

DISCUSSION

Discussants: Prof. Ajit Singh Rye
Institute of Asian Studies
Philippine Center for Advanced Studies
Ms. Rosario Isiderio
National Irrigation Administration

Moderator: Director Agapito C. Tauro
Bureau of Plant Industry

Prof. Petronilo Bn. Daroy: To pursue the point, the materials are usually inspected before the contents are. This is why indigenous literary materials count first. Because, if the form of the materials is something indigenous, they are treated as familiar already, and the readers go immediately into the contents.

Mr. Ruperto Sievert (UP College Tacloban, Interim Student Council Chairman): I would like to comment on the revivalism movement. I believe we are going to the revivalist movement. After four centuries of colonialism, our feeling of inferiority has reached a point where we have deluded ourselves into believing that we don't really have a culture of our own. We have been told by the Americans that the American civilization is far superior to our culture. So we tried to ape the Americans. But now, we are becoming more critical. We now feel that the American culture is not our culture so we are trying to find our roots. But, I think, in finding out our roots, we must have a complete social investigation of the present structure of society. I think we should not detach ourselves from the very basis of our culture; in fact, I think we should base ourselves and stand side by side with the masses in their struggle for national liberation and freedom.

Mr. Pacifico Maghakot (Samar Integrated Rural Development Project): What I want to tell you is that we are about to start a very grandiose project in the island of Samar in five days' time. This sounds horrible—in five years' time we will be bound by contract with an international agency. I happened to be sent here five days before the signing of millions of dollars for projects and, this time, I hear from Professor Daroy that we should take into consideration the cultural dimensions of projects of development, more specifically the development of the people of Samar.

Professor, I have been taught that we have certain values like *hiya*, *mañana* habit, *ningas-cogon*, etc. I have also been taught that they are all bad. The examples taught to me are bad take *hiya*. During fiestas, we borrow money in order to receive the guests. That's *hiya*. Now my question is: If I have it, I have such bad values that I must be a bad human being. Believing that I have bad values, I have nothing left without these values. So, I look for other values, and more behaviorally because I'm a psychologist by profession.

Daroy: I studied myself this morning. I woke up when the alarm clock rang, I watched the clock. It is a Timex built in Switzerland. I brushed my teeth with Colgate made by Procter and Gamble, USA. I shaved myself with Bic, made in France. I took the taxi, Toyota, made in Japan. I took the plane manufactured by Rolls-Royce, England. I am here and looking for a pencil. I could not find a pencil. They gave me a Filipino Mongol pencil which is also a subsidiary of an American company. What am I? My question is very, very broad. But, I think, my examples are very direct. I would like a response from the cultural aspect. What really am I as a developing person?

I don't think I can tell you what you are but what I believe in is that *hiya* is not exclusively Filipino. What people on earth do not have a sense of shame? But what we are ashamed about differs, as these do not have a universal quality. You think of development; what we are going to do with the Filipino values which tend to be eradicated, in the process of developing the society. Well, I think values like *hiya* and *pakikisama* are bad according to how you use them.