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## Editor's Preface

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The United Nations has declared 1979 as the International Year of the Child (IYC). This issue of *Philippine Studies* takes up this theme in a series of articles elicited through the kind auspices of Dr. Patricia Licuanan of our editorial board. The theme is particularly relevant to the Philippines which, in sharp contrast to the United States and Europe, is characterized by the high percentage of children and youth in its total population.

In "Aspects of Child Rearing in an Urban Low-Income Community," Dr. Licuanan introduces the theme of the child by a careful survey of the actual, concrete conditions in a low-income community of Quezon City. We are presented with the practical, physical factors involved in the growth of the child; they are not the only elements — others such as education, religion, child labor are undoubtedly also contributory — but they do form the basis for child rearing which cannot be ignored.

Dr. Ma Lourdes Arellano-Carandang follows with an extremely interesting piece on the developmental stages of child growth in the Filipino family. Her use of clinical case studies carries the reader along in so natural a manner that one is unaware of how much has been communicated by the end of the article. As the author herself says, it is truly amazing that the Filipino family works so well, given the innumerable difficulties and problems it has to face. A similar experience is bound to be felt by readers of Alice Pañares' "The Filipino Child and His Art," only this time more graphically. Many will have suspected that the art of children at different ages should be judged according to different norms, but Ms. Pañares supplies the solid foundation for *why* this is true, and *how* to do it. The accompanying illustrations should help convince even the most hardened skeptic that there is something to child art, something that gives a unique avenue for approaching

and understanding the child. Here again individual case studies supply an indispensable means for seeing the principles in action in particular children. The discussion of western influence on the Filipino child's art is most enlightening and constitutes perhaps one of the more solid, legitimate bases for decrying cultural "colonial influence" and for greater positive effort at fostering indigenous cultural education.

Teresita Naval returns to the growth of the child in low-income or poverty-stricken circumstances from the standpoint of the child himself, his ability to cope with his life-situation and find personal motivation. For the unfortunate, even tragic yet undeniable fact is that a large percentage of Filipino children actually grows up in situations of poverty; this study, then, describes the factual conditions of perhaps the majority of Filipino youth today. As such, it holds out serious implications for the basic public and private institutions serving Filipino youth.

Much more could and should be added, of course. A study — or studies — of the basic primary education of the Filipino child, urban and rural, would be an essential; so too, research into child labor practices. Literature and other arts in the life of the Filipino child, such as music, would have to be added. Perhaps most of all, research into the religious formation and nurturing of the Filipino youth of today would be necessary, especially because of the unique importance Filipinos attach to teaching their children to trust in God. For on the younger generations' own growing religious sensitivity and value structure depends the future moral fiber of the country.

Fr. Gerald Healy's timely note is valuable for two reasons: first, it clearly states the moral position among outstanding contemporary Catholic moralists on revolution; and secondly, it provides a concrete example of the need for cautious, accurate use of sources. Dr. Travis of Fordham University affords an interesting note on George Kennan and his views on the Philippines. In a climate where "colonial imperialist" is a stock tag for the devil himself, a closer, more objective look at the reality, both good and bad, might well prove an enlightening experience.

*Joseph L. Roche, S.J.*