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Values in Philippine Culture and Education

Philippine Philosophical Studies, I

Edited by
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Preface

"Damaged culture" and "the sick man of Asia" are just two of the many phrases used to describe the Philippine situation today. Questions such as "what's wrong, what's right with the Filipino?" have set many Filipino minds upon some deep and not-so-deep soul-searching and brainstorming. Is American democracy fit for the Philippines? Is Catholicism brought by Spain partly responsible for the failure of the country to become another economic "tiger" of Asia? The questions have not been answered with finality, although short-term and medium-term responses have been proposed and realized.

Many seem to agree, however, that the root of the crisis facing the Filipinos in the past two or three decades is moral in nature. This calls for a long process of social transformation, of value recovery, formation, or transformation as the case may be. Education plays a crucial part in this process, and indeed teachers in both the private and public sectors , since the People Power Revolution of 1986, have responded to this call by introducing reforms in curriculum, content, style, and even mission statements. Such groups and institutions as The Association of Philippine Colleges of Arts and Sciences (APCAS), The Catholic Educational Association of the Philippines (CEAP), not to mention The Department of Education, Culture and Sports (DECS), have produced various programs for value education. The Senate passed a resolution, calling for a task force that would inquire into the "strengths and weaknesses of the Filipino with a view to solving the social ills and strengthening the nation's moral fiber". The task force was composed of academics and its results are included here. Teachers with low salaries and academic institutions of meager budget responded magnanimously.

Sometime in 1988, a need was felt by Filipino philosophers belonging to the Philippine Association for Philosophical Research (PAPR) to lay down the theoretical philosophical foundations of value education. Many teachers at the elementary and high school levels were then practitioners of various programs and projects on value education without being aware of the philosophical underpinnings of the practice. In January of 1989, DECS and the Ateneo de Manila University, with the encouragement of George F. McLean, O.M.I., of the Council for Research in Values and Philosophy, held a roundtable discussion on "The Philippine Context of Values Education". The forum gathered experts from various disciplines and focused on the value resources of the Filipino people, the contemporary transformation of values and their implications for education.

This volume contains most of the papers of that roundtable discussion. It also contains the contributions of professors belonging to The Philippine Association for Philosophical Research and to the Ateneo de Manila University whose work has been published in *Pantas,* a journal for higher education.

It is our hope that this volume will contribute to the moral transformation of Philippine society.

Manuel B. Dy, Jr.
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Introduction

In the life of every person and every people there are points of high hopes and grim disillusionment. It is good that we tend to define ourselves in terms of the former, for this gives stimulus for achievement and progress, whereas the latter would kill initiative and expose us to despair. A certain disillusionment can be helpful, however, if it enables us to appreciate better the challenges we confront and the seriousness of the effort we must make in order to advance--or even to avoid falling further behind. The papers of this volume reveal the strength of hope vs despair in the hearts of the Filipino people and the need for a wise understanding of values and education if hope is to prevail.

A. Bonoan points to three defining moments: the Philippine revolution of 1896, the First Quarter Storm in the 1970s, and the February Revolution of 1986. This volume reflects the hopes which the latter generated for national renewal. Yet, in concert with the nations of Eastern Europe and throughout the world, the preface acknowledges how very difficult such renewal is proving to be. In order to take effective part in the great campaign that is the life of a culture, it is necessary, first, to analyze carefully the hopes of that culture and especially the values upon which they are built--commitment to these values is essential for any program for the progress of that people. Second, it is important to appreciate the possible ambivalence of such values, for tragedy is less something that befalls us from without, then inadequacy from within by which our strengths turn into weaknesses and we are rendered incapable of the achievements we most desire. Hence, love of family can degenerate progressively into a debilitating nepotism, a lack of public spiritedness, and even destructive rivalry. Thirdly, ways must be found to overcome such ambivalence in order for both the individual and the national characters to be strengthened for the difficult tasks ahead. Finally, through education and social reformation and restructuring, we must undertake the great work of building a new generation internally motivated and externally coordinated for a life worthy of the legacy received from the generations which have gone before.

The chapters of this volume face this challenge--not definitively for they acknowledge how much there is to be done--but so well that their work constitutes a volume of lasting importance to their people, and to others throughout the world who are concerned with the quality of life in our times. Though individually the chapters often are too rich to be reduced to only one of the above four steps, together they trace out the overall dynamic of the effort of the people of the Philippines to perfect its culture and to make its contribution to future generations. Hence, this volume is organized accordingly into four corresponding parts.

Part I concerns the values inherent in the culture. The first chapter by M. Dy looks into the nature of values. In doing this he confronts the tendency of much modern thought to reduce the real to the ambit of rational intellect and the objective, forgetting human subjectivity where reason opens onto human freedom, with its allied affectivity and creative action. He soon makes manifest that the challenge of this volume is nothing less than to open a new dimension of human life and to consider it critically. Toward this goal chapter II proposes a project of, and for, a Philippine axiological ethics founded in the Holy and marked by non-violence, human rights, justice and solidarity.

Chapter III by R. Bonoan provides additional structure for this effort by pointing out its key historical moments in the life of the Philippine people and underlining further values of particular importance for our day: peace, social justice, economic self-sufficiency and patriotism.

In chapter IV P. Licuanan brings to this effort rich content from the patrimony of values in the Filipino tradition. Her moral recovery program catalogs the strengths of the Philippine character with its family orientation, adaptability and faith. At the same time she does not hesitate to recognize the weaknesses which impede progress. In this combined light she is able to detail a set of realistic goals for moral education in the Philippines today.

Part II takes up the ambivalence of character patterns where strengths also entail weaknesses. Chapter V by E. Quito does this in detail, enumerating the Filipino character traits and showing how each has positive, but also negative, aspects.

Chapter VI by V. Gorospe shows how this translates into values and disvalues, and how, together, they form a typical constellation. For example, the *bahala na* mentality provides the self-reliance and risk-taking required for creativity in public life, but it can also open the way to resignation and apathy.

In chapter VII B. Tolosa indicates where to look for the key to such ambivalence and hence the true battle ground for any effort toward progress. He shows how even such seemingly physical and material forces as those of the economic order are not necessitated, but depend upon human choices and social preferences, for the economy is set in an ideology, behind which lie value preferences. This suggests that the above ambivalence is not something fated by history, but is subject to human choices. By these persons and peoples shape their competencies for good acts, and hence the ability to carry out the good that they will. This is a matter of developing the virtues which correspond to a person's or peoples' values. Virtues are so essential here that it is surprising that in this volume there seems to be relatively little explicit reference to them, to their development and promotion, or to education as training in virtue, though this may be implicit in much else that is said regarding moral education.

Part III takes up the challenge inherent in the acknowledgement of value ambivalence. It looks for the elements which open the way to the negative or to disvalues, and thereby for the foundations of the positive choices required for personal and national resurgence.

The masterful chapter VIII by F. Hornedo initiates this task by identifying the interweaving pattern of cultures and values, clarifying the processes of enculturation and exculturation, and relating these to the hermeneutic dynamisms of the search for power. In this light he analyses the three dimensions of language, fact and synoptic interpretation required for the social sciences, the pattern of values they presuppose, and the history of its emergence.

In Chapter IX D. Fernandez carries further the consideration of culture by showing its deeper relation to human identity which is precisely beyond power relations which make of people mere instruments of self-interest. In this light cultural rights become basic, perhaps even the basic, human rights. This is an important corollary to the work done in the previous chapters. It means that the wealth of the human potential of a people lies in their culture, that to destroy this is to destroy a people; conversely it means that for a people to build its future it must find the way to draw upon the wealth of its cultural tradition, overcome its ambiguities, and point it into the challenges to be faced.

C. Montiel in chapter X also shows the inadequacies of the notion of power considered in the restricted terms of self-interest by focusing upon the importance of symbols for coordinating and directing human life. Through the example of the decisive role of the conjunction of religion and symbol in the revolution of 1986 she shows love and its correlative, freedom, to be stronger than what is generally meant by power.

This is more than a matter of mobilizing people, for if the challenge is to overcome the ambiguity of a national character then it is necessary to look more deeply into the roots of its negative potentialities. As Chapter XI by Ma. D. Astorga reveals, religion can play a crucial role in this, for it deals not only with human perfection, but with its weaknesses. Merely identifying weaknesses and exhorting to strength will not suffice, however. The extreme difficulty and pain of the process of overcoming sinful weakness is manifest dramatically in the cross of Christ. Thus the religious context of a culture is foundational for national renewal in identifying, not only the nature and dynamics of sin and death, but the transcendent source and direction of resurrection to new life.

This chapter is important in reading deeply into the dynamism of the human drama. But much remains to be done. All our humane and scientific competencies will be needed in order to identify the concrete details of this process in the varied and increasingly complex sectors of modern life; all our creativity and generosity will be needed in order to prescribe effective responses and to promote their realization in the free choices of persons. This is an ongoing challenge which must be addressed in all dimensions and all moments of our life.

Chapter XII by J. Roche begins to identify ways of approaching the pedagogy involved in this work by pointing out the new awareness of human development and the related programs of values education proposed in recent times. He notes their frequent failure adequately to integrate the philosophical and religious dimensions which regard the basis and meaning of life. This suggests the positive potentialities which could be unlocked by a combination of philosophical, psychological, sociological and pedagogical efforts which are open to the transcendent dimension of human life and directed to the development of a sense of values and of moral commitment. Indeed, the Council for Research in Values and Philosophy has carried out just such a coordinated effort. The work of its four teams constitutes the volumes: *Philosophical Foundations for Moral Education and Character Development: Act and Agent* edited by George F. McLean and Frederick E. Ellrod; *Psychological Foundations of Moral Education and Character Development: An Integrated Theory of Moral Development*, edited by Richard T. Knowles; *The Social Context of Values*, edited by Olinto Pegoraro; and *Character Development in Schools and Beyond*, edited by Kevin Ryan and Thomas Lickona. This work was part of the context for the roundtable discussion referred to in the Preface, which, in turn, evoked much of the work of this present volume.

Part IV constitutes a survey of the different disciplines or fields of education, noting the way in which values can emerge in, and from, the teaching of each discipline. To the degree that this is so values education is not an external addition to the curriculum, but rather a deepening and humanizing of the entire educational process. Indeed, unless one is ideologically and unquestioningly committed to the Western mindset, one should not exclude entirely the possibility that the present educational process, as it reflects the pattern of modern rationalism, is itself the basic dehumanizing force of our times--such is the ambiguity that pervades even our efforts to educate and form the children whom we most love. If a truly humane life consists essentially--not accidentally--in making the difference between good and evil, moral and immoral, value and disvalue then the chapters of this concluding section are important in reviewing the sciences and arts from the point of view of their potential for values and value education and for the view they imply regarding the nature and goals of the educational project as a whole.

Chapter XIII by Talisayon looks into education in the physical sciences to find bases for value formation, creativity and critique. Chapter XIV by Professors Cuyegkeng and Dayret shows the

potentialities of education in the sciences and technology for developing sensitivity to such issues as social justice and land reform.

Chapter XV by B. Lumbrera shifts the focus to literature, illustrating through an analysis of two prominent texts its powerful potentialities for values education through an analysis of two prominent texts. In Chapter XVI S. N. Tiongson identifies the way in which the arts can contribute to the development of a creative imagination. This is required not so much for general ethical decisions of right and wrong, but for the more important basic issue of how life can be lived concretely in such ways that high human and religious values are realized in daily life. This is the real challenge. In chapter XVII A. Gonzalez suggests that there is some truth to the position that the structure of a language shapes our understanding and sensibilities. From this it follows that we need to understand the character of a language in order to be in responsible control of its formative influence in our lives. Rhetoric and debate can provide also a context for teaching and learning many issues of ethics and values.

When this content of Part IV is added to the rich materials in the earlier chapters regarding teaching in the social sciences and religions studies, there emerges a sense of how education can overcome the danger of being used as an instrument for reducing persons to the state of servants to the machine at its various levels: mechanical, economic or political. Instead, to the degree that education is consciously, even basically, concerned with value formation, it can enable the Filipino people to undertake the arduous task of realizing the hopes of its Revolution of `86 for national resurgence in dignity and love.

George F. McLean

Part I
Values Inherent in Philippine Culture

1.
The Philosophy of Value, The Value of Philosophy
Manuel B. Dy Jr.

The intention of this paper is twofold: to present a philosophy of values. with the help of the noted phenomenologist of value, Max Scheler, and to show the indispensable role of philosophy in value education, especially in the context of national reconstruction.

It has been said often that at the root of our economic and political instability as a nation is a moral crisis of such paramount degree that our culture has been termed a "damaged culture." Recently, we have been ranked third among the most corruption-ridden countries of Asia. Graft and corruption have become an accepted way of life for most of our countrymen, not only for government officials and their relatives. Undoubtedly, moral recovery must go hand in hand with economic and political recovery. But such a moral recovery requires an understanding of values, notably in the field of education; otherwise our value-education thrust will be haphazard and lacking in direction.

This paper hopes to contribute to such an understanding of values. But more than that, it proposes that such an understanding of values entails an emphasis upon teaching philosophy in our curriculum, perhaps more than, but not at the expense of, the other disciplines.

What Are Values?

The first thing to be said about values is that they are objects of our intentional feeling. Intentional feeling is different from the sensory feelings of the five senses (e.g., pain, tickling), from bodily vital feeling-states (e.g., tiredness, illness, health), and from psychic feeling (e.g. sorrow, joy). By their very nature intentional feelings are feelings of something; they are oriented towards values. Spiritual feelings such as bliss and despair are essentially intentional being directed towards the value of the holy, but other feelings acts like preferring, love and hatred are likewise oriented towards values.

Values are given to us in intentional feeling. We "know" values by feeling them, they do not wait for our rational justification in order to appear in our lives. Our intellect is blind to values just as the eyes are blind to sounds. This does not mean that we cannot reflect on values, but when we do (as we are doing now) we are no longer reflecting on value as value, but on value as a concept. An illustration of this point is the value of service, of being a person-for-others. The Ateneo de Manila constantly drills this message into college students for four years through their courses and reading materials. The Ateneans are intelligent enough to understand this, but how many of them venture to spend a year or two in a service-oriented job after graduation? For the few who do, the decision usually comes after an immersion program, which enables them to feel the experience of poverty.

As objects of our intentional feeling, values are essentially qualities and are not to be mistaken for goods, though goods are carriers or bearers of values. The misconception of value for goods may be due to our language. The Pilipino word for value is *"halaga"*; but another common expression used by young people, *"bale"*, of Spanish origin, which may also mean "worth". *"Bale"* refers also to that small piece of paper Filipino brings to the *sari-sari* store, with the words "good for" a can of milk or a bag of sugar. But values should not be mistaken for goods. As qualities, values qualify our life and do not easily give in to quantification; as qualities, values

are objective and immutable, whereas goods as carriers of values vary and depend on the subject, time, circumstance, and situation. A metaphor may be of help here. The color green is a quality seen by the eyes and different from the color black. If I paint the green board black, it is now a carrier of the color black whereas before it was a carrier of the color green. The quality green or black does not change; only the board has changed.

It is important to stress here the immutability, the objectivity of values; for values, especially higher values, call upon the person and when the person fails to respond to a value, it is not the value that is destroyed but the person himself. Justice as a value calls on the person to be just, and if he does not respond to this call by being just, it is not the value of justice that is destroyed but the person himself. We are here reminded of the words of Socrates: "To do injustice is worse than to suffer injustice." As qualities, values transcend man.

The ambiguity of values lies here in their immateriality. Our life attains a quality because values constantly present themselves to us, and intervene in our life as instigators of action, as a prospect for commitment, as a reason and standard for behavior and expression, norms and principles of conduct, and as criteria for aesthetic appreciation and economic utility. But values elude all their embodiments or carriers. A value gives itself in an object to be desired, but once the goal is attained it affirms itself in the form of another demand. It is in this sense that we can speak of the universality of values--they exercise an influence on the totality and unity of our life. Values form a kind of horizon to our life.

More especially, values generate an ought-to-be and an ought-to-do. For instance, because justice is a value, justice ought to exist and I ought to be just. Values, in other words, ground our obligations, beliefs, ideals, and attitudes, without being identical with them.

How then do we experience values? The key to this question is to be found in the notion of the human being as a person, for in a real sense only man and woman can experience values. A person, for Max Scheler, is the seat of the spirit, which spirit transcends nature. As spirit, the person is not part of nature, but apart from it; he (she) can determine himself (herself), direct his (her) own life. Self-determination is another word for freedom.

A manifestation of this is the human being's capacity to go against the drive of evolution, the instinct for survival--the person can willingly take his own life. In his freedom the person is the unity of diverse acts, past, present and future, and as such is openness to reality. In a similar vein, Martin Buber talks of the person as a being in dialogue with the world. The being of the person is a being of response-ability, and freedom is the precondition for the person's response to the other, whether another human, nature, thing, event, or God. For Buber the opposite of constraint is communion: to be free, and thus to be a person, means to be able to respond to the call of communion. It is here that values are experienced--in the dialogic relationship of the human being as a person. Unlike the animal which a biological need compels with the force of a natural physical law to satisfy necessities, values call for a free response from the person. There is no experience of value if value is not recognized as such, consented to and willed by the human being. Values appear in the human being's engagement with the world, in his (her) openness to reality. The experience of value is at once the experience of person. Values then are not created, but discovered by the person in involvement with the world.

The person is the unity of diverse acts, but among these diverse acts, there are three that characterize the person uniquely: (1) the act of reflection or the act of making oneself the object of one's thinking, (2) the act of ideation or abstraction, of deriving an essence from existence, and (3) the act of loving. Of the three, the last is the most important trait of the human being as person: a person is a being capable of loving. Loving and hating are the fundamental primordial acts of the

person to which all our other acts are reducible to them. In this sense, a person is what he (she) is by what he (she) loves and hates.

Both love and hatred are movements of the heart oriented towards values. Love and hatred are similar in that as movements, they open up a hierarchy of values. The opposite of love is not hatred but apathy. Love directs us to higher values whereas hatred directs us to lower ones. It is interesting to note here that the Pilipino word *"mahal"* (love) also means "esteem" or "of high value".

|At the lowest rank are sensory values (the values of pleasant and unpleasant, technical values, and luxury values). Next in rank are the vital values of noble and vulgar, the values of civilization. Higher than vital and sensory values, both of which are related to the ego, are the spiritual values of justice/injustice, truth/falsehood, and the aesthetic values of beauty and ugliness. The highest values are the holy and unholy. Both spiritual and holy values refer to our being a person or spirit.

This ordered rank of values is also objective and immutable. What is subjective and mutable is our perception of this hierarchy, our "value-ception," and our concrete realization of values. Hatred is a disorder of the heart because it wrongly reverses the order or the rank of values. What about the moral values of good and evil? For Scheler, the moral values of good (positive) and evil (negative) are not to be found in this hierarchy of values but in their realization; they, so to say, "ride on the back of the deed." A deed is good if it prefers a higher or positive value in place of a lower or negative one. On the other hand, a deed is evil if it prefers a lower or negative value in place of a higher or positive one. Without the deed and the person who performs it, no moral good or evil occurs. In this sense, moral values are personal values--they originate from persons. But to the extent that good is the realization of higher values, the spiritual and the holy which refer to our being persons, and to the extent that evil is the realization of lower values, the sensory and the vital which refer to our likeness to the animals, then good enhances our personhood while evil degrades our humanity.

The moral acts of good and evil are based then on the person and not on any moral authority. Obligation, as we said earlier, is based on value, not the other way around. Values generate an "ought" through being modeled in a person; without a person to model them there would be no norms or obligations. In the case of moral values, nothing can make a person good but the intuition of the example of a good person, whose love, in turn, invites one to follow. Scheler cites the example of Christ loving the sinner Mary Magdalene and thereby effecting her moral conversion. Model persons are the primary vehicle of value transformation in our moral world.

The Value of Philosophy

There are as many definitions of philosophy as there are philosophies and philosophers. Our task here is not to define it and thus limit the value of philosophy to its definition, but to seek its meaning in what it does in the context of the other disciplines, in the human and natural sciences, and in the ordinary endeavors of the human being. This leads to seeing the value of philosophy as corresponding to the points we mentioned regarding the nature of values.

The Western tradition has always associated philosophy with wisdom, forgetting the "love" that precedes wisdom in its original meaning. Our culture has not been spared of this Western influence for *pamimilosopo* means also to be pedantic, to be theorizing and to juggle concepts in a dull and narrow manner. But "to philosophize" was originally to search passionately for wisdom, to love it because one was not in full possession of it. Far from being purely speculative, philosophy is first of all felt, a passion, a desire, a value.

What is this wisdom that the philosopher loves? The Eastern tradition can offer us interesting answers, and we turn to the East for wisdom. The Hindu word for philosophy is *"darsana"* which means "to see", not just with the eyes or the mind, but with one's whole being. What is to be seen with one's whole being is none other than the truth or the real, namely, what is unchanging, eternal and universal. The Chinese tradition terms philosophy as *"cheh-hsueh"* ( ). *Hsueh* means learning, but *cheh* ( ) is a compound character made up of a hand ( ), a measurement ( ), and a mouth ( ); that is to say, philosophy is learning to measure one's words with one's deeds. To philosophize is to know in a very different way from a learning a skill; it is first of all to learn to be moral where one's speech, feelings, knowledge and action are integrated in one whole. The wise man is one who always knows the good to be realized in any concrete situation. The clever, on the other hand, is one who knows how to utilize persons or things for whatever end, good or otherwise.

Where does love for wisdom emerge; when does a person begin to philosophize? It should be said at this point that just as it is only the person who experiences value, only human beings philosophize. Different philosophers have varied accounts of the beginning of philosophizing: Plato traces it to wonder, Descartes to doubt, Jaspers to the limit situation. Whether it is in wonder, or doubt, or helplessness that one begins to philosophize, something of the very nature and reality of the human situation does impel the person to do so. Robert Johann calls it the tension of human experience. This tension springs from the very nature of the person as openness to reality, as response-ability to the other (nature, fellowman, society, or the Absolute), as not being identical with oneself or as self-becoming. Springing from the tensions of human life, to philosophize is to bear witness to this situatedness of our humanity.

But what does a philosopher do with this tension that a non-philosopher or one who has ceased philosophizing does not? The philosopher brings it to consciousness, awareness and reflection, making explicit what is implicit in human experience. Reflection in this sense is bending back on oneself, becoming aware of one's own life, which includes the world of the other. "The unexamined life is not worth living," says Socrates, but if it is to be authentic philosophizing this examination of one's life can never be a sort of navel-contemplating.

There is, however, another sense to reflection beyond the mere clarificatory bringing one's experience to consciousness. This is the critical sense: to reflect is also to gain distance from oneself and one's situation. A "disengagement" is a necessary moment in philosophizing; this is not an escape or alienation from reality but is meant to provide a "second look," holding back instinctive reactions, and examining one's presuppositions and prejudices.

At this point, the "retreat" of the philosopher is not different from the scientist's objectivity. Likewise, the scientist in his concern to solve the problem at hand distances himself from the problem in order to examine its parts, test his hypothesis, and verify his conclusions. To philosophize, however, is to be concerned with the whole or totality, and if the scientific process and data are relevant to this, then these too must be taken into consideration and questioning. Thus, the objectivity of the philosopher includes subjectivity, or to be precise, to be objective is to be intersubjective. In the sense of Gabriel Marcel, to philosophize is secondary reflection, to be concerned with the *mystery* of being, not in the theological sense of being unknowable but in the sense of a "problem" which encroaches upon one's own being and that of others.

The tension in human life calls for a resolution or reconciliation of a sort different from the solution of the scientist, for here the philosopher's own self is involved--his very being is at stake in his reflection. In the metaphor of Marcel, the philosopher is like a person trying all sorts of positions in bed to get some sleep. Philosophical reflection attempts to see the "*sens*" of everything which for Claudel is the meaning of a word, the direction of a river, the opening of a door, the

smell of a perfume, the texture of a cloth. To philosophize is to be concerned with meaning or in Pilipino, *kahulugan* whose root is *"hulug"* meaning "fall" as one would say in English, "fall into place". To philosophize then is to integrate, both past and future in the act of presenting the meaning of one's life, both personal and social. Ultimately, of course, the *raison d'etre* of philosophy is the person's inner longing to achieve harmony or unity with one's self, with nature, with others, with God--it is the very meaning of sagehood in the Oriental tradition.

It is not surprising then that the authentic philosopher must also be a lover of justice of which Socrates, Confucius, Mencius, Gandhi and Sartre are examples. After all, justice implies a vision of the totality of the situation and a respect for the dignity of the human person. The philosopher must also be a peacemaker or a lover of peace, for peace reconciles the conflicting forces within and without one's self.

Just as value is the object of our intentional feeling, philosophy makes us sensitive to the quality of our lives. The greatest danger that faces our nation today, and any nation for that matter, is apathy or sort of spiritual anesthesia. Philosophy awakens us from our spiritual slumber, our take-for-granted attitude in the same way as does literature or the arts.

But more than literature or the arts, philosophy not only sensitizes us but also brings us to the level of holistic, critical and evaluative reflection. This is the second value of philosophy, a step beyond sensitivity which makes it sensibility--reflection.

Just as values differ from and transcend goods, philosophical reflection enables us to see beyond the facade of superficiality the perennial, lasting and deepest quality of our lives. Because philosophy attempts to see the totality of any human experience, it can provide us with a vision. This is important in the task of national reconstruction, for the development of a society cannot be haphazard and aimless. Short-term goals and long-term objectives have to be blended harmoniously, which requires a vision of what the country intends to be. This vision, of course, must be rooted in the historical realities of the present. Although philosophy may lack the discipline of the sciences and technology, it is nevertheless trained to inquire into the basics. Philosophical reflection seeks to go back to the roots of any human endeavor; it sets the foundation.

Both vision and foundation demand of philosophical reflection a critical sense. Properly philosophical thinking is reflective and critical: reflective because it is critical, and critical because it is reflective. Traditionally, thinking was considered reflective when its object was inside the mind. But much thinking about oneself--daydreaming for instance--can be anything but reflection. Thinking is reflective when it is done disinterestedly without preconceptions and when it opens to a broader horizon, that of values. Just as values form a horizon in our lives, so philosophy, in its search for truth, opens a range or hierarchy of values against which we must evaluate the quality of our lives, the sensibleness of an issue or of a project. This is the outstanding value of truth--it lights up other values, including that of justice. In the light of truth, the world is not just a world of facts and figures, but one imbued with priorities, a sense of importance and purposes.

One cannot overestimate this critical role of philosophy especially for a people undergoing a transition from a long period of dictatorship to a new era of self-determination. For national reconstruction and total human development this critique must necessarily include a re-evaluation of traditional Pilipino values and traits.

Finally, just as values generate an ought-to-be and an ought-to-do and call forth moral persons, so philosophy invites us to be *integrative*. This integrative function of philosophy is more an ideal to be achieved rather than a guaranteed role, for philosophy does not impose but springs from the responsible freedom of the philosopher as a human being. Philosophy urges us to be moral persons, persons of integrity who are in self-possessed because their speech, feelings, thinking and action

are one. This unity derives from commitment to the value of persons. Philosophy invites us to be true to ourselves and our humanity, by committing ourselves to the value of other humans. Just as love is the movement towards the realization of higher values, so philosophy moves us to be responsive to the value of persons--to love.

The above-mentioned values of philosophy make it indispensable in value-oriented education. Needless to say, these insights concerning value and philosophy have grave implications for our curriculum, pedagogy, and especially the person of the teacher. But this is the topic of another discussion.

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2.
Outline of a Project of Pilippino Ethics
Manuel B. Dy Jr.

The 1986 February Revolution marks a turning point in the history of the Philippines' as a nation. It liberated the Pilipino people from the pangs of dictatorship and oppression of the previous regime. A turning point, however, is only a beginning, the start of a new pathway. The February Revolution may be considered a "founding event" that sets the pace for national reconstruction: economic, political, and social. What must not be left out, though, is the moral reconstruction of the Pilipino character, for a nation is only as good as the people who compose it. The moral recovery program is as urgent as any economic or political reform, for indeed, as Senator Leticia Ramos Shahani says, "At the bottom of our economic problems and political instability is the weakness and corruption of the moral foundations of our society."

What is called for then is the project of a Pilipino ethics. But what would this ethics be? What characteristics would it have? Upon what should it be built?

I suggest that we pick up precisely from the February Revolution as a "founding event." After all, the February Revolution was uniquely Pilipino: during those momentous four days in February, Filipinos showed their strengths and overcame their weaknesses as a people, giving birth to people power.

What follows is an outline of a project of a Pilipino ethics.

Axiological Ethics

A Pilipino ethics must first and foremost be an axiological ethics, an ethics of values.

The February Revolution was a highly emotional event that highlighted many positive Pilipino values that may well serve and enhance people power or *lakas ng bayan*. The four days of February were not planned rationally and systematically. Perhaps they were the culmination of a long series of struggle for liberation, but the happenings during those four days were the spontaneous response of the people to the call of the moment, an outpouring of hearts, pleas, and prayers. If reason played any part at all during those days, it was reason guided by the heart.

Values, as Max Scheler says, are objects of our intentional feelings. They are not thought, but felt. Far from being a chaotic unstable realm of our human existence, the heart has an order of its own, an *ordre du coeur*. The heart has its own reason which reason itself does not know, says Pascal. Our feelings are our spontaneous response to the world, more immediate than our thinking. The heart has a certain kind of feelings (different from sensory feeling, feeling state, and psychic feeling) that are intentional in nature, that is, oriented towards value. As correlatives of our intentional feeling, values are not things, situations or persons, though these may act as carriers of value. Rather, values that are preferred or placed before in our feeling-acts of loving and hating. As such they are objective in the sense that they do not change; they are simply there or given for our valuing. Values, however, attract us, and in this sense are subjective or related to us; they address us, call us, generate in us an ought-to-be and an ought-to-do. We are obligated to do something because something ought to be, but that something presupposes a value.

A Pilipino ethics must be an ethics of value. A Pilipino hardly acts on the basis of his rationality. Not that he is irrational or does not use his head, but he tends to act more from the promptings of his heart, from an intuitive and immediate grasp of reality. More accurately, he acts

from his *kalooban*, which in reality is inseparably heart-mind. Rather than an ethics of form and matter, of ends and means, or a deontological ethics, both of which emphasize reason and may be alien to the Pilipino personality, an ethics of value is precisely attuned to this personality.

But what values need to be emphasized in such an ethics?

Solidarity

A Pilipino ethics must value solidarity.

The February Revolution gave birth to people power, in contrast to the power of one man or one family. People power was symbolized in people forming a single elbow-chain, *kapit-bisig*, pleading with the soldiers of Marcos, *"Sumama ka, makiisa ka na sa amin"* (come with us, be one with us). Rich and poor joined hands, shared food, water, makeshift shelter, and bed. The disabled did not have to worry about falling in line for the food; food was brought to them. Such was also experienced by the soldiers on the campus. The people protected Ramos and Enrile and their forces; each was responsible for the other. One of the two songs that became popular after the event was "Magkaisa". Reconciliation became the byword in the ensuing days.

An ethics of solidarity, of *kapit-bisig*, is an imperative for the Pilipino today. For a nation made up of 7,100 or more islands, divided into so many regions each at home in its own language, and with factions of different if not conflicting ideologies, the value of solidarity may be our primary road to survival as a nation.

An ethics of solidarity is an ethics of responsibility. Responsibility is the ability to give a response to the objective demands of the situation, which in this situation is the need of my neighbor. Responsibility is response to and for my neighbor. The neighbor is *kapuwa, dalawa ngunit pareho*. My neighbor is other than me, yet like me a human being and a Pilipino.

Walang sinuman and nabubuhay para sa sarili lamang Walang sinuman and namamatay para sa sarili lamang Tayong lahat ay may pananagutan sa isa't isa . . .

(No one lives for himself alone, No one dies for himself alone, Each one is responsible for everyone else.)

An ethics of solidarity (*kapit-bisig)* highlights the Pilipino value of *pakikipagkapwa* (sharing in one's advanity), which is not quite the same as *pakikisama* (group loyalty). *Pakikipagkapwa* springs from an inner conviction that the other, though belonging to a different region or faction, is a fellowman; like me, he or she is a human being who deserves to be respected, attended to and loved. *"Magkakapit-bisig tayo"* means that you and I are responsible for one another; we are all in this together.

But for what are we in solidarity? The answer is found in the values of truth and justice.

Truth, Justice and Human Rights

A Pilipino ethics must value truth, justice and, in consequence, human rights.

The February Revolution started with the defection of Ramos and Enrile and the latter's revelation that there had been rampant cheating in the snap election of which the true winner was Cory Aquino. The gathering at the well-named Epiphanio de los Santos Avenue (EDSA) was a witnessing to the truth, a standing for the truth of the mandate of the people. It was also a genuine protest against countless abuses of power, the trampling of human rights under the Marcos regime, the most significant of which was the assassination of Ninoy Aquino. The February Revolution, in short, was a revolt against social injustice.

One of the most unforgettable moments during the February Revolution was the false alarm that Marcos had left the country. When the people learned the truth that he was still around and that a curfew had been declared, more people left their homes and gathered at EDSA. One of the striking features at EDSA was the food brigade at Gate 4 of Camp Aguinaldo--it never ran out of food because the rich shared what they had with the poor.

A Pilipino ethics must emphasize the values of truth, justice and human rights. The pressing problems and issues facing the country today can be boiled down to the disvaluing of truth and justice, and the lack of respect for human rights: graft and corruption, insurgency, poverty and unemployment, agrarian reform, labor unrest, even the depletion of our natural resources. Solidarity is cemented in the common commitment to truth and justice. To value truth is to live and die for the truth, to bear witness to a light that is given to me but not to me alone. *Katotohanan* is *katoto-hanan* or *katotoo-hanan*: where you and I abide, that which you and I can share and partake of and of which no single person has a monopoly. *Katarungan* (justice) is *katarungan*, the straight path that you and I must tread and not circumvent.

The common thread that unites both truth and justice is the dignity of the human person, at once both a singular and social value. Truth is a value because, as person, one is gifted with the openness to know it. Justice as the rendering of what is due to the person is a value because in his uniqueness and irreducibility one person is inviolable. The dignity of the person grounds both truth and justice.

To speak of justice and the dignity of the human person is, of course, to speak unaviodably of his rights. The inviolability of the person is his right to live decently, to work humanly and earn the fruits of his labor, to be educated and to express freely and responsively his thoughts and feelings, to share equitably the riches of the earth. The emphasis on rights, however, must be complimented by an emphasis on obligation. I cannot demand my rights unless I fulfill my obligation. Both are simply two sides of the same reality, the inviolability of the human person.

The inviolability of the human person points to another value that must characterize a Pilipino ethics--non-violence.

Non-Violence

The February Revolution was a non-violent revolution. The people did not meet arms with arms; rather they used persuasion, *pakikiusap*. All throughout those tense four days of February, Ramos was on the air, *nakikiusap*, persuading the military commanders to join him. Indeed it was a peaceful revolution.

Pilipinos are a peace-loving people. We hate violence, conflicts, and direct confrontation with others. We prefer to harmonize with others, to be at peace with them. Peace, however, is not just the absence of disorder, but is positively grounded on justice. The incidents of assassination that we hear, read about, or even witness nowadays may be due to conflicting demands of justice. Nevertheless, the February Revolution proved that we can fight for justice without the use of violence.

The opposite of violence is *usapan*, dialogue. To engage in dialogue with the other on equal footing, with a disinterested openness to the other and a willingness to be carried by the force of what is true and good, is to value non-violence.

Non-violence is at once the recognition that all persons are brothers and sisters under the Fatherhood of one God--the value of the Holy.

The Value of the Holy

That the February Revolution was indeed a miracle may be contested. What cannot be doubted, however, is the religiosity of the people who participated in it, directly and indirectly. The images of the Blessed Virgin, the rosaries and the Masses, the recitation of the Our Father before any food distribution, were among the many symbols of faith at EDSA. Outside Metro Manila and in the provinces, people prayed and sent donations of food and money: church bells tolled in sympathy and in thanksgiving with those at EDSA for a freedom won. The February Revolution was a manifestation of the belief that God had liberated the Pilipino people.

A Pilipino ethics cannot deny the value of God or the Holy. Pilipinos in general have never doubted the existence of God; indeed to prove His existence is rather alien to the Pilipino mind. The question perhaps ought to be "how real is God to us?" God is not so sacred that He is cut off from the secular. *"Nasa Diyos and awa, nasa tao ang gawa"* (Man proposes, God disposes) ought to be re-interpreted in the light of the February Revolution to mean that God is the God of history, that He is one with us in the making of our history as one people.*"Isang bansa, isang lahi, isang pananampalataya"* (One nation, one race, one belief).

Critique of Values

Finally, a Pilipino ethics is critical of traditional Pilipino values and traits that need to be re-evaluated in the prospect of reconstruction and total human development.

The February Revolution saw the overcoming of some of these traditional Pilipino values and traits. The timidity, complacency, and lack of drive of the Pilipino was proven wrong during those challenging days of the revolution. Pilipinos sacrificed the comfort and safety of home to go to EDSA. Where was the supposed lack of discipline of the Pilipino at EDSA when people lined up for the distribution of food?

The value of the family here was evident at EDSA--parents bringing their children to share in the making of history. But it was the family with other families rather than my family versus the others.

Where was the *utang-na-loob* (indebtedness) of Enrile when he decided to go against his benefactor Marcos even at the latter's request to share power? Where is the truth to the popular "crab story" (referring to the tendency of crabs in a basket to pull each other down) that is supposed to characterize the Pilipino when Enrile and Ramos acknowledged the presidency of Cory Aquino? What of the colonial mentality of the Pilipino? The foreign media were there, but only as observers; Radio Veritas and the Pilipino people did the fighting on their own. And for once the value of *pakikisama* was used positively for freedom, truth, and justice and not simply for regional faction.

A Pilipino ethics must now re-evaluate and be critical of the traditional Pilipino values and traits of *bahala-na* (resignation), *kanya-kanya* (self-centeredness), *utang-na-loob* (indebtedness), *pakikisama* (family), *pamilya* and colonial mentality. These cultural values are ambivalent, they can be used positively or negatively, for the common good or for self-aggrandizement at the expense of others. If culture is not just the passive acceptance of things and values handed down by the previous generation, but the creative work shaping what is presently at hand in view of what a people intends to be in the future, then a Pilipino ethics needs to emphasize the positive elements of traditional values to foster the Pilipino identity.

The project of a Pilipino ethics is education for a lifetime, but the task begins now, for as says Lao Tze, "The journey of a thousand miles begins from where one stands."

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3.
Values Education and Philippine Society
Raul J. Bonoan, S.J.

Often one hears the suggestion that the values thrust of DECS and Presidential Executive Order No. 27 mandating the teaching of Human Rights be implemented by establishing new courses in the secondary or even the tertiary curriculum. This view shows a gross misunderstanding of what teaching is all about. In the early history of education in both West and East, the training of the young was always values-oriented; character formation, far from being just a segment of the curriculum or a subject to be learned, was always a dimension running through all of the educational enterprise, like a theme in a musical piece.

The Greeks, the pioneers of liberal education in the West, taught the values of courage and respect for authority not by a course in good manners and right conduct, but through poetry, principally the epics of Homer. In the East, the great master, Kung Fu Tze or Confucius, trained his students, who were the prospective rulers, to cultivate not only a "right mind" but also a "right heart," for as he said: "The character of the ruler is like the wind and that of the people like grass. In whatever direction the wind blows, the grass will always bend." In our own archipelago, our tribal forbears educated the young through epics, poetry, proverbs, riddles (*bugtong*) and the like. Consider too the early Christians. They communicated the values of love for the oppressed and the need of repentance not through dry question-and-answer catechetical lessons, but by retelling the parables of the Good Samaritan and the Prodigal Son, which are literary pieces in themselves.

It is not a question, therefore, of searching for new courses and new methodologies, but of re-examining the meaning of education itself and the nature of our curricular offerings. We should realize that our various courses must seek not only knowledge but also character formation and, therefore, the cultivation of that overarching, central core value--respect for human dignity.

This paper has three main parts. The first, explains two social theories, the second examines three historical moments at which we as a people re-defined our values or underwent some sort of "group conversion", the third comments on our current search for common values.

Two Social Theories

Ever since the coup attempt of August 28, 1987 there has been much uncertainty in the air. More than ever, we have become aware of the broad political and ideological spectrum in our society and the numerous fractious elements in conflict with one another. On the left, the CPP-NPA with the support of political groups engage in an armed struggle to wrest power from government. They have recently attempted to cut off the Bicol peninsula from the rest of the country. On the right, there are constant threats of coups d'etat from factions identified with Zumel, Cabauatan, Honasan, and Marcos loyalists. Even the political center, earlier identified with President Aquino, is breaking up. Labor and farmer federations and coalitions take to the streets. Cause-oriented groups and civic and religious organizations are meeting, studying the situation, and re-evaluating their positions. Add to this the MNLF and the MILF in Mindanao and armed groups in the Cordillera.

In the midst of all this, there is a constant appeal to ideals, concepts, and experiences commanding the widest acceptance possible. The uncertainty raises some very crucial questions: What holds society together? What brings about change?

In the history of social thought two theories have attempted to answer these questions.[1]

Some would immediately answer the questions with force, power or coercion. This is the *coercion theory*, which makes power the predominant factor. Power is placed in the hands of an individual or a group of individuals who wield it to shape society in conformity to their wishes and self-interests. Values are in the service of power which may be gained by money or patronage. Values are important and needed; hence they are imposed or propagated through an intricate propaganda machinery. An obvious example is a prison camp: the high walls, the barbed wire fence, the guards and the strictly regimented schedule are the structures of coercion. But force must also be re-inforced by values; hence, the occasional lectures and indoctrination classes.

Others would say: we will get together and stay together because we want to do so. This is the *consensus theory*, which places the preliminary emphasis on common values, attitudes, views and perceptions --in a word, on a shared culture. People cooperate, work together, and observe laws and customs because they have agreed to do so. Power has a role in society, but a subordinate one; for instance, the police and the military protect members of society against those who violate their rights and wish to destroy the values shared by all. Power is in the service of the values that bind the community together. A concrete example would be a professional organization, a religious order or association, or a faculty union. The members have agreed to work together for certain goals; the president and the officers wield power, i.e., impose fines or even threaten expulsion, but all in the service of the group's chosen purposes.

The previous (Marcos) regime veered increasingly toward coercion theory. Force is not enough, however; it must be re-inforced by values imposed through control of the media and the compulsory study of an ideology. Armed groups of the right and left, along with their political allies, are practitioners of this theory. Change, they believe, must come about by force of arms or the threat thereof. Consensus comes not through plebiscite or election, but as compliance with a *fait accompli*; it is subordinate to power. The problem with coercion is that it feeds on itself: force needs more force; violence breeds violence. Consider the situation in Manila and some parts of the country; "Sparrow" units and rightist elements outdo each other in killings. One coup d'etat is always the justification for another; coups generate coups. Witness the history of Latin American countries.

Apart from recent attempts to topple the government by force of arms, even in the new air of freedom after the February Revolution, the inequalities and imbalances of Philippine society are better explained by the coercion theory. Force translates itself into structures of power which impede the powerless from enjoying the benefits of health, education, and public services that are theirs by right as citizens. Why do out-of-school youths roam the streets, peddle cigarettes, candies, flowers and newspapers, wipe windshields, watch cars or beg? Because the power structure has not allowed even this present Government to allocate enough money to the Department of Social Welfare and the Department of Education, Culture and Sports to send them to school or give them short-term skills-training. We may have noticed how a lot more jeepney and taxicab drivers are stopped by policemen for violations of traffic rules, than car drivers. Why? Because it is easier to extort money from a poor jeepney or cab driver than from a "big shot" who may be driving his own car or sitting in the backseat.

Certainly there has been a new atmosphere in the country since February, 1986, and we want to move in the direction of consensus, a common understanding of what we are and what we want to be. Consensus means common values. Power implies social, political and economic structures. Most societies are mixed: consensus and power both are needed. The assumption behind the 1987

plebiscite was that society must be based mainly on consensus. Still we can not do away completely with power.

Re-Defining Values: Three Historical Moments

There are those, among them the physicist-turned-social-scientist Serafin Talisayon, who insist that underneath our enormous and complex social, political, and economic problems, lies a crisis of values. In other words, the problem before us is fundamentally a moral one.[2] If therefore we are to re-build the future out of the debris of the past, the first task is to re-define values and goals, which are effective predictors of the future since "national temper or character, correctly read, is a mirror of the long-term future of the nation."[3]

The concerted effort to build a new future, Talisayon states, requires a "shared group decision to re-define values" or a "group conversion."[4] Such group decision or communal attempt to re-define values has taken place three times in our national life.

The first was triggered by the execution of Gomez, Burgos and Zamora in 1872 which led to the outbreak of the 1896 Philippine Revolution. The prime movers of this re-definition were the early political thinkers, principally Rizal, Jacinto, Bonifacio and Mabini. The values they were reawakening--courage, good example, freedom, *kalamigan ng loob*, *katiisan*, chastity, fidelity, the golden rule--were in fact traditional, cultural and Christian values, which now assumed a new meaning in the light of their political goals. Their distinctive contribution was that they expanded the moral consciousness of the Filipino beyond the borders of the nuclear and extended family and the wider limits of linguistic groups (e.g. Katagalugan, Kapampangan) to become aware of the new emerging national community: the *patria adorada* (Rizal), *lupang tinubuan* (Bonifacio), *baying tinubuan* (Jacinto), *querido pueblo* (Mabini), and viewed moral education as essential to social and political transformation.[5]

The second attempt at conversion was in the l970s at the outbreak of what is known as the First Quarter Storm, which led to the declaration of Martial Law.This attempt ended in dismal failure because the national leadership was corrupt, coercive and manipulative; the economic imbalances became more pronounced, and divisions within society widened.

The third was occasioned by the Aquino assassination in l983, which in time erupted into the emergence of people power that toppled the dictatorship. The February Revolution is a phenomenon that still has to be studied in depth from the perspectives of the various sciences and from an interdisciplinary viewpoint. What the experience showed us, much to our surprise, was that the values we sought were there all along, latent but suddenly reawakened. Namfrel getting 500,000 volunteers to defend the truth of simple arithmetic! Thirty computer technicians walking out in defiance of fraud! Prayers and flowers stopping tanks! It was a classic example of faith moving mountains.

In Search of Common Values

Since February of 1986, a collective self-examination has been taking place among Filipinos. Educators, more than any other sector, are expected to, and in fact do, participate in this crucial process. Ours indeed it is to identify, clarify, articulate and promote through our educational system those values we need to bind us together and build our future as a nation.

The new Philippine Constitution was an important phase in this search. Its overwhelming approval in the plesbicite by 76 percent of the electorate should be a comfort to us in this time of

uncertainty; it was a sure sign that we are achieving consensus. In fact, the DECS Values Conceptual Framework, which was intended for the guidance of teachers on all levels, was grounded on a philosophy of the human person, more specifically, on the rational understanding of the Filipinos in their historical and cultural context, which undergirds the Philippine Constitution of l986. The Task Force for Values Education, which drafted the framework, argued this way: underlying the new Constitution is an understanding of what the Filipino is and should be; it enshrines numerous Filipino values; let us organize them into a comprehensive framework; and from among our numerous national and historical documents we choose the new Philippine Constitution because it represents the *fact* of consensus.

This is not the place for an exhaustive presentation of the DECS Values Framework, but one can point to some important values in the framework that are of special relevance for tertiary level educators.

First, the value of peace and active non-violence. We have become aware that peace is the common aspiration of all--citizens, soldiers, rebels, farmers, students . . . everyone. All too often, military might, armed struggle and violence are resorted to in the defense of rights, the redress of wrongs, the attempt to establish democracy and the perennial pursuit of peace. But one means which has proven most effective and most in conformity with the dignity of man is active non-violence. The February Revolution of l986 was an eloquent testimony to this value, as arms and tanks were vanquished by presence, persuasion, and the power of prayer. Related to this are the constitutional principle of civilian supremacy and the respect for human rights. CMT training, for example, must inculcate these values.

Second, social justice. What the Constitution is actually saying is that we must build just social structures, in which all, especially the poor and the oppressed, will have an equitable share of political power, material resources, essential services such as health and education, ownership especially of land, and the benefits of economic growth and development. Hence, the mandated course on Agrarian Reform must be taught not as a law course, but as a value-oriented social science course.

Third, economic self-sufficiency., The sad state of our economy, our huge external debt, our scarce capital resources, the omnipresence of multi-national corporations in our country, and our dependence on foreign technology all teach us the need for self-reliance, the daring spirit of entrepreneurship, appropriate technology, and the drive to produce. 40% of our college students are in commerce- and business-oriented courses. We must teach them not to be traders alone, but producers of goods, and even producers of machines that will produce goods. For instance, it is not enough for us to teach students how to use computers; we must teach them how computers work, and then how to make them.

Fourth, nationalism and *bayanihan* (cooperation). To solve the problem of fragmentation, our schools must promote the true spirit of nationhood and mature nationalism. Filipinos, whether Ilocanos or Tausugs, Muslims or Christians, whether of Malay, European or Chinese ancestry, share a common identity. As the DECS Framework puts it:

The spirit that must bind us together as one nation cannot be that of class conflict, as Marxism would have it, or Adam Smith's capitalist principle of *laissez faire* (each one for himself), but the power which has transported, even in pre-hispanic times, one whole house on the shoulders of people committed to help a friend in need: the spirit of *bayanihan*, the word expressive of our *solidarity*--working together as one nation.[7]

These are just some values about which educators must be concerned about and must try to inculcate in the teaching of humanities and social science courses: peace and non-violence, social justice, self-reliance, entrepreneurship, the sense of nationhood and the *bayanihan* spirit.

In conclusion, let me make two remarks on values and tertiary education. First, we must set up structures in our schools to support the growth of values. I was really amazed the first and only time a friend took me to a cockpit. The place was in apparent mayhem, with people shouting and betting against each other. Credits, debits and balances were accurately remembered without aid of ledgers, tape-recorders or computers. Paper bills were transported in small baskets by use of ropes and strings. And, miracle of miracles, nobody cheated. Can one say that people in the cockpit are any more honest than people elsewhere? The difference is that in the cockpit there are structures supporting honest conduct that perhaps one would not find in some government offices where a lot of cheating goes on.

Thus, in our schools we must review our structures, including our system of promotion, rewards, and grades, to impress on all that it pays to live up to the values and ideals supported by the school. We may have to take innovative measures. For instance, if our students are to be imbued with a passion for social justice, there should be programs by which they are placed in direct contact with the poor and their heart-rendingly by complex problems, and at least some of these should be part of the curriculum.

Second and more important, the teaching of values is not like teaching mathematics, economics or any other subject. Learning values is not objective or proto-learning, but subjective or deutero-learning.[8] One learns values the way children learn many things including language from their parents. Why is it that most of the time, sons belong to the same political parties as their fathers? Because the son identifies with his father and this relationship serves as the unique vehicle for the transmission of values, in this case, political values. One learns by "identification" with the teacher. Hence it is imperative that teachers of the humanities, the social sciences, or whatever discipline, reflect in their own personal lives those values they seek to impart, be it truth, honesty, or social justice. Modern writers call it "modelling"; but it is as old as the art of teaching itself. This is how the great teachers of mankind taught: Gandhi, Confucius, Siddharta, Christ and the gurus and prophets of old. We are challenged to do no less.

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Notes

l. John J. Carroll, S.J., "Social Theory and Social Change," *Pulso* I (l, l984), 34-37.

2. Serafin Talisayon, "Development Goals and Values for the Philippine Future," *The Philippines at the Crossroads: Some Visions for the Nation* (Manila: Center for Research and Communication, l986), pp. 1016-17.

3. *Ibid.*

4. *Ibid.*

5. Raul J. Bonoan, S.J., "Moral Education Revisited: Moral Integrity and Spiritual Vigor as Educational Goals," *Values Formation in Higher Education* (Manila: National Book Store, l985), p.5.

6. Raul J. Bonoan, S.J., "Paideia, Humanitas, Magpakatao: Values for National Reconstruction," *Higher Education for National Reconstruction* (Manila: National Book Store, l987), p. 146.

7. *DECS Values Conceptual Framework.*

8. Jaime C. Bulatao, S.J., "The Psychological Process of Values Formation, "*Values Formation in Higher Education*, pp. 21-28.

<center>**4.**</center>

A Moral Recovery Program: Building a People--Building a Nation
<center>*Patricia Licuanan*</center>

The events at EDSA in February 1986 not only ousted a dictator, but also demonstrated to the world and to ourselves our great strengths as a people. At EDSA we saw courage, determination and strength of purpose; we saw unity and concern for one another; we saw deep faith in God; and even in the grimmest moments, there was some laughter and humor.

We were proud of ourselves at EDSA and we expected great changes after our moment of glory. Today, sometime after, we realize that most of our problems as a nation still remain. We may have ousted a dictator, but that was the easy part. The task of building a nation is so much more difficult. Now, with EDSA only an inspiring memory, we are faced with our weaknesses. Self-interest and disregard for the common good rears its ugly head. We are confronted with our lack of discipline and rigor, our colonial mentality, and our emphasis on *porma* (form). Despite our great display of people's power, now we are passive once more, expecting our leaders to take all responsibility for solving our many problems.

The task of building our nation is an awesome one. There is need for economic recovery. There is need to re-establish democratic institutions and to achieve the goals of peace and genuine social justice. Along with these goals, there is a need as well to build ourselves as a people. There is need to change structures and to change people.

Building a people means eliminating our weaknesses and developing our strengths; this starts with the analysis, understanding, and appreciation of these strengths and weaknesses. We must take a good look at ourselves--objectively with scientific detachment, but also emotionally (i.e., lovingly) and, when appropriate, with disgust. We must view ourselves as might a lover viewing a loved one but also as might a judge capable of a harsh verdict. We must not be self-flagellating, but neither can we afford to be defensive.

We must change, and for this understanding ourselves is the first step.

Strengths of the Filipino Character

Pakikipagkapwa-Tao (regard for others). Filipinos are open to others and feel one with others. We regard others with dignity and respect, and deal with them as fellow human beings. *Pakikipagkapwa-tao* is manifested in a basic sense of justice and fairness, and in concern for others. It is demonstrated in the Filipino's ability to empathize with others, in helpfulness and generosity in times of need (*pakikiramay*), in the practice of *bayanihan* or mutual assistance, and in the famous Filipino hospitality.

Filipinos possess a sensitivity to people's feelings or *pakikiramdam*, *pagtitiwala* or trust, and a sense of gratitude or *utang-na-loob*. Because of *pakikipagkapwa-tao*, Filipinos are very sensitive to the quality of interpersonal relationships and are very dependent on them: if our relationships are satisfactory, we are happy and secure.

Pakikipagkapwa-tao results in camaraderie and a feeling of closeness one to another. It helps promote unity as well a sense of social justice.

Family Orientation. Filipinos possess a genuine and deep love for the family, which includes not simply the spouses and children, parents, and siblings, but also grandparents, aunts, uncles, cousins, godparents, and other ceremonial relatives. To the Filipino, one's family is the source of

personal identity, the source of emotional and material support, and the person's main commitment and responsibility.

Concern for family is manifested in the honor and respect given to parents and elders, in the care given to children, the generosity towards kin in need, and in the great sacrifices one endures for the welfare of the family. This sense of family results in a feeling of belonging or rootedness and in a basic sense of security.

Joy and Humor. Filipinos have a cheerful and fun-loving approach to life and its ups and downs. There is a pleasant disposition, a sense of humor, and a propensity for happiness that contribute not only to the Filipino charm, but to the indomitability of the filipino spirit. Laughing at ourselves and our trouble is an important coping mechanism. Often playful, sometimes cynical, sometimes disrespectful, we laugh at those we love and at those we hate, and make jokes about our fortune, good and bad.

This sense of joy and humor is manifested in the Filipino love for socials and celebrations, in our capacity to laugh even in the most trying of times, and in the appeal of political satire.

The result is a certain emotional balance and optimism, a healthy disrespect for power and office, and a capacity to survive.

Flexibility, Adaptability and Creativity. Filipinos have a great capacity to adjust, and to adapt to circumstances and to the surrounding environment, both physical and social. Unplanned or unanticipated events are never overly disturbing or disorienting as the flexible Filipino adjusts to whatever happens. We possess a tolerance for ambiguity that enables us to remain unfazed by uncertainty or lack of information. We are creative, resourceful, adept at learning, and able to improvise and make use of whatever is at hand in order to create and produce.

This quality of the Filipino is manifested in the ability to adapt to life in any part of the world; in the ability to make new things out of scrap and to keep old machines running; and, of course, in the creative talent manifested in the cultural sphere. It is seen likewise in the ability to accept change.

The result is productivity, innovation, entrepreneurship, equanimity, and survival.

Hard work and Industry. Filipinos have the capacity for hard work, given proper conditions. The desire to raise one's standard of living and to possess the essentials of a decent life for one's family, combined with the right opportunities and incentives, stimulate the Filipino to work very hard. This is manifested most noticeably in a willingness to take risks with jobs abroad, and to work there at two or three jobs. The result is productivity and entrepreneurship for some, and survival despite poverty for others.

Faith and Religiosity. Filipinos have a deep faith in God. Innate religiosity enables us to comprehend and genuinely accept reality in the context of God's will and plan. Thus, tragedy and bad fortune are accepted and some optimism characterizes even the poorest lives.

Filipinos live very intimately with religion; this is tangible--a part of everyday life. We ascribe human traits to a supernatural God whom we alternately threaten and thank, call upon for mercy or forgiveness, and appease by pledges. Prayer is an important part of our lives.

The faith of the Filipino is related to *bahala na*, which, instead of being viewed as defeatist resignation, may be considered positively as a reservoir of psychic energy, an important

psychological support on which we can lean during difficult times. This *pampalakas ng loob* allows us to act despite uncertainty.

Our faith and daring was manifest at EDSA and at other times in our history when it was difficult to be brave. It is seen also in the capacity to accept failure and defeat without our self-concept being devastated since we recognize forces external to ourselves as contributing to the unfolding of events in our lives.

The results of the Filipino's faith are courage, daring, optimism, inner peace, as well as the capacity to genuinely accept tragedy and death.

Ability to Survive. Filipinos have an ability to survive which is manifested in our capacity for endurance despite difficult times, and in our ability to get by on so little. Filipinos make do with what is available in the environment, even, e.g., by eking out a living from a garbage dump. This survival instinct is related to the Filipinos who bravely carry on through the harshest economic and social circumstances. Regretfully, one wonders what we might be able to do under better circumstances.

Weaknesses of the Filipino Character

Extreme Personalism. Filipinos view the world in terms of personal relationships and the extent to which one is able personally to relate to things and people determines our recognition of their existence and the value. There is no separation between an objective task and emotional involvement. This personalism is manifested in the tendency to give personal interpretations to actions, i.e., to "take things personally." Thus, a sincere question may be viewed as a challenge to one's competence or positive feedback may be interpreted as a sign of special affection. There is, in fact, some basis for such interpretations as Filipinos become personal in their criticism and praise. Personalism is also manifested in the need to establish personal relationships before any business or work relationship can be successful.

Because of this personalistic world view, Filipinos have difficulty dealing with all forms of impersonal stimuli. For this reason one is uncomfortable with bureaucracy, with rules and regulations, and with standard procedures--all of which tend to be impersonal. We ignore them or we ask for exceptions.

Personal contacts are involved in any transaction and are difficult to turn down. Preference is usually given to family and friends in hiring, delivery of services, and even in voting. Extreme personalism thus leads to the graft and corruption evident in Philippine society.

Extreme Family-Centeredness. While concern for the family is one of the Filipino's greatest strengths, in the extreme it becomes a serious flaw. Excessive concern for the family creates an in-group to which the Filipino is fiercely loyal, to the detriment of concern for the larger community or the common good.

Excessive concern for family manifests itself in the use of one's office and power as a means of promoting the interests of the family, in factionalism, patronage, and political dynasties, and in the protection of erring family members. It results in lack of concern for the common good and acts as a block to national consciousness.

Lack of Discipline. The Filipino's lack of discipline encompasses several related characteristics. We have a casual and relaxed attitude towards time and space which manifests

itself in lack of precision and compulsiveness, in poor time management and in procrastination. We have an aversion to following strictly a set of procedures, which results in lack of standardization and quality control. We are impatient and unable to delay gratification or reward, resulting in the use of short cuts, skirting the rules (the *palusot* syndrome) and in foolhardiness. We are guilty of *ningas cogon*, starting out projects with full vigor and interest which abruptly die down, leaving things unfinished.

Our lack of discipline often results in inefficient and wasteful work systems, the violation of rules leading to more serious transgressions, and a casual work ethic leading to carelessness and lack of follow-through.

Passivity and Lack of Initiative. Filipinos are generally passive and lacking in initiative. One waits to be told what has to be done. There is a strong reliance on others, e.g., leaders and government, to do things for us. This is related to the attitude towards authority. Filipinos have a need for a strong authority figure and feel safer and more secure in the presence of such an authority. One is generally submissive to those in authority, and is not likely to raise issues or to question decisions.

Filipinos tend to be complacent and there rarely is a sense of urgency about any problem. There is a high tolerance for inefficiency, poor service, and even violations of one's basic rights. In many ways, it can be said that the Filipino is too patient and long-suffering (*matiisin*), too easily resigned to one's fate. Filipinos are thus easily oppressed and exploited.

Colonial Mentality. Filipinos have a colonial mentality which is made up of two dimensions: the first is a lack of patriotism or an active awareness, appreciation, and love of the Philippines; the second is an actual preference for things foreign.

Filipino culture is characterized by an openness to the outside--adapting and incorporating the foreign elements into our image of ourselves. Yet this image is not built around a deep core of Philippine history and language. The result is a cultural vagueness or weakness that makes Filipinos extraordinarily susceptible to the wholesome acceptance of modern mass culture which is often Western. Thus, there is preference for foreign fashion, entertainment, lifestyles, technology, consumer items, etc.

The Filipino colonial mentality is manifested in the alienation of the elite from their roots and from the masses, as well as in the basic feeling of national inferiority that makes it difficult for Filipinos to relate as equals to Westerners.

Kanya-Kanya Syndrome. Filipinos have a selfish, self-serving attitude that generates a feeling of envy and competitiveness towards others, particularly one's peers, who seem to have gained some status or prestige. Towards them, the Filipino demonstrated the so-called "crab mentality", using the levelling instruments of *tsismis, intriga* and unconstructive criticism to bring others down. There seems to be a basic assumption that another's gain is our loss.

The *kanya-kanya* syndrome is also evident in personal ambition and drive for power and status that is completely insensitive to the common good. Personal and in-group interests reign supreme. This characteristic is also evident in the lack of a sense of service among people in the government bureaucracy. The public is made to feel that service from these offices and from these civil servants is an extra perk that has to be paid for.

The *kanya-kanya* syndrome results in the dampening of cooperative and community spirit and in the denial of the rights of others.

Lack of Self-Analysis and Self-Reflection. There is a tendency in the Filipino to be superficial and even somewhat flighty. In the face of serious problems both personal and social, there is lack of analysis or reflection. Joking about the most serious matters prevents us from looking deeply into the problem. There is no felt need to validate our hypotheses or explanations of things. Thus we are satisfied with superficial explanations for, and superficial solutions to, problems.

Related to this is the Filipino emphasis on form (*maporma*) rather than upon substance. There is a tendency to be satisfied with rhetoric and to substitute this for reality. Empty rhetoric and endless words are very much part of public life. As long as the right things are said, as long as the proper documents and reports exist, and as long as the proper committees, task forces, or offices are formed, Filipinos are deluded into believing that what ought to be actually exists.

The Filipino lack of self-analysis and our emphasis upon form is reinforced by an educational system that is often more form than substance and a legal system that tends to substitute law for reality.

The Many Faces of the Filipino

From this discussion of the strengths and weaknesses of the Filipino, it is clear that there is much that is good here, but there is also much that needs to be changed. Many of our strong points are also the sources of our weakness.

As a people, we are person-oriented, and relationships with others are a very important part of our lives. Thus, we are capable of much caring and concern for others. On the other hand, in the extreme our person orientation leads to lack of objectivity and a disregard for universal rules and procedures so that everyone, regardless of our relationship with them, is treated equally. Our person orientation leads us to be concerned for people, and yet unfair to some.

Our family orientation is both a strength and a weakness, giving us a sense of rootedness and security, both very essential to any form of reaching out to others. At the same time, it develops in us an in-group orientation that prevents us from reaching out beyond the family to the larger community and the nation.

Our flexibility, adaptability and creativity is a strength that allows us to adjust to any set of circumstances and to make the best of the situation. But this ability to "play things by ear" leads us to compromise on the precision and discipline necessary to accomplish many work-oriented goals.

Our sense of joy and humor serves us well in difficult times. it makes life more pleasant, but serious problems do need serious analysis, and humor can also be destructive.

Our faith in God and our religiosity are sources of strength and courage, but they also lead to an external orientation that keeps us passive and dependent on forces outside ourselves.

There are other contradictions in the many faces of the Filipino. We find *pakikipagkapwa-tao* and the *kanya-kanya* mentality living comfortably together in us. We are other-oriented and capable of great empathy; and yet we are self-serving, envious of others, and unconstructively critical of one another.

We also find the Filipino described alternately as hardworking and lazy. Indeed we see that we are capable of working long and hard at any job. However, our casual work ethic as well as our basic passivity in the work setting also is apparent as we wait for orders and instructions rather than taking the initiative.

Roots of the Filipino Character

The strengths and weaknesses of the Filipino have their roots in many factors such as: (1) the home environment, (2) the social environment, (3) culture and language, (4) history, (5) the educational system, (6) religion, (7) the economic environment, (8) the political environment, (9) mass media, and (10) leadership and role models.

The Family and Home Environment. Childbearing practices, family relations, and family attitudes and orientation are the main components of the home environment. Childbearing in the Filipino family is characterized by high nurturance, low independence training, and low discipline. The Filipino child grows up in an atmosphere of affection and over protection, where one learns security and trust, on the one hand, and dependence, on the other. In the indulgent atmosphere of the Filipino home, rigid standards of behavior or performance are not imposed, leading to a lack of discipline. Attempts to maintain discipline come in the form of many "no's" and "don'ts" and a system of criticism to keep children in line. Subtle comparisons among siblings also are used by mothers to control their children. These may contribute to the "crab mentality."

In a large family where we are encouraged to get along with our siblings and other relatives, we learn *pakikipagkapwa-tao*. In an authoritarian setting we learn respect for age and authority; at the same time we become passive and dependent on authority.

In the family, children are taught to value family and to give it primary importance.

The Social Environment. The main components of the social environment are social structures and social systems such as interpersonal religious and community interaction. The social environment of the Filipino is characterized by a feudal structure with great gaps between the rich minority and the poor majority. These gaps are not merely economic but cultural as well, with the elite being highly westernized and alienated from the masses. This feudal structure develops dependence and passivity.

The Filipino is raised in an environment where one must depend on relationships with others in order to survive. In a poor country where resources are scarce and where the systems meant to respond to people's needs can be insensitive, inefficient, or non-existent, the Filipino becomes very dependent on kinship and interpersonal relationships.

Sensitivity about hurting established relationships controls our behavior. We are restrained from making criticisms no matter how constructive, so standards of quality are not imposed. We have difficulty saying no to requests and are pressured to favor our family and friends. That trying to get ahead of others is not considered acceptable exerts a strong brake upon efforts to improve our individual performance. The struggle for survival and our dependence on relationships make us in-group oriented.

Culture and Language. Much has been written about Filipino cultural values. Such characteristics such as warmth and person orientation, devotion to family, and sense of joy and humor are part of our culture and are reinforced by all socializing forces such as the family, school, and peer group.

Filipino culture rewards such traits and corresponding behavioral patterns develop because they make one more likable and enable life to proceed more easily.

Aside from emphasizing interpersonal values, Filipino culture is also characterized by an openness to the outside which easily incorporates foreign elements without a basic consciousness

of our cultural core. This is related to our colonial mentality and to the use of English as the medium of instruction in schools.

The introduction of English as the medium of education de-Filipinized the youth and taught them to regard American culture as superior. The use of English contributes also to a lack of self-confidence on the part of the Filipino. The fact that doing well means using a foreign language, which foreigners inevitably can handle better, leads to an inferiority complex. At a very early age, we find that our self-esteem depends on the mastery of something foreign.

The use of a foreign language may also explain the Filipino's unreflectiveness and mental laziness. Thinking in our native language, but expressing ourselves in English, results not only in a lack of confidence, but also in a lack in our power of expression, imprecision, and a stunted development of one's intellectual powers.

History. We are the product of our colonial history, which is regarded by many as the culprit behind our lack of nationalism and our colonial mentality. Colonialism developed a mind-set in the Filipino which encouraged us to think of the colonial power as superior and more powerful. As a second-class citizen beneath the Spanish and then the Americans, we developed a dependence on foreign powers that makes us believe we are not responsible for our country's fate.

The American influence is more ingrained in the Philippines because the Americans set up a public school system where we learned English and the American way of life. Present-day media reinforce these colonial influences, and the Filipino elite sets the example by their western ways.

Another vestige of our colonial past is our basic attitude towards the government, which we have learned to identify as foreign and apart from us. Thus, we do not identify with government and are distrustful and uncooperative towards it. Much time and energy is spent trying to outsmart the government, which we have learned from our colonial past to regard as an enemy.

The Educational System. Aside from the problems inherent in the use of a foreign language in our educational system, the educational system leads to other problems for us as a people. The lack of suitable local textbooks and dependence on foreign textbooks, particularly in the higher school levels, force Filipino students as well as their teachers to use school materials that are irrelevant to the Philippine setting. From this comes a mind-set that things learned in school are not related to real life.

Aside from the influences of the formal curriculum, there are the influences of the "hidden curriculum" i.e., the values taught informally by the Philippine school system. Schools are highly authoritarian, with the teacher as the central focus. The Filipino student is taught to be dependent on the teacher as we attempt to record verbatim what the teacher says and to give this back during examinations in its original form and with little processing. Teachers reward well-behaved and obedient students and are uncomfortable with those who ask questions and express a different viewpoint. The Filipino student learns passivity and conformity. Critical thinking is not learned in the school.

Religion. Religion is the root of Filipino optimism and its capacity to accept life's hardships. However, religion also instills in the Filipino attitudes of resignation and a pre-occupation with the afterlife. We become vulnerable also to being victimized by opportunism, oppression, exploitation, and superstition.

The Economic Environment. Many Filipino traits are rooted in the poverty and hard life that is the lot of most Filipinos. Our difficulties drive us to take risks, impel us to work very hard, and develop in us the ability to survive. Poverty, however, has also become an excuse for graft and corruption, particularly among the lower rungs of the bureaucracy. Unless things get too difficult, passivity sets in.

The Political Environment. The Philippine political environment is characterized by a centralization of power. Political power and authority is concentrated in the hands of the elite and the participation of most Filipinos often is limited to voting in elections.

Similarly, basic services from the government are concentrated in Manila and its outlying towns and provinces. A great majority of Filipinos are not reached by such basic services as water, electricity, roads, and health services. Government structures and systems--e.g., justice and education--are often ineffective or inefficient.

Since the government often is not there to offer basic services, we depend on our family, kin, and neighbors for our everyday needs. The absence of government enhances our extreme family- and even community-centeredness. We find it difficult to identify with a nation-family, since the government is not there to symbolize or represent the state.

The fact that political power is still very much concentrated in the hands of a few may lead to passivity. The inefficiency of government structures and systems also leads to a lack of integrity and accountability in our public servants.

Mass Media. Mass media reinforces our colonial mentality. Advertisements using Caucasian models and emphasizing a product's similarity with imported brands are part of our daily lives.

The tendency of media to produce escapist movies, soap operas, comics, etc., feed th Filipino's passivity. Rather than confront our poverty and oppression, we fantasize instead. The propensity to use flashy sets, designer clothes, superstars, and other *bongga*features reinforce *porma*.

Leadership and Role Models. Filipinos look up to their leaders as role models. Political leaders are the main models, but all other leaders serve as role models as well. Thus, when our leaders violate the law or show themselves to be self-serving and driven by personal interest--when there is lack of public accountability--there is a negative impact on the Filipino.

Goals and Strategies for Change

Goals. Based on the strengths and weaknesses of the Filipino, the following goals for change are proposed. The Filipino should develop:

1. a sense of *patriotism* and *national pride*--a genuine love, appreciation, and commitment to the Philippines and things Filipino;

2. a sense of the *common good*--the ability to look beyond selfish interests, a sense of justice and a sense of outrage at its violation;

3. a sense of *integrity* and *accountability*--an aversion toward graft and corruption in society and an avoidance of the practice in one's daily life;

4. the value and habits of *discipline* and *hard work*; and

5. the value and habits of *self-reflection* and *analysis*, the internalization of *spiritual values*, and an emphasis upon *essence* rather than on form.

General Stategic Principles. In identifying goals for change and developing our capabilities for their achievement, it is necessary to consider certain general principles:

1. Strategies must be multi-layered and multi-sectoral;
2. Strategies must emphasize change in the power-holders as well as in the *masa* (people);
3. Strategies should be holistic, emphasizing individual as well as systemic or structural change;
4. The change should involve a critical mass of people;
5. The goals should be divided into small pieces for implementation;
6. Strategies must be connected to the daily life of people; and
7. Strategies must be implemented by an act of the will and involve self-sacrifice.

Multi-Layered, Multi-Sectoral Strategies. A program of change must adopt strategies that are multi-layered and multi-sectoral. These layers and sectors could consist of the following: (1) the government; (2) non-governmental organizations; (3) people or the *masa*; (4) the family; (5) educational institutions; (6) religious institutions; and (7) media. Some strategies should target all sectors of society, while other strategies should focus on particular sectors.

Roles of Power-Holders and the Masa. To ensure that meaningful change will take place, proposed strategies must emphasize change among power-holders or decision-makers as much as among the *masa*. These power-holders and decision-makers hold the key to structures and systems which in most cases need to be set up first before change can take place. Unless the people on top change, it will be difficult to expect real change. On the other hand, as the *masa* constitute the greater majority of Philippine society, any program for change will have to target this critical mass. Their active participation and support are indispensable components of our strategies.

Holistic, Individual and Systemic/Structural Change. Our approach to change should be holistic in that our strategies should facilitate individual as well as systemic or structural change. Individual conversion or renewal, as manifested in changed values, attitudes, habits and behavior, is a prerequisite to social change. However, individual conversion or renewal needs to be complemented and reinforced by a corresponding systemic or structural transformation. Otherwise, the effect of solely individual renewal would be shallow and limited, especially since many systems and structures in Philippine society themselves are the stumbling blocks to individual renewal.

Critical Mass or Network of Change Initiators. The initiators of change should not be a few individuals, but a critical mass or network of people highly committed to the goals of change. Aside from initiating change, the role of the critical mass or network of people is to follow through with persistence on the implementation of these strategies. This prevents *ningas cogon* from setting in.

Restricted or "Bite-Size" Goals. Strategies for change must be worked on one goal at a time, with everyone's effort concentrated on the goal chosen for that designated time period. The goals must be cut up into bite-size, realistic pieces, for easier management.

Goals Related to People's Lives. Change strategies must be connected to our daily lives, particularly to our economic activities, businesses, professions, occupations and jobs. Value change must likewise address matters close to our hearts, that is, activities and affairs of our families and communities from which change must start.

Act of the Will and Self-Sacrifice. The implementation of these strategies must be an *act of the will*. If we want change, *kailangang kayanin natin*. We must be ready for tremendous sacrifice-- starting with ourselves.

Specific Strategies

A. *For Developing Patriotism, and National Pride*:

1. *Ideology*. We need a national ideology that can summon all our resources for the task of lifting national morale, pride and productivity.

2. *History*.

a. We have to write and teach our true history; history books must be rewritten from our perspective.

b. We should include in our education those aspects of the past that are still preserved by cultural communities. The culture and traditions of these minorities should be protected and given importance.

c. We can start instilling national pride by nurturing community pride first. This can be done by setting up community museums where materials reflecting of local history are displayed: old folk re-telling our town or community history in public gatherings; reviving local cultural groups; tracing family trees; having family reunions, etc.

3. *Languages*. We ought to use Filipino in our cultural and intellectual life. Some of our universities and other institutions have started doing this; the practice should be continued and expanded.

4. *Education*.

a. We must push for the Filipinization of the entire educational system.

b. We must have value formation in the school curriculum and teach pride in being a Filipino.

c. Literature should be used to instill national pride.

5. *Trade and Industry*. We should support the "Buy Filipino" movement by:

a. Identifying and making known the centers of product excellence in the Philippines; and dispersing economic activities based on local product expertise and indigenous materials (i.e., industries should be developed in the respective regions where the required skills and resources already abound).

b. Having a big brother-small brother relationship between companies, where big companies could help related companies improve the quality of their products. The government could also act as a big brother helping these small companies improve the quality of their output.

c. Having an *"order-regalo"* or *"order-pasalubong"* (gift) project which targets Filipinos abroad. This could be initiated by both the government and businessmen.

d. Promoting a *"Sariling Atin"* day when everybody would wear and use Filipino clothes and products only.

6. *Media/Advertising*.

a. We can coordinate with KBP, PANA and other media agencies in such projects as the following:

- Giving awards or other incentives to advertisements that promote national pride and patriotism. Conversely, giving *"kalabasa"* awards or denying incentives to advertisements that promote colonial mentality.

- Prohibiting the use of foreign models in advertisements.

b. We can organize contests (i.e., oratorical, story, drama, essay, etc.) about love for country, and about what Filipinos like about their country or their countrymen. These stories, dramas, essays, and the like can then be made into teaching materials for our schools.

c. We need to use media programs (such as comics and programs in the various dialects) that will reach with the *masa* or great majority of people. For instance, R. Constantino's, "How to Decolonize the Filipino Mind", could be written in comics form in the various dialects.

7. *Government*.

a. The leadership in the executive, legislative and judicial branches of the government should be models of positive Filipino traits.

b. In order to promote national unity and national integration, the government must attempt a long-range strategy for democratic transformation in Philippine politics.

c. The government must continue and even increase its present efforts to have a more independent economic strategy: it must diversify its sources of assistance and not merely rely on the U.S. or on any other foreign nation.

B. *Developing a Sense of the Common Good*:

1. *Government*.

a. The government needs to decentralize its power and give more voice and greater participation to people at the grassroots.

b. Government must widen democratic space, establish political pluralism, and protect and support the forces working for change (e.g., change agents from cause-oriented groups, non-governmental organizations and people's organizations) instead of repressing them.

c. The government should bring basic services to the depressed areas in a participatory manner, giving the local people a more active role in administering and enhancing such services.

2. *Non-governmental organizations*.

a. The role of our cause-oriented groups or non-governmental organizations should be both crusading or consciousness-raising and problem solving. Our community groups or people's organizations can conduct their own projects with the support of non-governmental organizations, religious groups and the government, and empower themselves in the process.

b. Our social institutions need to be mobilized towards a common purpose and shared priorities with the government and the Philippine society as a whole.

c. Our community groups, people's organizations and non-governmental organizations could promote public forums and discussions wherein pressing national concerns like land reform, graft and corruption, unemployment, etc., can be discussed. The government should participate in these fora and religious should be encouraged to do the same.

d. We can form small study groups in our schools, work places or communities. Through these groups, we can study the various ways by which we can initiate change in our spheres of influence and encourage each other to become role models for our family, peers, and community.

3. *Religious Organizations/Movements*.

a. Religious family movements, like Marriage Encounter or the Christian Family Movement, can be encouraged to reach out to the poor who are the least prepared for family life. Programs for the poor should be coordinated with the government and religious institutions.

b. The charismatic, *cursillo*, and born-again movements should be encouraged to concretize spiritual doctrines by reaching out to the poor and contributing to nation-building.

4. *Education*.

a. Communization of our schools should be developed to give a common experience to students and to foster greater equality in society.

b. Social orientation courses in our schools should be not only for socialization activities, but also for socially-oriented and socially-relevant activities.

C. *For Developing Integrity and Accountability*:

1. *Government Leadership Structure/Systems*

a. Our top government officials should serve as models for other workers in the lower echelons of the bureaucracy.

b. Since our leaders are too insulated from what is actually happening at the bottom, they need to be exposed to the realities of social life.

c. The government needs to implement comprehensive, concrete and operational measures to minimize graft and corruption. These measures must be given teeth by establishing groups or institutions vested with police power.

d. There is a need for a more efficient bureaucracy, with a minimum of red tape. The government should systematize information dissemination. For instance, the public should be informed how a government agency administers its services. This and other similar strategies could minimize "fixers" and lessen graft and corruption.

e. A system of reinforcing desirable behavior must be formulated by the government bureaucracy. For example, honest policemen and industrious Metro Aides can be given appropriate recognition, awards, or other incentives.

2. *Education/Training*.

a. The career executive program given to government officials should be extended, that is, a similar program should be drawn up for all government employees. The program can be a training package called "Public Service".

b. Our government employees should be given value clarification seminars.

D. *For Developing Discipline and Hard Work*

1. In both government and private institutions, we need to:

a. provide positive controls; keep performance records; and maintain reward and recognition systems; and

b. get rid of useless, meaningless rules.

2. We ought to reward excellence in whatever Filipinos do by:

a. identifying and making known centers of excellence in the Philippines;

b. looking for, documenting and publicizing success or excellence stories (e.g., local entrepreneurs who have succeeded) using various media;

c. recognizing and encouraging advertisements that convey the value of excellence and depict positive Filipino values; and

d. using media (such as comics, radio programs in the various dialects), that will communicate to the *masa* in order to depict positive Filipino values, and giving awards to radio, TV programs, and movies that convey these values.

E. *For Developing Self-reflection and Analysis*

1. *Religion/Religious Movements*. The teaching of religion or catechism should be concrete, integrated to daily life, and socially relevant. Our religious movements should not only engage in "spiritual" activities but should specifically reach out to the poor and needy.
2. *Small Groups/NGO's*.
a. We can start a movement of small groups (e.g., community groups, work groups, and parish groups) where people can begin to reflect on their situation and that of the country.
b. Some big companies are already inculcating the habit of observation-action-reflection through training programs that use experiential methods. These efforts should be expanded. Specifically, the training programs could be re-designed for use in other contexts, such as in the small groups mentioned in the preceding paragraph.
3. *Government Leadership.*
a. We should encourage "conversion" at the top level, as manifested in public "repentance" or confession.
b. The Department of Education, Culture and Sports (DECS) and private learning institutions should inculcate the value and habit of self-reflection starting from childhood. Educational methods should not focus on rote learning, but should emphasize reflection and analysis.
c. We can conduct a "national reflection weekend" for officials and employees in all levels and branches of the government. During this weekend, government personnel can repeat the process (see Appendix B) of the Moral Recovery project, that is, reflect on Filipino traits, then contemplate goals for strengthening the positive traits and changing the negative traits; or a commission or similar unit can go to regional and provincial levels to help the regional and provincial government officials and employees in their reflection.
d. We can strengthen the research arms of government agencies by linking them with universities and non-governmental organizations.

Conclusions and Recommendations

In conclusion, it is recommended that once this report is submitted to the Senate and becomes a Senate Report, the project should be allowed to develop on its own, independent of, but in collaboration with, the legislature. It is envisioned that training modules could be developed that would enable a critical mass of people to reflect on our strengths and weaknesses as a people. It is important that these modules not simply communicate the findings of the project, but, more importantly, should attempt to replicate the process of communal reflection that was an essential ingredient of the project methodology.

The project was a powerful experience for the members of the task force. Along with the project findings we wish to share this experience as well, so that together we may understand ourselves, and together we may make an act of the will to become a better people.

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Note

This paper presents the main part of a report submitted on 8 May 1988 to the Senate Committees on Education, Arts, and Culture and Social Justice, Welfare and Development by a task force commissioned to study the strengths and weaknesses of the Filipino. The Senate-commissioned report was spearheaded by Senator Leticia Ramos-Shahani who sponsored Senate Resolution No. 10 dated 7 September 1987 advocating the need for a national Moral Recovery Program. Dr. Patricia B. Licuanan chaired the task force that produced the report. The article first appeared in the Notes and Comments section of *Pantas: A Journal for Higher Education*, Volume 2, Number 1, November 198.

Part II
The Ambivalence of Values in the National Character

5.
The Ambivalence of Filipino Traits and Values
Emerita S. Quito

Much has been said about so-called negative Filipino traits. They have been blamed for the weak character of the Filipino; they are the culprits, the scapegoat of our failures, or at least, the explanation for lagging behind more successful Asian neighbors.

I propose to take a second look at these so-called negatives in the Filipino psyche to determine whether there might be a positive aspect, a saving face, a silver lining behind the dark clouds. In attempting to see an ambivalence in our traits, I will use oriental yardsticks to measure success or failure for it would be unfair to use Western standards to evaluate our Filipino traits. For example, is a materially comfortable life with physiological ailments more successful than a materially deprived life without physical ailments? Is the image of Juan Tamad waiting for a guava to fall such a reprehensible, if not scandalous, picture? Is the similar image of Sir Isaac Newton, also resting under a tree, more refreshing?

It is very Filipino to stress our minus points, to find fault in our behavior, to compare us unfavorably with Westerners by using Western standards. It is common to hear such names as Bertong Bukol, or Ipeng Pilay or Huseng Ngongo. It seems that we take pleasure in underscoring our weaknesses, faults, defects, etc. Our standards are smallness, averageness, mediocrity; grandeur or grandness is not in the Filipino vocabulary. The West, in contrast, evokes: Alexander the Great, Julius Caesar, Der Führer, Il Duce, El Caudillo, Elizabeth Regina. We seem to enjoy being humble and meek, or what Friedrich Nietzsche called "the morality of slaves."

There is something strange in the very way we look upon success. A person is not supposed to exert effort at the expense of sanity. We ridicule a person who teaches himself how to think and label him Tasio, the philosopher. We warn persons not to learn too much lest they be like Jose Rizal who was executed at the Luneta in 1896. Assertiveness is frowned upon because it smacks of pride and ruthlessness. Success to the Filipino, must come naturally; it should not be induced or artificially contrived. One should not be successful at an early age because that would mean exertion and hard work. Success must come very late in life, if it is to come at all.

Filipino traits must be understood in the above context. Hence, they are considered negative only according to other yardsticks.

The following Filipino traits show an ambivalence of positive and negative aspects.

Hiya (shame)

Negative, because it arrests or inhibits one's action. This trait reduces one to smallness or to what Nietzsche calls the "morality of slaves", thus congealing the soul of the Filipino and emasculating him, making him timid, meek and weak.

Positive, because, it contributes to peace of mind and lack of stress by not even trying to achieve.

Ningas-cogon (procrastination)

Negative, by all standards, because it begins ardently and dies down as soon as it begins. This trait renders one inactive and unable to initiate things or to persevere.

Positive, in a way, because it makes a person non-chalant, detached, indifferent, nonplussed should anything go wrong, and hence conducive to peace and tranquillity.

Pakikisama (group loyalty)

Negative, because one closes one's eyes to evils like graft and corruption in order to conserve peace and harmony in a group at the expense of one's comfort.

Positive, because one lives for others; peace or lack of dissension is a constant goal.

Patigasan (test of strength)

Negative, because it is stubborn and resists all efforts at reconciliation. The trait makes us childish, vindictive, irresponsible, irrational. Actions resulting from this trait are leaving the phone off the hook to get even with one's party line; stopping the engine of the car to prove that one has the right of way; standing one's ground until the opposite party loses its patience.

Positive, because it is assign that we know our rights and are not easily cowed into submission. It is occidental in spirit, hence in keeping with Nietzsche's "will to power."

Bahala na (resignation)

Negative, because one leaves everything to chance under the pretext of trusting in Divine providence. This trait is really laziness disguised in religious garb.

Positive, because one relies on a superior power rather than on one's own. It is conducive to humility, modesty, and lack of arrogance.

Kasi (because, i. e., scapegoat)

Negative, because one disowns responsibility and makes a scapegoat out of someone or something. One is never to blame; one remains lily white and has a ready alibi for failure.

Positive, because one can see both sides of the picture and know exactly where a project failed. One will never suffer from guilt or self-recrimination.

Saving Face

Negative, because, being closely related to *hiya* and *kasi*, it enables a person to shirk responsibility. One is never accountable for anything.

Positive, because one's psyche is saved from undue embarrassment, sleepless nights, remorse of conscience. It saves one from accountability or responsibility. This trait enables one to make a graceful exit from guilt instead of facing the music and owning responsibility for an offense.

Sakop (inclusion)

Negative, because one never learns to be on one's own but relies on one's family and relatives. This trait stunts growth and prevents a person from growing on one's own. Generating a life of parasitism, this trait is very non-existential. Blaring music, loud tones are a result of this mentality. We wrongly think that all people like the music we play or the stories we tell. This mentality also makes us consider the world as one vast comfort room.

Positive, because one cares for the family and clan; one stands or falls with them. This trait makes a person show concern for the family to which he belongs.

Mañana or "*Bukas na*" (procrastination)

Negative, because one constantly postpones action and accomplishes nothing. This aggravates a situation, a problem grows beyond correction, a leak or a small break becomes a gaping hole. This arises from an indolent mentality that a problem will go away by itself.

Positive, because one is without stress and tension; one learns to take what comes naturally. Like the Chinese *wu-wei*, this trait makes one live naturally and without undue artificiality.

Utang na loob (indebtedness)

Negative, because one overlooks moral principles when one is indebted to a person. One who is beholden to another person will do anything to please him, thinking that by doing so he is able to repay a debt. One condones what the other person does and will never censure him for wrongdoing.

Positive, because it is a recognition of one's indebtedness. This trait portrays the spirit behind the Filipino saying, "He who does not know how to look to the past will never reach his destination."

Kanya-kanya (self-centeredness)

Negative, because self-centered; one has no regard for others. So long as my family and I are not in need, I do not care about he world. Positive, because one takes care of oneself and one's family: "Blood is thicker than water."

At the end of our exposé of the positive and negative aspects of the Filipino psyche, one asks the question: What after all, is its ideal of personality, activity and achievement?

Regarding personality, if the ideal is a personality without stress and tension, then Filipino traits contribute to this. The contention is that success necessarily means hypertension, ulcers and sleepless nights. Could there exist a state of success without these physical aberrations?

Regarding activity, if the idea is that one should engage in a whirlpool of activity or if the work ethic is workaholism, then the Filipino indeed is in very poor estate. But is this not more of the Occidental or Western concept of activity? In contrast, the Oriental emphasizes conformity with nature; hence, one should never exaggerate or overact.

Regarding achievement, if the ideal is that one must achieve an earthly goal, then the Filipino, as a race, will occupy a low rank. But again, is this ideal not more Occidental or Western, according to which one must always set a goal and accomplish it? Setting a goal is not wrong in any culture, but the manner of achieving it which can be questionable. Does one have to expend one's total energy in the pursuit of an ideal which, after all, is a personal, earthly goal?

If for the Filipino smallness, meekness, and humility are ideals, could it not be that he is not this-worldly? Could he not perhaps be aiming, consciously or otherwise, at the life in the hereafter where the last will be the first, the weak will be strong, and the small will be great?

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6.
Understanding the Filipino Value System
Vitaliano R. Gorospe, S.J.

Since the February 1986 Revolution,1 values development has been one major concern of the Department of Education, Culture and Sports (DECS). Undersecretary Minda Sutaria has publicized the second draft of the DECS Overall Values Framework, designed to assist teachers at all levels. This latest draft, basically similar to that proposed by Fr. Raul Bonoan, S.J. in "Paideia, Humanism, and Magpakatao: Values for National Reconstruction,"2 bases its framework on the provisions of the Philippine Constitution of 1986.

If we are to discover our traditional values and make sure that they contribute to the "just and humane society" and "total human liberation and development" of which the Philippine Constitution speaks, we must ask some basic questions.

1) What is the philosophical basis of Filipino values?
2) What is distinctive about the Filipino value system?

Value Philosophy

A brief introduction to the philosophy of human values is necessary for an understanding of Filipino values and values education. A Filipino experiences family closeness and solidarity (*pagpapahalaga sa pamilya*), politeness (use of *po* or *ho*), hospitality (*tuloy po kayo*), gratitude (*utang na loob*) from "within", that is, subjectively and emotionally, unlike a non-Filipino observer, social scientist, or psychologist who studies Filipino values objectively from "without" or "from a distance". Such Filipino values as social acceptance, (*pakikisama, amor propio*, economic security, *pagmamay-ari*), and trust in God (paniniwala sa Diyos, *bathala* or *Maykapal*) find their philosophical basis in man's dynamic openness toward nature and the world (e.g., the value of*hanap-buhay ng magsasaka*), one's fellowmen (the values of *paggalang, hiya, katarungan, pag-ibig*), and God (the values of *pananampalataya, pananalangin, kabanalan*).

This dynamic openness of man is an openness to the possibilities of the future. That is why values are something to be realized. Take the value of peace. The Philippine situation is now characterized by insurgency; conflict between the NPA, the MNLF and the AFP; vigilante groups; hostility and division--in short, an absence of national peace and order. Human values are not merely private. All values have a social aspect. The government official who demands *porsiyento*, the fireman or policeman who extorts*tong* or *lagay* for a service which is his duty, all contribute to the worsening graft and corruption. We are all responsible for one another (*tayong lahat ay may panagutan sa isa't-isa*).

Values are both subjective and objective. They involve a subject or person who values (e.g., a young girl) and an object or value to be realized (e.g., *pagkamahinhin*). Justice is objective because it is a value that should be realized by all. It also becomes subjective if justice becomes a value for me. There is an objective difference between value and disvalue, pleasure and pain, life and death, poverty and affluence, heroism and cowardice, truth and error, right and wrong, holiness and sinfulness. The difference is not only in the mind or a matter of personal taste or preference. Even if I close my eyes to the ugly poverty around me, the poor will not disappear.

Values are not objective in the sense that they are found in some static heaven: they are relational and embodied in person-value-types (ideal moral persons). For example, to a *tipong-mukhang kuarta* [an avaricious look] profit is more important than service; to a *tipong-politiko* [political type], *pera* [money], *propaganda*, *politika* [politics] are more valuable than honesty; *tipong siyentipiko* [scientist type] or *tipong-artista* [actor type] personify *agham* [science] and *sining* [art]; *tipong madasalin* [pious type] may exemplify *kabanalan* (piety). Cory Aquino embodied all that we wanted our President to be--credible, honest, just, with a strong faith in God and in our people. The ideal type or Filipino model during the "parliament of the streets" was the*tipong-maka-Diyos* (religions), *makatao* (people-oriented), *makabayan* (nationalistic).

The heroes of EDSA placed the good of the Filipino people before the safety and security of their families. They were willing to risk their lives for God and people. Value-ranking or the priority of values is not merely arbitrary or subjective. There is an objective ranking of values based on existence or reality and other objective criteria. Using the criteria of permanence, ability to be shared, and depth of satisfaction, Max Scheler ranked human values from the lowest to the highest as follows:3 sense values like sensual pleasure are exemplified by the *lakuatsero* or *pabling*; *utilitarian* values like profit and efficiency by the businessman and technocrat; life values, by the doctor and the hero, e.g., Dr. Bobby de la Paz and Emilio Jacinto; cultural values, by the genius and the artist, e.g., Jose Rizal and Francisco Balagtas; religious values, by the saint, e.g., Mother Teresa or Lorenzo Ruiz. *Moral* and *religious* values are pre-eminent and claim the highest priority in the objective scale of values because they are absolutely necessary in order to become fully human (*magpakatao*).

Filipino Values: Nature, Constellation and Context

What are Filipino values? What is distinctly Filipino in our value system? The Filipino value system arises from our culture or way of life, our distinctive way of becoming human in this particular place and time. We speak of Filipino values in a fourfold sense.

First, although mankind shares universal human values, it is obvious that certain values take on for us a distinctively Filipino flavor. The Greek ideal of moderation or *meden agan*, the Roman *in medio stat virtus*, the Confucian and Buddhist "doctrine of the Middle", find their Filipino equivalent in *hindi labis, hindi kulang, katamtaman lamang*.

Secondly, when we speak of Filipino values, we do not mean that elements of these Filipino values are absent in the value systems of other peoples and cultures. All people eat, talk and sing, but they eat different foods, speak various languages and sing different songs. Thus, we easily recognize Filipino, American, Chinese, Japanese or any other foreign food, language or music. The difference lies in the way these elements are ranked, combined or emphasized so that they take on a distinctively Filipino slant or cast. For instance, in China, honesty and hard work may rank highest; Chinese and Japanese cultures give great value to politeness and beauty; American culture to promptness and efficiency; and Filipino culture to trust in God and family centeredness. In this sense of value-ranking and priority of values, we can speak of dominant Filipino values.

Thirdly, universal human values in a Filipino context (historical, cultural, socio-economic, political, moral and religious) take on a distinctive set of Filipino meanings and motivations. This is true not only of the aims and goals, beliefs, convictions, and social principles of the traditional value system of the lowland rural family4 but also of what Fr. Horacio de la Costa, S.J. calls the Filipino "nationalistic" tradition (*pagsasarili, pagkakaisa, pakikisama, pakikipagkapwa-tao*, and *pagkabayani*.5

A Filipino value or disvalue does not exist alone, in isolation or in a vacuum. Filipino values like *bahala na*, *utang na loob*, *hiya, pakikisama, pakiusap* are clustered around core values like social acceptance, economic security, social mobility, and are always found in a definite context or set of circumstances. Both positive values and negative disvalues together form a characteristic constellation in school (*aralan at dasalan* [studying and praying], *kuwentuhan at laruan* [story telling and game], *inggitan at tsismisan* [envying and gossiping]), which differs from the configuration found in government offices (*pagkakaisa* [unity], *pagkabayani* [heroism], *intriga* [intrigue], *palakasan* [show of power], *sipsipan* [bribery], palusot), in business firms (*palabra de honor* [word of honor], *delicadeza* [finesse], "*commission*", "*kickback*", *padulas* [grease money], *lagay* [bribe]), or in the barrio barangays (*paggalang* [honoring], *pagdadamayan* [comforting], *bayanihan* [cooperation], *bahala na* [come what may], *utang na loob* [gratefulness], *hiya* [shame]/ *pakiusap* [appear], *palakasan* [show of power]. To change a framework of values, it may be necessary to change the constellation and context of those negative values that hinder Filipino and Christian development.

Fourthly, we can speak of Filipino values in the sense that the historical consciousness of values has evolved among our people. The Filipino concept of justice has evolved from inequality to equality, and to human dignity; from the tribe, to the family, and to the nation.6 Filipino consciousness of these different values varies at different periods of our history. It is only in the last two decades that the Filipino people have become more conscious of overpopulation and family planning, environmental pollution (Kawasaki sintering plant) and wildlife conservation (Calauit Island), and the violation of human rights (Martial Law), active non-violence and People Power (1986 non-violent Revolution).

Filipino Values: Ambivalence and Split-Level Christianity

Are Filipino values good or bad? The truth is that Filipino values are ambivalent in the sense that they are a potential for good or evil, a help or hindrance to personal and national development, depending on how they are understood, practiced or lived. They can be used in a good or evil context, e.g., *pakikisama sa kabuktutan* or *sa kaunlaran*. Filipino values have both positive and negative aspects depending on the context in which they are found. In a social system or atmosphere of extreme insecurity, the positive qualities of the Filipino take on negative and ugly appearances. For example, *utang na loob* can lead to *pakiusap*, nepotism and "cronyism". *Pagmamay-ari ng kapangyarihan* (the possession of power) and their abuse could lead to class distinction or the "*malakas-mahina* system". *Hiya* can become *pakitang tao* or *gaya-gaya*; machismo (*tunay na lalake*) is partly responsible for the "*querida* system" and the *doble kara* morality.

To show the ambivalence of Filipino values, one example will suffice. Take the well known but ambivalent Filipino *bahala na* mentality. On the one hand, this Filipino attitude could be the root of the positive value of risk taking, entrepreneurship, and social responsibility. Prof. Jose de Mesa, in a pioneer book on the Filipino and Christian meaning of *bahala na*, stresses the positive meaning of this virtue of risk- taking, enterprise and joint trust in both human effort (*bahala tayong lahat*) and divine Providence (*bahala ang Maykapal*).7 A people's will to take chances and risks, no matter what difficulties and problems the future entails, is necessary for a nation's growth and destiny. *Bahala na* could be a genuine faith and trust in Divine Providence that also presupposes a self-reliance (*pagsasarili*) that took the form of People Power in the EDSA

revolution. *Bahala na* was a positive and nationalistic virtue for Jose Rizal, who believed that Filipinos could no longer rely on the Spaniards, but only on themselves and on God.

On the other hand, in the past the negative aspect of *bahala na* which dominated Filipino life meant a false sense of resignation (*ganyan lang ang buhay*), a superstitious belief or blind faith (*malas/suwerte, tadhana, kapalaran*), or escape from decision-making and social responsibility. As such it may be the root cause of national apathy (*walang pakialam*) and collective paralysis of action (*bakit pa kikilos*) to solve both local and national problems. Everything is already predetermined or fated. Negatively, *bahala na* could engender a false sense of security with God as insurance or a security blanket. For example, if God wants Filipino families to have plenty of children (*anak ay kayamanan*), God will take care of everything. *Bahala na* could be the cause of the absence of national initiative and of that discipline required for national growth. When negative *bahala na* prevails, nothing ever gets done. Potholed roads, uncollected garbage, countless unsolved murders, carnaping and smuggling remain year after year. How many have ever been arrested, convicted or jailed for wanton murder or for notorious graft and corruption? A sense of national frustration, helplessness, and despair grips the nation and the people no longer care. Nothing is going to happen--*Bahala na*, come what may.

From a Filipino perspective, what social reforms are necessary to transform *bahala na* positively? No society will long endure unless there is justice; that is, unless a system of reward and punishment exists and is effective. If in Philippine society lying and stealing people's money are rewarded and truthfulness and honesty are punished, what else can one expect but a badly broken political will for national reform? The present government should therefore prioritize an effective system of universal sanctions for those who hold power. From a Christian perspective, the Christian doctrines of divine Providence, creation, stewardship of land and property, and the conservation of our natural resources remain the challenge and task of parents, educators, and Christian evangelizers.

Split-level Christianity or double-standard morality, the immorality and hypocrisy of many so-called Filipino Christians, is a scandal to both Christians and non-Christians alike.8 It is important to distinguish between pseudo Christianity in all its varied forms and authentic Christianity; between bad and good Christians. We must also take into account the ambiguity of any religious commitment, which is not something made once and for all, but a life-long process which demands constant conversion and renewal. We must also distinguish between Filipino actual and normative behaviour (between what is and what ought to be). Filipino values are not static, i.e., they are not simply what they are, but dynamic, i.e., they become. From a historical perspective, the question to ask about Filipino values is: *Ganito kami noon: paano kayo ngayon*? How are we to know towards what goal or direction Filipino values ought to move or become?

Now that we have regained our democratic form of government once again and have arrived at a privileged historical *kairos*, how do we transform Filipino values to build a more "just and humane society" (Preamble, 1987 Constitution)? We need both external structural and internal cultural change. It is here that the Christian faith should, in the last analysis, point the way to the kind of values education needed for national reconstruction.

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Notes

1. For a Christian perspective, see *The "Miracle" of the Philippine Revolution: Interdisciplinary Reflections*. A Symposium organized by the Loyola School of Theology (Loyola Papers 15, Quezon City: Cardinal Bea Institute, Ateneo de Manila University , 1986); Alfeo G. Nudas, S.J., *God with Us: The 1986 Philippine Revolution* (Quezon City: Cardinal Bea Institute, Ateneo de Manila University, 1986).

2. Raul J. Bonoan, S.J., "Paideia, Humanism, and Magpakatao: Values for National Reconstruction," *Perspective VI* (December 1986), 4:18-25.

3. Alfibs Deeken, S.J., *Permanence and Process*, Max Scheler's *Moral Philosophy* (New York: Paulist Press, 1974). The examples in the article are mine. Scheler explains the role of person-value types (ideal moral persons) on pp. 199-220.

4. Frank Lynch, S.J., "Social Acceptance Reconsidered," in *Four Readings in Philippine Values*, Institute of Philippine Culture Papers, No. 2 (4th ed.: Quezon City: Ateneo de Mania University Press, 1973), pp. 1-68. See also the author's *Christian Renewal of Filipino Values* (Quezon City: Ateneo de Manila University Press, 1965), 19-59.

5. Horacio de la Costa, S.J., "The Filipino National Tradition," in *Challenges for the Filipino*, edited by Raul J. Bonoan, S.J. (Quezon City: Ateneo de Manila University Press, 1971).

6. See the author's "Sources of Filipino Moral Consciousness," *Philippine Studies* 25 (1977), 278-301.

7. Jose M. De Mesa, *And God Said "Bahala Na!": The Theme of Providence in the Lowland Filipino Context* (Quezon City: Maryhill School of Theology, 1979)."

8. Jaime Bulatao, S.J., *Split-level Christianity* (Quezon City: Ateneo de Manila University Press, 1969), 1-18.

7.
Political-Economic Ideologies and Social Justice
Benjamin T. Tolosa, Jr.

What is the relationship between social justice and economics? While the answer might seem self-evident at first glance, in this critical period of Philippine history, this question needs more careful consideration, particularly by students and teachers of economics. In fact, the question can be posed in more direct and urgent terms: how can the study and teaching of economics be made more responsive to the demands of social justice in this country today?

Reflecting on these questions from the standpoint of a teacher of the subject, and drawing on experiences as a student of economics, I have divided this discussion into three main parts:

First: Why it is essential that we recognize from the outset that there are competing ideological perspectives in economics and why there is a need for a comparative political-economic1 approach in the study and teaching of the subject; second, a schematic presentation of major competing political-economic perspectives and their implications for social justice; and third, some trends in political-economic thinking on social justice in post-February, 1986, Philippines, as an illustration of this comparative ideological framework. The focus will be on the social justice and national economy provisions in the 1986 Constitution and on the general policies of the Aquino government.

The Need for a Comparative Political-Economical Framework

Two economists, Leon Silk and Dudley Seers, have said:2

Economists have rarely been popular with the generality of people. This is strange, because economists have long insisted that their subject matter is the improvement of human welfare. Nevertheless, their critics have often called them a heartless crew, content with the calculus of more and less within the existing order--while so much of humanity suffers and dies, and the gross sins of society go unstudied and uncorrected. (Silk)

There is so much for economics graduates to unlearn, that unfortunately, the abler the student is in absorbing the current doctrine, the more difficult the process of adaptation. (Seers)

There is a good deal of cynicism in these statements. Certainly these comments seem to belie Paul Samuelson's claim that economics is the "queen of the social sciences". It is not my intention to discourage would-be change agents in the social sciences. But if we are to be serious and successful in inculcating the value of social justice and human rights among students of the social sciences and, particularly, of economics, some amount of "taking stock" is in order. Both student and teacher need to be jolted into a process of critical reflection.

Going back to the two quotations above, it is apparent that the criticisms are directed at a particular dominant tradition of economic theorizing and policy-making. Silk mentions "the calculus of more and less within the existing order". He is referring quite obviously to the marginalist tradition in economics. For many, economics has become a framework for understanding small changes, for making small adjustments within the prevailing socio-political system. But if social justice demands structural changes, e.g., the transformation of property

relations, there is a clear inconsistency between the economic framework and the imperatives of social justice. Then perhaps we might agree with Dudley Seers that economics in this sense is best not learned at all. The starting point for making the study and teaching of economics responsive to the demands of social justice is to unearth the underlying assumptions about human beings and society that are rooted in various economic theories--often perceived to be value-free.

This first step will hopefully make us recognize that what we have is not a single "economic" perspective on society (and on social justice) which readily can be adopted to understand and respond to socio-economic issues. What we have are competing perspectives, paradigms, philosophies, ideologies.

Students ought to be disabused of the notion that economics is above ideological and political struggle. There is a common conception of economics as simply a "box of tools"--a "technical discipline" that is pragmatic and problem-oriented. What needs to be stressed is that behind the technical analyses are ideological presuppositions. Many of the solutions proposed for various problems are shaped by the way the problems themselves are defined.3

Competing Political-Economic Ideologies and Their Social Justice Implications

This is not the place to discuss in detail and in depth the various ideological perspectives in political economy, since that would be subject matter for a semester or even two semester course in economics. I shall confine myself to a schematic presentation of these political-economic perspectives and try to draw out their social justice implications. My aim is to show that each perspective has a notion of what is "socially just" and thus of policy measures to achieve this objective.4

The schema (see illustration) shows the broad spectrum of major political-economic ideologies drawn in a traditional "left" to "right" axis. The schema also tries to illustrate that these ideologies have emerged in history often in reaction to one another.

The classical liberal ideology emerged from a traditional conservatism, with its emphasis on absolutist and paternalist rule by a sovereign who controlled both political and economic power. In that sense, liberalism was a "freedom movement" calling for "individual liberty" in both the political and socio-economic spheres. Liberal democracy emphasized political pluralism and parliamentary competition, separation of powers and civil liberties. Liberal capitalism stressed the right to private property and free enterprise, and the primacy of market forces over the state in making economic decisions; it therefore advocated a minimal role for the state in the economy.

On the left side of the diagram are perspectives which give greater importance to the "social" than to the "individual". It is argued that liberalism fails precisely in its central objective of "freedom" as long as this "freedom" is confined to the political sphere. For socialists, there is no genuine liberty apart from *social equality*. As democracy is not fully realized if its basic principles and institutions are not extended to the socio-economic sphere, they see freedom and democracy demanding the social ownership and control of the major means of production.

The schema shows also the historical division of the socialist movement into two main tendencies. One, tendency identifies with the legacy of Lenin and the Russian revolution of 1917. It sees the destruction or the "smashing" of the "bourgeois state" as a necessary step in the establishment of socialism. It also views the formation of a "vanguard" party organized along "democratic centralist" lines as a requirement. "Democratic Socialism", by contrast, rejects Leninism as inconsistent with the principles of socialism. It underlines the primacy of democracy in the construction and consolidation of socialism. It argues that the institutions and structures of

political democracy are permanent achievements of humankind and therefore must not be destroyed. Socialism is to be characterized by democratic control of both the political and the economic decision-making processes. Democratic socialists believe in political pluralism and workers' socialism as pillars of the alternative society.

Towards the center of the diagram is a perspective which crystallized sometime in the 1930s-40s, particularly in the immediate post-war period. This ideology often is associated with the ideas of the British economist John Maynard Keynes but it can be seen also as the product of the historical and intellectual convergence of some aspects of liberalism and socialism--thus the term "social liberalism". It is "liberal" to the extent that it upholds the institutions of private property and free enterprise, but at the same time, it questions as did Keynes, the efficacy of the free market in promoting efficiency, stability and equity in the macro-economy. Such a combination of beliefs has given rise to the so-called welfare ideology and the welfare state. But welfarism also emerged out of the political practice of democratic socialist parties, particularly in Europe--as result of both their achievements and their failures. Their commitment to both democracy and socialism found expression in their participation in parliamentary politics--the so-called "parliamentary road to socialism". But in the majority of cases, "socialist victories" were limited to reforms which improved workers' welfare within the essentially unchanged system of capitalist social relations.[5]

Recently, there has been a trend towards strong insistence on free enterprise and the free market. This revival has sometimes been termed "neo-liberalism". But the new liberalism is at the same also a "neo-conservatism" because while extolling the virtues of liberal capitalism, it increasingly rejects the values and institutions associated with liberal democracy. Political liberalism is seen as a hindrance to economic efficiency and growth. This "New Right" therefore combines economic liberalism and political authoritarianism. It argues that often the price of a "free economy" is a "strong state". The free operation of the market requires order. Conversely, the market itself has a way of ensuring order and thus is an institution of power and authority in society--an idea attractive to traditional conservatives.[6]

Economic theory and policy therefore cannot be abstracted from these larger ideological debates. For example, neo-classical economics with its conception of the economy as composed of atomistic consumers and producers maximizing their utility or profit needs to be understood in the light of the liberal ideology. Variants of Keynesian economics and Marxist political economy can likewise be located within a certain range in the spectrum of ideologies. Thus, the question of economics and social justice cannot be discussed independently of these ideologies. For example, classical liberal ideology tends to equate individual good with the common good--"individual utility" with "social utility". Social justice is advanced if there is equality of opportunity in the market. What the liberal and neo-liberal models overlook is that there are, to begin with, inequalities in the distribution of wealth and income which foreclose "equal opportunity" and "fair competition".

Economic theories and policies in the "social liberal" tradition believe that markets are basically flawed--that they often lead to inefficiency and inequity. Thus the state needs to intervene in the name of "social justice", i.e., to redistribute the fruits of production towards the poorer sectors of society.

The third general tradition in economics recognizes that economic inequalities are rooted in unequal production relations. Thus both those who adhere to Democratic Socialism and Marxism-Leninism believe that social justice can be achieved only if there is a fundamental transformation in the social relations of production.

Since the Philippines is considered as belonging to the so-called "Third World", it may also be worthwhile to try to locate the main perspectives on development in the political-economic schema used in this essay.7

Under the liberal, neo-liberal, and, partly, social-liberal categories would fall the models which define the process of development as that of "capitalization" and the building of the necessary social and political infrastructure to facilitate modernization. Of course, under this general perspective there is a strand which looks to the private sector as the main engine of growth. Another strand, which typified early development economics and which reflects Keynesian influence, recognizes the central role of the government in productive activity.

In the late 1960s and early 1970s, a perspective emerged in development studies which may be classified under the "social liberal" or even "social democratic" heading. The so-called "growth with equity" model pointed out that the historical record of development in the Third World showed that high rates of growth due to "capitalization" were often associated with deepening poverty and widening inequities. Therefore there was a need for an approach which stressed "distribution" together with "growth" or "capitalization".

Finally, there are the development models which correspond to the left side of the schema. These approaches underline the importance of popular or social control of socio-economic and political decision-making processes in the country. They call for the radical "transformation" of the prevailing socio-political system. Central to their analysis is the unequal relationship that presently exists between the developed "center" and the underdeveloped "periphery". Social justice, therefore, also demands national control of the development process.

Trends in Political-Economic Thinking on Social Justice in Post-February 1986 Philippines

After outlining the major competing perspectives in political economy and their social justice implications, we can inquire into the current state of the ideological debate on the issue of social justice that has taken place since February, 1986. It is logical to begin this inquiry with the 1986 Constitution, and to focus on the general state policies enumerated in that document and its key articles on social justice and the national economy. What are the ideological underpinnings of the Constitution? It has been repeatedly said that the 1986 Constitution is a product of the February Revolution and thus can be understood only in the light of the socio-political forces and processes which led to the rise of the new government. The "ideology" of the Constitution reflects the "ideology/ies" of the groups behind the Aquino regime.

I would note three major ideological tendencies (with varying degrees of strength and coherence) which were represented in the political forces behind the February 1986 events and which permeate the present Constitution.

First, a clear anti-authoritarian sentiment was evident in the popular revolt against the Marcos dictatorship. There was therefore something in the Aquino government's rise to power akin to a liberal reaction to absolutism mentioned earlier. There is really no need to belabor the point that many provisions of the Constitution enunciate what is at the core of political liberalism: separation of powers, public accountability, respect for civil liberties and human rights.

Second, there are political groups who have continually called attention to the "unfinished character" of the February revolution. They argue that democracy cannot be fully consolidated unless basic social reforms are enacted to redress the problems of poverty and inequity in the country. Such groups remained largely outside or peripheral to the regime, but nonetheless their ideas have influenced the government and particularly the Constitution, in which at least a "social

liberal" tendency is evident. The Social Justice Article, for example, is a manifestation of this redistributive ideology.

Third, there is a tendency which I consider to be quite problematic. An important component of the anti-Marcos coalition was anti-authoritarian because the dictatorship was seen to be "interventionist" and "crony capitalist". These groups therefore tended to equate political liberalization with economic liberalization--reminiscent of classical liberalism. The Constitution thus contains provisions which give primacy to the "private sector" in the area of the national economy and which mandates that the government protect and enhance "free enterprise". This tendency is quite problematic because as in the case of the neo-liberal model explained earlier, the advocacy of economic liberalism today is often associated with ideas more consistent with political authoritarianism than political liberalism. It is apparent therefore that the Constitution contains tendencies which may run contrary to one another, especially in the long run. Inevitably, a dominant ideological position will emerge.

A closer look at the Constitution will show the ideological trends which co-exist uneasily with one another. The politically liberal character of the document is clear enough. The Bill of Rights article is the strongest statement of this commitment. On the question of social liberalism, the Constitution says that "the state shall promote social justice in all phases of national development".8 But, of course, one has to ask what is the concept of "social justice" implied in this statement. In this section, as will be repeated in the national economy article, the government is called upon to intervene to foster distributive justice. The Constitution also "affirms labor as a primary social economic force" and underlines the duty of the State to "protect the rights of workers and promote the general welfare".9 In the same article, however, it says also that the "state recognizes the indispensable role of the private sector, encourages private enterprise and provides incentives to needed investments".10 This section illustrates the liberal economic tendencies of the Constitution, which on closer examination may conflict with the section on workers' rights.

The Social Justice Article as a whole, as earlier pointed out, embodies the general "social liberal" tendency of the Constitution, with its focus on labor rights, urban land reform, housing, agrarian reform, etc. There are also some sections in the National Economy Article which tend to reinforce this perspective. For example, a redistributive philosophy is behind such statements as "the use of property bears a social function"11 and the right to free enterprise as "subject to the duty of the State to promote distributive justice and to intervene when the common good demands."12 Nowhere in the Constitution do we find a statement on the "social nature of all property", but at least, the emphasis on individual rights is balanced by statements on social rights. Nevertheless, the article says that while the promotion of a "more equitable distribution of opportunities, income and wealth" is one of the goals of the economy, "expanding productivity" remains "the key to raising the quality of life for all, especially the underprivileged".13

These contradictory ideological tendencies were manifested also in the Aquino government and its policy thrusts. In its desire to preserve the ruling coalition of individuals and political forces, the government tried to maintain an uneasy balance among conflicting perspectives and demands: between a view which emphasizes greater political liberalism and pluralism, and another which calls for political order and stability; between its desire to redress poverty and inequity and its commitment to promote free enterprise. There was some truth to the government's description of itself as "centrist" in the sense that it tried earnestly to balance off these contradictory political strands and claims.

But clearly the dominant tendency has not been "social democratic" or even "social liberal".14 The Aquino administration increasingly made political and ideological choices in the

direction of the business sector and military interests. While on the surface, such a trend may be reconciled with a commitment to liberal democracy, such a situation, as noted earlier, is at best problematic. In the interest of political consolidation the government gave in to military demands, particularly with respect to the insurgency and the law and order issues. The government pledged an all-out privatization policy as an incentive to would-be investors--local and foreign. Moreover, the administration sought alliances with provincial political clans in an attempt to widen its power bases on the local level. In the process, the government has distanced itself from earlier emphases on human rights, popular consultation and empowerment, and basic social reform.

Thus, it would be ultimately misleading for the government to continue to describe itself as "centrist" unless, of course, the range of ideological options is redefined to exclude some perspectives. Indeed, a question that needs continually to be posed is: where is the ideological "center of gravity"? A keen awareness of "ideological room for maneuver" is crucial in this precarious period of democratic transition.

Conclusion

Going back to the question of how social justice can be integrated into the teaching and study of economics, it is clear that a necessary first step is a certain of "ideological consciousness". We witness not only technical debates in economics, but also debates which have serious political and ideological ramifications for social justice. What is needed is a comparative approach to the teaching of economics. Students have to be exposed to the range of available political-economic perspectives and alternatives. The problem is that for years students have not been keenly aware of these competing paradigms. Such an anomalous situation must be corrected if we are to produce agents of change--students who are critical of the *status quo* and able to propose alternative solutions to the many socio-political problems faced by the country.

Secondly, while we must be conscious of the range of perspectives on "social justice", ultimately, we have to make individual and collective choices on which paradigm or ideology to adopt. What is involved is not simply academic discussion and debate. In these critical times when the character of Philippine "democracy" is being shaped, many crucial political battles are being waged on the cultural and ideological plain--battles to mould popular consciousness. Various political forces are seeking to analyze problems and define the terms of debate according to their particular perspectives and interests.

We cannot therefore remain indecisive, especially with regard to questions like "social justice" and "democracy". Indeed if we firmly believe in a particular conception of social justice, we must seek to appropriate the term. My own view is that a genuine commitment to "social justice and human rights" as enunciated in the Constitution implies a firm commitment to both political and socio-economic democratization in the country.

Finally, since I have stressed the positive role that ideological thinking plays in providing a general framework for understanding problems and proposing solutions, perhaps I should also warn against the danger of ideological rigidity and dogmatism. Ideology has an important critical function. But in the analysis of concrete socio-political events, there is a need to go beyond ideology. History is convoluted and often ambiguous.15 It requires an openness to the unexpected. It demands humility. Our experience of the February revolution should serve as a constant reminder of the uniqueness of concrete situations and the infinite possibilities of the present moment, both of which require flexibility in our perspectives and approaches.

Such an idea is not alien to Marxism. As Dr. Francisco Nemenzo often points out, dogmatism is incompatible with the true practice of dialectical materialism.16

For Christians, such openness is inextricably linked with the belief that the world is constantly being renewed and recreated--by human action, true, but only as a response of co-creators to the continuing call of the God in history. Action informed by political-economic ideologies ultimately demands an openness to grace.

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Notes

1. By "political-economic" approach, I mean the use of a general framework which takes as starting point the integral link between wealth and power; between economic and political relations.

2. Leon Silk, *The Economists* (New York: Basic Books, 1976), p. 243; Dudley Seers, "The Limitations of the Special Case," *Bulletin of the Oxford Institute of Economics and Statistics*, 25 (no. 2; May, 1963), p. 80.

3. Cf. Joe Holland and Peter Henriot, *Social Analysis* (Washington, D.C.: Center of Concern, 1983).

4. Cf. Ken Cole, John Cameron and Chris Edwards, *Why Economists Disagree* (London: Longman Group Ltd., 1983) for an example of a textbook which takes a comparative approach to economic theory.

5. Adam Przeworski, "Social Democracy as a Historical Phenomenon," *New Left Review*, no. 122 (July-August, 1980).

6. Ruth Levitas, ed. *The Ideology of the New Right* (Cambridge: Polity Press, 1986).

7. Cf. Charles Wilber and Kenneth Jameson, "Paradigms of Economic Development and Beyond" in Charles Wilber, ed., *The Political Economy of Development and Underdevelopment* (New York: Random House, 1984) for a discussion of competing perspectives in development studies.

8. *The Constitution of the Republic of the Philippines*, 1986, Article II, section 10.

9. *Ibid.*, Article II, section 18.

10. *Ibid.*

11. *Ibid.*, Article XII, section 6.

12. *Ibid.*

13. *Ibid.*, Article XII, section 1.

14. Cf. Benjamin T. Tolosa, Jr., "Constraints on Democratic Consolidation and the Economic Ideology of the Aquino Government," *Budhi Papers* (no. 8; 1987).

15. Wilber and Jameson, pp. 20-23.

16. Cf. Francisco Nemenzo, "Commentary," *Pulso*, 1 (no. 2; 1985), 289-97.

Part III
Principles for Positive Moral Growth

<center>**8.**</center>
Values Education in the Social Sciences
<center>*Florentino H. Hornedo*</center>

Some Theoretical Considerations

Before discussing the topic assigned to me, I wish briefly to outline some background ideas which for the subsequent discussion on "Values Education in the Social Sciences." These ideas are: (1) on education and society, (2) on epistemology and communication, and (3) on the pedagogical basics and the social sciences. The first are from cultural anthropology, the second from the philosophy of history, and the third from the philosophy of education.

Education and Society

Pedagogy (Gr. *pais*, child + *agein*, to lead) by definition is concerned with bringing up the young (implicitly) by elders who possess in greater measure knowledge and wisdom.

Society generally perceives itself as broadly divided along lines of age and knowledge: the young and the old, the ignorant and the knowledgeable. In traditional societies the young were less knowledgeable and the elders more knowledgeable, thus *pedagogy* or the "teaching of the young."

Although education may be regarded as an institution created by society, it is a function of society, and as such arises from the nature and character of society itself. Society seeks to preserve itself in some form of balance; to do so it maintains its functions and institutions in view of assuring its survival and convenience. There are instances, however, when a society is in no position to determine what is for its survival or convenience, as in the case of societies dominated by a power with non-congruent interests. Thus, educational anthropology speaks of (a) enculturation and (b) exculturation.

Enculturation. Enculturation, says Mischa Titiev, is the "conscious or unconscious conditioning occurring within that learning process whereby man, as child and adult, achieves competence in his culture.1 The term was introduced into social science by M.J. Herskovits in 1948. He saw people as born with biologically-inherited mechanisms whose manifestations they must "transform or control in conformity with their society's way of life," or "convert . . . to socially acceptable forms of cultural conduct."2

Enculturation, simplified for clarity's sake, means the process whereby a cultural community transmits its values and mores to its young. Here at least implicit suppositions are that "culture is learned anew by each generation," as John M. Whiting accurately observes, and that a level of cultural homogeneity is desirable for order and creative coexistence in society.3 This process makes a Japanese child grow into a Japanese, and a French child into become a Frenchman or Frenchwoman.

In education, enculturation manifests itself in the content and procedures of pedagogy. Through the content, the person becomes more and more knowledgeable in the values and customs of his own people; through the procedures, he discovers that his progress is measured by his achievement in the skills and perspectives which promote the well-being and aspirations of his society. His communication skills, for example, are measured in terms of how effectively he is

able to communicate with his own people. Thus, the values of his society become the measure of his achievement and recognition.

Exculturation. The term "acculturation" is the more usual correlative term of enculturation, but I am using exculturation to suggest more strongly the contrast between the net effects of the two upon the education. Exculturation (understood as acculturation), says Titiev, refers to the process of "acquiring culture other than that of one's own society, and in general to the acquiring by one society of culture traits from another society."4

In the case of immigrants, where the term rightly applies, acculturation is a necessary means of acquiring social efficiency and competence in one's adopted society. In the case of colonized societies acculturation (understood as exculturation) becomes a problem, for here the minority culture of a powerful few becomes the culture of power, and the culture of the majority becomes the culture of powerlessness or marginalization. The result is usually an expensive, but generally futile, attempt on the part of the ruled class to acquire power or a share of power by going through the motions of acculturation with the power elite.

The futility of the attempt derives from the fact that the educational system provided by the ruling class for the majority really is calculated to prepare the ruled class for efficient service under them. The measures of educational achievement under this condition are necessarily those of serviceability to the demands of the power-holders regardless of the locus of the power within or outside the nation.

Education under a stratified society, such as one that is colonial, is also stratified. The education to which the children of the powerless majority are subjected is radically different from that of the children of the ruling class, who tend to acquire their education in centers of learning close to the power-centers if not in the power-centers themselves. In the home nation, schools are classified according to standards set in the power-centers, and accreditation marks out those which have the approval of the power-holders. To these schools go those who can afford their usually high cost, whether in the form of the direct costs of education such as tuition fees, or in the quality of the preparation for admission.

Exculturation simply means education which systematically makes the individual less adaptable and suited to live in his traditional society as he acquires efficiency in living for the other society. It means that a Filipino is educated to become less efficient in his own Filipino society and more competent in the service and arts of the alien culture, of the powerholders. These may reward him enough to keep his loyalty, but never enough for him to acquire equality or domination. The ruling class sees to it that the acquisition of such equality or attempts at domination are immoral if not criminal. That is part of the culture game.

Epistemology and Communication

Human knowing comes either from perspective or from experience. Knowledge from perspective is objective, always incomplete, but easy to communicate by simple demonstration. Knowledge from experience is subjective, complete, but impossible to fully communicate because it works only by signs and analogy.

When I see physical objects, for example under the conditions of the physical or natural sciences, I see only from a point of view, from a point in space regarding the object of my gaze. Therefore, I always see only a part of the objective being; I see the object only in perspective. I cannot see the other side, or the inside; I cannot see all around it at once. Always, part of what I

think I know of it as a whole is mediated by a mental process rather than by vision. In other words, objective knowledge, by definition, is always incomplete.

On the other hand, if I have a toothache, or if I am angry, the fact is circumscribed by me. It is contained in me and is totally present to me, as it were. I "see" it from all perspectives simultaneously and no aspects of it or nuances of its reality can escape me. If anything did escape me, it is not part of the experience and cannot be spoken about. Wilhelm Dilthey said that this was best capable of communication through art, and not through demonstration.5 And when finally communicated, it is but the toothache or the anger of the onlooker himself that ultimately makes sense to the onlooker and through which he grasps that of others. Very much of the content and meaning of the social sciences is experience and can be appreciated only through the replay within the individual consciousness of what may have happened in the experience of others as signified in so many signs by language or art.

Thus, if objective knowledge is incomplete because of the limiting influence of the inescapable perspectivity of objective knowledge, and if subjective knowledge is never fully communicable because what the onlooker comes to understand ultimately is not the other's experience but his own, then all knowledge and communication is inescapably biased. That bias is not a defect of consciousness and communication, but their condition. This means that there is no value-free communication at all, that "value-free-communication" is absurd. It means also that all knowledge is interpretation or hermeneutical, and that all argument about communication and what is communicated (e.g., in education) is but a competition of interpretations and is reducible to a struggle for power rather than for clarity, or what some may call truth. The better this is considered, the sooner we might have peace in dialogue.

The Pedagogical Basics

While we are accustomed to hear from the Department of Education, Culture and Sports (DECS) that the "basics" are "reading," "writing," and "arithmetic," there is another level of regarding the basic human skills the possession of which distinguishes those who can meet the demands and challenges of life more effectively. I shall refer to the listing by Theodore Meyer Greene of four types of human capabilities: (1) linguistic proficiency, (2) factual discovery, (3) synoptic interpretation, and (4) normative evaluation.6

Linguistic Proficiency. Linguistic proficiency means (1) ability to use effectively a first language, and at least a second language on various levels of communication, and (2) familiarity with, and proficient use of, the specialized technical language of at least one of the arts, and the natural and physical sciences and technology, for which the language of mathematics is basic. The issue here is communication.

Factual Discovery. Factual discovery is the basic skill of being proficient in various methods and techniques of discovering and/or acquiring data and the processes which transform such data into information. It also means the ability to devise tools of discovery such as maps for the location of geographic places, directories and catalogues, research designs for guiding the task of discovery, formulae for arriving at answers, heuristic devices for discovering patterns and conclusions, and such. It also means knowing whom to ask or what to consult about the facts one wishes to know: authorities, catalogues, intelligence and information bureaus, and even simple tools like indexes,

dictionaries, and concordances. The issue here is to know how, and to be able, to get the facts, which means getting the truth.

Synoptic Interpretation. Synoptic interpretation is reading the meaning of patterns which become apparent only when several facts are put alongside each other so that they can be seen together (Gr. syn-, together + opsis, a sight). Isolated facts may make no sense by themselves, but assume significance when seen in relation to other facts. Synoptic interpretation is rooted in the assumption of the relativity of meaning, and on the further assumption that the greater the number of facts seen together, the more reliable the interpretation.

Synoptic interpretation is what a chief executive officer does when he takes a hard look at sales graphs, or what a physicist does when he looks at the final assembled data of an experiment, or a physician when he diagnoses an ailment by looking at the assembled laboratory findings, or a teacher when he decides whether a student passes or fails as he sees the line of the ratings acquired over a term. It is also what the boss does when he sees the biodata and records of a job applicant, or what the judge does when he tries to work out a verdict as he pores through the mass of evidence before him.

When the historian looks at the mass of historical facts and makes a statement of his opinion, when the sociologist makes a statement about a society on the basis of his collected statistics, when the economist judges the health or ailment of economic conditions on the basis of so many figures and events, he is doing synoptic interpretation. Inability to do this leaves people unable to make intelligent decisions. All literacy may prove futile when one is illiterate in this aspect, that is when one is unable to read an assemblage of related facts.

Normative Evaluation. Normative evaluation is applying a set of criteria (norms) to a subject in order to arrive at a judgment. Two things are essential: (1) the subject of evaluation, and (2) the criteria or norms of evaluation. Of the two, the subjects for evaluation, as a rule, come gratuitously in the course of any human life; but the criteria of evaluation are mostly to be acquired. The criteria or norms to be acquired come in the form of moral (ethical), legal, cultural, rational, aesthetical, political, religious, scientific, procedural, professional and technical norms. Ordinarily, these are rooted in some form of theoretical system or philosophy more or less explicit.

Normative evaluation is what a judge does when he decides whether an act is prohibited or not by a law; what a panel does when it decides which among a set of beauty contestants measures up best to a set of contest rules and requirements; and what a literary critic does when he applies a set of desiderata to a literary work with a view to making a statement concerning its literary quality. It is what a man or woman does when he or she decides to accept or reject a marriage proposal on the basis of his or her personal standards of acceptability. It is also what a theologian or religious teacher does when he takes up an idea and measures it against the established doctrine of his faith and decides whether the idea is orthodox or heterodox. It is also what a panel of professors does when they examine a thesis or dissertation, applying to it the norms of their academic discipline and of scientific method, with a view to arriving at a judgment of passed or failed, or to have it revised in order to bring it up to academic standards. It is also what the human conscience does when it is called upon to judge the goodness or evilness of an act yet to be done or already accomplished. It is the essence of critical thinking.

Normative evaluation saves man from the instability and unpredictabilities of arbitrariness. It is the basis of ethical behavior and therefore of the order in life.

These four have been called basics because they are skills every man needs for effective human life. An educational system that does not consciously, systematically and rigorously pursue the achievement of these skills can only be mediocre, and may be the preparation of a people for lifelong servitude either to other people or to their own ineffectuality as individuals.

Values Education in the Social Sciences

I see two sets of values in connection with the social sciences: (1) disciplinal values inherent in their scientific character and hence in the professionalism of the scholar, and (2) values extrinsic to the disciplines which may be incidentally learned.

The scientific disciplines and professional scientists, when speaking of values, cannot be separated as if the sciences had values in themselves independent of man whom they serve, or of the scholars who investigate and report about them. This intimate interconnection between the scientist and his science is to be kept in mind in the discussion which follows.

The following, possibly among others, easily come to mind when one thinks of the disciplinal and professional values which should guide the conduct of social sciences teaching: (1) scientific honesty, (2) circumspection and diligence in inquiry, (3) choice of philosophy and method, (4) fairness of critical judgment, (5) intellectual honesty, and (6) proper pursuit of the role of the discipline in the curriculum.

Scientific Honesty. Scientific honesty is both a quality of mind of the scientist, and a quality of the scientific report made after a study or investigation. As a quality of mind, it is openness, sincerity of purpose, and dedication to truth; as a quality of the scientific report, it means that what is written and proposed for the information of others is to the best possible degree free of inaccuracy in presentation, method and finding. There is to be no bending of material to suit personal purposes. The worst offense against this principle is a hoax, or a fabrication passed off as a scientific fact or artifact. The case among others, of the pseudo-historical documents in the study of Philippine history exposed by Henry Scott in 1968 is one example.

Circumspection and Diligence in Inquiry. Philippine history textbooks, especially after World War II, carried such material as the "Code of Kalantiaw," and when a Chief Justice of the Supreme Court retired during the presidency of Ferdinand Marcos he was honored with the "Order of Kalantiaw."

Circumspect and diligent inquiry by historian William Henry Scott (*Unitas*, 41 [Sept. 1968], 409-420) led him to conclude, "There is . . . no present evidence that any Filipino ruler by the name of Kalantiaw ever existed or that the Kalantiaw penal code is any older than 1914" (p. 420). One has to read the account of his painstaking detective work on alleged "pre-Hispanic source materials for the study of Philippine History" to appreciate what circumspection and diligence is about. But because of insufficiency in both, other historians, including the famous librarian Alexander Robertson, have circulated fabricated "historical" information which misguided numerous students who studied history in our schools.

Circumspection and diligence are qualities of mind and scholarly habit. They concern the research scholar as well as the teacher. These are virtues which serve as a moral assurance that what the scholar or teacher says is worthy of confidence. They are not absolute guarantees against the possibility of error, but they assure audiences and students that the possibility of error is greatly reduced, and that if any error has occurred, it was in good faith.

Choice of Philosophy and Method. We have noted earlier under the section on "Theoretical Considerations" that no human is ever able to rid himself of his subjectivity and therefore also of the ways of looking and understanding which are unique to each individual. We said there that there is no value-free communication; we can extend that by saying that there is no value-free perspective.

Philosophy, being rooted in an individual's way of looking and perspective, cannot be prescribed heteronomously, although an appeal can be addressed to each individual. For this reason, the academic freedom of teachers, especially on the tertiary level, is guaranteed by positive law. Under that freedom, persuasion is probably the only non-coercive way to get them to pursue a philosophic track.

Nevertheless, no matter how one may look at the freedom of the academic, there is the micro-society of his students, and the macro-society to which he and his students belong. To these they owe their rights; without these they have no rights at all. In other words, the larger reason for education should sober up those who wish to absolutize academic freedom and make it an idol. The point is that the teacher/professor in the classroom *vis a vis* his freedom is not there simply as an individual, but as a person standing in lieu of the larger purposes of society; like society, he is responsible for the recognition of the dialectic of mutual respect. He stands in the classroom and before students *in loco societatis* and it is in view of this that I adverted earlier to enculturation.

Thus, in the choice of philosophy--call it philosophy of science if you will--the values of the society for which the education is being undertaken should be considered with sincere respect. To cite extreme possibilities, humans may not be used as disposable objects of experimentation, or manipulated like laboratory mice. It is good to keep in mind always the maxim that humans are always ends in themselves.

Philosophy and method are so interlinked in science that one without the other is absurd. In this light, in cultures such as the Philippines where philosophy is often not explicit in the classroom, there is special importance to conscious pedagogical articulation of philosophy with regard to the sciences, in this case the social sciences. So much of the implicit philosophy in our classrooms is rooted in the Pragmatism of John Dewey, brought here by America in the establishment of the public school system in 1901. Although there is actual pluralism in our system, the role of the government educational agency we know as the Department of Education, Culture and Sports (DECS) has been such that less vigilant schools have simply been carried by the tide. While they profess Gospel values, their educational philosophy in practice in a large number of courses is no less pragmatistic or negative as regards the values they profess.

Scholars returning from the United States brought "exchange theory" for the analysis of interhuman behavior; its underlying supposition is that humans are incapable of altruism. "Conflict theory" (another name for Dialecticism or, more plainly, Marxism) denounced the capitalistic exchange theory and, especially in its simplistic form, operated on the assumption that differences in socio-economic class constitute a state of war. Behaviorism came with no less materialistic postulates. One can go on listing the philosophical perspectives which have been dumped into our educational system. Thanks to our uncritical openness, we have managed to produce a supermarket style of educational philosophies to our children's supreme confusion. To this they react with equal confusion manifested in a behavior we read as lack of values, but which probably should be read as confusion of values. The integration of truth cannot be possible when the integrative factor--philosophy--is itself confounded. We have excused this confusion by invoking freedom as if man were for freedom rather than freedom for man. It may take some salt to understand the nuance

between the two; but failure to appreciate the nuance has been causing this nation to smart, and its educational system to recognize the confusion. It is now asking for values education--which, given its background, is already smarting.

The choice of philosophy and method also means choosing a philosophy of education and method of teaching. The usual methods in Philippine schools--largely due to the lack of imagination on the part of many educators and due principally to the lifeless bureaucratization and minimalism of the system--are lectures and discussions in class, and some laboratory work. The result is a great amount of cognitive learning and a minimum of affective learning. (Values education is profoundly affective!) The social science classroom can benefit greatly from the methods of exposure and immersion and the reflective element that procedurally follows such exercises.

Exposure is a method of teaching whereby the student is deliberately brought face to face with the concrete social realities which he can only imagine (if at all) when reading books. Exposure is brief, but may be an intermittent presence at the site of the subject of study or analysis. He should have the opportunity to interact with the people *in situ* and to listen to their side of the situation. He is expected to get the facts from living society rather than from his books alone. He may be allowed to enter into real human relations with the people from whom he is learning, but it is necessary to avoid relating to them as if they were laboratory mice being manipulated in order to get a class grade.

This method must be preceded by planning, and followed by individual and group reflection. Explaining what he sees is good, but it is even better if he can undertake exercises in devising strategies of solution. Exposure may develop into something more extended, called immersion.

Immersion is an extended living-with the people who are participating in the student's educational exercise. The people may be families or communities, with whom the student goes to live (the summer season is a good time) as a participant observer: he learns the ropes by holding them, so to speak. It is a kind of practicum in living the way other people live, see and value things. The purpose is not only understanding a situation, but forming human ties which become anchors for appreciation. Immersion among the poor, for example, should build ties of identification with their humanity and a recognition of the dehumanizing effect of oppressive conditions, whether these be the result of the human limitations of the poor themselves, or of overwhelming oppressive forces from other humans and institutions. This must be planned, and students need some preparation to make the experience truly educational and an occasion for growth in valuing.

As in the exposure method, immersion should be followed by deep and wide-ranging reflection on the matter observed and learned. But unlike exposure which is too brief, immersion should be interspersed systematically with reflections *in situ*. Such reflection may bring up questions which the student can clarify during his stay in his adopted community.

Other variants and modifications of these methods can be created. But whatever the mode of exposure or immersion, it is important that the program be an official part of the learning and curricular program and duly graded and credited. The crediting is a signal of institutional valuing. Calling these "extra-curricular" or "co-curricular" with less or incidental credit is hopelessly obsolete, even mindless.

Exposure and immersion may be conducted individually or by group; but if by group, preferably the number should be small.

Fairness of Critical Judgment. Inherent in the procedures of academic investigation and inquiry is the review of the works of other scholars. Reviewing involves evaluation and judgment. Fairness is needed in both the evaluation and the judgment. This means a truthful and sober presentation of why someone made the conclusions he did make. Perhaps it was his theoretical approach that blinded him to things he should have seen. Perhaps it was the insurmountable limitation of resources in his time, but in fairness to his sincerity, that was all that was then possible. Or if harshness is the only way to restore outraged truth, let it be--as Scott did to Jose E. Marco--but in the procedure he observed, with circumspection and diligence. Or if another example be needed, consider what Fr. John N. Schumacher,S.J., did with the *La Loba Negra* which has been shown to be another fabrication, falsely attributed to Fr. Jose Burgos.

Unfair critical judgment often stirs up storms and divides scholars into warring camps. It is a seduction to mudslinging and a waste of intellectual energy, more productive of heat than light. But on the other hand, official power should never be used to decide scientific issues. For this reason I abhor the sight of the legislative and the executive branches of government deciding what ethnic group is still Neolithic--we sometimes go that low.

Intellectual Honesty. Do not claim as your brainchild what in fact came from somebody else: do not plagiarize. These are the pedantic but correct rules of the intellectual game. It is for this that academic practice has prescribed, in innumerable handbooks of form and style on scholarly writing, minute prescriptions concerning acknowledgement of sources and exact references. Intellectual honesty is an elemental scientific act of justice, and supplements what we have earlier called "scientific honesty."

Proper Pursuit of the Role of the Discipline in the Curriculum. Missing the forest for the trees is not unusual even among the most dedicated teachers. Specialization has made it possible to know so much sometimes about a narrow field; if one gets enamored of the facts of a specialization, one can miss the role of the discipline or subject in the educational system and process. This loss of perspective has often transformed social science classes in the Philippine classroom into information-conveying sessions at the expense of skill-in-methods learning. The result has often been that the social sciences are regarded simply as bodies-of-facts rather than disciplines concerned, not only with facts, but with the scientific methods of discovering facts.

I have suggested earlier that the social sciences (through not exclusively) should pay close attention, in the Philippine situation, to developing and honing students' abilities for factual discovery, synoptic interpretation, and normative evaluation. In this way, the social sciences can promote and enhance greater fidelity to disciplinal values, while laying the foundation for more intellectually stable citizens who, by that stability, may be predisposed to become more fertile grounds for the nurturing of other values. There should be no gainsaying that education is a value in itself which makes possible the learning of the other values in the classroom or elsewhere. To miss this is to miss very much indeed.

Maybe one more point should be made for the sake of emphasis in connection with normative evaluation. The social sciences ought to provide critical norms by which social phenomena are evaluated. It is not enough merely to describe phenomena; it is important to provide evaluative apparatus by which students can process information and make sense of social phenomena. Hence, the need for a theoretical (philosophical) framework of teaching and learning. While the teacher is not expected to impose, he must make clear his value position so that students know his biases,

should such a knowledge be necessary for their own evaluation of his teaching as required by critical thinking.

Extra-Disciplinal Values and Social Science Teaching. Since the values-communication may not arise spontaneously from the disciplines concerned, there is also the issue of values integration, whose main question is probably not what values, but how values--whether intradisciplinal or extradisciplinal--can be integrated into the learning process. The integration of values in the classroom process can take any or all of three modes: (1) role model, (2) precept, and (3) process.

Historical National Value Concern and Values Education

What we have discussed thus far can be said for any other country similarly situated as the Philippines. We have yet to confront the basic question of the distinctive track which should be taken by Philippine values education, especially in relation to the social sciences.

A nation's history is its own identity, for regardless of the similarities which may exist in the histories of nations, or the parallelisms which may occasionally occur, no nations have identical histories even among those who at some time in their national existence shared common governments or cultural roots. This is why the search for a uniquely appropriate way of dealing with any nation inevitably must consider the historic events through which the nation had passed. In the case of the study of values, or even in the critique of national values and valuing processes, it is important to identify the central value-concerns which are seen to have been centrally positioned in the consciousness of those nationals who were in a position to contribute the most visible and effective input into national events. I shall, therefore, attempt to identify those central value-concerns which preoccupied the protagonists of Philippine history since the late 18th century.

Recognition and Respect of Filipino Dignity (1774-1892)

On or around the year 1774, there developed among the best educated Filipinos--the secular clergy (the Filipinos, who were called Indios at the time, as a rule were not admitted to the orders of friars--a feeling of being racially discriminated against. This dragged on into most of the 19th century and culminated in the execution of Frs. Jose Burgos, Mariano Gomez, and Jacinto Zamora in February, 1872. The central issue was the demand by the Filipino clergy for full recognition of and respect for Filipino dignity. The claim was against what in practice was Spanish racism justified by a plethora of accusations such as immorality, incompetence, and so forth, some of which the Iberians claimed to be congenital to the Indio and therefore beyond remedy.

As the conflict dragged on, a new breed of educated Filipinos, products of the educational reform which took place in 1865, came into the scene. These were the *ilustrados* who picked up the struggle for the recognition of Filipino dignity, this time not only from local Spaniards but also from the Peninsular government of Spain. They called their campaign a "Reform Movement," but in essence, it was a recognition of their dignity to the point of giving them real participation in governing their country and in the amelioration of the Spanish colonial government in the archipelago.

Everything that suggested the capability of Filipinos to stand on equal ground with the white men and show their equal worth was greatly valued. Thus the victories in the painting competitions in Spain by Luna and Hidalgo were immense victories of Filipino dignity, as Rizal himself felt.

Even Rizal's own triumph over Spaniards in writing Spanish poetry writing was in perfect tune with the central national value of the time. For this he scorned in his novels anything or anyone that seemed, or was, undignified or unworthy. And he caricatured them mercilessly.

By 1892, after Rizal's last attempts to bring about some reform failed because of his arrest and exile in Dapitan, Andres Bonifacio felt that Spanish reform was not forthcoming, and Filipinos were never going to live in dignity under Spanish dominion. Eventually, he expressed his sentiments categorically in such writings as "Katapusang Hibik ng Pilipinas." To build an institutional expression of his despair over Spanish reformability, he founded the Katipunan in 1892. The execution of Rizal in 1896 confirmed his worst fears and his revolutionary resolve.

Independence (1892-1946)

The founding of the Katipunan was the signal for the birth of a new national value: independence. Dignity, it was perceived, could never be fully recognized and respected given the incorrigible attitude of the Spanish colonial powerholders. The only way to attain dignity was to become politically independent; the Revolution was launched to achieve just that.

By June 12, 1898, Bonifacio had been killed, but his dream of declaring independence from Spain was accomplished in Kawit, Cavite, by Gen. Emilio Aguinaldo and his fellow revolutionaries. By the close of that year, a republican Constitution had been completed in Malolos, Bulacan, and then ratified in January, 1899. But by February, the occupying Americans had made the future of that Constitution very uncertain. Eventually Aguinaldo was captured and the country fell completely into the hands of Americans whose intent was clearly recolonization. The struggle for independence was not over, and the best and most authentic acts of patriotism remained that of fighting for independence despite the military laws of the American occupation. Patriots went in and out of jail, but independence, they professed, was worth all the pain. The palliative of that face-saving Commonwealth period was never enough. Full independence, alone, was deemed to give the Filipino his full sense of dignity and self-respect.

When the Japanese occupied the Philippines in World War II, Filipinos fought and died, some out of blind fidelity to the United States, but many for patriotic motives. The message was the same: this nation had not worked for independence only to fall again into another colonial pit under the Japanese, regardless of their promise of prosperity.

By July, 1946, the United States of America finally recognized Philippine independence. But alas, at this time recognition was ironic, and practically a joke. The country had just been devastated by a war the Philippines had no hand in creating. America knew that if independence were recognized at that time, in pure despair the Philippines would ask the USA to come back in one form or other to help rebuild the nation's ruins, and in the process make some profit. True enough, it was not long before the Laurel-Langley Agreement.

Economic Development (1946-1966)

After the recognition of Philippine independence, it became very clear, especially because of post-war conditions, that independence had no real substance unless the nation had enough material sustenance to feed, clothe, house, educate, medicate, and in any way cultivate and promote the life of Filipinos. Economic sufficiency and more was the desideratum of the period.

But troubles there were in abundance: warlords in the countryside; dissident Huks in the mountains; underfed and undereducated everywhere; and growing slums in the cities, especially Manila.

The Legislature spent its energies, which appear from hindsight not to have been very vast, on debates about what to do with the economy. One President is derisively reported as having asked the legislature to abolish (some say "amend") the "law of supply and demand." The Central Bank and some well-meaning Cabinet men were in disagreement concerning the peso-dollar exchange rate because of the fear of fast exit of capital in the country as American profits locally earned were being sent out of the country. Agriculturization or industrialization was the question for some. But the sum total of all these was a question of the central national value at the time-- economic development without which dignity and independence would be illusory. Slogans like "Filipino first" (Garcia) or "simple living" (Macapagal) and various ways of toying with economic protectionism (e.g., NEPA) were but ways of expressing that central concern for economic progress, and borrowing foreign capital was not the least among the possibilities.

By 1965, it was clear that some progress had indeed taken place. A few rich had become very rich, and Marcos later spoke loud and clear against those "oligarchs." Some of them had been his own political patrons. But in Macapagal's time, even the basic staple of rice was in short supply. When Macapagal imported rice from Thailand the Legislature accused him of illegal importation, to which he retorted that he preferred to go to jail than see his people go hungry. That was noble, but the people were hungry nevertheless, and he lost the next election to Ferdinand E. Marcos who campaigned on the assurance that "This nation will be great again!" He assumed the presidency in 1966.

Social Justice (1966-present)

Marcos came to be convinced that it was not only development that the nation needed, but some form of social justice. He tried to move in that direction if only, at the least, to appear to fulfill his grand promises. He may have been sincere, and many indeed agreed with him concerning the need for social justice on a national scale. At first, he tried what he legally could.

He faced what other presidents ahead of him had encountered: an uncooperative, often hostile, garrulous but essentially unproductive legislature. Its leading presidential aspirants were trying to ensure their election prospects by seeing to it that the incumbent Chief Executive failed miserably during his term of office. The logic was simple, a successful president was clearly undefeatable for another term, but why make that possible; hence he was not to succeed at all costs even if the nation drowned! So Marcos plodded through his term hardly able to even begin to make this nation great again. The rice shortages continued, election spending caused inflation, and the nation was sinking because the government itself among other factors was beginning to believe its own alarmist propaganda. Marcos decided to take the authoritarian road and imposed martial law in 1972.

With control of government fully in his hands, he thought he could achieve at least a modicum of social justice. But his means themselves were unjust, and although he did register some economic gains in the mid-1970s, these were soon eroded by growing discontent and loss of government credibility due to widespread graft and corruption and immense inefficiency.

Social justice was bandied about and given much lip service, but still there was no clear evidence of success in that direction, economically or morally. Those who disliked martial law most were among the most desirous to see every Marcos move fail utterly, and so it came to pass.

But the national theme of social justice did not pass and as Marcos fell more deeply into failure, the need for social justice become more acute.

A "people power" upheaval threw Marcos out of the presidency in February 1986. Mrs. Corazon C. Aquino became President. Immediately she was confronted with the same national need--social justice. First, she had to decide how to handle her new government and chose to be a liberal and to handle government democratically. She made commitments to free enterprise and to respecting human rights. An early gesture was to free political detainees, many of whom she later sought to reincarcerate. She asked for and got an agrarian land reform law as a signal of her personal commitment to social justice.

The central value which appears to concern the nation principally is social justice. If this be so then the centerpiece of Philippine values education today must be social justice. It should be seen as the central and organizing value in reference to which the other values become nationally meaningful. Philippine values education without a vital center can only be a hat full of watch parts, disorganized and likely to go as the spirit blows.

Organizing Values around Justice

Justice is meaningful in terms of the relationships man has and creates (1) between himself and other humans and human institutions, ((2) between himself and nature, (3) between himself and himself, and (4) between himself and the Transcendent.7

Man, Fellowmen, and Institutions

To do justice is to recognize value and act according to that recognition. The value of individuals must be recognized to give them their due: nutrition if they are hungry, clothing if they are naked, medicine if they are sick, education if they are ignorant, deliverance from bondage if they are oppressed, and so forth. The recognition of the rights of others means the proper rendering to them of that to which they have a right, be it efficient service, fairly priced and quality goods and services, fidelity, care, or just wages. It means also recognition of their natural right to govern themselves by means of broadening their true and effective participation in their own governance and determination of their destiny, earthly and otherwise. But most importantly, the rights of others is to be read as one's obligation towards them: they have rights precisely because I have obligations, for rights spring from man's social nature.

Man also relates to institutions. Many Filipinos today are ready to lionize the villains of society in order to make money. Rebels against the government frequently have been elevated to the status of folk heroes while the law enforcers are shown as bungling, terroristic, and corrupt. This is an indication of an anarchistic attitude, a failure to relate to the largest natural institution-- the government and its agencies. Is this lack of concern for government perhaps the reason why so many sometimes sell their votes?

Many a history teacher has singled out what is called *polo* service and taxes in the colonial era as acts of government injustice without explaining why these were needed and how these services and taxes produced such public services as roads and bridges. The result has been a failure of the citizenry to appreciate that tax payments are investments in public conveniences and services, or in the case of public servants, to appreciate the moral implications of their trusteeship of the people's money.

Man and Nature

Justice in human relations with nature primarily involves promoting the serviceability and beneficence of nature for mankind. Any improvident aggression upon nature that in the long or short term returns to plague man in the form of shortages of natural resources or cataclysms is unjust not only to the perpetrator, but to the society or community which eventually is affected. This holds true for pollution and the ravaging of nature as through deforestation, dynamite fishing, the degradation of agricultural soil, and damage to the ozone layer.

Justice in dealing with nature also involves the provident use and employment of natural resources for the sustenance of society's necessities.

Man and Himself

Man also needs to deal with himself fairly and justly. It is justice to self and to society to care for one's development personally and professionally. Untold injustice takes place in society because of countless people who fail to value their potentials and grow up to become burdens to themselves and to society. Every school child ought to know this as motivation for his or her growth and for educational perseverance.

Problems like drug abuse destroy human potential and place a burden on others, apart from its potential inducement to crime. Drug abuse is an injustice to self, as are such other self-corrosive behaviors as alcoholism.

Good health and physical fitness is good for a productive and socially beneficial life. It is the effect of doing justice to one's body and faculties sustainedly.

Man and Transcendence

The relationship of man with Transcendence is recognized legally under the provision of law assuring freedom of belief and religious expression. Although the sense in which justice is meant under this is chiefly theological, it is no less true that it is a realm of valuing which profoundly affects human behavior and social relationships. There are ways of relating to Transcendence which create social dysfunction or lead to outright menace. If carelessly developed, religious values and behavior can cause social upheavals, as history has so often demonstrated. For this reason value education needs to confront squarely the developing religious consciousness of learners, especially their growth towards tolerance and the positive appreciation of the religious culture of other people.

In a particular way proper to the Philippine setting, these themes of justice--whether the liberative type such as the protection of human rights, the distributive type such as land reform and just wages, or the developmental type such as education and economic production--can be adapted for classroom learning and for programs of out-of-class education contextualized in the Philippine setting.

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Notes

1. Mischa Titiev, "Enculturation," in *A Dictionary of the Social Sciences*, Julius Gould & William L. Kolb, eds. (New York: The Free Press, 1965), p. 239.

2. M.J. Herskovits cited by Titiev, *ibid*.

3. See John W.M. Whiting, "Anthropological Aspect" of "Socialization," *International Encyclopedia of the Social Sciences*, David Sills, ed. (U.S.A.: The Macmillan Co. & The Free Press, 1968), XIV, 545-549.

4. Titiev, *op. cit*., p. 239.

5. Wilhelm Dilthey, "Understanding of Other Persons and Their Life Expressions," in Patrick Gardiner, ed., *Theories of History* (Glencoe, Ill.: The Free Press, 1960), pp. 213-225.

6. See Theodore Meyer Greene, *Liberal Education Reconsidered* (Cambridge: Harvard Univ. Press, 1953), pp. 37-40.

7. These categories were suggested to me by W. Wielemans (Kath. Univ. Leuven, Belgium), "The Impact of Industrialization on Cultural Identity and Education in Asian Countries" (Proposal for a research project, typescript, 1985).

<center>**9.**</center>
<center># Cultural Rights Are Human Rights</center>
<center>*Doreen G. Fernandez*</center>

> Human rights are more than legal concepts: they are the essence of man. They are what makes man human. That is why they are called human rights: deny them and you deny man's humanity.
>
> <div align="right">*Tote W. Diokno*</div>

Cultural Rights as Human Rights

Human rights have been defined and enumerated in five international documents and three national documents. The international documents are the Universal Declaration of Human Rights, which the United Nations adopted on December 10, 1948; its two implementing covenants: The International Covenant on Civil and Political Rights, which took effect in 1976; the Declaration and Action Programme on the Establishment of a New International Economic Order; and the Economic Rights and Duties of States, both of which the United Nations adopted in 1974.

The three national documents are the Malolos Constitution of 1898, the Philippine Constitution of 1935, and the Philippine Constitution of 1986. The late Senator Jose W. Diokno, the greatest defender and spokesman of human rights in the Philippines, has pointed out that the 1973 Constitution "has no place on the list," not only because of its doubtful parentage, but also because of its provisions inimical to human rights.1

The above seven documents enumerate more than twenty human rights. Senator Diokno explains "the basics" thus:

First. None of us asked to be born. And regardless of who our parents are and what they own, all of us are born equally naked and helpless, yet each with his own mind, his own will and his own talents. Because of these facts, all of us have an equal right to life, and share the same inherent human dignity. The right to life is more than the right to live: it is the right to live in a manner that befits our common human dignity and enables us to bring our particular talents to full flower. So each of us individually has three basic rights: the right to life, the right to dignity, and the right to develop ourselves. These are traditionally known as the rights of man.

Second: Even if we may not know who our parents are, we are never born without parents, and never live outside society, a society with its own peculiar culture, history and resources. So besides our rights as persons, we have rights as society, rights which belong to each of us individually but which we can exercise only collectively as a people. These rights are known as the rights of the people They are analogous to the rights of man, and like the latter, comprise three basic rights: to survive, to self-determination, and to develop as a people.

Third: Once a society reaches a certain degree of complexity, as almost all societies have, society can act through government. But government always remains only an agent of society; it never becomes society itself; it never becomes the people themselves. It is always and only an instrument of the people. . . .

All the rights of man and all the rights of the people come from those three basic principles.2

Cultural rights are inalienably part of human rights, but have not been high in the consciousness of our people, because of the more visible and dramatic transgressions of human

rights that have scarred our recent history, like salvaging, unemployment, low wages, exploitation, and the suppression of dissent.

What then are cultural rights? Beneath the basic rights of man--the right to life the right to dignity, and the right to develop ourselves--lie our rights to our own culture.

The right to life is not only the right to be alive, but to live as one wishes, as one sees fit in order to bring his talents to full flower, as one was shaped by his culture. It is the right to live as an Ifugao, a Maranao, a Pampango, in the way these cultures consider it good to live.

The right to dignity is the right to the regard of one's fellow man, and therefore of one's cultural community. It is the right to live and work, to survive and produce, as a Bilaan farmer, as a Badjao fisherman, as an Ilongo weaver--rewarded with just wages and with the support and regard of his peers.

The right to develop ourselves assumes a development of what we are, of what our culture made us, within the context of our families, towns, and nation. It is the right to learn and grow as an Ilocano student, a Tausug doctor, a Bontoc social worker, each developing the particular cultural traits and gifts that make him Ilocano or Tausug or Bontoc and Filipino.

Cultural rights are thus inalienably part of the rights of man. They are also, therefore, part of the rights of a people to survival, to self-determination, and to development, because a people consists of humans brought together as members of a society, formed by a particular culture and history.

Before this nation came to be called the Philippines, it was composed of ethnic groups or tribes scattered throughout the islands--each a community or small society, each with a particular culture and cultural expressions. Thus when Pigafetta recounted how he and Magellan's cohort were greeted by a King with food, gifts, and ceremonies, he was speaking of a particular indigenous people with those customs and cultural traditions. And later, when the Spanish friars and civil authorities reported back to Spain on their dealings with Zambals, or Joloans, or Sugbuanons, they acknowledged that they were dealing with peoples whose customs showed them to differ from each other.

When, after 400 years, Spanish culture--and later, after 40 years of a new colonization, American culture--had been adapted into the native culture and thus indigenized, a certain uniformity or similarity could be discerned among the cultures of the conquered peoples-- specifically the lowlanders, like the Tagalogs, Ilocanos, Pampangos, Ilongos, Cebuanos, Warays, etc. The peoples who remained unconquered, however--and the Spanish annals are filled with accounts of battles with the Moros, and encounters with headhunters--did not absorb this culture. Thus, when we speak of a Philippine folk culture as visible in such cultural expressions as the theater form called *komedya,* the dance called *cariñosa,* the house called *bahay na bato,* we are speaking only of the culture of Christianized Filipinos, and not of the culture of the Cordillera, or of most of Mindanao.

Eventually, history forged from this collection of ethnic groupings a political entity called the Philippines. As a result of the ways of the Spanish colonial government, later the American insular government, and still later the Philippine national government, the culture of the majority was taken as the basis for national policy and legislation, and the culture of the others--the so called cultural minorities, or tribal Filipinos-- was neglected. These cultures were not considered in the making of laws; these peoples were not usually given a voice in government; their needs were not often taken as part of the national concern.

Minority Cultural Rights

Yet these peoples belong to the nation that we call the Philippines. Calling them "cultural minorities" shows that they are considered as not belonging to the predominant culture, and explains why their cultural rights have been often forgotten and trampled upon.

Let us examine some examples of violations of cultural rights. In the 70s, a government study determined that, in order to irrigate the entire Cagayan Valley area, and to develop 70,000 kilowatts of electric power, four dams should be built in the Chico and Pasiw Rivers in Kalinga and in Bontoc Province. One dam was to be built at Bontoc, to be called Chico I. Chico II was to be built at Sadanga, Bontoc; Chico III at Basao, Kalinga; and the largest, Chico IV, at Lubuangan, Kalinga.3 From the economic point of view of human rights, they would enhance the capability of the residents of the Cagayan Valley to "develop as a people."

To build the four dams, however, would mean displacing 5000 Bontoc and Kalinga families: uprooting them from their homes, evicting them from what had been their homes for generations, and banishing them to the lowlands where they had never lived, where their work ways would not be effective, and where their mountain cultures would have no place. It would also mean destroying 1500 rice terraces that these people had built with much wisdom, community labor and, yes, pain.

The destruction of homes and rice fields, the transfer of workers and their families to unfamiliar workplaces would have been cruel physical displacement. But even more cruel would have been the cultural displacement. Building the Chico dams would have been, in effect, violating the rights of a people to self-determination within their culture. The act would have indicated that the government was acting for the economic rights of the people of the Cagayan River Valley and against the cultural (and economic) rights of the Bontoc and Kalinga people. It would have indicated that no importance was given to their burial grounds, or their reverence for their ancestors, or the trees and forests they believed were inhabited by their deities and spirits, or the history of therace written in the rice terraces, the houses, the communities.

The Chico dams would not have killed the affected Bontocs and Kalingas--they were left the right to stay alive somewhere else--but it would have killed their cultural context, and thus denied them their right to live as they wished, in dignity and development of their own determination and design.

These people, to whom no one needed to explain the articles of human rights, or the subtleties of cultural rights, were determined to fight to the death rather than give up their land. They gathered together, they organized and made peace pacts *(bodong)*.Even their women fought back, and drove out the National Power Corporation team that had come to survey and drill. How?

The women removed their tapis (a kind of skirt) knowing that the lowland men would not touch them in public nor even look at them if they were naked. It is a cultural taboo. They advanced on as the engineers fled in sheer embarrassment. A helicopter had to be flown to pick up their abandoned equipment.4

It was a cultural weapon, which of course would not have prevailed upon the modern weapons of the army or the power of the government. Deaths resulted, like that of Macli-ing Dulag, but eventually the people, aided by friends of tribal Filipinos, prevailed, and the dams were not built.

The story of the Chico River dams may be called a success story, albeit one paid for with blood and pain. It is a rare one in the annals of tribal Filipinos, which is filled with violations of cultural rights, and thus of human rights--violations that have not usually found their way to the

newspapers, or official government lists, or even to Amnesty International, because of a lack of recognition that cultural rights are human rights.

The building of the Kawasaki Sintering Plant in Cagayan de Oro sent workers of the area to mountain regions where the skills of their fishing culture were unusable. In the days when sugar was at a premium on the world market, ranches in Bukidnon were converted overnight into cane fields. Some of the ranches were formerly occupied by Manobo tribesman, who claimed them as ancestral domain, encouraged by Presidential Decree 410. They were told, however, that the decree was in abeyance. Did that mean that their rights to the land of their forefathers, and their rights to use the land as their culture determined, were in abeyance? The Manobos could not understand this, says Bishop Francisco Claver:

The Manobo do not understand in the same way that the Bontoc and the Kalinga do not understand, and some have already been killed because they cannot understand. But they are the Little People, the Manobo, the Bontoc, the Kalinga. They are expendable, their lack of understanding does not matter because the President [Marcus] knows best. Something is wrong somewhere, very wrong, and the rest of the country is silent.5

Violations of Minority Cultural Rights

The minorities have, through our history, been deprived of ancestral lands by other Filipinos, by multinational corporations, and by the government itself. Obviously, this is a gross violation of cultural, property, and economic rights. Other violations, perhaps less well known or less obvious would include: exhibiting tribal Filipinos at the St. Louis Exposition in 1904, as "primitive," "savage" people, not only degrading their human dignity, but treating them as subhuman and causing them to become ill.

Another instance was "turning the `discovery' of the Tasaday into an international media event' to boost the chances of Manuel Elizalde, Jr. for the 1971 senatorial elections."6 More recently, the Tasaday have been involved in an investigation of their authenticity, which is obviously relative to accusations against Elizalde, and has resulted in killings among them. Although the investigation has obvious but unspoken political ends, the victims are the Tasaday, their dignity, their personhood--and quite probably the lands set aside for them in increasingly crowded South Cotabato.

Even the many *komedyas* or *moro-moros* written in the Philippines from the lath century to the 20th, although seemingly dealing only with love and war, are unfair to the Filipino Muslims, and transgress their right to a fair reading of their culture. Generally, they are portrayed as boastful and ferocious, worthy of victory in battle or of marrying Christian princes or princesses only if converted to Christianity. The pejorative use of the word "Moron" to signify someone irreligious, *juramentado,* etc., is part of this cultural violation.

Cultural discrimination too is the imposition of political, educational, health, and other social systems or regulations on the Agta, the Mangyan, the Higaonon, the T'boli, the Muslim without consulting them or their culture.

Cultural violations as well are: discrimination against tribal Filipinos in legislation, government appointments, educational and health benefits; their displacement due to infrastructure projects; the degradation of their resource base (e.g., the cutting down, for logging, of the forests in which they live and find livelihood); the commercialization of their cultural artifacts (e.g., the ridiculous and obscene carvings that entrepreneurs make native carvers produce for the Baguio tourist trade); and the desecration of their rites and belief systems (the Grand Canao Festival in

Baguio, the proliferation of mock Ati-Atihan for tourist festivals and political campaigns, the corruption of the Moriones of Marinduque), etc.

Do we, along with government agencies and commercial enterprises, realize that these victims too are Filipinos?

There are 107 ethnic groups in the Philippines, the biggest of which are the Cebuano, Tagalog, Ilocano, Hiligaynon, Bicol, Waray, Pampango and Pangasinan peoples. They represent some 85 percent of the total population. The remaining 15 percent constitute the ethnic minorities, who, however, represent about 80 percent of the total number of ethnic groups in the country. The number of Muslims was estimated in 1981 to be between 3 and 5 million.7

The tribal Filipinos include groups most Filipinos have never heard or thought of, or considered as being fellow Filipinos: Mandaya, Mansaka, Dibabawon, Manguangan, Higaunon, Tagakaolo, Kalagan, Manobo, Remontado, Dumagat, Agta, Baluga, etc. Their problems are Filipino problems. Like the rest of us, they need social services, opportunities to develop, jobs and wages in order to survive, venues in which to express their arts, integration into the nation and its aspirations. The cultural majority and minority equally have a right to the protection of their cultures, but the minority have an underlying problem: how to preserve their own cultures while becoming one with the other, more dominant cultures; how, in effect, to make their contribution to the national culture.

The Philippine national culture has been defined by critic and literary historian Bienvenido Lumbera as "the dynamic aggregate of ideas, traditions and institutions embodying the values and aspirations of the people as these have been concretized by their struggle against colonial rule and neocolonial control."8 Anthropologist and Constitutional Commissioner Ponciano Bennagen calls it "that which has been emerging from the crucible of the Filipino peoples' collective interaction and struggles against other national cultures." It is still emerging, since the Filipino people are still engaged in the struggle to free themselves from current foreign and new forces of national domination. It is still emerging as well from the different ethnic identities and cultures, because, as Bennagen explains:

An aspect of this struggle is the wreaking down of ethnolinguistic boundaries as the diverse groups find common cause in defending their sovereignty. The emergence of a national culture then constitutes a redefinition of cultural identities beyond, but still including, the ethnic identities. Put another way, in the collective struggles against other national forces of domination, we are becoming . . . both Bontoc and Filipino, both Higaunon and Filipino, both Maranao and Filipino, both Ilocano and Filipino, both Tausug and Filipino . . .9

A national culture, therefore, does not mean cultural conformity. The Philippine national culture is built of all cultures that are Filipino. All these cultures have a right to survive and prevail, and thus make their individual contributions to the national identity and dream. The rights of these cultures, minority and majority, to survival, to self-determination, and to development, are rights that the Constitution assumes, guarantees, and protects when it declares that Congress "shall give the highest priority to the enactment of measures that protect and enhance the right of all the people to human dignity, reduce social, economic, and political inequalities, and remove cultural inequities by equitably diffusing wealth and political power for the common good" (Article XIII, I section 1).

Notes

1. The epigraph and the above data on human rights are from Jose W. Diokno, "Human Rights Make Man Human," lecture delievered at Silliman University, 1981, in *A Nation for Our Children*, edited by Priscila S. Manalang (Quezon City: The Jose W. Diokno Foundation, Inc., 1987), p. 1.

2. *Ibid.*, pp. 3-4.

3. Diokno, "Our Cultural Minorities and Development Projects," speech before the Thursday Club, 1975, in *A Nation for Our Children*, p. 47.

4. *The Signs of the Times*, 1974, quoted in Diokno, "Culture Minorities," p. 49.

5. Bishop Francisco F. Claver, S.J., "The Little People," quoted in Diokno, "Cultural Minorities," p. 51.

6. J. Rocamora, cited in Ponciano Bennagen, "The Continuing Struggle for Survival and Self-determination among Philippine Ethnic Minorities," paper read at the PSSC Forum on Social Science and Government, March 16, 1985, p. 5.

7. *Ibid.*, p. 1.

8. Beinvenido Lumbera, "Popular Culture as Politics," *Revaluation: Essays on Philippine Literature, Cinema and Popular Culture* (Index Press, 1984), pp. 182-183.

9. Ponciano Bennagen, "Diverse but One: Building a Filipino Nation Collectively," excerpted with revision from paper delivered at the Third Convention of the Episcopal of Commission on Tribal Filipinos (ECTF), November 19-24, 1980, p. 3.

10.
Filipino Culture, Religious Symbols and Liberation Politics
*Cristina J. Montiel**

In the sixteenth century, Spaniards arrived on Philippine shores. One of their expressed aims for colonizing our islands was to Christianize the pagan natives. Many university students of today, however, no longer accept this. They believe that Spanish missionaries were instruments of a merchant empire with designs on cheap raw materials and the strategic ports of a Pacific archipelago.

Various consequences stem from the manner in which Christianity entered Filipino life. First, priests, nuns and church workers occupied social positions of power, as they were simultaneously loved, feared and revered by the local population. Second, the Spanish Catholic Church attempted to expand very rapidly throughout the archipelago. This resulted in the physical presence of church buildings and church networks even in farflung rural areas.

When the Marcos regime became extremely abusive, the only other social counterbalance to the power and physical presence of the dictatorship was the Catholic Church. This occupied positions of influence not only in urban centers, but also in the countryside as well. More so, its physical presence throughout the country became convenient *ad hoc* centers of dissemination for information regarding political activities.

The politico-cultural impact of Christianity on Filipino liberation movements runs through history. What has come to life in our society is an integration of Western Christianity with the more deeply set spiritual orientations of an Asian people. As one psychologist writes, "During Spanish times, he (the Filipino) accepted Roman Catholicism whose saints fused beautifully with his belief in a spirit world . . ." (Bulatao, 1986).

During four centuries of Spanish rule, pockets of peasant uprisings challenged the colonial authorities. Cultural themes in the popular religious book called the *Pasyon* inspired Filipino revolutionary activity (Ileto, 1979). Peasant leaders strongly identified with the image of the suffering Christ, whose death on the Cross was the ultimate sacrifice for the common good.

When Marcos declared Martial Law in 1972, the ideas if the theology of liberation had begun to take root in the Philippines. Throughout the dictatorship, various liberation movements weaved in and out of a political worldview that combined transcendental ideas of man with more pragmatic Marxist-style outlooks. (*Human Development Research and Documentation*, 1982).

Catholic bishops took longer than Church grassroots movements to respond to Marcos' regime (Quevedo, 1986). In the first ten years of Martial Rule, pastoral letters by the Catholic Bishops Conference of the Philippines (CBCP) remained relatively non-committal. Later, a significant change took place. For example, its 1983 statements touch the most sensitive social issues of that year (Hardy, 1984).

The February Revolution of 1986 highlighted the marriage of religion with politics. Thousands of Filipinos faced the regime's tanks unarmed. The street revolutionaries had nothing but prayers and whispered calls to their Mother Mary to protect them from harm. Eventual victory was not only a historical moment of political change, but also "a profoundly religious experience" (Nebres, 1986).

In those momentous February days, faith-expression was a mixture of Western Catholicism and folk culture. The Filipino's highly personalistic culture demanded that leadership emanate from persons physically present during the crisis. Throughout the four days at EDSA, there was

the "personal participation of the Sto. Niño or the Blessed Mother leading the procession. It was all very Filipino" (Bulatao, 1986)

The Filipino concept of power blended well with Christian orientations to produce the EDSA victory. In our culture, there are two sources of social strength: *lakas* and *awa*. The first is possessed by the powerful; it is their capacity to get what they want because of politico-economic-military resources. The second, *awa*, belongs to the apparently powerless; it stems from their vulnerable position which stimulates intense compassion in others. At EDSA, the two forms of power fused with the Christian notion of altruism: "power not for personal advantage alone, but for the common good; compassion not for action out of charity alone, but more fundamentally out of justice" (Claver, 1986).

But how is power increased? Any type of social struggle entails the production of power. When one wishes to generate might, one has to choose symbols that capture the cultural imaginations of the target. Hence it is important to know the audience and what symbols they recognize as designating power (Lasswell, *et al*., 1965). The most influential symbols are those that permeate the social life of a people and are not limited to isolated relationships (Lasswell, *et al*., 1950).

In the Philippines, can these psychologically potent symbols come from religion? Perhaps so, since religion pervades the cultural existence of our people. In fact, religious imagery may act as a common "language" in a nation so wrecked with divisiveness across economic classes and regional groupings.

Nebres (1986) posits that "There is an ethos and worldview in the majority of Christian Filipinos, shaped by the symbols and practices of popular Christianity, which can be a basis for social change". This concept characterized the political crisis of 1986.

One week after the presidential elections of February 7, 1986, political tensions ran high throughout the country. A nation watched President Ferdinand Marcos proclaim himself winner over Corazon Aquino, widow of Marcos' assassinated archival. Many Filipinos believed the electoral exercise was fraudulent. Meanwhile, the armed underground movement rapidly gained strength, feeding on the despair of the middle forces who staked their hopes on social transformation through elections. It was amidst this politically volatile context that the Philippine bishops met.

On February 13, 1987, the CBCP held a national assembly. One of their reference documents drafted by a priest sociologist urged them to "Integrate the powerful religious symbolism of which the Church is the custodian with the struggle for peace and justice" (Carroll, 1986).

By the end of their day's meeting, the bishops signed the historic pastoral letter entitled "CBCP's Post Election Statement". Briefly, the document announced that a "government that assumes or retains power through fraudulent means has no moral basis"; the Catholic leaders also called for "active resistance of evil by peaceful means" (CBCP, 1986). In less than two weeks, the Marcos dictatorship fell to the amassing nonviolent force of people's power.

The bishops' letters apparently yielded sufficient power to influence attitudes of Filpinos. Why so? Pastoral letters are a form of mass communication and the encoding and decoding messages is crucial in communication; it also is where misunderstandings can occur (Kunczik, 1984). In pastoral letters, messages are encoded in religious symbols. The large extent to which these religious symbols were successfully decoded by the Catholic populace augmented the political effectiveness of the documents. Parish priests read the pastoral letters during Sunday mass homilies. The channel of communication was especially significant for the priest stood in the pulpit, a place of cultural authority for over four centuries.

With the use of religious themes in politics, will the Philippines produce Khomeini-type fundamentalist power wielders? Will religion be employed as an instrument of violent authoritarian rule? Most probably not. In Philippine history, the indigenous religious themes have been nonviolent and peace-oriented. For example, peasant uprisings were inspired by the image of a suffering, self-absorbent Lord (Ileto, 1979). Bishops' pastoral letters during the critical years of the Marcos-Aquino transition period successfully "connected with" the religious imageries salient in our national culture. The letters spoke of powerful but serene spiritual personalities who empathized with the sufferings of an oppressed nation.

Pastoral messages called on a lovingly strong God, Father. Christ was the innocent incarnated Lamb who, as in the *Pasyon* stanzas, sacrificed himself for the sake of peace among his brothers. The Holy Spirit breathed and lighted the path of justice. Finally, Mother Mary protected her children from harm, affectionately helping them through the dangerous path to peace and freedom.

In the 1986 revolution, the statues at EDSA were those of a little child (Sto. Niño) and a gentle woman (Blessed Virgin Mary). The presence of these religious personalities and other faith-related beliefs helped topple the dictatorship in an active nonviolent manner (Claver, 1986; Nebres, 1986).

In summary, religion and politics interweave in the fabric of Philippine social life. The Spaniards introduced a Catholic network that served as the foundation for orchestrated pro-justice moves under the repressive Marcos regime. Catholic stories, personages and value systems are very much a part of Philippine liberation history. There is the *Pasyon* of the anti-Spanish peasant revolutionaries, the Liberated Christ of grassroots movements during Martial Law, and the strongly religious spirit of the February 1986 Revolution.

Historical experiences suggest that religious symbolism incarnates liberation ideas in the context of widely-accepted cultural imageries. Such symbolism tempers the ruthlessness of liberation movements to produce effective, militant but nonviolent political styles.

Is religion still the opium of a suffering people? Not any more. At least, not in the Philippines.

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11.
Christian Faith and Philippine Moral Transformation
Ma. Christina A. Astorga

Before the continuing threat of ideologies and world views contradictory to the gospel, an urgent and important task is to strengthen the faith vision of our people. Especially in a country such as the Philippines, where faith is built into the culture, faith holds a real power to change persons and transform structures. "*Ang pananaw ng Pilipino ay nakaugat sa kanyang pananampalataya, kaya nasa larangan ng pananampalataya ang puwersa para sa pagbabago*."

The Filipino Faith Experience: Edsa Revolution

The EDSA revolution was a witness to the power of faith. It is said that prior to those glorious days of February, a group of Catholic sociologists and other experts planned with utmost care five scenarios, none of which materialized. Fr. Achutegui offers an explanation:

The dimension of a vibrant Christian faith, an essential element, an intrinsic constitutive component of the Filipino soul, has escaped the authors of the scenarios. . . . It has been revealed that the Politburo of the Communist Party of the Philippines, has also prepared a series of scenarios anticipating post-election situations. And again, none of the proposed scenarios became a reality. . . . The communists found out, and some of them have declared so openly, that they had not taken into account what in the past they had labeled the opium of the people, the faith of the Filipino.1

The faith of the Filipino is not an opium blurring his vision with illusions and reducing him to a coward fleeing from reality. At EDSA, the power of faith shone for all to marvel at. It was the inner dynamism that emboldened us to pit ourselves against arms and tanks, fearlessly to risk our lives believing that being for God and country it was worth all. From a shamed and humiliated people, we rose to be the light of God to all nations.

We saw the EDSA revolution as our resurrection. To our dismay and disappointment, we realized months and years later that it was not. Rather, it was our transfiguration, one shining moment which manifested to us what, at our best and with the outpouring of God's grace, we could be. Like the apostles on Mt. Tabor, we caught a glimpse of the glory and lordship of God in our lives in a palpable, intensely visible way. It provided a basis of consolation and hope for the long struggle ahead, a vision that strengthens us to bear our crosses, and die our deaths to self, until the merciful and saving God shall finally raise us up, a resurrected people and nation.

Faith: A Theological Reflection

It is good to remember once again our experience of faith as a people, even for a moment to stay with that experience and allow it to speak to us in the depths of heart and spirit. This is what theology calls the first moment of faith, the experiential primordial moment. Without this, one cannot speak of religion, much less of theology, for all of religion and theology begins and is founded on this moment of faith.

However essential be this moment of faith, there is need also for a second, conceptual moment when we reflect systematically on the experience and bring its meaning and significance to fuller expression. This is the task of theology.

To understand the nature and meaning of faith we must see its relation to, and distinction from revelation, religion, and theology. All Christian life begins with revelation: God's disclosure of himself and the mystery of his love. Our relationship with God begins not so much with the knowledge that God exists, but rather with the insight that he loves us. Faith is grateful response to God, who reveals himself as love stronger than our selfishness. Faith is a grateful response which takes place, is born, nurtured, and sustained in a community. It is basically ecclesial.

Faith and religion are intimately related; religion is the public celebration of faith, the lived experience of faith in the context of a community. When we believe, live, and pray together as a community, we are a religious people. Faith and religion are the lived, communal experience upon which theology reflects. Men and women live and practice their faith and religion, and theologians study and reflect on the phenomenon: theology is critical reflection on faith and religion. Without faith and religion, theology is without content and substance; without theology, faith and religion degenerate into unexamined behavior, resulting in superstition and fanaticism. Theology is the liberating critique of faith and religion.2

Faith is a total act of man involving his intellect, will, and heart. It is believing, doing, and trusting and involves three essential dimensions: Doctrine, Moral, and Worship.

Doctrines are the basic truths of our faith: the doctrines of Creation, Jesus Christ, The Blessed Trinity, the Church, Mary, and Death and Judgement. Doctrines are not abstract propositional truths, but real convictions which determine our whole way of interpreting life; they provide perspectives and horizons of meaning for our moral life. They are salvific truths which "save, uplift, guide, illuminate, inspire."3

The Moral dimension of faith refers to values that inspire and govern our lives; these laws and commandments ground our moral obligation to be truly and integrally human. The moral dimension is drawn from and based on the truths of our faith, and is sustained and nurtured by our prayer and worship.

The Worship dimension refers to prayer and liturgy, which open our hearts to God. This is the personal and communal celebration of the basic truths of the faith; it is the depth dimension of the moral living-out of these truths.

Doctrine and Moral Transformation. The basic meaning of man is founded on the fundamental truths of the Christian Faith: man is created in the image and likeness of God, redeemed by Jesus Christ, and inspired and strengthened by the Holy Spirit. The doctrines of the Faith are sources of understanding our human meaning, dignity, and destiny. That man and woman are created in the image and likeness of God, means that by their gift of intellect and freedom they reflect in their nature the nature of God Himself as the supreme, free, and intelligent principle of all beings. Their being in God's image and likeness constitutes their most fundamental identity. Though small in the immensity of God's creation, they alone, as God's image, have the capacity to know and love Him. They possess a fundamental dynamism towards God: they experience deeply a longing for God which they themselves did not create, but which directs them and unceasingly seeks fulfillment. The primal cry in every person is a cry for God.4

Despite the goodness of God, however, and their own grandeur as fashioned by God in his infinite love, they rebelled and separated themselves from the sphere of His love. This fundamental

act of rejection is then not only an evil act, but a rejection of the sublime vocation to human fulfillment which God himself offers.

Because of this sinful rejection created human nature is wounded. Man and woman experience within themselves a disorder and brokenness beyond their own capacity to heal. There is need them for a new and greater experience of God's saving love and mercy. In Jesus Christ, Incarnate Son of God, God's love reached its definite and irreversible disclosure. In his living and dying, a radically new liberating power stronger than hatred and deeper than sin invaded the world. The power of love and forgiveness of Jesus on the cross was bound to a concrete historical situation. But when Jesus rose from the dead, the power of his love and forgiveness broke through the confines of his historical situation to permeate all spheres of human existence.

God continues to give himself to us in and through the Indwelling Spirit, the bond of love of Father and Son. "Anyone who loves me will be true to my word and my Father will love him and will come to him and make our dwelling place with him" (Jn 14:22). This presence of God in and among us we call grace, our interior source of moral strength and transformation. The life of communion with God through Jesus Christ, in the indwelling and interdwelling of the Holy Spirit, moves towards greater, complete, and perfect fulfillment in the eternal for men and women are destined for everlasting life with God. This is experienced inchoately in present human joys and fulfillment, until all is fulfilled in the fullness of time in the plenitude of God's love.5

The basic truths which ground our Christian moral life are that we are created in God's image and likeness, redeemed by Jesus Christ, temples of the Holy Spirit, and destined for eternal life with God. Our image of who we are and what we can become draws its truest meaning from the fact that we are loved and redeemed by Jesus Christ, through the Holy Spirit.

Worship and Moral Transformation. Without prayer, man loses his sense of finitude, and displaces God, the Absolute. Without the experience of the Holy, Christian moral life loses its spirit and substance. When the sense of God diminishes, the very heart of moral life is lost.6

There is a connection between prayer and being. In prayer, we share and celebrate a life in which our affections and dispositions are directed towards God. We discover in prayer, the depths of our fears, loves, and hopes and touch the sources of our weeping and rejoicing. Prayer qualifies and shapes the beliefs, emotions, attitudes and intentions which enter deeply into our moral consciousness. It provides the perspective and depth of meaning to our moral choices and decisions. In prayer, we encounter God, the ground of our being in whom we find our truest and deepest selves. A person of conscience must be a person of prayer, of God.

Christian Faith and Moral Transformation in the Philippines Today

Nations and empires have risen and fallen; history tells us that moral decadence led to their ruin. When moral values are distorted, cultures are damaged and peoples destroyed. The growth and progress of the economic and political life of a people is essential, but when their moral spirit is twisted and broken destruction strikes at the root of all social systems and structures.

One cannot emphasize sufficiently the need for moral formation in the Philippines today; it is a most crucial and urgent task if we are to build from the ruins of a decadent past. Christian faith plays a central role in the moral transformation of our individual and communal lives, first by constituting a radical critique of contemporary world views and value systems and, second, by providing the strongest bond of national identity and unity.

As a force of moral transformation the Christian faith must confront and challenge the world views and value systems which undermine what is truly human and Christian. This is the real battle for the hearts and minds of our people.

Secularism. "I did it my way" if taken absolutely could express the secularistic norm of life: an arrogant claim to self-sufficiency and a denial of the religious dimension to human existence. It would absolutize falsely secular and human means in the search for human fulfillment. This is not so much a denial God's existence as edging Him out of any meaningful human discourse and engagement. God language is disparagingly regarded as the language of a pious, naive, and unscientific view of reality. "I did it my way" tends to assert man's autonomy as he recognizes his growing ability to control the world and to engineer his own potential. When man becomes the measure of all things, the language of religious mystery becomes meaningless.

Individualism. Man bowed in upon himself becomes a norm unto himself, interpreting what is good only in terms of what is useful, convenient and profitable for himself. The "I, me, myself" syndrome extends to the "tayo-tayo lang" mentality and to family centeredness pushed to the extreme so that one's heart cannot expand beyond one's inner circle of family and relatives. The poor farmer, the exploited laborer, and the thousands of Filipino families mired in misery are reduced to the cold statistics of socio-economic surveys. This individualism and selfishness which makes others suffer does not know how to share, has no concern for others, and fattens on the rank injustice which has plunged our country into economic and political ruin.

Consumerism. A "Bilmoko" syndrome tyrannizes the human spirit with a consuming need for the sensual and material, a constant need for the immediate gratification of the senses, and a grasping for more and more, to the point of satiation. It turns values upside down, as gives primacy to things of the flesh, rather than to those of the spirit. Material well-being is a value, but cannot be our prime value as a people for there are such more fundamental and important values to be lived as justice, truth, and dignity. Consumerism, relativizing and subordinating everything to its own ends, arrogates to itself a form of divinity and becomes a false God worshipped by contemporary men and women.

A vision of life counter to secularism, individualism, and consumerism is a life of intimacy and communion with the person of Jesus Christ, of participation in the mystery of his life, death and resurrection--the very mystery which grounds all human existence and gives it its ultimate meaning and destiny.

Radical Dependence vs. Secularism. The radical dependence of Jesus on the Father is at the heart of his person and mission. In the agony of the garden, Jesus was willing to offer everything for the sake of his Father's will. Even with sorrow in his heart, the depth of which was such that death would have been preferred, Jesus calls out to God in the loving intimacy of a name which he alone can utter: Abba. Doing the will of his Father is the central passion of his life; his life is rooted in his fundamental relationship to the Father as Son. *Siya ay nakaugat sa kanyang Ama.* Jesus proclaims: "Whoever looks on me sees Him who sent me" (Jn 12:45). "I have not spoken on my own; no, the Father who sent me has commanded me what to say and how to speak" (Jn 12:49). The radical dependence of Jesus on the Father confronts man's arrogant self-sufficiency for his creative power and ability.

The Cross vs. Individualism. The doctrine of the Cross is the law of authentic and meaningful human living: "whoever would preserve his life will lose it, but whoever loses his life for my sake and the Gospel's will preserve it" (Mk 8:35). This is the paradox of paradoxes at the heart of the meaning of what it is to be both human and Christian. In one's self-giving for the sake of others, one discovers the ultimate meaning of being. Kenosis is Genesis: in one's self-emptying and dying to self one discovers new life and is able to generate new life for others. We have witnessed this in the death of Ninoy Aquino from which a whole nation rose in freedom and dignity. Ninoy's spilled blood colored the sunburst of our new tomorrow.

The doctrine of the cross challenges the terrible force of individualism and selfishness which sows death for so many. When we expand our hearts to those outside our inner circle of love and reach out to them with solidarity and compassion, we break the force of individualism that has long plagued our nation and damaged our culture. We are called to live a life marked with simplicity, solidarity and, in some ways, to opposition. The call to greater simplicity of lifestyle is a call to solidarity with our Filipino brothers and sisters, who, practically feeding on the garbage of the few living in wanton extravagance and luxury, are reduced to debilitating subsistence. This implies a call to the courage to speak the truth and to speak it loudest against any system, structure, or institution which exploits and takes advantage of the powerless.

The Ultimate vs. Consumerism. In his parables Jesus taught men and women to see the transcendent reality shining through the ordinary events of everyday living. He taught them to grasp the realities of the world in depth and opened them to the experience of the ultimate manifest through finite reality and the heart's search for the ultimate and transcendent. Rather than the superficial and immediate, the cry of the human heart is for that which is deep and lasting. We are called to lift our eyes to heaven, even as the grind of daily living weighs down on us. Attuned to the movement of the Spirit, we are always to be in earnest search for the signals of transcendence in the ordinary, regular rhythm of living, loving, and dying.

Faith, National Identity and Unity. We are a broken people, separated by economic interests, ideological biases, and social prejudices. Violence in the streets and the cities has become ordinary, reaching such frightening proportions that we seem to be moving to a future of deterioration and decadence.

As a people, we need to look back again and again to the EDSA revolution. In those stunning moments, EDSA disclosed to us that we are deeply one. For many years, we have been searching for something to galvanize us into oneness of purpose, resolve, and action. In the EDSA revolution, we discovered it in the experience of sharing communion in one faith.

Fr. Lambino has said that he dared not stand in front of a Korean tank, only in front of a Filipino tank. The heart and spirit on both sides of the tank, although separated by human causes and ideological commitments, are at rock bottom bound by one faith, one God, one people.[7] Fr. Arevalo writes:

It is not ideologies which will cause our unity, but the Faith. That is really our common bond, it is the strongest of our common bonds. And if we are to build together some fine thing for the future, the experience of EDSA tells us it must be built on our common faith. It is the strongest foundation of all, on which to build.[8]

Faith is a dynamic power that transforms persons and liberates their action and work into generative world forces. It is the potent source of a people's strength in their struggle against enslavement and towards a freer and more full level of human existence. Faith is the invigorating

spirit that inspires men and women to stand in communion and solidarity as they rebuild a nation. In this same spirit that they are able to rise above suffering and look fearlessly to the future with hope, rooted in Him in whose heart all things are made good.

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Notes

1. Discussion of the agricultural industry-led strategy is beyond the scope of this paper. However, two points should be mentioned in this regard: a) This should not be an either-or choice; the strategy should involve a mix between the two; the debate should center only upon the issue of emphasis. b) This should be seen as an evolving situation. Hence, the adoption of one approach does not completely eliminate the other.

2. Antonio Lambino, S.J., "Theology and Liberation," in *Church and Society: Challenges for Tomorrow* (Loyola Papers 5; Quezon City: Ateneo de Manila University, 1985), p. 3.

3. *The National Catechetical Directory of the Philippine* (NCDP), No. 179.

4. Cf. Michael J. Buckley, "Within the Holy Mystery" in *A World of Grace*, Leo J. Donovan, ed. (New York: Aenburg Press, 1985), pp. 31-49; Kenneth Ebehand, "Karl Rahner and the Supernatural Existential," *Thought*, 46 (No. 183; Winter, 1971), 537-61.

5. Cf. Tony Kelly, "A Hope for Heaven," *The Australian Country Record 61/4* (October 1984), 348-351; John Wright, "The Hermeneutics of Eschatology," *Chicago Studies* 24 (August 1985), 217-218.

6. James Gustafson, "Spiritual Life and Moral Life," *Theology Digest*, 19 (1971), 296.

7. Antonio Lambino, S.J., "Theological Reflections on the Filipino Exodus: August 21, 1983-February 15, 1986," in *The Miracle of the Philippine Revolution*, pp. 16-17.

8. C.G. Arevalo, "Lagi Nating Tatandaan: Story and Remembering…The story that is Tradition," in *The Miracle of the Philippine Revolution*, p. 39.

Part IV
Values in Educational Method and Content

12.
Values in Theology and Religious Education
Joseph L. Roche, S.J.

Values have to do with human persons, with men and women. As such, values are concerned with the "only creature on earth which God willed for its own sake, and for whom God has his plan, that is, a share in eternal salvation."[1] This "does not mean dealing with man in the abstract, but with real, `concrete,'`historical' man". They are the concern of each and every man and woman as persons, and of the human societies which they create and constitute.[2] Vatican II popularized the traditional Christian principle that "only in the mystery of the Incarnate Word does the mystery of man take on light. Christ, the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings light to his most high calling."[3]

The Christian view of man/woman, therefore, is a major chapter in theology and religious education. In fact before the advent of the social and behavioral sciences, human values and virtues generally were considered to be more or less the exclusive domain of literature, philosophy, and theology. With the great expansion of the "human sciences," this monopoly has been decisively broken. But the new problematic has made it imperative to re-assert the necessary and legitimate role of theology in understanding, evaluating, and developing authentic human values. In terms of Filipino culture and values, it is all the more imperative to consider values and values education in direct relation to Christian Faith and faith education.

This brief essay will offer first a short survey of pertinent recent work on values and values education, in order to introduce, secondly, certain basic dimensions of the place of values in contemporary theology and religious education. Finally, it will conclude with a theological critique of this new value approach.

Values and Value Education

Social scientists like to situate "values" in relation to a number of allied concepts. *Behavior* is taken to refer to specific, observable actions; *attitudes* refer to favorable or unfavorable dispositions toward certain objects or situations; *belief systems* are overall frames of reference or world views composed of certain assumptions made about ourselves, others, the world, and the like. In this context, *values* are enduring preferences for certain modes of conduct (e.g., honesty) or life-situations (e.g., inner peace). They usually cluster to form a values system in which particular values are ordered according to a certain priority of importance.[4] The important thing for the social scientist is that *values are learned*--they do not come "pre-packaged" in the new-born babe.

The simplest description of value is "a reality insofar as it is prized by a person."[5] Three components are implied: 1) the nature of the reality prized; 2) the aspect of the reality that makes it to be the "prized"; and 3) the extent to which the prized aspect is internalized and affects the person. The first component is the objective base of the value; the second is the subjective appreciation of that base, and the third is the variable effect in the prizing/valuing subject. From a theological perspective, what a value approach does, then, is to bring together the traditional idea of objective good with the modern stress on the personal subject who values that good and is being formed and changed in the valuing process.

The new stress upon the subject implied by the developing attention to values is characteristic of contemporary trends in theology and religious education. This is spelled out in greater detail in the seven-point description of value used by Sidney Simon and collaborators. The seven points can be conveniently grouped under three headings:

Choosing: 1) freely; 2) from among alternatives; 3) after considering the consequences of each alternative;
Prizing: 4) cherished and pleased with; 5) publicly affirmed; and
Acting on: 6) carrying it into action; 7) repeatedly, with some consistency.[6]
The direct relevance of this threefold sketch of value to theology can be seen by comparing it to Vatican II's similar three-fold description of the "sense of faith" of the people of God, the Church. After describing how "this appreciation of the faith is aroused and sustained by the Spirit of truth," the Council asserts that the believer:
adheres (clings) to this faith;
penetrates it more deeply with right judgment; and
applies it more fully in daily life."[7]

Thus there is solid ground for relating--without in any way identifying--values education to faith education.

Values Education and Development

The serious pursuit of values education has contributed significantly to the detailed study of personal development. Taken theologically, this corresponds to the complex process of conversion and personal salvation. The social sciences have done much to delineate basic dimensions of the human drive for self-transcendence: the affective dimension explored by Erikson's eight psycho-social stages; the cognitive dimension developed in Piaget's genetic epistemology, and the moral dimension exemplified in Kohlberg's six stages of moral reasoning.[8] Fowler has had some success in working out a comparable process of a generalized faith development.[9] However, the self-transcendence indicative of Christian Faith goes far beyond that conceived and studied in the social and behavioral sciences. The difference can be pictured in terms of three "dreams": 1) our individual ideal; 2) our community's dreams; and 3) the Christian image of the kingdom of God.[10]
Nevertheless, certain insights regarding personality typology have proved helpful in creating a more holistic catechesis and education in the faith. Carl Jung's work presents four major functions--two distinct ways of perceiving: sensing and intuiting; and two distinct ways of judging: feeling and thinking. These form the basis of a four-fold view of the person and personal functions: the analyzer and the personalizer in judging, and the pragmatist and the visionary in perceiving. (Figure 1) This is further developed in terms of historical growth by using Brian Hall's sketch of four phases of consciousness. Each phase is described in terms of three factors: 1) how the world is perceived; 2) how the individual perceives himself; and 3) what human needs the self seeks to satisfy. (Figure 2) When related to stages of value development, these phases of consciousness are significant for understanding and communicating God's Word and the Gospel values.

Values in Contemporary Theology and Religious Education

Theology conceived as "faith seeking understanding" has always been concerned with the human person's ultimate values. As stressing "thinking faith," theology seeks that truth which transforms--a type of "loving knowledge" that brings authentic liberating salvation. As such, there is great value in theologizing for the individual believer as well as for the community of believers, the Church. But rather than treat the value of theologizing itself, this essay concentrates on the theology of values, that is, what theology and religious education have to say about values.

For the Christian, God's revelation provides the inexhaustible truths of the origin, ultimate meaning and final destiny of each and every person, and of human society itself. Through the study of Christian revelation, then, Theology focuses on Christ Jesus, God's self-revelation, as: 1) the ultimate ground of all authentic human values, 2) the basis for formulating a correct hierarchy of human values; and 3) the final criterion for judging the truth and authenticity of all values.

This over-all perspective can be developed in greater detail by structuring Christian faith's response to God's self-revelation in Christ in terms of the traditional triple catechetical division of doctrine (Creed), morals (Commandments) and worship (Sacraments). Within this division, values pertain more directly to moral theology. General morals treat the dignity of the human person, his freedom, conscience, law and authority, and sin. Special morals take up sexual and family morality, and especially the social doctrine of the Church. But this does not in any way belittle the values intrinsic to both the truths of systematic, doctrinal theology, and authentic sacramental theology. Both of these areas are related intrinsically to the primary theological focus on values in moral theology.

Regarding doctrine, the general truths are: creation, redemption in Christ, grace, and final values. But current theology and religious education put special stress first on Christ as the "master symbol for Christians," the primordial (Ur-) sacrament and value who reveals both God and man.[11] A second favorite theme is the Church as the community wherein values are internalized, lived, and passed on to others (cf. #435). A third doctrinal topic which relates directly to values education research is the whole process of moving from the experiential to the dogmatic or rule-- a kind of phenomenology of how Creeds came to be formed.[12] This can offer significant help for understanding the proper methodology for religious education and catechesis.

Sacramental worship, in keeping with values education, stresses the central place of symbol and ritual in human life, both individual and communal. Sacraments are viewed as the faith community's ritualized expression of "peak experiences" which touch life's common mysteries at a depth that goes beneath particular social and cultural milieux. The values educator's distinction between foundational and second order symbols helps in developing a contemporary understanding of the sacraments (cf. #110, 338, 422, 425), and in avoiding the trap of empty ritualism (cf. #103, 167, 327, 430) by integrating worship with the thrust for justice.[13]

Contemporary Moral Theology and Values

A decade or more ago, "values clarification" was popular, particularly in moral education.[14] But its popularity was relatively short-lived, due mainly to its relativism and nonjudgmental stance which rendered it incapable of handling questions about the truth, authenticity, and relative priority of the "clarified values." Nevertheless, the movement did raise the consciousness of moral educators to the essential place of the moral agent's subjectivity in "prizing" objective moral good, i.e., values.

Partly perhaps in reaction, favor in moral education next swung to Kohlberg's cognitive development approach, stressing that the levels of moral reasoning constitute an irreversible linear sequence in terms of justice as the key virtue for moral life and growth.[15] This approach has also been shown to suffer from the fundamental inadequacies of neglecting the affective, non-cognitive factors in moral life as well as the presence within and without the person of evil tendencies, summarized in theology under the term "original sin."

A third contemporary approach to moral education centers on moral character and vision precisely as formed by the Christian narrative.[16] Serious inadequacies have likewise surfaced in this approach, but there have also been permanent positive gains in focusing on the character of the moral agent within a formative historical process, created in great part by the Gospel story.

What is obvious from this brief selection of recent trends in contemporary moral theology/education is the common felt-need: 1) to break out of the so-called "rationalistic, analytical, legalistic, and authoritarian" characteristics of traditional moral theology; and 2) to incorporate human affections and the "heart" within moral reasoning and living. It is true that much of the negative criticisms constitutes little less than a caricature of the tradition--confirmed by the consistent failures of the newly proposed moral approaches. Nevertheless the positive thrust for a more holistic "value" approach to Christian moral living is certainly sound, and will undoubtedly continue to be an intensely pursued goal.[17]

Structuring Moral Theology/Education

This current attempt to create a more holistic, personal moral theology is sometimes described as a conscious shifting of emphasis from rules to values, from prescriptions to vision, and from individual choices to fundamental option.[18] More attention is now directed to the basic configuration of Christian moral living, that is, the following of Christ. The call-response image has been used very successfully to picture Christian moral living in terms of some essential characteristics: vocation, responsibility, covenant, discipleship, and conversion.[19] Rather than starting with the Ten Commandments, this whole approach to moral education centers on the positive evangelical values which include the individual person and all his basic relationships in society.

This call-response image can be developed further into a general moral educational theory that structures moral life into three levels: 1) a vision of the fundamental underlying values that respond to the meta-ethical question of "why?"; 2) the moral norms which answer the normative question "what?"; and 3) the moral choices which conscience makes in applying the norms to individual cases, responding to the strategy question "how?"[20] In such a structure, the values constituting the vision become the single most controlling factor in moral education and living.

There still remains the challenge of transmitting these Christian values in a manner that elicits true personal, moral and religious transformation or conversion, as well as the practical need for developing the skills necessary for discerning, choosing and acting in an authentic Christian manner. But the three-fold pattern brings a new clarity to, and offers a holistic structure for, understanding and interpreting everyday moral life.

Values Education in Religious Education

The close relationship between values and values education with current catechesis and religious education is quite apparent from even a cursory study of the National Catechetical

Directory for the Philippines. This official handbook for Philippine catechesis clearly manifests the role of values in catechesis/religious education in terms of: 1) its general goal, 2) the basic process involved, developed in terms of its tripartite structure, 3) its general methodology, and finally 4) the key points of its doctrinal, moral, and worship content.

General Goal. The basic aim of catechesis or Christian religious education is to "put people not only in touch but in communion, in intimacy, with Jesus Christ."[21] This sharp Christocentricity, the outstanding characteristic of current catechesis, is developed today in relation to the basic human values which Christians share with Christ, their Lord and the perfect human person. Following Christ, or authentically living the Christian way of life, is now viewed as the believers' progressive interiorization of Christ's own values. Religious education, then, becomes the process of drawing believers more deeply and consciously into the value system of Christ, made present and passed on by the Christian community through "handing on the symbols of Faith."[22]

Actually, this internalization of Christ's values is described in the NCDP in terms of an enculturating process by which Filipino values are evangelized "in depth and right to their roots" (EN 20), purified, permeated and strengthened by Gospel values; Gospel values in turn are concretized and actualized in Filipino values and patterns of action.[23]

A chief means for carrying on this mutual interaction between Filipino and Gospel values is by "maintaining and transmitting the Catholic sacramental life and basic symbol structure," as well as updating, transforming, and creating new symbols of faith. (#42, 44f). For it is precisely in such communal faith celebrations and rituals that the imagination, the affectivity, and the "heart" of the faithful are most involved.

Basic Process. Value education stresses a number of the key aspects which typify current religious educational approaches: 1) the experiential, 2) grasped as progressive; 3) involving affectivity and imagination, and 4) constituting a socialization process. A brief description of each will suffice to indicate the communality of these emphases.

A major shift toward human experience, particularly in the area of morality, occurred in catechetical methodology, especially after Vatican II (cf. #401, 422). What is at stake here is the fundamental catechetical principle espoused by the NCDP of communicating to people "where they're at," that is, in terms of their "level of age and experience" (#166f), "adapted to the different conditions of infants, children, youth, adults--to the handicapped, the aged, to quasi-catechumens and to professionals [CT 34-35]" (#107). This principle, which is also fundamental to all value education, is carried through the NCDP's treatment of doctrine (#171), morals (#259-63), and worship (334).

The progressive nature of maturing in the Faith is stressed in the traditional themes of conceiving "following Christ" as "the Way," and Christians as a "pilgrim people."[24] This emphasis on process in religious education (#101) mirrors the current theological stress on God's progressive Self-Revelation and His plan of salvation (#90, 204, 328).

The special role of affectivity and imagination in catechesis develops the "feeling" dimension, especially in worship (cf. #352), but also in terms of improving catechetical materials and texts (cf. #504). What needs to be affirmed strongly is the compatibility of this "feeling" dimension with the authentic truth and objectivity of Faith. Properly understood, imagination and affectivity are not obstacles, but human means for attaining authentic, objective truth.[25]

Finally, this affective and imaginative "instructing in the Faith" actually constitutes a "socialization process" which incorporates those being catechized more fully into the complex

culture of attitudes, symbols and values of the Christian community (#436-37). Besides the primary enculturating consequences of such a socialization process, there are the specific "transformative" and "purifying" aspects exercised by Gospel values and the Scriptural Word of God in direct contact with any local indigenous culture.

Structure and General Methodology. The basic objective structure of catechesis manifests a tripartite division into: "knowledge of the Word of God, the profession of faith in daily life, and celebration of faith in the sacraments" (#78, 414). The believer's subjective faith response manifests a parallel tripartite division: faith's act of believing (#146), doing the truth (#149), and trustful worship (#152). This delineation of faith's basic structure takes on new meaning when viewed as the ways in which the Christian community expresses and practices the enduring values of the Christian tradition in their own unique, indigenized manner. Moreover, it is through the doctrine, morals and prayer-worship of the community that the individual Christian--and the Christian community as a whole--create and gradually forge their own self-identity, and are able to communicate their values to others.[26]

To internalize values means to actualize them with understanding and free decisions, with personal feelings and attitudes, as the typology of Figure 1 depicts. But in catechesis this goes beyond merely actualization of the individual human person, doctrine, morals and prayer-worship relate the believer directly to God. They are the practical means of "glorifying God" (#78, 252). St. Irenaeus' popular adage--"the glory of God is the human person fully alive"--makes this point very forcefully, especially when the second half of the adage is added: "while the full life of man consists in the vision of God." The personal experience of faith, embracing the believer's head, hands, and heart, takes on new colors and clarity when viewed as a process of internalizing values.

General Methodology. Values play a significant role in implementing each of the three major methodological principles proposed by the NCDP. The *first* is the principle of integration, or fidelity to God: integrating the Christian Message with daily life; integrating doctrine, morals and worship with one another; integrating the use of the primary sources of Scripture, Church teaching, and human experience; helping the hearers' subjective faith integration of head, hands, and heart; and finally, integrating the Christian message with the local culture and environment (#75, 87, 97, 425). This is accomplished through a triple fidelity: to God, to man, and to the Church (#68, 107, 414). When interpreted in terms of internalizing Christian values and truths as opposed to any process of manipulative indoctrination, this principle of integration forms an effective corrective to the danger of secularization, encountered whenever religious education is conceived primarily as a "socialization process."[27]

Here value educators can be of great assistance to the catechist by offering insights into how ordinary persons actually integrate their manifold experiences. Value communication attempts to make another aware of a person's perspective on life, with its consequences for concrete behavior which is then proposed as "valuable" and "good" for the other. The normal process for this religious search for personal meaning and value by a particular race or community flows: 1) from the experience of faith and love, 2) to a responsive, intuitive level of poems, songs, and myth, and then 3) to an active level of knowledge expressed in creeds, moral norms and religious rites.[28]

Integrating the Christian message with daily life, therefore, does not consist in amassing trite, trivial applications, but rather in drawing the hearers back to an appreciation of the deep values already present in their significant experience. This can be done only by calling on their responsive, imaginative consciousness. This, in turn, means that catechists/religious educators have already

reflected in this way on their own personal experience. Briefly, "catechists must see and understand the doctrines they tech in terms of their own lives" (#167).

The NCDP's second major methodological principle is "enculturation," or fidelity to man (#426-33). Here the central focus is precisely on concrete Filipino values, attitudes, and customs. The key to enculturation in religious education is the creative use of symbols. Symbols have been described as capable of translating "vague feelings into meaningful experience, confused impulses into purposeful activity, and puzzlement into understanding."[29] In this light, the NCDP's directives regarding "creative use of local customs, symbols, traditions, and popular religiosity" (#462) can be interpreted as underlying the need to fix on values as the key to effective catechesis.

Finally, NCDP's third methodological principle is "interpersonal and community-forming," or fidelity to the Church (#434-42). Drawing on much research which has focused on the essential communitarian dimension of human values, two outstanding religion educators have developed this dimension in different ways. First, James Fowler presents mature Christian Faith in terms of the Christian community's core story (Biblical narrative of God and His Christ), central passion (Jesus' Paschal Mystery), the Christian pattern of affections (fruit of the Spirit), and generation of Christian virtues (Beatitudes)--all contributing to the practical, particular shape of the Christian's life.[30] In a different manner, Gabriel Moran analyzed four different communitarian forms of education: family-community, schooling-knowledge, job-work, and leisure-wisdom. These are then interrelated to one another within each of the different temporal stages of educational development.[31]

Theological Critique of Values Education

This brief critique will treat, first, the relation of religion to values, including the Christian faith's response to basic human needs, its illumination of the human situation, and its general functions. Secondly, the positive content contributions from theology and religious education to values education will be sketched, followed by a concluding section dealing with the goal of values education in relation to the Christian vocation and destiny.

Christian Faith and Values

Both current theology and religious education make a great deal of beginning with the human situation in the concrete: the local Church and the environmental and cultural conditions. For example, the most quoted of the sixteen documents of Vatican II is "The Church in the Modern World." The NCDP's introductory chapter is an extended treatment of Filipino value and belief systems. This practice is grounded on the firm conviction that Christian faith deals with human values, and that authentic human values are grounded on religious faith. In fact one phenomenological description of religion is as "value definer" since it provides believers with dignity, direction and a destiny.[32]

Basic human needs. For most Christians, in an often unconscious but profound manner, their Christian faith is at the center of discerning and prioritizing their own basic needs. Christian faith thus interprets and criticizes the social science account--for example, Maslow's popular presentation (see Figure 3). As a constitutive part of consciousness, Christian faith responds to the cognitive search for meaning and order, the affective need for celebration and ritual, the social

need for community with others, the existential need for facing pain, evil, and death, and the transcendent need for an absolute ground for personal fulfillment.[33]

The human context. Besides responding to human needs, Christian faith through its prophetic function tests and challenges the social situation (cf. #257, 436). Most significant here is exposing the human condition as a grace-sin tension by making people today conscious of the "sin of the world" which is both about them and within.[34] This is an area in which the Christian view of the world and to man has much indeed to offer to the behavioral and social scientists (cf. #259, 266, 373).

General Functions. Within the human context, Christian faith, and the Catholic Church in particular, exercise a number of basic functions: 1) a "shaping and significance" function in presenting Christ as the meaning and ultimate Truth on which rest the human person's purpose and identity; 2) an ethical/prophetic function indicating Christ as the Way of moral direction; 3) a worship/sacramental function that celebrates Life in Christ, offering hope and resources for creating community and overcoming pain and loneliness.[35] The Church supplies these functions in large measure through its doctrine, morals, and worship, to which we now turn.

Content Contributions from Theology/Religious Education

Most treatments of values today focus on such very practical concrete realities as honesty, courtesy, patriotism, physical health, self-reliance, and so on. Christ, the Church, the sacraments--all seem very far removed from such practical matters. Perhaps that explains in part the almost scandalous lack of any explicitly religious or Christian dimensions to values education as commonly proposed (by practicing Catholics) in our country today.

This essay takes the opposite position. It affirms: 1) that there are explicitly Christian "prized realities" such as the living Risen Christ; and 2) that more importantly, these specifically Christian "prized realities" (values) ultimately affect and influence the prizing of all other authentic human values.[36]

One does not first become psychologically, socially, and culturally mature and responsible in order to then become a mature Christian; rather Christian catechesis can exert a most powerful influence in the "natural" development of the Filipino's personal and familial maturity (NCDP #50).

The following rests on the underlying principle that there is an intrinsic relationship between values education and Christian convictions, moral norms, attitudes, virtues, and prayer/worship.

Doctrine and Value Content. Five basic truths sustain the Christian view of human persons, their situation, their good, and their final destiny. Grounded on the fundamental truth that God is creating everything now, all is seen as endowed with an innate goodness, especially the human person created in the divine image and likeness. While experiencing their fallenness in sin, Christians nevertheless believe in God's incarnation in Jesus Christ, by which they are adopted as sons and daughters of the Father, redeemed from sin and graced by the Holy Spirit in the Church, the people of God, and called to eternal life with God. Thus, the basic truths of the Christian Faith--Creation, Sin, Incarnation, Redemption, Grace and Glory--delineate the individual human person's "good," as well as the basic values for all.

Morals: "Doing the truth." Moral theology views God's perfectly gratuitous love for us as the basis for all moral action (cf. #258, 281). The christian commandments, then, are "concrete signs of love," grounded in the great commandments of love (cf. #81, 101, 256, 258). Human freedom is ordered toward love, and experienced not only in individual free acts, but also in terms of the self's fundamental commitment which is gradually formed around the faith, hope and love inspired in us by the gift of God's grace, the indwelling Holy Spirit.[37]

But it is in the formation of Christian conscience, and through the factors operative in Christian moral decision-making, that Faith has its greatest moral influence. (See Figure 4) As with forming personal convictions, so the central factor in the formation of a Christian conscience ultimately is Christ's role in one's life. This is experienced in prayer and active participation in the Church's sacramental life; it is expressed in the moral guidance given by Christ and the Holy Spirit through the magisterium. (NCDP #275)

Prayer/Worship and Values. The unique power of liturgical worship to communicate, through symbol and ritual, both values and Christian affective attitudes and responses, has already been pointed out. Here we wish to stress the role of worship in the human sense of mystery, and in the inevitable wrestling with suffering and death. Through Christ, the primordial sacrament, and in the Church, the fundamental sacrament of Christ's presence among us, the seven sacraments become real and efficacious means for authentic human development (cf. #356). In the Church's eucharistic worship Christians are brought to the grateful memory [of Christ's sacrifice] in the past, are empowered to take, bless, break, and share in the present, and are called to view all in terms of the world to come.[38]

Christian Destiny and the Goal of Values

What is unique about the Christian view of the human person's destiny is its presence in daily life: the "eschatological" is operative even now, in everyday life, through God's grace. In brief, what we do day by day makes a difference for our eternal destiny. Thus the Christian's view of "the goal" turns life into a "vocation," and transforms the "self-made" agent into a person open to communion. When human life is viewed as a personal vocation--being called by God--anxiety drops, competition wavers, communion with others thrives, jealousy and envy wither.[39] The heresy of the self-made man is seen for what it really is: an illusion.

The central inspirational force that brings the endtime into our daily lives is the Holy Spirit. Thus the final, ultimate basis for all authentic religious education as well as values education is God's Spirit within us, and within each and every person of every time, clime and race (cf. #206, 257, 412, 433, 445, 449).

Conclusion

In any act of communicating, four things are involved: 1) the communicator; 2) his message; 3) his idea of the hearers. Values education has had the happy effect of alerting theologians and religious educators to these dimensions in their task of communicating the Gospel message.

The message itself is valuable--something to be prized by the hearers, because it reveals the Self and Love of God, the Communicator. Moreover, it is God's idea of the hearers, and god's view of His covenantal relationship with them, that must be projected in communicating the "Good News."

Finally, the creedal truths, moral commandments and virtues, and sacramental worship of the Christian message, are simply the breakdown and the means of God's infinite Love, creating and calling us to love through his loving Presence.[40] This is the essence of values and values education.

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Notes

1. "Church in the Modern World," no. 24, in *The Documents of Vatican II*, ed. Walter M. Abbott, S.J. (New York: America Press, 1966), 223; and John Paul II, "Centesimus Annus" (Vatican, 1991), no. 53, 102.

2. John Paul II, *Redemptor Hominis* (Pasay: Daughters of St. Paul, 1979), no. 13, 52.

3. "Church in the Modern World," no. 22, 220.

4. Janet Kalven, "Personal Value Clarification," in *Readings in Value Development*, ed. Brian Hall, *et al*. (New York: Paulist, 1982), p. 7.

5. Peter Chirico, S.S., "The Relationship of Values to Ecclesiology," *Chicago Studies*, 19/3 (1980), 321.

6. Kalven, p. 15.

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31. See Gabriel Moran, *Religious Education Development* (San Francisco, Winston Press, 1983), pp. 165-82.

32. Clyde F. Crews, *Ultimate Questions: A Theological Primer* (New York: Paulist, 1986), pp. 80-81.

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35. Crews, pp. 140-43. See also Craig Dykstra's book, *Vision and Character: A Christian Educator's Alternative to Kohlberg* (New York: Paulist, 1981), and his article "Transformation in Faith and Morals," *Theology Today*, 39 (1982), 56-64.

36. Chirico, "Values and Ecclesiology," 294; see also Jean Bouvy's report on "Education in Values for the Societies of the Year 2000," *Lumen Vitae*, 37 (1982), 249-75, which stresses four values: 1) respect for others, 2) responsible solidarity, 3) creativity, and 4) interiority, all inspired by Gospel *love*.

37. See Bernard Haring, CSSR, *Timely and Untimely Virtues* (Middlegreen: St. Paul Publ., 1986), pp. 27-43.

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13.
Teaching Values in the Natural and Physical Sciences in the Philippine
Serafin D. Talisayon

This paper is based on three assumptions: First, the values that must be taught in schools are (1) those specified in the Constitution and (2) those indigenous Filipino values in harmony with the first. We shall call or define them as socially-desirable values. Second, science and technology are not value free. Third, in case of conflict, the values inherent in science and technology must be subordinated to those values we deem socially desirable. "We" refers to us Filipinos. However in case of conflict in facts or empirically testable statements, the methods of science must prevail.

Socially-Desirable Values

The 1987 Constitution is a formal document embodying social values deemed desirable for the nation. It has been claimed that the Philippine Constitution is the only constitution in the world which mentions the two words `God' and `love'. The Preamble states:

We, the sovereign Filipino people, imploring the aid of Almighty God, in order to build a just and humane society and establish a Government that shall embody our ideals and aspirations, promote the common good, conserve and develop our patrimony, and secure to ourselves and our posterity the blessings of independence and democracy under the rule of law and the regime of truth, justice, freedom, love, equality, and peace, do ordain and promulgate this Constitution.

This is consistent with the *"maka-Diyos"* and *"maka-tao"* elements of some indigenous Filipino millenarian movements which were adopted into the Filipino ideology during the previous regime. Article XIV, Section 3 echoes the importance of ethical and spiritual values, good moral character and personal discipline. Other values in the 1987 Constitution are:

(1) national self-reliance and an independent foreign policy (Article II, Sections 7 and 19; Article XII, Section 12);

(2) recognition of the role of women (Article II, Section 14; Article XIII, Section 14) and the rights of the indigenous cultural communities (Article II, Section 22; Article X, Section 15);

(3) free enterprise (Article II, Section 20);

(4) ecological balance (Article II, Section 16);

(5) negative values are placed on war, nuclear weapons, military supremacy, degrading and inhuman punishment, political dynasties, graft and corruption, monopolies and social inequities (Article II, Sections 2, 3, 8, 26 and 27; Article III, Section 19; Article XI; Article XII, Section 19; Article XIII);

(6) democratic values, and human values in the Bill of Rights, social justice (Article XIII);

(7) patriotism and nationalism, love and humanity, respect for human rights, appreciation of the role of national heroes (Article XIV, Section 3.2); and

(8) critical and creative thinking, invention and innovation, scientific and technological self-reliance, and vocational efficiency (Article XIV, Section 3.2 and Section 10).

From the way the 1987 Constitution underscores science and technology, it may be gathered that the implicit aim is not science and technology itself, but its role in serving such national goals as self-reliance and development.

Filipino Values

There have been numerous studies on Filipino values, ranging from scientific surveys and tests to essays of personal opinions and anecdotes (Church 1986).

The most accurate indicator of social values is spontaneous mass behavior. In this regard, perhaps the best example of mass spontaneous behavior is the People Power Revolution of February, 1986. This action on a rare scale of magnitude could only reflect the common denominators in the traits of its millions of participants. It spawned a number of descriptions of the Filipino character. One writer (Hornedo 1988) summarized his observations of this social phenomenon as follows:

The authentic and truly classic EDSA people power was therefore: (1) popular and cutting across socio-economic lines; spontaneous and therefore unstructured, (2) joyful and humanitarian, (3) religious in temperament and persuasion, (4) pacifist and conciliatory, (5) non-confrontational as the third party go-between or *namamagitan* of traditional Filipino society and culture, and by this fact (6) rooted in the Filipino national consciousness and soul . . . (it was also) (7) pro-freedom.

Nationwide surveys conducted by the Bishops-Businessmen Conference and the Ateneo Social Weather Station suggest the following elements of the Filipino character and value system: pessimism concerning the present but optimism concerning the future, care and concern for others, hospitality and friendship, respect, religiosity and fear of God, respect for women, a pro-American attitude, and a dislike for cheats and thieves.

After reviewing the literature on Filipino values, I have proposed a schema (Diagram 1) for visualizing the clustering, linkages, and internal coherence among these values (Talisayon, S. 1988). The core values found are also those studied by the leading researchers in this field: family solidarity and economic security (Bulatao 1973), personalism and small-group orientation (Jocano), smooth interpersonal relations (S.I.R. of Lynch 1973), *"loob"* (Mercado 1974), "*pakikiramdam*" and *"pakikipagkapwatao"*(Enriquez 1977). Five macroclusters were identified in their order of strength: the relationship cluster, social cluster, livelihood cluster, inwardness cluster, and optimism cluster.

Teaching Values through Science

The importance of science and technology, and the teaching of both, are recognized by the Constitution. The operative question before us is this: how do we teach the natural and physical sciences so as to develop in students socially-desirable values? Note that the issue we are addressing here is not "how to teach science" but "how to teach values through science". The teaching of science can be viewed as an end in itself, but for the purposes of this Seminar, we are viewing it as a means to social ends.

Values enter into the teaching of science in three ways: (1) values inherent in the subject matter or content of science and technology, (2) values developed in learning the processes and methods of science, and (3) values related to the benefit or harm generated by the application of science and technology.

Values Inherent in Science

Values in this category are few. The reason is that science and technology provide man with excellent answers to questions of means, but often they cannot provide him with satisfactory answers to questions of ends. Science can tell man how to make fire or start a nuclear reaction. But it is not science that can tell him whether to use the fire to cook his food or burn his neighbor's house, and whether to use atomic energy to power industry or to destroy millions of people.

Scientists limit themselves to what they, using present means, can observe with their known senses. As a result science and technology conduces to values that tend to be focused on the material, sensate world.

The scientific method, as now understood and taught, is conducive to logical positivist, quantitative, and basically impersonal ways of thinking. In this sense science itself as we know it today is not value free. If not disciplined to serve man and his nobler purposes, science and technology have the capacity to insinuate these materialist values despite the avowed objectivity of science and its methods.

This can be dangerous because, if we examine the Filipino value system, its merits and strengths appear to be almost polar opposites to the values inherent in science and its present methods, to wit:

Values Inherent Filipino in Science Values

Sensate (attention to ------> <------ *loob* complex or
external environment) interiority; `*pakiramdam*'
matter orientation ------> <------ spiritual orientation
impersonal ------> <------ personalism
attention to ------> <------ attention to
physical phenomena social phenomena

If Filipino teachers of science and technology are not aware and careful, their very success may be equivalent to the elimination of core values in our culture and their replacement with those Western values tending to materialism, sensate orientation, and impersonality. This is particularly true in the teaching of the physical sciences such as physics, chemistry and geology. The success of eliminating superstitions and erroneous beliefs may, unless guarded against, be sadly accompanied by the loss of socially desirable values. Awareness on the part of the teacher is a necessary antidote because admittedly science teaching is a form of enculturation.

Fortunately, there are branches of study in the natural sciences which, if properly handled, can avoid this outcome and even achieve desirable reinforcement of socially desirable values. Ecology is one of them. I say "properly handled" because teaching values always involves intelligent selection by the teacher of the value to be taught.

In terms of inherent value content, ecology is perhaps the richest among the natural sciences. Ecology is the exception to the rule that science and technology provide man with answers largely to questions of means and not of ends. Although the teacher will exercise some judgement in selecting which social values to emphasize on the basis of ecological facts and principles, the job of teaching socially-desirable values is easy while teaching ecology. Some examples are the following:

1. Interrelatedness of nature, that what happens in a part of the web of nature ultimately affects every other part, thereby leading to

2. Systemic and holistic thinking;

3. Man is part of nature, that hurting the natural ecosystem will eventually hurt man, and that man is a part of the cycles of nature; thereby leading to

4. Respect for, or responsibility towards, nature; and the reality that this responsibility, to be effective, must be socially shared rather than pursued by only a few individuals in a society; that the more valid attitude towards nature is harmony and balance, rather than conquest;

5. Diversity of species leads to stability; monocultures lead to vulnerability;

6. Global and internationalist values from the biophysical ecological web that ties every man to every other man; and from the common threat to mankind posed by harming the biosphere (greenhouse effect from carbon dioxide and deforestation, thinning of ozone from use of flourohydrocarbons, nuclear winter from global nuclear war, irretrievable loss of species, etc.);

7. Conservation, from the physical limits placed by non-renewable and slowly-renewable natural resources.

Consequently, there is a school of thought that a moral system can be derived from ecology, or biology in general. In other words, science by itself can be used to derive a bioethics. However, science alone cannot be the basis even for a bioethics because certain biological principles and applications have either an ambiguous, controversial, or perhaps even socially undesirable implications. Examples are competition and survival of the fittest, population control, surrogate motherhood, vegetarianism, artificial insemination, and eugenics.

Certain topics of science must be treated with care when taught to certain cultural communities. For example, using pigs and dogs as textbook examples or laboratory subjects is abhorrent to Muslim students. Scientific study of the moon may also present some problems. Certain forms of birth control are unacceptable to conservative Catholics. According to our definition, as long as there is no clear consensus among most Filipinos on a particular value, we cannot claim that value to be socially-desirable.

Geography is a branch of science where the linkages between natural and social phenomena are delineated. When applied to the study of Philippine geography, values can be taught thereby, such as appreciation of other ethnic and cultural groups, understanding of certain regional idiosyncrasies, and pride in the natural endowments and unique assets of the nation. Unfortunately geography is no longer taught as a separate course in the primary and secondary levels.

In the physical sciences, certain principles may be construed to have value implications, although their conformity with our Filipino definition of socially-desirable values is either an open issue or subject to question. Some physicists have waxed philosophical and written metaphysical discourses after contemplating these principles:

1. Heisenberg Uncertainty Principle: the process of observation inevitably disturbs that which is being observed;

2. Quantum mechanics: nature behaves in a probabilistic fashion;

3. Theory of Relativity: matter and energy are equivalent; time intervals and distances depend on the velocity of the observer; the universe is curved and thus it is boundless but limited; and

4. Mathematics underlies the physical behavior of the universe.

Values from Learning Scientific Processes

The scientific method demands personal discipline; science itself is a form of personal discipline. It may not be explicitly taught as such, but nevertheless effects the student.

Certain values and personality traits can be taught through the practice of the scientific method. Values derivable from learning scientific methods and processes offer a wider field of action to the science teacher.

The pursuit of the scientific method carries certain rather difficult attitudinal and behavioral demands on the researcher, among them:

1. Honesty and accuracy in recording and reporting observations; avoiding shortcuts that compromise honesty and accuracy;
2. Ability to suspend judgement whenever warranted; the ability to prevent one's personal preferences from affecting observations and results;
3. Willingness to admit error and to change views when confronted with data to the contrary;
4. Giving credit to another author for using his idea; or never claiming somebody else's idea as his own;
5. Resourcefulness and creativity in formulating a problem, developing a new method or theory, or finding new applications;
6. Persistence and patience while preparing and waiting to produce results;
7. Sensitivity to social needs in selecting a research topic and in testing applications of a principle;
8. A sense of appropriateness and proportion in matching research technique to research problem, deciding the level of precision, or seeking a trade-off between scope and cost; and
9. Skepticism unless sufficient and relevant data supports a hypothesis.

In ancient Japan, an *iemoto* is a traditional school where students place themselves under the tutelage of a Master in a skill specific to the school. The skill may be flower arrangement, the tea ceremony, *kendo* (a form of swordsmanship), *koto* (a guitar-like instrument) playing, calligraphy, or some handicraft. In an *iemoto*, the values pursued are practice and learning, obedience to the Master, loyalty to the school, and of course, perfection in the skill according to the specific tradition of the *iemoto*. In this setting, learning embraces more than content and process. It includes a third and most important consideration: internal discipline.

In the West, sportsmen and athletes are beginning to discover--while aiming to run the fastest, jump the highest, or play ball best--the extent to which perfection is greatly influenced by the state of mind. It is quite conceivable for an athlete to train and perform, not only to win, but to achieve internal discipline and to develop one's character.

A similar viewpoint could be held as far as learning the scientific method is concerned. Using and teaching science and its methods as a personal discipline, over and above the usual considerations of content and process, is a rather Asian way of viewing science. After all, the separation between the scientific method and the scientist is only an artifice and it may serve both better if the scientist admits and manages the intimate linkage between the two. This proposal could be more feasible among more mature graduate students, especially in the social and behavioral sciences. In graduate school, there is a close relationship between the graduate adviser and the graduate student which can be handled from the triple criteria of content, process, and internal discipline.

A value mentioned in several places in the 1987 Constitution is creativity, and the related values of innovation, invention, and technological self-reliance. From a review of the Constitution, the members of the Constitutional Commission appear to have decided to emphasize scientific creativity and technological innovation and invention, knowing that they contribute to national self-reliance.

Unfortunately, creativity as an educational objective and process is among the least understood and attended to elements in our school system. The great majority of the subjects taught in our school system train children to understand, remember, and apply rules in order to obtain the single correct answer--in short, they are trained largely in convergent thinking. Learning in school is a continuous process of eroding and narrowing a child's conception of what things are possible. As a result, creativity and open-mindedness appear to vary inversely with age. According to John Nuveen, "You can judge your age by the amount of pain you feel when you come in contact with a new idea."

Divergent thinking is a component of creativity, and is called into action when the mind is confronted with a problem which can have many possible solutions. It comes into the picture at two points in the scientific research process: at the beginning and at the end. Divergent thinking is required in defining a research problem, including formulating the hypotheses. Divergent thinking is again required in seeking useful applications of the findings or conclusions. In between, convergent thinking is, of course, required if the classical scientific method is to be correctly followed.

If we are to encourage more children to be creative, and if we are to aim to develop more Filipino innovators and inventors, programmatic efforts must be made to develop scientific creativity and inventiveness.

Related closely to creativity and inventiveness is entrepreneurship. Science and mathematics can be taught to secondary students in such a manner as to teach also creativity and entrepreneurship. (Talisayon, S. 1986).

Values Related to Consequences of Technology

This third avenue for teaching values offers rich possibilities.

Values that motivate the use of technology. The beneficial and harmful consequences of producing and using technology can be dramatic, such as putting men on the moon, destroying two Japanese cities, transplanting a human heart, storing an encyclopedia inside a desktop computer, mercury pollution, and commercial travel at speeds exceeding that of sound. The credit or blame, of course, cannot be placed on technology, but on the motives and values behind the producers and users of technology. Technology merely amplifies the power of man for good or for evil. Hence, teaching the consequences of technology can be an indirect, but effective way of highlighting the consequences of those motives and values behind the user of technology. This avenue is indirect because it does not teach values, but teaches about values and their consequences.

A powerful social value which can be taught is the proper use of technology to alleviate poverty and pain. The process of teaching certain technologies can be so planned as to convey and reinforce this socially, desirable value, in addition to the primary aim of teaching the technology itself. This approach can be employed in teaching the following technology courses: appropriate

technologies for rural applications, medical technologies, livelihood skills and technologies, medicinal plants, and food processing.

A related value implicit in the Constitution and very relevant to Philippine conditions is that technology must be made maximally relevant to the improvement of livelihood. The concern to link the teaching of science, technology and vocational skills to gaining a livelihood is old and well-recognized. What remains is the issue of how best to make this linkage more direct and efficient. The following are some suggestions, some of which have been tried:

1. To the extent feasible, select and design lessons and school projects so that outputs are marketable and use income from sales as the basis for grading;

2. Make use of successful skilled workers, craftsmen, and entrepreneurs in the locality as resource persons;

3. If accessible to the school, arrange to visit and talk with a successful Filipino inventor and make a tour of his workshop;

4. Conduct a practicum on vocational subjects taught through short-term secondment of a student to a local factory, cottage industry, store, shop or farm;

5. Develop or adapt curriculum materials from agencies dealing with livelihood-oriented technology transfer such as the Technology Resource Center, Nonconventional Technology Resources, Department of the Bureau of Energy Development, UP Los Baños for agricultural technologies and UP Visayas for fisheries and marine technologies, Department of Science and Technology and its regional offices, Livelihood Corporation, Bureau of Animal Industry, Bureau of Plant Industry, NACIDA, etc.

Values resulting from the use of technology. By itself, technology can shape values. It can affect our value system by making certain choices easier. For example, the invention of contraceptives makes sexual promiscuity safer. Toothpaste and mouthwash make bad breath a social offense. Ladies make-up, orthodontal braces, and nose lifting influence our conceptions of beauty. The pocket watch and wristwatch can impose personal discipline, but also can kill spontaneity. The automobile can make people lazy. It can also spawn entire lifestyles in the same way that the automobile shaped the American way of life: drive-in movies and drive-in churches, interstate highways, parking meters and parking tickets, mobile homes, trailers, hitch-hiking, and so on--all in the name of "service to mankind". This phenomenon, where technology results in unanticipated or unplanned cultural changes and in rearrangements of social relations, is very common.

Hence, how technology itself can shape values should also be taught. However, this requires cross-disciplinary expertise on the part of the teacher, which is rare, or else a multi-disciplinary team of teachers, which is expensive. The solution is often an inter-departmental program at the tertiary level. Academic programs relating science and technology to society thus have become popular in university campuses since it started in the United States and Europe. The utility of such programs can be extended to the secondary level by developing enrichment materials or by their incorporation into integrated science courses or social science courses.

Again, this avenue does not teach values directly, but teaches *about* values resulting from technology. Teaching *about* values is inferior to teaching values because the former can get bogged down in the conceptual level without reaching the affective and behavioral levels. It is appropriate to university-level students and to more mature students at the secondary level. It can be recommended above all for college and graduate students majoring in education.

Community-based teaching of science. A third avenue for teaching values is through the "community-based" teaching of science. The U.P. Institute for Science and Mathematics Education has been experimenting for some time now with the "community-based" teaching of biology, chemistry, and physics (Talisayon, S. 1986).

In this approach, the starting point is not a science principle or lesson, but the community and its needs. The essence of the approach is two-fold: (1) the selection, design and implementation of lessons most relevant to the needs and conditions of the community where the student lives, and (2) the use of community resources and expertise in the teaching-learning process.

Technology is heavily culture-bound. The effectiveness of technology generally changes when it is transferred from a source culture to a recipient culture. Thus a modern digital wristwatch is very useful or even essential in an urban setting like Metro Manila for keeping track of time appointments in that fast-paced, highly organized and formalized working environment. But when the user visits remote rural areas the same device becomes useless for there are no precise schedules to keep, any appointment is treated flexibly, and there is no pressing need to know the exact time. Transported into a rural environment, the utility of this technology is drastically reduced.

A microcomputer in the hands of upland forest dwellers is not technology at all, but becomes a piece of junk. Transported into a frontier environment, the utility of this technology becomes zero. We can see clearly that technology is such because it is useful to the user.

This should be true also of educational technology, including transfers from urban to rural and frontier cultures in the same country, especially a multi-ethnic country like the Philippines. What is useful to a Japanese pupil in a Tokyo school may not be useful to a Bilaan pupil in a mountain school in Cotabato. Not all experiments and laboratory equipment prescribed in textbooks developed in Metro Manila have equal relevance and meaning in the context of a rural or frontier community. This approach places societal needs before technology, and consciously reverses the usual process in which technology modifies society--which is precisely the philosophy behind the "appropriate technology" movement. It places technology where it should be all along--as servant to man.

Local resources and expertise are usually available in a rural community for science teaching. For example, physics concepts can be usefully and meaningfully learned by visiting a local baker, an auto mechanic, or a radio-TV repair shop. The practical experiences and techniques employed by these people are largely unrecognized resources for teaching science and technology. Even self-made technicians in small vulcanizing shops can be assets to a creative and well-prepared teacher. There is nothing `high brow' about technology.

Concluding Summary

The science teacher must recognize that science teaching is an enculturation process. Values are learned in the process. Values can therefore be taught through science teaching. Some guidelines that may be adopted in planning this process follow:

(1) Scientific principles in geography, physics, and especially ecology provide bases for teaching many desirable social values.

(2) The scientific method can also be viewed as a basis for teaching many desirable personal disciplines.

(3) A trait recognized as desirable in the 1987 Constitution is creativity and inventiveness. The teaching of creativity in connection with teaching science and technology may have to be given more emphasis than it is receiving at present.

(4) Teaching the consequences of the use or misuse of science and technology is a fertile avenue for teaching values. Seeking beneficial applications in alleviating poverty and pain, in improving livelihoods, and in developing communities are processes which can be used to develop positive values about the use of technology. So-called "community-based" teaching of science and technology is a useful method for teaching socially-desirable values.

(5) Educational technology, like technology in general, is culture-bound. Therefore, the teacher needs to exercise care in adopting educational technologies from cultural contexts alien to that of the students.

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14.
Science and Technology Education and the Promotion of Social Justice

Ma. Assunta C. Cuyegkeng and *Fabian M. Dayrit*

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Science and technology embody the paradigms, knowledge, skills and techniques by which we understand, relate with, control or exploit nature and--directly and indirectly--both ourselves and our neighbors. In many instances, the course of human history is, in part, the history of science and technology.

Economic development and social justice are not synonymous objectives. While economic development concerns itself with raising the indicators and statistics of the material wealth of the country, social justice stresses the equitable distribution of the benefits and opportunities of society.

But while these may not necessarily be the same, they are, nevertheless, intimately related: stable economic progress is reinforced by a society in which social justice prevails; social justice is enhanced by a healthy economy. In other words, while a healthy economy aims to provide a bigger pie, social justice ensures equitable slices. Ideally then, as we strive for economic development, we should also actively pursue the ideals of social justice.

Science and technology have become key components of modern economic development. No modern state can achieve or maintain prosperity without science and technology. However, the science and technology that promote economic development do not necessarily also favor social justice. The challenge for us is how to use science and technology to promote economic development with social justice.

The role of science and technology in economic development is very complex and their nature must be properly understood if they are to contribute to economic development. We tend to compartmentalize science and technology by considering them apart from the prevailing social, cultural and political milieu, as if they were completely independent of these. This view, of course, grossly distorts their role vis-a-vis society and culture because in reality all four interact strongly one with an another.

This brief essay aims firstly, to show the importance of the role of science and technology in the attainment of economic development with social justice, especially within the framework set by the 1986 Constitution. Secondly, we will discuss the role of science and technology education in this overall effort. Thirdly, we will attempt to locate science and technology within the wider national situation.

The Role of Science and Technology in Economic Development and Social Justice

The decade of the 1980s marked significant shifts in development strategies. Previously, development was tied almost singularly to the country's natural resources. It was assumed that a country's wealth was assured by the natural resources that could be found within its borders.

The Philippine experience proved this not necessarily to be so. Despite the richness of our soil, forests, minerals and seas, we have remained poor and underdeveloped. Belatedly, we have begun to realize that the possession of rich natural resources is not sufficient to ensure progress. Unfortunately, we have been slow to learn from our mistakes. We shifted our attention from reliance on our natural resources, to reliance on our "skilled but cheap" labor force. In so doing,

we have merely postponed (or shifted?) our crisis. Neither approach will lead to economic development.

Today, there are two contending positions on development strategies, an agriculture versus an industry-led strategy.[1] We must note here that such a bifurcation is somewhat myopic; the discussion should instead revolve around what the proper mix should be. But whichever approach we emphasize, we should couple this to a strong science and technology base. Today, we can see that the newly industrializing countries (NICs), many of which are our own Southeast Asian neighbors, have taken this one step further: they have been emphasizing to their science and technology capabilities.

In order to maintain economic progress, the advanced and newly-advancing nations have been investing heavily in science and technology, and doing so pays off. Economic data show that the science and technology contribution to economic growth among the industrialized countries is 70 percent; among the NIC's, it is 45-55 percent and among the underdeveloped countries, 30 percent. In the Philippines, science and technology contribution to economic growth is estimated at 40 percent.

Since science and technology are demanded for economic advancement in the modern world, is this not sufficient reasons for us likewise to invest our resources in them? To develop a country's science and technology means putting aside the 2-3 percent of GNP (as recommended by UNESCO) for research and development, supporting more science scholarships and science and technology research institutes, and nurturing and protecting local industry against unequal competition from big multinational companies[2].

While attainment of each of these goals would be a major achievement in itself (because none of these is being given enough attention by our government), these do not suffice to ensure national development. Science and technology have to be given proper direction and priorities; they cannot be isolated from the society in which it is placed. "external conditions" (a term which itself imposes an artificial classification of what is "in" and "out") affect the conduct of science and technology profoundly. It is implicit in the thesis of this essay that it would be a serious mistake to take science and technology out of the context of its surroundings. In other words, it is not self-contained; the relationship works in both directions: science and technology affect and are affected by the state of the economy and society, among other things.

Another important fact that arises from this is that science and technology are not cure-alls; they can help to solve our problems, but only if the proper conditions are present. We will discuss this point later.

Science and Technology: Similarities and Differences

Although we speak of science and technology almost as identical twins, they are not so. While science deals with the knowledge and understanding of nature and its laws, technology concerns itself with the application and uses of science. To the extent that science directly supports technological advances, the characteristics of the two are similar.

The linkage between the pure sciences and advanced technologies, being once removed, is less obvious and, in some cases, may border on the seemingly irrelevant. This should, however, not mislead us into thinking that the pure sciences have no tangible contribution to make. Although the emphasis of this essay is on technology, we should understand that the scientific aspects are also important to the degree that these promote technological advancement.

For example, scientific research into a biosynthetic mechanism can lead directly to biotechnology. In this case, it becomes very difficult to separate the applied sciences from the advanced technologies. But the "pure sciences" (disparagingly referred to as "esoteric"), apart from pursuing the frontiers of science, also interact with the applied sciences, providing these with fresh ideas. For example, mathematical models of enzyme catalysis may provide clues to the biosynthetic mechanism.

We have also incompletely understood technology to mean only the "hardware and techniques of production": the products, machines, industrial processes and balance sheet and management of production. We have overlooked the important aspect of how technology fits into the economic and social matrix of a nation. Depending on how a nation handles technology, it can liberate that nation from dependence or tighten the shackles of backwardness and poverty. Technology can be an instrument of domination.

The 1986 Constitution focuses on the aspirations of our people. It articulates the social conditions within which its laws and structures can have meaning. The constitution is therefore both a body of laws as well as a declaration of intent, a statement of guiding principles.

The attainment of a socially just society is one of the main guiding principles of our constitution. It stresses that the priority of our society and our government must be for the less privileged. The question that remains here is, how do we attain a society based on social justice? It is up to us to concretize this objective.

In another article in the Constitution (Article XIV, section 10), science and technology are cited as "essential for national development." However, the intention to develop these as leading to national development requires fleshing out.

Though the aspirations for social justice and strong science and technology are both present in the Constitution, what has not been given adequate recognition is the fact that these two objectives are related: the science and technology component is crucial to many of the social justice programs that we wish to enact. All our good intentions would come to naught if we did not have the ability to make them happen. We must realize that science and technology are not luxuries; we must stop looking at them as appropriate only for the rich and powerful countries. We need science and technology if we are to progress as a nation and if we are to attain our goal of social justice.

An Assessment of Science and Technology in the Philippines

To assess the state of science and technology in the Philippines, we can use several indicators such as:

Human Resources. We can determine the number of scientists and technologists who are involved in science and technology in the country; we can determine their educational attainment and/or the level of their involvement.

Infrastructure. We can analyze the state of our laboratories, libraries, and equipment against the work that must be done. Do our scientists have adequate facilities with which to do their work?

Science and Technology Output. There are many ways that science and technology output can be assessed. Among researchers, there are scientific publications and research conferences. In industry, the state of science and technology can be seen in the quality of our locally manufactured or processed products. In agriculture, science and technology inputs give rise to increased, more

efficient and high quality production. The state of science and technology is also reflected in the quality of the environment, public services, sanitation and health services, etc.

It is a sad fact that regardless of which indicator one chooses, the inescapable conclusion is that the state of science and technology in the Philippines is low[3].

Building Science and Technology for the Philippines.

Technology has been aptly called a "social gene" that tends to reproduce around itself conditions favorable to its own survival. Technologies are developed to meet specific conditions such as material resources, energy, the socio-economic and educational level of the work force and of the user or consumer, financial and management practices, infrastructure, cultural preferences, national priorities, economic conditions and strategies, and many more. Technologies impose their own requirements and dynamics which manifest themselves in several ways. For example, the unnecessary obsession for the "state of the art" and "planned obsolescence" are characteristics of the high-tech age. The so-called "economies of scale" are oftentimes really determined by the "technologies of scale" where the demands of economies are really the demands of technologies.

For example, if we are to use effectively "high-yield varieties" certain conditions must be present: the technology itself for producing these high-yielding strains must be within our control; the farmer must be in a position to use the prescribed fertilizer and pesticide; he must have access to the proper equipment and irrigation; in certain cases, he must be able to alter his post-harvest practices during storage or milling; he must be able to secure financing, adapt to the new marketing situation and manage cash flows (activities he is not adequately trained to handle), etc. Thus, the introduction of "improved" varieties can have significant consequences for the farmer which will put him at a severe disadvantage if he is unable to cope with the changes this new technology entails.

Science and technology do not develop in a vacuum. Science and technology are often pushed in certain directions by factors external to their own dynamics, among the most significant of which are the economic and political factors.

The present rush to develop super-conductors has obvious economic and military motives (for example, computer development and electrical power transmission are economic goals; laser and SDI technology are military goals). It has stimulated so much research activity that US President Reagan once threatened to declare such research restricted. Ironically, the science behind it is at such an immature stage that it has been likened to alchemy. Thus, super-conductors will be swiftly developed, not so much out of scientific interest, as out of economic or military gain.

The much publicized US vs. USSR space programs were really extensions of the political rivalry between two competing powers. The immortalized "giant step for mankind" was really a propaganda coup for the US. It is hard to imagine what mankind, faced with problems of disease and starvation, stood to gain from having two people walk on the moon.

We should not pursue a direction in science and technology just because it happens to be the state of the art. As already mentioned, technological breakthroughs often arise as a confluence of technological advancement and economic or political conditions. When these ingredients are present, development is rapid. Therefore, we should not mistake the technological "state of the art" for what should be desirable for ourselves. We must take care that the technology we pursue is relevant to our own economic and political conditions. We must discern the nature of our technological choices and make modifications where necessary and possible.

Appropriate Technology

Because technologies invariably alter the prevailing conditions, any technology that we wish to introduce, be it local or foreign, must be scrutinized carefully both with regard to its technical, as well as its social, cultural and broad economic aspects. Such desirable technologies have been called by the amorphous term: "appropriate technology". Adopting a *laissez-faire* or careless attitude towards technology can be counter- productive.

However, the present parameters of appropriate technology are not enough; the technologies that we use must maintain links with the sciences. We need both the relevance of appropriate technology, as well as the creative potential of science. We must be able to blend both characteristics in order to evolve the science and technology that can be of benefit to us. They should adapt themselves to the economic and social conditions of the country. We should try to use the best of what is available and attainable for our own ends. Decisions as to whether this means taking a "high-tech" or "appropriate technology" approach will follow naturally from an understanding of our conditions and presuppose that we adequately understand science and technology. Moreover, this is not a static situation: as conditions change, what is appropriate also changes.

Science and Technology, Land Reform and the World Bank (WB) and the International Monetary Fund (IMF)

Two major stumbling blocks stand in the way of meaningful change and by their interlocking relationships directly and indirectly stunt the growth of science and technology in the country, and consequently their ability to contribute to development. These two issues are land reform and the control of the World Bank and International Monetary Fund over our economic development plans.

Land reform seeks to correct our lopsided distribution of wealth in favor of the productive agricultural population which comprises about 70 percent of our country. It hopes to raise the incomes and the economic power of the majority of our people. But equally important, because our people will have greater control over the productive process, the importance of the technologies of production (and its related sciences) will be given more attention by a greater number of our people. Science and technology will prove to be more relevant and will tend to shift to meeting the demands of the small farmer. Even the government's *Medium-term Philippine Development Plan, 1987-92* recognizes that without a meaningful Agrarian Reform Program its development strategies "will not generate a strong positive impact on the rural poor to sustain broad-based rural development." Without rural development, there can be no real social and economic development. Without real social and economic development, there can be no meaningful science and technology.

Our present subservience to the unequal economic order being defended by the World Bank and the International Monetary Fund makes it virtually impossible for us to evolve a truly appropriate technology on a national scale. The WB-IMF prescription of short-sighted agricultural development and export-oriented industrialization will keep our agriculture, industry and science and technology vulnerable. The high-input Green Revolution approach, which necessitates the use of certain fertilizers and pesticides along with the planting of certain hybrid seeds, is a transplanted technology that has, on the balance, had detrimental effects upon the agricultural sector and the environment. Our multinational-dominated industry is linked to the

world market to which it is perennially hostage. This situation forces us to adopt foreign technologies in order to compete in a foreign market, which takes precedence over our domestic needs. These technological imports are often inappropriate or irrelevant to our own needs and as a result make insignificant contributions to our science and technology.

Given our fundamentally unsound social and economic situation, science and technology cannot flourish. Their role within the prevailing conditions is severely circumscribed. For so long as the majority of our people are poor and our industry remains weak and without links to the rest of the country, local science and technology can provide only piecemeal solutions.

Challenges to Science and Technology as Specifically Mentioned in the Constitution

When we talk about the right to life in the new constitution, it means not only the right of physical survival but also the right to an acceptable quality of life. It means not simply living above the poverty line but developing a lifestyle that preserves human dignity and promotes the well-being of the whole society. Several priority areas mentioned in the constitution require science and technology components. Let us briefly enumerate these areas to see in what ways science and technology will be needed.

Labor. Although laws can safeguard the rights of labor, they cannot guarantee its place in industry. The role of labor is imbedded in the needs and capabilities of technology and industry. Today, labor is continuously being redefined by technology: the level of training and competence required changes with each technological innovation.

It is unfortunate that we generally equate "labor" with "physical labor" as if the only thing that labor can offer is its sweat. In this increasingly technological age, when robots and computers can produce more efficiently and swiftly than the best trained hands, what becomes of the future of labor? We cannot be Luddites and think that we can prevent the use of technology in order to save our jobs.

The challenge for science and technology is to try to develop technologies and tools that can improve the capabilities of labor. Educational institutions should pay closer attention to the role of labor in industry, whether in training the engineers who will design the factories and machines or in training the technicians who will work in these factories and run the machines.

Furthermore, science and technology should also improve the physical environment of labor, for example, in the safety design of an industrial plant or in developing anti-pollution devices.

Agrarian reform. One of the boldest commitments of the 1986 Constitution is to Agrarian Reform. However, for agrarian reform to succeed, sound science and technology-based agriculture should be developed. Unfortunately, we have been slow to understand the science and technology challenges of agriculture in general, and of agrarian reform in particular. Specifically, technology for the small farm must be developed. This must be affordable, practicable and efficient. We should not assume that methods that work for large, capital-intensive farms will be best for small ones. Article XIII, section 5, recognizes that the State "shall provide support to agriculture through appropriate technology and research . . . ."

Natural resources. Our natural resources are both our patrimony and our continuing source of livelihood. The environment must be understood and protected even while we continue to harness our natural resources. This will be an ever more difficult task as the pressure on the use of our

natural resources increases. If we are to care for our environment, we must first understand it. In this, science and technology are critical.

Urban land reform and housing. Urban land reform and housing go beyond the problems of squatting and land ownership. They are about the intelligent design and use of limited space and resources in ways which befit the dignity of the person; they concern urban pollution and efficient, reliable and affordable mass transport. Science and technology must be tapped if we are to meet these challenges.

Health. Most aspects of health care ultimately depend on our science and technology capabilities. Unfortunately most people equate health care only with doctors and nurses, but it covers a much wider area. Health care requires pharmaceuticals, nutrition, environmental sanitation, control of disease vectors, and much more. Unless we have the science and technology for these other aspects, we will never solve our health problems.

Energy. While the issue of energy is not mentioned in the Constitution, it is nevertheless a very important matter because it affects all economic activity and impacts upon our environment. Presently, we rely on imported fuels for most of our energy needs. Although we have been successful in developing alternative sources, notably geothermal ones, we must pursue energy research more vigorously.

We have outlined only some of the science and technology components involved in the pursuit of social justice. As is apparent from this brief discussion, these concerns are real scientific and technological challenges in themselves. We must realize that we ourselves must solve these science and technology problems.

Challenges to the Educational Sector: Addressing Social Justice with Science and Technology

What are the implications of these for the teaching of science and technology in universities; what approach must be adopted? In order to apply these to our needs intelligently, we must be able to understand as thoroughly as possible both our needs on the one hand and science and technology on the other. This implies a mature understanding of both science and technology and the social and economic conditions of our country.

The educational sector is urgently needed to effect the conditions for science and technology to grow. Its response has three aspects: 1) the development of human resources; 2) the creation of a climate conducive towards science; and 3) the emergence of a vision of science and technology that is truly Filipino. We have to reevaluate our total approach towards science education, since we need to develop not just basic skills, but also attitudes and awareness of our needs.

The Development of Human Resources

Science and technology are not only skills and techniques anyone can learn; they are not only formulas and data which one can recite to prove how much one knows. Nor are they only books and journals one can read, or only computers and other sophisticated instruments that impress the

uninitiated. More importantly, science and technology also means logical thinking, creativity, and resourcefulness.

One of the mistakes of our present method of science education is that we tend to teach the sciences as if these are merely facts to be memorized, as pre-determined knowledge whose "truth" we can only accept and not question and probe. While some of this memory game is needed, more importantly science education should also be an experience of discovery and understanding; it should be able to translate science into things familiar to the student. Science education must be able to demonstrate clearly the unity between theory and reality. Our science education also tends to be strictly content-oriented. Although this is not undesirable in itself, it must not forget to develop logical, scientific thinking.

Science education should also aim to produce broad-minded scientists and technologists. It should turn out scientists and technologists who have good solid backgrounds in their respective fields, and who can work independently and with confidence even in fields directly outside of their own.

The demands of modern scientific and technological education are beyond the means of most educational institutions. While we try to cover these advanced topics in a lecture course, most school laboratories and equipment fail to meet the needs of such a system. Thus the over-reliance on book knowledge.

Our science education suffers also from the lack of properly trained science teachers. How many grade school, high school, or even college teachers are asked to teach chemistry, even if their actual training involved only a minimum of units in the subject? Aside from insufficient educational preparation, the work load of the teacher leans heavily on the book and not on experiments, since the latter require experience and time.

Finally, there has been very little impetus to improve general science education. For the moment, the *status quo* seems to be the easiest way out because improvements, in terms of teacher training or upgrading facilities, require financial support.

The human resources to which we refer are, therefore, of two types. One involves the education of scientists, engineers, technologists, etc.; the other involves properly-trained science teachers.

Creation of a Climate Conducive to Science

Though our everyday lives are increasingly being influenced by science and technology, we adopt a fatalistic attitude toward all these changes. It is not difficult to understand how one can feel helpless against the power of science and technology that we can neither understand nor control.

Modern technology has brought about a "black-box mentality". We are satisfied with treating most things as black boxes since that saves us the effort of having to understand them. We drive cars without really knowing how they run; we buy the elegantly packaged toilet cleaner although it is nothing more than the lowly muriatic acid. Inquiry and analysis seem to be losing out in our education and everyday lives.

We need to train not only the operators of technology, but the innovators and creators as well. Computers are an example. While undeniably they are very powerful tools for the manipulation of data, it still takes a real expert to know where these can be used most effectively. We must be able to adapt the computer to our needs instead of forcing ourselves to adapt to the computer. This may

require writing new programs, or fabricating one's own hardware. What we need, therefore, are more than just technicians; we need problem-solvers, designers and innovators.

Modern technology tends to estrange us from our environment. We have become unmindful of the future, forgetting depletion of resources, destruction of the ecosystem, and pollution of the environment. Many modern (so-called "efficient") societies are throw-away societies in which nature no longer provides, technology does; the rallying cry is, "Technology has the answers!"

How can we break out of this prison of ignorance and helplessness? In the study of science and technology we must be able to grasp the fundamental theories of science, understand their power and their limitations. We must be able to sift the truly important from the merely intriguing. This means developing a breadth of knowledge regarding science and technology that is not only up-to-date, but comprehensive as well. Such an approach demands the best minds with the best training.

Interdisciplinary interaction should be encouraged. Given the complexity of the problems before us, multi-dimensional solutions are often required. The errors of many development projects arise precisely because of this lack of dimensionality.

Even non-science majors should be aware of the implications of science and technology, because many will become economic and political decision-makers. We should therefore, emphasize the appreciation of science and technology also for non-scientists and non-technologists as well. Ideally, the total education of any student should involve appreciation and some understanding of the general field of science.

Science and technology also thrive in a society where scientific careers are available, financially rewarding and socially respectable. Such careers can flourish only with both government and private support. The proper climate for this can be achieved only when science and technology are viewed as an integral part of society.

Emergence of a Truly Filipino Vision of Science and Technology

What is this "truly Filipino vision" of science and technology? While there is no fixed definition, the search is very much alive. We need scientists and technologists who have the proper training and vision for our country, whose abilities lie not only in being able to solve equations and discuss theories, but also in being able to perceive the problems, and translate their knowledge to working solutions in the Philippine context.

A number of specific steps have been undertaken in this direction. For example, industry-academe interaction emphasizing problem-solving and curriculum development can serve as a very effective and mutually profitable linkage. Outreach programs can also include exposure to the technical problems of various communities. The writing of textbooks which emphasize local problems and conditions can help focus our consciousness on our own situation.

We must be able to understand our needs and mold to meet them. This gives the imprint of "being Filipino".

Science and Technology Education: The Financial Cost

Adequate and proper science and technology education is necessary if we are to lift ourselves out of this state of under development. Unfortunately, science and technology education is expensive and as a nation we have been unwilling to give science and technology education adequate support. Their teaching in both state and private colleges and universities suffers from a

shortage of good teachers and adequate facilities. Since unarguably we need quality science and technology education as a social enterprise, the question arises: who should pay for all this?

Science and technology in the Philippines cannot be left in their present uncertain condition. They need substantial government financial support and considering the high cost of equipment, laboratories, library and competent faculty and staff, clearly firm government commitment is necessary. In fact, in all advanced countries (including the emerging ones) the government plays an important role in supporting science and technology education. There is no other way.

In the Philippines this must be given direction because it is a social enterprise; it must be planned and put in the context of the development needs of the country. Science and technology education must be seen as necessary components of our development strategy.

One of the reasons for the brain-drain is that oftentimes our higher science and technology education is inappropriate for our needs. Talented and trained students are frustrated when they cannot find appropriate work commensurate with their training. Coupled with the low financial rewards, this drives them abroad.

In the Philippines, due to historical circumstances, about 75 percent of higher education is in the private sector. The issue of providing government funds to private education is a tricky problem, especially because the government pie is too small to start with. Certainly, this issue should be discussed further and placed within the context of the development scheme.

Proper science and technology education should address both the needs of survival in the modern world, as well as the challenges of social justice. Upon closer scrutiny, these are really two faces of the same coin.

The support of science and technology eduction is a matter of national will and priority because the undertaking will demand significant investment of resources. But it is an investment we cannot afford to ignore because the consequence will be costlier.

Conclusion

Today, despite the resolute intentions of the Constitution and the inspired projections of the 1986 NEDA 5-Year Plan, science and technology still rate very low in our development strategy, and the commitment to economic development with social justice needs to be pushed further. These challenges can be overcome only if we are able to develop the relevant science and technology capabilities that will enable us to grow sufficient food with the least cost to the environment, to manufacture goods with the appropriate technology, to provide our people with shelter, to produce energy at low cost and with minimal harm to the environment, to optimize the use of this energy, to maintain a high standard of health, and to protect and preserve the ecosystem.

The role of science and technology in promoting social justice is very important and, in this, such education plays a major role. The education sector, by the ideas and values it promotes and the students it molds and educates, must lead in the promotion of science and technology for social justice.

Finally, we should keep in mind that science and technology play only supportive roles in attaining the twin goals of economic development and social justice. They can do only as much as society and the political system allow. Science and technology alone will not stop forest denudation, nor will it solve our excessive dependence on multinational industry.

In the final analysis, the challenge to build a socially just and prosperous society is primarily not within the power of science and technology, which are merely supportive; ultimately the

challenge is political. But, if we can muster the will to decide our own national development, so we also can master the science and technology to move our country forward.

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Notes

1. Discussion of the agriculture-vs-industry strategy is beyond the scope of this paper. However, two points should be mentioned in this regard: a) This should not be an either-or choice. Rather, the strategy should involve a mix of the two. The debate should center only on the issue of emphasis. b) This should be seen as an evolving situation. Adoption of one approach does not completely eliminate the other.

2. Government support for local industry is suggested as an initial measure, not necessarily as a permanent feature. This can take various forms such as tariff protection, funding for the necessary science and technology requirements, education scholarships, etc.

3. Let us apply these indicators using the field of Chemistry as an example.

a) Human resources. There are very few active Filipino PhD chemists in the country. (By "active" is meant one who engages in a scientific or technological activity such as research or industry-related projects.) About 35 of these are distributed among some 8 schools in the country. Chemistry PhD's make up less than 5 percent of the total college level chemistry faculty. While the necessity for PhD training should not be over-rated, it must nevertheless be recognized that the sophistication of modern chemical science requires considerable advanced training.

b) Infrastructure. In general, our chemistry laboratories are under-equipped and ill-maintained. Chemicals, glassware and instrumentation are prohibitively expensive for most laboratories, whether academic or industrial. Needless to say, one can't do chemistry without a lab. Books and journals, both of which are costly items, are not available for the most part.

c) Science and technology output. The amount of scientific accomplishment put out by our researchers is small, and these usually come from only a few laboratories. Local scientific publications are hard to come by and those available often come out late for lack of articles to publish. The contribution of local chemical Science and technology to industry is small. Industry usually relies instead on foreign patents and licensing agreements.

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15.
The Literary Work and Values Education: Two Texts and Contexts
Bienvenido Lumbera

Every literary work bears the mark of the society that produced it, carrying within it cultural themes that owe their presence to:

(1) the historical realities in society,
(2) the literary tradition incarnate in the language employed,
(3) the sensibility and history of the man who authored it, and
(4) the audience for which the work was originally intended. Depending on which of the four categories predominates, the literary work yields evidence of the valuation of particular problems or issues of the times. These are viewed from the writer's angle of vision, who bears within himself the values contracted of a participant in the history and institutions of his society. This suggests that literature as material for values education has the ability to shed light through situations which illustrate ideas, concepts and insights we then perceive as values. To be able to benefit from such illustration, however, it is necessary to see how history, language, authorship and audience interact among themselves in molding the context against which values may be interpreted.

This paper is an attempt to demonstrate, through the employment of two literary texts, how each of the categories named above functions in bringing to the fore values embodied in the literary work. For our purposes here, "value" is to be understood as anything perceived as worthwhile and desirable in relation to a social or individual need. Both literary works have appeared in separate textbooks for high school students. One is in English, written during the period of American colonialism, and has been accorded honors as a superior literary piece by critics here and abroad. This is "Midsummer" by Manuel E. Arguilla, published in 1933 in the most reputable outlet for English fiction by Filipinos before the Pacific War, and subsequently reprinted in *The Best American Short Stories of 1936.*

The other story is "Impeng Negro" by Rogelio R. Sicat, written in Tagalog in 1962 and published by *Liwayway*, a most durable popular magazine for fiction in Tagalog since 1922, which singled it out as the best story of the year. In the same year, it won for Sicat second prize in the 1962 Palanca Memorial Awards contest, a distinction which was to lace the young author among the outstanding new writers of the decade.

Midsummer

"Midsummer" is about an encounter between a peasant boy and a peasant girl at an isolated village well. At noontime on a burning day in summer, a young man carrying his cart towards the well sees a young woman whose looks and bearing strike his fancy. At first the girl makes it seem that she has not noticed him, and he is hesitant to speak to her. Finally, they strike up a conversation. Before they part, the girl asks him to stop by her house. The story closes with the young man following the girl in the direction of her house where there is shade and relief from the oppressive heat of the day.

As a story produced in 1933, "Midsummer" is fashionably "modern" in the spareness of its plot, creating a problem for one who would extract values from the text. The story might be read

as an illustration of the simplicity and candor of the lifeways of rural folk. On second thought, when we reflect on the deliberately artful contrast between the youth and vibrancy of the couple and the arid and deathly barrenness of the landscape, we understand that the author is dramatizing the stirring of the life-urge as this is communicated in the frankly sexual tenor of the couple's regard for each other.

Anyone who has studied some paintings of Fernando Amorsolo, who was gaining attention and prestige as a local colorist at the time "Midsummer" appeared, cannot fail to observe a parallel between Arguilla's literary rendition of an amorous encounter in a rural setting and Amorsolo's favorite image of *dalagas* and *binatas* against the sun-splashed country landscapes. Both are evocative of a countryside one has visited but never lived in--the literary situation and the painted scene are both exquisitely evoked, but when one dwells on the images one begins to detect a certain amount of counterfeiting. Of course, Arguilla had not intended any profundity by his story, and we are charmed enough by its simple and uncomplicated presentation of a casual meeting that will possibly lead to a wedding and, eventually, to children who will make the barren earth yield life.

Nevertheless, when the story is read in the light of the social and political eruptions in the 1930s, one cannot help but feel cheated that Arguilla's peasants are here made to respond only to sexual titillation instead of to the life-and-death issues the Colorums of Tayug confronted when they revolted in 1931. Also, when we find out that the author came from a poor peasant family in the barrio of Nagrebcan, Bauang, La Union, we are vaguely disappointed that the writer seemed to have glossed over the dire poverty that drove farmers in many places in Luzon into the folds of a variety of messianic cults which against oppressors could only provide promises of a heavenly kingdom on earth and amulets powerless against bullets. The idyllic world of "Midsummer" blotted out the struggles of peasants who lived such desperate lives that they were willing to entrust their future to the poet Benigno Ramos, who recruited them into the Sakdal movement, which promised deliverance for peasants not in the next life but in this world.

Arguilla's version of life among peasants situated love and courtship in a timeless setting of drying streams and oppressive heat until the Filipino-ness of the characters became inconsequential and only their universality as lover-figures mattered. In this regard, Arguilla had been insulated from the disturbing realities outside Manila by the conveniences made available to city residents by the booming colonial economy. All around were signs of growing progress and prosperity--elegant new residential areas were being developed, the number of motor vehicles clogging Manila streets was rapidly increasing, more schools were being opened, and young and old alike seemed to have agreed that "modernizing" Filipinos ought to dress more and more like Americans.

But it was not the trappings of progress alone that sealed Arguilla's fiction off from the realities of the countryside. People were constantly being treated to the spectacle of politicians contending with one another for publicity and power. That year, it was the Hare-Hawes-Cutting Law which provided the bone of contention. It had come from Washington and promised independence after a ten-year transition period. But some politicians found it unacceptable for reasons of their own, which started a bitter debate between the "antis" and the "pros".

More immediately significant in the production of literature, however, was the language Arguilla was using to write his stories.

When he entered the University of the Philippines and became part of the U.P. Writer's Club, Arguilla joined a company that had been cut off from the literary tradition that had taken shape when the filipinos fought Spain in the closing years of the nineteenth century. That tradition, of which Rizal, Balagtas, del Pilar and Bonifacio had been the exemplars, was shut out of the

university classroom by the medium of instruction. In its place a link with Western writing had been installed through the agency of literature courses that fed literary minds with ideas and sentiments of writers from England and the U.S. By the time Arguilla had successfully installed himself as a leading figure in campus writing, he had imbibed the essentials of literary theory that extolled indirection and ambiguity as desirable virtues in any literary work claiming to be artistic. "Midsummer" was to be prime display piece for the same theory that had earned for Jose Garcia Villa's stories and poems their reputation as fine works of art, literary works that, in abstaining from direct references to the passing issues of contemporary society, aspired to universality and timelessness.

The magazine which published "Midsummer" was the most prestigious outlet that any aspiring writer would want to break into. Edited by A.V. Hartendorp, a discriminating American patron of Philippine writing in English, *Philippine Magazine* was originally a publication for public schoolteachers started in 1904. In 1929, Hartendorp assumed editorship and by 1930 the magazine had dedicated itself to "full recording of all phases of the present cultural development of the Philippines--to the Philippine Renaissance." Hartendorp was catering to an urban-based audience of educated elites consisting of schoolteachers, government employees, professionals and, of course, university intellectuals.

This highly literate and articulate minority had only the slightest awareness of a literary tradition outside of that which they had absorbed in college, and therefore had no regrets about their severance from the tradition operating in the vernacular literatures of the period, convinced as they were that English had put them in touch with a greater and far richer artistic heritage embodied by such fashionable contemporary masters as Sherwood Anderson, John Steinbeck, Erskine Caldwell, John Dos Passos and Ernest Hemingway. It was this audience that every young writer hoped to satisfy when he wrote an English piece. For such readers only the most sophisticated treatment could redeem so commonplace a subject as love in the countryside. The silence in the text of "Midsummer" on particulars of love, customs, tradition and history had made the story capable, according to the standards of the day, of universality and richness of implication.

The foregoing discussion has sought to demonstrate the forces at work on Arguilla's story and why it can yield at best only the most generalized cultural themes about life in the Philippine countryside. By the author's temper and design, "Midsummer" moved away from the historical realities of the early 1930s. In our own time, we may read the dead and barren landscape of the story as the author's unconscious substitute reality for the Filipino peasant's entrapment in a harsh and deprived milieu, in the midst of which the promise of sex offers itself as a pleasurable safety valve.

Significantly enough, a few years later, with the ascendance of an alternative literary theory that challenged the dominant theory of "art for art's sake", Manuel E. Arguilla was to produce short stories revealing the Philippine countryside as a battleground where the oppressor and the oppressed are locked in struggle. The local colorist of "Midsummer" was to vindicate himself in the socially-conscious pieces "The Socialists," "Epilogue to Revolt," and "Rice."

Impeng Negro

"Impeng Negro" held a topical interest in the early 1960s, the period when the black struggle in the U.S. was an international media event.

Impen is not quite sixteen, the son of an impoverished washerwoman by a black serviceman who deserted his mother before the boy was born. He has three younger brothers and a younger

sister, each one fair-skinned. In the urban poor neighborhood where the family lived, he earns a small income from fetching and delivering water to various households. Because of his color, Impen has been at the receiving end of derisive jokes about his color. One day, at the public faucet, Impen refuses to be drawn into a fight even as Ogor and his friends taunt him about his blackness. When Ogor orders him to yield his place in the line, Impen shows feeble signs of resistance. Ogor trips him; he falls on his watercan and suffers a cut on his cheek. Impen does not fight back, but, subjected to repeated kicks, he grabs Ogor's leg and grapples with him on the ground. All the humiliation and indignities he had endured well up. He rains blow after blow on his tormentor until Ogor admits defeat. Impen gets up, savoring the taste of victory and glorying in the awe of those who witnessed his triumph.

The destructive release of pent-up rage in Sikat's story makes it truly reflective of the temper of the seething 1960s. Sikat, like Arguilla, chooses to situate the climax of his story at noontime, under a burning sun, the fight between Impen and Ogor dramatizing a conflict that brings out a number of themes centering on resistance and struggle. On one level, the story is an indictment of the consequences of colonial oppression, which used color as a weapon of oppression against the *indio*. Even among victims, color separates man from man, keeping them from uniting against those who victimize them. The story also says something about brutalization by conditions that deprive the urban poor of dignity and deny them release of their unfocused resentments. "Impeng Negro" may also be read as an account of a victim's initial taste of power, which is presumed to lead eventually to a transformation of his consciousness from submission to assertion.

The closing years of the 1950s in the Philippines witnessed the stirrings of nationalist awareness accompanied by a consciousness of power that can be wielded to change the establishment. The campaign to elect Ramon Magsaysay to the presidency had harnessed the enthusiasm of students through the Magsaysay for President Movement, organizing them as volunteers who would safeguard the elections from the manipulations of the established political elite. While the recognition of the students' potential as a power base imbued with political idealism was not followed up with actual empowerment, the gesture gave the youth a sense of power that needed only to be activated by a worthy cause. That sense of power was further encouraged by the example of youths in other countries who had revolted against their elders for rights and freedom.

Locally, the controversy over the *Noli-Fili* Bill had revived interest in the intellectual legacy of the Propaganda Movement and the Revolution of 1896. The bill was finally approved in 1956. Since 1953, the question of sovereignty over territory occupied by U.S. bases had been raised in the halls of Congress and in the media, with the eloquent Senator Recto in the forefront of the struggle for national dignity. Finally in 1956, the U.S. government acknowledged Philippine sovereignty over the questioned territory, and in 1959, Olongapo City where the Subic Station was based was turned over to the Philippine government.

After serving as Magsaysay's successor to the presidency, Carlos P. Garcia had gotten himself elected to a four-year term in 1958. Upon coming to power, he declared a "Filipino First" policy as the keystone of economic development. "Filipino First" turned out to be no more than an empty slogan, but nationalist ideals were beginning to catch on in the universities and colleges. Diosdado Macapagal, who billed himself as "the poor boy from Lubao," followed Garcia in the presidency. "Simple living" was the shibboleth on which he coasted along on the wave of nationalism that was gaining momentum in the campuses. The year *Liwayway* published "Impeng Negro," Macapagal moved the date of Philippine Independence Day from July 4 to June 12, the day Aguinaldo proclaimed independence at Kawit, Cavite in 1896.

Rogelio R. Sikat at this time had come to Manila from his native barrio of Alua in San Isidro, Nueva Ecija, and was enrolled at the University of Santo Tomas for a degree in journalism. As a campus writer, Sikat edited the literary page of *The Varsitarian*, and in this capacity associated with members of the organization of Tagalog campus writers that went by the name of *KADIPAN*.

Sikat could have chosen to write in English when he came to U.S.T. By electing to write in Filipino, he aligned himself with the more outspoken young writers who spoke out against the "commercialism" of the earlier generation of writers who had entrenched themselves in weeklies like *Liwayway* as staff members and regular contributors. "Commercial" writers, in the eyes of the campus poets and fictionists, had betrayed their art by yielding to the monetary temptation of producing what the weeklies decreed as writing responsive to the taste of the masses.

Away from U.S.T., Sikat found kindred spirits in other young campus writers who were later to be identified with the 1965 anthology *Mga Agos sa Disyerto*. This group had read widely and deeply not only the authors that Arguilla and his contemporaries had read, but also various European modernist fictionists. Above all, as artists using Filipino, they were familiar with the socially-conscious works of the giants of popular writing of the day, such as Lazaro Francisco (*Maganda Pa ang Daigdig*, 1956;*Daluyong*, 1962) and Amado V. Hernandez (*Bayang Malaya*, 1959; *Isang Dipang Langit*, 1961; *Luha ng Buwaya*, 1962). Together, Sikat and his friends had resolved that, unlike their elders who had "sold out" to the commercial weeklies, they would "write only about what is real and true" (*"susulat kami ng totoo"*). In 1965, *Mga Agos sa Disyerto* was published. It was to become a landmark in the history of Philippine fiction because of its links with the tradition of social consciousness of the Rizal novels and its departures in method and temper from the writing of earlier generations.

It was in the much-maligned commercial weekly popular magazine *Liwayway* that "Impeng Negro" saw print. It was also this publication which honored the story at year's end as the best that had appeared throughout 1962. *Liwayway* was originally*Photonews*, but in 1922 it was converted into a weekly magazine specializing in popular fiction. At the time of Manuel E. Arguilla, *Liwayway* was to reach a popularity level that destined it as a major factor in the development of 20th century Tagalog literature, particularly fiction. Time and time again, young writers would excoriate the conservatism of the editorial policies of *Liwayway*, but in the 1960s it was beginning to show signs of opening itself to new writing from the young. Nevertheless, Sikat, looking back in the 1970s, found reason to deplore what he says were unwritten rules about content at the time he was actively contributing to the publication. Sikat listed five forbidden topics: (1) radical politics, (2) striking unions and organized labor, (3) attacks on religious belief, (4) sex, and (5) grim or violent subject matter.

Given the language he was using and the outlet open to him, Sikat addressed his stories to an audience radically different from the audience of contemporaries writing in English. The audience consisted mainly of readers from the lower middle and the lower classes, from both Manila and Tagalog-speaking provinces. The educational level of the bulk of *Liwayway* readers was elementary at the lowest, and high school at the highest. This meant that writers schooled in fiction coming from the West had to discard technical and stylistic borrowings with which *Liwayway* readers could not be expected to be familiar. The simplicity, even starkness, of Sikat's writing in "Impeng Negro" derived from such recognition of the limitations of the *Liwayway* audience. But more important, it was Sikat's intimacy with and affection for the *Liwayway* audience which gave his writing its peculiar ability to articulate and project the hurts and hopes of the poor and the abandoned. "Impeng Negro," in a time of nationalist unrest and

activist fury, was a text encoding a fragmented society's anger and desperation and the isolated individual's vision of anarchy and violence as a way out of oppression.

Conclusion

Two stories, one in English published in 1933, the other in Tagalog published in 1962, have been situated within their cultural matrix. Discussion of "Midsummer" has shown that when the literary tradition of the author's language and the writer's sensibilities shaped by colonial education have assumed dominance, the story is likely to yield mainly aesthetic values, rather than insights into society or its culture. However, some texts succeed in articulating for ourselves values that might otherwise be overlooked due to the inchoate character of individual experience. "Impeng Negro" is one of these. Historical realities, the active interrogation of the literary tradition, the author's sensibility and immersion in the times, and the dynamic presence of a mass audience--all this resulted in a text that captures the concerns and judgment of the times and confronts us with realities that we might otherwise decide to escape.

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Education Through the Arts: The Gift of Tongues
Nicanor G. Tiongson

In most living rooms in the Philippines, a visitor is bound to find an altar on which are enthroned, not only the plaster images of Christ and the Virgin Mary, but very significantly the photographs, usually framed in gold, of the family's children, proudly showing off graduation caps, hoods, and togas. Education undoubtedly continues to be held in high regard among Filipinos today, despite the fact that only a few select can afford education beyond the primary and secondary levels.

As it is in every household, so is it in the larger society. Many Filipinos is still hope in an educational system that disgorges graduates by the hundreds of thousands every October and March. All this because there is a prevalent notion that the diploma alone is the key to economic uplift and social mobility.

But if the present state of the nation is viewed as partly the product of the country's educational system, Filipinos have no recourse but to reevaluate the present educational thrust. For while our numerous schools, colleges and universities have produced innumerable graduates, massive unemployment persists and worsens. The national economy still must recuperate, while the national psyche remains confused and debilitated, continuously drugged by colonial and escapist values and attitudes perpetuated by the mass media.

Education and Democracy

Clearly, this is not the education we want for our society. But what indeed should education be? What should our schools produce? What is a truly educated person?

The definition of education given by philosophers of education is as idealistic as it is unequivocal: the ultimate goal of education is the common good, and in democratic societies this is reflected in a society in which justice, equality and democratic practices prevail. In this view, education is expected to develop a citizenry of free men who are able to express their will, fight for their rights and be responsible for their actions. Moreover, it should nurture a citizenry of creative men able to respond to the needs of their society and to offer creative solutions to problems their society may face.

In other words, more than a citizenry of doers, the educational system must be able to produce thinkers and creative persons in order to preserve society and ensure progress. In this the importance of creativity cannot be underestimated, for men who are bound by conventional world-views and timeworn procedures are doomed to lead their society to a state of stagnation. It may be well to remind ourselves that the stunning discoveries in the history of civilization that brought progress and comfort to mankind--from the simple wheel to the complex flying machine--were made by men who explored and pushed their imagination beyond the limits of what was known, or even allowed, during their time.

Problems in Education

Can we say that our educational system encourages the development of such a citizenry? In a study published by the Center for Research and Communication,[1] a panel of Philippine scholars[2]

presented an appraisal of the educational system in the Philippines today. It pinpoints several inadequacies in the areas of educational planning, structure, teaching and learning methodology, socio-economic aspects, educational financing and non-formal and informal education. This paper focuses on what I consider to be the most basic inadequacies of our educational system. The first is seeming misdirection of goal; the second, inadequate teaching and learning methodology; and third, undue bias for formal or schoolroom education.

First, to many Filipinos who want only more food on the table or clothes on their back, the primary goal of education has come to be *training* that will ensure employment after graduation. Hence, the proliferation of students in courses such as those in commerce, teaching, secretarial and vocational subjects that not only have the lowest tuition fees, but also are expected to enable one to land a job easily. In non-formal education dressmaking, hair science or beauty culture seem to be the favorites. In this concept of education, education itself becomes optional if a person already has a job. "*Tutal kumikita na naman, bakit kailangan pang mag-aral.*"

Ironically, society can only absorb a limited number of these graduates, so that in the end many find themselves among the increasing number of the "educated unemployed." More importantly, this pragmatic and short-sighted view misses the broader point of education--the development of the person, the maximization of his or her potential and capacity as a thinking and creative individual able to harness and shape his environment, and not the other way around.

The second point concerns the teaching and learning methodology prevalent in our school systems, which is best illustrated by the physical layout of a typical Filipino classroom: rows upon rows of students looking up at a teacher who stands on a platform, framed by blackboards crammed with information which students must copy word for word. This teaching and learning method is what Paolo Freire in his book, *Pedagogy of the Oppressed*, refers to as the "banking" method. Here, the teacher is the supreme authority who dishes out "facts" and data, which the students accept as gospel truth, and return to their teacher undigested, in exams and classroom recitations.

Needless to say, this system can only develop data-oriented automatons predisposed to rote-memorization rather than to critical thinking, parrots who are as docile as they are passive and complacent. Small wonder that many Filipinos continue to accept the stereotypes of man as provider and woman as homemaker, and never question the rule of the traditional elite. Small wonder, too, that we fall easy prey to advertising messages that facilitate continued domination of our economy by foreign powers.

Thirdly and finally, there is an undue bias for formal or classroom education, a system tending to favor only those who can afford it. Because the poor cannot afford the tuition fees demanded by a sustained program requiring more and more cash outlay as one rises to higher levels, the gap between the educated and the non- or less educated continues to widen with serious socio-economic repercussions, such as the monopoly of vital information by those who are articulate in English; the cornering of economic opportunities by those armed with diplomas; and the manipulation of the illiterate by the "enlightened" who hold the reins of political power. The end result of all this is not only the turtle-pace of national progress and development, but a democracy without substance, a virtual aristocracy of the educated few.

But how can education respond to the needs of our society? How can it serve the imperatives of national progress and development? Clearly, these questions cannot be answered satisfactorily in one paper. But I would like to concentrate on the following options:

1) the development of the creative mind and imagination among the citizens, and
2) the use of the arts in this task.

The Creative Mind and Imagination

The first important component of the creative mind is a *critical* attitude that is perpetually inquisitive and questioning. It is not satisfied with what is, but examines the whys and wherefores of concepts and phenomena. It does not accept anything as absolute, but rather brings all "truths" to the table of discussion and debate. It defies authority; it destroys idols. It is an iconoclast, but not an anarchist or a nihilist, for even as it destroys maxims of the past and shibboleths of the present, the critical mind conjures up the dreams and ideals of a life better than that which exists. It slashes through limits and conventions in its pursuit of the grail that is the greater good.

But the creative mind is not only critical. It is also *imaginative*, building paths in unchartered territories that burst through the frontiers of the here and now. It is a mind that discovers, invents and creates the tools, equipment, and vessels which seek to transport mankind to the reality of a better life. In short, it is the creative imagination which dynamizes mankind towards progress.

To this day, men with creative minds and imaginations remain a rare breed in our country, and not without reason. More than 400 years of colonization under Spain and America, and 20 years of devastating dictatorship have created a tremendous negative impact on our national psyche. Our relationships--whether political, economic, social or personal--are still largely authoritarian, our tastes disappointingly colonial, our attitudes are at best accommodating, at worst subservient. Indeed, ours is a culture of silence, a culture of a people without tongues.

Clearly, if we are to survive as a nation, economic and political rehabilitation have to go hand in hand with social and personal remolding. For blind acceptance of what is, as well as passivity and apathy, are the best allies of the foreign and local forces that subvert the interest of the greater majority of our people. For national survival, therefore, it is imperative that we break the culture of silence, and begin to develop a people who will not be afraid to express those ideas. For this we have to make our people--whether they are in the cities or hinterlands--aware of themselves as individuals, and as persons with much potential within themselves. Hopefully, once our people have become aware of their selves, they will seek naturally to express these newly-discovered selves. Self-awareness then is the sputum that will loosen tongues that have been tied and hardened by the traumas of our history.

The Role of the Arts

But how is this to be done? In this endeavor, the arts and their disciplines and principles, play a pivotal role. For it is the arts that can present our people with alternative and myriad ways of self-expression, nothing less than the gift of tongues.

To illustrate, let us cite the experience of one theater group which has evolved an effective way of releasing personal creativity. The Philippine Educational Theater Association (PETA) has been conducting Basic Integrated Theater Arts Workshops (BITAW) since 1973. The workshop starts with improvisational games meant to release a person's spontaneity and eliminate his inhibitions. These release games and exercises are meant to prepare the individual to "experience". In this context, "experiencing", as Viola Spolin, an exponent of improvisational theater, explains, is penetration of the environment and total organic involvement with it. This means involvement on three levels: intellectual, physical and intuitive. Of the three, the intuitive, which is most vital to the learning situation, now is often neglected. When response to experience takes place at this intuitive level, i.e., when a person functions beyond a constricted intellectual plane, he is totally

open for learning, for the intuitive can only respond in immediacy--to the here and now. It comes bearing gifts in the moment of spontaneity when we are freed to involve ourselves in the moving-changing world around us.

In the integrated arts workshops, confrontation with the environment is further encouraged because the principles and elements of design are taught through games and examples of objects found in the environment, such as the lines and rhythm found in sea waves, the shape and color of leaves and fruits, the texture of sand and rocks. With stones, tin cans and wooden sticks, sounds and rhythms are created to express emotions and sentiments. Simple poems are composed describing the impact of an element in one's environment--like that of the scorching heat of the sun as one performs his daily chores, or of the cool water as one bathes in the river, or of the landlord who evokes awe as well as fear in his tenant farmer.

In creative dramatics, involvement with other persons is through "exposure" and research. A participant observes an interesting character in his community, learns something about the person, penetrates his/her mind and heart, examines the person's relationship with the other members of the community, and finally dramatizes the person's conflict or agreement with them. In this process, the participants come to investigate and discuss issues and problems in their community and, through the guidance of the workshop facilitator, perhaps to suggest solutions to some of these problems and issues. The process in effect draws out one's awareness of the self, his environment and his community.

The same techniques of employing the arts to foster better learning may be employed in the classroom. History, for example, does not have to be a boring recitation of who killed Magellan, when Rizal was born, whose was the first uprising against Spain, who was the president of the Philippine Commonwealth, how did Magsaysay die? Instead, the teachers can encourage their students to put up exhibits of objects and pictures of the Spanish Period, or to dramatize the Trial of Rizal or of Bonifacio. In the case of a play, discussion of the issues raised may be encouraged with the use of Boal's technique of Forum Theater, so that students may comment on the play and even restructure it according to what they believe should have happened. Similarly, arithmetic does not have to be abstract and traumatic. A recent play for children explains addition, subtraction and multiplication through children brightly costumed as animals singing and dancing the principles of arithmetic. Given the fact that students today are bombarded with visual excitement in television and film, a pedagogy that employs the arts, especially for its audio-visual impact and kinetic-participative aspect, is not only desirable but imperative.

But what is the point in employing games, creative exercises, and the integrated disciplines of the arts in education? Clearly, these processes all provide opportunities for *experiencing*, and hence for *learning*. From personal or group or community experiences, insights and concepts are drawn out and clarified. In such learning processes, general principles or truths are never intoned *ex cathedra* or handed down by the teacher to the students. Rather they are deduced from what the learners experience, doing justice to the original meaning of education, i.e., *ex ducere*, to draw out. In this process, the "teacher" is more appropriately a "facilitator" who helps the learner draw concepts out of his experiences. The facilitator's only advantage over his students, perhaps, is the fact that he/she is more experienced and therefore richer in insights. Even then he/she does not assume the stance of an authority figure, but is one of the learners, for each new game, each new process is a new experience, and each new experience a source of new or additional knowledge for a true teacher.

Such workshops are always conducted in an informal, relaxed atmosphere, the better to encourage spontaneity. The participants, at the time when experiences and insights are synthesized,

are seated on the floor in a circle. Each one is on equal footing with the rest, including their facilitator, in sharing and assessing insights.

A Nation of Creators

In conclusion, the objective of education through the arts is to develop not a country of professional artists, but rather a nation of creators--citizens who maximize the use of their creative imagination. Such a nation of persons will reject any form of fascistic control or authoritarian repression. A people with creative imagination will refuse to be herded like sheep: they will always speak their minds and stand up for the truth as they perceive it. They will never impose their own minds and wills on their fellowmen, for their inherent attitude of openness makes them respect the right of others to express their own truths.

Furthermore, a nation whose people are creators is a nation that could never stagnate or remain complacent with things as they are. It is a nation that will continue to question systems that have begun to harden and institutions that have begun to fossilize. It is a nation that will dare to question the validity of "modern medicine" and experiment with "unscientific" herbal healing. It will not be afraid to debunk such established concepts as the superiority of American-type democracy and free enterprise economy in favor of political and economic systems that protect the interests of Third World countries. It will produce Galileos, da Vincis and Einsteins who always will be unhappy with the way things are because they are obsessed by the dream of a better world for all men.

I close with a favorite anecdote which clearly shows how a people's creativity--in this case the Nicaraguans'--proved to be a successful antidote to foreign repression. When the U.S.A. suspended Nicaragua's credit to buy wheat, to pressure them into acceding to American demands which the Nicaraguans considered inimical to their interest, cultural workers promptly organized a corn festival on a national scale with an overwhelming response from their people. The Nicaraguans showed the strength and vast richness of their culture by inventing a bewildering variety of dishes, bread, pastries and drinks all made from corn. In this way they not only showed their culinary abilities, but ensured the legacy of their culture--a culture of resistance. It is said that the Nicaraguan Revolution was a revolution of poets. There can be no doubt about it, just as there can be no doubt that creativity is indeed the cornerstone of democracy and progress.

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Notes

1. "The Educational System" in *The Philippines at the Crossroads: Some Visions for the Nation* (Manila: Center for Research and Communication, 1986), pp. 218-385.
2. Florangel Rosario Braid, Dieter Appelt, Jaime Valera, Ramon R. Tuazon and Evangeline Albert.

17.
Values Education and Teaching Language
Andrew Gonzalez, F.S.C.

This chapter concerns how values may be incorporated and imparted through language education in the Philippine context.

Under our Bilingual Education Policy formulated in 1974 and substantially repeated in 987, education in the Philippines is conducted in two languages, Filipino (our national language) and English.

The domains of each language are delineated, with English reserved as the `non-exclusive' language for mathematics and science in the curriculum, for home technology and work experience (temporarily), and with Filipino for all other subjects.

Since content subjects in the humanities have been treated by Dr. Bienvenido Lumbera, focusing upon literature, I shall confine myself to what is called Communication Arts in Filipino and in English, under the Secondary Education Development Program.

Filipino, English and Values Education

Before World War II, an American chemical engineer turned linguist and anthropologist in the Boston area, Benjamin Lee Whorf, proposed the intriguing idea that the grammar of a language, its structure, affects the way we perceive reality. Earlier, in the 1920s, one of the great linguists of the United States, perhaps the greatest so far, Edward Sapir, propounded something similar based on his study of the way American Indian languages affected the community's thinking and perceptions of reality. Whorf took up the idea more explicitly by saying that the categories of a language, arranged in its grammatical system, influenced the thinking of the speaker using that language. The hypothesis, known in scholarly circles as the Sapir-Whorf hypothesis, has never been proven.

Experimental studies have, however, been conducted on children of different linguistic backgrounds to see if the students' performance in certain cognitive tasks was reinforced or weakened by the explicit grammatical categories of their mother tongues. While it was found that certain Navajo Indian children proved superior in spatial thinking in non-verbal tests (the Navajo language has special figure-based counters), in the Boston area, among students of high socio-economic status families the same superior performance in testing for spatial thinking was found. If nothing else, the studies showed that even if there were an initial superiority due to one language, there are enough compensating factors to make up for any disadvantages on the part of those who speak another language.

Actually, at present, hardly anyone subscribes to the Sapir-Whorf hypothesis in its strong form. In its weak form, however, many would accept the fact that language sensitizes its speakers to certain realities that are important to the speakers of that language: for example, we have multiple words for *rice* because it is so important to our culture; in the same way Eskimos have multiple words for *snow* because of the importance of this object for their way of life.

A form of the Sapir-Whorf hypothesis was in operation among the early American educators during our colonial history, since if one reads the reports of the period, many Americans felt that only through English could Filipinos learn the democratic values of government and adopt the practices of democracy. Similarly, some businessmen among the Americans felt that it was only

through English could Filipinos be activated in the commercial fields and become productive beyond their traditional agricultural modes.

During the controversy on the teaching of Spanish in the 1950s, one of the arguments used by the pro-Spanish elements, especially among the Spanish religious orders and some of the bishops, was that the faith was somehow tied to Spanish, and that if Filipinos ceased to be knowledgeable in Spanish, the faith would somehow suffer since in the minds of these people, Catholicism was identified with Spanish and our Hispanic past.

Among modern theologians in our country, there is now an accepted assumption that the only way really to integrate Christianity into the warp and woof of the fabric of Filipino life is to stop using English for catechetical and religious instruction and instead to use Filipino or the local language. In this way, what the Jesuit psychologist Jaime Bulatao calls `split-level Christianity' can somehow be obviated and one's Christian values integrated with one's life so that one need not become merely a Sunday Catholic.

This explains also why the Spanish missionaries, defying the wishes of the Spanish Crown, insisted on learning the local languages and using these for preaching and teaching rather than Spanish. At present, this explains why sermons are more and more given in the local languages rather than in English or even Tagalog, or why even in sophisticated Manila homilies are preached in a code-switching variety of *Filipino* and English.

I have cited all these developments not to revive the Sapir-Whorf hypothesis, but merely to call attention to a common-sense idea. If one wishes to touch the hearts of people, one does better in the language of the home more than in a foreign language that one associates only with official impersonal functions removed from daily life. Hence, if we wish really to impart values in a class, we would do better using the local, or at least an indigenous, language such as Filipino rather than English. This applies particularly to the daily Values Education period under the new secondary school curriculum and to the religion classes taught in private schools both Catholic and Protestant. I would make the same plea for our madrasah schools--not to use Arabic (since hardly anyone speaks Arabic) but to use the mother tongue of our Islamic cultural communities: Maranao, Maguindanao, Sama, Yakan and Tausug.

Communication and Cultural Enrichment

To focus on the actual language arts subjects, the purpose of the Filipino language arts classes is to teach the structure of Filipino among non-Tagalogs and among native Tagalogs the standardized variety of Filipino. The letter is still in the process of standardization and cultivation, of which one facet is intellectualization. Moreover, after this initial phase of teaching structure, all instruction in one's local language actually consists of learning to *use* this language effectively--in other words, for rhetorical purposes. Traditionally in the field of instruction this is called the language arts: listening, speaking, reading, and writing. At the same time, both for language use and ultimately for the knowledge and appreciation of culture, language lessons are interspersed with literary study especially at the secondary level. Literary study is both cultural and aesthetic in purpose: one learns more about the language's cultural matrix as well as the artistic merits of its literary craftsmanship and merit (what we call appreciation) through the study of language.

Ultimately, the purposes and activities for English as a second language in the Philippines are similar to the purposes and activities for Filipino. While the initial work in English language study is the learning of English as a code, English language study ultimately will involve the creative use of English for thinking and higher cognitive activities. This goes beyond its use for studying

science and mathematics and for wider communication. At the advanced stage of ESL, one learns about the cultural underpinning of the language, especially when studying the literature of English outside of the Philippines as well as Philippine literature in English.

The initial purpose is then communication, but ultimately it should be cultural enrichment and aesthetic appreciation for both Filipino and English.

In all phases of instruction in language--from communication to rhetorical use, to cultural and scientific enrichment, and to aesthetic appreciation--there are values considerations which can be occasions for the human formation of our students.

In communication activities, one can teach the value of proper communication in human life and the virtues of openness and honesty; in group work the virtue of cooperation becomes necessary. In rhetorical activities, especially debate, one can teach respect for facts, the presumption of innocence until proven guilty, the avoidance of distorting truth, the rules of evidence on which to convict a person, the ill-effects of rumor-mongering and distortion through transmission, and critical thinking in general. These elements are prescribed in the DECS Values Education Program as spelled out in its 2988 policy document, *Values Education for the Filipino*.

In using language, one must use it well. St. James counsels us in his epistle: "Even so the tongue is indeed a little member and boasteth great things" (James 3:5). It can be an instrument for good or for ill--it can heal divisions but likewise can provoke war. In the processes of formative growth among our students, especially at the primary and secondary levels, James's caution for the use of words can become a standard for language use.

Finally, the study of literature, without becoming preachy and forcing students to find "moral lessons" everywhere, is an excellent vehicle for the build-up of a "taste" for literary craftsmanship and artistic creativity, as well as an excellent laboratory for the vicarious experience in life. So much of what we know about human nature is not given to us by psychology or sociology, but by literature through prose and poetry and the different literary genres one learns more about human behavior and human relations, especially relations between man and woman, from reading novels from all periods than from any courses on marriage and on psychology.

It is necessary to select the literary pieces well and to form a proper canon of literature, something that the SLATE (Secondary Language Program for Teachers) program under PNC has been attempting. Then let the literary selections speak for themselves without having to be explicitly moralistic. The human and aesthetic values will come through if the teacher knows how to handle a literary piece well in class.

Specific values may be taught by language use (through communication skills) and special varieties of language in specific areas (what the British linguists call registers, Business English, Technical English, Medical English, Computer English, and the emerging registers of *Filipino* in different fields). But beyond this language programming and its implementation become formative elements in the development of what DECS calls the "core values" of nationalism and pride in the Filipino, on the one hand, and in global understanding and cooperation, on the other hand.

The importance which the curriculum places on our national language and the creativity of the classes in Filipino have witness value in themselves. To the Filipino students they send a message, loud and clear, that our national language is important, that it is part of our identity and self-worth, a symbol of our national unity, a source of pride. To me this is one antidote to our "damaged culture" and a way of building up self-esteem for our nation and of carrying the process of internalizing nationalism one step further.

On the other hand, while we place a premium on a sense of self-worth and self-esteem and pride in things Filipino, especially our common language, we cannot afford to be parochial in our approach to global realities.

English thus becomes a means of gaining access to world knowledge, available temporarily only in the world's intellectualized languages, so that the Filipino becomes universal in his outlook while secure in his own identity. He needs a language of wider communication for cooperative work in this ASEAN part of the globe, and beyond as well. Not only should many Filipino learn English but other world languages such as Japanese, Chinese, French, German and, of course, Spanish.

There is no real conflict between Filipino and English, given the perspective I am describing, since most of humanity is bilingual if not trilingual. We should have what sociolinguists call additive, rather than substractive, bilingualism, just as English needed French, Latin and Greek to develop similarly.

Hence, without explicit focuse upon them, core values are served by the very nature of a bilingual program, with priority of course placed on the development of Filipino through standardization, cultivation, and intellectualization.

Ultimately, values are communicated in almost all fields of study and in almost all human activities. The focus should be on authenticity, to let these values emerge from these human endeavors and activities, rather than "forcing" them by explicit moralizing.

To best train our teachers for values education, then, is not to encourage them to become homilists and sermonizers (whose utterances are often vacuous and repetitious), but to teach them to appreciate the gift of language and its expressions and to let these speak to the student. A good reader, an assiduous literary student, will be exposed to these values almost by osmosis, and in the process, through both cognitive and attitudinal skills, build-up and internalize the vales desired for the future or our country.

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