a brief historical perspective on international education, see David G. Scanton (ed.), International Education, A Documented History (N. Y.: 1960), p. 196.

²¹ John Comenius proposed an international Pansophic College dedicated to the advancement of mutual understanding among peoples. More details are given in John W. Walden, The Universities of Ancient Greece (New York: Charles Scribner's Sons, 1910).

Cultural Organization) in 1945. The field of education is one of the six major programs sponsored by this organization.

Through the works of the UNESCO, favorable attitudes have been created among foreign countries. This amiable atmosphere has been conducive to the promotion of international understanding and cooperation. The UNESCO has made surveys of educational systems of developing countries²² in order to understand their political, social, and economic systems. Through media of mass communication, it has relayed findings of their surveys to those countries concerned. Some of these developing countries appreciate the concern of the United Nations in extending assistance to raise their standards of living.

Colleges and universities have roles to play in international understanding. They could develop programs that have for their purposes the promotion of international camps, seminars, exchange of students and teachers, and study tours.

In the race for world leadership, the United States and Soviet Union are separately exerting their maximum efforts to gain allies.

²²The Philippines was one of the countries involved in this program. In 1949, there was a UNESCO Consultative Mission sent to the Philippines headed by Floyd W. Reeves, professor of Administration, University of Chicago, U. S. A., in cooperation with Filipino educational consultants. A detailed report of this mission has been written by F. W. Reeves, Report of the UNESCO Consultative Mission to the Philippines. (Mimeographed) 1949. A copy of this report is found at the library of the University of the Philippines.

If they (the United States and the Soviet Union) ally in partnership, and all other nations join in cooperation, there can be international order, a balance of power among nations, no threat of a nuclear war and an international economic stability among nations.

CHAPTER VII

EDUCATION FOR ECONOMIC, SOCIAL, AND INDIVIDUAL DEVELOPMENT

Economic, social and individual development, constant educational concerns of the nation, are only repetitions of the 1938 Educational Policies Commission's deliberations. The need to stabilize the nation's economy was placed in the limelight by the depression of the thirties. The United States national economy was then going down; inflation was out of the Federal government's control; people refused to buy stocks and bonds; and every citizen was encouraged to grow vegetables in his own backyard. Simultaneously, the revolutionary "activity" and "core" curricula, were being introduced into the educational institutions of the country. Although perhaps oriented more towards society's needs than towards individual interests, the "core" curriculum did not absolutely overlook the meritable attributes of the "activity" curriculum.

The Laboratory School, established at the University of Chicago by John and Mary Dewey, emphasized education for the development of the individual (activity curriculum). Three distinguishing characteristics mark the activity curriculum: the interests and purposes of the

children determine the educational program; common learnings result from the pursuance of common interests; and the curriculum is not planned in advance.²³

Together with the growing need for economic progress, the "core program" emphasizes a curriculum around the persistent social problems which arise in the course of carrying on common social processes. It is characterized by a stress on social values, and has a structure fixed by broad social problems or by themes of social living. Changes in the economy, population and home (from rural to urban) make this curriculum pattern compatible with the changing trends of American society, its supporters claim.

The increasing facility of communication and travel has brought about new problems. Because the American pioneers never dreamed of a fantastic growth in the cities, urban centers now face the problem of costly corrections for conditions of narrow streets, traffic congestion, blighted areas, physical and health hazards, inadequate recreational and educational facilities, and general lack of coordination of civic activities. The diverse composition of the American population is also of concern to modern society. Tensions between Negroes and whites have given rise to racial problems which cannot be neglected if a democratic government is to prevail.

²³ Othanel Smith, William Stanley, and J. Harlan Shores, Fundamentals of Curriculum Development (New York: World Book Company, 1957), p. 552.

The coming of industrialization, science, and research has also shown significant changes in the home and in educational systems. Economic freedom of women has presented new challenges to the home. Divorce has rapidly been increasing, reaching a high point in 1956 (when there was one divorce for every three and seven-tenths marriages²⁴) and slightly declining from that date up to 1958. Because of the advancement of technology, there has been a significant growth in the public educational system. Many communities are now occupied in the establishment of public junior colleges.

In relation to all these social changes within the century, the national Educational Policies Commission proposed these purposes of education in an American democracy: The objectives of self-realization, the objectives of human relationship, the objectives of economic efficiency, the objectives of civic responsibility.²⁵ The objectives of self-realization are concerned with the development, growth, and learning of the individual. Education pertaining to human relationship is the individual's adjustment to his home, family, and community life. Earlier in this chapter it was mentioned that new problems are partly results of the lack of planning by the American pioneers. The objectives of economic

²⁴ Rolando Faunce, Developing the Core Curriculum (New Jersey: Prentice-Hall, Inc., 1958), p. 7.

²⁵ Educational Policies Commission. The Purposes of Education in American Democracy (Washington D. C.: N. E. A. & A. A. S. A. of the United States, 1938), p. 47.

efficiency aim to develop in each individual the ability to plan for his and his country's future. Civic responsibility is the relationship of an individual, as an educated citizen, to his local, state, national, and perhaps, in the future the international government.

The Educational Policies Commission, appointed by the National Education Association and the American Association of School Administrators, stated:

"The purposes which direct education are of greatest significance to everyone. The Commission hopes that you will agree with our analysis of what these purposes ought to be in the American democracy in 1938. Even if you do not agree with us, our publication will succeed if it helps you think seriously about the great cause of education. And if you do accept the conclusions of this book, we invite you, on behalf of the educational profession, to work with us in making our schools what they should—can—must become."²⁶

Has the Commission helped Americans think seriously about the great causes for education? Have educators helped the Commission in making America's schools what they should, can, and must become? The analysis which follows attempts to answer these questions.

²⁶Ibid., iii.

PART III

A COMPARATIVE ANALYSIS OF AMERICAN AND PHILIPPINE
NATIONAL EDUCATIONAL AIMS

CHAPTER VIII

ESTABLISHING THE CRITERIA FOR COMPARING NATIONAL EDUCATIONAL OBJECTIVES

There are three points worthy of consideration in attempting to make a comparative analysis of American and Philippine national educational aims. First, who are the different individuals, committees, institutions or associations responsible for the formulation of these goals and what is their significance to each of these two societies? Second, since philosophies of education furnish direction and orientation to all educational efforts and criteria for sound educational practices,²⁷ what are the sources of these educational philosophies of education and what issues do they face? The bulk of this analysis will be established around this third and last point: Can these national educational goals be validated by certain criteria?

Oftentimes the distinguishing features of educational objectives can be examined by understanding the characteristics of authorities who plan them. In a society where an elite class dominates a majority of the lower-class population, formulation of educational aims may be limited to only a select few. Although this selected elite may have the

full capacities of educational leadership, even minimal pressures exerted on them may encourage them to create impractical educational objectives that cater only to their wishes.

Education and educational values change as society changes. The re-evaluation of educational systems and values is necessary if people expect to avoid past mistakes. Philosophies of education act as guide-posts which direct the activities of educational institutions.

Six criteria will be used to test the validity of national goals as previously defined. The goals should:

1. Be outgrowths of existing and persisting²⁸ conditions; of what is already going-on, and based upon the resources and difficulties of the situation.²⁹ They have to be framed in such a manner that the demands and requirements, which rapidly changing societies confront today and the near future, are anticipated. In general, these aims need to be visualized under limitations required by social situations.
2. Define clearly what direction they lead to; breathe the ideology of the people as embodied in their respective constitutions. If ideas for both countries are democratic, they ought to be consistent with democratic ideals;

²⁸ For a proposal of a curriculum designed around persistent life situations, see Florence Stratemeyer, Developing A Curriculum for Modern Living (New York: Bureau of Publications, Teacher's College, Columbia University, 1957).

²⁹ John Dewey, Democracy and Education (New York: The MacMillan Company, 1916), p. 121.

3. Lead toward the fulfillment of basic human needs.³⁰ Some of the basic human needs they may satisfy are sex, social recognition, protection, movement and growth;
4. Be flexibly held,³¹ capable of alternation to meet minor changes of circumstances, set a provision for periodic reconstruction and reformulation of other educational objectives; seek to liberate and not limit the efforts of individuals and groups;
5. Be consistent, non-contradictory³² and integrated in their relationships with one another;
6. Be comprehensive; be broad enough to cover all areas of living. Are there specific as well as general goals, immediate as well as remote goals?

³⁰Gale E. Jensen, "Methodology and Criteria for the Validation of Educational Aims" (unpublished doctor's dissertation, University of Illinois, 1958).

³¹Dewey, loc. cit., p. 108.

³²Jensen, loc. cit.

CHAPTER IX

AGENCIES BEHIND THE CONSTRUCTION OF NATIONAL EDUCATIONAL AIMS

The Philippines is a republic. Governmental functions are still carried on by representatives of the Filipino citizens. Since education is one of these functions, educational policies are maintained by a few selected representatives. These representatives are: the President of the Philippines and members of his cabinet, the Board of National Education, and Board of Consultants of the Joint Congressional Committee on Education.

The President of the Philippines and the members of his cabinet are entrusted to be aware of and to make studies of the needs and problems of the nation. Several Philippine presidents have suggested measures which the private and public educational institutions should adopt in order to be consistent with the national goals.

When President Manuel Luis Quezon was promoting the expansion of Filipino as a national language, he urged the Philippine National Assembly to create an Institute of National Language. He said:

"It is needless to elucidate on the proposition that a people constituting one nationality and one state should possess a language spoken and understood by all. It constitutes one of the strongest ties that bind the people and foster the unity of national ideals, aspirations, and sentiments. In the past, when the Philippines was under a foreign rule without assurance of soon becoming an independent nation, the very presence of that foreign rule was strong enough to weld our people together and maintain our national solidarity. But since the inauguration of the Commonwealth, this unifying force has been weakening and will disappear together once we are independent. It is therefore, advisable to strengthen the true ties of national solidarity, and in my opinion a common language based on one of the native dialects (tagalog) and used by all our people is one of these bonds. It will take time, but[through] painstaking and thorough study, ways and methods can be found for developing a national language on one of the native dialects."³³

When the economy of the nation was being disturbed by feverish political activity, President Carlos P. Garcia launched his seven-point "austerity program."³⁴ One of the points in his program that intensified the further development of the University of the Philippines College of Agriculture at Los Baños, Laguna, was his expressed hope that the people would cooperate in a new campaign to increase food production.

³³

Taken from "President Quezon's Budget Message for the Fiscal Year 1940-41", Manila Daily Bulletin, February 7, 1940.

³⁴

Smith, loc. cit., p. 268.

Later, President Diosdado Macapagal clarified the missions or goals of his administration. He and his cabinet members established several goals,³⁵ namely, to provide measures to solve the problem of corruption in the governmental offices, to attain self-sufficiency in the staple food of the people through the network of vocational and technical schools, the creation of conditions that will provide more income for the people, the initiation of a socio-economic program that will place the country on the road to prosperity, and the establishment of practices and examples to strengthen the moral fiber of the people through the emphasis of those values that would enliven democracy.

The Constitution of the Philippines enables congress to appoint commissions to be in charge of public education in the country. In 1948, the Board of Consultants of the Joint Congressional Commission on Education formulated educational objectives which were later adopted by the Congress of the Philippines as current Resolution Number Eight.

The strongest agency created by law (Republic Act 1124) is the Board of National Education. This board is composed of prominent men and women representing various fields of activities and interests. Ex-officio members of the board are the Secretary of Education, the

³⁵ Miguel Caffud, "National Goals and Education," Philippine Association for Graduate Education Journal, II (July-Dec., 1964), p. 20.

chairman of the committee on education of the Senate, the chairman of the committee on education of the House of Representatives, the director of private schools, the president of the University of the Philippines, and the chairman of the United Nations Educational, Scientific, and Cultural Organization, and the National Commission of the Philippines. The President of the Philippines, with the consent of the Commission on Appointments, appoints eight members to represent labor, industry or management, the Agricultural National Catholic Educational Association, the Moslems and other cultural minorities, the Philippine Association of Christian Schools, the Philippine Association of Colleges and Universities, and the teaching profession.³⁶

The Board of National Education is authorized to formulate the objectives and policies of education for children and adults in conformity with the philosophy and mandate of the Constitution; to coordinate the objectives, functions and activities of different types and kinds of educational institutions in the Philippines; and to set up goals of accomplishment for the entire Philippine school system, the attainment of which shall be the responsibility of all educational institutions in the country.³⁷

³⁶ Fresnoza, loc. cit., p. 130.

³⁷ Fresnoza, loc. cit., p. 130.

Several dominant forces provide educational aims in the United States today. They are professional groups, school staffs, state and federal governments, institutions of higher learning, accrediting agencies, societal pressures, and professional commissions.

In the state of Illinois, the Illinois Educational Association attempts to exert some influence in curricular matters.

School staffs may formulate statements of aims for their own school. The goals of the school, as a whole, are influenced by the aims adopted by the individual teachers, unless the superintendent or principals are authoritarian in carrying out their personal beliefs.

A state oftentimes receives money from the federal government for the support of public schools, colleges, and universities. This is to be spent in the national programs which have been established by the federal government, an example of which is the Smith-Hughes Act.³⁸

Almost, if not all governmental acts legislate an aim for teaching. Thus, state legislatures and state educational authorities also influence the purposes of the school. For instance, the Public Junior College Act³⁹ for the State of Illinois requires a "Comprehensive" Junior College program which includes the following: courses in liberal arts, sciences

³⁸ James M. Hughes, Education In America (New York: Row, Peterson and Co., 1960), p. 374.

³⁹ Article I, House Bill 1710.

and general education; adult education courses; and at least fifteen per cent of all courses taught to be in occupational, semi-technical fields leading directly to employment.

Colleges and universities also define aims of education through their curricula, policies, rules, regulations and practices.

Accrediting agencies like the North Central Association of Colleges and Secondary Schools, determine to some extent the curricula of elementary schools and high schools. In this sense they influence individual and national goals.

American society at large also plays a part in the establishment of national educational goals. The pressures of home, industry, and communications, when taken as a whole, affect the educational system through the ballot.

The Educational Policies Commission is an example of a professional commission which has had substantial effects on American public education.

The White House Conference on Education Commission was another professional commission. The First White House Conference on Education was held in 1956. This conference provided for what can probably be described as a unification of a diversity of viewpoints among personages from many religions, occupations, philosophies and geographical areas. Among the delegates present were professional

educators, members of the P. T. A., representatives of national organizations, businessmen, lawyers, newspaper editors and economists.

CHAPTER X

SOURCES OF PHILOSOPHIES OF EDUCATION

In this chapter, the sources of each country's philosophies of education will be touched upon. Several existing issues on social value changes will also be considered. The major issue in the educational system of the Philippines pertains to the values of a democracy under a decentralization program. The United States also faces several issues between the traditional or conservative and the radical or modern philosophies.

Since the Philippines has already been exposed to various western concepts, some of the dominant western sources of educational philosophy have influenced the system. These are: the Universal Declaration of Human Rights, John Dewey's educational philosophy, and American aims of education.⁴⁰

The Philippines, one of the fifty-one original member nations which signed the Charter of the United Nations on June 26, 1945, has

⁴⁰ The American aims of education referred to here are the Economic Goals for America and Purposes of Education in American Education found in The Journal of the National Education of the United States (sic.), Vol. 27 and 28, respectively.

adopted the Universal Declaration of Human Rights which states in Article 26.1 that everyone shall be required to have an elementary education. Technical and professional education shall be made generally available for the people, and that higher education shall be equally accessible to all who can profit from it.⁴¹

Florencio F. Fresnoza claims that the philosophy of John Dewey is basic in the thought and practice of most of Philippine educational leaders today. The core of John Dewey's philosophy is: Education is life itself, not merely a preparation for adulthood; education takes place as long as growth continues from birth throughout life; education is a social process and in a democracy, schools should provide education for living in a democracy; and education is a continuous reconstruction which takes place when new experiences are added to the old.

Filipino educational leaders acknowledge their indebtedness to America for having established in the Philippines a public educational system. They seem to look to American practices for inspiration and guidance. Two sets of American national educational aims have been embodied in the Philippine educational system. They are the Social

⁴¹ Encarnacion Alzona, "Education for All-UNESCO's Goal," Teachers Journal, VI, (March, 1957), p. 16.

Economic Goals for America (1932)⁴² and the Purposes of Education in American Democracy (1938).⁴³

Two sources of Philippine educational philosophy which are distinctively Filipino in character are the Constitution of the Philippines and the Code of Citizenship and Ethics. The Constitution of the Philippines appears to be the chief source of Philippine educational philosophy because it reveals that the Philippines is a democratic country committed to the task of establishing "a government that shall embody their ideals, conserve and develop the patrimony of the nation, promote the general welfare, and secure to themselves a regime of justice, liberty and democracy."⁴⁴ With the intent to implement the constitutional provisions regarding the aims of education in the country, the President of the Commonwealth of the Philippines on August 19, 1940, promulgated the Code of Citizenship and Ethics.

The number of western philosophies makes it impractical to deal extensively in this thesis with each of the pragmatic, naturalistic, idealistic, and realistic concepts involved in the framework of America's

⁴² The Journal of the National Education in the United States (sic.) Vol. 28 (January 1938), p. 9.

⁴³ The Journal of the National Education in the United States (sic.) Vol. 29 (February 1939), pp. 48-49.

⁴⁴ The Constitution of the Philippines, adopted by the Second National Assembly on the eleventh day of April, 1940, and approved by the President of the United States on the second day of December, 1940.

philosophies of education. John S. Brubacher, in his work on the systematic philosophies of education, states that the ancient and remaining schools of philosophy can be grouped into two main streams of thought: progressivism and traditionalism or essentialism.⁴⁵

Mortimer J. Adler, one of the philosophers known to support the traditional school asserted that the aim of education should be the same for all men in all times and in all places. His ideas are parallel to the assumption of the rationalist position that the distinctive factor in man is his rationality, and the cultivation of man's reason is the sole aim of education, or of life itself. According to him, education must be everywhere the same because "the reason is a separate entity, cut-off by definition from its social and physical origin, and it is everywhere the same."⁴⁶

Progressive education is notable for emphasis on pupil freedom. The interests of the individual are made the basis for the curriculum; not whimsical interests, but those definitely guided by the pupil's own intelligently formulated purposes. John Dewey gave a technical definition

⁴⁵ John Brubacher, Modern Philosophies of Education (New York: Mc-Graw-Hill Book Company, Inc., 1939), p. 58.

⁴⁶ Mortimer J. Adler, "In Defense of the Philosophy of Education," Philosophies of Education, Forty First Yearbook of the National Society for the Study of Education, Part I (Bloomington, Ill.: Public School Publishing Co., 1942), Chapter 5.

of education as the "reconstruction or reorganization of experience..... which increases ability to direct the course of subsequent experience."⁴⁷

"Democracy" is a social philosophy which has been incorporated into the Philippine philosophy of education. The most recent issue on Philippine democratization is the decentralization⁴⁸ of the educational system so as to give greater autonomy and responsibility to educators in the lower brackets. This decentralization, however, is blocked by three social factors.

First, there is the essentially autocratic training of the children in the home. This is a Spanish influence on Philippine culture. Typical Filipino families show that the words of parents are laws to their children. Most of the time, children are seen but not heard in the homes. Obedience and respect for elders is the general rule. This family structure derives much of its cohesive force from centuries of this background. No wonder, then, that Filipino parents cannot understand the freedom, misunderstood as laxity, some teachers allow in their classroom in the name of democracy.⁴⁹

Then, although public education is required for all children starting from seven years of age, some parents lack finances to send their children

⁴⁷ Dewey, loc. cit., p. 89.

⁴⁸ Cresencio Peralta, Current Issues in Philippine Education (Manila: Silangan Publishing House, 1955), p. 54.

⁴⁹ Ibid.

to school. They instead keep their children at home to help on their farms. The government has been lax in enforcing compulsory public education. Children who are deprived of an education become liabilities to the nation.

Finally, Philippine economy is not yet stable enough to provide ample opportunities for the country's labor force. If industrialization is slow, the growth of the middle class will also be slow. In the Philippine society, where the elite dominates a larger percentage of the lower class, the concept of equality cannot be easily understood or accepted by the people.

While the Philippines faces these social pressures, the United States also faces some issues. Decisions on these issues lie in the hands of curriculum evaluators. A few of these issues are: authoritarian versus democratic school organization; prescribed versus the flexible curriculum; and activity versus subject versus core curriculum.⁵⁰

Authoritarian Versus Democratic School

Organization

Both autocratic and democratic school organizations have advantages and disadvantages. Those who openly oppose a democratic school organization often do so on the grounds that it is inefficient and

⁵⁰ Harold Shane, Evaluation and the Elementary Curriculum (New York: Henry Holt and Company, 1958), p. 78.

that instruction takes so long. They require that the administration would determine policies, establish rules, and demand that teachers be personally responsible for directing children's activities. Those who propose greater democracy in education desire that the school be organized so that children and teachers work together cooperatively and interactively in meeting their problems.

Prescribed Versus Flexible Curriculum

Schools are faced with the decision of whether to prescribe and plan in advance, with care and skill, the children's experiences, or whether they will advocate a flexible curriculum planned on a continuing basis and varying from year to year as circumstances dictate.

Subject Versus Activity Versus Core Curriculum

Several distinctive features characterize the subject curriculum: the subject matter is classified and organized in accordance with the divisions of labor in research and it emphasizes expository discourse and techniques of explanation.⁵¹ The core curriculum takes a more-or-less interactive position in that the objectives for education are social, yet both individual interests and social values seem to be recognized. Among these three curriculum patterns, only the core curriculum appears

⁵¹Smith, loc. cit., p. 552.

to furnish direction to which educational objectives, subject matter selection, content selection, determination of sequence and grade placement, and distribution and allotment of instructional time must follow.

CHAPTER XI

VALIDATING PHILIPPINE NATIONAL EDUCATIONAL AIMS

Six criteria were established in Chapter Eight to act as guides in the process of validating and comparing national educational goals. The first national educational goal of the Philippines is:

"To inculcate moral and spiritual values inspired by an abiding faith in God."⁵²

Current Philippine society is dominated by a Catholic philosophy of education. About eighty-three per cent of the population are Catholics and most of the people look up to the Divine Will of God, as taught and exemplified by Jesus Christ,⁵³ his ten commandments, and the commandments of the church for guidance. Moral and spiritual values are fixed by the Catholic church because it is believed that through the church God reveals the moral and spiritual values which He wants his people to pursue.

A Catholic philosophy of education sets specific goals, purposes, and ideals which are predetermined by the Catholic philosophy of life

⁵² Fresnoza, loc. cit., p. 73.

⁵³ John D. Redden, A Catholic Philosophy of Education (Milwaukee: The Bruce Publishing Company, 1946), p. 246.

and which are fulfilled by the educative process. In this philosophy, the school ought to inculcate in the child, the prospective citizen, the permanent moral laws basic to human conduct, which, always asserting themselves in human conscience, yield to no neglect, modification, or denial of their operation. Moral education should be the outcome of constant practice of moral virtue, the struggle for the good, the result of the continuous strengthening of subsequent inclination to evil.⁵⁴

All public education in the Philippines, however, is not based on one religious authority because its society has a strong minority of divergent religious groups (Eglesia Ni Cristo, Aglipayan, Seventh Day Adventist, Methodist, Baptist, and other religious organizations). Public schools allow their students to attend their respective religious services after regular class hours. Church ministers and priests of different religious denominations are allowed to use rooms of the public school for religious instruction. Church-dominated schools have the freedom of giving additional religious instruction (entitled "special courses"⁵⁵) as long as they satisfy the standards set up by the Department

⁵⁴ Ibid., p. 248.

⁵⁵ Republic of the Philippines Department of Education, Manual of Information for Private schools (Manila: Bureau of Private Schools, 1960), p. 4.

of Education to insure the students the same general type of education under the same general conditions as in the corresponding public or government school.

This goal is an outgrowth of the conditions which exist and persist in the Philippines today. The inculcation of moral and spiritual values as inspired by an abiding faith in God, is a development of what has been, is, and will be going on. Many other religious sects have diffused into the country, but it will take time for them to dilute the high concentration of Catholicism in the Philippines.

The ultimate direction of this goal, which clearly reflects the ultimate end of Christian education, is Christian perfection.⁵⁶ This is the philosophy of supernaturalism as applied to Philippine education. Christian perfection is concerned with the life of man, his life here below, and finally, his life with God above from whom he came.

The preamble of the Constitution of the Philippines provides that the Filipino people must "secure to themselves.....the blessings of independence under a regime of....democracy."⁵⁷ The attainment of a democratic government is one of the objectives of the Philippine republic.

⁵⁶William F. Cunningham, The Pivotal Problems of Education (New York: The MacMillan Company, 1940), p. 49.

⁵⁷Constitution of the Philippines, loc. cit.

Is the aim "Christian perfection" a contributing factor to democracy and is it consistent with democratic ideals? The dignity of each man is respected in the Christian doctrine. Christianity holds that all people of all nationalities are equal in the eyes of God. There is a national effort to instill moral and spiritual values. Thus it is a social control which is devised to awaken common interests. However if this national educational objective is to accept wholly the doctrine of Christian perfection, moral and spiritual values are fixed and absolute, dictated by the church, and do not give any Filipino a chance to make a choice in problems concerning ethical values. Fixed values do not provide free interaction between social groups and since there is no varied intercourse, there is no continuous readjustment and reconstruction of these ethical and moral values. Here, social values cannot be flexibly held and no alterations can be made to fit existing social circumstances because it is assumed that social circumstances must instead fit into these absolute values.

There is one basic human need directly satisfied by this national goal. It is the need for social recognition.

In terms of human behavior, this can be illustrated. An instructor in Euthenics I at the University of the Philippines will have to teach her class in accordance with a program on character education which attempts to develop each student to modify his attitudes and conduct himself in harmony with new truths and experiences, cooperate with other people

and gain the maximum of satisfaction from association with them, appreciate the taken-for-granted things of life, appreciate the achievements, ideals and ways of living with others, and develop a scientific, critical attitude which is sensitive to social and personal defect or error. These patterns which are expected of the students are specific outcomes of human behavior derived from this national goal.

When applying the fifth criterion to the first goal, it is best to describe this goal's relationship to the second national educational objective:

"To develop an enlightened, patriotic, useful and upright citizenry in democratic society."⁵⁸

Depending on how these goals are interpreted, their relationship can show that they are either consistent or contradictory—consistent because the teaching of moral and spiritual values is logically related to the teaching of civic leadership and patriotism (nationalism); contradictory if the terms "faith in God," from the first national goal, is accepted as "dependence on the philosophy of Christian perfection," which refuses to entertain a relativity of values.

This national goal can be flexibly held because it is comprehensive enough to fit into any new administration under the same circumstances as provided for in the Constitution of the Philippines. Quezon's efforts on

⁵⁸ Fresnoza, loc. cit., p. 72.

the establishment of a national language, Magsaysay's attention to the primary needs of the common tao, Garcia's "austerity program," and Macapagal's socio-economic policies are all variations of this second goal years and decades after its creation.

Philippine economy is being affected by the political activities of the country. Satirical Filipino writers call politics a "sport" (for the defeated political candidates who spent all their money and sold all their property for their campaign), or the country's "largest single industry" (for the congressman or senator who won the elections and is now utilizing his position to recover the money and property which he gave away during his campaign). In a secret political caucus, many a candidate will often be heard saying, "If your family (this includes brothers, sisters, cousins, aunts, parents, and children to the Nth degree and sometimes even 'flying voters'⁵⁹) votes for me and I win the election, all of your relatives will have good government positions." True enough, right after the elections, government employees without permanent status are removed from their positions and are replaced by the candidate's friends, relatives and of course, his campaign managers.

Amidst this political activity, the succession of Philippine presidents take into their hands the economy of the nation which has been

⁵⁹ This is an expression for those individuals who vote twice or more in the same election or for deceased individuals whose names have been included in the ballots for the purpose of cheating the elections.

affected by the intense political activity of the nation. In cooperation with any of the Philippine policies, each president, through the Board of National Education urges every Filipino:

"To carry on healthy living in a wholesome environment so as to become physically strong and mentally fit.

To spend leisure hours wisely in order to attain self-realization and contribute to the welfare of the community.

To be efficient in earning an honest living and contribute through productive labor and wise use and conservation of the nation's resources to the economic well-being of the Philippines."⁶⁰

These can be called three-in-one functions because they are all contributory to one element--the economy of the country. All indirectly cater to the present demands of economic stability. There is a new and energetic attention to the building of factories and to the expansion of service industries. During recent years, the Philippines has supplied roughly one spoonful out of every ten in the American sugar bowl.⁶¹ The Philippine timber industry has the potential of becoming a permanent, major national source of income and employment.

Ideally, before the Philippines can become stable economically, every Filipino needs to be healthy. A physically and mentally healthy nation is arrived at if the country has wholesome environmental conditions.

⁶⁰ Fresnoza, loc. cit., p. 72.

⁶¹ Albert Ravenholt, The Philippines (New York: D. Van Nostrand Company, Inc., 1962), p. 100.

These outcomes are consistent and integrated with the Philippine's democratic ideals. Through these functions, progress in Philippine industry is rapidly catalyzing the rise of the middle class. This is in keeping with the country's need for mobilizing the social classes.

When applying the criterion of basic human needs on these functions, they gratify, at least indirectly, such basic needs as food, shelter and hygiene. Through the industrialization program, more people can acquire jobs and provide food and shelter for their families. A proportional increase in wealth among all classes of society will also bring about a higher standard of living, better housing and recreation facilities.

The drives for nationalism and economic stability were officially initiated together right after the republic's proclamation of independence in 1946. So far, there have been no conflicts between these two national goals except when people started misinterpreting them and their functions. As a matter of fact, these two are integrated and President Macapagal calls them his "socio-economic" program.

The richer a country the better are its chances to advance national educational goals. In a poor economy, social pressures are stifled and bankruptcy of the government leads to corruption. In the words of John Dewey,

"social efficiency indicates the importance of competency. Persons cannot live without a means of subsistence. If an individual is not able to earn his own living and that

of the children dependent upon him, he is a drag or parasite upon the activities of others..... If he is not trained in the right use of the products of industry, there is a grave danger that he may deprave himself and injure others in his possession of wealth. "⁶²

All these three national educational aims are comprehensive enough to include social, political and economic aspects of Filipino life. Since they cover a very broad area, Philippine educators have a choice of deciding on the functions and specific goals of their respective schools as long as they are within the boundaries fixed by the National Board of Education, (except on general education courses which are required by the Department of Education to be uniform).

Its world dimension, which embraces internationalism, makes this last educational goal the most extensive of all aims discussed beforehand.

"To maintain family solidarity, to improve community life, to perpetuate all that is desirable in our national heritage, and to serve the cause of world peace."⁶³

This goal fulfills directly and indirectly all these basic human needs: sex ("to maintain family solidarity"), movement and growth ("to improve community life"), social recognition ("to perpetuate all that is desirable in our national heritage"), and protection ("to serve the cause of world peace").

⁶²Dewey, loc. cit., p. 139.

⁶³Fresnoza, loc. cit., p. 72.

The basic need, sex, encompasses all aspects of Filipino family life. This includes all relationships between a husband and his wife and their children, their grandparents, relatives and close family friends. The extension of the Filipino home gives the family structure a unique setting. Unlike American children Filipino children find themselves part of a large, yet, intimately involved kinship group, where warm affection is shared with lolo and lola, kumpare and kumare, tiyo and tiya, mga kamag-anak, and mga-kapatid. Family solidarity in terms of Filipino culture is expressed by each family member's independence for himself and interdependence within a fold where his relations to other members of the family are meticulously delineated in the respectful forms of address used in even casual conversation.⁶⁴ Some respectful forms of address are opo; mang; and ka. At this level the maintenance of family solidarity is a necessity to the younger generation which has to depend on their elders for guidance, financial and moral support and to the slowly fading generation, who needs all the care and attention of the middle generation because there are no nursing homes.

To explain the process by which the gratification of these basic human needs, movement and growth (training) are satisfied through the

⁶⁴Ravenholt, loc. cit., p. 130.

"improvement of community life," it is best to correlate it with the adult education program of the national government. The community comprising each barrio is managed mostly by adults between the ages of twenty-one and sixty-five. It is through these adults that activities for community improvement are passed on. One thing should be noted here. It is the fact that in 1958, out of 10,761,351 inhabitants from twenty-one to sixty-five years of age, 7,822,472 inhabitants were registered in the 1959 elections.⁶⁵ This means that the people comprising this difference of 2,838,878 citizens were adults who were not qualified to vote because of illiteracy or they simply refused to register for the polls. Perhaps these 2,838,878 Filipino adults, by not going to the polls, are in a way deterring the improvement of their communities. There seems to be a sign of inactivity on their part. Realizing this problem, the Philippine educational system organized a program in cooperation with the UNESCO for training at the adult level. This program for adult education and community education was launched with the object of providing the basic needs, movement and growth (training) for the adults, by the eradication of illiteracy through the participation and involvement of all the people in the adult program, economic, political, social and civic life in the community.

⁶⁵ Fresnoza, loc. cit., p. 474.

Filipinos who are accepted in their respective communities are those who listen to and follow the accepted customs of society. Some of these customs considered desirable in their national heritage are: a child's kissing the hands of his elders; teen-agers going out on dates accompanied by chaperones; and families going to church together on Sundays. A foreigner who becomes a Filipino because of marriage, needs to know what is desirable in the heritage. Although this may be very difficult for him, he needs to learn first the national language and the dialect of the region in which he is going to live. Oftentimes a Filipino does not have social recognition because he disregards the customs. Some Filipinos are criticized because they have queridas; they (in the case of women) have children out of wedlock; they neglect their families because they always play mahjong; and many parents refuse to let their son marry a Filipina because her reputation or family background is "questionable."

The Philippine national government, like the American government, has deep desires for world peace. The specific aims derived from this national goal are different from those derived from the American goals on international education, however. The Philippines is still an underdeveloped⁶⁶ country. It lacks finances to support even itself and therefore is not capable of donating some of its materialistic possessions to other

⁶⁶"Underdeveloped" is a term which is often used interchangeably with "developing" by American writers.

countries. The United States can support itself and yet help developing countries like the Philippines. As far as the resources of the Philippines is concerned, its safest protection is the diplomacy of its leaders in communicating with other countries, especially the United States. It is the function of the schools to produce these badly needed leaders.

The Philippines' cause for world peace is first achieved if there is peace within the country itself. Filipinos will first have to learn to get along well with themselves before they can get along with people of different nationalities.

It should not be overlooked that the first objective satisfies this criterion established by the committee (Board of National Education) itself—that "The objective must be rooted in the Filipino way of life with emphasis on ethical character."⁶⁷

⁶⁷ Fresnoza, loc. cit., p. 79.

CHAPTER XII

VALIDATING AMERICAN NATIONAL EDUCATIONAL AIMS

The most evident aspiration of America in this second half of the century is the achievement of world leadership. All American national educational aims previously discussed--aims on international education and education for economic, social and individual development in a democracy, are methods through which the United States is speedily reorienting itself to international society after it has become one of the world's two super powers.

Within the first fifty years of this century, Americans had little or no foreign policy at all. It was only when their security was menaced by prospects of a German victory that they reluctantly took part in the First World War. In 1942, they entered in the Second World War. When Great Britain was incapable of continuing the task of holding back communism, the United States stepped in in March, 1947 with the "Truman Doctrine." Today, major issues of American policy which include military, political, economic and ideological concepts all stem from her political position as a super power balancing the power of the Soviet Union.⁶⁸

⁶⁸ Joseph Frankel. International Relations (New York: Oxford University Press, 1964), p. 77.

Many problematic factors make it inevitable for the United States to incorporate international education into the educational system. The Russians have scored diplomatic successes in Asia, Africa, and Latin America. In the rivalry for nuclear power, the main objective of the United States is to deter the use of nuclear weapons.

According to Frankel, Russia has been successful diplomatically with countries of Asia, Africa and Latin America because it has two important assets which are effective in spite of their contradictory diplomacy: the alleged imperialist taint of the western powers and the prestige of the communist formula from "pulling oneself up by one's boot straps," of economic growth through central planning.⁶⁹ Cuba became pro-communist a few years ago. In cooperation with the Soviet Union, Communist China released her first atomic bomb. These have been threats to the United States and to the whole world.

The United States has its domestic problems too. There have been riots in Chicago within the Puerto Rican and Negro sections of the city. In August, 1966 national guard troops prepared to protect some three thousand Negro civil rights demonstrators who were expected to take part in an afternoon opening housing march on Cicero.

⁶⁹ Ibid.

The Afro-Asian states who have been showered with gifts from both the Soviet Union and the United States have been treating these two super powers with suspicion. This suspicion is reflected through the hostility of foreign student groups towards several United States diplomats. Abraham Ribicoff's explanation for this apprehension is:

"The president [John F. Kennedy] said-- we are not able to emphasize those facts of American life which should be most attractive--our cultural efforts, and the story of our achievements.... This, I think is the heart of our problem. We haven't told our story--either within our country or outside of it."⁷⁰

These conditions which the United States confront today justify the presence of these national educational goals:

A knowledge of other countries is of utmost importance in promoting mutual understanding and cooperation between nations.

Strong American educational resources are a necessary base for strengthening our relations with other countries.

This and future generations of Americans should be assured ample opportunity to develop their intellectual capacities in all areas of knowledge pertaining to other countries, peoples and cultures.

⁷⁰ Address delivered before the third general session of the Conference on the Ideals of American Freedom and the International Dimensions of Education, Washington, D.C., March 28, 1962.

To develop resources for international study and research which will assist the progress of education in developing nations and to meet the requirements of world leadership.⁷¹

These educational goals are directed toward democratic fulfillment. They satisfy John Dewey's two basic elements of the democratic ideal. First, these national goals signify not only more numerous and more varied points of shared common interests, but greater reliance upon the recognition of mutual interests as a factor in social control. Second, international education provides not only freer interaction between world groups, but also it is a means through which different social habits are continuously readjusted and changed through people meeting the new situations produced by international correspondence. Not only is one race of one country benefited with the fruits of these goals, but all races of all countries are benefactors. As a consequence, through an efficient communication system even countries in the Iron Curtain can be reached.

Protection and social recognition are needs satisfied by these national educational aims. Indirectly, the basic needs, food, sex, shelter, growth and movement can also be derived from them. As one of the world's leaders, the United States acts as a balance against the Soviet Union. Her leadership in international diplomacy can help

⁷¹ Read, loc. cit.

to prevent a direct nuclear attack which may lead to a third world war. The establishment of friendly trade relations with other countries enables the United States to import clothes, food, lumber, minerals and other goods. Student exchange programs also help in the diffusion of world culture.

The universality of these national goals make them susceptible to changes in accordance with the patterns of any national society. If, for example, education in the United States should become highly centralized, these goals will probably still fit into the educational system because of the multiplicity of educational functions characteristic of the system.

All these goals are within the area of international education. The achievement of one goal leads to the achievement of another. A knowledge of other countries which promotes mutual understanding and cooperation among nations, leads to the reinforcement of, and addition to, world knowledge. An increase in knowledge increases the opportunity for Americans to develop their intellectual capacities in all areas of knowledge pertaining to other countries. These goals are consistent with meeting the requirements of world leadership.

The structure of the national educational goals established by the Educational Policies Commission is similar to that of these objectives on international education in that both are capable of further subdivision and specification. Types of learning activities which can be reasonably

expected to take place in respect to these national goals are:

(1) the reinforcement of local, regional, national and international traditions, loyalties, sentiments and understandings through the observance of flag ceremonies, patriotic pledges, or the study of United States and World History in a social science class; (2) the extension of instruction of foreign languages to the lower grades. It is desired that someday the children in the grades will be multilingual, instead of only knowing one language; (3) giving freedom to the students to consider controversial subjects and topics where there is public disagreement. It apparently is hoped that through this they will develop abilities to cope reasonably with differences of opinions, which is essential to effective living in a free society; (4) the expectation that adults would recognize signs of active and cultured citizens as well as foreigners who participate widely and creatively in those aspects of life characterized as artistic and aesthetic, spiritual and religious, and literary and dramatic; (5) the encouragement of students to plan a career in the diplomatic service of the country; and (6) the United States' wish that each boy and girl will have these personal characteristics as a result of the educational program offered by public and private schools:

Perspective in American backgrounds and dedication
to democratic service,

Faith in himself and in his fellows,

Intelligent understanding of the modern world,

Commitment to continuous learning, and,
Cooperative friendliness toward all peoples.⁷²

The 1938 national educational goals for America are still being adopted by American public education. The objectives of self-realization, human relationship, economic efficiency, and civic responsibility are still essentials in America's democratic government. In addition, America's foreign policy has been requiring great expenditures of money. America has to keep watching her economy to prevent inflation which could result in another depression. Conditions are such that these goals are still outgrowths of existing and persisting demands of American society.

It is necessary to consider the possibility of changing behavioral patterns in attempting to justify these goals. Under the objectives of Self-Realization, it is desired that an educated person:

- has an appetite for learning;
- can speak the mother tongue clearly;
- reads the mother tongue efficiently;
- solves his problems of counting and calculating;
- is skilled in listening and observing;
- understands the basic facts concerning health and disease;
- protects his own health and that of his dependents;
- works to improve the health of the community;
- is participant and spectator in many sports and other past times;
- has mental resources for the use of leisure;

⁷² Norman Woelfel, Educational Goals for America (Washington, D. C.: Public Affairs Press, 1962), pp. 14, 15, 88, 89, and 142.

appreciates beauty; and
gives responsible direction to his own life.⁷³

The Objectives of Human Relationship expect that an educated person:

puts human relationships first;
enjoys a rich, sincere, and varied social life;
can work and play with others;
observes the amenities of social behavior;
appreciates the family as a social institution;
conserves family ideals;
is skilled in homemaking; and
maintains democratic family relationships.⁷⁴

In the Objectives of Economic Efficiency, two groups of persons are

involved--the producers and the consumers. An educated producer:

knows the satisfaction of good workmanship;
understands the requirements and opportunities
for various jobs;
has selected his occupation;
maintains and improves his efficiency; and
appreciates the social value of his own life.

An educated consumer:

plans the economics of his own life;
develops standards for guiding his expenditures;
is an informed and skillful buyer; and
takes appropriate measures to safeguard his interests.⁷⁵

It is the aim of the Objectives of Civic Responsibility to direct the whole

American citizenry to:

be sensitive to the disparities of human circumstances;
act to correct unsatisfactory conditions;

⁷³ Educational Policies Commission, loc. cit.

⁷⁴ Educational Policies Commission, loc. cit.

⁷⁵ Educational Policies Commission, loc. cit.

seek to understand social structures and social processes;
defend against propaganda;
respect honest differences in opinion;
regard carefully the nation's resources;
measure scientific advance by its contribution to the general welfare;
cooperate as a member of the world community;
respect the law;
be economically literate;
accept his civic duties; and
act upon an unswerving loyalty to democratic ideals.⁷⁶

Time will tell if this second group of national goals will pass the test of flexibility. Since the formulation of these goals up to the present, they still are the most widely accepted of all national goals not only in the United States but also in the Philippines.

⁷⁶ Educational Policies Commission, loc. cit., p.

PART IV
SUMMARY

CHAPTER XIII

EVALUATION AND RECOMMENDATIONS

American and Philippine national educational goals are reasons for existence of educational institutions established in each of these two countries.

In the first two parts of this paper national educational objectives were presented, together with their historical backgrounds, in order to develop an understanding of the basis of these aims. These aims were analyzed and compared on the basis of selected criteria.

From the analysis in Chapters Nine, Ten, Eleven and Twelve, an evaluation can now be made. Similarities, differences, and their significances to each of these two societies and to each other can be brought into focus.

Several distinguishable differences between Philippine and American educational agencies can be mentioned. There are more American associations (in variety and number) than Philippine agencies involved in the construction of national educational aims. In the Philippines, there is a definite group (Board of National Education) authorized to establish national educational objectives which must be embodied within the functions of all schools throughout the country; whereas the United States federal government does not specify any definite

group to draft the objectives of each of the schools. The Philippine committees are only representative of the people and, more or less, belong to the elite class of society, while the United States agencies tend to include more of the citizenry.

The structure of American education may confuse one who is not yet oriented into the system. Actually, a representation of American national goals seems confusing because of the diversity and complexity of assemblages who synthesize, reconstruct, refine, and super-refine them. The Decatur Herald of June 14, 1966, in a feature on education, mentioned several educators who were voicing their opinions on the need for national unity in educational functions in order that scattered places of research findings will be organized and utilized, instead of being stored and forgotten. Measures were proposed to insure efficiency within the total educational system.⁷⁷

The United States seems to be attempting to arrive at what the Philippines has been sustaining since 1948. Except for a few congressional deliberations, the Philippine aims of education have remained the same since their formulation up to 1964, while during this period, there have been major changes in the economic (a change from the colonial to the free-enterprise system), political (the movement of nationalism was on), and social (the rapid westernization of the people) framework of the nation.

⁷⁷ Decatur Herald, June 14, 1966.

It could be that because these goals were sustained the educational system lagged behind. Since the Educational Act of 1940, there have been no propositions to extend free public schooling up to the high school level. One of the provisions of the Educational Act of 1940 required every parent to send their children to public schools from grades one to six. In the United States, the great freedom of expressing differences of opinions among committees resulted in a constant progression of extending public education from the lower grades, to the upper grades, to the high school, and even up to the creation of public junior colleges. While in 1951 there were seventy junior colleges in the Philippines, a large percentage was run by private enterprises and there was no attempt to make education universal at higher levels. Thornton defines the community junior college as a free public two-year educational institution which attempts to meet the post-high-school educational needs of its local community.⁷⁸ Philippine public education is far behind United States public education.

Another distinction is the type of citizenry involved in the construction of national educational goals. The Philippine Board of National Education is only a small representation of the whole Philippine population. This board is composed of the heads of the nation's

⁷⁸ Minutes of the seminar on Teacher Education, April 9, 1954, University of the Philippines, Diliman, Rizal.

governmental agencies, the president's appointees, and positions which are likely to be filled by politicians, or people involved in the political activity of the country. Although these politicians may come from wealthy families, they may not necessarily have the background to handle the technical and research aspects of their positions. Some may even let politics interfere with issues in Philippine education. Dr. Jose P. Laurel, in his campaign against political interference in education once said, "I believe, therefore that one of the things we need in this country is, as much as possible, to remove education from political controversies because education is not politics."⁷⁹ On many occasions, these educational representatives may fail to do their jobs.

In the United States, every citizen in each county is given the chance to voice opinions when he goes to the polls to vote for the members of the Board of Education in his district. Sometimes, a difference of one or two votes affects the activities of the educational system. However, it is still the consequence of the considerations of all those individuals who were present at the polls.

A question can be raised here. Should committees (who deliberate on national educational objectives) be centrally organized or not? For the Philippines, it is high time for the Department of Education to stir the various educational agencies of the country (both public and

⁷⁹James W. Thornton, The Community Junior College (New York: John Wiley and Sons, Inc., 1960), p. 275.

private) to help re-assess the aims formulated in 1948 and to reconstruct them so that they may be in consonance with the rapidly changing values of Philippine society. At present and the very near future, perhaps a centralized system of education should be retained because the Philippines is still preparing for a kind of "centralization" that is democratically representative. Illiteracy needs to be removed first. Not until the Philippines is fully prepared to tackle the responsibilities of a democratic government can each citizen be ready to individually shoulder the task of education. The United States may someday have a centralized form of educational system. It is hypothesized, however, that this centralization will not be dictated by a single agency, but will still be subject to the expected rational judgment of the entire citizenry.

Regarding the question of religion in the first mentioned Philippine national educational goal, there is a possibility that if other religious sects which have diffused into the country will dilute the high concentration of Catholicism in the Philippines, there will be such a diversity of religious opinions that the Philippines will be compelled to secularize public school education. This state of affairs will then be that which the United States is maintaining now.

The second national educational goal of the Philippines, which was established in 1948, was then an instrument related to the cause of the country's "nationalism" movement. Side by side, the various administrators, from President Quezon to Roxas, to Quirino, to Macapagal, and

now to Marcos, have been cooperating to push this movement through. It is still practicable to consider this goal as an instrument of "nationalism" because through its application in the educational system it has and is accomplishing the strengthening of national solidarity, the training of leaders for government service and business activities, the development of a strong middle class, and the development of a wholesome attitude toward labor.

Dr. Antonio Isidro in his Article "An Appraisal of Our Educational System," mentions these achievements: (1) The school system has trained leaders (professionals, businessmen and government officials) who now compose the core of the country's middle class; (2) The English language has been made the medium of instruction by the upper and middle classes; (3) This has been a cohesive factor among the different language groups. Through curricular and extra-curricular activities in school, the concepts of democracy, such as civil liberty, freedom of speech, the ballot, equal protection before law, consent of the governed and majority rule, were learned; and (4) The Filipino people today have acquired from the schools the idea that honest work is honorable.

Except for certain mentioned cases under specific circumstances, they measure up well.

The following recommendation is now submitted: It is high time for the Department of Education of the Philippines to start stirring the Philippine educational associations and all people concerned in the field

of education, to develop goals which lead to the reconstruction of Philippine values to suit the different concepts being offered by the Western Hemisphere.

Philippine and American national educational goals have been structured to be general and comprehensive enough in nature to apply to all classes of society within their respective systems. Their specificity lies in the behavioristic patterns that can be derived from them.

There is a need for Philippines educators to re-examine their national educational objectives in order to give more stress to the formulation of more practical and attainable objectives. It is suggested that goals need to be oriented toward specific problems. There are the current problems of Philippine education: illiteracy, lack of community participation, improper methods of teaching, overcrowded classrooms and stagnation of teachers' knowledge.

The Problem of Illiteracy

There is a demand for the extension of adult education courses, a strict reinforcement of the compulsory attendance laws, and the extension of public education at least up to the high school level.

The Problem of Community Participation

Through the Parent-Teachers Association of each public and private school, the problems and necessities of each of the Philippine

communities can be voiced. Since the educational system is such that most decisions come from the higher ranks of educators, only through these associations can each citizen give his share in the task of education.

The Problem of the Methods of Teaching

There is a demand for the shift in emphasis from mere memorization of the subject matter to understanding and thinking.

The Problem of Over-Crowded Classrooms

This is a problem which is directly under the auspices of the Philippine national government. It is the role of the government to give more appropriations for the addition of public school buildings.

The Problem of Stagnation of Teachers' Knowledge

The "manana" habit of Filipinos is a detriment to their advancement. Teachers are often contented with low-paying salaries as long as their job is permanent.⁸⁰ Usually, teachers who postpone the taking of refresher courses are those whose lesson plans are the same for this year, were the same for last year, and will probably be the same for the years to come. There is a great need for the careful planning of seminars, workshops, institutions and conferences to catch the interests and awareness of teachers who attend the seminars just for the sake of getting paid.

⁸⁰ A teacher's position is considered more or less permanent when she or he is placed on tenure.

For the United States, the following recommendations are presented. The organizational diversity in the structuring of American national educational goals make America's educational system a unique one. Amidst this increasing diversity, there is a need for constant reconstruction, reorganization, reorientation, reformulation, refinement and super-refinement of national educational goals to constantly fit the rapidly changing values of this dynamic society.

What America has been undergoing before, the Philippines is undergoing now. What America is undergoing now, the Philippines will probably follow after a decade or so. The relationship between America and the Philippines is like the relationship of a mother to her daughter. The Philippines is trying to follow the footsteps of America. At the same time she is learning from America's painful, yet, strengthening experiences. Perhaps, the daughter may yet be smarter than her mother. So does the Philippines hope to be someday as great or even greater than her mother--AMERICA.

APPENDIX
TRANSLATIONS

anitos - spirits of the dead

barangays - ancient Filipino term for clans

barrio - modern Filipino term for clan

costurera - dress-maker

datos - heads of clans

hintó - stop

ka - address for an elder

kumare - female sponsor at baptism

kumpare - male sponsor at baptism

labandera - laundress

lancheta - Philippine-made knife

lakad - walk or go

loco - crazy

lola - grandmother

lolo - grandfather

mahjong - A common gambling game in the Philippines known to
have been Chinese in origin.

manana - tomorrow

mang - address for an elder

mga kamag-anak - relatives

mga kapatid - brothers and sisters

pintakasi - cock pit

provincias - provinces

pueblos - towns

queridas - mistresses

sala - living-room

tao - person

tiya - aunt

tiyo - uncle

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