

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

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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

recommended in the book is far from being radical. There is no attempt to scrap the traditional periods for skills.

After an initial chapter which gives deserved tribute to the Philippine Normal College, the authors employ a device which is both clever and symptomatic of the present stage of educational literature. The diary of a teacher is unfolded, to describe the gradual conversion of a traditional teacher to the methods of the modern activity program. This section is frankly emotional writing.

Chapter III is the least satisfying of the book, as it is an uncritical collection of various statements of objectives, interlarded with the principles of psychology and democratic education. This section is not needed and is not truly a philosophic treatment of the underlying principles of integration. Both chapters II and III highlight the tendency of modern educationists to supply slogans with which to stir up teachers to a renewed sense of mission. It would seem that the ordinary teacher, if left alone, would succumb to the monotony of the task of imparting wisdom to the young; so periodically the professionals in the field feel called upon to declare a new movement and to issue a new catchword. Integration was one such word and it seems at present writing to be declining in popularity in the United States in favor of the new expression, "education for life-adjustment."

There is much philosophy stored in the term, 'integration'; but it is a philosophy based on the dualistic concept of man's nature. Monistic evolutionistic ideas lead to the acceptance of integration as merely man's adjusting to environment. Biological integration with the surroundings has little in common with the concept of integration as referring to man's ordering within himself of the various levels of existence—the sentient and rational, the natural and supernatural.

Integration conveys the truth that personality consists in the basic unity, richness and harmony of character. A person can be said to be integrated in as much as he is free from tyranny within and from tyranny without, and in proportion as he develops all his capacities, and controls them in function of a fundamental ideal. The authors propose as the fundamental ideal democracy. It would seem more logical and more in keeping with historical facts to set up as the fundamental ideal that of Christianity, which is the true basis for democracy.

NICHOLAS A. KUNKEL

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SHAKESPEARE AND CATHOLICISM. By H. Mutschmann and K. Wentersdorf. Sheed and Ward, New York. 1952. pp. xvii - 446. \$6.00