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Principles of Education Applied to the Philippines by Antonio Isidro, Ph.D.

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jective of spreading the Gospel; and, of course, never to the extent that it would interfere with that objective.

Fr. Gayo rightly calls attention to the fact that this concept of the temporal power of the Crown in the Indies being merely a function of a participated spiritual power wholly dependent on the papal concession of the *patronato* did not find much favor in official circles. And yet, it was extremely difficult to build up a clear case for a temporal sovereignty independent of the papal concession, as Father Sánchez, who attempted it, found out. This was undoubtedly the reason for the curious measure taken in the Philippines of inducing the native population to make an explicit, fully notarized act of voluntary submission to the authority of the Spanish Crown. Such an act could be, and was, taken not only as legitimizing the conquest but as founding a purely natural and temporal sovereignty independent of the Holy See.

Fr. Gayo handles his complex and delicate subject with a clarity and objectivity which cannot be sufficiently praised. He presents both sides of every question with the most scrupulous exactitude, for the most part letting the documents speak for themselves. He was fortunate in being able to exploit the rich resources of the Dominican and University archives, in addition to the materials published by Father Pablo Pastells, S.J., in his edition of Colín, and by Blair and Robertson in their well-known collection.

However, as he himself admits, he has not by any means exhausted the subject. Much remains to be done not only in the way of synthesis and interpretation but even in the preliminary spade work of locating, transcribing and editing source material. A small but significant indication of the local limitations of historical research is the fact that Fr. Gayo was forced to retranslate into Spanish a number of passages from documents which are available here only in Blair and Robertson's English version. It is hoped that the increasing interest in our colonial history being manifested today, stimulated by such excellent monographs as that under review, will lead to a more extensive publication of accurately edited source material.

H. DE LA COSTA

PRINCIPLES OF EDUCATION APPLIED TO THE PHILIPPINES. By Antonio Isidro, Ph.D. Alemar's, Manila. 1952. pp. vii-504. ₱11.00.

Dr. Isidro's book is the printed edition of a mimeographed manual, which has been in use "in a number of teacher training institutions in Manila and in the provinces". His aim "is to give our

teachers and educators a deeper insight and better understanding of the social milieu in which our school system functions. Our teachers should know more of the fundamental purposes of our education as embodied in the constitution [of the Republic of the Philippines]."

Chapter V of Dr. Isidro's book performs well the task of giving the necessary information on what these "fundamental purposes" are, as embodied in the Constitution of the Philippines. The author also succeeds very well in Chapter III in presenting a plea for use of the vernacular in the lower elementary grades as a medium of instruction. Chapter II puts the reader in a position to understand the poor social environment and the conditions for learning in which the Filipino child lives.

The other ten chapters—of the thirteen which this book contains—contribute their part in that portrayal of the social milieu which Dr. Isidro professes to give our teachers and educators, since "every educator and teacher must understand the social forces and the basic issues underlying our [public] school system," i.e., "in the light of our own conditions,—our philosophy, our economy, our culture, our customs and traditions". For, Dr. Isidro contends, "to be effective and vital the Philippine school must derive its nourishment from the sub-soil of Philippine culture and traditions," "a country nourished by oriental tradition and philosophy".

It is astonishing how Dr. Isidro could write a book on *Principles of Education Applied to the Philippines* for a "country nourished by oriental tradition and philosophy" and not tell us what that philosophy and culture are, and most important of all what those *principles* of education are.

Chapter I: "The Child and His Equipment for Education"—the most important chapter in any book on principles of education—reveals Dr. Isidro's philosophy regarding the subject of the educational process. Dr. Isidro is not giving us a philosophy "from the sub-soil of Philippine culture and traditions". Rather it is a foreign thing, it is not Philippine. It is biological evolutionism which regards the child as no more than his biological equipment. For Dr. Isidro "The starting point of education, however, is the biological equipment of man". We are not surprised therefore to read the first statement in italics heading this chapter: "Simply stated, education is the modification of behavior."

And all through the book, except for the statistics and quotations from documents, Dr. Isidro fails to give us Philippine sub-soil for interpreting our school system. His book is simply a conglomeration of ideas borrowed from current books, whose principles are directly opposite to "Philippine culture and traditions".

It seems that Dr. Isidro ignores the historical significance of the Catholic Church in its transformation of the Philippines from a

nation "nourished by oriental tradition and philosophy", to a world nation further formed and matured in the traditions of the West which, while retaining its native values, has assimilated and made its own the culture of the West, of which the Church is the author and mother. This fundamental failure of Dr. Isidro is responsible for the bewildering confusion in regard to the principles which his book professes to contain.

There is no need here to elaborate the true principles of education. Since the Philippine "social milieu" is Christian, Western-Oriental, Catholic, it is sufficient to refer the author for an authentic presentation of principles for such a "social milieu" to the Encyclical on "Christian Education" by Pius XI.

The merit of the book is in its wealth of information on educational matters in the Philippines.

JOSÉ A. DE MANUEL

INTEGRATION as Practiced in the Philippine Normal College. By Victoria B. Castro, Estela A. Calleja, Emilio Edualino, Aurea Parfan, and Josefina A. Pulido. Published by the Authors, Manila. 1952. pp. xiii - 300. P8.00.

The authors in the preface state that the purpose of their book is twofold, to describe the integrated activity program in use at the Philippine Normal College and thus to answer the numerous requests for information concerning the program, and, secondly, to introduce the student of education to the teaching and learning techniques which characterize the modern school.

The book in rather suspensive fashion accomplishes the first purpose. The chapters concerning the planning, both long-range and daily, the actual classroom activities, and the methods of evaluating the results are of value to the administrator and teacher in the grade school. The authors have collected examples of various projects carried out by classes under the inspiration of teachers imbued with the spirit of the activity program. Since these projects are all based on local interests and materials, they should be welcomed by the busy teacher, as illustrations of what can be accomplished by new teaching methods. The real value of the book lies in these lesson plans. It is also obvious from these plans, that the authors have not accepted the theory of ultra-progressivists. In fact, they have avoided the pitfalls of the extreme forms of the experience program, which have been rejected by both conservative and modern educators as catering to the unbridled individualism of the child and as thus posing a threat to society. The program