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A Brief Survey of the History and Problems of Education in the Philippines and their Bearing on Mission Work

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A BRIEF SURVEY OF THE HISTORY AND PROBLEMS OF EDUCATION IN THE PHILIPPINES AND THEIR BEARING ON MISSION WORK

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by

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INTRODUCTION

A Brief Survey of the History and Problems of Education in the Philippines is an attempt on the part of the author to contribute to a body of knowledge on the Philippine Islands in order that future students in Filipiniana may obtain a better perspective in the understanding of the island and their people. The thesis, however, has a more specific purpose than this. It seeks to give the students of the Department of Missions and members of mission boards interested in the Philippines an insight into the problems and challenges of education in the Philippines as it has to do with the church and its mission.

Literatures in this field are few. No thesis has been written on the subject. Consequently the bibliography contains only a few major works on the subject.

The author is not altogether a novice in the field of education. He had taken courses in the field of education in three different schools. In Valparaiso University he minored in secondary education. In the graduate school of education, Northwestern University, he worked in the field of foundations in education. In Cosmopolitan College in Manila he did graduate work in Education and Psychology. He taught in two secondary schools and was instructor in the field of education and psychology in the Ilocos Central

Colleges, Candon, Ilocos Sur, Philippine Islands. Having held the chairmanship of the Education Committee of the Lutheran Philippine Conference he kept himself informed on education in the Philippines. Two of his former churches in the greater Manila area conducted schools. Thus much of what is said in the thesis is first hand information. Since he is also a product of the Philippine schools he may be said to have a better insight into the problems than one who studied in a different system. These facts ought to qualify him to write a thesis on the subject.

The first part of the thesis is an historical survey of education in the Philippines since the time the Filipinos emerged in history as a nation. The first chapter reveals that formal education in the Philippines was general during the pre-Spanish era of Philippine history. The second chapter is a survey of education under Spain. In this chapter Spain is seen as a backward nation whose representatives were motivated more by adventure and selfish ends in their concept of colonization. Hence the education of their subjects was deliberately neglected. Above all, the religious orders in the Philippines are seen to be enemies of Filipino mass education. The third chapter on education under the American regime reveals that America used education as a means of winning over the Filipinos. It introduced the democratic concept of education and used experienced teachers and administrators to introduce the Amer-

ican system of education. The fourth chapter on private education seeks to impress upon the reader that free enterprise in education has its place and that it can be a vehicle of much good. The fifth chapter seeks to give a survey of education since the granting of Philippine Independence in 1946 up to the present time.

The second part of the thesis are five chapters on the problems of education in missions. Vital problems are involved and principles are necessarily also involved. In the sixth chapter on educational problems in missions the thesis maintains that the fundamental problem of education in missions is the missionary. Unless the missionary is education-conscious and has had some training in education he is not likely to be able to appreciate the problems in Christian education. The second part of the chapter deals with the problem of isolating other problems. It seeks to isolate them by using the historical approach in order that the problems may be understood in the light of their historical setting. The end of the chapter shows how Protestant denominations in the islands met the challenges in education.

For lack of a definite program of education in the Philippines, the seventh chapter seeks to remind the Church that the Lutheran Church has a philosophy of education which dates back to the time of the Reformation and that its

philosophy is democratic and therefore functional.

In order to bring parochial education in broad relief the eighth chapter evaluates the various religious educational agencies. The unescapable conclusion that the Christian day school is the most effective agency in the evangelization of the country is brought about by sound argument as well as by scientific considerations.

The chapter on Meeting the Challenge shows how the various denominations met the challenge of the youth of the land. The United Brethren in Christ is mentioned as a pattern.

The last chapter on conclusions not only criticizes the Church for its lack of a definite plan, but also offers some practical solutions. The rest of the chapter deals with schools, including the school for the training of national workers. Suggestions are then made to accelerate the training of workers.

CHAPTER ONE

PRE-HISTORIC EDUCATIONAL BACKGROUND

Formal education among the early Filipinos cannot be definitely known for lack of adequate historical sources. It can be inferred, however, that there must have been a general interest in education and that there must have been attempts to transfer learning through outward means and methods in order to perpetuate customs and traditions. Evidences support this conclusion.

One of the evidences of the attempts to hand down their culture is the general knowledge and use of a Filipino alphabet and the most potent argument to support the existence of a high degree of civilization of the pre-Spanish Filipinos is the existence of a written literature which dates back before the white man appeared in the Philippine islands.

The Filipinos had an alphabet consisting of seventeen letters. A Spanish catechism was written in this alphabet by a Spanish divine. As early as the sixteenth century this alphabet was known in Spain. The natives, both men and women, wrote in this alphabet. By the end of the seventeenth century, however, most of the Filipinos gave up their alphabet in preference to the Latin brought into the islands by

their conquerors.

Written literature must have been read and widely distributed. One of the few items that remained, escaping the notice of the Spaniards who systematically destroyed all native written literature, is the Code of Kalantiao. A perusal of it would reveal to the observer that the Filipinos, already at this period of their history, had reached a high degree of civilization and culture. The following is a translation of this code:

1. Do not kill, nor steal, nor hurt the aged, for your life will be exposed to the danger of death. All those who violate this order will be drowned with a stone in the river or in boiling water.

2. See to it that all your debts to the chiefs are readily paid. He who fails to comply will be lashed with a whip one hundred times for the first offense. If the debt is large, the debtor's hand must be immersed in boiling water three times. For the second offense, the debtor will be put to death by blows.

3. No one should marry very young girls, nor more than he can take care of, nor be excessively lustful. He who disobeys this order for the first time will be compelled to swim for three hours. For the second offense he will be whipped to death with the prongs of a spine.

4. Follow and obey. Do not disturb graves; in passing before them wherever you may be, in caves or trees, show your respect for the dead. He who disobeys this order will be put to death by exposure to ants or be whipped to death with prongs.

5. Agreements for bartering food should be fulfilled to the letter. If one fails to comply with this order, he will be whipped for one hour. For the second offense, he will be placed among ants for one day.

6. Respect holy places, such as trees of recognized worth and other spots. For the first offense, one will be fined the equivalent of one month's labor in gold or in honey. For the second offense, the punishment is five years.

7. The death penalty will be imposed upon the following: Those who kill sacred trees; those who shoot arrows at night at old men and women; those who enter houses of the chiefs without permission; those who kill sharks or striped crocodiles.

8. Slavery will be the penalty for one year for stealing the wives of chiefs; for keeping bad dogs who bite the chiefs; for setting on fire another's crops.

9. To be beaten for two days: Those who sing in their night walks; those who kill birds known as Manaul; those who destroy the chiefs' records; those who deceive with wicked intention; those who trifle with the dead.

10. It is the duty of the mother to instruct her daughters secretly in sex-hygiene and prepare them for motherhood. Husbands should not be cruel to their wives. Nor should they punish their wives if they catch them in flagrant adultery. Whoever disobeys this order will be cut into pieces and thrown to the crocodiles.

11. The following will be burned alive: Those who, through force or cleverness, escape or evade punishment; those who kill two young children; those who try to steal the wives of old men.

12. The following will be drowned: The slaves who attack their chiefs or owners and masters; those who are lascivious; those who kill their idols by breaking them or throwing them away.

13. The following will be placed among ants for half a day: Those who kill black cats at the new moon; those who steal objects, however insignificant, from their chief or elders.

14. The following will be reduced to slavery for life: Those who refuse to marry off their beautiful daughters to sons of the chiefs or hide them in bad faith.

15. Regarding beliefs and superstitions. The following will be whipped: Those who eat bad meat of sacred insects or useful herbs. Those who injure or kill the chick of the Manaul or kill white monkeys.

16. The fingers of the following will be cut off: Those who destroy idols made of wood or clay on their altars. Those who break the pick of the priestesses used for sacrificing pigs, or break wine vessels.

17. The following will be put to death: Those who desecrate the places where idols and sacred objects pertaining to their gods and chiefs are found. Whoever does his necessities in these places will be burnt.

18. Those who disobey the above orders, if they are elders, will be thrown into the river to be eaten by sharks and crocodiles.

Done in the year 1433. Kalantiao, Chief III, Aklan, Panay. [1]

This code, though written before the Spaniards arrived in the Philippines, shows the advances made by the Filipinos in the field of morals. Their ethical standards compare very well with the moral and social codes of the ancients. It is significant indeed that their laws had "teeth" in them and their enforcement was mandatory.

Formal education was carried on in a limited way. In the few schools that they had the children were taught reading, writing, reckoning, religion and incantation, and fencing for self-defense. Arithmetic, including the decimal system, was taught. There are no definite

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[1] Encarnacion Alzona, A History of Education in the Philippines (Manila: University of the Philippines Press) 1932, pp. 6-7.

evidences, however, to show that there was universal formal education.

Early Spanish observers claim that the majority of the Filipinos (men and women) could read and write. It is only reasonable to conclude that there must have been a system by which the general public could learn to read and write. They must have received some formal education in schools conducted privately, if not publicly by community owned schools. As a matter of fact, some historians who have gone deeper into the matter claim that such community schools actually existed.

CHAPTER II.

EDUCATION IN THE PHILIPPINES UNDER SPAIN

There is a saying among the Filipinos to the effect that a river cannot rise higher than its source. The quality of Philippine schools during the Spanish regime could not have been better than those of Spain at the time. Before the nineteenth century education in Spain and other parts of Europe was limited to children of wealthy parents. The Philippines, being a Spanish territory, could not have enjoyed a better educational system, for Spain could not have been more interested in the Filipinos than in her native sons. On the contrary, popular education in the Philippines was completely neglected if not deliberately abandoned. Political interests controlled the educational system and those who were in power opposed the education and enlightenment of the Filipinos under Spain as a matter of colonial policy. Therefore the Filipinos under Spain were largely illiterate and abysmally ignorant.

In fairness to the monarch of the mother country who evinced a great interest in the welfare of the subject peoples under Spain, there was an effort to introduce elementary instruction among the natives. This good intention,

however, was never carried out. It was frustrated by the religious orders. Had the intentions of the mother country been carried out the Filipinos could have been one of the most civilized people today. According to regulations issued by the crown, primary instruction was to be obligatory and free. The penalties incurred by heads of families who neglected the instruction of their children were severe. In detail the school plan, the curriculum and administration of the schools, the number of schools in each community were described in the regulations. Provisions were also made for the training of teachers. Unfortunately the administrators of the schools, who were members of the religious orders, ignored the regulations. They did not find it convenient for their orders to have the natives emerge from ignorance. The report on education in the 1903 census says:

> All the laws, decrees, circulars etc., which were issued for the purpose of encouraging and strengthening the education of the people were dead letters, because the parish priests scattered throughout the country, making use of their influence, privileges, and government powers, tenaciously and constantly opposed the education of the popular masses.[1]

The Spanish government was anxious to have all the Filipinos speak Spanish as a matter of colonial expediency in order to form a national spirit and sentiment and thus

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[1]The United States Bureau of Census, Census of the Philippine Islands, 1903, Vol. III, p. 594.

develope love and friendship for the mother country. The monastic orders, however, were very definitely opposed to the Filipinos learning the Spanish language. They were afraid if the people spoke Spanish they would be able to communicate their thoughts to the civil authorities. As long as they spoke their undeveloped and diversified dialects they would not be united in their grievances against the orders. Teachers were punished and threatened with deportation for teaching Spanish. A certain German by the name of Jaegor writes concerning education in the Philippines at this time:

> The teacher receives a salary from the Government averaging $2.00 per month without board. In large towns the salary is as high as $2.50 per month, but an assistant must be paid. The schools are under the supervision of the parish priest.... It is true that the teacher is required to teach Spanish to his pupils, but he himself does not understand it, and furthermore the officials themselves do not know the native languages. This system of affairs cannot be changed by the parish priests, nor do they desire to do so, as it contributes to the increase of their influence. Indians who have been in the service of Europeans are the only ones who speak Spanish. They are first taught a kind of religious prayer book in the native tongue, and later Christian doctrines.... They learn to read and write but they soon forget.[2]

At the meeting of a Spanish Educational Commission in 1856 the teaching of the Spanish language to Filipinos was discussed. An influential member of the Commission who was then the head of the most influential university in

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[2]Ibid., p. 595.

Islands opposed the teaching of Spanish to Filipinos arguing that it would give the Filipinos a common language and pave the way for the coming of Protestant ideas. From this one can see that education in the Philippines under Spain was in name only.

The few schools that existed were sadly neglected. There was no effort to preserve the health of the pupils. They were not taught personal cleanliness. Schools were in a filthy condition. That there was a high percentage of literacy at all is a source of amazement. The Philippine Census Report of 1903 says:

> This sad state of affairs, however, could not retard the progress of the Filipino people. Notwithstanding this unfortunate situation, parents made sacrifices to give their children and relatives the best education possible, and the young Filipinos learned all they could. Popular instruction attained a more than average advance evidently due to the natural talent, the virtue of the race, and its precocity and willingness to be educated, all of which are characteristic and common qualities of young Filipinos.[3]

It is historically accurate to conclude that under Spain there was no popular or mass education in the Philippines despite the existence of a public education law that sought to establish primary and elementary education for the Filipino masses.

Strange as it may seem, certain schools in the Philippines trace their origin many years back in the early part of Spanish rule. They were not primary or elementary

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[3] Ibid. p.595.

schools. They were largely secondary or collegiate schools established for Spaniards or Filipinos of Spanish descent and they were started by religious orders who, as seen before, were opposed to the enlightenment of the Filipino masses. Such schools were located in cities where many Spaniards lived. Consequently Manila had quite a few such schools. The educational establishments were places of luxury for the children of the well-to-do families.

To be sure, a few Filipinos managed to study in some of the early secondary and collegiate schools, although they were often discriminated against. If they got into the professions very few of them managed to survive because preferences were given Spaniards who either came from the peninsula or were residents of the Islands. Favoritism prevailed in the classrooms and benefits and privileges of all kinds were granted to the favorites. Such favoritism was enjoyed by sons of Spaniards whom the priests considered superior to the Filipinos.

The Spanish school law of 1863 which provided for mass education was blocked by the friars who were then inspectors of schools. It was never put into operation. However, another attempt was made to educate the Filipinos. A decree was made to introduce advances in legislation such as the secularization of instruction giving guarantees and liberties to Filipinos in their pursuit of education. It caused a large outburst of enthusiasm in Manila and

throughout the islands. But this was short-lived. The friars were determined to defeat it in the familiar way of intimidation. Under various pretexts, those who expressed joy were cruelly persecuted, put in prisons, or deported, for they accused them of crimes of sedition, or of being Masons, filibusterers etc.

From this brief survey of education under Spain one can readily see that the Filipino had not progressed educationally under Spain. The masses became more ignorant than they were before the Spaniards found them. Enslaved in body and mind, they were mere instruments for the aggrandizement of Spain and the religious orders. It took a revolution to save the Filipinos from ignorance. It could not have been done any other way. This revolution marks the Filipinos' emancipation. They hold it in their heart's shrine as their birthday - their birthday as a nation.

CHAPTER III.

EDUCATION UNDER THE AMERICANS

The Spanish concept of education is very different from the American concept. This difference had already existed long before both people met in combat. It is not so difficult to explain. Spain is a thoroughly Roman Catholic country and hence intolerant of anything that seeks to liberalize her stand over and against other religions. America, however, is largely a Protestant country, a democratic country, that stands for freedom of religion, freedom of speech and assembly. It respects human and individual rights regardless of one's race, creed, or color.

Spain and America are indeed a study in contrasts. It is not the purpose of this chapter to pursue this study. However, in the study of education in the Philippines under both countries one cannot but notice the glaring contrasts in educational objectives, educational contents (curriculum), and educational administration, not to mention educational philosophy.

Writes Prescott F. Jernegan:

> The Spanish schools in the Philippines were in origin and history missionary enterprises, conducted under the direct supervision of the church. The teachers were educated and appointed by the parish priest, from whom they received their scanty pay. Instruction was given chiefly from a religious catechism. The pupils studied aloud, were ungraded, and the sexes

> were separated, the education of girls being very much neglected until recent times. There was no general plan of instruction for all schools, no effective central bureau of information, few and crude books, and little or no school equipment.[1]

The contrast between the Spanish and the American systems may be seen as this chapter on the thesis is developed. As soon as the Americans arrived in the islands and the smokes of battle disappeared the American system of educa- was introduced. General Otis selected and ordered text- books. Many officers, especially chaplains, were detailed as superintendents of schools and qualified enlisted men were assigned to teach in classrooms. On the first day of September 1898, seven schools were organized in Manila. On June 1, 1899 thirty-nine schools were opened with an enrolment close to 4000 students. A year later the schools began with twenty-four teachers of English.

The idea behind this program of education was for the pacification of the natives. The general objective to civilize and uplift the masses came later on. It was, at first, an attempt to conquer the natives not by guns and bullets but by books and pens. General Arthur MacArthur, in recommending a large appropriation for school purposes said:

> This appropriation is recommended primarily and exclusively as an adjunct to military operations calculated to pacify the people and to procure and expedite the restoration of tranquility throughout

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[1] Ibid. p. 638.

the archipelago.[2]

The response to this military program by the people was positively favorable. They were astounded that in the midst of war the American Army showed so much genuine interest in the education of the masses which was altogether unlike the proud Spanish conqueror priests. The schools were everywhere received with interest and the bitterness aroused by war softened. Thus the beginning of American conquest of the Filipino heart and mind started.

The employment of the military personnel as teachers, needless to say, was just a temporary expediency. Consequently replacements had to come to the islands and hundreds of others were appointed to expand the educational system. Thus by the first of September 1901, 765 American teachers had been appointed to serve in the system. The interest shown by American teachers may be judged by the fact that more than twelve thousand personal applications for appointment had been received up to this date, many of the applicants holding good positions. The qualifications were obviously high. Applicants had to be either normal school or college graduates with several years of teaching experience, physically sound and able to withstand a tropical climate, and willing to accept an assignment anywhere.

With the arrival and assignment of these teachers

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[2] Ibid. p. 640.

English became the medium of all instruction. Consequently both teachers and pupils were handicapped at first. But though the ingenuity of the teachers and the ability of the natives was taxed, neither was found wanting.

The teachers encountered many difficulties. They had to overcome the prejudices of custom, religion, and race. They had to build their own schools, make their school benches, and teach the children without text-books, slates, or maps. They even had to fight bandits, build roads, and pay their own Filipino teachers because of a lack of funds in the municipal treasury.

The American teacher had to discharge many-sided functions. Socially and in his intellectual influence, he was the successor of the man who for hundreds of years controlled the communities in the Philippines. He was the mediator of modern ideas in his role as a teacher. He won the respect and the affection of the people which the soldier or the merchant could not do. His personal influence was so felt, that even if the children did not learn much for lack of books, they learned much nevertheless from his example. He sold America to the Filipinos. Where the soldier had failed the American school teacher succeeded.

How did the Filipinos re-act to America through the influence of the American school teacher? A provincial governor wrote:

As is well known, the people of this province have

established in a community where a public school was situated to teach religion for one-half hour three times a week in the school building to those public school pupils whose parents or guardians desire it and express their desire in writing. No public school teacher, however, was allowed to teach religion or conduct religious exercises or act as a designated religious teacher within the school building.

The schools in the Philippines that are supported by public funds are open to all upon a purely democratic basis. The Filipinos belonging to the privileged class had always been contemptuous of the poor and underprivileged, following the examples of their Spanish masters. Now the wall which separated the two classes was being torn down by this new and alien concept of education. No other means could have destroyed the aristocratic attitude of the privileged class. But as the concept of popular education progressed the school system began to enjoy the support of the masses. The burning desire of the people to go to school is partly a reaction to the attempts of the aristocratic class to keep the people in ignorance and in perpetual oppression.

The American school system in the islands, needless to say, tried to adapt the system tothe population. It tried to meet local needs, although it did not always succeed owing to various extenuating circumstances obtaining at the time.

How were the schools financed and who paid the salaries

> been peaceful and friendly toward the government, and for the most part have supported the public schools well. There are no stronger Americanistas in the province than those school children who in the past two or three years have come within the sphere of the personal influence of the American school teachers, and such converts to the American ways and ideas are seldom lost. For the present and future welfare of the people of this province, therefore, I trust that the former complement of American primary teachers may be made up.[3]

By May, 1902, there were 926 American school teachers in the islands, but by the end of the next year the number was reduced as native replacements increased in number. Most of the American teachers, later, occupied administrative or supervisory positions.

The American teachers, needless to say, tried to carry out the broad philosophical application of education in democracy. Thus the American schools in the islands were secular and public. How did this succeed in a country where a school could not exist without religion? Would Filipinos support such a school system? There was no difficulty in the introduction of this system because the Filipinos were prepared for it. They were, already at this time, desirous that the intellectual advance of their children should be unaffected by ecclesiastical control and that the instruction of the church be separate from that of the school. It did not mean, however, that religion has no more business at all in education. As a matter of fact religion was given a welcome, only that it was made to understand that religion should not impose its own will on the schools. It was lawful for the priest or minister of any church

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[3] Ibid. p. 645.

of the teachers? Although the system was managed by the American government, the support came from the native treasuries. According to the report of Dr. F. W. Atkinson all the expenses incurred were met by the insular government, the provinces, and the municipalities. The salaries of the American supervisors and teachers, the reimbursements for their traveling expenses, the office rents of the division superintendents, and the cost of transporting these to different towns were paid from the insular treasury. The sites, buildings, and equipment were paid for from the provincial treasury. The salaries of native teachers, together with the cost of local school buildings and equipment, came from the municipal treasuries. Thus the financing of the system was borne by the natives already in the beginning and the people, used to paying for what they got under Spain, were willing to pay for the education of their children.

The administration of the educational system was under the Department of Public Instruction, although it was headed by a director in charge of the Bureau of Education who possessed extensive powers and was given the sole power to establish primary schools and night schools, assign teachers, fix the salaries, prepare the curricula, construct schools, hold institutes for teachers, and choose or recommend individual men and women who would fill important posts in the bureau. At first there were two assistant directors. These two offices were abolished in 1921 and an assistant to the

to the director appointed instead.

The islands were divided into school divisions, each division headed by a division superintendent of schools responsible to the director. The division superintendents of school represented the director in the provinces and had to report to him from time to time. The superintendents of the schools appointed municipal teachers, fixed their salaries, and determined the uses of the provincial and municipal school buildings. They inspected the schools of their own respective divisions and enforced the orders from the director. They also prescribed the curricula for the primary and secondary schools.

Assisting the division superintendents were division supervisors, one to be academic and the other industrial, each having his own function. They were specialists in their own lines.

Besides the division supervisors, there were supervising teachers assisting the superintendent. Each supervising teacher was in charge of a district composed of a number of municipalities. These supervising teachers were appointed by the secretary of public instruction upon the recommendation of the director. Each district supervisor supervised all the schools, central and barrio, in his district and represented the division superintendent.

Other officials of the educational system were the principal of the secondary schools or schools in the division

and the principal of the municipal central school.

The system, in other words, was centralized. Despite this, however, it was democratic in practice. Observers saw that the system worked smoothly and efficiently, for it was a system adapted to the needs and experience of the race. Those who belonged in the system, from the lowly municipal teacher to the director, worked harmoniously because they considered themselves as belonging to an organization to which they owed faithful allegiance.

The primary or elementary school curriculum was developed gradually to suit native aspirations and local conditions. English was given first place. At first the textbooks were translated into Spanish. However, when the bureau discovered that Spanish was not universal, the textbooks were written only in English. Consequently, great quantities of school material in English were brought from the United States. At first the primary department was identical with elementary education. But by 1907 the primary department was a four-year course, although later on one other department, the higher primary department, was added and was called the intermediate department.

In order to help prepare the children for some trade after leaving the elementary school, a change in the objectives took place. The bureau introduced six different courses, to wit: the general course, the course in teaching, the course in farming, the course in housekeeping and

household industries, and the course in business. After completing the first four grades of the elementary school the students might take one of these courses to prepare themselves for some definite calling.

English was emphasized because the bureau aimed to make English the common language of the Filipinos. Hence the growing interest in teaching such subjects that would prepare the Filipinos for the appreciation of the English courses. Accordingly, the method of teaching English was constantly improved upon. It is needless to say that the use of English as the medium of instruction was often criticized. But the progress of the Filipino people in the learning of a new language showed that the introduction of English was a uniting factor in the thinking and behavior of the people.

Was the system adequate? To answer this question a EVAL. OF Primary study of the system was made by an authority on education. Dr. Paul Monroe headed the survey. The survey favored the teaching of English and its use as the medium of instruction. However the system had its own defects. Thus Dr. Paul Monroe pointed out some of the defects, to wit:

1. Text-books were not well adapted to the needs of the pupils.

2. There was an attempt to do too much work in so short a time. The Philippine elementary school attempted to cover almost the same amount of work with an addition of industrial studies in seven years, whilst normally the American elementary course is covered in eight years.

3. The emphasis upon uniformity made it difficult to adapt the work of individual schools to the conditions and needs of their communities.

4. The process of assimilating the course was bookish and artificial.

5. The curriculum had the appearance of being made for the teachers and supervisors and not by them.

6. The children were not given much opportunity for initiative or for participation in activities which were educative.

7. The curriculum did not call for much use of educational aids such as maps and other teaching materials.

8. There was an evident shortage of reference books, maps, etc.

9. There was a definite absence of correlation of subjects.

10. The teachers wasted much of their time. They finished the material before time and spent too much time in reviewing and re-asserting what they had said.

The survey only revealed what the bureau already knew and was trying to remedy. It was valuable, nevertheless, because its findings were more definite.

A school system is only as good as its teachers. Hence the bureau sought to train its own teachers by conducting a normal school. Thus in 1901 the Philippine Normal School in Manila was started and branches of it were established in strategically located communities and islands. It was not strictly a normal school at first because it admitted others who were pursuing only academic courses for entrance into colleges and universities in the United States. In 1910, however, the non-normal courses were abolished and

Teacher Training

hence the normal school was strengthened. Gradually the standard was raised and the college became more and more selective as the enrollment grew.

In order that the teachers would continue to improve themselves, teacher' institutes were held during vacation and they were encouraged to take courses during the summer. Thus the matter of teacher training improved and accordingly the standards were raised. They were also required by the bureau to read school journals and magazines that had to do with the profession of teaching and select books from a list of literatures suggested by the bureau heads.

The school teacher began his day at 7:00 o'clock A.M. and taught until eleven. At 1:00 o'clock P. M. he went back to the classroom and finished his day at about 4:00 in the afternoon. His evening was usually spent preparing for the following day or otherwise he used it for correcting papers and doing other chores connected with his work. He was thus the most over-worked government servant even as he is today in the present system.

Public education in the Philippines included the secondary and college levels because not everyone was able to enter private schools which were then largely church supported institutions. Thus provincial high schools were started. The buildings were built with provincial funds and the salaries of the teachers came from the insular treasury.

The course of study went through a series of revisions in order to adapt it to the needs and capacities of students. Essentially, however, it included most of the traditional subjects taught in American schools at the time. Text-books were imported from the United States and were not especially prepared for Filipinos. Students did not have to pay tuition but were required, later on, to purchase their own text-books. Otherwise their text-books were distributed free up to 1910.

The first teachers in the government secondary schools were Americans, many of whom served in the army and had no teaching experience. Because of lack of qualified native teachers American teachers had to be recruited from the United States. The American teachers in the secondary schools could not stay long, however, because of their restlessness since most of them accepted their positions more for the adventure than for the sake of teaching in Philippine class-rooms.

Teacher Training

In order to meet the challenges of secondary education, however, the government resolved to do two things. One was the sending of Filipino students at government expense to the United States. The other was the establishment of a state university. Thus the University of the Philippines came into being. Consequently, with graduates from schools both in the United States and from the University of the Philippines who were qualified to teach, it became unnecessary to recruit American teachers. It goes without saying

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that preference was given to graduates of the college of education.

Besides the public elementary, secondary, and college levels of the Philippine school system under the American government, there were also public vocational schools. To be sure, some vocational subjects were included in the elementary school curriculum, but they were not sufficient, so some government vocational schools were started. Secondary trade schools were started since 1925. Thus there came into being the Philippine School of Arts and Trades, two regional schools of agriculture, rural farm schools, settlement farm schools, housekeeping schools, school of household industries, school of fishery, and even a nautical school. Teacher training was included in some of these schools in order to supply industrial teachers in the elementary grades.

From this it can be said that the Philippine school system under America was alert to the educational welfare of the people. Because of the school consciousness of the people such schools were readily supported and the enrollment had always been too large for the existing facilities.

The democratic and universal character of Philippine public education may be proved by the fact that the backward peoples of the Philippines had not been neglected. These folks on the mountains were thus given opportunities for educational growth and hence for usefulness to the nation. Adequate schools were built for them and school teachers

were sent to the very remote sections of the wilderness where they lived. Where inhabitants lived far apart dormitory schools were built and the boys and girls were accommodated in such dormitories. The curriculum was adapted to their needs, hence the introduction of vocational subjects and emphasis on health. Industrial schools had been started in a number of places.

From this survey of education under the American flag SPAIN one can see the glaring contrast between education under Spain and education under America. Under Spain there was no public or popular education. Those who were expected to build and maintain schools - encomienderos and friars- did not wish to start a public school system and they blocked all efforts to establish such schools. The Spaniards in the Philippines did not wish to enlighten the masses because of selfish purposes and they kept the people from developing a universal language. They purposely kept the people from learning Spanish. The few schools that existed were either exclusively for Spaniards and their descendants or else they were schools in the higher levels and therefore kept Filipinos from entering them. The contents of the courses in the elementary level were religious in nature with a few subjects in the secular field. Under America education was democratic, hence popular and universal. In the elementary system it was free and hence every Filipino child had an opportunity to acquire an elementary

education. Provisions were made for those who went on from the elementary schools.

private schools in order that standards of efficiency be maintained. An assistant superintendent of private schools and three supervisors were also appointed to inspect private schools and to see to it that such schools followed the regulations concerning courses of study, transfer of students to other institutions, the school calendar, qualification of teachers, and the like.

In 1926, in keeping with the findings and recommendations of the Monroe Educational Survey, the head of the division of private schools was changed into what was then called the commissioner of private education. Assisting him were four appointees called assistant commissioners. Seven supervisors were attached to the office, each supervisor in charge of a region. The office of the commissioner of private education exercised strict supervision over all private schools and had the power to withdraw recognition of any school from the accredited list.

The government had encouraged the founding of private schools and still does in order to accommodate the large number of children, especially since the government could not and cannot accommodate all the children in its public school system.

The private schools enjoy much freedom. They may charge fees and tuition within reason. Although the government prescribed courses to meet the requirements, each school could use text-books other than those used in the public school system provided the subject matter was the same. They may

CHAPTER IV

PRIVATE EDUCATION IN THE ISLANDS

Under Spain there was no free enterprise in private education. The existing schools were conducted by friars. Since the church was the state or vice versa, whatever school was conducted by the state was a church school managed by the religious orders. Thus it can be said that the existing schools at the time were both church and state owned. Strictly speaking, then, there were no private schools during the Spanish regime in the Philippine Islands.

Under America the situation was different. Filipino laymen could and did start private schools and corporate bodies such as the church denominations and private organizations enjoyed the right to start their own schools according to law. Private schools, however, had to have government supervision and so certain rules and regulations had to be set up.

In 1910 the office of superintendent of schools was created for the private schools for the purpose of exercising better supervision. The superintendent was placed under the Department of Public Instruction and was expected to carry out the policies of the department regarding private schools. Later on, in 1917, the Philippine Legislature gave power to the secretary of public instruction to inspect and watch the

teach religion and other subjects not offered in the official curricula and they may observe holidays not included in the public school calendar just so they fulfill the required number of days of school attendance during the term.

It goes without saying that the private schools have to maintain the standards set up for the public schools including the physical equipment and facilities for instruction. They are required to follow the example of the government schools as far as quality is concerned and may go beyond it if the private school can do so.

The following tables show the progress of private education in the Philippines:

Table 1

Number of Accredited Private Secondary Schools

1913 to 1924

Year	boys	girls	coeducational	total
1913	9	13	8	30
1918	10	17	23	50
1919	10	17	33	60
1920	10	19	37	66
1921	11	20	41	72
1922	12	22	50	84
1923	15	34	72	121
1924	18	38	86	142

Table 2

Enrollment in Secondary Schools

Year	Catholic	Protestant	Non-sectarian	Total
1913	2,029	59	497	2,485
1918	3,015	353	1,491	4,859
1919	3,052	489	2,427	5,968
1920	3,146	620	5,360	9,126
1921	3,278	807	6,568	10,653
1922	3,425	1,027	9,038	13,490
1923	3,573	2,008	11,210	16,791
1924	3,646	2,530	13,230	19,406

Response of people

There was a steady progress and increase in number of private schools. Especially noticeable is the increase in enrollment in Protestant schools and non-sectarian institutions. Note that in 1924 the enrollment in the Catholic secondary schools was hardly a thousand more than in the Protestant secondary schools. Enrollment in non-sectarian schools was phenomenal.

Table 3

Number of Private Elementary Schools

1925-1928

Year	Level Pri'ry. Intm.	Catholic	Protestant	Non-sectarian	Total
1925	Primary	200	14	36	250
	Intermediate	120	17	49	186
1926	Primary	200	12	23	235
	Intermediate	135	13	48	196
1927	Primary	178	6	25	209
	Intermediate	124	10	50	184
1928	Primary	164	2	21	187
	Intermediate	110	3	41	154

From this table the number of church-directed elementary schools dropped progressively whereas the number of non-religious or non-sectarian schools increased. The number of Protestant elementary schools was necessarily small because of the Seventh Day Adventists, who were not elementary school-minded.

Despite the encouragement by the government to establish private elementary schools there was the tendency on the part of the people to stay away from strictly church schools. This may be attributed to the character of the schools more than indifference to them by the people. The Catholic schools had always been known to be non-progressive. The religious orders which conducted them had a very black past. Consequently those who sent their children to them were largely the

members of the wealthy class who had always been favorites of the Roman Catholic church. In a word, these schools were often aristocratic in tone. Thus, with the public school system improving right along and reaching a standard superior to the Catholic schools, parents began to send their children to the public elementary schools. Hence the closing of many Roman Catholic elementary schools.

CHAPTER V

EDUCATION UNDER THE REPUBLIC

Education in the Philippines followed very much the same patterns as described in the chapter on education under the American government. There had been no significant changes up to the beginning of the Second World War. The period between the pioneering era and the war was a period of expansion. Elementary education reached all classes and all sections of the archipelago. Teacher education reached such a high impetus that there were more teachers than all the schools could absorb. Consequently, there were more unemployed teachers than in any single profession.

Late in the thirties there was an attempt to re-examine the merits of the public educational system. There was a universal feeling that the system was not preparing the youth of the land for life in that the curriculum was too academic. The schools were producing men and women who spurned labor. The youth was better conditioned to seek white collar jobs than more constructive or practical activities such as being good farmers, house-wives, skilled workers in industries, etc. The educators noticed that most of the youth of the land quit school before they finished the intermediate grades. Therefore they felt that the curriculum for the elementary level should be shortened to

include the essentials of elementary education and thus also abbreviate the number of years spent in the classroom. The educational act of 1940 resulted. Instead of the traditional seven years spent in the elementary grades the course required only six years. In order to accommodate most if not all the children of school age, the bureau used the double session plan. The day was divided into two sessions, pupils attending in two shifts, and the teacher had to teach two different groups, one in the morning and one in the afternoon.

Unfortunately the war started just when this educational act was being implemented by the bureau. Consequently there was no way of evaluating its weaknesses and its effectiveness. During the occupation there was no educational system. The Japanese tried to carry out their own plan to wean the Filipinos from their attachment to America. They burned the American text-books, destroyed the libraries,and converted some of the schools into arsenals. At first they tried to introduce Nippongo, Japanese, into the schools system introduced by the occupational government. The natives, however, would not send their children to the Japanese schools except when they were forced to do so. Thus during the Japanese occupation of the islands there was, as it were, an educational vacuum.

The years of enemy occupation seemed to make the Philippine education past history. Text-books were either burned

by the Japanese or buried so many feet under ground by the Filipinos and by this time they were being eaten by the earth. Since most of the school buildings were turned into military arsenals they were targets of American bombers. When the smoke of war finally cleared hardly a school building used as Japanese barracks remained standing. Yet, surprise of surprises, the Filipino maestros and maestras unearthed the text-books and started to organize classes. They met under temporary shades or in bombed out buildings.

Conditions during the post liberation period made it difficult for the government to organize a brand new school system. The physical rehabilitation of the towns and cities and the rebuilding of the islands' economic structure took all its time. On top of it all, because the independence of the country was granted by America in July 1946, most of its time was consumed in reorganizing the government to make it conform to its new constitution. Thus there was some sort of educational chaos at first.

It is needless to say that millions of children and young people of school age were waiting for schools to open their doors. Especially since most of them had not seen the inside of a school for four years they were hungry for the formal education which they enjoyed before the war. Hence there were more pupils than all existing schools could accommodate. As a result private schools charging high tuition fees mushroomed in almost every middle-sized community.

Many of them existed for profit. Doing lip-service to the educational law of 1940, they established elementary schools and afterwards added the higher levels. Thus pupils were put through school without being educated.

At present, however, the government is trying to eliminate certain schools that have no right to exist by enforcing the regulations controlling private education, in order to safeguard the rights of the children. Hence, there is the stringent rule that schools must complete the requirements before they may be allowed to open or operate.

Education is one of the major problems of the Philippine government today. The destruction of the school buildings during the war, the inability of the government to accommodate children of school age, the inadequacy of the school curriculum, the rapid increase in population, the poor quality of teacher personnel,- all these contribute to the yearly school crisis. The only solution is the encouragement of private education. It is for this reason that the government is friendly to organizations that are competent in running schools.

Especially encouraged by the government is the establishment of vocational schools. It believes that the youth must be prepared to become skilled workers in a rapidly growing industrial country. There is a new policy now being put into operation, namely, secondary schools must become partly vocational schools and no new secondary school may open unless it emphasises vocational training in its program.

From this discussion it is clear that the Republic of the Philippines is seeking to improve the educational system and is determined to make the schools more functional than heretofore. It has its own problems and there are many of them. Yet education takes priority. Education requires much of the national income.

CHAPTER VI

EDUCATIONAL PROBLEMS IN PHILIPPINE MISSIONS

Isolating the problem. Christian education is one of the specialized services of the Christian Church. As soon as the missionary opens his mouth to tell the story of Jesus and His love he is teaching. The sum and substance of the Lord's commission has much to do with teaching. Says Jesus: "Go ye and make disciples of all nations ... teaching them to observe, etc." Matt. 28, 19.20. It is the primary concern and burden of the organized congregation to teach every member the holy and gracious will of God so that each one may grow in Christian knowledge and grace; in faith and good works.

It is needless to say that the missionary should be education conscious. The very nature of his work presupposes that he is an educator. When he conducts his Sunday schools, vacation Bible schools, confirmation and membership classes; when he trains his Sunday school teachers; when he preaches the good news of salvation through faith in the Redeemer in formal worship he is playing the role of educator. He thus spends most of his time teaching, not to mention the time spent in preparing the subject matter.

Conscious of his role as an educator, the missionary studies the educational opportunities, the possibility of using education as a handmaid of mission work, and the problems in connection with education in general and with Christian education in particular. He ought to make this study even before he leaves for the Philippine field. His lack of knowledge of the problem involved because of his failure to study them would not only deprive him of the early enjoyment of his work, but also force him to use the expensive trial-error method that often results in what educators call, in popular language, educational boondoggling.

The following incident helps to reveal the real problem in missionary education. Early in 1951 the Education Committee of the Philippine Lutheran Conference met in San Fernando, La Union, in order to study and propose plans to the Conference relative to the pressing problem of training national workers. The members of the committee who are by no means authorities in the field of education could not agree on a definite plan, and so they submitted three plans, one of which was not thoroughly studied. During the last quarter of an hour before the committee adjourned one member suggested the novel idea that candidates for the study of theology need not attend a central pre-theological school. The plan is that rather than follow the time-tested tradition of giving young men some pre-theological training by offering courses for them either at a preparatory school or adding pre-theological courses from below to the seminary curriculum

as it has been and is still being done in the seminary in Springfield, Illinois, and is being done to some extent in the St.Louis Lutheran Seminary, the Filipino preparatory school student would be advised to attend a local college where an American trained missionary is stationed. This student may be supported on a scholarship basis, i. e., the mission and its adherents or members would pay the tuition and possibly also the living expense of the student. In return the student is to serve the local mission whenever and wherever he can. Besides carrying the requisite subjects in the college he is expected to take pre-theological courses such as Bible, Church History, Public Speaking, Advanced English, and other subjects that are essential for the study of theology.

After at least five such students will have finished the required courses they are sent to a central theological school to be established later on by authority of the Conference and the Board of Foreign Missions.

The plan itself makes excellent sense and it sounded very well to the ears of the members of the Conference. Accordingly a resolution was passed by a vote of ten to one, the chairman of the Education Committee voting against the resolution.

Fortunately a majority vote may not necessarily be in the right. This may be said of any majority group, including a majority in a conference of pastors or missionaries.

Hence the resolution passed by a majority may be re-examined and rejected when found detrimental. It is in place therefore to re-examine the resolution.

Is the educational plan as described practical? Is it the product of a sound educational philosophy? Does it have any precedent in the history of the education of the clergy? These three questions are legitimate and need to be answered, especially if it is definitely a handicap in the program to train national workers.

Is the plan practical? It is far from being practical in that there is hardly a congregation anywhere in the Philippines that is so advanced in training that it would be willing to assume the responsibility of supporting a student in school. Furthermore, the economic status of the people with and among whom the missionaries are working is so far below the middle class level that not one single station is financially able to support its own student, even if the adherents and converts are willing to do so. Furthermore, statistics prove that there are not enough converts in any given field who can, economically speaking, carry the load.

The resolution is certainly not based on a sound educational philosophy. All education is growth and, as such, the individual student must be exposed not only to conditions for intelligent and healthy growth, but also to a mental diet that he can readily absorb and assimilate with profit. To date no curriculum study has been made and hence the plan

could not have been the product of pain-taking study. To be sure it is not based on good psychology. A student studying alone day after day, week after week, month after month under one interpretor would become tired or bored and possibly lose interest in his course altogether. Without impugning the sincerity of the members of the conference who passed the resolution, it may be mentioned here that the members passed the resolution without adequate knowledge of the psychology of the people. The Filipinos, being unusually gregarious people, and the youth being so used to group or mass education, would find it difficult to reconcile themselves to this system.

Finally, this plan is without precedent in the history of education although many experiments and studies have been made to evaluate educational systems, plans, methods, and allied subjects in the field of education and psychology. Perhaps the plan might work in exceptional cases among unusually mature people. Closely resembling the plan was the medieval guild system where the apprentice stayed with the master craftsman until he was ready to become an independent craftsman. But the ministry is not a manual vocational profession. What is in mind is only preparatory and hence largely academic. On the other hand, except for a few special individuals in the Old Testament and St.Paul in the New Testament, the Old Testament prophets and the disciples of Jesus had some formal training in a group. This educational

pattern based on sound psychology may not be replaced by an untried system especially when the new system is obviously impractical, philosophically and psychologically unsound.

At best the plan is experimental. However, the Church cannot afford to conduct an experiment in education especially in the training of its clergy. Lacking in competence, a group of men, none of whom is an authority in education, may not presume to conduct such and any educational experiment especially when it involves the stewardship of time, intellectual resources, and souls.

From this it can be said that the basic problem in education as it has to do with the Philippine mission field is the missionary. If he is indifferent to education in general and to parochial education in particular, he is not likely to be competent in forming the educational policies of the mission. In a word, he should not be in the mission field at all.

The problem of isolating other problems. Education in the Philippines, as in other countries, involves problems peculiar to the country and its people and these problems must be isolated from each other and then studied and remedied, after which then an efficient and effective educational system, whether it be secular or religious, can be evolved. No religious education program, be it Sunday School, Vacation Bible School, Christian Day School, or released time religious classes can be carried on efficient-

ly without some understanding of the educational problems indigenous to a country and its people. It simply would not do, for instance, to expect an age group in the Philippines or India to do equally well in class with American children of the same age group because the social, psychological, cultural, and educational background makes a world of difference between the two groups in educational and intellectual development.

To be sure, it is very difficult to isolate the problems from their setting or one problem from another. To attempt it in a short thesis is worse than being presumptuous. It is best to use the historical approach, leaving it to the individual to see the problems in their settings. Let it be said in passing that the historical background that follows need not be a repetition of the first part of the thesis, for the historical background is of a practical nature.

Historical background of the problems. Before the advent of the Westerner in the Philippines the Malay Philippinos had reached such a stage in their cultural development as to show a keen appreciation for the value of enlightenment through some pattern of formal education. Children were taught privately by parents. Boys were taught how to farm, hunt, fish, and sail ships. They were also taught mining ship-building, blacksmithing, the art of fighting and similar activities that marked them off from women. The girls were taught sewing, weaving, cooking, stock-raising, and other household arts. Both boys and girls were taught reading,

writing, arithmetic, music, religion, and traditions or customs. Whenever or wherever the parents found it practical, classes were held in the home of a tribal tutor. Of interest to moderns, the Kalantiaw Code makes it obligatory to mothers to teach sex-hygiene to their daughters to prepare them for motherhood.

The Filipinos were not illiterate when the Spaniards arrived in the islands. They wrote their own alphabet and had their own literature. Wrote Father Chirino, an early Spanish observer: "All the islanders are much given to reading and writing, and there is hardly a man much less a woman who does not read and write . . ."[1] Likewise another Spanish observer who wrote in 1609: "Almost all the natives, both men and women write."[2]

The modern cultured Westerner respects the Greeks and the Romans because they reached a degree of civilization and culture that does them credit, although these two races of mankind and their respective empires have lost their identity. It follows that other races need to be respected not only because they are human beings deserving the dignity God has given them, but also because they merit respect due to their

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[1]Quoted by G.F.Zaide, The Philippines Since the Pre-Spanish Times (Manila: R. P. Garcia Publishing Co., 1949)p. 85.

[2]Ibid., p. 85.

cultural and civilizational progress and achievements. It is tragic indeed that due to lack of information and because of misinformation, if not malinformation on the cultural past of the people of the Philippines, narrow race prejudices are accentuated, if not created. The paternalistictreatment of the Filipinos by the Westerner, often done in the spirit of condescension, is a case in point. Needless to say, it is a source of much irritation, for the educated Filipino resents it. The problem here is very obvious. It has to do with the cultural past of the Filipino. Hence the Filipino demands respect. It is well for the missionary educators to take this into consideration when they form educational policies and put them into practice.

Philippine education under the Spaniards was aristocratic. There was no mass education in practice. On the contrary, there was opposition to any effort to enlighten the people. The colonial authorities including the Spanish clergy in the Philippines, made every effort to block any law that would give the Filipinos opportunity to receive enlightenment. Thus John Foreman, an English observer who lived in the Philippines close to the turn of the century, observed:

> They (the clergy) persisted in striving to keep the rising generation (as they had always done with past generations) from knowledge of anything farther than Christian doctrine.[3]

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[3]John Foreman, The Philippine Islands (New York: Scribners and Sons, 1899) p, 191.

If there was any school it existed for the colonists' children and the content was largely religious. Everything was within the narrow limits of accepted doctrine, traditions, and the decision of councils. Dr. Homer C. Stuntz, a former missionary in the Philippines, says of the educational system at the time:

> The course of study in these institutions was superficial, old and inelastic; and over them all lay the interdict of Rome as to anything like original thinking.[4]

The Spanish educational system in the Philippines may be judged in terms of national literacy. At the turn of the century only a few Filipinos were literate and those few who were educated were so despite Spanish opposition to their enlightenment. The few who could read or write were descendants of the Spaniards. Wrote John Foreman: "Few Spaniards took the trouble to learn native dialects and only a small percentage of natives can speak intelligible Spanish."[5] Jose Rizal, the national hero of the Filipinos, makes plain in his satirical work, "Noli Me Tangere", that the Spaniards despised the Filipinos who attempted to learn and speak the Spanish language and treated them with undisguised contempt in the classroom.

It is significant, however, that despite their handicaps,

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[4]Homer C. Stuntz, The Philippines and the Far East (Cincinnati: Jennings and Pye, 1904) p. 89.

[5]Op. cit., p. 91.

quite a few Filipinos managed to rise from ignorance. It is not difficult to understand. A people who had their own alphabet and whose literacy was high in their early history; a people who have the curiosity and love for learning; a people who have a sense of pride and strive to be free cannot be blacked out from the light of civilization altogether. Thus the intelligent class who saw the sufferings of their people in the hands of their tyranical rulers saw to it that some day their country and people would be free. They realized, however, that they must have some degree of enlightenment to give them direction. Thus, despite the fact that an enlightened Filipino was made to feel like a stranger in his own land (enlightened Filipinos were forced to live abroad because they were either under suspicion or else they could not make a living on their profession) a considerable number managed to learn privately or under some kindly priest. Some few escaped the notice of the Spaniards and went to Europe to continue their education.

It is clearly seen from this that the Filipinos are ambitious to learn. They are teachable. Thus the missionary educators need not be dealing with docile, indifferent, self-satisfied people. They possess a quality so important in leadership and membership in the Church of the open Bible.

The coming of the Americans was like a new birth to the Filipino people. Since that time young men and young women everywhere began to turn toward higher ideals and goals and

to look for the means of better development of their minds and character. The report of the American Survey of the Philippine Educational System expresses its astonishment at this phenomenon and thus mentions the observation that:

> . . . greater educational progress has been made in the Philippine Islands in ten or twelve years than in any similar period in any place in the history of mankind.[6]

Just as Spain occupied the Philippines to propagate its own brand of Christian religion, America came to the Philippines to bring education and enlightenment to the Filipino masses. The Spaniards disarmed Filipino hostility by means of religion. The Americans gained the good will of the Filipinos through their system of education. Dr. Homer Stuntz stated this rather succinctly: "The most potent single factor in disarming hostility to American rule was the Army of American teachers, the best that America had in those days, arrived in Manila in 1902. They went to this group of islands not to exploit the people and enrich themselves. They went there because they wanted to help create a new nation. Armed only with pencils and books they were scattered throughout the archipelago to win the Filipinos over to a new way of life.

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[6]Osias and Lorenzana, Evangelical Christianity in the Philippines (Dayton: United Brethren Publishing House, 1931), p. 110.

[7]Homer Stuntz, op cit., p. 192.

success

The success of education under the Americans can be attributed to two factors: the aggressiveness and energy of the American teachers and the "unparalleled eagerness of the Filipino for education, their facility for learning, and their ambition for individual and group achievement."[8] Although the language barrier seemed to be insurmountable, the American pioneer educators were able to establish schools wherever they could reach people in sufficient number to warrant the building of school plants.

result

The result of this American educational experiment was astoundingly remarkable. Hardly twenty years elapsed since the first classrooms were opened and one finds that literacy rose to 61.9 per cent of the population from ten years of age and over. Within ten years the circulation of newspapers increased by 400 per cent. There was also an increase of 44,100 books in library facilities in English alone. In most countries, even after many generations, the school systems fail to include all school age children. In a short period of time, however, the American system expanded so that most of the children of school age were accommodated. Quality suffered, however, because the progress was too rapid. The system was too pre-occupied with expansion. It could not have been otherwise, for the pressure from the parents and

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[8]A. L. Ryan, Religious Education in the Philippines (Manila: Methodist Publishing House, 1930), p. 31.

and their children to add more classrooms and consequently more teachers was too great.

Although modified somewhat, the system was essentially the American system in its composite form. It was thus ill-adapted to conditions and to the cultural and psychological background of the people. Much of the material, at first, was entirely foreign to the Filipino and far from the range of his experiences. This was gradually remedied, however, as an indigenous philosophy of education was developed. But even with these faults the greatest educational experiment of the century with the Filipino people as the experimental guinea pig was not short of being miraculous in achievement. The Educational Survey Report appraises it thus:

> Through this system a Malay people which for more than three centuries lived under Spanish rule has been introduced to Anglo-Saxon institutions and civilization. Through this system as effort has been made to give a common language to more than ten million people, divided by barriers of dialect into numerous non-communicating groups. Through this system teachers have sought to bring to the Orient the products of modern scientific thought. Through this system both American and Filipino educational leaders had hoped to prepare a whole people for self-government and for bearing the responsibilities of effective citizenship.[9]

What were the effects of the American educational system and of what practical value are the results to the Church? The introduction of the cultural literature of the Anglo-Saxon world has enlarged the Filipino's horizon. It has

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[9]Osias and Lorenzana, op. cit.

given him a new concept of life, government, and thought. It has given him new ideals and aspirations. Added to these is the new approach to thought and life, the scientific approach which is characteristic of modern education in America. These things are all unlike the Spanish concept of education that was medieval in tone, authoritarian, unprogressive, and unscientific. Consequently when American education came to these islands, those who were exposed to it began to experience freedom of thought and unloose themselves from the moorings of the medieval past. Respect for the claims of Roman Catholicism became considerably weakened. Most of the thinking Filipinos were soon spiritually adrift, for this is true wherever people come into contact with the liberalizing influences of modern education.

The new system also had a unifying as well as a revivifying effect. English which became the medium of instruction has united national life. The people could now learn to appreciate their common ideals and aspirations. Consequently the regional and language barriers broke down and old prejudices and suspicions were considerably lessened. They could now be united in their national movements, feeling, and thinking as a people with one national ideal and ambition (to be free) because they could now communicate their thoughts to each other in a universal language. It also revivified their homogeneity as a race as well as their national and racial dignity which had been destroyed by

their European conquerors. Their sense of patriotism and national consciousness is indeed a by-product of the American system of education.

From this brief historical development of the American system of education in the Philippines and the effect of this system on the Filipino mind and life those who see God acting in history can see a number of blessings accruing to the Christian Church. One blessing is that the system prepared the youth of the land as well as those who have matured under this system toward an open mind. It released the enslaved mind of the Filipino from unwarranted absolutism engendered by their traditional religion and has freed them from superstitions and fears developed under a religious system which has the tendency to keep the natives steeped in superstitions. Consequently the missionaries found ready ears from an enlightened people. The history of the various Protestant groups working in the islands prove this contention.

Another blessing to the Church is that the American educational system gave the people one universal language which the missionary speaks and therefore, in terms of the stewardship of time, money, and soul, a short-cut to mission work became possible. It saved the time needed for learning a new language, money for the remuneration of those who teach the missionary a new language, and, above all, immortal souls who may not be reached by the missionary immediately for lack of speaking knowledge of the vernacular. To be

sure, the vernaculars will remain until they are wholly obsolete. The English language which is the repository of world knowledge will eventually supplant the dialect. Consequently the people's thinking will be essentially Western and therefore will have a fine appreciation of the contributions of Christianity which has conditioned Western thinking and philosophy of life.

Still another blessing is that the American school system inspired the Filipino people to value education so much that they would mortgage their last square meter of land to enable their children to acquire an education and enlightenment. This means that with an enlightened membership that is ready to learn the future Lutheran Church in the Philippines will be in a better position to appreciate the Church, and its members, would, accordingly, assume their responsibilities intelligently.

Finally, since the youth of the land had been affected most by the American educational system, they are not only open to conviction but also are very friendly toward Protestantism and its liberalizing and liberating tendencies. The youth of the land are thus the challenge of the Church. Therefore the Church cannot afford to spend too much time with the unenlightened class of people at the sacrifice of the rising generation of education-hungry and education-conscious youth. The practical missionary should realize the importance of this challenge and meet it intelligently. Knowing that the greatest growth of the Christian Church

has been achieved generally where the greatest progress has been made in education, the missionary who has the correct perspective on Philippine missionary problems would give the youth of the land the attention they deserve. The words of Dr. Camilo Osias, one of the greatest educators of the country is apropos. He says: "It is but a truism to state that the greatest field of Evangelical Christianity is to be found in educational centers."[10]

Protestantism meets the challenge. Thanks to the consistent practice of free enterprise by America, the Church, like any other social institution, could establish and maintain private schools under its own auspices. Seeing that education is definitely a means of evangelizing the country, the various Protestant denominations at once took advantage of this happy situation. All of them maintained student dormitories which welcomed secondary or college students and influenced their minds and lives with the Christian Gospel. A definite religious program such as student devotions, Bible study, and religious discussions followed. From the ranks of these student boarders came a sizeable number of Protestant leaders in the Philippines today. To this day Protestant student dormitories are indispensable in educational mission work and the denominations are certainly not giving them up.

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[10] Ibid., p. 115.

A number of denominations, besides jointly conducting union schools, started their own educational institutions offering general courses on all levels. The Presbyterians own the famous Silliman University which is one of the best in the Far East. Besides this outstanding school of learning they conduct the Ellinwood Bible School for Girls in Manila. The Union High School and United Christian Colleges are under their management. Both are located in Manila. The latter offers collegiate and graduate courses.

The Baptists own the Central Philippine College in the Visayas. It is a school much like Silliman University. They also have a school for the training of their national workers. FEBIAS (Far Eastern Bible Institute and Seminary) is located just outside Manila. Its general courses in Bible attract workers from other denominations. Since it is located in the same compound where the Far Eastern Broadcasting Company has its studios, this school has a great influence through its broadcasts.

The Disciples have a school in Laoag, capital of the province of Ilocos Norte. Their school for the training of national workers is in Vigan, Ilocos Sur. They have another school in Mountain Province. They emphasize vocational education in their schools.

The United Brethren started in La Union and profited very much by starting an educational program soon after they arrived in the province. They have, today, a college

in San Fernando with a department of theology and a school for Bible Women and other religious workers. The theological department offers the terminal degree of Bachelor of Divinity.

The Methodists who started with schools at first gave up too soon, much to their regret. Consequently they are trying to remedy the situation. Besides conducting schools for the training of national workers, they conduct the Central Wesleyan College in Cabanatuan, a secondary school in the northern part of Luzon, Harris Memorial Training School, and are planning to establish a Methodist University in northern Luzon.

Possibly the Seventh Day Adventists did most to exploit education as a means of doing mission work. It is this little denomination that profited most from the situation. Its elementary school system, composed of a score of schools and its academies, has made a name for the Seventh Day Adventists in the Philippines. It conducts a senior college where its collegiate young people receive their training. They do not lose their members as easily as the other denominations because of the indoctrination of their members through their educational system.

There are a few scores of other Protestant schools conducted either jointly by the various denominations or privately by Protestant groups. Thus some fifty of these schools are members of the Philippine Association of Christian Schools and Colleges.

The Lutheran Church - Missouri Synod, a late-comer in the Philippines, started a Christian Day School in Manila in 1947 and a high school in Quezon City a year later. The latter was closed in 1949 and the former closed its door in 1951. At present this synod has no school in the Philippines and has no definite educational program.

CHAPTER VII

WANTED A DEFINITE PROGRAM OF LUTHERAN EDUCATION IN THE PHILIPPINES

At the present time the Lutheran Church in the Philippines does not have an articulate philosophy of education that is adapted to conditions and problems discussed in this thesis. Consequently it has no definite program of education. This is tragic because a strong foundation of the Church in the Philippines cannot be laid without an efficient and effective system of Christian education.

The missionaries in the Philippines are not altogether to be blamed, for they are not education experts. It is safe to say that the average theological graduate is not articulate in the philosophy of education. He is largely a novice when he is appointed as a school administrator. Because of his limited training in the field of education he may be indifferent to the problems of education.

This chapter is not meant to be a criticism of either the Lutheran educational system or of the missionaries in the field. This chapter is meant to be an attempt to be constructive. It seeks to remind the Church and its constituted heads that unless it has a policy based on a Lutheran philosophy of education that is applicable to the Philippine field it becomes remiss in its duty. It also seeks to help

missionary candidates to the Philippines understand the basic problem of Christian education and thus develop their thinking on this problem before they leave for the field.

What is the Lutheran philosophy of education? Is it the sum total of its aims and objectives? To be sure there must be a basic Lutheran philosophy of education that is applicable to all countries, climes, and peoples. This basic philosophy may be modified or adapted to meet local situations and conditions. But what this basic philosophy is, is still vague and inarticulate. It still has to emerge and be put into words so that a layman can understand it. At best this philosophy may be understood in the light of the words and works of those who fathered the Lutheran educational system. So what could be a better source than the works of the great Reformer?

Luther was a theologian - a teaching theologian. His sermons, two of his great works which were written for pedagogical purposes, his interest in education as a university professor, and his recognized role as an educator of the highest order. An eminent Luther scholar and authority on the Lutheran Reformation says this of Luther:

> Luther realized that the complete success of the Reformation would be reached only with a second generation of Lutherans . . . trained from childhood in the new evangelical tradition. The Reformation in no small measure ebbed and flamed with the quality of school instruction

received by the German youth.[1]

Luther's advice on educational matters was constantly sought by administrators and educators of his day. Consequently because of Luther's prominence as an educator, the schools were in close touch with the faculty of the university of Wittenberg, sharing ideas and experiences. From this close contact with Christian educators of that day there evolved the general pattern of Lutheran education.

Luther's concept of education was not mere theory. It was put into practice, for thus the schools were set up in Magdeburg, Eisleben, Nuernberg, and in the Breslau and Saxon regions, and it was transplanted to Denmark and Norway. He conceived of education as Christian education, for the core of the curriculum to him is the Gospel both for curricular as well as for most extra-curricular activities. Students learned doctrine (catechism), hymns, the Gospel and Epistle lessons, sang in the choir, and were expected to participate in the devotions which were held two times a day.

Education was extended also to girls who learned useful household arts and religion. Adult education was also a part of the Lutheran concept of education. Local leaders such as lawyers, doctors, clergymen, and others did the

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[1] E. G. Schwiebert, Luther and His Times (St. Louis: Concordia Publishing House, 1950), p. 677.

teaching. In a word, Lutheran education already at the time of Luther was conceived of to be universal or popular, cultural, religious, and functional. It was democratic and it sought to provide education for all. Those who could not afford to go to school owing to poverty were given scholarships through the town's treasury.

What was the result of this concept of education in actual practice? Dr. E. G. Schwiebert makes the following pertinent remarks:

> The impact of the excellent school system was at once noticeable in the growth of the Reformation movement. . . . The enrollment at Wittenberg doubled, then tripled. The leadership of an educated laity as well as clergy resulted in strong, well-rooted congregations everywhere.[2]

It was this concept of education that was transplanted in America by the early Lutheran fathers, a concept definitely Christian, democratic, universal, practical or functional, cultural, and adaptable to all situations and conditions of life. Thus, as early as Luther's time an emerging Lutheran philosophy of education was very evident. A pattern was established. It is only a matter of keeping true to this pattern that needs to be done.

Thus the Lutheran or Christian concept of education is imperative, if not indispensable, in mission fields where Christianity had not previously taken root. A child taught in Sunday school one hour once a week cannot be expected to weather the onslaughts of the enemy on his faith, whether it

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[2] Ibid. p. 682.

be in his own home, in the school that he attends, or in his association with unbelieving children, human nature being what it is. Thus it is only when the Church can have the child under its influence also during the week that it can have greater assurance that it now has in keeping the children. If it is difficult to keep the youth with and in the Church in a strongly Christian country, it is certainly doubly difficult to keep them in a heathen country.

Knowing that an articulate concept of a Lutheran philosophy exists, the Church must have a definite program of Christian education in all its work, whether it be at home or abroad. Indifference to Christian education and the lack of a definite program is inexcusable.

CHAPTER VIII

AN EVALUATION OF THE TRADITIONAL RELIGIOUS AGENCIES

It can justly be anticipated that if the traditional religious agencies of education are inadequate in an enlightened country such as America, it is definitely more inadequate in a non-Christian and unenlightened country. Consider, first of all, the traditional Sunday school. Does it meet the challenges of mission work in the Philippines? The missionary arrives in the field assigned to him. Without a speaking knowledge of the vernacular he can neither teach the children nor keep them interested so that they soon lag in their attendance. Consequently, unless he has an English speaking convert, he must depend upon a hired interpreter who often misinterprets, if he does not mistranslate the statements of the missionary.

Let it be assumed that the missionary is fortunate enough to have an intelligent convert after working in his field for several months. If there is no Christian literature in the vernacular, the convert may have to translate the instructional material. How would the missionary know whether the convert is translating the material correctly and faithfully? He simply has no way of knowing.

Right here, then,the missionary is face to face with the two major problems in Sunday school work in a heathen country. One is the matter of the missionary's inability to understand and speak the dialect of the children he is seeking to win through Sunday school work, and the other is the matter of having an able and well-indoctrinated laity who may be used as teachers. To top these there is the matter of translating literature and teaching materials, the absence of which is a definite handicap in Sunday school work.

One other draw-back of the traditional Sunday school is that the child would be under the influence of the Word possibly only thirty minutes only once a week. Living in a home that is either indifferent to the child's religious training or inimical to what he learns in Sunday school, the little that he learns is soon neutralized. The child's whole family and social environment usually has the tendency to undo what he learns in Church or Sunday school. Thus the Sunday school is a weak agency and indeed inadequate in pioneer mission work.

The other agencies such as the vacation Bible school and Saturday schools do not have the same usefulness in the Philippines as they have in the United States. For in lands where child labor is not outlawed the children are expected to work at home when they should be attending classes. Consequently a sustained regular attendance is difficult, if

not impossible. It is very inadequate, to put it mildly.

From these considerations the Church may realize that teaching efficiency is considerably less in countries such as the Philippines than in the United States because of the handicaps mentioned. It may also realize that under the circumstances the traditional religious education agencies are very inadequate as a means of doing mission work.

What then must be done in order to give the young converts a better chance for a "faith survival" since the traditional method of training them for intelligent membership is inadequate?

One answer is the utilization of consecrated and intelligent converts in all missionary teaching activities. This means, however, that the missionaries should put greater emphasis on mission work among the middle or educated class. Unfortunately there is the tendency of missionaries to seek the less educated and poorer class of people where the leadership is small. This was true of mission work in India where missionaries started work among the lowest caste people and in China where work was begun among the working class of people. Similarly in the Philippines there is the tendency to by-pass the middle class and do work among the less fortunate people. Thus work is being done among the mountain tribes of Luzon whereas the missionaries should put more emphasis on work

among the middle class people who are in a better position to influence others than those who still wear loin cloths. Work is being done by the Lutheran Mission in a semi-slum section of Manila but not in the middle class residential districts.

The final solution and the most practical and most fruitful of results is the founding of schools operated efficiently by trained and experienced teachers. It involves expenses, to be sure, but in the end it is not only the most economical but also the most effective method of training the young members for responsible membership and intelligent leadership in the Church. Even in terms of dollars and cents it would be less expensive to have native teachers (whose salary may be less than one half of that of a missionary teacher) than American trained missionaries who cannot speak the language of the children. It is assumed here, of course, that native teachers qualify as teachers of religion and thus teach as effectively as a trained missionary teacher. The money spent on chapels to which comparatively few children go on Sundays (compared to the many children who are attracted due to the pupil and teacher activities) may be spent on a combination school and chapel. In this way the members who feel that they should have a chapel of their own may learn to take the initiative in building their own house of worship later on at their own expense. It is being assumed here that the

school is expertly administered and is therefore definitely a missionary agency.

In terms of the stewardship of time the Christian day school is more economical than other missionary educational agencies. In other agencies the individual child would take considerably longer to learn the truths of Holy Scripture than one who is given a lesson in religion every day. He would grow up in knowledge, grace, and faith more slowly and with greater difficulty because of certain influences that would inhibit Christian growth. But the Christian day school can positively do the job in less time and more efficiently not to mention the fact that there is greater likelihood that the children would be less exposed to hostile environments and bad influences.

In terms of immortal souls the Christian day school can become instrumental in helping the Church win souls to the Gospel because it is definitely a missionary agency in its own right. It would help break down prejudices against the Church and win over friends for the cause due to its wholesome influences. The experiences of the other denominations doing work in the Philippines prove this contention.

Another potent reason in favor of the Christian day school is the incontrovertible fact that it is by far the most efficient church educational institution for the training of future national workers and leaders. There are some

who take exception to this statement. They say that although they have no way of proving their claims, they know that they can make as good Christian members out of non-parochial school products as out of those who have not been brought up in Christian day schools. Consequently there are those in the mission field who are indifferent or lukewarm to the founding of Christian day schools. They carry the burden of the proof, it is needless to say.

For the sake of completeness the following points may be adduced to prove that the Christian day school is a very important factor in mission work as far as the Philippines is concerned:

1. The children in the Philippines do not have a truly Christian background in the home, school, and community in which they live. One who knows the conditions in this island republic cannot, if he is honest, dispute this contention. Can it be possible, barring the miraculous, that the Sunday school products would have just as good spiritual insights, as much cumulative Christian knowledge, and be as intelligently prepared for responsible leadership in the Church should they cease to grow formally in Christian knowledge after their confirmation? The answer is an emphatic no, because the advantages of the Christian day school over the traditional Sunday school are too evident to be ignored.

2. Children brought up early in the nurture and

and admonition of the Lord as is done in the Christian day school would naturally be in possession of clearer spiritual insights than those who do not have daily and systematic growth in Christian knowledge because they are not under the influences of a truly Christian environment. The average child in the islands is exposed daily to anything but Christianity in the home, in the school that he attends, and in the social group with which he mixes. Because of the morally deteriorating influences that often beset an industrially (hence materialistic) growing country thoughtful Filipino parents seek to send their children to church schools. The Protestant denominations that conduct schools in the islands are experiencing the truth of this observation.

3. The third argument is based on the facts of genetics. Knowledge of the law of learning, the development of the child from infancy through adolescence, and the development of character traits as modified or conditioned by environment both physical and psychological are all in favor of Christian education through a mission controlled school. This claim cannot be disputed from a scientific basis because studies that have been made in the field of psychology support it.

4. Someone has said in effect that the strength, growth, and maturation of personal faith is in proportion to the use a person makes of the means of grace. There is no doubt that with the average Filipino child the use of

the means of grace is very limited, if not nil. In the homes there are no Bibles. Parents either have no interest in the reading of the Bible or have no training whatever in the art of bringing up their children in Christian nurture. Only in the Christian day school as it is understood in the Lutheran Church - Missouri Synod can children be given the opportunity to make daily use of the Word of God. Hence the conclusion that since Christian day school products are better acquainted with the Word of God and accordingly also with the Holy Spirit Who comes to them through the Word of God and dwells in them, they do make better, yes, more intelligent members and leaders of the Church.

Purely as a missionary agency the Christian day school has much to its credit. It not only breaks down prejudices and wins friends, but also makes children who attend it little missionaries to the homes and to the community where such school is located. This is supported by facts from the experiences of denominational schools, not to mention the experiences of the Lutheran Church in the case of the first Lutheran school in Manila, and its schools in the past in China and India. The conclusion is obvious. The second best is not good enough - not in mission work.

CHAPTER IX

MEETING THE CHALLENGE

One of the great, if not the greatest, challenges in mission work in the Philippines is the youth of the land. They are hungry for education and ambitious of higher attainments in formal education. There was a time when every parent wanted to have his children to finish the lower grades at least. Now his desire is to have his children display a diploma from a school of secondary or college level. Because of the demands of the young republic for educated and technically trained men, the many schools and colleges that are mushrooming in most sections of the islands are crowded with the youth of the land. Many of the schools that are privately owned are expanding their facilities.

The various denominations doing work in the islands individually or in cooperation with others have established schools in addition to those that are now being run by private school corporations composed of members of the evangelical faith. In Luzon, in the Visayan group, in Mindanao Protestant owned schools are enjoying large enrollments. What an opportunity they have to influence the youth of the land! What a missionary opportunity to win the future leaders of the country.

How are these schools financed? In most cases the private denominational schools are no financial burdens to the churches. The tuition fees collected from students, as a rule, pay for the salaries of the instructors and much of the overhead expense, other than salaries, also come from student fees. One Protestant clergyman conducts over ten schools, most of them offering collegiate courses. What a wonderful opportunity he has to leaven the lives of his students with the Gospel!

The Lutheran Church - Missouri Synod, to be sure, is not interested in making financial profits. Yet if it is legitimate to charge tuition to meet overhead expenses there is no reason why it should not take advantage of this happy situation. Is it willing to meet the challenge and thus win to the church many of the youth of the land who are now spiritually adrift?

How may the church through its missionaries and boards meet these challenges, especially the educational challenge? To answer this question it is not enough to note down what one person thinks. The answer involves an examination of what others have done to meet the challenge in order to learn from their experiences. Hence the historical approach.

<u>How other denominational groups met the challenge.</u>
It is now clear that the different denominational groups have learned from experience that teaching and preaching through interpreters is a "hit or miss" affair and is thus

very unsatisfactory. Furthermore, they learned from bitter experience that the customs, traditions, and idiosyncracies of the people with which they are not acquainted often stand between their message and the people. The language barrier gave them a feeling of frustration and they realized that many of the people in their audiences were attracted more by the novelty of their appearance than genuine interest in their message. Realizing this, and other difficulties, the missionaries of the denominations that preceded the Lutheran missionaries at once set out to train national workers. They soon realized that they did very wisely because national workers proved to be of invaluable help in all pioneering work. The experience of the United Brethren in Christ may be cited as an example, if not as a pattern.

Dr. and Mrs. Widdoes of the United Brethren in Christ went to the Philippines and started their work in the province of La Union in 1903. There, due to favorable circumstances which conditioned the Filipinos to give them a warm welcome and an eager reception, they at once realized the necessity of training a native Protestant leadership in order to meet the challenges of rapid expansion. Dr. Widdoes could not take care of all the invitations to appear before crowds of people who were eager to listen to his message even if through interpretors. Dr. Roberts remarks relative to this: "It was a case where it was not the missionary

seeking the people, but the people seeking the missionary."[1] Under the circumstances, how could he meet the challenges?

Dr. Widdoes was not one to lean on others because he was sure of himself. He made use of his consecrated and good judgement. Handpicking young people of promise, he started an annual Bible Normal which lasted four weeks. These young people were taught both the subject matter and the method of imparting it to others. In order to inspire the workers for greater zeal he held a quarterly conference in which Bible study, prayers, singing, and the discussion of problems in daily life were prominent parts of the program.

A discussion of the temporary institutions Dr. Diddoes set up for the training of national workers would lead to a rather lengthy discussion of methods. It suffices to state here that at an early stage of his work these institutions were very practical for his purpose at the time and at any time under the same circumstances in any stage of pioneer work in a country.

The United Brethren missionaries did not make the Bible Normal and the Quarterly Conference permanent institutions. They were only temporary expedients, for as the work advanced and the people became more and more literate due to the evolving school system, they conceived of a school for the training of native pastors who could adequately meet

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[1] The Woman's Evangel, 1905, p. 45.

the needs of the people. Thus a college run by the mission was established in San Fernando, LaUnion.

Of interest to the student of missions is the following curriculum:

Harmony of the Gospels
Theological Compend
Writing Sermons in English
Bible Study
Church History
Elocution
Logic
Physical Geography
Botany
Philippine History
General History
Music

These subjects were distributed over two years of study in a mission compound where stand the Bethany United Brethren Hospital, homes for missionaries and instructors, dormitory for students, an administration building, and a church built of strong material.

The United Brethren, later on, joined the other Reformed denominations in establishing the Union Theological Seminary located in Manila where the degrees of Bachelor of Theology and Bachelor of Divinity are granted to those who qualify to receive them. Junior college work was the prerequisite

for admission into the seminary. The United Brethren college in San Fernando was retained, only that it was now largely for the preparation of female workers who became Bible women or evangelists.

It should be of interest to note that the other denominations followed essentially the same pattern of training for their workers both as to the evolutionary development and even as far as curriculum was concerned, for all of them had essentially the same problems to face.

The financing of these institutions should also be of interest, especially to those who would shape Christian education policies in the islands. The students lived in dormitories built by the mission. They brought their food supplies which were supplemented by the different mission churches or by gifts of individuals. There was no tuition except that the students had to purchase their own books and other school supplies.

Most of the denominations represented in the islands today send their theological students to the Union Theological Seminary which ranks comparatively well with American theological schools. This school was established in order to meet the requirements of the rising standard of education which, yearly, produces hundreds of college and secondary school graduates who are attracted to Protestant churches. These denominations realize that the educated Filipinos look up only to ministers of religion whose educational

attainment and professional preparation compare with their own, for, indeed, if the professions demand the best training possible, so much the more should the ministerial calling be of such high standard that it be looked up to by men and women of higher educational and cultural standards.

How has the Lutheran Church in the Philippines met the challenge? After five years of mission work in the islands the Lutheran Philippine Conference has not developed a plan that is practical. It does not have immediate plans to build a school for the training of nationals as workers, despite the fact that the Board of Foreign Missions has encouraged the conference, yes, urged it to begin the training of nationals as workers in the kingdom as soon as possible. The Mission Board sanctioned the opening of Bethel Lutheran School in Manila and approved the transfer of the Lutheran High School to Quezon City. It encouraged the development of the high school as a means of preparing a nucleus of a future college and seminary for the training of national workers. Both the Bethel Lutheran School and the high school were closed and the conference resolved to sell the valuable property which could very well have served the Lutheran Church in the Philippines for many generations to come.

Some effort has been made to train workers through a Bible Institute which lasts from two to four weeks. It

ceased to exist after the missionaries had been allocated to the far-flung stations. At the 1951 Conference it was resolved to encourage each regional conference to conduct its own Bible Institute. This resolution, however, has not been implemented due to circumstances which would make implementation next to impossible. The plan to train pre-theological students regionally as described elsewhere is impractical of implementation. Hence, to date, the Lutheran Philippine Conference has no school at all.

One worker who had been trained under missionaries in Manila passed a colloquy and was called as a worker. He was, however, a former worker in the Seventh Day Adventist group, joined the Methodists later and became one of their pastors. Afterwards he left the Methodist Church and became a pastor of the United Church of Christ in the Philippines, a highly unionistic group. He is close to 65 years old and therefore cannot be expected to afford the church long service. Another man, a member of the mountain people of northern Luzon called Igorrotes, used to be an evangelist of the United Church. He joined the mission and was prepared for work among his own people. Whether it is wise to use former workers of other denominations is not the point at issue. Caution is nevertheless in place because experience in other fields seems to show that extreme caution on this score solves problems before they occur. It has been said again and again that those who can easily

cross lines to serve other churches need to bear watching. They usually have much to undo. It is sometimes difficult for them to appreciate what the new denomination they are now serving stands for and to understand its practices. They have the temptation to look back. The flesh-pots of Egypt are sometimes more tantalizing to the taste of the Jews than the food they ate in the wilderness.

It can be seen from the efforts of the various denominations to meet the problems and challenges of education that the problems are highly involved. However, the denominations succeeded fairly well in meeting the situations. The visible results of their efforts show that they were equal to the challenges.

CHAPTER X

CONCLUSIONS - CRITICAL AND PRACTICAL

A thesis in the practical field of theology is necessarily less dogmatic than one in the doctrinal field. Hence, in the practical field controversial problems may not be brought to a happy conclusion. The subjective elements do easily creep in and hence conclusions may be colored by a strong bias. The conclusions in this thesis are not final. In a word, one may take issue with the conclusions, but he must be equally compelled by facts that underlie his objections.

From the foregoing chapter and from what we know of more recent developments there is a great urgency of an immediate supply of nationals as workers. Circumstance of history, the economic development of the country, population trends and religious conditions make it imperative that national workers be trained immediately. Temporary expedients are not enough. They cannot cope with half of the problem. A definite school with an adequate training program is not a matter of conference vote. It is a matter of policy.

Under present circumstances and conditions two types of workers are needed. One is a staff of women workers

to help open up work and to take care of the ministry to women and children in the home. Customs and traditions make it difficult for the male missionary to get into the home, hence the importance of women workers. Furthermore, due to native temperament and idiosyncracies the women can get closer to the mothers and children than men. Women, however, cannot serve as pastors. Thus native men who may then take over congregations after they have been established are needed and they are needed now in order that missionaries may be released to begin work elsewhere. To delay means to slow down the growth of the Lord's kingdom. Above all, immortal souls are involved.

The educational progress of the nation and the present rate of progress which is being accelerated by the rapid industrialization of the country make it necessary that the national worker be given the best training the church can afford to give.

In order to meet the problems suggested by the conclusions just made, the following plan may be followed, modified, improved upon by educational experts, and put into operation right away. If the plan is not acceptable, some other plan must be substituted, for at least something must be done.

A suggested plan. The plan in mind is put up in the Manila area (Quezon City should be an ideal place) a central school on three levels - secondary, pre-theological (junior

college offering basic college courses plus essential pre-theological subjects), and, eventually, a theological department. The high school department should accommodate only adherents of the mission. From these consecrated young people gifted individuals should be earmarked and encouraged to take courses leading up to the study of theology, inspiring them to do so through expert counseling so that they make up their own minds. This secondary school department should become a feeder for the pre-collegiate departmental courses, the chief of which is the pre-theological course. It is unfortunate that the Manila Lutheran High School was prematurely closed. It could have become the nucleus of the Lutheran Central School.

The pre-collegiate level must definitely emphasize pre-theological subjects besides fulfilling the government requirements for recognition,- the pre-theological students taking as many courses as they can carry that would help them in their study for theology. Consequently a curriculum so integrated as to include pre-theological courses should be set up at once before such a school comes into being, for it is the curriculum and the teaching of the subjects in the curriculum by competent teachers that make up a school. In time, in order that those who do not have theology or service in the Church in mind might profit academically, pre-nursing, pre-law, and other basic courses leading to the professions may be added without detriment to the school.

As far as the academic curriculum is concerned, however, the government has a regulation standard curriculum which must be fulfilled to warrant government recognition. Slight modifications and additions may be made without special permission from the government. Since the government curriculum has been set up by educational experts in the light of the people's capacity and the country's need, it need not be tampered with or mutilated.

The theological department of the central Lutheran school needs to be studied very carefully by those who are qualified not only by scholarship but also by experience. The curriculum of a state-side Lutheran seminary may be transplanted with possibly slight modification while studies are being made because the theological curriculum may have to be adjusted to the needs, experiences, and native gifts of the people. Hence the curriculum experts ought to become acquainted with the people and their history. For the present the educational and cultural background of the average Filipino is inferior to that of the average American student. Hence the Seminary courses may have to be simplified for the s ake of efficiency in teaching and for ease in the assimilation of the material. It need not be said that the theological curriculum ought to be simple, practical, and within the capacity of the average Filipino student to assimilate without great difficulty. In order t o make up for his lack of background in the classics and in western

as well as Hebrew culture the theological course should be lengthened to four years without vicarage but with field work in the mission stations during the vacation months.

There may be some, however, who do not have the capacity for a straight four year course. Some may not be able to go through the whole course without interruption due to extenuating circumstances such as age, economic responsibility toward family, and other considerations. Therefore the curriculum may be so formed that after two years the student can become an evangelist without ordination (formal call and induction in office) but may continue his seminary course by doing extension work under a qualified missionary or by returning to the seminary on alternating semesters or for a year at a time as the case may be.

It has been mentioned elsewhere in the thesis that female workers should have a place in the missionary program of the Church in the Philippines. That they have an important role to play in the evangelization of the country has long been recognized by other church bodies. Tradition, however, sometimes withhold from them the privilege and thus as a result the Church is the loser. Assuming that the Church is reconciled to the idea that women workers be used in the Philippine field, the central school should serve another purpose in that the curriculum can easily provide for the training of native women workers who may attend classes with other students. This can be done by recruiting the future women workers from the secondary level.

In providing for future female workers there need not be too many extra courses, except in the practical field such as in child psychology, kindergarten work, methods, etc. The women may take such courses in the college department as are essential to prepare them for their work.

Assuming that the Church would encourage the establishment of Christian day schools wherever it is possible to do so, the Lutheran central school in Manila may thus serve another purpose. A Lutheran normal school can become one of its departments. As a matter of fact, this department can be so strengthened that even those adherents of the Church who do not have service in parochial schools in mind may be prepared in this central school. What an opportunity to influence these young people with the Christian philosophy of life so that they can serve as leaven in the schools where they may teach.

The problem of financing the central school is certainly a big problem, for no school can operate without finances. It is presupposed, however, that before an indigenous church comes into being the buildings and equipments must necessarily be mission investments. It would be ideal if the national members build their own schools, including the central school. But things are far from ideal in the pioneering stages of mission work. It cannot be done in any other way, unless some philanthropist does it of his own initiative.

The education that the students receive need not be some sort of a hand-out. Except possibly in the case of a few instances students must pay tuition and the fee must be moderate enough so that the average student can pay it. Schools that exist for profit charge exorbitant fees. The central Lutheran school need not derive financial profit from education, for education should never be some sort of commodity that can be bought and sold. Like water, light, and air, enlightenment ought to be free. At any rate, tuition may be charged to pay for the overhead expenses. Those who prepare themselves for active service in the church may be granted tuition scholarships, but they should be asked to agree to reimburse the school for the tuition fee if they should afterwards change their mind and take up some other calling. Those who decide to serve the church afterwards and have paid tuition in the course of their attendance at the central school may seek refunds of their tuition fees.

It goes without saying that the students whom this school seeks to attract come from middle class homes. It is for this reason that missionaries should seek to work among the middle class of people without neglecting the less fortunate ones. Otherwise the church in the Philippines would be considered largely as the church of the lavandera class. Such a school would not function well if students come from families of very limited circumstances. It would

be difficult to overcome the feeling that the students have mixed motives in attending a school that gives them a free education.

The faculty of such a school is another problem that needs careful study. The most important member of the faculty is the administrator. He should be of such a strong, dynamic personality that other members of the faculty look to him without resentment or envy, one who inspires love and respect. A mixed faculty composed of Americans and Filipinos may be quite difficult to manage because of the clash in personalities that are bound to happen. Consequently, it may be best to distribute administrative duties. There may be a president who is the head of the institution; a dean of the faculty who may be elected by members of the faculty; a dean of students who must possess special qualifications, a personality that inspires confidence, one who can, through the impact of his personality inspire students to great heights of service to God and their fellowmen, one who can maintain student discipline without being harsh and hard, one who should be a father, mother and a friend to the individual student.

What more need be said? There is one thing more and it is above all else. Let all education be Christ-conscious,for without Him no blessing can come out of any educational effort. Hence all should be Christ-centered. For this reason the core of the curriculum should be the Word of God, the beginning and the end of all education.

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