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Memoirs of Victor Buencamino

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develop rates which are competitive with the prevailing community rates. In other words, the concept of justice and equity is also inherent in the American view, but seen from the frame of reference of a free enterprise system.

As expected of a comparative management study, this book brings to focus the question of the transferability of management principles and practices from one culture to another. This question is implied in the first chapter entitled, "Value to Poor and Rich Nations: The Philippine Response." It appears that the author favors the Chinese experiment and that Third World countries, like the Philippines, have a lot to learn from the Chinese model.

As regards the Philippine experience, there is a prevailing belief among many of our political leaders and writers in the universality of management principles and practices. Consequently, this inclination has given rise, over the past years, to the transplant of American management principles and practices in the Philippines (and now the Chinese model!) with little consideration of their effectiveness in the uniqueness of Philippine culture. In this connection, it seems that one aspect in which the book misses the mark is a basic question posed for studies on comparative management: to what extent should one expect managerial principles or practices to vary between different cultural settings?

Finally, it is worthy to mention that the author has made extensive efforts in consolidating fragmentary information derived from interviews, as well as written literature about China. He has presented a cohesive exposition and analysis of a subject on which there is a dearth of information. On this basis, the author has made a major contribution to comparative management study dealing with China and the United States.

This book will make worthwhile reading for students and teachers of personnel management courses, as well as practitioners of management in both private and public sectors. Those who have no training and experience in management will find this book too technical, and therefore, difficult to understand.

Manuel C. Montemayor

MEMOIRS OF VICTOR BUENCAMINO. Mandaluyong: Jorge B. Vargas Filipiniana Foundation, 1977. xvi, 388 pages.

More recent years have seen the publication of autobiographies of well-known Filipinos like the late statesman and educator Camilo Osias (*The Story of a Long Career of Varied Tasks*. Quezon City: Manlapaz Publishing Co., 1971) and the judge and businessman Guillermo B. Guevara (*Across Four Generations*. Manila: United Publishing Co., 1973), to cite just two.

Memoirs of Victor Buencamino belongs to this class and is about the recollections "of one of the most colorful, versatile, and durable pioneers

among our nation-builders who were in their prime during the first half of the 20th century," in the words of Don Jorge B. Vargas, Buencamino's close friend, co-worker, and admirer.

Written in the author's twilight years, this book spans generations, and shows the workings of Buencamino's remarkable memory, if not always a well-organized collection of clippings, souvenir programs, and private papers readily available to assistants and an editor, who helped put out this book.

Buencamino was one of the eminent Filipinos of his times who can lay claim to many distinctions. Among others, he was the first Filipino Doctor of Veterinary Medicine, the first Filipino Director of the Bureau of Animal Industry, and the first to establish a private Filipino veterinary hospital in the country. But the interests and the contributions of Buencamino extended beyond his chosen field of professional expertise.

As businessman, he was involved in the first large-scale importation of beef cattle on the hoof into the country from Vietnam and Australia. As an educator, he was among those responsible for the establishment of the College of Veterinary Medicine at the University of the Philippines. As a public servant, he was the first general manager and vice-president of the National Rice and Corn Corporation. He was also, he says with a certain amount of racial pride, "in President Quezon's group which for the first time broke the color line in American-owned and managed places of entertainment."

Born in 1888 in a "ritzy section" of Tondo, Buencamino was the son of Felipe Buencamino, Sr., a controversial figure during the Philippine Revolution and Aguinaldo's Secretary of Foreign Affairs. Orphaned early of his mother, he was reared by an aunt and by a grandmother, who seemed to have exerted a great influence on him.

He spent his early schooling at the Ateneo, "the best school for boys" at that time, where he learned the three R's and to memorize — not just to parrot, as he says — the four standard prayers. (His own two sons were years later to go to De La Salle.) He was expelled from the Ateneo — for calling a Jesuit scholastic a thief (it turned out that the Jesuit had grabbed the young Buencamino's noise maker, something which he resented).

Most of his formative years at school, however, were spent in the United States (from age 12 to 17, and again from 19 to 21), culminating in 1911 with a doctorate degree in Veterinary Medicine.

In between terms, Buencamino met some of the famous Americans of his times: President McKinley and Dean Worcester, among others. His meeting with equally famous personalities upon his return to the Philippines reads like a who's who of his times: the revolutionary general Masangkay, Aguinaldo, Harrison, Douglas MacArthur, and Quezon (whose daughter Nini, Buencamino's son, Philip III, was to marry years later).

Indeed, Buencamino has quite succeeded in relating his own life and his own achievements to the broader context of Philippine history, having

witnessed himself the various eras from the coming of Dewey through more contemporary developments. In doing so, he has given a social and political portrait of his own times. Many segments of that portrait were culled from his rich reservoir of experience as a many-faceted man, and throw some light, albeit nothing *really* new, on the country's historical developments.

A sense of drama and a subtle humor characterize the narration of some episodes of this book, and a readable, easy style (thanks, no doubt, to Baldomero T. Olivera, the editor) makes this book delightful reading.

Marcelino A. Foronda, Jr.

SPANISH ELEMENTS IN ILOKO. By Henry Geeroms and Mariano Balmadres. Benguet: Catholic Missions, 1976. 165 pages.

This book is not the first attempt to study the Spanish elements in a Philippine language. In 1951 appeared Consuelo T. Panganiban's "Spanish Elements in the Tagalog Language" (*Unitas* 24 [1951]: 600-73), which was actually the author's M.A. thesis, presented at the University of Santo Tomas Graduate School.

The authors of the book under review state that most of the materials were gathered in Tagudin, Ilocos Sur; Tubao, La Union; Baguio City; and La Trinidad, Benguet for periods covering 1950-1953 and 1958-1965, or a total of ten years.

In the one-page foreword, the authors further add that aside from the Spanish loans in Iloko, other terms brought in by the Spaniards from Latin, "French (?), or other Philippine dialects," and English, as well as Philippine terms which have a Spanish morphological element, were the basis of this present listing.

The entries are arranged according to what the authors consider to be the Iloko alphabet, which is in this book derivative of the English alphabet with the letter c, f, j, q, u, v, x, z omitted. Spanish loan words beginning with letters c (e.g., cemento), f (e.g., familia), j (e.g., jefe), for instance, appear under letters s, p, and h, respectively. Their "Ilocanization" of proper names like Jesus (into Hesus) and Judas (into Hudás), many will find questionable.

While many are one line entries giving the Spanish loan (i.e., Konsul) and its English equivalent, some are quite long [cf. Debosyn (devocion), devotion, p. 33], which includes the various usages of the word.

The Iloko language studied here, however, refers only to the Iloko variants of La Union, Tagudin (the southernmost town in Ilocos Sur), Baguio City, and Benguet, which, many hold, is less pure Ilokano than the language spoken in Ilocos Sur and Ilocos Norte. One also wonders if the two authors ever looked into the Iloko version of the Bible or the popular Ilokano