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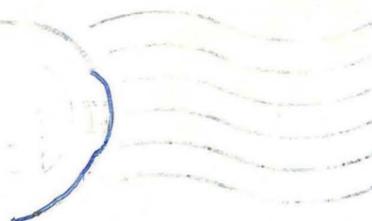
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editorial



Equity and Improved Income as Social Goals in Filipino Ideology

BURTON T. OÑATE
Discipline Representative for Statistics
PSSC Executive Board

The visit of the Philippine Social Science Council (PSSC) delegation to the People's Republic of China as official guests of the Chinese Academy of Social Sciences (CASS) from 29 March to 7 April 1980, was referred to by the CASS Vice-President as a "peaceful Philippine invasion of China." It appears that China welcomes this type of "invasion" by the Philippine social scientists. A return delegation from CASS is expected to visit the Philippines in early 1981. This Chinese "invasion" will be equally welcomed by the Philippine social science community because it will promote a deeper understanding between the peoples of China and the Philippines. It is also based on the principle of equality and mutual benefit. Perhaps, this exchange is an important manifestation of China's slogan of "letting a hundred flowers blossom and a hundred schools of thought contend."

"Let a hundred flowers blossom, let a hundred schools of thought contend" and "look forward" are policies adopted in the light of China's specific needs and conditions and in recognition of the continued existence of various kinds of contradictions in a socialist society. These policies are in response to the country's urgent need to speed up its economic, social, and cultural development. China thinks that it is harmful to the growth of art and science if administrative and government measures are used to impose one particular style of art or school of thought on the people. A period of experimentation may be needed to determine whether this approach is right or wrong. In a socialist society dominated by Mao-Marx-Leninist school of thought, the conditions for the growth of new schools of thought may be radically different from but superior to those developed in the past. China believes that these positive policies will help ensure a relatively smooth development of its arts and sciences.

Based on its own ideology, China was wise in first attaining social equity in the basic needs such as food and nutrition, housing, clothing, education, medical care and family planning, livelihood, and income. This Chinese social experiment has resulted also in the improvement of the quality of life for a great majority of the Chinese people. These aspirations of the "Limitless Land of Friends and Cousins" were attained by one political leadership in spite of the vastness of its land (9.6 million km² or 32 times the Philippine territory) and its relatively large and

heterogenous population (almost one billion people or about 22 times that of the Philippines in 1980).

From its initial vantage position of social equity, China has now adopted the policy of the "four modernizations" in agriculture, industry, science and technology, and military defense under the stimulus of "letting a hundred flowers blossom and a hundred schools of thought contend." The path of modernization will start at about US\$300 to US\$400 per capita income in 1980 to a high of US\$1,000 in the year 2000. It is hoped that the equity position will also hold by the close of the century.

Most countries in the Third World would like to attain improvement of level of income and equity as twin aspirations in their development plans, regardless of the national ideology. China attained equity first. More affluence may come later but with a critical view that this affluence will not, in any way, erode its culture, wholesome family customs, and traditions. China is cautiously but surely opening its doors to modernization. It has accorded respect and recognition to its scientists and intellectuals in assisting the nation attain modernization with equity. How can the Philippines profit from China's experience?

China's experience in achieving social equity and then using this as base for attaining improvement in the standard of living of its people can be used as one of the many options in arriving at the same social goals for the Filipinos. However, their experience of a government-inspired-and-led revolution that may effectively alter the distribution mechanism of society may be met with constraints and possible contradictions here. These contradictions may be found in the economic, political and procedural rights now existing in our country. There are other options which can be taken, singly or jointly, toward the social goals of increased income and improved equity within the context of a Filipino ideology. The exchange between PSSC discipline representatives and the Chinese social scientists can be used as one of the important venues for a better understanding of this Chinese social experiment.

The task of generating the matrix or clusters of rights and developing optimum paths to attain these social goals is indeed complex and arduous — a challenge to the Philippine Social Science Council. Will the Council take up the challenge?

Social Sciences in China

Editor's note. *This is a consolidated report of the PSSC delegation that visited China from March 29 to April 7, 1980. The first part of this report describes social science in China in general. The second part discusses the status of ten social science disciplines. This document was abridged from the individual reports of the following discipline representatives: for political science, Wilfrido V. Villacorta; economics, Mahar K. Mangahas; anthropology, Juan R. Francisco; demography, Ernesto M. Pernia; history, Gregorio C. Borlaza and Marcellino A. Foronda, Jr.; linguistics, Bonifacio P. Sibayan; mass communication, Raul R. Ingles; psychology and educational psychology, Virgilio G. Enriquez and Natividad J. Munarriz; sociology, Ricardo G. Abad; and statistics, Burton T. Oñate.*

In China, the term "social science" has a wider connotation than the PSSC classification.* It covers both social sciences and humanities and is equivalent to the "kulturwissenschaften" or "cultural sciences" used by Wilhelm Dilthey. Thus, when the Chinese Academy of Social Sciences (CASS) was formed in 1977, the various institutes which constitute it embraced disciplines in these "cultural sciences."

The CASS has 24 institutes. These institutes are Marxism-Leninism Thought, philosophy, economics, industrial economy, agricultural economy, finance and trade, world economy, literature, foreign literature, linguistics, history, modern history, world history, archaeology, nationalities, law, world politics, South Asia, world religion, journalism, social science information, Mao Zedong Thought, political science, and sociology. The last three are still in the process of formation.

The CASS is linked with other social science research institutes, academic societies, and universities all over China. This linkage is woven into one total network. Some university professors are also fellows of the CASS or members of the academic councils of the CASS's research institutes. Some researchers of the institutes also lecture in the universities.

There are 1,300 research personnel in the CASS. They are organized according to the following academic hierarchy: fellows, associate fellows, researchers, and research assistants. There are salary differentials corresponding to each grade. Staff are recruited nationwide: examinations are given, and theses are examined. Promo-

tion depends on one's scientific contributions; when promoted, scientists are expected to present their work in public.

The Bureau of Research Programmes, the Bureau of Planning and Nationwide Liaison, the Bureau of Foreign Affairs and the Bureau for Personnel and the General Office administer the activities of the Chinese Academy of Social Sciences.

The social sciences in China are supposed to be the product of a socialist society, and have to serve the socialist construction.

Their social science research has been guided by two basic principles. The first principle is the integration of theory and practice. Social science, it was mentioned, is not studied only for its sake but with the goal of making the world a better place to live in. Students of theory try to provide theoretical explanations to complex practical problems and at the same time generate new data to further enhance their theoretical studies. The people engaged in solving practical problems also enlist the assistance of the theoreticians. It appears that there is regular interaction between the academe, the policy makers and program implementors. This linkage, however, is not to mean "narrow and short-sighted pragmatism." They also believe that there is a need to study and preserve the "cultural heritage of mankind." Thus, their scholars spend decades editing their classics and translating into Chinese works in western philosophy, history, literature, and classical economics.

The second tenet guiding social science research is the policy formulated in 1957 by Chairman Mao Zedong "Let a hundred flowers bloom and a hundred schools of thought contend" or the "Two hundreds" policy for short. Yang Cheng Fang (1979) explains that its aim was "to develop science and the arts to the fullest possible extent through free discussion. Different

forms and styles in the arts and different schools of thought in academics were encouraged. Questions of right and wrong in science can only be solved through free discussion and practice."

During the Cultural Revolution (1966-1976) social science research was suspended. The policy of free academic discussion was banned, and the intellectuals were exiled to the countryside to perform activities that they were unprepared for. It was repeatedly stated that Lin Biao and the Gang of Four had done a great damage to the Chinese society and to the social sciences in particular. Faden (1979, p. 32) reports:

Neither the social sciences and humanities nor individual scholars in these fields fared well in the decade between the outbreak of the Cultural Revolution in 1966 and the establishment of the CASS in 1977. Scholarly research came to a standstill. Universities, closed for several years, reopened with course content diluted, student quality downgraded, and student numbers diminished. Libraries were ransacked during the height of the turmoil; card catalogues were frequently destroyed; and new acquisitions were reduced to a trickle. Scholars themselves came under sustained attack. Public humiliation was followed for many years by a prolonged stint of physical labor in rural areas. Others, including several members of the delegation from CASS, suffered several years of imprisonment.

With the purging of the Gang of Four and the restoration of the "Two hundreds" policy, Chinese social scientists and other groups actively hold academic discussions once again. Different viewpoints now contend freely, while scholarly publications and other similar endeavors are being pursued earnestly.

Chinese social scientists regret the "cultural despotism" of the Gang of Four, and want to shatter "doctrinairism." For instance, they would like to supplement the planned economy with the market

*The following disciplines are considered as social sciences by PSSC: anthropology, demography, economics, geography, history, linguistics, mass communication, political science, psychology, public administration, social work, sociology, and statistics.

economy. They are willing to question "the motive force of socialism," and are now putting more emphasis on material incentives. Starr (1978, p. 50) states:

A major conference on science and technology was held in March, 1978. The conference was attended by nearly 6,000 delegates, many of whom re-emerged for the first time after many years of political criticism and professional inactivity. New journals, new institutes and academies, new exchange arrangements with foreign scientists, and new guarantees that no more than one-sixth of the scientists' time would be spent in political work were all announced during the early months of 1978.

According to CASS Vice-President Huen Zi-ang, Marxism emphasized 18th-19th century capitalism; whereas Leninism emphasized monopoly capitalism. But China was a feudal state, and Marxism-Leninism did not provide concrete solutions. The Chinese have to discover their own solu-

tions. Even two Marxist-Leninists may view a problem from two different angles.

The present view is that Marxism-Leninism does not take the place of concrete analysis of issues. Social scientists should be independent-minded; the readiness to criticize basic concepts is a mark of strength. Even Marxism-Leninism and socialism are valid objects of study.

The Chinese feel that they are behind in quantitative studies, especially in computer methods. They emphasize case studies and favor social surveys. Marxism-Leninism does not replace econometrics which is supposed to be the product of a scientific study of reality. Braybrooke (1979, p. 606) observes:

During the first half of 1978 social science periodicals reappeared in bookshops and on library shelves after an absence of more than a decade. Journals published by the social science presses of the big universities like Peking and Shang-

hai, and publications affiliated to the Chinese Academy of Social Sciences (*Philosophical Research, Economic Research, Literary Comment, Chinese Language*) were revived after ceasing publication during the Cultural Revolution. *Historical Research* had already resumed publication.

It was reported that moves to republish these periodicals had been approved by Chairman Mao and Premier Chou as early as 1973, but the "gang of four" had successfully resisted them.

By the end of 1978 *World Economics, World History, World Literature, Chinese Historical Research, History, Minority Languages, and Dialects* had also appeared.

Today there is a policy of active international academic exchange. There are over 300 foreign academic visitors and over 200 Chinese academics abroad. This school year, they plan to send 90 social scientists. They also expressed the intention of establishing more contact with social scientists in developing countries, particularly in Asia. They hope to send graduate students



The PSSC delegation and some officers and representatives of the Chinese Academy of Social Sciences with Vice-Premier Kang Shi-en (front row, fifth from left) and Philippine Ambassador to PROC Narciso G. Reyes (front row, sixth from left).

to these countries.

With the emphasis exerted by China in modernizing its social sciences, and with the promotion of closer relations with other social scientists in the Asian region as well as in the international scene, it is foreseen that the Chinese social scientists will soon make up for what they apparently lost during the Cultural Revolution.

POLITICAL SCIENCE IN CHINA

Political science as a discipline does not have a distinct personality in China. China believes that politics in the form of ideology permeates every aspect of life. Thus, Marxism-Leninism-Mao Tse-Tung thought provides the theoretical framework for philosophy, political economy, and world politics, to mention a few. Among Chinese social scientists, however, there is a growing awareness that this ideology does not sufficiently explain many aspects of their social reality.

A new institute dealing solely with political science is being organized by the CASS. There is an Institute of World Politics which deals more with international relations than with political science.

Recent political developments in China will provide an exciting period of future scholarly activities in the discipline. Some of these developments are the following:

1. The Chinese have completely obliterated the "Three Struggle" slogan of the Cultural Revolution: class struggle, struggle for production and struggle for scientific experimentation. In its place, they use the "Four Modernizations" as the catchword for the socialist reconstruction: modernization in industry, agriculture, military and science and technology. This is a clear sign that the so-called pragmatists, led by Vice-Premier Deng Xiao-Ping, have consolidated their control in the Party and government.

A major stimulus for this shift in orientation is the growing threat of the Soviet Union as China's neighboring superpower. When the Gang of Four was overthrown, Deng's followers saw that the country's economy, military capability and educational system were far below the minimum standards of an Asian power that aspires to offset Soviet advances in the region. They pointed out that the root of this underdevelopment is the Cultural Revolution, which emphasized political education over

industrial and technological progress. Students, intellectuals, and government officials were required to devote a substantial portion of their time working in the field and factories. The purpose was to make them closer to the working class. Material incentives were discouraged, and factory managers were reluctant to introduce more efficient methods of production, for fear that they would be criticized for being too output-oriented. Instead, managers along with workers and peasants spent much of their time studying Marxist works. University entrance examinations were removed, and priority for admission was given to applicants with working-class background. Students easily took to denouncing their mentors with wall posters whenever they felt that the revolutionary atmosphere was lacking in the classroom.

The present political leadership is trying to correct this chaotic situation by opening Chinese society to western technology and some business practices. The salary scale has been readjusted, after ten years of wage-freeze. High academic standards have been restored. Countryside service for intellectuals and compulsory political-indoctrination sessions have been ended. But massive problems remain. Foremost of these is what to do with millions of intellectuals with outdated skills and knowledge and undereducated young adults who are now either underemployed or unemployed.

2. There has been a reshuffle of leaders, both dead and living, to positions of prominence. The late Premier Chou En-Lai seems to be more quoted now than before. The late Liu Hsiao-Chi, Mao's arch-enemy, has recently been rehabilitated. The very accusations against him by Chairman Mao are being challenged in the mass media. The role of the present Chairman and Premier, Hua Guo-feng, seems to be underplayed. What are highlighted at least in *Beijing Review* are not his speeches but those of other officials, such as Ye Jian-ying. What is interesting is that despite his crucial importance, Deng Xiao-ping is mentioned in news reports and not at all in the speeches of government and Academy officials that we met. This is probably in line with the current approach which de-emphasizes the role of leaders in social change.

3. In contrast to my past two visits, there was no mention this time of "Ame-

rican imperialism." For all practical purposes, the United States has become a close ally of China. There has also been no reference to "liberation of exploited peoples." As one Academy member told us, "it does not make a difference whether a neighboring country is socialist or not. What matters is whether it is friendly to us and is committed to peace. Vietnam is supposed to be socialist, and yet her presence does not contribute to peace and development in the area."

Also apparent is the absence now of criticism against the "revisionist" practices of the Soviet Union. In 1976 and 1977, Soviet industrial techniques and economic policy were regarded as capitalist, and her trade relations with less powerful nations were characterized as "social imperialism." Presently, the Soviet Union is described as a fellow socialist country, although her acts of aggression are still being denounced.

ECONOMICS

Economics appears to play a major role in the modernization of China. Braybrooke (1979, p. 599) cites:

The most important subject is economics. At present we have many economic problems, we have a lot of questions that need working out. We have already set up economic research institutes. We have the Institute of Economic Research, the Institute of Industrial Economics, the Institute of Agricultural Economics, the Institute of Finance and Commerce, and the Institute of World Economics. The first one, the Institute of Economic Research, is the base, it does the basic theory. Right now it has a very important job: to produce in the shortest possible time a book on socialist political economy. An urgent requirement of ours is a textbook that clearly explains socialist economics. We also need books on Chinese economic history and foreign economic history. There are a lot of things we can do, but our students of political economy lack a textbook on socialist economics.

The institutes cited in the foregoing are those of the Chinese Academy of Social Sciences. Please note that we did not get information about each institute's functions and specific research activities. In Shanghai, however, detailed information

was provided by the Shanghai Academy of Social Sciences. The Shanghai Academy of Social Sciences, during the briefing given by its fellows, informed us that it has three institutes concerned with economics. These institutes are as follows: the Comprehensive Institute of Economics, the Institute of Sectorial Economics, and the Institute of World Economy. The SASS elaborated that the *Comprehensive Institute* or the "first institute" deals with Marxist theory, the history of Shanghai, and state industry. The principal researcher is Professor Yung Wen-Yuan, an economist educated in the United States. *Sectorial Economics* keeps a close connection with government departments responsible for economic work. It has sections in population, agriculture, finance and trade, tourism, accounting, statistics, and urban economy of Shanghai, and is preparing new sections on transportation and "comprehensive economics." The Vice-Director of this institute, Professor Su Chih-ho, was educated in Wharton (1944-1947). The *Institute of World Economy* emphasizes North America and Western European economics.

Research topics being conducted by the SASS include (a) production structure (the present emphasis is on light industries and consumer goods); (b) housing; (c) pollution (it appears that this is a serious problem in Shanghai); (d) employment (the middle-school graduates who went to the countryside during the Cultural Revolution have returned to the city and are having employment problems; only a few can go to the university); (e) spatial distribution of industry; (f) organization of industrial companies; (g) self-management of enterprises; (h) joint agricultural-industrial enterprises; (i) tourist hotel management; (j) urban problems, specifically housing, transport and other social problems; (k) birth control; (l) accounting systems; (m) input-output balances; (n) business management in the United States and Japan.

In universities where economics is taught, professors often teach from their

own notes. Universities exchange and compare syllabi; they may make a joint agreement concerning the use of a textbook. Han is the standard language used. Braybrooke (1979, p. 607) reports:

Reading lists on which the first sections of the examinations in economics and world economics were to be based were published in the press (all are in Chinese, translated titles are given here). See *People's Daily*, 18 March 1978.

Economics: "Capital" and "Critique" of the Gotha Programme, "K. Marx;

"Imperialism is the Highest Stage of Capitalism," V. I. Lenin; "Questions on the Socialist Economy of the Soviet Union," J. Stalin; "The Selected Works of Mao Tse-tung," Vols. 1-5; "Chairman Mao's Theory of the Differentiation of the Three Worlds is a Great Contribution to Marxism-Leninism," the People's Daily editorial group; . . . and other world economics, international trade, and international finance publications.

There used to be a society of economists, but it stopped its activities during the Cultural Revolution. Last year, some



Anti-Duhring" and "On Authority," F. Engels; "Imperialism is the Highest Stage of Capitalism" and "The State and Revolution," V. I. Lenin; "Questions on the Socialist Economy of the Soviet Union," J. Stalin; "The Selected Works of Mao Tse-tung," Vols. 1-5; "Political Economy (Capitalism Section)," Hu Kuang-yun and Su Hsing; "Dialectical Materialism and Historical Materialism," Ai Ssu-chi (ed.); "Chinese History Papers," Kuo Mo-jo (ed.), Vol 4; "Modern History of China," Fan Wen-jan (ed.), Vol. 1.

World Economics: "Capital," K. Marx;

work was done towards reviving it. They plan to form an association of economic studies by bringing together the Association of Business Management and the Association of Statistics. The Institutes of the Chinese Academy of Social Sciences have journals which can serve these associations.

ANTHROPOLOGY

Anthropology does not figure as a sepa-

Center photo shows the PSSC delegation and Ambassador Narciso G. Reyes being received by Vice-Premier Kang Shi-en at the Great Hall.

rate discipline in China today. Consequently, no CASS institute exists which deals solely with this discipline. What is found are institutes which include in their work various subdisciplines of anthropology: the Institute of Law for custom law; the Institute of Nationality Studies for various Chinese ethnic groups and their cultures; the Institute of Literature for folklore and folk literature; the Institute of Linguistics for ethno-linguistics; the Institute of Philosophy and the Institute of World Reli-

and studies. But the Chinese formally study the origin of man and his culture under Biology and Genetics, a clear indication that anthropology as a science has not been developed.

DEMOGRAPHY

Demographic research and teaching, like all other academic endeavors, were forbidden during the Cultural Revolution. But,

four modernizations requires a solid economic research base. This was forthrightly admitted by virtually everyone in the meetings and private conversations we had with members of the Chinese Academy of Social Sciences in Peking and Shanghai, some faculty members at Peking University and Fudan University, and Vice-Premier Kang Shi-en himself. Also openly admitted was the position that population growth directly hampers or frustrates efforts at the four modernizations. Hence, it would seem that economic-demographic research is given high priority along with economic research in general.

It seems that demography in China, as in other countries, has two major branches. The first one is economic demography, as just mentioned, which is located in one of the economics institutes of the academies in Peking and in Shanghai, as well as in the economics departments of Peking and Fudan Universities. The second is social demography which is still being organized in the new Institute of Sociology and in sociology departments in the universities. It appears that economic demography is considered an integral part of economic research for the four modernizations.

Apart from the evolving population research centers in the Chinese Academy of Social Sciences (in Peking and Shanghai), there are also population research units in major cities affiliated with the provincial branches of the Academy. The Population Theory Research Society has been established in Shanghai with Professor Wun Fei Tan, Chairman of the Economics Department of Fudan University, as the Secretary General.

Population research issues in China seem quite different from those in most developing countries. Chinese researchers do not seem to be interested in the determinants of fertility or in the causes and consequences of migration. Because of the nature of China's population problem, they appear to be more concerned with such practical questions as how to achieve the target growth rates and what incentives (or mix of incentives) are more effective than others in promoting "one child is best" and "two are the most." They are concerned about how to accommodate sizeable population increments due to natural increase and how to provide em-

gion for belief systems; and the Institute of South Asian Studies for varied anthropological topics. In addition, the Institute of Archaeology undertakes studies in ancient Chinese culture and pre-history. China's significant contribution in having been the home of the first man has long been recognized. Starting with the discovery of the Peking Man up to the successful excavations of different dynastic sites, China has contributed to the advancement of archaeological methodology

in the words of Vice-Premier Muhua (1979, p. 97), "We must break through the 'forbidden area' of population theory, liberate our thought and freely foster a public opinion in favor of controlling population increase."

It is not difficult to appreciate the reason why population research and teaching are among those social science activities given prime importance if one sees the close link between population and the economy. China's pursuit of the



ployment to new entrants into the labor force and graduates every year. In this connection, they are studying the possibility of exporting labor to the Middle East, as is already being done by a number of Asian countries. Finally, they are searching for strategies for redistributing population and industries from big cities to middle-size ones.

It was reported that the United Nations Fund for Population Activities (UNFPA) recently visited China and offered some US \$4.0 million for research on various aspects of the Chinese population. This sum is to be apportioned to various universities and research institutions throughout the country. So, it would seem that demographic research is in the process of spreading not only in terms of substantive areas (to include, e.g., the sociology and psychology of population) but also in terms of the number of institutions and scholars involved in this particular social science activity.

HISTORY

The beginning of history and politics as social science disciplines can be traced to ancient times, each having a tradition of 2,500 years. An example of this which was mentioned to the group in the briefing was: a Shang Dynasty Prince who lived in the 4th century B.C. articulated the king's role in its total sense, including such details as the number of literati, the number of livestock, the role of politics, law and military strategy and that of currency in the conduct of government.

On the other hand, Chinese cultural history, as articulated for the past 500 years, stressed reality, society and personal responsibility in society, as it did place emphasis on taxes and knowledge, on concrete truth and dialectical thinking.

China experienced much humiliation during the different stages of what is known as Modern Chinese history — from 1840 when turmoil and upheaval swept the country, through the Sino-Japanese war of 1894, the Sino-Russo war of 1905, through World War I and the Japanese invasion of the 1930's to the 1940's. Social science studies during this time focused on socio-political and economic problems.

On May 4, 1919, Marxism and Leninism were introduced, and some Chinese schol-



Dr. Wilfrido V. Villacorta, Chairman of the PSSC Executive Board and head of the delegation, receiving a Chinese scroll as gift from CASS to PSSC. To his right is Yang Cheng Fang, Director of the Institute for Social Science Information.



Huan Xiang, Vice-President of the Chinese Academy of Social Sciences (third from left), welcoming the PSSC delegation during the dinner hosted by the Academy.



The PSSC delegation being welcomed by Lan Ying, Vice-President and Secretary-General of the Shanghai Academy of Social Sciences. From left to right: Cao Dapeng, interpreter; Lan Ying, Wilfrido V. Villacorta, PSSC Chairman, and Mahar K. Mangahas, PSSC Vice-Chairman.

ars used this to interpret the Chinese system and reality. The success of the revolutionary government in 1949 signified an intensification of such scholarly activities. In 1955 the Academia Sinica was revitalized, and the Institutes of Chinese History and of Modern History were formed.

As in other scholarly endeavors, historical activity and research were suspended during the period of the Cultural Revolution. Not only were history scholars forced to work in far-flung communes; some of their important manuscripts were also destroyed.

The fall of the Gang of Four and the establishment of the Chinese Academy of Social Sciences led to the revival and strengthening of several history institutes. These institutes are: History, Modern History, World History, Archaeology, and South Asia. In addition, there is a Society of Historical Documents which is essential for record-keeping purposes. The number of history institutes indicates the importance placed on the discipline of history in the development of Chinese history.

The various institutes publish their own journals: *World History* and *Translations in World History* (bi-monthly); *Studies in History*, *Historiography*, *Studies in Chinese History*, and *Studies in Modern History* (quarterly); and *Research Materials on Modern History* which is an occasional publication.

Research and writing of Chinese local history are being undertaken in the different provinces and regions. Research findings on local history have been incorporated into two basic standard textbooks which are used all over China.

Other history textbooks have been pub-

lished, and universities are free to choose their own texts, a practice which has encouraged many university professors to write and publish their own textbooks. Considering that China has had more than 4,000 years of recorded history, one can appreciate the difficulty of historians in preparing comprehensive textbooks of Chinese history.

History as a discipline does not seem to have a specific place in the curriculum of the primary school. It is integrated with Language and other subjects. In the middle schools (high school), only selected portions of Chinese History are taught. In college, however, the subject is covered comprehensively.

In the elementary and middle schools of other Chinese nationalities (ethnic groups) such as Tibet and Mongolia, history textbooks are taught in the language of the region.

The University of Beijing has a Department of History which has two major sections: Chinese History and World History. Chinese History is subdivided into ancient Chinese history (from earliest time to 1840), Modern Chinese history (from 1840 to 1917), and contemporary Chinese



Briefing session about the state of social sciences in China by the fellows of the Chinese Academy of Social Sciences.



The PSSC delegation with the fellows of the Shanghai Academy of Social Sciences.

history (from 1917 to the present). World history is subdivided into three — *ancient history of Greece, Rome, Japan and India; medieval history* or European feudal period; and *contemporary history* of the United States, the Soviet Union, Latin-America, Southeast Asia, and South Asia.

Students who intend to major in history at the University of Beijing must pass a competitive entrance examination. In 1979, there were 150 students majoring in history, and around eight were specializing in Southeast Asia.

For the first two years, a history student studies general Chinese and general world history, aside from the basic requirements of the other disciplines. He then spends another four years in his special field of interest, which may be on some country or on some period, after which he is granted the Bachelor of Arts degree. He can earn a master's degree after two years of specialization and a Ph.D. after two more years of study.

The students of history can study under the many period and country specialists at the Department of History at Beijing. They also avail of the facilities of the Department of History library which is a section of the university main library. A cursory look at their Filipiniana materials, however, showed that these holdings are still quite modest.

Fudan University in Shanghai also offers a major in history. The training is

basically the same as in Beijing University.

History students are required to study world history, the history of different countries — but due to the lack of history teachers, subject offerings are limited. The history of the United States, France, and Japan are being offered at Fudan.

For electives, the history majors opt to take courses on the history of the different Chinese dynasties, Chinese historiography, Chinese foreign relations, and the history of the Chinese land system and that of the Chinese peasant wars, as well as a course on the national liberation movements in Southeast Asia.

Fudan University has a research section for studies on Asia, Africa, and United States foreign relations. Some members of this research section and the history department of the university may be called upon by the Shanghai Academy of Social Sciences Institute of History to undertake work for the Academy. History departments of other universities in Shanghai may also be requested for similar services.

The Institute of History, which is an integral part of the Shanghai Academy of Social Sciences, has three sections: history of ancient China, modern and contemporary Chinese, and history of Shanghai. The Institute has exerted great efforts in the study and research on the history of Shanghai. There have been equally sus-

“With the emphasis exerted by China in modernizing its social sciences, and with the promotion of closer relations with other social scientists in the Asian region as well as in the international scene, it is foreseen that the Chinese social scientists will soon make up for what they apparently lost during the Cultural Revolution.”

tained efforts in research on the history of law, of literature, and of philosophy.

A few Chinese historians are Philippine specialists: Professor Chou of the University of Beijing and Professor Chao-Fah Ho, Associate Director of the Institute of Southeast Asian History at Zhongshan University in Canton. Their interest is on Philippine revolution. Professor Chao-Fah Ho has published two articles on the subject in the Chinese journal *Dongnanya Lishi Lunceng*. The same journal has featured articles by his colleagues in Canton on the galleon trade and on the peasant wars in the Philippines. Professor Chao is currently translating into Chinese some of the publications of Teodoro A. Agoncillo and Renato Constantino.

It is important to have sustained contacts between Chinese and Filipino scholars. The language problem limits Filipino interaction with Chinese scholars. To our knowledge, only Dr. Roberto Paterno, formerly of Ateneo de Manila University and Dr. Antonio Tan of the University of the Philippines, are proficient in Chinese. It should be noted that documents of ancient Philippine-Chinese relations were written in classical Chinese.

Thus history scholars in the country should be encouraged to study Chinese; if contact between Chinese and Philippine scholars is to be strengthened.

LINGUISTICS

In the briefing by the Chinese Academy of Social Sciences, it was emphasized that the main effort towards the unification of the Chinese people in the area of language has three targets, namely: (1) the standardization of the pronunciation of the Han language so that they may be able to communicate with each other orally across dialects; (2) the simplification of the characters in the writing of Chinese; and (3) the use of Roman alphabet in the writing of Chinese. One noticeable effect of the third goal is the new spelling of names and places seen in newspapers and books. One example is Peking, now Beijing.

I asked whether it might be possible that with Romanization, the Chinese would lose the advantage of the Chinese ideographs where, regardless of the language or dialect, the Chinese can understand the written form. The answer to this was that they are not abandoning the use of Chinese characters. Using the Roman alphabet will help in the teaching of Chinese to more people.

The only Chinese linguist I met in the briefings was Professor Chi Hsien-lin, a Sanskrit scholar, and the Vice-President of Beijing University. I was informed that there was no linguist at Beijing University who studied in the United States, nor was there anyone who was familiar with the developments of American and European linguistics.

Beijing University does not have a department of linguistics but it has a department of foreign languages. English as a foreign language is offered in middle school and a four-unit course in a foreign language is compulsory in the University. Usually the foreign language is English.

Professor Chi Hsien-lin appeared receptive to the possibility of faculty exchange with Philippine universities. For example, a Chinese professor comes to Philippine Normal College to teach Chinese and at the same time learn Pilipino while a Filipino faculty member goes to China to teach Pilipino and at the same time learn Chinese. He suggested, however, that it would be better if the Filipino professor knew Chinese, both spoken and written. He added that such an arrangement, however, has to be made through our respective governments.

The entire PSSC delegation with professors and administrators of Fudan University in Shanghai.



MASS COMMUNICATION

Because of limited time (I was one of the two delegates who arrived three days after the scheduled departure for China), I was not able to gather enough information about the state of the mass communication discipline in China. Instead, I focused on one subject, journalism, which apparently seems to be equated with mass communication.

At the outset, let me state that the CASS has no specific institute on mass communication. It has two institutes, however, which seem to be subsumed under this field — Journalism and Social Science Information. These two institutes appear to be responsible for the preparation and dissemination of social science research and other related publications.

Information gathered on the training of journalists was meager. The leading journalism schools appear to be found in Peking University and in Fudan University in Shanghai.

The colleges are given a quota on how many students to admit for the various disciplines or professions. In Fudan University, for example, 40 students in journalism were expected for the coming school year. Students have to pass the national collegiate entrance examinations first. Famous universities have the option of choosing only the top-ranking examinees. One who fails to make it in a famous

university will have to settle in a university or college of his second choice, or third choice. Once admitted, however, education is free and students live in dormitories without paying anything for board and lodging.

Upon graduation, employment is assured with the government taking a hand on where the graduates should work.

It may be useful to mention that the highlight of my visit to China was a morning spent in the central editorial office of the *People's Daily* in Peking.

Shen Minghe, Foreign Affairs editor of the *People's Daily* (Renmin Ribao), gave some background information on the newspaper. It has a total circulation of six million copies. Aside from the central plant at Peking, six regional plants are used in printing the newspaper. Mats are flown to these centers so that copies for the day are uniform. The only difference is the insertion of a few local news by the regional editor. Thus, the Tibet edition, for instance, may have a number of local news to supplement the mats sent from Peking.

A typical issue of the *People's Daily* has eight pages. Typesetting of stories is from left to right, Western style, and so with most of the heads. Some heads are set up in the traditional top-to-bottom style but the stories alongside are to be read the modern way — left to right.

The page layout is made flexible by di-

viding the pages vertically into four wide columns for long stories, or into narrower columns ranging from five to eight for shorter reports. A particularly elaborate page may have columns of three or four varying widths. To jazz up the page further, a corner story or a filler may pop out unexpectedly in vertical (top-to-bottom) typesetting, but this is the exception rather than the rule.

Two-column (2 inches by 3¼ inches) pictures predominate, and those printed in a larger size are uncommon. Advertisements are featured at the bottom of pages 7 and 8. Although industries are state-owned, the heavy advertising on machinery in the April 2nd issue appeared to drum up sales to other state corporations.

Editor Shen mentioned about their high advertising rate. For example, an American airline recently ran a one-fourth-page advertisement and paid the equivalent of US\$37,000. The wide readership of the newspaper with its six million copies, according to Editor Shen, would be worth the expense.

The *People's Daily* comes out with a weekly entertainment section, a four-page tabloid, and a fortnightly edition on *Business or Markets* as literally translated from Chinese. Both are printed in color. The latter is a more acceptable medium for advertisements and has the appearance of the type of newspapers found in capitalistic societies. Compared with the *People's Daily*, *Business* has a limited circulation.

The *People's Daily* is the most influential and the most widely circulated newspaper in China because it is the official organ of the Communist Party. It is responsible for reporting party policies and programs. It is published not for profit but under the patronage of the Party.

Even so, it operates as a distinct organization with its own personality and body of workers. It has its own production targets to meet its own welfare projects for employees. Editor Shen said that it runs a housing program. He referred to a progressive setup where the workers are well taken care of. Moreover, he spoke of a modern plant to be opened this year, equipped with Japanese printing machinery which will replace their outmoded facilities.

During a tour of the plant, we visited the composing room and the mechanical

department. We saw the linotypes for Chinese characters in operation. We passed by the teletype room wired to the Xinhua News Agency with the news coming out of the machine, which was typed in Chinese characters.

Although Xinhua is another state-owned organization, Editor Shen gave the impression that it was more rewarding to work for a big newspaper like the *People's Daily*. Xinhua handles local and foreign news. For foreigners, it issues a mimeographed *News Bulletin* in English on paper size 6¾ inches by 10 inches. The news items in the *Bulletin* are uniformly typed in small letters. These are consequently numbered, those for the April 2nd Bulletin starting with number 040101 and ending with 040169, or 69 stories in all. Printing is on both sides for a total of 52 pages.

PSYCHOLOGY

There is no Institute of Psychology affiliated with the Chinese Academy of Social Sciences. Information about the discipline of psychology in China was obtained from Professor Meng Chao-Lan, Vice-Chairman of the Department of Psychology, Beijing University. The Vice-Chairman actually serves as the head of the Department. The position of Chairman is normally given to a senior professor in recognition of his scholarly contributions to the discipline. Actual management is handled by the Vice-Chairman.

The Department of Psychology in Beijing University was established in 1978 after a 10-year period of interruption as a result of the cultural revolution. Before the Cultural Revolution psychology was a section under the Department of Philosophy.

The Beijing University had 60 Psychology students — 30 of these were first year students while the other half were in their second year. Twenty teachers and professors taught and guided this group. The department is the smallest in Beijing University.

Teaching in the Department is primarily oriented towards the development of experimental and abnormal psychology.

Social psychology did not develop in China after the liberation. Professor Meng Chao-Lan finds this understandable be-

cause the situation in the country is not the same as the situation in foreign countries. In her own words, "I think it is necessary because of individual problems in relation to society."

There are two Chinese psychology professors in Beijing who are around 70 to 80 years old. They graduated from the U.S.A. They are Tang Yue (Harvard) and Chan Shein Kun, Ph.D. (Stanford). Eleven lecturers and one student assistant compose the Department Staff.

Beijing Normal University, founded in 1901, is the oldest teacher-training institution in the country. Its main task is to train middle school and college teachers, school administrators and research workers. There is no Department of Educational Psychology as such. Studies in psychology are undertaken by faculty and researchers in the Department of Education. To try out instructional strategies and materials, the University has an experimental primary and an experimental infant school, in addition to some affiliated middle schools. A current focus of research attention is the only child who is observed to be spoiled and difficult to handle.

For their teaching majors, the students may elect to get into any of the following departments: History, Chinese Language and Literature, Political Economy, Philosophy, Mathematics, Chemistry, Biology, and others.

There are no trained guidance counselors in the entire educational system. Faculty members are expected to attend to their students' need for guidance.

SOCIOLOGY

Sociology did not escape the wrath of the earlier Cultural Revolution and the recent rule of the Gang of Four. In 1952, just three years after the start of the October Revolution (the Chinese prefer to call it The Liberation), the discipline was abolished as a bourgeois and useless science. In the succeeding years (most notably during the Gang of Four regime), many of its practitioners and students, together with scholars from the other social science disciplines, were exiled from the cities to work in farms where they were, by and large, unpopular and unproductive. Higher education meant train-

ing in ideological purity, and access to it was limited to persons with strong Maoist-Marxist leanings and to those with unquestionable peasant parentage. Many social scientists did not meet these stringent qualifications, and were purged on the grounds of accepting Confucianism, capitalist revisionism, or elitism. The consequences for sociology were disastrous: not only did the discipline lose its ablest minds, it also prevented the science from developing the tools necessary to understand Chinese society, from learning about the sociological accomplishments of other societies, and from training a new generation of scholars and teachers.

The situation has now changed. Sociology is no longer outlawed as an unnecessary discipline but as a science which can help the state achieve prosperity. As one Chinese social scientist remarked on several occasions, "there can be no technological development without social development." But the after effects of the Liberation are evident in contemporary Chinese sociology. I did not meet, for example, any young sociologists, though I was made to understand that young men and women who wish to study sociology (and who pass the competitive examinations for university admission) will be able to do so when universities acquire adequate facilities and resources. (Curriculum programs leading to undergraduate and graduate degrees in sociology are still being discussed.)

But I did meet, in Shanghai, two scholars, Hwang Tsai-ying and Yang Hsi-pin, who were engaged in sociological work and who, I understand, will occupy key positions when the Shanghai Academy of Social Sciences opens its Institute of Sociology. (Unfortunately, I did not meet the eminent Dr. Fei Hsiao-Tung, the anthropologist trained in the United States before the Liberation, who serves as the Director of the Institute of Sociology of the Chinese Academy of Social Sciences in Peking. Dr. Fei was in the United States at the time of our visit.) The two Shanghai scholars perhaps typify the Chinese sociological researcher after the Liberation era. Both appear to be in their fifties and have not received formal graduate training in sociology. Before the Liberation, Comrade Yang specialized in mass communications, while

Comrade Hwang took undergraduate courses in sociology. Both receive their salaries from the government, and Filipino sociologists will probably be interested to know that these salaries are higher than what factory managers, their business and industry counterparts, receive.

My conversations with Comrades Yang and Hwang (made possible with the help of an interpreter and a new friend, Hsiao Chun-ming) revealed many salient features of sociological research in China today. They point out, for one, that a large proportion of the research work done falls under the category of "applied sociology" which, in essence, refers to the study of social problems. Among these are the problems of the young (juvenile delinquency, with emphasis on the rising incidence of theft and gambling, causes great concern), problems of the aged (the issue is to find ways for old people to continue making a contribution to society), and problems of the environment (how to cope with air pollution, crowding, and traffic are among the research topics). None of these studies are conducted through surveys since the Chinese social scientists claim unfamiliarity with quantitative tech-

niques (another effect of the Revolutionary period). Instead, case study approach is used.

When I asked if poverty was a critical problem in China, the two scholars replied that the problem is a matter of definition. Poverty is not a problem in China, they said, if it means massive unemployment, hunger or ill-health. The government, after all, provides the Chinese people with jobs, food, and health care. The issue, both feel, is one of raising the living standards of the Chinese people which at present stands lowly but not poor.

The Shanghai scholars also report undertaking theoretical work. But it is not the theoretical work which involves, for instance, an assessment of competing explanations in the study of crime and delinquency, or perhaps a reconciliation of the order and conflict models of society. Rather, social theory subsumes several projects, among them: research into the history of world sociology, an investigation of the rationale of sociology, and even a compilation of a dictionary of sociology. There is, in addition, a special interest in fashioning a socialist sociology, though it remains unclear



Dr. Ricardo G. Abad, discipline representative for sociology, with two sociologists, Yang Hsi-pin and Hwang Tsai-ying, and a representative from the Shanghai Academy of Social Sciences.

whether this implies an attempt to focus on problems of socialist societies, an effort to apply Marxist-Leninist-Maoist principles to understand social processes, or both. What stands distinct, however, is the Chinese concern to apply their sociology to the focal concerns of the Chinese state (presumably also the concerns of the Chinese people), and in doing, to link their scientific work with social praxis.

Funds for sociological research in China come from the government. This is not surprising since the various social science academies and universities are government agencies. As the social sciences (and particularly sociology) gain more recognition as key disciplines in promoting development, these funds are likely to increase. When this happens, the various universities and academies will find more opportunities to bolster the cadre of trained sociologists, conduct several exchange programs, learn more about survey analysis and quantitative techniques, and seek ways to share their findings with non-Chinese speaking sociologists. The days of the Gang of Four are over, and sociology in the People's Republic is now in the process of recovery and reconstruction. The social science world eagerly awaits the time when Chinese sociology will emerge out of its cocoon and take its own Great Leap Outward.

STATISTICS

The CASS fellows frankly informed us that they feel a bit weak in the discipline of statistics. At present, statistics is taken up in the Institute of Economy and the Institute of Sociology. An institute of Econometrics is in the process of formation in one of the universities.

Although the CASS feels inadequate in statistics as a tool for analyzing social science data, it appears that China as a country is quite strong in its statistical work on the community level.

Community or mass involvement is heavily emphasized in China's statistical work. The specialized statisticians at all levels are called upon to keep in close contact with the people so that their task can be accomplished by utilizing statistics which were collected and super-

vised by the people.

The data are obtained for the use of the people in various work groups. In work teams and workshops in factories or in production teams in communes, production figures and charts are published daily and weekly by part-time statisticians. The figures include inputs, outputs, quality, and rate of workers' attendance. These figures are used by the people to find the discrepancies in the work performance of various work groups. They also serve as measures for improving work performance. It may be relevant to state that those workers considered outstanding are asked to share their experiences and to demonstrate some useful techniques to others. The people are generally informed about the overall situation in their work areas. Data are made public for their close supervision and scrutiny. Information derived enable them to draw up proposals and submit these to their leaders anytime. This type of mass participation was observed by our delegation during our site visit to a steam turbine factory in Shanghai.

It appears that detailed maps and data are available at the commune level for both the agricultural and non-agricultural sectors. We were able to observe this during our visit to Ta-lei Commune in

Canton. These data include population by age and sex, labor force, area under each crop, production and components by crop, livestock and poultry, number of factories by type, workers by type, production, hospitals and schools, doctors, nurses and teachers, students, pupils by type of school, and other variables. It was, however, evident that these data although collated by township/country and by province/district are not readily made available at these levels as that in the commune level.

Stress on mass participation and supervision in compiling statistics does not underestimate the role of professional statisticians who are recognized as the backbone of statistical work. They are responsible for directing and assisting the masses in the collection of data. But the statisticians also learn from the masses by constantly communicating with the latter about the authenticity of the data.

Peking and Fudan universities offer courses for social scientists in the areas of statistical theory, sampling theory and applications, but these are taught by staff from the mathematics department. The training for professional statisticians will soon be intensified to provide the needed personnel to man the requirements of the statistical system and the



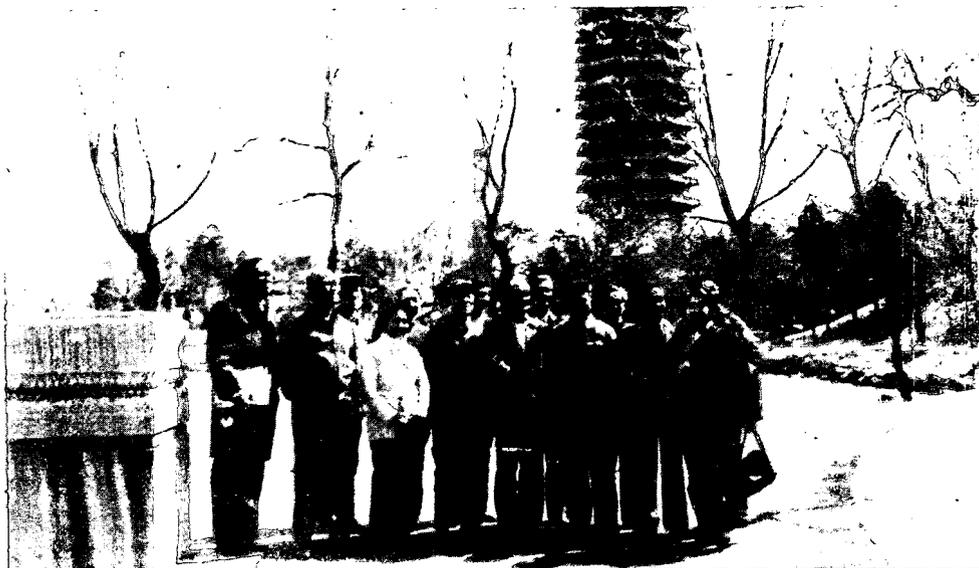
Dr. Burton T. O'hate pointing to a detailed map of Ta-lei Commune in Canton.

future needs for social science research and development.

People's participation in statistical work is probably considered as one of the more valuable contributions of China to statistical development in the Asian region. Many developing member countries in the region are trying to include a component of community-level statistics into their statistical systems, something similar to that of China but with little success. Perhaps China can provide some technical assistance to other Asian countries on this area. It will be a most welcomed contribution to the discipline of statistics in developing Asia.

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Photo at right shows some members of the PSSC delegation and CASS with professors of Beijing University.



A Visit to the Timeless Land of Friends and Cousins

by GREGORIO C. BORLAZA

Editor's note: Dr. Gregorio Borlaza's article serves as a travelogue of the visit of the PSSC delegation to the People's Republic of China from March 29 to April 7, 1980. The author is the present discipline representative for history in the PSSC Executive Board. The impressions and insights are those of the author and not necessarily of the entire delegation.

On Saturday, March 29, 1980, I arrived in Beijing (Peking) with a group of twelve Filipinos representing the Philippine Social Science Council, upon the invitation of the China Academy of Social Sciences (two other members of the delegation were to arrive a few days later due to some hitch in arranging their travel papers). It was early evening, and the modern Beijing Airport was magnificent in its impressive architecture and the glitter of its artistic lighting. The drive from the airport to the guest house where we were to stay while in Beijing revealed features of a city which were entirely different from what I anticipated. The road to the city was well paved and bordered by young trees. The streets were very wide and well lighted, and along them were endless rows of high rise apartments which, we were told, were all for the workers. On the flight to China, I was imagining narrow streets of an old city bordered by shops and stores with big signs in Chinese characters, like those in Manila's Chinatown. Instead I found a rejuvenated city with special stress on the

comfort and well-being of the working class.

The next day, a Sunday, we were taken to the Ming Tomb and to a section of the Great Wall, both outside of Beijing. The trip enabled me to appreciate the wide extent to which the impressive modern housing program for the workers had been carried out. I noted that there were practically no automobiles. Only buses and trucks were seen on the wide streets. The service roads on both sides were filled with countless bicycles which provided the means of mass transportation within city limits and to the nearby suburbs. I understand there are more than 3,000,000 bicycles in Beijing alone. This was the pattern I was to see wherever we went in China. Thus, by allowing a slower pace of progress, China has been able to avoid noise and air pollution as well as the problems brought about by the oil crisis.

On the way to the Ming Tomb, one of our two drivers committed a traffic violation. We were stopped, and the erring

driver was given a long lecture by a member of a group of young traffic patrolmen. After that, we were allowed to proceed without any fine.

The Ming Tomb is an impressive underground structure with several chambers. In it one of the Ming emperors and his wife were buried. When it was discovered and excavated after a long time, many valuable artifacts were unearthed. The tomb is reminiscent of similar cases in which ancient rulers in scattered places in the world spent vast sums in building expensive tombs for themselves rather than in attending to the needs of their people. Thus, there are the pyramids and the tomb of Tutankhamen of Egypt, and the Taj Mahal in Agra, India. The tomb of the late Chairman Mao in Tiananmen Square may be comparatively as magnificent, but it may be said that it was built for him by a grateful people, not on his own initiative. All his life Chairman Mao went through all sorts of personal deprivation and devoted all his



Dr. Gregorio Borlaza, discipline representative for history, Dr. Marcelino Foronda, Jr., President, Philippine National Historical Society, Li Daokui of the CASS Institute of World Politics, and Dr. Burton T. Oñate, discipline representative for statistics, at the Great Wall.

thoughts and energies to the welfare of the masses.

The Great Wall is a veritable monument to the building genius of the Chinese people. Constructed more than two centuries before the Christian era began, it is still solid and strong, at least in the section we visited. It was constructed to keep off Tartar invaders, but like the Germans from invading France, it failed to stop the Western powers from invading China from the sea and imposing upon her the notorious unequal treaties following the Opium Wars and the Boxer Rebellion. One of the Chinese visiting the wall at the time I was there said, "This wall might be good in keeping peace at the time it was built, but nowadays no wall can keep the people peaceful if the government neglects their welfare." He was apparently referring to the peaceful condition in China today because the government is paying particular attention to the welfare of the people, particularly of the workers.

On the third day (Monday, March 31) we had a dialogue with a number of representatives of the Chinese Academy of Social Sciences. This gave us a clear idea of the philosophy of life and the policies being pursued by the present govern-

ment. It seems to me that the attention being lavished on the working class is a delayed comprehensive reaction to the accumulation of frustrated protests and rebellions of Chinese slaves and peasants during thousands of years of suffering in the days of slavery and in the succeeding centuries of feudalism in ancient China, even during recent years when the warlords exercised absolute power in some parts of the country. At the same time the intellectuals are being accorded respect and recognition perhaps as a result of the damage done to the country during the ten years of traumatic experience it went through during the Cultural Revolution. Besides, it is acknowledged that while the ideology of Mao-Marxism-Leninism is a sound one, the government cannot dispense with research which is undertaken by intellectuals.

In the afternoon of the same day we visited the Institute of Nationalities, a school devoted to the education of students coming from the cultural minorities. The school is new, and its facilities appear to be inadequate, compared to those found in other institutions like the University of Beijing, but it represents an effort to do justice to the cultural minorities which, in the past, had been repressed or, at

best, neglected.

From this school we went to the Great Hall of the People where we were further briefed on the current policies and programs of the government. The building is an imposing one. Nearby is the spacious and historic Tiananmen Square on which is located the tomb of the late Chairman Mao and the Museum of the Revolution. Across the street is the equally historic Forbidden City. Thus one who stands in between the two historical landmarks can compare the past which paid so much attention to royalty and so little to the masses and the present which is vibrant with efforts to improve the life of the people in general.

In the evening we were taken to the Peking opera. The show seemed to indicate that the present regime is preserving some of the cultural roots of the nation. I noted that the show started exactly on time and that the audience was composed mostly of people representing the working masses. In other words, cultural fare has apparently ceased to be a monopoly of an elite class. In fact, one gets the impression that the elite class no longer exists in Chinese society.

After the show the building was quickly emptied. When we went out we saw no commotion of heavy traffic. The people had quickly and quietly left in their bicycles.

In the morning of the fourth day we visited the University of Beijing. It is a modern institution with enough apartment buildings to house all the 8,000 students enrolled. The academic buildings and apartments cover some 400,000 square meters. Its library has 3,300,000 volumes housed in a modern building. What a pity, I thought, that such a vast treasure of knowledge and wisdom is not available to the rest of the civilized world, except to a handful of foreign scholars who can read Chinese script. It is possible that many of these books deal wholly or partly with Philippine-Chinese relations in particular, and with Philippine history in general. They must be translated into a language that Filipinos, or at least Filipino scholars, can understand before the Philippines can share their valuable contents.

All students are given free tuition. Some even receive financial assistance for books and other necessities. There is a his-

tory department, and the history professor whom we met was quite familiar with Asian history, including Philippine history. He was familiar with the works of such Philippine historians as Agoncillo, Alip, Zaide, and others. He told us that there is no thought control in the university; that academic freedom is respected, but the people in academe are aware of the need for the responsible exercise of that freedom. It was the late Chairman Mao who said, "Let a hundred flowers bloom; let a hundred thoughts contend." If people differ on a subject, the matter is subjected to open discussion. If after a consensus has been arrived at, a person is not convinced that he is wrong and the others right, he is free to stick to his own ideas, but he may not do anything against the idea of the majority.

The students in the university are quite young. The average is about 17 years, and there are a few precocious students who are only 14 years old. Admission is by competitive entrance examination.

The ratio of professors to students is impressively small. For 8,000 students there are 2,700 professors and researchers.

On our way out of the campus we were shown the tomb of Edgar Snow, the famous author of *People On Our Side*, *A Journey to the Beginning*, and other books which show his broad sympathy and lack of prejudice. Edgar Snow taught in the University of Beijing, wrote much about China, and was permitted to visit the country even before it was opened to foreigners after the successful end of the Revolution. In compliance with his wish, his remains now rest beside a placid lake on the campus of the university where he used to take walks and to meditate. This seems to indicate the absence of blind hate for westerners on the part of the present regime, and a willingness to transcend racial boundaries in certain cases.

On our way back to the guest house I thought that great as Beijing University was, it could serve only a fraction of the need of this vast country. I did not know how many other universities of its quality are found in the nation. All I knew was that the country was moving toward the extension of educational opportunities to more and more deserving students.

Before leaving Beijing in the afternoon of April 1 we went to a friendship store to



At Tienanmen Square with representatives of CASS.



A nursery at the Turbine Factory in Shanghai.

do some shopping. We found out that the dollars brought by foreigners were changed with certificates that could be used only in friendship stores. They were not accepted in many of the stores outside. This appears to be a measure taken to avoid black marketing in foreign exchange.

From Beijing we flew to Hangchow, a very beautiful city. From the air we saw its well tended vegetable gardens. We were to learn later that the city is not only self-sufficient in vegetables but that it supplies nearby Shanghai with some of its needs.

On the way to the hotel we passed through the city proper, and I saw in front of stores and business establishments abundant signs of an effort to Romanize Chinese writing. As we skirted West Lake and crossed it to reach the hotel I saw many people promenading and enjoying the fresh air. There were young men and women seated on park benches, obviously talking in the universal language of love. I was assigned to a room facing the lake, and as I watched the idyllic scenery before me I could not help thinking of how different it was from the picture presented in many of the articles I had read of a people required to work 16 hours a day, denied the free expression of normal emotions as heterosexual and parental love, and strictly regimented in thought

and action.

The next day we visited a brocade factory which employs more than 1500 people and puts out wall decorations and other products with very artistic designs. We were informed that although the laborers were not paid very high, their real income was big, considering the low rental they paid per square meter of apartment room occupied, the nominal amount they paid for nursery care, the absence of income tax, free education for children, free medical care, and other fringe benefits. We learned, to our surprise, that some laborers earn more than some persons occupying managerial positions. This seems to be another indication of the importance given to the role of the workers.

When we were taken around one of the factories we found out that the weaving of art pieces had been computerized. As big square pieces of punched cards unfolded, the machines responded in the form of artistic designs woven into the fabric which were later sold in domestic and foreign markets. This, again, was in sharp contrast to what the articles I had read made me anticipate — factories operated largely by slow and costly hand labor. I found out that China has actually entered the computer age!

We were next taken to a Buddhist

temple outside the city. The temple escaped damage during the Cultural Revolution. It is magnificent, and its statuary is very impressive. What a pity that many of the magnificent statues are so close to the wall that one cannot view them from a good perspective. The number of people visiting the temple showed that religion is very much alive in China.

We were taken on a cruise around West Lake after lunch where I saw hundreds of Chinese and some foreigners enjoying the sights and the breeze on the man-made islands. When I asked how so many Chinese could be enjoying their leisure time during work hours I was told that people worked in shifts. Those who were through with their shifts were free to spend their time as they pleased.

When we took the train for Shanghai late in the afternoon I had a strong feeling of how different the China I had seen so far was from the China I had read and heard about. The numbered seats and the cleanliness of the train added to the evidence of an orderly society being efficiently run to bring the country out of the miasma of its feudalistic past.

When we got off the train at Shanghai, we could not easily proceed to the area which had been prepared for us at the station because there was a flood of passengers briskly moving along the path we had to cross. Finally a woman among those who met us succeeded in opening a wedge, so we were able to get to our briefing area. After the briefing we were taken to our hotel where we found our suitcases waiting for us at the lobby. From Beijing to Shanghai it had been always like this. We never had to bother about our luggage.

Some experiences in Shanghai stand out besides the dialogue with representatives of the Shanghai Academy of Social Sciences. The opera which we saw was, in many ways, like the one we witnessed in Beijing. It shows a conscious effort to maintain some ties with ancient tradition, a particular concern for punctuality, and the predominance of the working class in the audience. But it differed from the Beijing opera in that it used very artistic props where the Beijing opera used nothing at all and left much to the imagination of the audience.

We were taken to a modern factory manufacturing turbines. The modern apart-



A Chinese worker programming a brocade design in a brocade factory in Hangchow.

ments in which the workers are housed make the place look like a big modern town. Starting as a small factory under the Kuomintang regime, it has grown rapidly since liberation. While in 1955 it was able to make only small generators of 6,000 kilowatt capacity, it is now able to manufacture generators of 125,000 to 130,000 kilowatt capacity. We were told that the Philippines is negotiating to have some generators made in this factory. At present the factory has 8,000 workers and staff members, 850 technicians, and a building area of 240,000 square meters.

The workers, we were informed, paid nominal rentals per square meter of the apartments they occupied; they were entitled to free hospitalization and free vocational or technical training; and their children were entitled to free education. We were taken to a kindergarten school for the children of the laborers. We found them healthy, happy, and very outgoing.

In the factory there were many posters showing work progress and quality control. There was beautiful music played while the laborers worked. This seems to be another manifestation that the working conditions in China have definitely shifted from the feudal to the modern stage.

We next visited Fudan University. This university has 15 departments, eight of which are in social science. The natural sciences include physics, chemistry, and nuclear physics. Like the University of Beijing, the ratio of faculty to students is small. There are 1,000 teachers for 3,800 students.

The university was heavily damaged during the Cultural Revolution, but it has largely recovered.

We visited the Jade Temple where we witnessed a special service for Chief Justice Fernando of the Philippine Supreme Court. We also saw many Chinese approach the idols, clap their hands, kneel, touch the ground with their foreheads two or three times, and then piously walk away.

Finally we visited a Catholic cathedral which was undergoing repair due to the damages it sustained during the Cultural Revolution. During that time the priests were forbidden to say Mass and were made to work in a factory, making handles of umbrellas. We saw two old Chinese, a man and a woman, saying the Rosary. We asked the priests where they were getting the

funds for the repair of the cathedral, and they said, "Our Church has property. It is being rented by the Government, and we are using the rental money for its repair and other expenses." We asked them if they were in direct communication with the Vatican, and they said not yet. There was a time, they said, when the Chinese Catholics were told not to cooperate with the Communist regime in China. "But we love our country," they said, "so we decided to cut our ties with the Vatican."

I wanted to have a look at the former foreign concessions where some western countries and Japan had enjoyed extra-territorial rights which had brought so much humiliation to China, but I was told that traces of the foreign concessions had been totally erased. This was one of my chief disappointments as we left Shanghai by plane for Canton. I wanted so much to see traces of the injustices which had been committed against a neighboring country in order to understand parallel experiences of my country and people.

In Canton we were housed in the State Guest House close to the Pearl River. As in the hotels in Hangchow and Shanghai, there were two beds so two of us could be accommodated in each room, but they assigned only one, perhaps for our greater comfort.

The next day we were taken to a rural commune about thirty kilometers outside Canton. The commune is a big one. It has an area of 72 square kilometers and a population of 70,000. It is divided into 19 production teams. It produces rice, wheat, cassava, water melons, peanuts, sweet potatoes, and oranges. At latest count it has 90,000 pigs, 300,000 chickens, ducks and geese. It has eight factories making agricultural tools and processing lime and cement. The average output of grains is 12 tons per Mu, which is three times as much as before liberation. In 1979 the average household got more than 1,000 yuan in cash and 300 kilograms of unclean rice. The people can spend their net earnings to buy electric fans, sewing machines, and household furnitures.

There was a painter who was employed by the commune. He was turning out paintings which were being sold to tourists, the proceeds going to the commune. We visited a kindergarten for the children of the laborers and got the same impression as in Shanghai.

The young children presented a very simple play, the main theme of which was that any load, no matter how heavy, can be carried if every member of a group shares the burden. We were taken to a



The Ta-Lei Commune artist working on a water color painting for Pilar Ramos Jimenez, PSSC Program Coordinator.

place where they had planted oranges on barren hills over a very wide area. They had to dig holes one meter deep on the rocky soil and fill the holes with fertile earth carried on shoulders from the lowland. Then they had to raise water by electric pump from the lowland to the top of the highest hill from which the water is channeled by concrete aqueduct to the planted hills. This labor-intensive project is reminiscent of the rice terraces in Bontoc and Banaue.

We then visited the residence of a family in the commune and interviewed the mother. The house was small, but made of hollow blocks. It was clean. The furnishing was not rich but indicative of a comfortable life. The house was built out of the savings of the family. Technically, it perhaps belongs to the state but the family, including the children when the parents die, will have the first option to live in it as long as they reside and work in the area. In the small yard there were a few chickens and a pig.

We ended our visit to the commune with a sumptuous luncheon. Everything served us, we were told, was raised right in the commune. If there were signs of oppression and repression or compulsion such as those I had read about concerning life in a Chinese commune, I did not see any.

On the way back we were taken to a place where the late Chairman Mao stayed and trained some of his men for the Revolution that he was to lead until victory in 1949. The hard beds, the grass footwear and other things shown in the place, which has been converted into a museum, speak of the privations which the Revolutionists had to undergo in preparation for their patriotic labors. Adjacent to this museum a modern building has been put up with a giant torch symbolizing the success of the Revolution and the light it has brought to the teeming masses of the nation.

Easter Sunday found us in Canton. We heard Mass in one of the Catholic churches in the city. We were told that religious freedom had been restored only the previous October, so the attendance was not yet big (there were only 200 worshippers at the time). Some young boys and girls who wanted to take Holy Communion were not allowed to do so because, in the opinion of those helping the priest, they were not yet properly prepared for the Sacrament.

The choir sang religious songs in Chinese, but the melodies were familiar, especially when they sang "Ave, Ave, Ave Maria" which they did not translate at all. We were about to leave after the Mass but were politely requested to "please wait for the benediction." The priest said the Mass facing the altar, not the people. This and the observance of the benediction showed that, as in Shanghai, they were still following the pre-Vatican II pattern because they have not yet re-established direct connection with the Vatican.

Early in the morning of April 7 we took the train to the Hongkong border. The numbered seats and the cleanliness of the

train proved to be a consistent quality of railroad service in present China.

Along the way I saw farmers tending fields as early as 7 o'clock and planting rice seedlings as early as 7:30 in the morning. At one point I saw a typical Chinese scene in which men and women, dressed in dark blue suits, were pulling and/or pushing carts filled with dark soil from a big pile to a low area. I saw a similar scene on the outskirts of Canton where they were filling a big lot with soil carried on carts pushed and/or pulled by both boys and girls.

At the Hongkong border we were helped with our luggage by someone who had accompanied us from Canton, who



Children at the Ta-lei Commune nursery performing for the Philippine visitors. The theme of the performance is cooperation and community.

helped us through Customs and then left us in the hands of representatives of a travel agency who helped us on the other side of the border. This was a very welcome help because there were streams of people going to, and from, Hongkong. Those coming from Hongkong were heavily loaded with electric fans and other things purchased in the Crown colony. Those going out of China were not loaded at all, but they were so many that we would have been sorely inconvenienced if we had to attend to our luggage and fall in line with them.

On the Hongkong side we found ourselves in another world. The seats on the train were not numbered, and it was every man to himself. An old woman from Canton, going to Thailand to visit her daughter and grandchildren, could not find a seat, and Dr. Villacorta, head of our delegation, offered her his seat. Later, he was able to find a seat for himself. We were back to the rat race which usually accompanies unlimited freedom.

On the train from the border to Hongkong I kept musing that as China moves toward equality of opportunity with more and more freedom, and as the Philippines moves toward freedom with more and more equality of opportunity, there will necessarily come a time when the two neighbors can co-exist, hardly aware of the differences in their ideology. One can best show his appreciation for the hospitality and the many courtesies enjoyed during this trip by hoping, praying, and working for the early realization of this dream.

"As I watched the idyllic scenery before me I could not help thinking of how different it was from the picture presented in many of the articles I had read of a people required to work 16 hours a day, denied the free expression of normal emotions as heterosexual and parental love, and strictly regimented in thought and action."



Inside a home at Ta-iei Commune. Photo shows R. Abad with two CASS interpreters in the interior of one home.



Dr. Villacorta proposing a toast during the farewell dinner hosted by the PSSC delegation for the Canton Academy of Social Sciences.

pssc activities

14 PSSC representatives visit the Peoples Republic of China

Upon the invitation of the Chinese Academy of Social Sciences, the Philippine Social Science Council, Inc. sent a delegation of 14 social scientists to the Peoples Republic of China from March 29 to April 7, 1980. It was the first group of social scientists from the ASEAN region that was invited by the CASS to visit China.

The delegation was headed by Wilfrido V. Villacorta, Chairman of the PSSC Executive Board. The other members of the delegation were Mahar K. Mangahas, Vice-Chairman and discipline representative for economics; Loretta Makasiar Sicat, PSSC Executive Director; Juan R. Francisco, discipline representative for anthropology; Ernesto M. Pernia, discipline representative for demography; Marcelino A. Foronda, Jr., President, Philippine National Historical Society; Gregorio C. Borlaza, discipline representative for history; Bonifacio P. Sibayan, President, Linguistic Society of the Philippines; Raul R. Ingles, discipline representative for mass communication; Virgilio G. Enriquez, discipline representative for psychology; Natividad J. Munarriz, representing educational psychology; Ricardo G. Abad, discipline representative for Sociology; Burton T. Onate, discipline

representative for statistics, and Pilar Ramos Jimenez, PSSC Program Coordinator.

The delegation stayed for three days in Peking, two days in Hangchow, two days in Shanghai, and two days in Canton.

In Peking, the delegation had dialogues with the fellows of the Chinese Academy of Social Sciences. They also visited Beijing University, the Institute of Nationalities, and were received by Vice-Premier Kang Shi-en at the Great Hall. They had the opportunity to attend a Peking Opera and visit other areas of interest such as the Great Wall and the Ming Tombs.

In Hangchow, the delegation was taken to the Hangchow Brocade Factory and to the park within Westlake.

In Shanghai, the group met with the officers of the Shanghai Academy of Social Sciences and professors of Fudan University. They also toured a turbine factory, visited a nursery, saw the Jade Temple, worshipped in the Roman Catholic Cathedral, and watched a Peking Opera.

In Canton, they were taken to Ta-Lei Commune. The visit to this commune afforded the delegation the opportunity to observe a nursery, visit an orange grove, and some families in their homes. Other areas of interest included a Taoist Temple, and a museum where Mao Tse-

Tung trained his men during the early part of the revolution.

(Continued from page 15)

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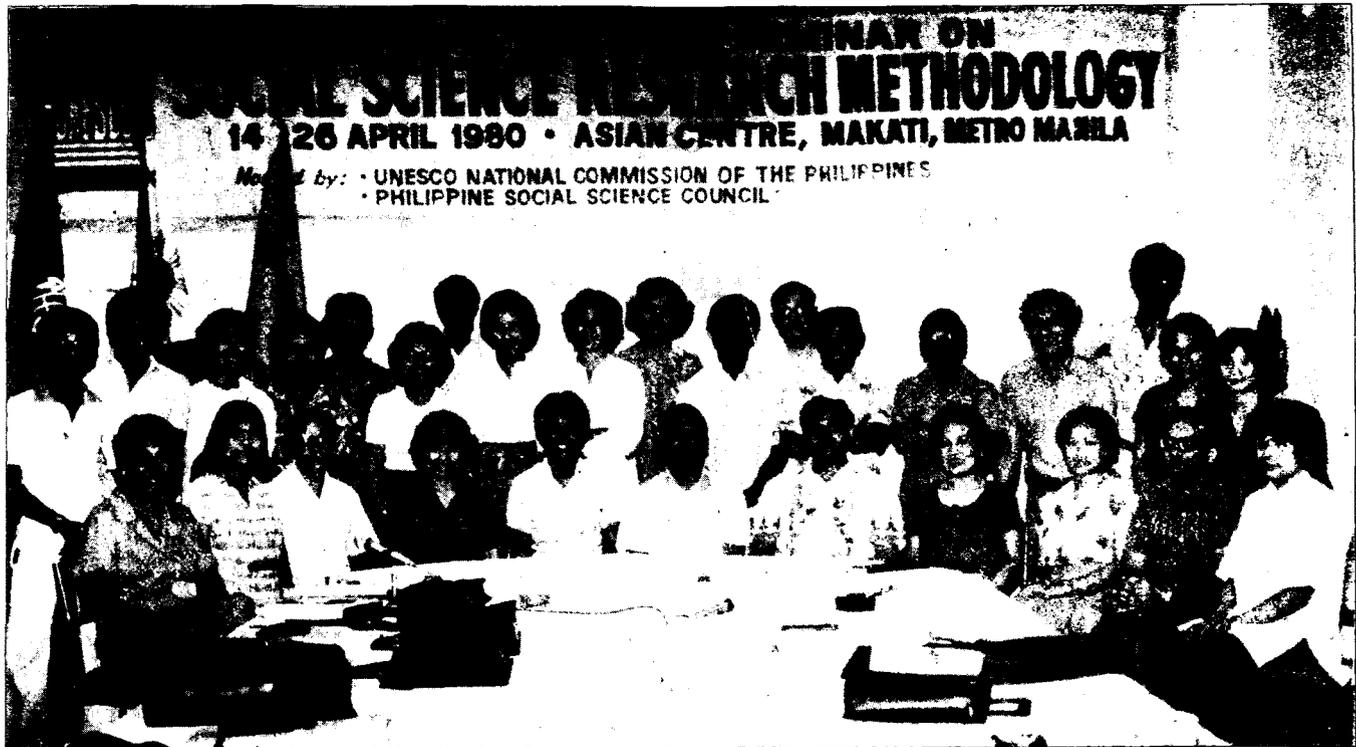
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The Council's Central Subscription Service (CSS) gained wider exposure when it joined the Cebu Book Expo held May 14-18, 1980 at the University of San Carlos High School Gym, Cebu City.

Photo shows Ofelia Casul and Lydia Wenceslao of the PSSC Secretariat in the CSS booth at the exhibit.



UNESCO – PSSC conducts training program on research methodology

From April 14–26, 1980 the Philippine Social Science Council (PSSC) collaborated with the United Nations Educational, Scientific, and Cultural Organization (UNESCO) in conducting a seminar training program on social science research methodology. "Mathematics for the Social Sciences" was the specific topic pursued. The aim was to expose selected Asian junior social science teachers and researchers to the logic of quantitative social research methodology, to selected multivariate statistical techniques commonly used in social science inquiry, and to specific aspects of evaluative research. The approach was on the practical uses of quantitative methods rather than on abstract derivations of these techniques.

The venue of the workshop was at the Social Welfare and Development Center for Asia and the Pacific at South Superhighway, Makati, Metro Manila.

There were 21 participants from Asia and the Pacific. There were three Philippine lecturers and three foreign lecturers.

The Philippine lecturers were Ricardo G. Abad, Jeanne Frances Illo, and Virginia A. Miralao. The foreign lecturers were

Dr. Vimal Shah, a sociologist from Gujarat University, Ahmedabad, India; Dr. Peter Weldon from The Ford Foundation in Bangkok; and Dr. Yogesh Atal, Regional Adviser for Social Sciences in Asia and Oceania for UNESCO Regional Office.

The foreign participants were: Park Chan-Bong from Seoul, Korea; Yuan Chen from Peking, China; Hulamari Ilave from Papua, New Guinea; Mangai Siddhi Manandhar from Kathmandu, Nepal; Juzar Motiwalla from Singapore; Mian Abdul Qaseem from Islamabad, Pakistan; Ravi Narain Saxena from New Delhi, India; Wanninayake Mudiyansele Sirisena from Peradeniya, Sri Lanka; Dhanes Tuanchaem from Bangkok, Thailand; and Yasuyuki Yoshida from Tokyo, Japan.

The Philippine participants were Betty C. Abregana, Teresita N. Angeles, Corazon Mae M. Baylon, Ligaya G. Bautista, Cynthia C. Feranil, Lucia Tan Fernandez, Ma. Cecilia C. Gastardo-Conaco, Aniceto B. Oliva, Jessica Acosta Perez, Nonita S. Relatado, Teresita G. Rementeria, Maria Ruby E. Reyes, Lourdes A. Romero, Moises Roxas, Jr., and Antonieta Bondoc Tioutuico.

Aside from the training seminar sessions, the participants were brought to selected computer and research centers, namely, MERALCO (Computer Information System, Inc.), Technology Resource

Center, and the National Census and Statistics Office.

The Course Director was Dr. Ricardo G. Abad and the Course Coordinator was Pilar R. Jimenez. Mrs. Dolores M. Macalintal, Executive Secretary of the UNESCO Philippine National Commission provided other technical assistance to the training program.

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1980 pssc research training program



1980 PSSC Research Training Program

The PSSC conducted its 1980 Research Training Program (RTP) for faculty members from selected Philippine universities and colleges from April 14 to May 16, 1980. The venue was at the Ateneo de Manila University, Loyola Heights, Quezon City.

Special and basic levels of training were provided. The *special-level* training program covered courses in intermediate statistics, evaluative research, and a computer course on Statistical Package for the Social Sciences (SPSS). The courses of the *basic-level* training program were introductory social statistics, social research design, and social research techniques.

Ten participants joined the special-level program. They were: Betty C. Abregana, La Salle College of Bacolod; Teresita N. Angeles, Ateneo de Davao University; Corazon Mae M. Baylon, Ateneo de Davao University; Ligaya G. Bautista, Philippine Christian University; Lucia Tan-Fernandez, University of San Carlos; Aniceto B. Oliva, Ateneo de Naga; Nonita S. Relatado, Holy Cross College of Digos; Teresita G. Rementeria, Aquinas University; Lourdes A. Romero, St. Paul College of Tuguegarao; and Antonietta Bondoc-

Tiotuico, Angeles University Foundation. During the first two weeks of training, this group of participants joined the UNESCO-PSSC research training on "Mathematics for the Social Sciences." The next three weeks of training was taken at the Ateneo de Manila University.

There were 24 participants in the basic-level program. They were: Aurora V. Adaya, St. Ferdinand College; Juana Anog, St. Paul College of Tuguegarao; Paterno A. Arevalo, Central Philippine University; Matilde G. Bromo, Silliman University; Guendolyn C. Cabrera, Angeles University Foundation; Fred V. Cadelina, Silliman University; Virginia D. Cacion, Holy Cross College; Arnold C. Colado, St. Ferdinand College; Concesa V. Erasga, Palawan Teachers College; Janette Fernandez, Palawan National Agriculture College; Injung Carna S. Hamis, Notre Dame of Jolo; Lucila Kanen, Divine Word University; Nemesio Lanes, Jr., La Salle College of Bacolod; Cesar L. Loquias, Urios College; Rosemarie Ch. Matias, Ateneo de Davao; Moctar I. Matuan, Dansalan Research Center; Patricio Q. Paduga, Palawan National Agriculture College; Gloria B. Ramos, Philippine Christian University; Tito Gonzalo Rivera, Ateneo de Naga; Victorino J. Rodriguez, Ateneo de Zamboanga; Leonora L. Rojo, Imma-

culate Conception College; Marietta Salvatierra, Divine Word University; Amalia A. de la Torre, University of San Carlos; and Gilda Villares, Ateneo de Zamboanga.

The following social scientists from the Ateneo de Manila University served as trainers of the program: Perla Q. Makil, Manuel P. Diaz, Cristina J. Montiel, and Ricardo G. Abad. There were two special lecturers, Romulo A. Virola of the Philippine Statistical Association and Milagros Tolentino of the Institute of Philippine Culture. The Course Director was Ricardo G. Abad and the Course Coordinators were Pilar Ramos Jimenez and Lorna P. Makil.

Interested research institutions are encouraged to become associate members of the Philippine Social Science Council. Please get in touch with the PSSC Program Coordinator, Ms. Pilar Ramos Jimenez for details.

Dumaguete Potters' Motivational Preferences in Modernization and their Implications for Development Planning

SOLOMON C. APLA-ON

Introduction

Development workers and change agents have always attributed failures in development work to the recipient people. The "voiceless man in the peasant village is made to accept the blame for change not happening" (Niehoff 1969:11). The usual explanation for the failure is invariably pinned on the people's traditional attitudes and values. The theoretical basis of this explanation is the bold argument that modernization takes place only when certain "modern attitudes" and values are possessed by people as these are the preconditions to development.

There are scholars, however, who are reactionaries to the necessity of attitudinal and value changes as preconditions to development (Wellisz 1966:251; Wharton 1966:296; Herschman 1964:146; Eisenberg 1974:xi; Myrdal 1975:Chapter 6). They advance the idea that institutional and structural changes are vital before attitudinal and value changes may come about. The argument is that, when opportunities and incentives are provided, appropriate attitudes and behavior will

follow. The most forceful exponent of this view comes from the economists.

In general, modernization of a particular society or community has been observed to be retarded by two major factors: the prevailing traditional attitudes and values of the people, and some institutional and structural constraints. Available literature deals abundantly with these two factors. There seems to be another factor, however, which needs serious attention. This concerns the people's motivational preferences in modernization.

Statement of the Problem

This study is an attempt to pursue empirically the motivational preferences of people as a factor in modernization in a community of potters in Dumaguete City, and to determine their implications for development planning. Specifically, the study will seek answers to the following questions:

1. What are the common motivational preferences of Dumaguete potters toward modernization?

2. What are the factors that have restrained the Dumaguete potters from modernizing their pottery making industry?
3. What are the implications of the Dumaguete potters' motivations toward modernization and the restraining forces for development planning?
4. What inputs will increase the drive strength of the potters' motivations toward modernization?
5. What inputs will decrease the drive strength of the restraining forces toward modernization?

While it is true that modern knowledge and skills are readily available, the pottery community in Dumaguete seems to have failed or even refused to modernize its industry. What may have restrained the potters from adopting modern methods of production? And what are the factors that may induce them toward modernization? These are fundamental questions which development workers must ask. Answers to these questions may help planners, policy makers, administrators, develop-



This article was abridged from the master's thesis of Solomon C. Apla-on, an awardee of the Graduate Training Assistance Program of the PSSC. He obtained his Master of Arts Degree in Sociology at Silliman University in Dumaguete City in 1980. He is presently connected with the Social Work Department Extension Service as supervisor-coordinator of the Daro-Looc Integrated Development Project in Dumaguete and the Sta. Catalina Integrated Rural Development Project in Sta. Catalina, Negros Oriental.

ment workers, and recipient groups and communities to welcome modernization with enthusiasm and confidence, rather than with apprehension.

Setting

Dumaguete City, the capital of the province of Negros Oriental, is located on the southeastern coast of Negros Island. The city has a population of 55,159 and enjoys the reputation of being the "Cultural Center of the South" because of the presence of several higher institutions of learning.

Its industrial activities are largely limited to small consumers' needs. The century-old pottery industry, one of Dumaguete's attractions, supplies bricks, stoves, jars, pots, and other utility vessels to its inhabitants as well as to other towns of Negros and some provinces in the Visayas and Mindanao.

Research for this study was carried out in the barangays of Daro, Piapi, and Pulantubig.

A Brief History and Development of the Pottery Industry

The historical beginnings and development of the pottery industry in Dumaguete is directly related to the history and development of Daro. Daro has been considered as the most likely place of origin of the pottery industry in Dumaguete. Its former inhabitants were farmers, the area being a plowed and cultivated field. But Daro was not merely a source of staple food. Daro was also the source of clay for making pots, stoves, jars, washing basins and other earthen vessels.

The facts about when, from whom, and how the farmer residents in the area learned the art of pottery making are not known. Based on the popular accounts of the residents, pottery making must have evolved from the farmer's direct experience with the soil. Having observed the plastic quality of the soil in his field, he must have molded a lump of clay into pottery similar to the earthenware sold at a Chinese store downtown for his own use. At first, he must have molded the clay into pottery clumsily. Later, he must have developed the skill to mold pottery with considerable grace and speed. When grass was burned in the field, he must

have observed that the soil hardened, so he must have also learned to fire his molded clay objects to make them stronger. Very much later when cement was available, potters learned to repair cracked and broken products. To make pottery more attractive, paint was also used to decorate them.

The population of Daro steadily increased. As a result, the plowed fields, uncultivated areas, sources of clay supplies, and firing places were converted into residential homes. As more and more fields gave way to residences, more and more farmers who already had learned the art of pottery making gave up farming completely and devoted their time to pottery making. It was at this time when pottery making became a distinct industry in Dumaguete.

Method

Subjects

Fifty potter respondents were arbitrarily drawn as sample from a universe of 80 potter households. These 50 respondents comprised 62.5 percent of the universe. They live in clusters found in four areas of the city. Each potter respondent represents a household unit. Twenty-nine were drawn from the central pottery area, along the provincial highway in Daro; 13 were from the Daro-Piapi boundary area; seven from the Negros Oriental Provincial Hospital-Bureau of Agricultural Extension Area; and one was drawn from Pulantubig area.

Instruments

The data were gathered primarily

through a structured interview schedule and empathic participant-observation methods. Two sets of checklists were used. These checklists were developed from four years of direct community organization work of the researcher among the potters.

Statistical Analysis

Statistical analysis was confined to percentage distribution and computation of averages.

Socioeconomic Characteristics

Respondents' households tended to be large. The average number of persons per household was 7.16 persons. Of the 50 households included in the survey, 64 percent had less than eight persons; 36 percent had more than nine. Females, 53.4 percent, predominated in these households.

More than 57 percent of the total household membership was within the productive years (16 to 65 years old). Over 42 percent were dependents (below 15, above 66 years). The average age of the total household members was 22.53 years. The ratio of dependency was almost one to one — every working adult supports one child, or one old person.

A household is not necessarily one family. Only 43 of the households consisted of one family. The rest had consanguine relatives and non-relatives (e.g., helpers, boarders, and lodgers). It may appear that the obvious family structure was nuclear, but in reality, the potters' family was an extended type. While most of the married potters lived separately from their parents, their homes were often

Some Steps in Pottery Making

Initial preparation — procurement of firewood (coconut palm). Shown in the background are: potters' houses.



close to their parents, ensuring interdependence and closer association.

The average educational level of the members of the household was 5.46 years. This was not too different from the average years in school for the potter members — 5.9 years.

Twenty-six percent were potters, and 74 percent non-potters in the 50 households studied. There were 37 male potters and 56 female potters. The youngest male potter was below 10 years old; between 10–20 years for the youngest female potter.

Non-potters in the households surveyed number 265. The total number of unemployed household members was 198 or 74.60 percent. The rest were engaged in self-employment, unskilled labor, skilled labor, and a few were professionals.

On the average, the estimated monthly cash income per household was ₱317.40 of which ₱151.16 was from pottery making, while the average estimated monthly cash income per family was ₱273.62. This was about ₱10.58 per day per household, or about ₱9.12 per day per family.

Based on economic, political, and socio-cultural considerations, the potter households may be classified into three types: (1) the capitalist-middleman potter, (2) the independent potter, and (3) the labor potter households.

The first type of potter has an effective control of the industry through his ownership of the basic means of production, i.e., land, labor, capital, tools, equipment, and facilities. Although only 10 percent of the potters studied belonged to this category, they had the capacity to organize and mobilize resources in such a manner that other pottery households have been kept on material subsistence.

Independent potters made up 16 percent of the respondents. They neither owned nor controlled the basic means of pottery production. Although most often in debt, they could manage to pay their loans more easily.

The largest group of potters, 74 percent, belonged to the laboring class. They did not have capital and did not own the means of production. They were always heavily indebted and had difficulty paying their loans.

Sun drying molded pottery ready for open firing.



Analysis

Answers to the five questions posed earlier under "Statement of the Problem" will be attempted in this section.

1. What are the common motivational preferences of Dumaguete potters toward modernization?

Motivational preferences refer to those "impellers for action" that may stimulate a person to work toward the accomplishment of desired objectives. Modernization is man's application of technologies to the control of nature's resources in order to bring about marked increase in the growth of output per head of population.

A 16-item checklist on the potters' motivational preferences toward modernization was given to the respondents. Their responses were collated and ranked from the highest to the lowest. These motivational preferences can be summarized into three elements:

1. Self-preservation and security. Dumaguete potters have a strong desire to stay alive and to live comfortably through pottery making. Hence, innovations which would help raise their income through a system of production that is less expensive in terms of time, cash, manpower investments, and high production output, would be readily acceptable. The assistance of a skilled teacher assures the potters that they could learn the skill and could produce products that are saleable, thereby enabling them to meet their needs. Moreover, once the potters shall have developed maximum skill and dexterity, they would

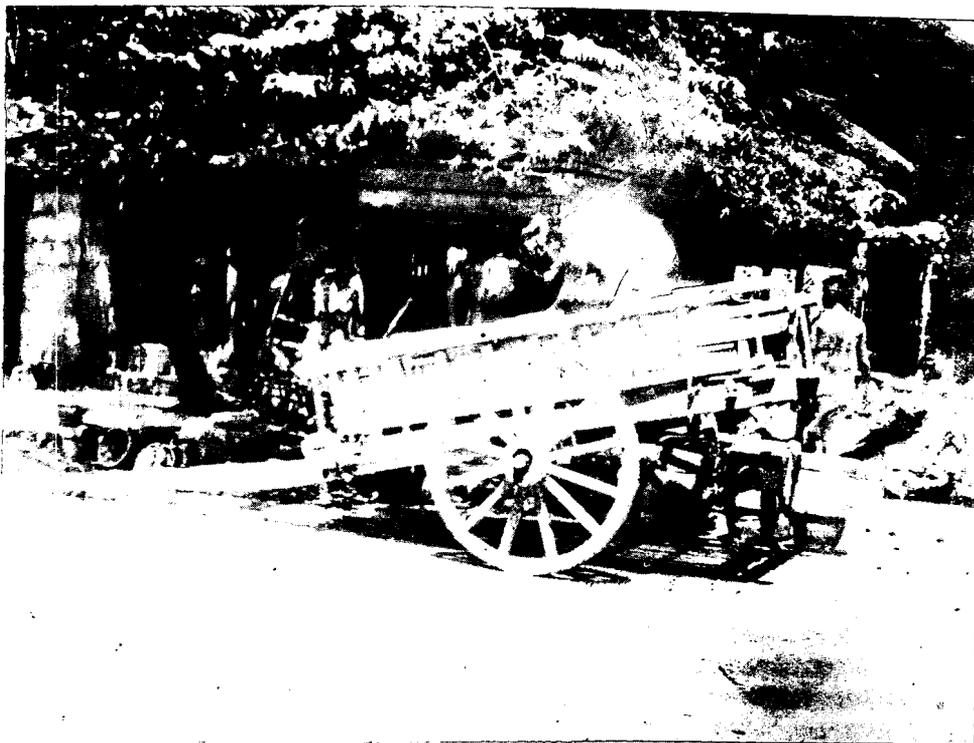
be more stable in their work.

2. Recognition, achievement, and growth. Innovations in the pottery industry should pass the approval of the majority. Their willingness to accept the innovation and the support of the other entities will give the potters the feeling of importance, the feeling that they are doing meaningful or worthwhile work and the assurance that they belong to the "right group."

3. Simplicity, variation, dedication, and personal fulfillment. For Dumaguete potters, an innovation should be simple. This means that an innovation fits the functioning of their motor system to minimize boredom. Learning a new way of making pots may be a slow and painful process since the potters have developed dexterity in the craft through their traditional method. The new method should be sufficiently simple for them to learn dexterity in it. Likewise, it should raise their social prestige and should not rob the potters of their leisure time.

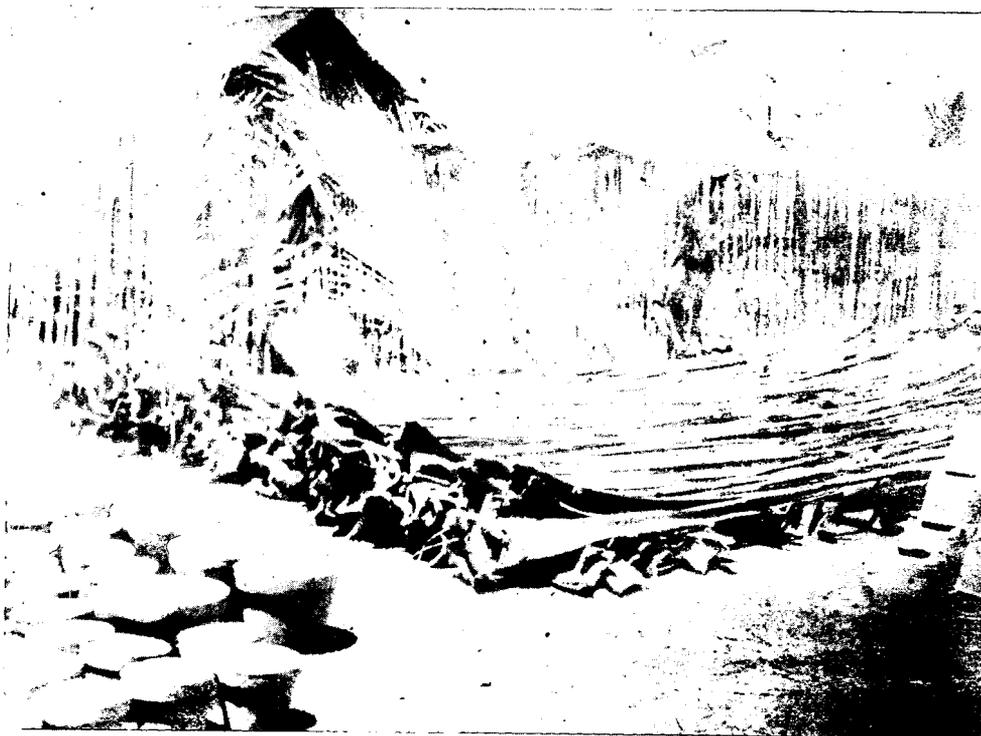
II. What are the factors that have restrained the Dumaguete potters from modernizing their pottery-making industry?

A checklist, consisting of 33 items, was given to each of the 50 potter respondents. The responses were collated and ranked from the highest to the lowest. These items were then classified into four categories: very high frequency restraining forces (VHFRF), high frequency restraining forces (HFRF), medium frequency restraining forces (MFRF), and low frequency restraining forces (LFRF).



Hauling sun dried pottery to the firing area using carabao drawn cart.

Below, arranging coconut palm as firewood, a tedious process prior to open firing. The nipa shacks at the background are the potters' working shed.



VHFRF items were directly related to the *simplicity of the traditional method of pottery making*. It has enabled the potters to produce pottery with considerable ease and speed. Over the years, the potters have adopted their motor system to the method. Introduction of a new method certainly disrupts the usual functioning of the motor system. Logically, it is beneficial to continue using the traditional method, despite its crudeness, if in learning the new way, the potters would have to subsist on decreased income for some time, until they shall have developed dexterity in it.

HFRF are items related to the *decreasing supply of raw materials*. The potters are hesitant to adopt the modern methods of pottery making because the supply of raw materials is decreasing. Clay and sand are not easy to secure anymore.

Eighteen items fall within the MFRF. The integrating motif in this category is the practice of cut-throat competition among the potters in the industry.

Items within the LFRF are marked by the potters' lack of participation in planning and decision-making for development. As perceived by the potters, this is due to several factors, among them — the potters' low regard for pottery making, competition of development agencies or workers assigned in the area, perception that the pottery industry will die out due to new discoveries that will replace pottery products.

Not the least of these, the pattern of ownership of the means of production and the prevailing socioeconomic relationships of the potters in the industry have contributed to their failure to modernize.

III. What are the implications of the Dumaguete potters' motivation toward modernization and the restraining forces for development planning?

In this study, the term *development* refers to a process whereby a contemporary society or community improve their control of the environment through their adaptation and use of an increasingly competent technology through organized efforts. *Planning* is a process which involves formulation of purposes and setting up of means or ways by which these purposes may be actualized. After considering the principle of motivation and identifying the restraining forces toward modernization in development planning, the following impli-

cations are suggested:

(1) A development plan must evolve from the potters' awareness of their common problems and needs.

(2) Solutions to these problems and needs must be consciously implemented by the potters themselves.

(3) Participation must be shared by all potters in all aspects of their development.

(4) Assistance from development agencies must be given with genuine commitment and without strings attached to the potters.

(5) The fruits of development must benefit the majority, which are the independent and labor potters, comprising 90 percent of the total potter population and are therefore the backbone of the pottery industry.

IV. What inputs will increase the drive strength of the potters' motivation toward modernization?

Inferred from the data, four inputs are suggested:

First, conscientization of the working potters must be done. This is a process of action — reflection — action on the social situation that helps awaken a person to a realization of the many possibilities in life. Conscientized individuals are those who are aware of their creative potentials which when fully utilized would enable them to look critically at the social, political, economic, and cultural situations, and further take the initiative in acting to transform such situation that has denied them the opportunity of participation.

Then, organization of the potters who have been conscientized must follow. The aim of organization is to develop self-confidence among the potters, and to enable them to experience that through collective action they have the capacity to develop their own industry.

Third, linkage of the organized and conscientized potters with other organized groups must be promoted for mutual support and benefit.

Finally, there should be effective mobilization of internal and external resources to maximize their use and speed up development to take root.

V. What inputs will decrease the drive-strength of the restraining forces toward

modernization?

Inferred from the data, six inputs are suggested:

(1) organization of a people's cooperative;

(2) full participation of the potters in planning and in the decision-making process;

(3) membership of the working potters in the people's cooperative;

(4) financial support and technical assistance of development agencies in a relationship of mutual

trust, genuine commitment, and support;

(5) research and documentation on underdevelopment; and

(6) concessions of raw materials in pottery making.

Conclusions and Recommendations

In conclusion, the writer recommends a model for planning development programs in the Dumaguete pottery industry, based on the findings of the study.



Actual firing of pottery.



Inspecting and restoring cracked or broken pottery to recover the 50% losses as a result of open-firing, with the use of cement and improvised brush.



Hauling fired products to the Dumaguete Pottery Ceramics Marketing Association (DPCMA).

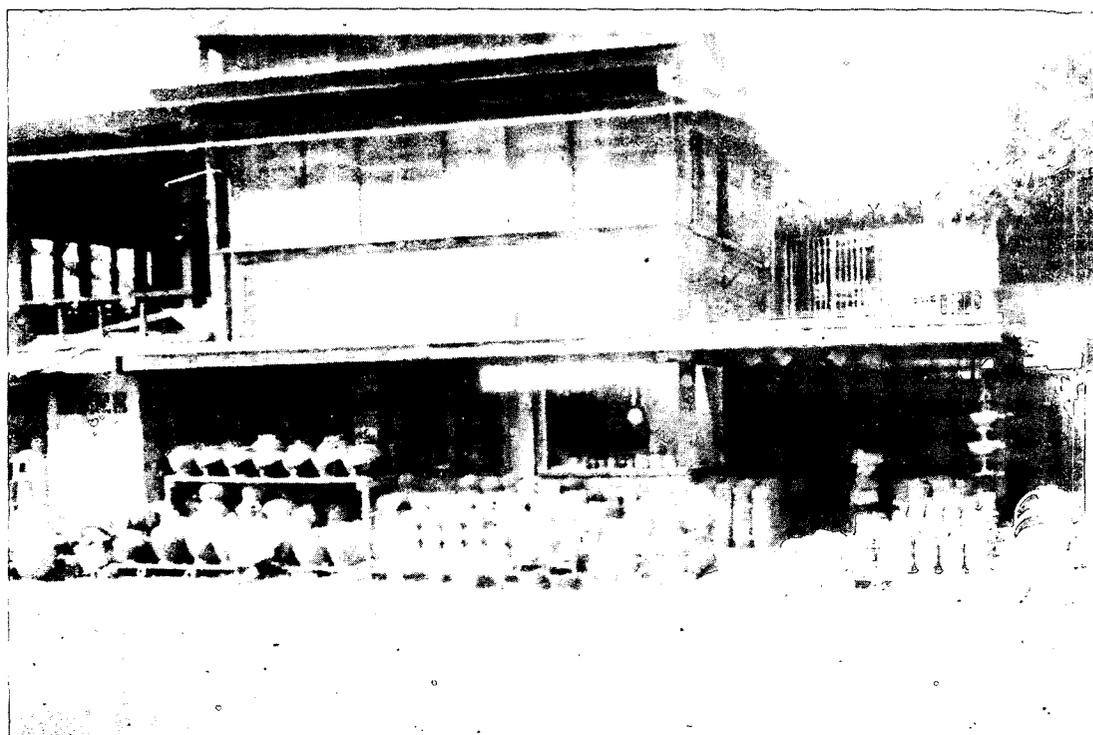
The potters' motivational preferences toward modernization can be summarized into three elements:

Self-preservation and security;

Recognition, achievement, and growth;

Simplicity, variation, dedication, and personal fulfillment.

Main office of the DPCMA with its newly opened (July 17, 1980) pottery and consumer store.



*A Model for Planning Development Programs
in the Dumaguete Pottery Industry*

SOCIAL SITUATION

MOTIVATIONS OF POTTERS

1. Self-preservation and security
2. Recognition, achievement and growth
3. Simplicity, variation, dedication and personal fulfillment
4. Discontentment of the traditional method of pottery making
5. Long historical root and experience in pottery making
6. The existence of a community-based pattern of ownership of the means of production and the popular pattern of decision-making process

DRIVING FORCES

(Motivation toward modernization)

INPUTS TO INCREASE DRIVE-STRENGTH

1. Conscientization of the working potters
2. Organization of the working potters
3. Linkage of the organized and conscientized potters with other conscientized and organized groups
4. Mobilization of internal and external resources

ACCEPTANCE OF MODERNIZATION

(Success in development work)

1. Organization of a People's Cooperative
2. Full participation of potters in planning and in the decision-making process
3. Membership of the working potters in a People's Cooperative
4. Financial and technical assistance of development agencies in a relationship of mutual trust, genuine commitment and support
5. Research and documentation on underdevelopment
6. Concessions of raw materials in pottery making

INPUTS TO DECREASE DRIVE-STRENGTH



RESTRAINING FORCES

(Impediments toward modernization)

1. Simplicity of the traditional method of pottery making
2. Decreasing supply of raw materials
3. Cut-throat competition
4. No potters' participation in development due to the individualistic and corporate patterns of decision-making process
5. Family-based and agency-based patterns of ownership of the means of production
6. Supplier-laborer, money-lender-debtor, producer-buyer, provider/planner/implementation-recipient/follower socioeconomic relations

When implementing the development plan, all inputs must be given simultaneously. The direction of all activities should be toward meeting the potters' felt-needs and problems. Top priority should include the utilization and improvement of the potters' knowledge and skills and the benefits of their efforts in pottery making must be experienced as soon as possible and equitably shared among them.

Underdevelopment is deeply rooted in the economic, political, and socio-cultural life of the potters. The oppressive structures and institutions which safeguard the interests of the few, therefore, cannot be taken lightly. A fragmented approach will only do more harm than good. In this place, an integrative approach becomes imperative for development to take root.

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newsbriefs

Third World anthropologists organized

The Association of Third World Anthropologists (ATWA) was founded in Houston, Texas, in 1977. It welcomes into membership all those who support its objectives without regard to color, creed, or nationality. The objectives of ATWA are: (1) to make anthropology more sensitive and responsive to the views and needs of Third World peoples; (2) to make anthropology less prejudiced against Third World peoples by making it less ethnocentric in its use of language, paradigms, and conceptual grids; and (3) to make anthropology more representative of Third World peoples by a more genuine incorporation of Third World professionals into its organizations and of their perspectives into the mainstreams of its literature.

ATWA provides for four classes of membership: (1) Fellow, (2) Associate, (3) Student, and (4) Institutional. Fellows must be holders of an academic degree in anthropology or in a recognized subfield thereof. Associate membership is available to persons holding degrees in cognate disciplines. Student membership provides a low-cost option for those matriculating for a degree in anthropology. Institutional membership is available to institutions, agencies, foundations, and others which wish to support the work of the Association. Membership in all four classes carries full voting privileges. Membership fees: Fellow—\$15.00; Associate—\$15.00; Student—\$10.00; Institutional—\$30.00.

The ATWA officers are: President — Mario D. Zamora (College of William and Mary); co-President — Stefan Goodwin (Morgan State University); Secretary — Enya Flores Meiser (Ball State University); Treasurer — Betty Keat (Morgan State University); Liaison officer with the American Anthropological Association — Crispina S. MacDonald (Howard University).

The ATWA publishes the *ATWA Research Bulletin* which is now on its third issue. It is edited by Prof. Mario D. Zamora, assisted by Associate Editors Enya

Flores Meiser (Asia), Louis Noisin (Africa), and Emilio Moran (Latin America). The international associate editor for the Philippines is Professor Ponciano Bannagen, Chairman, Department of Anthropology, University of the Philippines, Diliman. The other international corresponding associate editors of the *Bulletin* come from Fiji, Brazil, India, Argentina, Egypt, Israel, Kuwait, Kenya, Venezuela, Korea, China, Panama Canal, Peru, Cameroun, Ghana, Papua New Guinea, Cyprus, New Zealand, Botswana, Singapore, Malaysia, Brunei, Indonesia, Hong Kong, and Nigeria.

For more information regarding membership, write to: Professor Mario D. Zamora, Department of Anthropology, College of William and Mary, Williamsburg, Virginia 23185, USA or to Professor Stefan Goodwin, Department of Sociology and Anthropology, Morgan State University, Baltimore, Maryland 21239.

First IFSSO officers meeting

The officers of the International Federation of Social Science Organizations (IFSSO) met for the first time in Paris on April 11 and 12, 1980. Present were the President, Prof. Gonzalo Abad, the Vice-Presidents, Prof. Paul Dussault, Prof. Chavdar Kiuranov and Prof. T. N. Madan, and the Secretary-General, Prof. Erling B. Andersen. The President and the Secretary-General of the International Social Science Council (ISSC), Prof. Arthur Summerfield and Dr. Samy Friedman, attended part of the meeting as guests.

Apart from the Secretary-General's report on the state of affairs within IFSSO and discussions of a number of administrative questions, one of the main points of the meetings was IFSSO's relation to the ISSC. It was discussed how to develop a state of mutual cooperation between the two organizations, both as regards financial and organizational matters. As a first step of mutual cooperation on scientific programmes, IFSSO was invited by the ISSC to send representatives, or to contribute in other ways, to some of the Standing Committees of the ISSC.

Another main theme of the meeting was IFSSO's cooperation with UNESCO, and vice-versa. IFSSO is seeking formalization of its relation to UNESCO according to the "Directives concerning UNESCO's Relations with International Non-Governmental Organizations."

DLSU head to Harvard

Andrew B. Gonzales, FSC, president of De La Salle University will participate in an intensive six-week program for senior level university administrators at the Institute for Education Management, Harvard University, from July 6 to August 14, 1980.

His trip will be sponsored by the United Board for Christian Higher Education in Asia, Fund for Assistance to Private Education, Philippine-American Educational Foundation, Association of Catholic Universities of the Philippines, and De La Salle University.

From Harvard, Bro. Andrew will proceed to Louvain, Belgium, to attend the general assembly of the International Federation of Catholic Universities. He will be back on August 28, 1980.

In his absence, Dr. Paulino Tan, vice-president for academic affairs, will be the officer-in-charge of DLSU.

Dialogue toward a human world order

A workshop focusing on the need for structural change in the international system as well as the need for world order values which should shape these new structures, was held from April 7 to 10, 1980 at Maryknoll College. Entitled "Dialogue Toward a Human World Order," the workshop sought to identify ways by which global perspectives and world order values (peace, social justice, economic equity and ecological balance) could be promoted through education. It was sponsored by the Philippine Council for Global Education (PCGE), and participated in by various educational institutions.

The workshop participants viewed as inadequate the existing international order:

(Page 39 please)

seminars, workshops, conferences

A lecture on *Population Problems in Contrast: Germany and the Philippines* was held at the Goethe-Institut Auditorium, New Manila, Quezon City.

The lecturer was Dr. Wilhelm Flieger, Director of the Office of Population Studies, San Carlos University. He portrayed the different demographic development of a highly industrialized Western country and a Third World developing country taking the Federal Republic of Germany and the Philippines as examples. Since Germany has one of the lowest birth rates in the world, and the Philippines has one of the highest, different social and development problems arise.

* * *

The *Philippine Statistical Association* held its 1980 Annual Conference at the Central Bank of the Philippines, Manila, on June 27, 1980. The opening remarks were delivered by Edgardo P. Zialcita of the Central Bank.

A paper entitled "Supply and Demand for Statistical Manpower" was presented by Carmelita Pineda of the Ministry of Labor, and Imelda Francisco of the National Economic and Development Authority (NEDA). After the discussion of the paper and the open forum, awards were presented to three distinguished people in the field of statistics: Miss Paz Cula-butan (Past President, Philippine Statistical Association); Dr. Tito A. Mijares (Executive Director, National Census and Statistics Office); and Dr. Cristina R. Parel (Dean, UP Statistical Center). The finale was the address of the guest speaker, Dr. Manuel S. Alba of the NEDA.

* * *

A three-part workshop for DLSU Administrators on the theme "*Universitas Semper Reformanda*" (*A University Always in the Act of Renewing Itself*) was held at the Green Valley Club in Baguio on last March 27, 28, and 29, 1980.

Part I was a review of the targets set in the short-term and long-term goals. Part II was further divided into two: a) The

PAASCU Survey Report, and b) Analysis and Reaction to the PAASCU Survey Report. Part III was further divided into three — a) Short-term targets (1980-1981), b) Medium-term targets (1985-1986), and c) Long-term targets (2000-2001).

* * *

Dr. Peter Mohr of the Hessian Institute for Educational Planning and Development, Federal Republic of Germany, conducted a seminar on the *Production of Teaching Materials for English as a Foreign (Second) Language in the Philippines*, at the Language Study Center of the Philippine Normal College. It was sponsored by the Goethe Institute in cooperation with the Philippine Normal College—De La Salle University—Ateneo de Manila University Consortium for a Ph.D. in Bilingual Education and the Linguistic Society of the Philippines. It was held on April 14 to May 10, 1980, Monday thru Thursday, with lectures from 1:30 to 3:30 and workshops from 4:00 to 5:30 p.m.

* * *

A Seminar-Workshop on *Project Benefit Monitoring Schemes (PBMS) for Agricultural and Rural Development (ARD) in Indonesia and Thailand* was convened recently. Dr. Burton T. Oñate, PSSC Executive Board member, and Philippine Statistical Association (PSA) Board member, served as the principal lecturer. His pioneering work in this new field is now being appreciated in the Asian region.

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The University of San Carlos, Cebu City was the site of the *3rd Annual National Conference of UGAT, Incorporated, the Anthropological Association of the Philippines*. Held last April 21-27, 1980, the theme of the conference was "Man-Environment in the Philippines: Towards a Balance of Environmental Integrity and Quality of Life." The conference aimed to identify areas where anthropologists and other

scientists could cooperate with other communities, private and government agencies in the identification and solution of problems to the benefit of communities and the environment.

* * *

CALENDAR

International Association of Universities — Philippine Organizing Committee (IAU-POC), the Book-Development Association of the Philippines (BDA) and the Philippine Center for International Trade and Exhibitions (Philcite-PIC) co-organizers of the *Manila International Book Fair* — August 5 to September 3, 1980. Philcite, CCP Complex, Roxas Boulevard, Metro Manila.

8th World Congress on Reading and Reading Association — August 5 to 7, 1980. Philippines Plaza Hotel, Metro Manila.

PSSC Symposium on the Proposed Education Act of 1980: Its Implications for the Development of the Social Sciences — August 8, 1980, 1:30 to 5 p.m. Conference Room, Third Floor, University of the Philippines, Diliman, Quezon City.

17th Annual Convention Psychological Association of the Philippines — August 25 to 27, 1980. Philam Life Auditorium, United Nations Avenue, Metro Manila.

social scientists on the move



Faculty members of the UP School of Economics participated in various international meetings convened recently.

Florian A. Alburo attended a workshop on Territorial Indicator Systems for Development Planning in Southeast Asia held in Pattaya, Thailand, under the sponsorship of the National Statistical Office of Thailand on May 11–16, 1980. He also attended the ASEAN Economic Research Unit Advisory Committee Meeting in Singapore last April 22–25, 1980.

Amado Castro was in Auckland, New Zealand, from April 27 to May 4, 1980 to attend the seminars sponsored by the New Zealand Pacific Basin Economic Committee (PBEC).

Alejandro N. Herrin traveled to Thailand and Indonesia in April 1980 in connection with the ASEAN Population Project entitled "Integration of Population and Rural Development Policies and Programmes in Asean Countries."

Mahar K. Mangahas participated in the Scholar-in-Residence Programme of the UN Asia and Pacific Development Institute in Bangkok, Thailand, on May 17 to June 4, 1980.

Cayetano Paderanga, Jr. attended a workshop of technical consultants on "State Policies and Internal Migration" conducted from April 27 to May 2, 1980, under the sponsorship of ILO. Venue was in Bangkok, Thailand.

Ernesto M. Pernia participated in meetings on the methodology for the ASEAN population and rural development project under the sponsorship of FAO in Jakarta, Indonesia. The meetings were convened on May 4–21, 1980.

* * *

Three faculty members from the UP College of Public Administration took part in various meetings abroad.

Victoria A. Bautista joined an Expert Group Meeting on Monitoring and Evaluation of Rural Development Programs and Projects on April 13–19, 1980. Venue was in Kuala Lumpur, Malaysia.

Ma. Aurora Carbonell accepted a fellowship granted by the Association of Development Research and Training Institute of Asia and the Pacific (ADIPA) at the National Institute of Public Administration (INTAN), Malaysia. This was during the whole month of April 1980.

Raul de Guzman was also abroad during the month of May, 1980. On May 5–8, he attended the International Conference on The Advent of the Third Developmental Decade held in West Berlin under the sponsorship of the German Foundation for International Development. On May 7–16, he participated in a conference on New Developments and Trends in Asian Civil Service held in Speyer, Germany, under the sponsorship of the UN Asia and Pacific Development Administration Centre. Mr. de Guzman also visited the Institute of Local Government Studies at the University of Birmingham, England to confer with faculty members of the Institute. Besides this, he also conferred with the Dean and some faculty members of the Kennedy School of Government, Harvard University, and with Ford Foundation officials in New York regarding the Policy Studies Program of the College of Public Administration.

Mario D. Zamora, Professor of Anthropology at the College of William and Mary, Virginia, USA, and former UP Anthropology Department Chairman and Dean at UP Baguio was conferred the presidential trophy as one of the Ten Outstanding Filipinos Overseas for 1979 by President Ferdinand E. Marcos. Dr. Zamora was cited for his significant contributions to Philippine and international anthropology through his teaching, research, public service, and publications.

* * *

Mercedes Concepcion and *Aurora Perez* of the UP Population Institute left the country recently to attend different meetings abroad.

A seminar on the Analysis of Maternity Histories in London was attended by Mercedes Concepcion last April 8–12, 1980, in London, England.

On the other hand, Aurora Perez was in Sapporo, Japan, to attend the international conference on Transmigration in Hokkaido on May 5–24, 1980.

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Ofelia R. Angangco, of the Sociology Department, UP College of Arts and Sciences, traveled to the United States to observe undergraduate programs in Sociology and the teaching of social sciences in selected American universities. She also attended the Philippine Studies Conference at Kalamazoo, Western Michigan University from May 28–31, 1980, where she read a paper on "The Status of Women in the Philippines."

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Perla Q. Makil, of the Ateneo de Manila University Department of Sociology-Anthropology and the Institute of Philippine Culture, also attended the Philippine Studies Conference at Kalamazoo. She read a paper entitled "Mobility by Decree: The Rise and Fall of Philippine Influentials since Martial Law."

* * *

Manuel E. Bonifacio, a faculty member of the Sociology Department, UP College of Arts and Sciences, headed the Philippine delegation to the ASEAN Experts meetings on the ASEAN proposal to the European Economic Community for Cooperation in Science and Technology in Jakarta, Indonesia, last April 15-19, 1980.

Gloria D. Feliciano, Dean of the UP Institute of Mass Communication, and *Vivian O. Mariano*, also of the IMC, participated in the ASEAN-FAO workshop to review the results of field tests of the adaptability of ASEAN audio-visual informational and educational materials. The other purpose of their trip was to conduct the mid-term evaluation on the project on Multi-Media Support for ASEAN Rural Development Programmes.

IMC's Secretary, *Ma. Luisa P. Tuason* also visited the US under the International Visitor Program sponsored by the US International Communication Agency. She proceeded to Acapulco, Mexico, to present a paper at the conference of the International Communication Association.

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Elmer Ferrer, of the UP Institute of Social Work and Community Development, was in Sukabumi, Indonesia from April 27 to May 3, 1980, to participate in the Asia workshop entitled "The Churches and People's Technologies: The Contribution of Appropriable Techniques to the Development of People's Technology by the People Themselves." This was under the sponsorship of the World Council of Churches.

* * *

John W. Sewell has been appointed President of the Overseas Development Council effective January 1, 1980. Formerly the Council's Executive Vice-President, he has directed its program of research and public education and has written on numerous aspects of American relations with the developing countries, including the mutual interests of developed and developing countries, American public atti-

tudes toward poverty and development, and the ethics of development.

* * *

Benjamin D. de Leon was chosen to be the executive director of the newly-established Asean population coordination unit (APCU).

He was unanimously appointed by the population program heads of Indonesia, Thailand, Malaysia, and Singapore (with

the concurrence of Minister Gerardo Sicat, Chairman of the Commission on Population [Popcom]).

Mr. de Leon was, until June 15, 1980, the executive director of Popcom. He was graduated from the University of the Philippines with A.B. and M.A. degrees in social work. As new APCU director, he will be responsible for the overall coordination of the management, implementation and monitoring of the Asean population program.

information section

RESEARCH PROJECTS

Reported researches, contemplated, ongoing, and completed for the period April-June 1980.

Entry format: Title of project/proposal. Project director/researcher. Home institution. Status of project. Funding agency.

Status of project:

Contemplated - formal proposal drawn
Ongoing - preparatory activities after proposal is drawn to the stage before the completion of the final write-up
Completed - final write-up accomplished.

A Baseline Study on the Catholic Transmigrants in Kalbar, Indonesia, in terms of their Needs and their Relationship to the Local Church. Fritz Budmiger. Asian Social Institute. Completed.

A Study on the Regional Agricultural Land-Use Planning Through Linear Programming in Central Visayas. Lorenzo Clavejo. Asian Social Institute. Completed.

An Exploratory Study on the Self-Concept of the Paraplegics and its Implications to Rehabilitative Work. Angeline Cheah Soo Bee. Asian Social Institute. Completed.

Description of the Processes of Mobilization of De La Salle University Resources for Community Organization in Zone 78. Lilia S. Villa. Asian Social Institute. Completed.

Perceived Changes in the Moral - Spiritual Value

Profile of the Iwahig Central Sub-Colony Inmates; 1974-1978 (Palawan). Ignacia Fulay. Asian Social Institute. Completed.

Petroleum - Induced Inflation Dynamics in an Inter-Industry Setting. Arturo Javier. Asian Social Institute. Completed.

Socio-Economic Conditions of the Farmers at Muthurajawela and its Implications for Community Building. Mary Emma Perera. Asian Social Institute. Completed.

The Manila Electric Company's Social Services Program: A Case Study. Marita Y. Laudit. Asian Social Institute. Completed.

The Roles and Functions of Professional Catechists in Building Small Christian Communities (Archdiocese of Davao). Nicolasita Villarin. Asian Social Institute. Completed.

The Social Work Practitioners' Perception on the Applicability of the Principle of Client Self-Determination. Eula Dejarne. Asian Social Institute. Completed.

RECENT PUBLICATIONS

Reported recent publications for the period April-June 1980.

Entry format: Title. Author/Editor. Home institution. Type. Where published (if it is an article). Vol. No. Date. No. of pages. Cost. Where available.

BOOKS/MONOGRAPHS

Anthology of Thirty Short Stories for Social Work Education. Evelina A. Pangalangan. 1973. 324 pp. P32.20. Available at Institute

of Social Work and Community Development, (ISWCD) UP.

Areas of Concern II — "Community Organization Towards Real Development." 1978. 90 pp. P14.00. Available at ISWCD.

Hawkers and Vendors in Manila and Baguio. Sylvia H. Guerrero. 1975. 280 pp. P23.00. Available at ISWCD.

Paglikom II to IV (in Pilipino Language only) (Pagsasanay para sa mga Lider ng Komunidad) 1977-1978. P9.20/phase. Available at ISWCD.

Proceedings on Areas of Concern I — "Towards a Concept of Development." 1974. 83 pp. P13.80. Available at ISWCD.

Proceedings of the Group Training Course on The Role of Social Work Education in Rural Development. 347 pp. P51.75. Available at ISWCD.

Proceedings of the Second Workshop on the Use of Creative Literature in Social Work Education and Practice. Evelina A. Pangalangan. August 1973. P34.50. Available at ISWCD.

Proceedings of the Subregional Workshop for Trainers in Youth Work and Community Development. 1978. 167 pp. P11.50. Available at ISWCD.

Proceedings of the Third Training Course for Para-professionals in Social Work and Community Development. 1977. 417 pp. P40.25. Available at ISWCD.

Proceedings of the Training Course in Social Work and Community Development for PARTNERS IN DEVELOPMENT I. 1977. 180 pp. P23.00. Available at ISWCD.

Proceedings of the Workshop on Field Practice in Social Work and Community Development, Phases I and II. 1974. 306 pp. P20.70. Available at ISWCD.

Social Work Manpower Training in Family Planning and Population Dynamics: A Survey. Thelma Lee Mendoza and Esther C. Vilorio. 1975. 102 pp. P8.05. Available at ISWCD.

The Directory of ISWCD Field Placements. Ma. Corazon J. Veneracion. 1979. 246 pp. Available at ISWCD.

ARTICLES

"A Combinatorial Analysis of the Syllabic Structure of Tagalog." Hans Wolfgang Riesenkonig. This article presents a detailed analysis of the entire syllable in the Tagalog language. *Saint Louis University (SLU) Research Journal.* Vol. X Nos. 3-4. September-December 1979. Please refer to journal listing.

"Action for Reconveyance." Fernando P. Caba-to. This study examines the action for reconveyance as a legal and equitable remedy to a rightful owner, whose land has been wrongfully registered in the name of another in order to compel the latter to transfer or reconvey the land to him. *SLU Research Journal.* Vol. X Nos. 3-4. September to December 1979. Please refer to journal listing.

"Damn Development" (Agus Hydroelectric Power Plant Project). Rina Anastacio. *Development Issue - Series No. 7.* 1978. 6 pp. Available at ISWCD.

"Educational Methods Characterizing the Pedagogy of Jesus." Donald Burchard McCoy. This research shows that while Jesus propounded no one particular psychological principle, educational theory or pedagogical practice, He grasped the essential elements in all or these and used them effectively. *SLU Research Journal.* Vol. X Nos. 3-4. September to December 1979. Please refer to journal listing.

"IMF/WB See Gloomy RP Economic Future." Walden Bello and Steve Wake. Congress Task Force of the Friends of the Filipino People and the Anti-Martial Law Coalition. *Philippine Liberation Courier.* Vol. IV No. 5. May 1980. Please refer to journal listing.

"Magsikap Man, Di Papayagan . . ." (Opinions of Manila's Street Vendors). Isabel L. Urmeneta. *Development Issue - Series No. 3.* 1978. 17 pp. Available at ISWCD.

"Man and Satire in Eighteenth Century English Literature." Luisa E. Garcia. This paper examines whether the writers of the 18th century impart to humanity a glimpse of a man whose intellectuality is interspersed with his whole self, so that he is a man experiential. *SLU Research Journal.* Vol. X Nos. 3-4. September-December 1979. Please refer to journal listing.

"On the Tingguians and Cellophil." Joy Sison. *Development Issue - Series No. 9.* 1978. 12 pp. Available at ISWCD.

"Planner's Dream . . . Peoples' Nightmare" (The Lake Sebu Dam). Teresita Tecson. *Development Issue - Series No. 8.* 1978. 8 pp. Available at ISWCD.

"Power for Whom?" (A Summary Article on the Nuclear Power Plant Project). Isabel L. Urmeneta. *Development Issue - Series No. 2.* 1978. 8 pp. Available at ISWCD.

"The Inhabitants of Southern Mindanao and the Island of Samal." Jules de Raedt (translator). This is a translation of one of the articles of Schadenberg who first came to the Philippines in 1876 and observed closely the custom of the Bagobos. *SLU Research Journal.* Vol. X Nos. 3-4. September-December 1979. Please refer to journal listing.

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announcements

Fourth National Folklore Congress

The Fourth National Folklore Congress will be convened on July 4-6, 1980 at the Institute of Small Scale Industries, University of the Philippines in Diliman. The theme is "The Role of Folklore in Functional Literacy."

The Congress will be formally opened by Dr. Juan R. Francisco, Philippine Folklore Society (PFS) President. Dr. Emmanuel V. Soriano, University of the Philippines' President will give the welcome address; Dr. Abraham I. Felipe, Deputy Minister, Ministry of Education and Culture, and President of the Fund for Assistance to Private Education (FAPE) will render the keynote address.

Some of the topics to be taken up are: "The Southern Philippines: Research Possibilities;" "The Case of Popular Creativity and the Masses;" "Literacy Programs and the Use of Folklore;" "Mangyan Folklore;" "Translation Principles and Practices;" "Folklore in Community Organization;" and "Folklore in the 80's."

There will also be open forums and workshop groupings.

SMDP announces Training Program for 1980

The Statistical Manpower Development Project (SMDP), NEDA announces its training program for 1980, as follows:

A. General Course in Applied Statistics: June 16-July 26, 1980

This is a professional level training in statistics which seeks to acquaint technical staff personnel of various regional government agencies with elementary statistical theory and techniques.

B. Seminar/Workshop on Sample Survey Techniques and Statistical Operations: September 1-20, 1980

This is a specialized course dealing with the basic concepts, methods and applications of sample surveys. It deals with the rudiments of probability, sampling distribution, survey design and the practical aspects of conducting a survey. The course culminates in a practicum on actual planning and conduct of a survey by the participants.

C. Seminar/Workshop on Statistical Methods and Techniques for Development Planning: November 3-22, 1980

The course aims to familiarize the participants with the various methods and techniques of producing and presenting statistics for plan formulation and implementation.

These courses will be conducted at all regional centers under the coordination of the NEDA Regional Offices. For further details, interested parties may direct their inquiry to: The Regional Executive Direc-

tor, National Economic and Development Authority (NEDA) Regional Office.

UH Philippine Studies Program course offerings

This program is open to students in Asian Studies or Liberal Studies who want to pursue a "major equivalent" in Philippine Studies. Courses are also open to all students, graduate and undergraduate, who want to take courses on the Philippines or Filipinos to fulfill elective or other university requirements. Below is a list of the courses on the Philippines offered in Fall 1980 by different departments and programs at Manoa. Further information may be obtained by calling Philippine Studies, Moore Hall 210, telephone 948-6393, or by writing the Philippine Studies Program, Asian Studies Department, University of Hawaii, 1890 E-W Road - Moore 315-Honolulu, Hawaii 96822.

American Studies 312 - Filipino-Americans

Asian Studies 320C - Asian Nations: The Philippines

Dance 307 and 407 - Philippine Dance
Ethnic Studies 202 - Filipinos in Hawaii

Ilokano 101, 201, 301

Indo-Pacific 273E and 396 - Philippine Language and Culture; Philippine Literature and Folklore

Music 311G and 411G - Philippine Ensemble (Introduction and Advanced)
Tagalog 101, 201, 301, 401

Eighth World Congress on Reading

The International Reading Association and the Ministry of Education and Culture will co-sponsor the Eighth World Congress on Reading which has the theme "The 1980's: Problems and Promises."

Prominent educators from over 30 countries are expected to attend this biennial Congress on August 5-7, 1980 at the Philippine Plaza Hotel in Manila. There will be about 100 meetings, featuring speakers all over the world, and an exhibit and sale of books (in the fields of reading, language and language learning, literature, and Philippine life and culture) to be opened daily from 8:30 a.m. to 6:00 p.m.

Researchers, classroom teachers, reading specialists, college and university professors, librarians and others involved in the teaching of reading, teacher training, literature and literacy programs can expect to gain from the wide variety of topics offered in the program.

PASW meet

The Philippine Association of Social Workers (PASW) will hold a sharing session on social work practice in the field of health - innovations and issues - on

July 24, 1980 from 2-5 p.m. at the orthopedic room, Philippine General Hospital, Taft Avenue, Manila.

Registration fee is P5. Interested social workers may contact the PASW secretariat at 1680 Kansas Street, Malate. Resource persons are Dr. Nestor Pilar, Dean, UP college, Manila, and noted social workers.

(Continued from page 32)

It is unable to cope with the basic human needs of the majority of the world's people and is ineffective in resolving urgent global problems which include proliferation of nuclear weapons, world hunger, environmental pollution, depletion of the earth's resources, etc. It was discussed, therefore, that a preferred future scenario should include certain global agencies (e.g., Ocean Authority, Disarmament Agency, World Food Council) which will have adequate authority to manage global problems.

Among the resource persons who participated in the workshop were Gerald and Patricia Mische of Global Education Associates, a non-profit educational organization based in New Jersey which facilitates the efforts of concerned people of diverse cultures in contributing to a more human and just world order.

"Sarikaya Project" launched

The National Family Planning Office of the Ministry of Health in the Philippines, has launched the "Sarikaya Project." This project seeks to improve family planning and health services in rural areas utilizing community leaders known as "Sarikaya ('self-reliance') Workers." Aimed at hard-to-reach groups resistant to adopting new health and contraceptive practices, the project trains influential community members, and provides them with technical support through the local health-service midwife.

PSA Board officers sworn into office

On February 20, 1980, the elected officers of the new Philippine Statistical Association (PSA) Board took their oath during the PSA Board of Directors' Meeting at the Central Bank of the Philippines. Inducted were the following: Edgardo P. Zialcita, President; Peregrino S. Reyes, First Vice-President; Romulo A. Virola, Second Vice-President; Aida R. Saldua, Secretary-Treasurer. Members: Pablo Q. Samson, Marcelo M. Orense, Burton T. Oñate, Tala Lazatin, Luis Jacildo, and Doris U. Lim. Advisers: Manuel O. Hizon, Exequiel S. Sevilla, Paz B. Culabutan, Angeles R. Buenaventura.

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