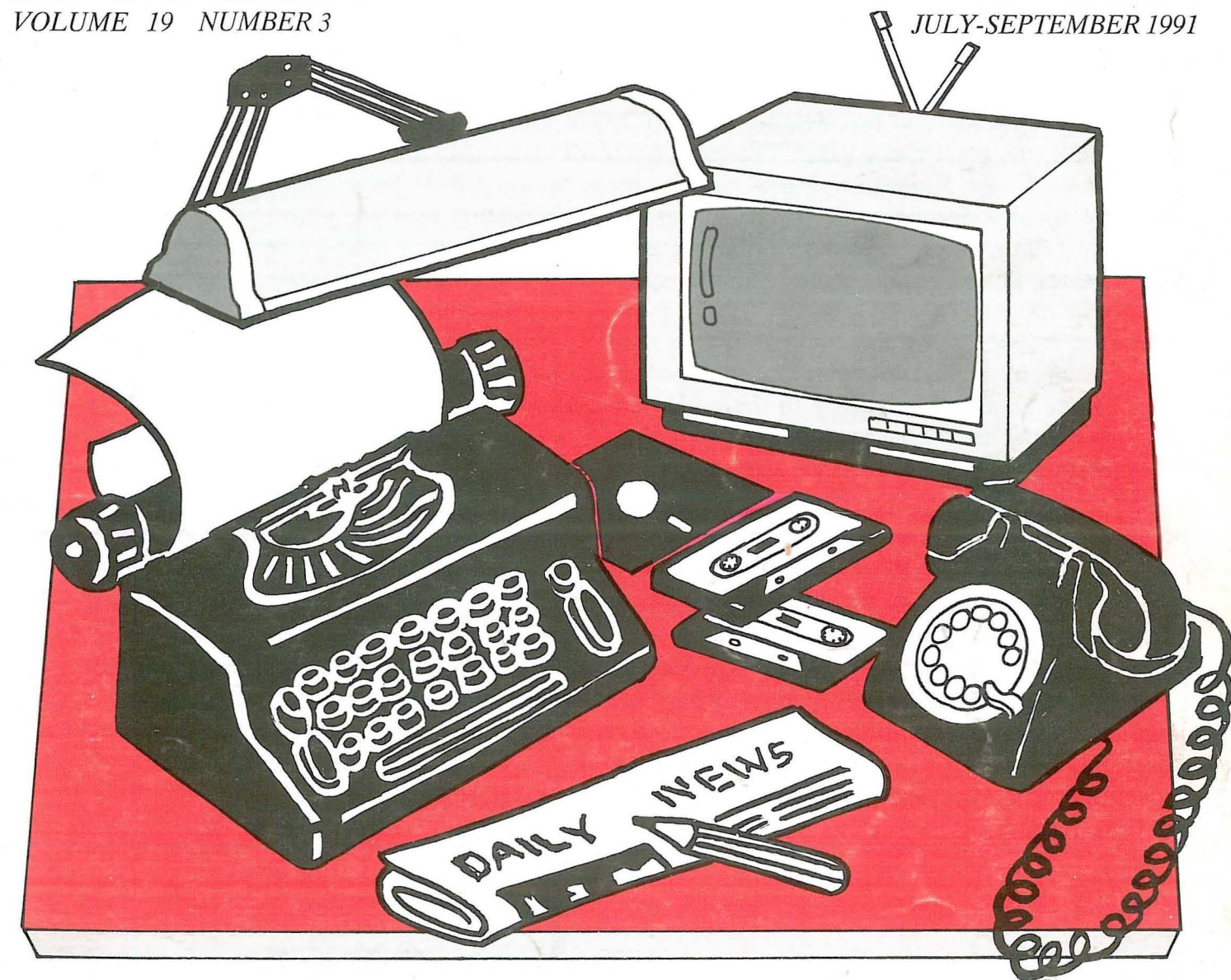


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EDITORIAL

Media Education and National Development

One may ask what is the relationship of media education and national development? Is media education related to economics? Yes, in more ways than one. First, media education looks into the broadcasting industry which makes money selling "eyeballs" to advertisers, the great rating game. The more potential viewership a TV show will have, the more likely to be broadcast. More viewers mean more profit, more money, the heart of economics. Secondly, media sell images. Media education tells you what images to buy or not to buy. What images you buy are determined by your values. Media education deals with values, human values, cultural values, spiritual values, and also economic values like consumer behavior and life styles. Thirdly, media education looks at the holistic development of the individual and the community. One major human activity is economics, the buying and selling of goods, the buying and selling of ideas, the buying and selling of mediated realities. Some goods respond only to the basic human needs and appetite like food, clothing, and shelter. This is what most people need, the GP audience. Some ideas answer the mundane cravings of the spirit, the PG audience.

Yes, media education is very much related to economics. But what is most crucial are the resulting effects of this relationship. Is the relationship positive? How can we maximize media education so that it becomes a productive input to improve the quality of life of our people? The goals of media education are to develop a critical and discriminating audience through the active selection and use of media products. Media education promotes the healthy consumption of media. Media education is also consumer education. Media education is ultimately value education.

These are our country's most urgent needs for national development.



FR. IBARRA (NIM) GONZALEZ, S.J.
President, Philippines
Communication Society

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Media Education: The Asian Setting

by Fr. Ibarra (Nim) Gonzalez, S.J.

The rise of the new communication technologies

The communication revolution is upon us, in Asia. From Marconi's "dots-and-dashes" to cellular phones, from Sputnik to V-Sat, from 78's to laser disk players, from tube computers to lightwave integrated circuits, all these are changing the way we see and talk to one another, thus changing our relationships. The communication revolution has intensified the ability of these technologies to telescope reality, miniaturize or magnify, multiply, store and retrieve information changing our perceptions of space and time, and consequently changing reality itself.

The two most significant technologies are the integrated circuits and personal computers. The integrated circuits are able to store megabits of information at low energy consumption and miniaturized space. The personal computers can process all forms of information: alphanumeric, image and graphic; link with other computers, facsimile machines, video and telephones.

All these have generated at an exponential rate all kinds of information. Included in it is information about information itself (or informatics). A specific sector of this information is about media, media effects, mediated communication, and media constructs.

This revolution is affecting directly the educational sec-

tor of society. The revolution has created a knowledge implosion that stresses "research and development" or R&D activities. This development has ushered in the "information society" where the major economic activity are performed by knowledge and information workers.

It has likewise led to an educational transformation which now recognize the right brain intellectual life in the academe (formerly dominated by the left brain culture). Remember most of the classroom chairs are for right-handed individuals. Where science, a left brain function, takes a privilege position, now mysticism and the arts (a right brain function) are more than legitimate intellectual pursuits.

There is likewise scientific awakening not only in the quantity of information but also in the quality of information where fact and value go together. What is done to a scientific discovery is equally important to the discovery itself.



Homogenization of culture

The communication technologies, particularly, the technologies of convergence like the satellites and digital computers are facilitating the creation of a homogenized culture. The problem is that culture is dominated by the manufacturers and owners of these technologies. Local cultures, national cultures are becoming less and less visible. In their place are the culture and life styles of "Dallas" (seen in 98 countries), "Falcon Crest," "Cosby Show," "The Price is Right," "America's Funniest Home Videos," "Matlock" and "Spenser for Hire" (number one shows in South Africa), "Sesame Street" (seen in 84 countries), and the like. A global lifestyle is emerging led by Benetton, Esprit and Laura Ashley. One political view is offered because it is the only one accessible - the CNN view in 83 countries.

According to Naisbitt, globalization of television is more explosive and controversial because it conveys deeper values the way literature does. "Entertainment through the medium of language and images, crosses over the line of superficial exchange and enters the domain of values. It goes right to the ethos of a culture, addressing the fundamental spirit that informs its beliefs and practices," he adds.

To defend against the onslaught of "cultural imperialism," media education is a good antidote.

The role of women in society and media

The major struggles in Asia and in our time are economic injustices and social inequalities. Part of these injustices and inequalities is the role and image of women in the media. Women are second-class citizens in Asian societies. The women's struggles for equality are symbolic of the other struggles from structural injustices in Asia. Particularly in the media, women are sex objects and victims of machismo mentality, a remnant of the colonial past. Media education is supposed to uncover these injustices and provide a proper perspective to human sexuality.

In the past the prototype industrial worker was male. As Asia moves into the information society, the typical information worker is a woman. Even in a dominantly male society like Japan, 40 percent of the work force is already female and 48.6 percent of women work. More than half of married women work so that it was necessary to coin a new word "soto san," to mean a wife who is active outside the house.²

Mediated reality like television products will need to adjust to the actual lived realities of women in Asia.

Ecological awareness and concern

It seems that all of a sudden, everybody is concerned about ecology. All of a sudden, a lot of grants and monies are found in ecology. Ecological issues have been there all along. Media have now magnified them. Aply so. The ecological concern began with the dropping of the atomic bomb in Nagasaki and Hiroshima, a symbolic and realistic act of man destroying his fellow men and the planet he lives in. Economic greed has devastated the earth's oxygen reserves. Cosmetic inventions have thinned out the ozone layer exposing the planet to cancerous rays of the sun. Certain animals, plants and fishes have been avariciously consumed without regard to the time needed to reproduce themselves, thus, destroying the

Creation-Centered

Begins with Dabhar,
creative energy
Emphasize original
blessing
Dialectic (both/and)
Ecological, cosmic
Letting go - ecstasy,
breakthrough
Welcomes the body and
gentle with it

The soul loves the body

Hopeful
Holiness is cosmic
hospitality
Passion is a blessing
Imperfection is integral
to all nature

Suffering is birth pangs
of the universe
God as mother,
God as child,
as well as father

Feminist
Aesthetic
Beauty
Faith is in the imagination

Welcomes the artist since
all are called to be co-
creators with God

Fall/Redemption

God begins with
sin
Emphasizes original
sin
Dualistic (either/
or)
Ecological
In control

Suspicious of the
body and vio-
lent with it

The soul makes
war with the
body

Pessimistic
Holiness is quest
for perfection
Passion is a curse
Return to past
state of
perfection
and innocence

Suffering is wages
for sin
God as father

Patriarchal
Ascetic
Duty
Faith is in the
intellect

Suspicious of the
artist

balance of nature. Natural enemies and victims disappear.

All these are symptomatic of a value structure that is egoistic in nature and non-committal to man's responsibility to nature and the planet earth. Values are best transmitted to the environment through media.

In Asian societies where there are still growing gaps between the haves and the have-nots, between the growing information rich and the information poor, ecological concerns are not on center stage, yet they have been the product of selfish, capitalistic, consumer acquisitiveness. We can find in Asian media this same ethos: egoism and consumer acquisitiveness. Media education is therefore important.

Rise of a new spirituality

Willy-nilly, like a mustard seed growing from the ground, a new spirituality is emerging that seems compatible to the current events taking place in science and education, in culture and global ecumenism, in justice and liberation movements including women issues and the planet earth's survival. We call this the "creation-centered" spirituality. It has been condemned by Rome because of its close affinity with the "new age religions." And I am not asking you to subscribe to it fully. I am just presenting what is happening out there vis-a-vis media and spirituality.

Some call this the "original blessing" spirituality. In brief Matthew Fox describes this as:³

Whether we agree or not with the "original blessing" spirituality or to the resurgence of the "new age religions," there are certain media implications. This spirituality is providing a new perception of humanity, of the world, and of god. Where "bad news" is "good news" in media, the new spirituality proclaims good news as good news. It presents a positive view of man and woman, of the world and of human events and foibles. It likewise restores men's and women's responsibility towards themselves and all of creation.

Creation-centered spirituality has also provided a more authentic dialogue and openness to other religions, a real global ecumenism. Some feeble manifestations of this spirituality in the media are the electronic churches like the "700 Club," "Gideon 300," "Ang Iglesia ni Kristo," "All for Jesus," "Life is worth living," etc.

Another trend that seems to converge all other movements in Asia is the resurgence of "myths" and "mythmaking." Naisbitt would probably call this "cultural nationalism." But myths and mythmaking start off with very concrete and specific local mythic stories and then move into the depths of human unconscious, the underpinning of the human soul where there is no room for distinction between Greeks and Jews, between circumcised or the uncircumcised, or between barbarian and Scythian, slave and free man...male and female" (Col 3:11 and Gal 3:28).

Myths, rituals and heroes are the material substance of the media. Myths and mythmaking touch human psychology, theology and spirituality, cultural transmission and the media. The resurgence of myths in modern day culture is also symbolic of the growing convergences of science and religion, culture and technology, economics and values, media and society.

A working definition of media education:

What media education is

--Media education is "audience oriented." It is focused on the readers, viewers and listeners and how they react to the media.

--Media education is "source oriented." It now studies how the audience is not only a passive audience but also an active and participating audience in the process of communication.

--Media education is "channel/medium oriented." It looks into how mediated communication, mediated by electronic and print media, affect the communication process and the negotiation of meaning.

--Media education is "a communication process." It not independent from the whole system of human and societal communication. All that is communication is integral to media education. All that is human is communication.

What media education is not

--Media education is not a study of the technologies of human communication.

--Media education is not an "aid" to education and learning. It is education and learning itself.

--Media education is not "teacher" oriented. The teacher is not the fountain head of all

knowledge and wisdom. Both student and teacher negotiate through the media environment.

Media education is not new. It began when primitive man learned the technology of writing. Therefore, media education is a life-long process. It will not end with the media but with human consciousness.

Media education today

There are two things we should look into in terms of media education today in Asia. First is the expanding framework of media education. The second is the evolving pedagogy of media education. This paper, however, will be limited to discussing the framework.

A. Media education today: an expanding framework

When we talk of the expanding framework of media education, we are looking into historical dimension of: (a) control communication⁴ and (b) the different perspectives (i.e., points of view) or approaches to media education.

1. The expanding framework: control communication

On whose authority are we promoting media education? The framework of control communication can be seen in three stages. The first stage is called the *authoritarian frame*, the second is the *personalistic frame*, and the third is the *cosmic frame*.

Another way of understanding this expanding framework is to look at it as the camera's position. The camera's position moves from time to time. But sometimes what is most important is where the cameraman positions the camera. This is the *authoritarian frame*. Sometimes it is the object of the camera that is important. This is the *personalistic frame*. And sometimes, the camera is lost in space. This is the *cosmic frame*.

1.1 The authoritarian frame

When Gutenberg popularized the printing press in the West in 1447 and the bible in 1455, the printing press served the religious culture controlled by the Catholic Church. With the Protestant revolt in October 31, 1517 when Martin Luther posted 95 theses at the door of Wittenberg's Cathedral, the monopoly of the Church ceased. The press and public opinion was born. The age of Enlightenment began. To preserve the Catholic Faith from fragmentation, the Church instituted the *Index librorum prohibitorum*, a list of books forbidden to the members of the Catholic Church and

only allowed for critical and scholarly purposes. The *Index*, as it was popularly known, was the first officially instituted media education by the Church.

When the movies became popular, the Churches instituted certain groups to be the guardians of morality. One of the activities of these groups, during the period prior to Vatican II, was to provide a list of movies Catholics should watch and not watch. The Legion of Decency was born. This framework confines itself with the issues of morality, decency and preservation of Catholic norms and mores in the media. The modern equivalent of the authoritarian frame is the present day "PG" (Parental Guidance) rating in the movies.

1.2 Egoistical (Personalistic) framework

The *personalistic framework* came out during the period of Enlightenment where subjectivity and self-direction were the major concerns. The "I" is responsible to itself alone. He makes himself whatever he wants himself to be. It is his responsibility to acquire those skills that will make himself self-directive.

In this perspective the individual is his own authority. This framework assumes an individuated ego who can stand on his own. The context where we find individuals like this is mostly in developed countries and urbanized centers. This is primarily a First World experience.

1.3 Ecological (Cosmic) framework

This framework goes beyond the individual, beyond the community, beyond countries of origin into the cosmos where peoples and nations are seen as one. From this perspective, there are no divisions of races, religions, countries, or ideologies. There are no divisions between rich or poor, men or women, old or young, rural or urban, illiterate or educated, sacred or profane. All are seen as one, one small beautiful planet, humbled by more beautiful and bigger planets and stars in the cosmos of human consciousness. This is the framework of global/cosmic experiences. This is the framework for mystics and visionaries like Tiedard de Chardin in his "*Divine Melieu*" or William Blake's "*in the grain of sand in my hand I hold the universe.*"

These three frameworks provide us three different footholds to choose from in looking at media education. We may want to jump from one foothold to another. We may want to stand a gap-- between two footholds, but definitely not all three simultaneously. My personal preference is the third. Others might feel

more comfortable moving from the first to the third, one at a time, and at different speeds. Let us respect each one's preferences and speeds.

2. The different starting points (perspectives)

Since media is highly contextual, different continents have began media education differently. We can catalog, at least, six different perspectives based on the circumstances we find mass media. These perspectives, are: (a) *the critical analysis perspective*, (b) *the liberation perspective*, (c) *the political economy perspective*, (d) *the environmental perspective*, (e) *the cultural perspective*, and (f) *the psychological perspective*. Each of these perspectives is not exclusive of each other. Basically, they grew out of the media practices of the different continents and countries where they emerged. Neither are there clear-cut differentiations, but rather emphasis and historical starting points.

2.1 The critical perspective

Geographic origin: The critical analysis perspective can be traced in Europe, particularly England (London), West Germany, France (Paris), Southern Italy, and in Asia (India), circa 1984.

Proponents: The major proponents of this perspective are James Halloran, Marsha Jones, the Indian Satellite Instructional Television Experiments (SITE), and UNESCO.

Issues and concerns:

(a) Its concern is that media as mass culture can be debasing, alienating, and valueless to society.

(b) What is needed are skills for understanding and critical use of media.

(c) Media education must be exercised in the context of the local community.

(d) The individual must grow in consciousness to distinguish ideologies in, demystify and demythologize media products.

Methodology: Use a developed socio-scientific approach to media education.

2.2 The liberation perspective

Geographic origin: Latin America, particularly, in Mexico and Brazil.

Proponents: The major institutional proponents are the Catholic Church and ecumenical groups, UN-

ESCO, and NGOs like the "Educacion para la comunicacion televisiva."

Issues and concerns:

(a) The task is teaching the public how to counter the negative effects of cultural manipulation through the media.

(b) Parents are responsible in training their children and family to counter media imperialism.

(c) School children should likewise be educated to defend themselves against cultural invasion.

(d) The major task in the continent is the liberation of the poor through "liberation communication." Media education plays a prophetic role in peoples' development.

Methodology: The Freirean methodology of conscientization or consciousness-raising is the prime methodology.

2.3 The political economy perspective

Geographic origin: Found in Europe particularly England, also in Africa, Asia (India) and Latin America, circa 1984.

Proponents: UNESCO, Len Masterman, Gaston Roberge.

Issues and concerns:

(a) There is a need to understand and be critical of the media system. This creates the media environment or the media sphere.

(b) Media education skills go beyond the use of audio-visual aids.

(c) Media education can be integrated into the mainstream curriculum. However, it tends to approach medium per medium.

(d) Media education must be put in the context of the local community.

Methodology: The discovery and dialogue method (Roberge).

2.4 The environmental perspective

Geographic origin: Largely in Europe and, in particular, in Germany, circa 1980.

Proponents: Wolfgang Wunden and NGOs like the Federal Women's Union.

Issues and concerns:

(a) There is a need for a comprehensive media education in all schools.

(b) The media industry is competitive and and profit-oriented. The present media lead towards homogenized thinking and behavior.

(c) Media problem is part of sound and air pollution generated by industrialization and progress. How is reality mediated for us through technical means and by media professionals?

(d) Media education in schools can bring back creativity and learning for children. Media education should be part of teacher's education.

Methodology: Learn the complicated processes and techniques of mediation.

2.5 The cultural perspective

Geographic origin: Primarily in the United States, circa 1981.

Proponents: Horace Newcomb, George Gerbner, James Lull.

Issues and concerns:

(a) Media particularly television is the purveyor of meanings and values expressed through symbols and images. Meanings are negotiated.

(b) Television education can be used to teach analytical and critical thinking skills through liberal education directed towards self-direction.

(c) TV is a ritual mechanism for story-telling (about what things are, how things work, and what things to choose).

(d) TV is entertainment which is most central, most pervasive, most universal and the only common socializing process in our community.

Methodology: Liberal arts education which "develops skills and concepts that liberate the individual from an unquestioning dependence on the local and immediate cultural environment" (Gerbner).

2.6 The psychological perspective

Geographic origin: Europe particularly Germany, circa 1979.

Proponents: Hertha, Sturm, Sabine Jorg, George Ammann, Brian Young.

Issues and concerns:

(a) It is concerned with children's learning and problem-solving skills.


(b) It focuses on Piaget's developmental psychology and how media play a major role in the learning process, e.g. differentiating fantasy from reality.

(c) It proposes the Zurich Model (Strum) which states that TV programs leave a lasting emotional impression that must be anchored to a reference person. Hence, learning has something to do with emotional relationships.

(d) Family mediation patterns as part of the environmental factor, play a major role in children's learning ability through the media.

Methodology: Media education methodologies must be based on social psychology, sociology and education.

Conclusion

We are in the throes of a major revolution. "The revolution of human consciousness." If ten years ago we can say that "faith and justice" are integral parts of the struggles of our time, today the struggle is in the shaping of the human consciousness. 

End Notes

¹John Naisbitt et. al., *Megatrends 2000*. New York: Morrow and Company, 1990.

²Naisbitt, p. 239.

³Matthew Fox, *Original Blessing*. New Mexico: Bear & Company, 1983.

⁴Control communication looks into the communication process and focuses on how the source controls the message, channel, and medium for his desired effect. See James Beniger, *The Control Revolution*. Cambridge: Harvard University Press, 1986.

*This is an excerpt from the keynote address of Fr. Ibarra (Nim) Gonzalez, president of the Philippines Communication Society, during the UNDA/OCIC Regional Meeting in Singapore, September 8-9, 1991.

Media, Values and Society

by Florangel Rosario-Braid*

We live in one of the most exciting periods in our history. Yet, these are also times marked by confusion, fragmentation, and polarization.

It is easy to yearn for the good old days when we looked at the world in black or white, red or blue. Today, there is a blurring of differences not only in ideologies but also in the media delivery systems, a struggle towards consensus and respect for nuances, instead of always searching for clear affirmation of position or stance.

This struggle is marked by a questioning of values and a breakdown of institutions. Our institutions — the family, the school, the media and government — have emerged out of existing value systems. As they were shaped by these values, we are asking these same institutions to help in restructuring values that have led us to stray from our vision of a just and humane society.

Thus, when we examine the constitutional mandate on media, we have to go back to the preamble which states these values: *common good, preservation of our patrimony, rule of law, truth, justice, freedom, love, equality and peace*. The educational goals expound and add further to these values: *creative and critical thinking, ethical and spiritual values, moral character, personal discipline, patriotism, materialism, love of humanity, respect for human rights and duties of citizenship, and family solidarity*.

Because the framers of the 1986 Constitution were aware of the inherent values in media, they carefully crafted a provision which would define for the present and future a communication order which suited the Filipino. It states:

"The state shall provide the policy environment for the full development of Filipino capability and the emergence of communication structures suitable to the needs and aspirations of the nation and the balanced flow of information into, out of, and across the country

in accordance with the policy that respects the freedom of speech and of the press."

A free-wheeling concept of freedom — interpreted as untrammelled freedom in the market place — has guided the practice of communication. Media is seen as a mirror of society; thus, we often justify what we print or air as mere reflection of our present society, which at present is confused, divided and speaking in various voices.

Yet, the Constitution mandates structures suitable to our needs and aspirations of the nation and these are the ideals reflected in the preamble.

That is because, as the Constitution states, media can fill the demand for creative leadership and be a strong force in leading us. It can take the present confusion as an opportunity to *mediate and unify towards consensus* so as to finally harness all the forces of greatness in our people.

That then is the reason for the Constitution's injunction to develop a "Filipino capability" in terms of "communication structures suitable to the needs and aspirations of the nation." This is an acknowledgement that media and communication technology made by and for Filipinos are more capable of transmitting desired Filipino values. Media that is foreign-controlled, overflowing with foreign content, or dependent on foreign technology will naturally be filled with foreign values that may be dissonant with ours.

This explains the rather militant pose taken by such nations as Indonesia, India, Malaysia and Singapore on the influx of foreign programs in their television networks. In these countries, media recognized as carriers and purveyors of values and policies are intentionally made so that these media carry what are considered as values supportive of a national goal or behaviour.

The current wrangling over the bases further demonstrates the need for a communication order that will be "suitable to the needs and aspirations of

the nation." Whether the bases will stay or go, there will come a time when the debate must end, and when the debate ends, there must be a period of coming to grips with reality.

On the bases issue, media have been used to espouse either an anti or pro-bases stance. Even radio programs which try to be participative are no more than polltakers and airers of opinions. Media have, consequently, become more confrontational, serving as arenas in which the warriors contend, with one coming out the winner and the others, losers. In trying to be a forum for opinion, media have succeeded in becoming a tool for dissonance; and in trying to admit of a multiplicity of ideas, media have almost shirked its responsibility as a tool for consensus.

Thus, the US bases issue is being handled with the accent on confrontation, not consensus; on win-lose propositions, not win-win situations; on freedom but not on the accompanying responsibility.

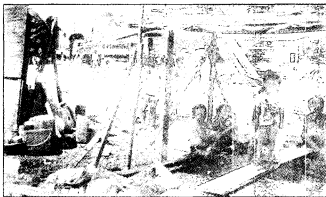
Yet, despite these shortcomings, media will continue to play an important role in the Philippine political and social life because it has the capacity for mobilizing the many resources that are still untapped for nation-building. What is needed is for media to be aware of the things it does and the values it unconsciously espouses; because media can never be value-free, its values must be "suitable to the needs and aspirations of the nation."

Toffler in *Powershift* provides a 21st century scenario where he believes that power will shift from those who use force (e.g., military or oppressive states) and wealth to those who use information and knowledge. Local media can help usher us to the next decade by developing and transforming itself so that it can provide the moral force necessary in the building of our nation. But it must begin with the here and now.

For the present, we must all work in concert towards positive changes in media. We should, perhaps look for greater media concern for the environment and sustainable development, rights of children, and public accountability, among other things. Media must consciously include in its programming such "survival values" as entrepreneurship, *pagkakaisa*, *disiplina*, *sipag*, *tiyaga*, *lakas ng loob*, and *pagkamasinop* (cooperativism, discipline, industriousness, perseverance, inner strength and frugality.)

Let us touch on a few of these values.

Oftentimes, media has engaged in running arguments over environmentalism, preservation of forests, use of poisonous agricultural inputs, and other concerns. All these make up a portion of the whole tapestry known as sustainable development. Media must be made aware of



the greater overall stakes so that it can get the right perspective when tackling agricultural, industrial, environmental and similarly interlinked issues.

Both as an act and as a form of resource mobilization, *cooperativism* holds the promise of equitably distributing access to wealth and resources, education, health and other services which are now exclusively the elite's and the educated classes'. On a larger scale, cooperativism can show how we can repair the divisions that have broken the Filipino social fabric.

Frugality is a national trait which needs media support in order that it can be appreciated. Frugality has always been equated with the term *kuiripot* (tightfisted) which gives it a negative nuance. Media can put frugality in the correct perspective by showing it as the trait that will pull us through the hard times to come. Media can begin by putting a stop to the yuppie-oriented advertisements that plague television and print.

Values of frugality, discipline, entrepreneurship can be instilled by the media; but it will be difficult to do this if our media continue to support conspicuous consumption instead of productivity.

As media learns and becomes comfortable with its new role as a purveyor of Filipino values, it may come to realize that there are certain built-in values which media assumes and must replace.

While it is true that there is a media code of ethics, there appears to be some weaknesses in the implementation of our self-regulation. While we stress don'ts, we have not given adequate follow-up in implementing do's — for example, more wholesome programs for the family; use of media in education as a complement to formal education; and more process or investigative reporting so as to enlighten the larger population on public issues and thus make them participate meaningfully.

Thus, the need to assume new values becomes paramount. Let us call these *media values*. Ideally, media will perhaps begin to work for a communication order which is participatory, non-confrontational, non-exploitative, democratized, nationalistic, and which relishes freedoms, and yet, punctilious with its responsibilities.

From *adversarial* or *confrontational*, it can become *non-confrontational* and *consensus-seeking*. Why Filipinos, who are so good at consensus-building in person, become aggressive and confrontational over media is a mystery.

Media can enlarge its present role of representing the interests of the media-privileged (that is, those sectors of the population with access to and knowledge of how to use the media) to that of really enhancing the economic, social, cultural and political life of all sectors of the population. It must, in short, be *non-exploitative* of the underprivileged. As it is now, there is a good amount of exploitation especially in the medium of film and television: movies and teleplays are built around the life of the marginalized, women, cultural communities and other outcasts of society. These powerful media, casting a very strong focus on these sectors, show them in negative stereotypes. For example, the poor are portrayed as living in filth, prone to violence, and with the sex habits in a warren of rabbits. On the other hand, when media focus on the rich they are always shown as living a sybaritic, pleasurable existence.

If media is to be non-exploitative, it must allow the participation of the users themselves in the

production and management of media. Participatory, in this sense, does not only mean access to and utilization of media and communication technology. Despite the inherent conceptual difficulties, there are already many documented instances of media actually involving viewers and readers in production, management, circulation, and editorial work.

One step beyond being participatory is to have a *democratized* media. This means that actual ownership is shared among a broad spectrum of society, with no special interests being defended or protected by the media's editorial policies. At this level, the only concern that matters for media is that of the common good. From a parochial/communal viewpoint, media now sees the totality of society and proceeds from the common good of every member.

It goes without saying that this kind of media must bear a *nationalistic orientation*. *Nationalistic* here must go beyond the narrow sense of referring to a nation-state or a common racial root. *Nationalistic media* must mean that media serves the communication needs of the society in which it is operating, in this case, the Philippine society. It does not matter that there are Chinese, Japanese, Americans and Filipinos of other ethnic origins; what matters is that these people form a part of society and as long as they do not damage the dominantly Filipino social fabric, then media can work for them.

"One step beyond being participatory is to have a democratized media. This means that actual ownership is shared among a broad spectrum of society, with no special interests being defended or protected by the media's editorial policies."

The overall value that needs stressing is that of adherence to *freedom with responsibility*. Much of the garbage that infest media stem from a chaotic exercise of *freedom* which, media must know, is the obverse side of the coin called *responsibility*. In Dagupan, Pangasinan there is a pejorative term for this kind of journalism; it is called "vinegar" journalism. According to Dagupan journalists, some radio commentators were merely sent on an errand to buy vinegar. Encountering a microphone on the way, they become in-

stant radio commentators and journalists despite their lack of training and knowledge.

These values which are all self-imposed values can be internalized by media. Internalization will make media realize that there are even higher values that need to be promoted consciously. These values — let us call them formative values — enable both media personnel and the citizenry to hold on and concretize the other values already mentioned. Under formative values we can name social justice, egalitarianism, self-reliance and critical thinking.

These formative values can help strengthen what we earlier termed as Filipino values and media values. A person with an innate bent for social justice will find it difficult to operate in media which is confrontational, exploitative and irresponsible. A citizenry that thinks critically will be more creative and aware of its rights and responsibilities. A person who believes in self-reliance will not be so enamored with media that he will believe everything it says as gospel truth. Indeed, formative values are the basic values on which the other values depend.

As we confront the developments of history, Filipinos will need to assume new values or reinforce old ones to ensure national survival. The ability to overcome the problems we meet will depend on how deeply we hold these values. For example, should the US bases departure leave us with uncertainty in our garments export, we will need strong doses of self-reliance and critical thinking so that we can export something else or find a new market for our exports. We might even have to rely on good old barter trading. At any rate, critical thinking and creativeness will be called for.

How these values can be implanted in the national psyche, how to elicit the strength which can be drawn from these values, and how to use the energies that these values can unleash are challenges to media. But start, media must, with itself. That is why there must be more consultations among the media, the citizenry, and the government in order that we can devise a strategy of creative response to all these crises and transform them into opportunities.

*Florangel Rosario-Braid, Ph. D., is the president of the Asian Institute of Journalism. She is also a member of the executive committee of the UNESCO National Commission of the Philippines.

THE FILIPINO JOURNALIST'S CODE OF ETHICS*

I. I shall scrupulously report and interpret the news, taking care not to suppress essential facts nor to distort the truth by improper omission or emphasis. I recognize the duty to air the other side and the duty to correct substantive errors promptly.

II. I shall not violate confidential information on material given to me in the exercise of my calling.

III. I shall resort only to fair and honest methods in my effort to obtain news, photographs and/or documents, and shall properly identify myself as a representative of the press when obtaining any personal interview intended for publication.

IV. I shall refrain from writing reports which will adversely affect a private reputation unless the public interest justifies it. At the same time, I shall fight vigorously for access to information.

V. I shall not let personal motives or interests influence me in the performance of my duties, nor shall I accept or offer any present, gift, or other consideration of a nature which may cast doubt on my professional integrity.

VI. I shall not commit any act of plagiarism.

VII. I shall not in any manner ridicule, cast aspersions on, or degrade any person by reason of sex, creed, religious belief, political conviction, cultural or ethnic origin.

VIII. I shall presume persons accused of crime of being innocent until proven otherwise.

IX. I shall not take unfair advantage of a fellow journalist.

X. I shall accept only such tasks as are compatible with the integrity and the dignity of my profession, invoking the 'conscience clause' when duties imposed on me conflict with the voice of my conscience.

XI. I shall conduct myself in public or while performing my duties as journalist in such manner as to maintain the dignity of my profession. When in doubt, decency should be my watchword.

*This Code was promulgated by the Philippine Press Institute.

Language Issues Related to Mass Media Use in the Philippines

by Delia Rarela-Barcelona*

Introduction

Everyday, at least seven million Filipino households, with an average family size of five or six, tune in to a radio, some two million households watch television, and at least two million Filipinos read some form of print media (Lozare, 1987). Outside of interpersonal interactions, perhaps the most extensive form of communication is that conveyed through mass media. Today, newspapers, magazines, radio and TV programs, films and beta movies have become powerful instruments influencing the choice, nature, and behavior of individuals, groups, institutions and even the entire nation. Because of this power, the mass media have become one of the most indispensable structures of contemporary society.

The mass media have been described as those instruments of communication which convey identical messages to large numbers of persons who are often physically separated (Henry, 1954). Thus, the importance of such instruments say, to an archipelago of 7,100 islands such as the Philippines, is obvious. However, two questions come to mind when we speak of mass media. The first question has to do with mass media's relevance: can people use them, for what purposes, and how? The second question has to do with mass media's effects: what kind of changes and impact do they make on their audience? The first has to do with the availability of and access to mass media, the second, more on the kinds of exposure that people have to these media. These two aspects are interrelated, a fact that is evident in this statement-- "a mass medium is both an index and an agent of change." (Wiman, et. al., 1969).

In this process of change, language is a key factor. It is through some form of language that the mass media transfer their messages. Whether oral, printed, or visual, language functions as the primary means for

expressing thoughts, disseminating information, and eliciting feelings and behavior. Language is an important factor to consider in analyzing the impact of mass media on culture and values.

A recent paper by this author delivered before the University of the Philippines Faculty Conference in December 1988 on "The Impact of Mass Media on the Filipino Culture and Value System" highlighted some of the major concerns relating to access, infrastructure, and content of mass media in the Philippines (Barcelona, 1988). As a background on the country's media infrastructure, there are a total of 318 radio stations nationwide, 60 television stations (including relay centers), and a total of 396 various print publications.

In Metro Manila alone, there are about 12 broadsheet newspapers, three tabloids, and at least a dozen magazines. On a typical day, the five major television networks broadcast a total of about 324 different programs spread over an average of 12 viewing hours daily.

One of the main issues cited in this paper is the language used in media. This paper looks at that angle of mass communication.

The central issues

There are several language issues related to mass media use in the Philippines.

The predominant use of English in mass media

With the exception of radio and comics-magazine, the mass media in the Philippines, particularly in the urban centers, are basically in English. The most widely circulated newspapers in the country are all written in this language; while, a number may be described as "Taglish" or using a combination of Tagalog and English. Most of the English papers cater to the upper

and middle classes, while the tabloids target the poor and the low-educated. The print media have also been described as having a discriminating readership, catering only to the literate public and thus, sometimes called as elite media. This may partly explain why inspite of the high literacy rate in the country of about 84-86 percent, the print media circulation remains at only about ten percent of Filipino households (PIA, 1987).

The boob tube or the television set, on the other hand, has become not only the world's new babysitter, but also for many people, the model of modern language and behavior. Often, it glorifies people who can speak fluent English before the camera lights and

news in the Third World press and a great proportion in the developed world "misrepresented humanity to itself and to the rest of the world." The study concluded that the "coups" and "earthquakes" syndrome dominated reporting in the Third World and that language which focused on the dramatic, emotional, and amusing are the only ones that got printed.

The broadcast media is not spared of the charges of inaccuracies and exaggerations in its reporting. The recent incident about the search for the missing plane of the Channel 7 crew assigned to cover the elections in a small island in the Visayas is a very good example of how information gets disseminated before the facts are verified.

"Whether oral, printed, or visual, language functions as the primary means for expressing thoughts, disseminating information, and eliciting feelings and behavior. Language is an important factor to consider in analyzing the impact of mass media on culture and values."

sophisticated microphones. The public affairs programs or talk shows (there are about 20) on Philippine television, to my mind, have a limited reach and impact on the Filipino people because they are mostly in English. The use of local language has been hardly ever encouraged in media. In fact, regional accents of people in shows or advertisements usually invite laughter, rather than appreciation.

In this manner, the mass media may be said to be contributing further to creating a gap between the privileged elite and the masses

Sensationalism in mass media

The mass media have also been described as sensationalist because of its tendency to focus too much on glittering generalities, on politics, on criminality, on human interest stories and personalities. The local tabloids which capitalize on bold headlines and sexy pictures are the best examples of sensationalism Philippine style.

A United Nations Educational, Scientific, and Cultural Organization (UNESCO)-commissioned study of foreign news reporting in 29 countries, which included the Philippines, noted that 2/3 of the foreign

Lack of "mass" orientation in media

According to the Philippine Press Institute, only 116 of our 1193 journalists listed in the *Mass Media Directory* can write in a local language. Also, of the 407 journalists in the metropolitan press, only 37 can write in Filipino. It is therefore, a matter of serious doubt for which "mass" the mass media are working (Ofreneo, 1984). This urban and elitist bias stems from the predominantly English orientation of media.

The common notion of "mass" in media, therefore, becomes that which is either in mixed language or is something perceived to be *low class* or *bakya*, *comedy* or *baduy*, or that which has no information value at all.

Too much commercialism in the mass media

The predominance of what are seen as low-brow and non-educational programs on radio and television is alleged to be the fault of commercial producers and advertisers who insist on pouring their money into such shows. These media forms have been described as "escapist" (Tiongson, 1987) because they put too much emphasis on entertainment, physical beauty, youth, sex, wealth, fame, and fortune. The more informative and intellectual types of programs are often

put in non-prime time slots while these situational comedies and variety shows are reserved for prime time. What audiences get, therefore, is what advertisers believe they want to hear and see.

Two recently completed masteral theses at the College of Mass Communication point to significant findings relating language to mass media. Majid Nekoodast (1987) in his "Study of Non-College Educated Filipinos Attitudes towards English and Pilipino as Media of Communication" concluded that in spite of the emphasis laid on English in intellectual discourses and media, people continue to support Pilipino because it is this language they can think and express themselves and their culture. Another study by Lourdes Baetiong (1988) on "Television Exposure and English Language Use of Students" established mass media's influence on the use of language. The study found that TV programs regularly watched helped widen student's vocabulary and influenced their ability to pronounce certain words. However, the same study abhorred the use of bad words in certain programs and lamented what it considered as gross grammatical errors and inaccuracies in present-day mass media.

The prospects

The recent Executive Order No. 335, controversial as it may seem, which encourages the adoption and use of national language, as it evolves, in communication and education in the country is a step in the direction of achieving unity in diversity and the inculcation of a renewed sense of *nationalism*. Although English will probably remain a language of diplomacy in this part of the world, it may be possible to evolve a Filipino language from out of our regional languages and dialects.

The mass media can be harnessed in the propagation and popularization of a national language. The mass media has so much power, that is unfortunately not always properly used. Filipinos should become activists in order to cause change. This can be done by advocating for more responsible media.

The government has the mandate to keep its constituents in formed about its plans and programs. It must help bridge the gap between the elites and the *bakya* crowds. The media practitioners have the responsibility to disseminate timely, relevant, and accurate information to as many as is necessary and possible. Although communication alone is not the answer to the country's problems it could greatly contribute to hasten development and growth. The first step is to evolve a clear cut set of communication policies that would pave the way for the establishment of the needed communication structures in the country. Mass media should be founded on truth and democracy, dedicated to national progress, entrenched with a deep sense of social responsibility, a promoter of two-way communication between the haves and the have nots, and not to be controlled by a few.

In all these efforts, language is the key element to developing the nation because it is the primary vehicle for people's expression and interaction, and disseminating messages via mass media, the development of language is also the development of culture and social organization.

Our national development is intertwined with language development and clearly, the mass media can be its bridge. Ironically, we are still debating on what our national language is or should be. Meanwhile, policy-makers must recognize the problems with mass media, consider its limitations, but more importantly, realize its power and potentials because if they are harnessed properly, they can be the greatest partners of both the school and the home in the promotion and the development of a national language. □

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Disaster Preparedness and TV

(Or How TV Should Work During Crisis)

by Lydia B. Brown*

Rationale

Television broadcasts are vital in any country; and never more so than in times of crisis.

Television is one of the most important sources of news and comments. The work of putting TV to use is never the work of one person or even of few individuals. It depends on a team of talents and skills equipped with the necessary knowledge to function effectively as a unit.

In times of crisis, the public appetite for news increases significantly. Television's tremendous power can be harnessed effectively, or seen in recent events—misused—causing the public to abandon it in droves for a more relevant medium (in this case, radio).

This paper is presented, therefore, in the hope of averting future situations where in times of crisis, TV is caught unprepared.

Freedom of the press vs. controlled broadcasting

Freedom of speech is one of the most talked about rights enshrined in the Philippine Constitution. On the other hand, it has been argued that too much influence, if concentrated in the "wrong hands," could actually threaten the very freedom any democratic nation aspires to have.

In times of crisis, what can the public expect from the broadcast media?

At the very least it should be able to expect that proper editorial balance is maintained and the highest standards of objectivity are observed. Unfortunately, it seems that Philippine television cannot practice these lofty guidelines during normal times. If this is true, how can the public expect any better in times of crisis? And what can be done in such situation?

There seems to be no clear official policy delineating what media should be; although it is informally assumed that we subscribed to the functions set forth by the rest of the civilized world, which is that *Media should Inform, Educate, and Entertain*.

In practice, what we have is a situation where the entertainers use media to sell themselves, the businessman to sell their goods, and the politicians to sell their policies. This tangle of interests may be amusing at times, but in crisis situations, it can be extremely irritating.

What is needed, therefore, is for members of broadcast media (specifically television) to get their act together and decide how they should respond in times of crisis.

Broadcast guidelines

Philippine TV practitioners are bound by the *Kapisanan ng mga Brodkaster sa Pilipinas'* Television Code intended for the guidance of all broadcasters.

The provisions on "program standards" of the TV Code are very clear about the treatment of news, public affairs, and commentaries. Further provisions under sections on "political broadcasts" and "sex and violence" give broadcasters a clear idea about the accepted norm of behavior whether in times of crisis or under normal situations.

What seems to be lacking, however, is the effective implementation of this TV Code.

Philippine broadcasters should therefore reiterate their commitment to effectively implement the TV Code and make sure that their staff (from on camera to off camera talents like directors, producers, and writers) are aware of the provisions of this Code.

They should also consider the possibility of imposing sanctions against violators. Public reactions or

complaints may be utilized to monitor the unethical conduct of some of their members.

Specific program content

Broadcast organizations should come up with special "information advisories" to keep the public informed in times of crisis.

Much of this information can be prepared ahead of time and should include: maps of affected areas, travel and traffic advisories, important telephone numbers and addresses (i.e., police, military/civilian assistance teams, Red Cross, Metro Manila Commission, evacuation centers), status of business and commercial establishments (i.e., which banks, airlines, and buses are operating), and hospitals.

In addition, media should coordinate with the government to harness civic action towards activities like setting up food and blood donation centers, volunteer services, and other forms of assistance from the public.

Most people who do not live in "hot spots" want to know how they can help in times of crisis. The government should immediately activate local relief centers and use the media to make these known to well-meaning citizens.

Suspension of regular programming may be done on a "priority" basis with different levels of response based on the severity of the emergency.

For example:

PRIORITY LEVELS	RESPONSE
LEVEL 1 (Minor)	News Advisory (e.g. character generator) with a "news flash" every hour
LEVEL 2 (Mild)	News Advisory with a "news flash" every half an hour
LEVEL 3 (Severe)	Interruption of regularly scheduled broadcasts with emergency news bulletins. If this situation persists, have carefully chosen fillers ready to air in between updates.

Most often during crisis situations, the public do not want to watch "regular" programs. Yet, the "emergency news" people cannot stay on the air indefinitely. A compromise must be found in carefully

chosen materials that are not the regular fare offered by the networks.

Public response is very important during times of crisis. The broadcasting institutions should immediately open "hot lines" for people to call with information and queries. These calls will help the program producers, writers, and directors address public concerns immediately.

The behavior of on-camera and off-camera talents during times of crisis is another area worth studying. News, during this period, takes precedence over all forms of programming. Handling the news can be divided into two sides: reporting and editing, or inputs and outputs. The staff of broadcast facility can therefore be roughly divided into those who cover the news and those who select, put in order, and present the news.

In times of crisis, newscasts must give the *NEWS* — whether it makes good television or not. A combination of simplicity, clarity, and urgency should be aimed for; but everything must be geared towards delivering the news — from coverage to story selection, writing, graphics, and even up to the newscaster's tone of voice.

Because of the nature of television, the camera must be on the right spot in advance. In TV, there is also a natural bias in favor of a story that will produce good pictures — conflict, drama, adventure. TV is better equipped to depict only the "highlights" in the right context giving background information, motives behind certain actions, and the consequences of certain events. In the interests of objectivity, it is always better to find respected figures to provide analyses for these events. Moreover, to show unedited footages and provide a voice-over narration is a practice better left to "home movies" enthusiasts. Unfortunately, local news teams seem to be inclined to follow this practice in times of crisis.

Organizing a news team

Ideally, the networks' news department should be prepared to cope with any crisis. It should be able to put its top people on the camera and utilize its best behind-the-scene talents to support the team. Unfortunately, this is not always possible given the internal procedures and policies of different organizations.

It might therefore be advisable to create an in house "SWAT Team" ready to respond to any crisis in the shortest possible time. The staffing of this "SWAT Team" will depend on the set-up of each station. But ideally it should have the following staff members: on

camera talent, producer/editor, writer, director, camera operators, lights staff, audio staff, technical director, field reporter(s), production assistant(s), graphic artist, and technical control staff.

These people must have access to equipment, studio, and other resources during emergency situations. They must be located and assembled in the quickest possible time and be fully aware of the requirements of their jobs. They must be prepared to function on a minimum of eight-hour shift to allow the network management to plan the succeeding manpower deployment.

These people are the network's first line of defense. They are responsible for communicating with the public and maintaining the credibility of the institution in times of crisis.

Ideally, they must have training not only in broadcast journalism but also in fields like stress management, counter-terrorist activities, psychological warfare, and other related areas.

Conclusion

This paper does not purport to have all the answers on how TV should respond in times of crisis. It is hoped that the opinions which have been expressed here can provide some "talking points" from which a comprehensive plan for TV operation during emergency situations can be drawn up.

Whatever happens, TV must be prepared to deliver information to the public in times of crisis. To do less would be to deny the medium of its potential and to betray the public's trust.

**Lydia B. Brown is the executive director of the Philippine Children's TV Foundation, Inc., producer of the multi-awarded radio and television program, Batibot.*

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Crisis Reporting in Philippine Media

by Ramon R. Tuazon and Roberto O. Victoriano*

After six coup attempts in less than three years, several catastrophic storms, one tragic earthquake, and a devastating volcanic eruption, the Filipino journalist is now an expert in crisis reporting.

The post-earthquake coverage, for instance, proves that local media is equal to the challenge of a crisis situation. The current Pinatubo explosion simply adds proof to this growing ability to tackle crisis. Radio stations have assigned "spotters" in the Pinatubo area to give advanced warning of any mudflow threatening adjacent towns. Coordination with government officials and information sources are at an optimum so that information, even when conflicting, is subjected to the immediate refereeing of public and expert opinion. As a whole available news and information are getting delivered instantaneously and objectively in a situation where the difference between life and death is spelled by the speed of information delivery.

For days now, the nation has become totally dependent on media to tell it what is going on. Even government has to depend on broadcast stations --- whose reporters have a knack for being in the middle of refugees, falling rocks and ash, and getting trapped in mudflows --- to decide on what to do and where to go.

It is during crisis that media takes on new roles and responsibilities so as to respond to the needs of the times.



Information delivery

The primary role of media in a crisis situation is to provide adequate, accurate, and timely information for decision-making. During calamities, data on the location and extent of damages (human, physical, and financial), kinds of assistance needed, type of initial relief and rescue operations being provided should be made readily available.

Information advisories are also necessary during and after a crisis --- what to do (and what not to do), important telephone numbers (assuming they are working), addresses of evacuation and relief centers, etc.

The indigenous panawagan, combined with the high-tech cellular phone, has again relieved the fears and anxieties of thousands of Filipinos who have relatives and friends in calamity-stricken areas. Even personal messages aired over radio or television, the quickest and most reliable way of transmitting information in crisis, add to government's source of data for decision-making.

Nevertheless, there are opinions that adequate and timely information was appallingly lacking after the earthquake. Says Finance Secretary Jesus Estanislao, "If we had got all the information ... we could have moved much faster and therefore saved a few more lives." This lack of information delayed, so it is claimed, positioning of rescue workers to disaster areas, confined a few others only to Baguio and Cabanatuan cities and neglected many other seriously affected areas such as La Union and Nueva Vizcaya.

This may be equally true in the Pinatubo situation. At the start of the explosion, only Olongapo Mayor Dick Gordon seemed to have had a cellular phone. He was thus available to the media and could use the phone to marshal resources and rescue operations. The apparent breakdown in government information systems occurred, not for the lack of willing government workers, but for the lack of basic communication facilities in the disaster-prone countryside. For example, our telephone density in the regions stands at around one line for every 2,000 persons. Thus, the nation has depended primarily on mass media as information conduit.

Other telecommunication services are equally bad, if not at a worst state. There are still 300 municipalities and towns which do not even have a basic telegraph service. Our domestic satellite system is used primarily for commercial purposes despite their enormous potential for disaster preparedness, resource management, distance education, to name a few. Cellular telephones which have proved most helpful are very few as the petition of a PLDT competitor to operate cellular phones interconnected to the PLDT gateway is still not operational.

This sorry state of Philippine telecommunication is a result of decades of low priority afforded to the sector. Expansions in telecommunication services have concentrated in profit (urban) centers overlooking the need for and advantages to be gained in linking remote villages to provincial and urban centers.

Government information centers in the regions, however, can be credited for doing their best despite

constraints. For example, after the 1990 earthquake the community information centers of the Philippine Information Agency (PIA) sourced out news and information on areas initially not reached by the mass media such as Nueva Vizcaya, San Jose City, Kalinga-Apayao, Benguet and Ifugao. Unfortunately, information on these areas reached Manila only on day three and four, again due to limited communication facilities.

Monitoring and Surveillance

Another important function of communication media is monitoring and surveillance, including, as discovered in the latest calamity, conditions of public infrastructures such as roads and bridges. Travel and traffic advisories have helped both commuters and government offices such as the Department of

Public Works and Highways (DPWH). As a result of continuous broadcasting, the DPWH is able to dispatch "repair" teams to areas with damaged infrastructure.

Mass media have also helped the public by monitoring prices of prime commodities. Again, Olongapo's Mayor Gordon is an example of an official who knows how to use media to the hilt and is aware of its limitations. Thus, interviewed over the radio he tells people the current prices of commodities; yet, he has sent out teams on jeeps using a public address system to tell people the right prices of goods while warning unscrupulous businessmen who want to earn unreasonably high profits.

Monitoring of relief and rescue operations is once again proving controversial as media becomes critical of the slow relief system.

Commenting on this allegation, made during the 1990 earthquake, Press Secretary Tomas Gomez throws back the blame to media: "I'll tell you who is not doing good. It is the reporting of media which is bad." President Corazon Aquino, likewise, flays media for playing up volcanic destruction in Subic and Clark and, thus, giving the impression that the bases negotiations have been checkmated by nature.

Despite criticisms, media monitoring of relief and rescue work has somehow instilled a greater sense of public accountability among public officials.

Mobilizing Resources

Beyond giving "publicity" to human suffering and deprivation, local and foreign media are able to mobilize resources for immediate relief and assistance. Broadcast stations and newspaper organizations have launched their own calamity fund campaigns and have collected money, foodstuffs and clothes for the calamity areas. Reminiscent of the EDSA Revolution, media has called on the people to volunteer their talents and services. Some media offices are, in the process, becoming relief operation centers due to generous support from the public. The foreign media's dramatic reporting of the disaster has earned the attention of the international community. Some 25 countries including Germany, the United States, Middle East Countries, to name a few, have sent donations. Filipino communities abroad are also mobilizing themselves to give support.

Media, however, should go beyond initiating relief and assistance. It should contribute to sustained development, and as such, should examine the causes and impact of crisis. As recommended by the UNESCO Commission to Study Communication, "consciences should not be dormant from one emergency to the next. Planned development and measures to improve resources can forestall catastrophes. Well-informed reporting, both on problems and difficulties and on the active efforts that are being done can create a climate of hope and confidence."

National Unity

For a society which is polarized -- politically, socially, and economically -- the recent crisis has renewed hope for national unity. Images of unity, sharing, and cooperation dominate the airwaves while newspaper editorials, as usual, call for genuine reconciliation. Without saying so, these images of unity and cooperation may have moved even rebel forces such as the Reform Armed Forces Movement (RAM) and the CCP-NPA to declare a unilateral ceasefire so that "we can face with courage as one people our collective losses and take stock of ourselves in building a just future." Not to be outdone, former Defense Secretary Fidel V. Ramos has ordered treatment, relief, rescue and rehabilitation for CPP-NPA partisans who have become victims of Pinatubo.

Media's Uninspiring Images

Despite its outstanding performance, media still suffers from lapses in coverage due perhaps to lack of disaster preparedness. The most common complaint is the too vivid or graphic presentation of death and suffering in an attempt to dramatize the extent of damage of the calamity. Says one media critic, "There are far too many close-ups of blood and carnage."

Unintentionally, perhaps, some journalists do not respect the privacy and dignity of the dead and dying. There was the radio reporter persistently interviewing a dying child who had yet to be rescued from the rubble of Philippine Christian College in Cabanatuan. A television station aired footages of Mt. Pinatubo refugees clawing for food like animals.

For tabloids, disasters mean a great day for sensational headlines. An afternoon tabloid shows a doomsday headline, all in red, shouting *Tidal Wave to Hit Provinces, Metro Manila* a few days after the Pinatubo explosion, thereby adding fear and anxiety to an already tense situation.

Experimental film-maker and Baguio resident Kidlat Tahimik, commenting on the effect of the radio coverage of the earthquake, bewails the total dependence of the mountain people on media. He feels that radio is diverting people's energies as they listen to the radio rather than return to their farms as soon as the earth quake had passed. Says Kidlat, "What is happening now is that the media has become a god."

And Mayor Dick Gordon, preferring to put more of an accent on the quiet aspect of rebuilding and rehabilitation instead of the more sensational drama of relief and rescue operations, has requested media to ask for less food, clothes and medicine, ("We have enough of those," says Gordon). Instead, he wants roofing materials, construction tools, repair tools or, better still, money so that Olongapo and Zambales can stop feeling mendicant and "get on with the business of rebuilding and rehabilitating itself." □

**Ramon R. Tuazon and Roberto Victoriano are associate director and vice president, respectively, of Asian Institute of Journalism.*

PSSC News Update

PSSC sees better prospects for the next half of 1991

"Despite the seemingly lean period experienced by the PSSC in the first half of 1991, the rest of the year will more likely be a productive period."

Thus was the assessment made by Dr. Amaryllis T. Torres, vice president of the PSSC Executive Board (EB), in her presentation of the President's Report on behalf of EB President Dr. Socorro L. Reyes, who was attending a conference abroad, during the mid-year Council meeting held at Alip Auditorium, PSSCenter, August 24, 1991.

Speaking before the PSSC officers and member associations representatives, Dr. Torres reported on new projects and organizational changes that were undertaken in line with the continued pursuit of the Council to achieve its mandates as set forth in its *Agenda Towards the Year 2000* and in the resolutions and declarations of the National Social Science Congress II held two years ago.

The thrusts of the PSSC activities for the first six months of 1991, according to her, include involvement in the protection of cultural treasures, participation in the discussions to restructure the educational system, providing financial assistance to graduate students, formation of research consortia, and social science information dissemination.

Financially, she noted that PSSC expects a slight drop in its investment returns in the later part of the year and the first half of 1992 due to the adverse effects of natural calamities and the present



An UGAT representative airs her views during the open forum.

political situation to the national economy.

However, she added that PSSC faces better prospects for the next six months as it directs its energy with more vigor on its old and new concerns.

Through its Research, Training, and Development Division, PSSC is set to market its social research training programs. Negotiations are underway to conduct a Socio-Economic Impact Evaluation of the Livelihood Enhancement for Agricultural Development program of the Department of Agriculture.

PSSC is initiating contacts with the Congressional Commission on Education, a body tasked to undertake a review of the Philippine educational system. Cultural exchange programs with foreign social science organizations are being explored.

The PSSC itself is undergoing a review of its past programs and operations, its financial resources, and the organizational structure of its secretariat.

She concluded by urging the members to strive for a dynamic and responsive social science community that can take the lead in

national recovery and development.

PSSC members speak on unity and collaboration

The concern over the perennial problem of getting the member associations to be involved in joint and multidisciplinary undertaking was again brought out during the open forum of the PSSC mid-year council meeting held at the Alip Auditorium, PSSCenter, Aug. 24, 1991.

Explaining the forum's theme, "Unity and Collaboration among the Member Associations", Prof. Carmencita Aguilar, vice chairman of the PSSC Governing Council, as moderator, raised the problem of non-awareness of member associations of the activities of each other, the difficulty of the PSSC Secretariat in monitoring data important in assessing the strengths and weaknesses of the member associations, and the problem of coming out with collective and collaborative projects among the members.

Regular and associate members present during the meeting suggested the following points needed to be addressed to

(See PSSC members, p. 24)

PSSC hosts Asian confab on HRD

The Philippine Social Science Council hosted the Ninth Biennial Conference of the Association of Asian Social Science Research Councils (AASSREC) and the joint United Nations Educational, Scientific and Cultural Organization and AASSREC Regional Symposium on Human Resource Development (HRD) last August 5-10, 1991 at the PSSCenter.

The conference was participated in by the delegates from fifteen member councils of the AASSREC representing Australia, Bangladesh, Democratic People's Republic of Korea, India, Indonesia, Japan, New Zealand, Pakistan, People's Republic of China, Philippines, Republic of Korea, Sri Lanka, Thailand, United Soviet Socialist Republic, and Vietnam. Also, there were observers from Iran, Laos, Malaysia, Myanmar, and Nepal.

The papers that were presented include the report of

activities of each of the member councils, the state of human resource development in each country, and HRD perspectives on educational planning. The aim of the conference was to identify common areas of research on HRD for a possible cross-cultural project.

Special guests headed by Dr. Lourdes R. Quisumbing, secretary-general of the UNESCO National Commission of the Philippines, Dr. Erlinda Pefiangco representing Sec. Isidro Cariño of the Department of Education, Culture, and Sports (DECS), Dr. Marcial Salvatierra, from the DECS, and other social scientists in the country also attended the affair.

The conference ended with the election of new AASSREC officers. PSSC Executive Director Ruben F. Trinidad, representing the Philippines, was elected as second vice president.

SICOM forms RPP review taskforce

The Social Issues Committee (SICOM) recently formed a taskforce to review the plan to revive the Resources for People's Program (RPP).

The RPP review taskforce headed by Prof. Mary Concepcion Barrameda and Prof. Nimfa Franco will look into the structure and needs of the RPP and the prospect of setting-up an NGO desk in PSSC.

First launched in 1986, the RPP has been designed to link up NGOs with social scientists on specific social concerns for them to come up with a common stand and plan of action.

Prof. Franco, who was assigned to study the RPP review paper prepared by the Secretariat, said that the RPP network must include both Manila and province-based organizations. She also said that PSSC may tap the Department of Social Welfare and Development and the Department of Interior and Local Government for help in linking up with NGOs operating in the grassroots.

As an initial plan of the taskforce, Prof. Barrameda suggested the assignment of one or two professional associations which will take charge of the program and for the PSSC to look for funds to finance the projects to be implemented.

PSSC members (from p. 23)

strengthen the participation of the members in PSSC activities: identification of common areas of collaboration among members, holding of at least one multi-disciplinary conference annually on a specific topic, facilitation of exchange of organizational and social science information among members, tapping the expertise and experience of social science scholars affiliated with PSSC to set the Council's directions and priorities on programs and projects, promotion of institutional exchange of faculty members for research and similar purposes, improvement of communication facilities of the Secretariat, and regular contacts of the members with the Secretariat.

EDCOM Director briefs SICOM on the review of educational system

Dr. Dionisia Rola, executive director of the Congressional Commission on Education (EDCOM) gave a briefing on the Commission's functions and procedures on the review of the Philippine educational system during the Social Issues Committee (SICOM) meeting held on Sept. 11, 1991 at the PSSCenter.

Dr. Rola said that EDCOM is mandated to undertake a national review and assessment of the education and manpower training system of the country. Included in the review are all levels of the formal and non-formal educational system in public and private schools. EDCOM will focus on the assessment of philosophy, goals and objectives of education and manpower development, sectoral targets, governance and management, financing, function and linkages between departments and sectors concerned with human resource development, and

(See EDCOM, p. 25)

EDCOM (from p. 24)

educators' training, benefits, and retirement.

EDCOM is also expected to produce a series of periodic reports and a final comprehensive report of findings on education with recommendations for legislative action.

Established by virtue of the Joint Resolution No. 2 which was signed into law on Aug. 14, 1990, EDCOM is composed of five senators and five members of the House of Representatives with Sen. Edgardo Angara as chairman. It has three standing committees with 15 active consultants grouped into three panels to look after an area of concern. It conducted its investigation through examination of primary and secondary documents, interviews with key officials, surveys, and regional, provincial and sectoral workshops and consultations.

The review has ended and the recommendations are expected to be put out soon. PSSC submitted its recommendations to EDCOM recently.

The Philippine Social Science Council's Recommendations to the Educational Commission*

The task of national transformation equally requires a deeper study of our history so that Filipinos can arrive at a clearer understanding of those forces that have frustrated the attempts and aspirations of this and earlier generations of Filipinos to be freed of colonial thinking. A critical examination of our history should also lead to a recovery of those elements in our culture - our language, arts, literature and values - that offer stronger bases for nation building. We also stand prepared to meet other challenges that threaten to derail our collective efforts. There is the problem posed by our exploding population and the critical imbalance between this and our environmental deep strifes and divisions that erode national unity.

We as teachers, researchers, social critics, and citizens, pledge to harness our talents, energies and expertise in responding to the needs of government and society in overcoming the obstacles to national transformation.

Towards these ends, the Philippine Social Science Council recommends the formulation of an educational system that will:

LIBERATE the Filipino mind from the shackles of an ugly colonial past and unsatisfactory present, through initiatives in education, scholarship and research which would help invigorate pride in our culture and history, stimulate understanding and appreciation of the relationship of language, sovereignty and

nationalism, and foster the development of new perspectives for explaining and accounting for social phenomena;

PROMOTE the study and teaching of the social sciences through the search, exploration and development of alternative theories and paradigms based on, and explaining, Philippine social realities;

IMPROVE the teaching of the social sciences by developing teaching materials appropriate and relevant to the Philippine situation and our aspirations for the country;

EXAMINE the existing curriculum in the elementary and secondary levels and recommend the restructuring of the content towards substantive balance between vocational and academic courses;

MOVE beyond the teaching function by implementing a strong outreach program and sharing balanced and dispassionate information to the people on issues important to national life; and,

FORGE linkages and establish networks for true interdisciplinarity both within the social sciences as well as with the physical and applied sciences - so that we will be in a better position to holistically address the problems besetting our nation.

The PSSC further recommends that the Department of Education, Culture and Sports involve or coordinate with the PSSC in a program:

1. **TO PROMOTE** the initiation or revision of textbooks to reflect the realities of our society and to aid in the formation and

enhancement of values necessary for national development. In this connection, it is recommended that the PSSC be allowed to participate in the initiation and revision of textbooks in the social sciences from the elementary to the tertiary levels;

2. **TO UNDERTAKE** lectures/seminars in various parts of the country and set up regional speakers' bureaus to present balanced discussions on the nature and implications of issues of national and local importance that will contribute to citizenship training, value formation, and relevant knowledge in the social sciences.

3. **TO DEVELOP** education programs/modules for citizenship training, value formation and knowledge in the social sciences.

Finally, the PSSC recommends the adoption of policies which will democratize education opportunities through the encouragement of alternative strategies, such as the use of non-formal education, use of the mass media, and the increase access through grant of scholarships to special teachers who will be involved in these alternative strategies.

*In line with the ongoing review of the Philippine educational system, PSSC submitted this position paper to the Congressional Commission on Education. It is based on the resolutions passed at the Second National Social Science Congress.

Research subcommittee to review RAP policies

The Research Committee (RC) recently formed a subcommittee to study the existing Research Award Program (RAP) policies and propose new guidelines for prospective grantees to improve the quality of the PSSC-funded researches.

The five members of the subcommittee are Dr. Emy Pascasio (head), Dr. Alma S. de la Cruz, Dr. Milagros Guerrero, Dr. Gilbert Llanto, and Dr. Hector Morada.

Meanwhile, the RC during its meeting last 28 August 1991 suggested that the revised RAP

policies must help popularize research findings, consider the criteria of social science departments in research evaluation, encourage studies relevant to the activities of the PSSC, and reflect the *PSSC Agenda for the Year 2000*. Part of the Agenda which has direct relevance to the tasks of the Committee include the indigenization of social science theory and research methods, anticipatory research and building a critical mass of social scientists.

PSSC-CASS exchange scholar named

Ma. Eloisa G. Parco from University of Santo Tomas was chosen as PSSC representative under the exchange scholar program between the Council and the Chinese Academy of Social Sciences (CASS) during the Executive Board Meeting held on Sept. 25, 1991 at the PSSCenter.

The PSSC-CASS Cultural Exchange Program aims to foster closer cooperation between the Philippines and the People's Republic of China.

Ms. Parco has completed her academic requirements for an M.A. in Oriental Religions and Cultures at the University of Santo Tomas where she is presently teaching history courses.

She will stay in Beijing from Nov. 4 - Dec. 4, 1991, where she is tasked to strengthen inter-in-

stitutional ties and explore other possible areas of interest for collaboration with China.

She was selected from nine applicants based on the criteria that the candidate: (a) must be a natural-born Filipino citizen; (b) must be a specialist in the social sciences; (c) must indicate interest in Chinese scholarship or Philippine-Chinese Relations; and (d) should be willing to undertake liaison work and networking on behalf of the PSSC with the Chinese Academy of Social Sciences as well as with other related social science or academic institutions in China. The applicants' potential in helping the institutional development commitment of the PSSC and the feasibility of their plan of action to achieve it were also considered.

New RAP grantees

The Research Committee recently approved for funding the applications for research grant of Ms. Aileen Mendiola and Mr. Malaquias Conde under the Research Awards Program.

Ms. Mendiola's thesis proposal is entitled "Patterns in the Foreign Policies of the People's Republic of China Towards Selected Countries: Philippines, Indonesia, Vietnam, and Cambodia." Ms. Mendiola is taking up a Master's degree in Asian Studies at UP.

Mr. Conde, an MA student in Sociology at the UP, is working on the topic, "Individual and Community Level Factors of Migration: Intentions in Alangalang, Leyte: A Contextual Analysis."

In a related development, the Committee resolved to increase its number of reviewers for the grant from two to three discipline representatives per applicant.

Lynch Library acquires list of Islamic and Philippine Muslim materials

The Peter Gowing Memorial Research Center (PGMRC) of Dansalan College Foundation in Marawi City, an associate member of the PSSC, recently provided the Lynch Library a complete list of their collection of Islamic and Philippine Muslim materials.

The list consists of 5,469 titles of published and unpublished works, papers, and theses.

Mr. Mactar Matuan, Director of PGMRC, made the presentation during the PSSC Mid-Year meeting last August 24, 1991 at the PSSCenter.

The PSSC Social Science Information welcomes the submission of articles, news, press releases, announcements, new publications and other write-ups concerning the social sciences. All articles must be typewritten, double-spaced, with a brief information regarding the author. All contributions must be addressed to: The Editor, PSSC Social Science Information, PSSCenter, Commonwealth Avenue, Diliman, Quezon City

IAST initiates multi-sectoral talks on Agrarian Reform

To plan a program of action on agrarian reform in view of the coming 1992 elections, the Institute of Agrarian Studies (IAST) initiated a roundtable discussion on "Agenda for Agrarian Reform in 1992" held at the IAST bldg., UP Los Baños, October 2, 1991.

Forty representatives from government, non-government, and academic organizations attended the forum. Prof. Carmencita Aguilar represented the PSSC.

Dr. Luzviminda B. Cornista, IAST executive director, said that the discussion was in line with the Institute's plan to hold similar multi-sectoral consultations in six different regions on various issues on agrarian reform.

The major objectives of the series of consultations, she said, are to assess the implementation of the Comprehensive Agrarian Reform Program (CARP), to identify the critical areas of concerns that should be included in agrarian reform agenda for 1992, and to formulate action plans to ensure that the agrarian reform program will be a key issue in 1992 elections.

The participants took note of the major bottlenecks in the implementation of the CARP such as the lack of clearly defined criteria for land valuation, the inadequate support services and programs being offered to complement the land transfers, and the inappropriateness of some modes of government intervention over different types of lands. They also recognized the need to limit the intervention of local government in the implementation of agrarian reform and to tie up agrarian reform program with the industrialization strategy of the country.



In view of these problems, seventeen areas of critical concerns were identified to be explored as possible take-off points for future discussion on the issue and potential areas of focus on research and advocacy work, which are:

(1) the simplification of land valuation based on productivity (actual and potential use) of the land, and the land tax;

(2) the adoption of a rational national land use policy with enough guidelines on protected areas in agriculture, on the determination of just compensation;

(3) the need for agro-industrialization;

(4) the assessment of appropriate agrarian models on various types of farms;

(5) the need for firming-up of the scope and coverage of the agrarian reform program supported by accurate data base specially with respect to small landholdings;

(6) the need to clearly define the procedures for acquisition;

(7) the need to make the program for land acquisition simultaneous with social infrastructure program;

(8) the need to institutionalize the role of NGOs and POs in

the implementation of the agrarian reform program;

(9) the need to establish priority on leasehold operation with respect to coconut lands;

(10) the campaign for information dissemination on CARP;

(11) the strengthening of support programs and services to actual beneficiaries;

(12) the need to establish an effective program evaluation and monitoring system;

(13) the training of farmers, farmers' organizations, and land owners to cope with the social and economic effects of the agrarian reform program;

(14) the possible sanctions on local government units or officials who would deviate from the implementation of the CARP;

(15) the need to promote human resource development in relation to the program;

(16) the need for stiffer sanctions for illegal land use conversion; and

(17) the need to explore other modes of payment of compensation.

PSSC conducts DILG training workshop

The PSSC, through its Research, Training, and Development division, conducted a Seminar-Workshop on Evaluation Research for the staff of the Office of Project Development Service, Department of Interior and Local Government (OPDS-DILG) at the PSSCenter, June 17-22, 1991.

Twenty-four DILG employees from its main office and regional offices participated in the training.

The topics covered in the seminar include introduction to evaluation research, research designs, methods of data gathering and analysis, and report writing. Resource persons, headed by Dr. Robert Salazar as project director, include Prof. Julito Baldissimo, Prof. Nerissa Delfino, Prof. Roberto Raymundo, Prof. Stella Go, Prof. Benito Teehanke, and Prof. Violeta Umali. They are from De La Salle University and University of the Philippines.

PSSC Executive Director Ruben F. Trinidad and OPDS Assistant Director Jose Miguel de la Rosa handed the certificates to the participants at the end of the training.

New Communication Publications

A Directory of Communication Trainers: People in Communication, 1991. P 75

Arboleda, Corazon R. *Communication Research*. Manila: Communications Foundation For Asia Media Group, 1991. P 120

Castro, Jose Luna. *Handbook of Journalism*. Cacho Publishing Corp., 1990. P 75

Clavel, Leothiny S. *Government Information in Practice*. Asian Institute of Journalism, 1991. P 250

Maslog, Crispin C. and Alice C. Villadolid (eds.). *A Manual on Ethnic Reporting*. Philippine Press Institute, 1991. P 60

Ramirez, Mina. *Communication from the Ground Up*. Asian Social Institute, 1990. P 75

Ramirez, Mina. *Movement Towards Moral Recovery: Clarification for Social Transformation*. Asian Social Institute, 1991. P 20.

Rosario-Braid, Florangel. *Communication and Society: The Philippine Context*. Cacho Publishing Corp., 1991. P 95

Rosario-Braid, Florangel, et al., (eds.). *Public Access: Multisectoral Consultations on Com-*

munication Issues Towards a National Communication Framework. Manila: Asian Institute of Journalism, 1991. P 150.

New Publications at the PSSC Central Subscription Service

Aguilar, Carmencita T. (ed.). *Government and Politics: Structures and Processes*. Quezon City: Philippine Political Science Association, 1991. P 120.

Belita, Jaime A., C.M. *The Way of Greater Self: Constructing a Theology around a Filipino Mythos*. Manila: De La Salle University Press, 1991. P 150

Hardon, Anita P. *Confronting Ill Health: Medicines, Self-Care, and the Poor in Manila*. Quezon City: Health Action Information Network, 1991. P 125

Hayashi, Takabumi. "Japanese Business and Labor," *De La Salle University Japan Studies Program Monograph Series No. 6*. Manila: De La Salle University Press, 1991. P 60.

Lopez-Gonzaga, Violeta. *The Socio-Politics of Sugar: Wealth, Power Formation, and Change in Negros*. Institute of Social Research and Development, University of St. La Salle, 1989. P160

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schools and other organizations with a clear vision based on a widely shared set of values of where their organizations should be heading and who can articulate that vision in a manner that motivates others, mobilizes resources, and generates action. This is the major challenge facing the schools and other organizations today to create and sustain productive change.

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RESEARCH

This column serves as a forum for reporting research undertaken on topics related to social sciences but which do not fall under the theme chosen for this issue. All ideas expressed here are those of the author and not necessarily of the Philippine Social Science Council. Your contributions and comments are welcome. Write to the Editor: PSSC Social Science Information, 2nd floor, PSSCenter, Commonwealth Avenue, Diliman, Quezon City. Please include a brief resume of yourself.

Determinants of Occupational Stress: Personality and Coping Behaviors as Moderators

by Deana R. Aquino*

Stress in organizations has become an increasingly important concern since its broad ramifications in the personal as well as the professional lives of men and women in the work force have been implicated in increased health care costs and decrements in the quality and quantity of production and performance. Simply 'being in an organization' poses a threat to an individual's freedom, autonomy, and identity. Multiple roles, competing roles, role demands, quantitative and qualitative work load, poor communication, restrictions on behavior, and office politics are only some of the problem areas with the most impact.

As one of the most meaningful elements in our environment is the place in which we work from which we derive economic rewards and personal meaning, it follows that attempts to manage stress should include the work setting as a point of diagnostic reference and remediation.

For a country reeling under the burden of a national crisis, the way out which seems to have been taken for granted is the human resource development which in this study argues for its concern. Whether productivity and improvement result from capital, technology, material substitution, or other sources, the ultimate driving force is human beings as it is the worker who gives life to the non-human factors in the work place (Kahn, 1980).

The basic factors of the determinants of stress are vast in scope, intensive to a greater degree in their definition, and multi-disciplinary in the knowledge requirements of their fields. An attempt will be made here to develop a more precise conceptualization of occupational stress to encompass its varying manifestations: emotional, physiological and behavioral, and the relevant organizational and personal characteristics postulated to be associated with it. The underlying

presumptive value of this research is its contribution in sensitizing organizations and individuals in the warning signs or symptoms of dysfunctional stress, the intensity, frequency, and duration of which may lead to debilitating effects.

Conceptual Framework

The conceptualization of job stress in this research is based on a cognitive-phenomenological perspective. Psychological stress in this regard is conceived of as a subjective awareness of the individual's feelings of dysfunction as a result of a dynamic transaction between the person and his work environment, the resolution of which depends on the adequacy of his other coping resources. The judgment that a particular person-environment relation is stressful hinges on cognitive appraisal which is understood as the evaluative or interpretive process of categorizing an encounter and its various facets, with respect to its significance for the individual's well-being (Lazarus, 1984).



*Deana R. Aquino, former East-West Center, University of Hawaii study grantee and member, International Honor Society in Social Science of Pi Gamma Mu, is a Ph. D. holder in Education major in Educational Psychology. This article is based on her doctoral dissertation which she successfully defended last Aug. 14, 1991 at the College of Education, University of the Philippines.

Within this context, stress is not just 'out there', but that it exists as a function of the individual's cognitive appraisal of the encounter between him and his environment. Cognitive appraisal rests on the individual's interpretation of the transaction — that is, it is phenomenological. It also precludes its being treated singly as an isolated entity. In this regard, both the subjective perception of the person and the objective aspects of the organization play vital roles in the stressor-stress relationship.

Method

A. Sampling Design

A stratified random sampling procedure was derived where the population was divided into strata or subgroups on the basis of kinds of organization and career levels of subjects. Research sites of all organizations were within Metro Manila. Schools, both elementary and secondary, government offices and private businesses were similarly large, urban samples to control for size and location. The total number of respondents was five hundred and two ($N = 502$).

B. Instruments

The four research instruments were constructed and validated by the researcher to answer the need for measurement tools on the content of stress *per se* in the work place in a wide range of occupations in the Philippine setting.

1. *Organization Diagnostic Survey* is a form of semantic-differential scale the purpose of which was to determine the attitude or the degree of positive or negative effect associated with some psychological object (Edwards, 1957) of Filipino workers towards stress-producing elements in the organization.

2. *Job Stress Inventory* was constructed in line with the conceptualization of stress as multi-dimensional and as such, take different forms, namely, behavioral, physiological, and behavioral. The early work on developing this perceptual measure indicated that no Filipino-accepted scale was available and the foreign-made scales were so medical or physiological in orientation that their use in organizations would likely be resisted. Its psychometric properties are: (a) can be easily administered; (b) results can be interpreted without difficulty; and (c) has acceptable construct validity and internal reliability for internal consistency which was estimated by Cronbach's coefficient alpha (0.87).

3. *Coping Operations Preferences Enquiry (COPE)*. This coping checklist contained a broad range of coping strategies that people use to manage internal and external demands in stressful encounter. Internal inconsistency was estimated by Cronbach's coefficient alpha. Factor analysis yielded two interpretable factors that supported the established assumptions, namely: cognitive and behavioral coping typologies.

4. *Index of Personality*. This is a twenty-item research instrument to investigate the composite score of the stress resistance attributes of Hardy personality and stress-prone qualities of Type A behavior patterns. Rotated factor matrix was done through the Kaiser Normalization Varimax Rotation Solution which yielded two interpretable factors: Factor 1 consisted of the constellation of personality characteristics of commitment, challenge, and control; while Factor 2 described the competitive, hard-driving Type A behavior patterns.

C. Research Design

The assessment of the stressor-stress relationship in this study employed a descriptive-correlational approach. Data were treated statistically, using factor analysis for construct validation of the research instruments and zero-order correlation to identify the intercorrelation of the predictors and criterion measures. Stepwise multiple regression was used to determine the contribution of the independent variables to the prediction of the different dimensions of job stress.

Results

1. All factors in the organization hypothesized as potential sources were significantly related with job stress dimensions. The job stressors were: physical working conditions, organizational climate, leadership behavior, and work load.

2. The background variables, namely, sex, education, rank, income, and career level were significantly related to stress.

Male workers in the government service were found to exhibit more stress manifestations such as fatigue and tension than female workers.

Education was significantly and positively related to job stress which implies that the higher the level of education one has, the higher is the probability of stress symptoms. Better educated personnel have different values and aspirations in the work place. Goal-driven and achievement-oriented individuals create undue pressure and anxiety on themselves.

Elementary and secondary public school teachers exhibited behavioral stress symptoms such as

talking in a loud voice, having troubled sleep at night, and feeling tired for no reason. Their status of low authority and autonomy brings this group of teachers to the "working class" category. The poor rewards system and the slow career growth also contribute to job stress.

Career level has been found to be significantly related with job stress. Individuals at the beginning of their career try to orient themselves with organizational goals and the organization's culture. Oftentimes, this is a source of stress. The individual mid-career crisis is virtually synonymous with stress; and facing the changes of retirement creates significant stress as well. Career becomes more problematic when middle managers find their progress slowing down. Job opportunities are fewer, old knowledge becomes obsolete, their energies may be flagging, and there is the challenge or threat of facing fresh young recruits in competition.

3. The salience of Hardy personality and the different coping resources of the individual proved to be prime determinants of stress symptoms. The results gave support to the stress-buffering characteristics of a hardy personality as a potent predictor of job stress in all levels, emotional, behavioral and physiological. Its negative relationship with stress implies that the lower scores one has on the measure of a hardy personality (composite scores on commitment vs. alienation, challenge vs. threat and control vs. helplessness), the more vulnerable to stress one becomes. In essence, a hardy personality seems to thrive on potential adversities possibly converting them into "double" challenges.

4. Stress levels among Filipino workers ($N=502$) were of

moderate strength and quite noticeable. These workers may be working in ignorant bliss of stressors in their work place oblivious to the damaging effects of constant and repetitive exposure to job stressors. Filipino workers were diplomatic in their assessment of unfavorable conditions in their job. This reluctance to express strong unfavorable perceptions may be due, wittingly or unwittingly, to a certain passivity or timidity of most Filipinos. Nonetheless, stressors that were identified may be encountered repetitively and may pose deceptively deleterious effects if not brought into the open to be dealt with effectively. Prolonged duration of this exposure generally pushes an individual's adaptive abilities toward their limit until it gradually reduces an individual's ability to cope with subsequent stressors.

5. Cognitive coping strategies Filipino workers frequently resorted to were: (a) "get(ing) strength from religious beliefs," (b) "look(ing) for ways to keep a positive attitude," and (c) "search(ing) for spiritual meaning in the experience". Behavioral coping strategies Filipino workers commonly used were: (a) "keep(ing) others from knowing how bad things are," (b) "sleep(ing) it off," and (c) "try(ing) to reduce tension by exercise." Acceptance of sympathy and understanding from someone, a form of receiving social support, was also resorted to but not as often as the previously mentioned ones.

Decreases in stressfulness are produced by cognitive coping strategies as evidenced by its negative correlation with job stress. In contrast, behavioral coping either fails to alter or increase stressfulness as established by its positive

association. People generally use both forms of coping in virtually every type of stressful encounter. Yet, it may be noted that problem-focused or cognitive coping includes efforts to alter situation as well as rational, deliberate process to solve the problem (as opposed to behavioral coping strategies of distancing and escape-avoidance tactics). Problem-focused coping has been found to be associated with satisfactory outcomes.

Conclusions

The implications for organizations and individuals working in these organizations are clear. It is important that individuals in the organizations understand the kinds of occupational roles and work settings that exist within the work place to manage or reduce stress.

The schools in the Philippines operate under a strictly bureaucratic model where information flows from top down the organizational structure, where individuals may be treated as objects or automatons, where reactions can either be complete passivity or rebellion. In order to facilitate the effective use of highly trained, experienced educational personnel, we need to actively discern those elements of the educational organization which can nurture commitment. We are not going to get more creative, committed individuals in schools for as long as schools reward conformity behaviors of teachers and students. We are not going to get involved teachers unless stressful factors are minimized if not eradicated. Meaning comes from being involved and this can only be achieved through shared participation in decision making process.

What this illustrates is the need for strategic leaders in

(See RESEARCH, p. 28)



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