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Human Factors in Rural Development

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HUMAN FACTORS IN RURAL DEVELOPMENT

HUMAN FACTORS IN PHILIPPINE RURAL DEVELOPMENT.

Xavier University Studies No. 1, 1967.

There seems to be little disagreement with the proposition that a program of directed social change, particularly in rural development, is a worthwhile goal within Philippine life today. Varieties of opinions do appear, however, in terms of the urgency of such change, the methods to be employed, and the consequences to the nation of inadequate action.

Given the truth of this description, it would seem logical for decision-makers in government, and all those who try to effect them (us *common tao*) to rejoice in the growth of a body of literature devoted to providing scientifically-derived guidelines to successful rural development. [While the euphoria of this logic still lasts, why not send your congressman a copy of *Human Factors in Philippine Rural Development* and join the Power of Positive Self-fulfilling Prophecies Club?]

Study No. 1 of Xavier University Studies consists of proceedings of the Anniversary Seminar on Economic Development of the Rural Philippines held in July of 1966 at Cagayan de Oro. "Anniversary" in this connection refers to the 17th year of the Graduate School of Xavier University and the 10th year of the University's Research Institute for Mindanao Culture. Fr. Francis C. Madigan, S.J., intimately associated with both celebrations and undoubtedly the "mastermind" of the seminar itself, serves as editor of the volume. Faced with the decision of tampering with texts provided by tape recorders for the sake of "what is generally considered good form for written English prose" or letting the original text stand (except where patently unclear), Fr. Madigan chose the latter, and correct, option. The result is a written Proceedings reflecting a conference in which concerned persons demonstrated their concern and involvement with the issue at hand, sometimes to the extent of warm controversy in the open discussions.

The core question around which the seminar gravitated was the one of the importance of "human factors" — cultural and social — in development in the rural Philippines. The stated opinion of the staff of the Research Institute for Mindanao Culture was that development agencies in the nation have given little more than lip service to these all-important human factors in their operations. Twenty-two pre-seminar written responses to the opinion that "human factors", not lack of knowledge, has deterred progress (expressed in a Background Paper) show that there is a clear-cut difference of opinion between social scientists on the one hand and agriculturists

on the other. The socio-logically-oriented agree that human factors (values) have blocked economic progress; the agricultural experts place the blame on lack of technical knowledge (techniques) readily available to the mass. Fr. Francisco Claver, S.J., has done a fine piece of work in turning the analytic tools of social science upon the respondents themselves and their assessments of the Background Paper.

Seminar participants of varied backgrounds — from Nick Joaquin in journalism to Lourdes Lapuz in psychiatry — help to keep the conference deliberation from being the sacred preserve of social scientists and agriculturists alone. The section on "Psychological and Psychiatric Aspects of Rural Development" is a significant addition to the Culture and Personality literature in the Philippines.

Two years have passed since the seminar completed its deliberations — yet there seems to be little evidence that the excellent product, *Human Factors in Philippine Rural Development*, has reached many hands beyond those within academic walls.

JIM GILL

MODERN LITERARY CRITICISM IN THE PHILIPPINES

BROWN HERITAGE: ESSAYS ON PHILIPPINE CULTURAL TRADITION AND LITERATURE, edited by Antonio G. Ma-nuud. Quezon City: Ateneo de Manila University Press, 1967. xvii, 885 pp.

One evening in May 1967, addressing the Asia Society in Manhattan on the subject of "Philippine Literature: the Unexplored Potential," I outlined for an hour the basic defects of literary criticism in the Philippines. My concern was that the national culture would continue to be analyzed—by sociologists, political scientists, and historians—without serious reference to the creative accomplishments of its writers, as if such contributions were negligible or irrelevant. I had no way of knowing that, even as I spoke, a massive response to this challenge was in the press.

Brown Heritage is a monumental work, not simply because it represents several annual seminars at Ateneo's Institute of Philippine Literature, nor because it contains over forty essays by thirty experienced lecturers; but because it dares to break all rules of an interpersonal society by requiring Philippine literature to meet objective formal tests. There is only a trace in this volume of the typical substitutes