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## **President Sinco's Speeches: Education in Philippine Society**

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are in the hands of a capable historian. The paragraphs are numbered; cross-references enable the reader to follow the fortunes of his favorite characters through the confusing tangle of events. The index is highly detailed.

Diocletian's reign is presented as a complex web of good intentions, intrigue, and superstition. These issue into the famous persecutions. The behavior of ancient Christians under stress is similar to that of modern Christians under similar stress. The reader meets the same cowards, rash enthusiasts, heroes who can be so casual in their death; then there are those who seem too bewildered to become either heroes or traitors. There is at least a minimum of competence in the description of the battles between Maxentius and Constantine. The story of the *labarum* is treated with appropriate sophistication. Finally, the reader is shown how a heretical upheaval is the result of a dynamic juxtaposition of love for truth, misunderstanding, humility, arrogance, and politics which we shall have always with us.

This is not a great book, but it is worthwhile reading. At least it enables one to spend a few moments with the early Christians. Those among them who remained loyal make good company for the harassed Christians of our mid-twentieth century.

ROQUE FERRIOLS

## PRESIDENT SINCO'S SPEECHES

EDUCATION IN PHILIPPINE SOCIETY. By Vicente G. Sinco. Quezon City: University of the Philippines Publication Office, 1959. ix, 186p.

It is an exaggeration to say, as some of his reporters have, that President Sinco "lambasts", "flays", "inveighs against" or gives a "terrific drubbing" to educational policies and procedures in this country. But firmly and with a proper degree of academic calm he points out the obvious defects in the University of the Philippines and in other universities and schools and suggests the obvious remedies. He is against the overemphasis on vocational or technical training in the schools and colleges, against proliferation of courses and the weakening of the liberal arts program, and in general against the neglect of the primary objective of formal schooling which is the development of the intellect of the student. He rejects the theories of "progressive education" and the "life-adjustment" school and urges a return to sanity. His positive objectives are those of the Philippine Association for Basic Education which, under his inspiration, is now coming into being.

Since the book is a collection of the author's speeches since his inauguration as president of the University of the Philippines, a fair portion of the book is naturally devoted to a delineation of that university's important role in the life of the nation. To develop the University he wishes not only more money from the government but also recognition of the freedom of the University from state control. His concern for the academic standards of the high schools and elementary schools is occasioned, though not limited, by the need of the University of the Philippines for properly qualified applicants.

One of the best-written speeches in the collection, however, treats of the importance of regional universities. President Sinco concedes to private universities in the provinces an important role in the formation of the nation's leadership, likening them to England's "Red Brick" universities as compared with the very few ancient institutions such as Oxford and Cambridge. He discreetly urges these provincial universities to maintain the highest scholastic standards, not lowering them because of their geographical remoteness from the metropolitan centers. Let them avoid deceit and dishonesty, let them strive not merely to attain student success in bar and board examinations and in civil service "quizzes" but primarily to form cultivated minds and inculcate high moral standards.

It is encouraging to read President Sinco's protest against the laws and regulations of the Government of the Philippines prescribing details of curricula and the subjects which should be included in the schedule of courses. He appeals for freedom from outside control not only for the University of the Philippines—which has suffered comparatively little from government interference—but also for all institutions of learning, especially those devoted to higher education. "Standardization is desirable in factories and machines. It is detestable in institutions of higher learning." Before he became president of the state university, Dr. Sinco was noted for his firm and well-reasoned defense of the liberty of the private schools from government control. It is good to know that he has not changed his opinion. One cannot help but wonder, however, how consistent he is when he publicly defends (elsewhere than in this book) the new system of government examinations for all fourth-year high school students.

President Sinco advocates a well-administered academic program as the best means for character education. He discounts the value of so-called "character" courses or the effectiveness of stories about "saints and heroes", and insists instead on the value of daily repetition by the student of responsible acts in doing his school chores, his class lessons and his extra-curricular assignments. "In the last analysis", the author writes, "the improvement of educational standards and the test of sound educational performance inevitably involve the development of discipline and character." With scarcely a good word he dismisses religion as having little impact in character education.

In fact, there is little mention of religion in the entire collection of speeches. He sometimes refers to religion by the smear-word, "sectarianism" (which he wants none of in the University of the Philippines) and on one occasion is guilty of an invalid assumption when he states that the teaching of evolution is mandatory for colleges and universities "in spite of its contradiction to the biblical story of creation." It is education and not religion which can effect world harmony and unity, says President Sinco, and "sectarianism" in education is a dangerous thing because it tends to develop "a biased philosophy of moral duty resting on intolerance and egoism." But except for these passing and somewhat left-handed instances, the book is deficient not in what it says but in what it fails to say.

The good features of this book greatly outweigh its defects. Especially noteworthy are its exposition of the nature and importance of liberal education, its discussion of the relationship of schooling to experience, its plea for an increase not in the number of years of schooling but in the number and intensity of class-weeks and class-hours, its insistence on the need for combining both research and teaching. It is most heartening to find such solid educational doctrine in the influential president of the state university.

JAMES J. MEANY

## OLD FRIEND IN NEW CLOTHES

GENERAL SOCIOLOGY. By Nicholas Timasheff, Paul Facey, S.J., and John Schlerth. Milwaukee: Bruce Publishing Co., 1959. xiii, 454p.

Those who are familiar with Timasheff and Facey's *Sociology: An Introduction to Sociological Analysis* will find here in *General Sociology* an old friend in new clothes. The 1959 version is, in the opinion of this reviewer, decidedly superior to its 1949 forbear in makeup, conceptual lucidity, and technical precision.

Although most of the actual text seems not to have been substantially altered, some topics have been rearranged and expanded. In the place of thirteen chapters grouped into three somewhat hazily labeled parts, there are now twenty-four chapters grouped under four more technically intelligible headings—Social Groups, Social Processes, Culture, and Social and Cultural Changes. The advance in exactitude and clarity achieved by this reorganization of material is enhanced by the addition of thirty-two figures, mostly diagrammatic, together with some twenty one- or two-page illustrative citations from various other authors. The customary summary, discus-