

# philippine studies

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## **Adult Education in the Philippines** **by Amado L. Agorilla**

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immoral impact might well be more insidious because less easily discernible" (p. 57). 5) The fifth is that, though much can be learned from fiction, its primary purpose is not instruction.

Clarity of thought and expression is a great asset, and Father Gardiner has it. He also has courage. Courage and clear-sightedness are required to see the second of the five principles mentioned above, and to apply the fourth. Whether or not one is prepared to accept all of Father Gardiner's applications (54 novels are mentioned as concrete examples of various points, and this reviewer has misgivings about one or two), the principles certainly merit reflection.

Two other principles are mentioned which should be borne in mind in judging a novel. The first is a spirit of fair play: "It is simple justice both to the author and to the work, and simple charity to them as well, to give what praise can fairly be attributed, while condemning what must be condemned" (p. 23). The other is that to judge a book on its merits is not necessarily to recommend it to *all*—e.g. to children or to the intellectually or emotionally immature. If a person finds a book a cause of moral harm to him, he is bound to put it aside: yet this fact, if not widespread, does not necessarily mean that the book is of itself evil and a cause of harm to the generality of readers.

This brief summary does not do justice to the book, particularly to the chapters on realism and on the function of the novel. This is an important book, and no critic, student, or teacher of literature can well afford to ignore it.

MIGUEL A. BEERNAD

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ADULT EDUCATION IN THE PHILIPPINES. By Amado L. Agorilla. R. P. Garcia Publishing Company, Manila. 1952. Pp. 361. ₱7.50.

The content, treatment, and style of this book consign it as a textbook to students of adult education. The book treats in order the history, the objectives and scope, the administration and supervision, and the materials, projects and problems of adult education in the Philippines. The historical part deals with the various stages beginning with the Spanish period and advancing through the civico-educational lectures, the National Supreme Council, the Community Assemblies, the University of the Philippines Rural Adult Education Project, to the activities carried out by the Office of Adult Education, which before the Pacific War was under the Department of Public Instruction and now is the Division of Adult Educa-

tion in the Bureau of Public Schools. For one who has had no knowledge of the successive stages in the development of the movement, this section is enlightening. It is, however, marred by historical generalizations which reflect a partisan view.

The objectives of the adult education program of the present are stated as literacy instruction, economic improvement, citizenship training, health and home life improvement, and social and cultural development. The present organization of the Division under its Chief consists of three sections: the administrative, the promotion and supervision, and the research and publications. The most valuable part of the book deals with the analysis of the materials prepared by the Division, the discussion of the methods used in instructing adults, and the description of the projects being undertaken throughout the Philippines. The problem of financing the movement is also treated.

The teacher who intends to adopt this work as a textbook or the student who will use it as an introduction to the field of adult education will find it a guided tour through the files of the Division of Adult Education. This is the basic utility of the book for it is a compilation of the various reports, bulletins, memoranda, manuals and convention minutes dealing with the subject. This is no small service to the student in view of the lack of such documents in our libraries. But for the same reason a difficulty arises since the author does not attempt an evaluation of his material nor indicate whether or not other documents at his disposal have been omitted. This is an important consideration since the author is a section chief within the Division of Adult Education. Under the circumstances doubt remains concerning the total coverage of the problem and whether or not the selection has been on the basis of propaganda value. Throughout one looks for deeper study of the problems and for evaluation based upon a study of more than mere numbers. Research problems crop out on every page. Thus, there seems to be little available data to guide one in the choice among the various methods of teaching adults.

Since much of the material is presented verbatim from the various memoranda, the style of composition is that prevailing in professional education circles. The author would have done a service had he applied the rules of logic to many of these lengthy dissections of problems and regrouped the material under a few simple headings. Much repetition could have thus been avoided. Anyone but a hardened student of education will find the reading a burden.

Many problems remain untouched. A Catholic educator will question the initial presupposition that adult education

should adopt the secularist basis of public school education. The public school system has labored for years under the handicap of not being able to work out from the Christian cultural basis of Filipino life. The present adult education program has taken upon itself the same limitations; it cannot recognize the historical and sociological fact that the culture of our adults is Catholic and that the influence of Spain still continues to impart spirit and direction to the lives of our masses. Catholic educators could build their program on this religious basis and work out into the fields of literacy, and economic and social development.

Since the present program of education of adults seems to rely heavily on the Community School, some discussion of the criticism of this movement appears in order. It is not unusual for observers to remark that the community school may be taking the pupils away from the classrooms and using them as unpaid sanitation brigades and thus weakening the effectiveness of the small amount of formal education they can receive under the present curtailment of class time. If this is true, then the program is only adding to the problem of illiteracy in the future.

In conclusion, the teacher and student will find this book a handy reference to the literature on adult education and to the materials available. Therein lies its value. It is not, however, a critical study of adult education in the Philippines.

NICHOLAS A. KUNKEL

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**DARKNESS VISIBLE.** A Revelation and Interpretation of Freemasonry. By Walter Hannah. Augustine Press, London. 1953. Pp. 231. 4 appendices. 12s. 6d.

The author of this book is an Anglican clergyman whose thesis is that no Christian (using that term in the sense of a person who accepts Christ as divine and the sole source of supernatural good) can belong to Masonry. Much less can clergymen and Bishops. This latter contention is no mere *tour de force*. Masonry is full of men who call themselves Christian clergymen, and numbers even a fair sprinkling of Bishops.

At the very outset the author is at pains to anticipate a difficulty. The difficulty may best be put in the words of a critic of *Darkness Visible*, Canon J. Cornes, Prov. Grand Chaplain, writing in the *Birmingham Gazette*:

This book is all tommy-rot—rubbish of a worthless kind. The author could not possibly know the ritual of Freemasonry. No one but a Mason could possess those secrets.