

L. Health and Home Life—

No. of homes with provision for proper garbage disposal	199,484
No. of homes with toilets	891,676
No. of homes with proper drainage	826,308
No. of demonstrations on child and maternity care ..	9,824
No. of food demonstrations	66,484
No. of community first-aid clinics	6,513
No. of other health activities	543,696

4. Cultural Improvement—

No. of community literary-musical programs held	828,103
No. of homes with sala, bedrooms, dining rooms, etc.	940,022
No. of educational film showings held	14,456
No. of functioning reading or community centers organized	8,863
No. of museums organized	633
No. of native dances recorded	460
No. of native songs recorded	14,857
No. of other cultural activities	384

5. Citizenship—

No. of community assemblies held	43,516
No. of functioning <i>Puroks</i>	45,130

SOME PROBLEMS IN THE IMPLEMENTATION
OF THE COMMUNITY SCHOOL PROGRAM

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As an introduction of this paper before the discussion of the problems of community schools, it is felt that a definition and statement of the objectives of the community school are in order. Different educators and authors have given various definitions and objectives:

In the Philippines, former Secretary of Education Cecilio Putong states: "A community school is a school identified with, and intimately related to the life of the community in which it is located, not by virtue of the mere fact of geographical location, but because of its real and actual function of ministering to the needs of the people it serves, and it is a community school, not because it is a school in a community but because it is a school of, by, and for the community."

McCharen's book "Improving the Quality of Living," defines the community school as "one whose program is designed for useful and effective learning on the part of the children and one which helps to improve the quality of living in the community. One which serves the total population of the community and seeks to evolve the purposes out of the interests and needs of the people living in the community."

The UNESCO Consultative Educational Mission defines in terms of the task of the school in developing children, youth and adults into more useful members of society through continuous participation in the study of the needs of the community.

Other authors define community school in terms of the activities that it encompasses. The community school should actively serve the locality through direct attacks upon some of its pressing problems and assume a major responsibility for the developments of the life and institutions within its area.

With all these ideals and concepts of the community school, there follows the problem of how to implement its objectives.

The first problem of the community school is how to make the community know the purpose of the school. Most people believe that the purpose of the school is to help the children learn from books, a procedure that goes on only in schoolrooms. They see no necessity or opportunity for relating what goes on in the school with what happens outside of it, and they prefer to leave everything to the teacher. They feel that they have no business with the school unless the school asks for some help, such as making repairs, putting up out-houses or fences and contributing material, money, labor, etc. They believe that the school is for the children and the teacher alone. This is so because the average parent does not speak the language used as the medium of instruction in the school. Parents do not understand what the children learn in school; so they are not interested in the work of the child.

Interest in the community school program could be encouraged by making the people see the school work of the children as related to their

home activities and home life and by inviting parents as resource persons in activities similar to those found in the community that need to be improved. In these activities the parents could be given the opportunity to appreciate their own skills and take pride in their work and usefulness as well as to have an insight into the practical or functional objectives of the school. With such understanding the parents will be encouraged to help plan the school projects with the teacher.

The second problem of the community school is administration. Centralized form of school administration as is the case in the Philippines becomes a standing block to the purposes of the community school. If the school is to minister to the needs of the people in the community, it should be run as a joint enterprise. The school administrator or the teacher ceases to be the sole promulgator or rules and dispenser of the knowledge. He may administer the school but he does not run it since his interest in the school is to be shared in by the teachers, the pupils, and the people of the community. The administrators and supervisors must make available their services to teachers, pupils, and lay groups as consultants but not as "bosses."

The third problem of the community school is the curriculum. What curriculum is fitted for the community school? Traditionally the unified school curricula in the Philippine schools have been made in the central office and issued to the field to be put across by the teachers and school officials. The child is made to fit the curriculum, not the curriculum to fit the child. But since the aim of the community school is to make education more sensitive to the needs and demands of the masses of people whose standard of living must be raised and whose lives must be improved and made richer, the curriculum must be revised so as to conform to the principles of democratic living. The local school people must be given freedom to develop school programs and curricula that are flexible and are adapted to local conditions, and which will take the fullest advantage of community resources in order to make education function in the lives of the people.

The adoption of the vernacular as another medium of instruction in some schools has been found to be useful as the pupils can communicate their learning to their parents better than when the English language was the only medium of instruction.

The fourth problem of the community school is the need for a competent teacher for the community school. Present teachers in the schools get their training and preparation for teaching in cities where the conditions and situations, facilities, and activities for instruction are different from the conditions and life activities of the community in the rural areas. These teachers, thus, are not competent to teach in the community schools. The teacher needed for the community school is different in preparation and in outlook and in actual method of work from the teacher of the traditional school. A competent teacher for the community school should understand the conditions, needs, and problems of rural life so that he will be able to enliven and lead the people. He must be sensitive to social change. He must appreciate the Filipino ethical heritage and must have the insight into what top reserve of the national virtues, what to harmonize with incoming cultures, and what to reject of the foreign and the native. He

must know how to exercise judicious discretion and professional maturity in the functional interpretation of national ideals. He must be able to lead in democratic living; he must be able to interpret social trends and convert them into the subject matter of education for both youth and adult.

The fifth problem of the community school is the inadequate financing of the community school. Community school programs suffer a setback because of the centralized system of financing the Philippine public schools. The central source maintenance and finance is the National Government. The municipal and provincial governments lack financial autonomy in so far as providing for the schools is concerned. Although the National Government appropriates one third of its ordinary expenses for education, the amount is not enough to maintain the schools and provide facilities adequately. The conceivable remedy in order to meet the local needs and problems is to decentralize the system—enabling the schools to be financed from local sources.

Other major present tasks of Philippine rural community schools according to the studies made by our teachers, modern educators, division superintendents of schools and lay groups are:

The education of the people on how to improve their economic life and relieve conditions in congested areas, minimize unemployment in large centers of population and under-employment in the barrios. They believe that the slow change in the rural areas is basically due to the lack of means on the part of the masses. Because of this slow change the community school program gives very strong emphasis on improving the people's economy by resettlement education. But it is not easy to make those who have no land to their own go to Mindanao and be given free land so they may become independent farmers. Because of sentimental reasons, no matter how poor the tenants are, they are reluctant to leave the scene of their struggles. Family ties, friendship, and attachment to the place of their birth are stronger forces than the need for a better economic status. These poor tenants prefer to hold onto what little they may have rather than risk all in a strange land in the search of economic abundance and human respectability.

The implication of the resettlement problem within the community school program is to remove human prejudices and fear of isolation. To do this it is necessary:

1. To acquaint the people with the natural resources of the country;
2. To inform the people of the needs of exploiting the resources of the country in order to conserve for the Filipinos the national patrimony;
3. To make the people know more of their country;
4. To inform the people of the problems caused by irregular distribution of population;
5. To develop the extractive industries as a means of increasing wealth and raising the standard of living. As the community school is the institution closer to the people than other agencies, it can plant the seeds of resettlement with greater hope of success.

A revitalization of rural life is imperative. The people must be taught how to increase family income in order to raise the standard of living in

rural areas. This problem of revitalizing rural life arises because the movement of the active and enterprising youth and educated people is from rural areas to the larger centers of population. This is considered the most serious deterrent to rural progress because the best human power in rural areas is drained off to the cities. Causes for migration to urban areas in brief are: lack of educational and recreational facilities in the barrios and opportunities for employment and professional advancement in the cities. To overcome these problems the community school program has to deal with the:

1. Improvement of present educational facilities and enrichment of the curricula;
2. Dignification of rural life by educating the people to learn and appreciate rural resources, traditions of mutual help, neighborliness, closer kinship, less social conflicts and group tension, possibilities of abundance, and greater economic security which may be assured with reasonable industry, thrift and perseverance; and
3. Giving of stimulation to and revival of cottage industries.

The extension of educational opportunities through the opening of high schools and junior colleges in the rural areas, increase in facilities of transportation and improved communication, and development of hydro-electric power—all these will help revitalize and influence rural life.

Then tied to the above is the whole problem of inducing the growth to remain in the rural areas. As the glamour of adventure is not found in the rural areas, the school should guide the youth to take notice in their old surroundings of the rich compensatory values and see in them the challenge that they have been looking for. These are the opportunities to exploit the possibilities in the rural areas.

Another concern of the community school is how to develop self-help leadership. The old-fashioned leadership exercised in the local communities was by the *cacique*. All the doings in the community revolved around him; without him the *kasamas* had little or nothing to live for. He had the absolute command over the people around him. To date the masses are still inclined to be followers, inclined to say "yes" to propositions even if they have serious objections to them. This blind followership has been the curse of Filipino life. The masses have to be taught to follow with reason and understanding. The community school should develop leadership of the democratic type, one that is tempered with the understanding of the Philippine social traditions that are undergoing modification under the impact of democratic influences.

The kind of leadership that the community school should develop through teacher-enablers, purok and community council PTA's is a:

1. Leadership that builds the foundation of leadership-followership relation that will move the community toward cooperative action;
2. Leadership that will put the people on their feet in the matter of making the programs move to a successful completion;
3. Leadership that gives recognition to the fact that men other than leaders can also think;
4. Leadership that can release the human potentials in the rural areas and give dignity to human personality;

5. Leadership that will get the people to exercise initiative and resourcefulness rather than wait for outside help.

The leadership exercised by the community school has the following means of approach:

1. Look for the capitalized community potentials, natural resources, human capabilities for community action.
2. Appeal to the pride of the community.
3. Get backing of persons in the community.
4. Plan social, cultural, health, etc. measures.
5. Organize machinery to keep the program moving, such as the purok and PTA organizations.

An additional task is the reorienting of rural values—how the school should protect the ethical values and at the same time make adjustment to newer demands of living. As education is an instrumental institution to change the community school, it has to propel a program of change with the use of community resources to bring out new meanings and discover new opportunities for improving life from the old background. It should not break away the old from the new but rather extend the old to the new for the everlasting quest of men for greater peace, security, abundance and happiness.

Some criticisms of the community school program as observed are:

1. Many of the projects are too idealistic. Oftentimes they cannot be carried to completion, as for example the health program or cleanliness of the surroundings. The rural people clean their yards only when there are visiting officials. This also applies to the home industry program. The adults are called to work on the handicrafts only when visiting officials are expected to come for a visit.
2. Most of the activities planned do not really meet the needs and problems of the community. The activities are often done only for "show". Some consider this to be the case of the Pilot Community School in Bayambang under the UNESCO Program, which has not achieved the desired goal after five years of operation.