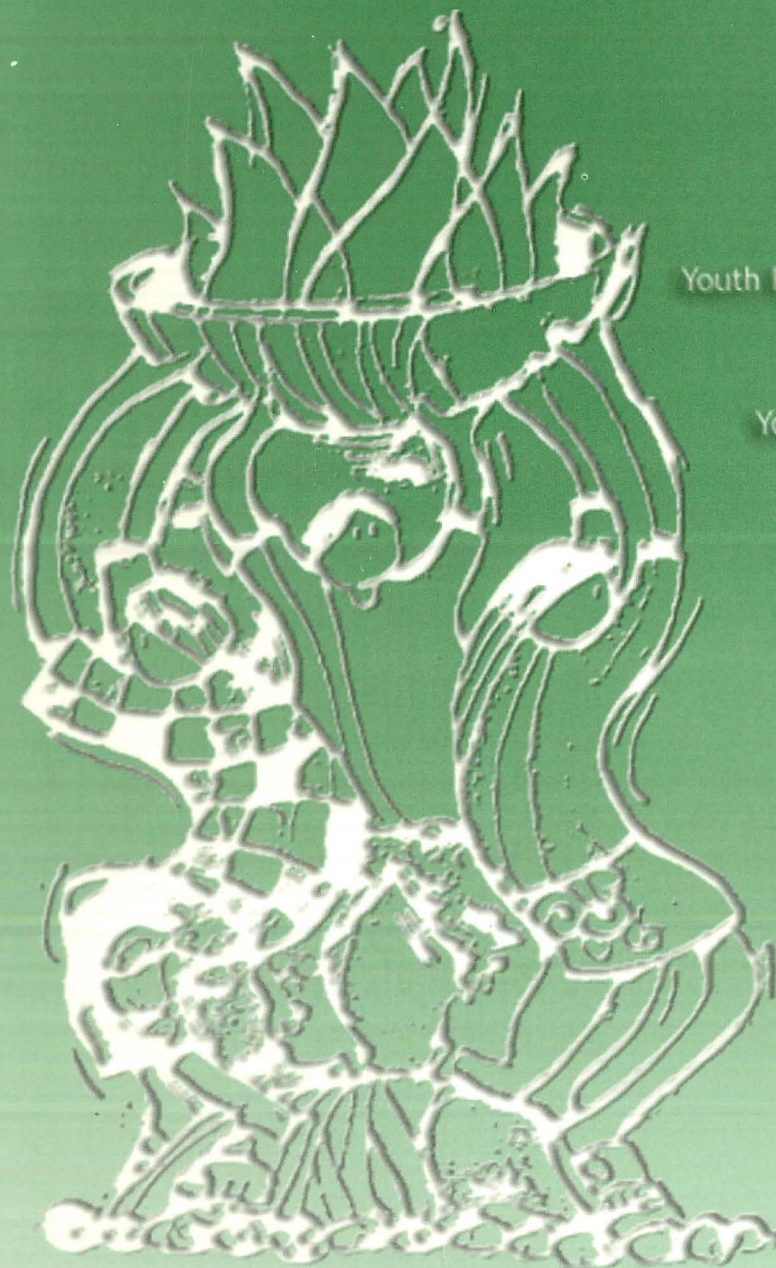




# SOCIAL SCIENCE INFORMATION

VOL 32 NO 1 JANUARY-JUNE 2004



Youth Revisited: Reflections of Past Student Leaders

Youth Prospects and Opportunities

Today's Youngest Mayors: Tomorrow's Hope?

SPECIAL ISSUE ON THE FIFTH NATIONAL SOCIAL SCIENCE CONGRESS (NSSC V)

What's with the Filipino Youth?

VOLUME 1 NARRATIVES OF THE YOUTH

PSSC SOCIAL SCIENCE INFORMATION

VOL 32 NO. 1 JANUARY-JUNE 2004



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Monette L. James



# SOCIAL SCIENCE INFORMATION

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## Editorial

In May 2003, the Philippine Social Science Council (PSSC) held the Fifth National Social Science Congress (NSSC V) which dwelt on the theme "What's with the Filipino Youth: Perspectives from the Social Sciences." PSSC chose the Filipino youth as a theme—a departure from the social science focus of the past four NSSCs—in response to the oft cited need to consolidate the highly disjointed youth research and plug gaps in knowledge and information about the youth. PSSC considers the new millennium an auspicious time for studying the youth because of the sweeping changes brought about by the information revolution and globalization.

During the three-day Congress, 80 scholars, researchers and youth service providers had the opportunity to present research findings on many aspects of youth life such as self-concept and identity-formation, language use, goals and aspirations, sexuality, exposure to ICTs, work and employment, political participation, risky behaviors and programs and services for the youth. Side by side with these paper presentations were three special fora featuring the reflections of three generations of youth leaders and achievers. Almost 400 individuals attended the Congress which was formally opened by Dr. Reynaldo Vea, President of the Mapua Institute of Technology, himself a prime mover in his youth.

This issue of the *Social Science Information* (SSI) is specifically devoted to the narratives delivered in the three NSSC fora. PSSC believes that it is important to provide space for such narratives as they provide a glimpse of how the youth of today and those of the past generations view their social milieu and make sense of their experiences.

The first forum, co-sponsored by the Center for Local and Regional Governance of the UP National College of Public Administration and Governance (CLRG-UP NCPAG), featured prominent personalities Fernando Barican, Gary Olivar, Jaime Galvez-Tan, Carol Pagaduan-Araullo and Reynaldo Vea who fought Martial Law as student leaders-activists in the 70s. The second forum featured promising new graduates Hiro Masuda, Roselle Ambubuyog and Mark Lawrence Santiago who overcame difficult personal circumstances to graduate at the top of their class. The third forum, also co-sponsored by the CLRG-UP NCPAG, featured five young mayors—Benjamin Abalos Jr. of Mandaluyong City, Ma. Lorelie Fajardo-Gardue of Palayan City, Marcel Pan of the Municipality of Goa, Tobias Reynald Tiangco of Navotas City, and Randolph Ting of Tuguegarao City—who represent new blood in local governance.

This SSI issue also features the keynote address of Dr. Reynaldo Vea and the synthesis of the NSSC V papers prepared and presented by two young social scientists from the University of the Philippines, Gerardo Lanuza and Joseph Puyat. A statistical profile of the Filipino youth by Carmelita Ericta of the National Statistics Office is featured as well.

PSSC will be publishing selected papers from the NSSC V in the next issue of the SSI.



# Keynote Address

## What's With the Filipino Youth?

REYNALDO B. VEA

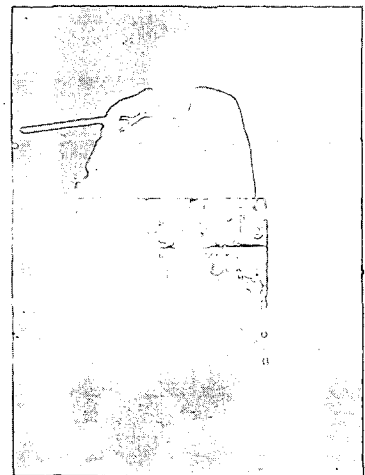
President, Mapua Institute of Technology

**C**hairman  
Ronald  
Holmes,  
Vice-Chair Ma.  
Cynthia Bautista,  
Executive  
Director Virginia  
Miralao, other  
Board Members and  
Officers of the  
PSSC, partici-  
pants, friends,  
*magandang umaga  
po sa inyong  
lahat.*

Thank you very much to the Philippine Social Science Council for inviting me to keynote this fifth National Social Science Congress.

It is truly an honor for me. I understand that the PSSC is the rough equivalent of our Philippine Technological Council (PTC), the umbrella organization of engineering and architecture professional societies. I think, therefore, that I rightly appreciate the importance of this gathering here this morning in terms of attendees.

I have learned a new word – quinquennial. If this body meets only every five years then each gathering must really be important, there being an accumulation of five years of experience and knowledge to share and discuss. It puts pressure on speakers like me. But then it should truly be something to be asked to speak, more so that I am not myself a social scientist.



I accepted the invitation also because I would like to speak out, in general, about subjects of a non-technological nature that, however, impact on technology and to speak about, in particular, the theme which is close to my heart since I work in a school – in fact a school with a teeming population of young men and women.

Having said all these, I hope that I can do justice to my topic this morning given that I am an engineer. The only thing I've got going for me is my own intense involvement in social events once upon a time, my one-year flirtation with AB History in UP – also once upon a time, and my present job which forces me to keep my eyes focused all the time on the big picture.

So much for preliminaries.

### **What's with the Filipino youth?**

First of all I hope that I get the sense of the question right. It is, I believe, much like asking a close friend, "What's with you? Why are you that way?" If this is not the case, please pardon me. But I shall develop everything else based on this premise.

After one has been teaching for a while, as I have, one hears comments from colleagues that *"the students of today are not as good as the students of yesteryears."* After some time one catches oneself airing the same comments. Then one starts to wonder whether some of his professors said the same thing about them when they were the students. Then one starts to ask oneself whether such comments are fair and true.

Parents, too, are predisposed to making such comments. Then: *"All they do is listen to this loud Beatles music. And how they wear their pants tight and their hair long."* Now: *"All they do is text all day. They might never learn to spell right. And how kalbo they are! How they look like ex-cons."*

What's with the students of today? What's with the youth? What's with Gen-X? Are these questions being asked by every older generation in the manner of judging the youth in the light of their own present mellowed, well-settled, with-the-benefit-of-experience state? Are these questions asked in forgetfulness about one's own youth?



Or, in another vein, a question like, "What's with the youth? How come they are so apathetic unlike us in our politically-supercharged youth? All they seem to think about are themselves."

We might as well have asked, "What's with the youth? Why can't they be like us when we were young? Why can't they be like us as we are now?"

Sort of reminds one of Prof. Higgins asking, "Why can't a woman be more like a man?"

### **Us Then vs. Them Now**

Other than my own commentary above about being conscious of the nature of the questions that we ask, I will not touch Us Now vs. Them Now, or in the parlance of bygone days, the so-called "generation gap."

I would be more comfortable, although not necessarily more competent, to handle Us Then vs. Them Now.

This audience I realize is diverse in age. Forgive me if, to illustrate my points, I liberally use as a frame of reference the timeline of people like me who have been on the planet for just about half a century.

So here goes.

Given a raging war in neighboring Vietnam, a nascent but increasingly evident local dictatorship, blatant corruption and injustice, grinding poverty and an unsullied movement that seemed to have an explanation for and a solution to everything, what was a young person to think and to do towards the close of the 60s and the start of the 70s?

Many, very many, but by no means all, became activists. With other sectors, they acted out a captivating drama and made history. An act of that drama — the First Quarter Storm (FQS) — still evokes very deep emotions. One tells stories of it, I suppose, as a World War II guerilla would about his own war.





Pride in having participated in the events of that period could easily distort one's perspective and sense of proportion. One should be reminded that Jose Rizal and company were also still in their youth when they acted a drama more far-reaching in its implications in Philippine history. My own parents, who are from Bataan, tell of a boy scout who got blown to pieces by a bomb as he was doing traffic in the town center of Balanga, Bataan as the Filipino and American forces were chaotically mobilizing men and materiel for Bataan's defense. I think about this act of heroism, and those of other young men in that war, to deflate my own sense of self-importance at what I think I had done in my own youth.

There is every bit of possibility that a telling and retelling of FQS and martial law stories somehow leaves some of today's youth feeling inadequate and probably somewhat frustrated at not having their own war to fight.

But the fact is that the youth at EDSA were no less heroic. The youth at EDSA II were also no less heroic.

In April 2001 I had the pleasure of being invited by the President of the Waseda University in Tokyo to attend their so-called Opening Ceremony, what we here in the Philippines might refer to roughly as Freshman Orientation. In the holding room for guests I got to meet a Waseda alumna who happened to be the anchor of Channel 6 Tokyo and one of the inspirational speakers that morning. She said that she admired the Filipino youth who are very politically aware and courageous in speaking out against established authority and in making a stand. Remember that this was just about two months after EDSA II.

No, sir, the Filipino youth of today do not stack up badly against the FQS youth. So with the youth of the long past. So, I am confident with the youth of tomorrow. It is just that circumstances are different. The color of events may differ in intensity but the courage to face great odds and an uncertain outcome in its very unquantifiability defies comparison. Bravery is bravery. Pure and simple.



"For the times they are a—changin'," Bob Dylan wails. Times change; the preoccupations of youth change. Some attitudes change. But idealism remains the province of youth regardless of time. They do rise up to become heroes as the circumstances demand.

### **Idealism**

It is when idealism gets extinguished and cynicism holds sway that one should get concerned.

When I was Dean of Engineering at UP we had mapped out a very ambitious plan for the modernization of the College. I have myself tried mightily, in the face of the relentless advance of the years, to hang on to the hope that things can change if only we tried hard enough. It required, I suppose, a different kind of courage—or foolhardiness as some would view it—to try to change things in this country.

Imagine my sadness at being criticized by the College student paper, the *Engineering Logscript*, for having a plan that they said can never be achieved. Then it happened again. When, as nominees to the UP presidency, we were asked to write down our vision for publication in the *Philippine Collegian*. Mine was roundly held up as *science fiction* by the *Collegian* staff.

I admit having asked myself, in some form or other, "What's with the Filipino youth?"

I had the chance to talk to the *Engineering Logscript* writer to tell him about my own youth. I had a chance to tell him how when we came home from studies abroad we had no research facilities to work with and how we had taken to calling ourselves API (Association of Permanent Instructors) since we could not get our automatic promotion to assistant professorship for lack of funds. But what were we supposed to do? We were still in our youth but already coming into positions of responsibility. Should we, as the hackneyed saying goes, curse the darkness or light candle?



But I soon understood that rather than cynicism he simply had a different framework from me. It was a classical dichotomy of views. He was thinking change outside the system. It was my idealism that had taken an unyouthful and predictable turn.

### **The times they are a-changin'?**

Despite the waves of mass actions, twice managing to succeed in removing people in power in our country, have times really changed? Philippine politics, I believe, remains as it was in the past.

The sad part is that a new generation of leaders has come of age in the Philippines. But who among these leaders can be said to be the equal of, let alone to have surpassed, a Claro Mayo Recto, a Lorenzo Tañada, a Jose Wright Diokno, or a Jovito Salonga? Have the young men and women of yesteryears turned into the adults they once so despised and vowed never to become? The big challenge will be in breaking this cycle. The challenge for Filipino youth of today will not just be in expressing their idealism as youth but more so in hanging on to this idealism so that they can usher in an era of a new Philippine political and social life.

The youth, I believe, must, as a first requisite, get educated in matters of good values and character and in some useful craft or profession.

### **Values**

Could it be that what's with the Filipino youth is us? If they looked, they will have a tough time finding role models from among today's adults—meaning, us. They could, with some justification, ask, "What's with this older generation?" There seem to be endless bickering, avoidance of responsibility, no accountability, and no closure in attempts to right wrongs. One of my concerns is that student politics seems to mirror national politics too closely. For this is what our students observe every single day.



It may sound corny but common decency, fair play, love of country, good citizenship, ethical behavior can take us a long way if only we and our youth do not get sucked into the rotten system before we can change it.

### **Education**

I heard the DepEd Secretary recently talk about certain statistics that are alarming. It appears that in the past twenty years the distribution of high school students between private and public schools has reversed. It used to be 80:20 private to public. Now it is 20:80 private to public. Not that the dominance of public schools in itself is negative. But the reality is that the public schools system as everyone knows is overburdened. We have pupils going to school before it is light and pupils going home long after the sun has gone down. We have classes that have 90 students. It really is horrifying.

Under these circumstances, I would worry more about our youth getting a proper education than their being seemingly apathetic, for apathy can be compounded by ignorance.

I would worry about this especially in this day and age when knowledge as a resource has taken front and center position and could possibly be a vehicle of our deliverance from poverty. The explosion in knowledge only heightens the need for education. The sophistication of high-tech businesses requires not just acumen and native intelligence but also knowledge. This is a problem we all must work together on.

In closing, I hope you have fruitful discussions as you dissect the issue of "What's with the Filipino youth?" over the next three days.

*Maraming salamat po.*



# Overview of Papers presented to the Fifth National Social Science Congress 15 to 17 May 2003

GERARDO LANUZA, UP DEPARTMENT OF SOCIOLOGY  
JOSEPH PUYAT, UP DEPARTMENT OF PSYCHOLOGY

## Classification of papers

### *Thematic categorization of the papers*

Papers were analyzed using eleven thematic categories. They are as follows:

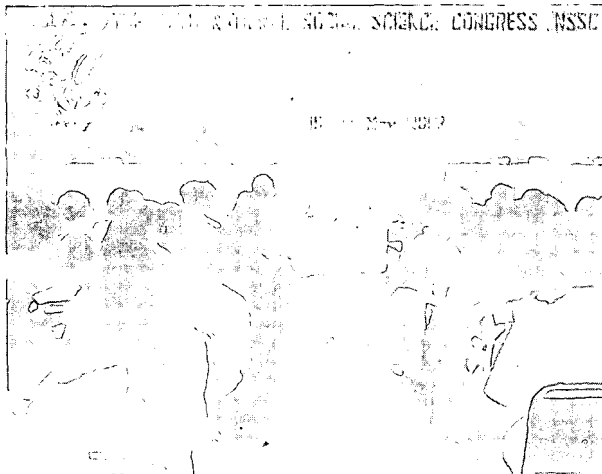
1. General Studies: refers to papers that present general profile of youth (usually high school and college students)
2. Self and Identity: refers to papers that investigated dimensions of the self as well as various influences on the development of the self and identity
3. Family: refers to papers that look at problems or situations faced by many families today
4. Sexuality, Gender, and Health: refers to papers that deal with general issues of sexuality (beliefs, practices, and attitudes), health, and other sex-and health-related risks
5. Religion: refers to papers that discuss the beliefs, practices, and attitudes of youth in relation to Supernatural Being (God)
6. Social and Political Engagement: refers to papers that focus on both formal and information involvement of youth in civic and social affairs
7. Mass media and Information Technology: refers to papers that investigate the influence and impact of new information technology and mass media on youth culture and language
8. Education: refers to presentations made by organizations and individuals about alternative, innovative and complementary educational strategies for the youth

**W**e reviewed sixty-eight papers (empirical and non-empirical) presented and read during the fifth National Social Science Congress, held at the PSSCenter, 15 to 17 May 2003, providing some general trends of the Congress papers in terms of their substantive findings, methodological development, theoretical discussions, as well as provide recommendations for future studies and orientations for youth study.





9. Youth in Difficult Circumstances: refers to papers that describe intervention programs for youth in difficult circumstances
10. Working Youth and Economy: refers to papers that address issues faced by youth in the labor force
11. Indigenous Youth and Subculture: refers to papers that document the lives of indigenous youth and other youth subcultures.



Most papers could fall under two or more categories. But for practical purposes, we define the categories as mutually exclusive. That is, a given paper can only be classified under only one category. Hence these categories are created for heuristic purposes and many not necessarily reflect the breadth and depth of the papers. Moreover the present discussion of papers does not necessarily reflect the current state of scholarship on youth. However, they do provide significant glimpse into the areas that are currently being explored by social scientists in the Philippines.

Papers dealing with Sexuality, Gender, and Health top the list. Second in the list is Education. Most of the papers under this category are essentially descriptions on ongoing alternative and innovative education programs being run or carried out by mostly by non-governmental organizations (NGOs).

### **Methodological Approaches**

With regard to the methodological approaches the empirical papers can be classified into three:

1. Quantitative studies: those that employ survey, experimental and quasi-experimental designs, measures, and secondary data analysis
2. Qualitative studies: those that employ participant observation, life history, biographical method, qualitative interviewing, ethnography, and discourse analysis
3. Triangulation: studies that employ a combination of different methods, sources, and data



Again, the categories used in this classificatory scheme are mutually exclusive. The use of quantitative and qualitative methods is almost equally distributed among the studies, albeit qualitative studies are a bit higher in number. Surprisingly, qualitative methods seem to be used more extensively in many studies. There are also a number of studies that use triangulation. Surveys are the most widely used in quantitative studies, while interviews and content analysis are widely used in qualitative studies. Notable also is the use of local methods (derived from Sikolohiyang Pilipino) and life history in qualitative studies.

### **Socio-Demographic Characteristics of the Respondents**

Due perhaps to accessibility, respondents from urban areas tend to be the most frequently selected in most studies. Papers whose data are derived from the *Youth Adult Fertility and Sexuality Survey* (YAFSS) attempt to present representative profile of the youth based on nationwide sample. In terms of socio-economic status, a considerable number of papers based their studies on mixture of respondents from lower and middle classes. Only one study focuses on a sample consisting of predominantly upper class respondents. In many of these studies, the topic appeared to influence the researcher's choice of respondents.

### **Highlights of the Papers**

#### *General Trends*

Some general trends can be established on the findings of the studies. It is evident in many studies that the primary concerns of youth still center on the family and education. Hence it is not surprising if most of the major problems of youth today are related to family and schooling. The importance of the family is further underscored by the fact that most youth consider family members as their role models. Other major problems that confront the youth today are stress, coping strategies, financial, and physical appearance. Coping strategies are both positive and negative. The positive coping strategies include, prayer, creativity, positive outlook, and sports. Negative coping strategies include vandalism, smoking, drugs, overeating, and denial of reality. Youth's worst fear is global terrorism. In terms of their moral development, most youth today are confused about moral issues especially those relating to sexual issues.



But young people also crave for change. They want to become more mature, be able to improve their physical appearance, and cope better with stress. Interestingly, they are more willing to die for their "faith" than their country.

### *Self and Identity*

Many of the studies presented affirmed the idea that the self is a relatively coherent and stable but complex, multidimensional schema. Among the many dimensions that surfaced are the cognitive, behavioral, physical, relational and the spiritual which appears to gain more and more importance as the individual matures. Massive exposure to foreign influence from mass media and the Internet appeared to have resulted in the youth's having a multifaceted or hybrid self. Yet such self has characteristics and accomplishments that define it as unique, and one that also values connectedness with the significant others. The youths of today, it seems, do not have difficulty appreciating both collectivistic and individualistic values.

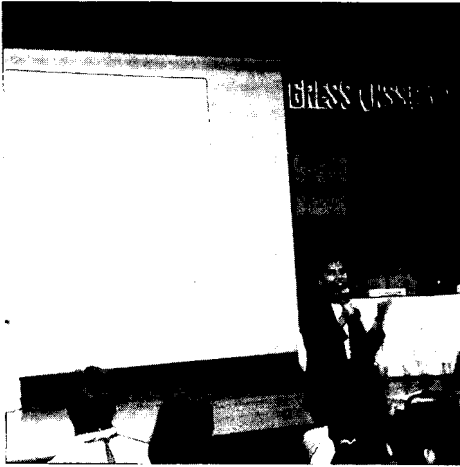
Earlier studies depicting the Filipino youth as being generally happy are likewise supported by some of the papers. They provide compelling evidence that high school students tend not only to have higher levels of self-esteem but also positive beliefs about their general ability to influence the things around them in order to accomplish many of the things they set out to do.

Another interesting finding is the probable existence of a small but statistically discernible difference in the way women and men experience certain emotions. Consistent with what is known already about women being slightly more attuned or sensitive to other people's thoughts and feelings, one study gave evidence that women are predisposed to experience a little more unpleasant emotions compared to men when put in socially embarrassing situations.

### *Family*

Some issues pertaining to the role of the parents, particularly the mother, in the education and general development of the youth was explored in several papers. Consistent with the idea that Philippine society is a matrifocal one, most of the young people studied reported being closer to their mother than any other family member. In addition, those whose parents are not





living together due to work relocation or marital problems tend to live with their mothers. Likewise, it has also been shown that certain changes in adolescence may pose challenges that significantly alter the nature and quality of relationship between parents and adolescents. In a few cases, perhaps bordering on the psychopathological, some youths may also over-internalize the importance of their parents' wishes and develop the *tagasalo* syndrome which according to one clinical psychologist is characteristic of some youths with suicidal tendencies. Another situation that may pose certain challenges for families is demonstrated in cases where some parents find it necessary to work abroad and temporarily leave their young children in order to ensure them a better future.

### Gender, Sexuality, and Health

Local and national studies show that Filipino youth have low to moderate knowledge about general health and reproductive health issues. They have unfavorable attitudes towards abortion, premarital sex (PMS), extramarital sex, and homosexuality. Homosexuality is tolerated but not accepted. Gay language, for instance, has permeated mainstream youth language but has not drastically liberalized the attitudes of young people towards homosexuals. Gay language has permeated youth language through mass media, association with gays, and peer group. But there is still the presence of homophobia among the youth (including bisexuals). A lone study shows that new forms of sex education are effective (theaters and television).

Data from Young Adult Fertility and Sexuality Survey III (YAFSS III) show that the youth today are more exposed to sexual and reproductive risks (especially for female adolescents). It is also noted that there is a growing interconnectedness among sexual risks and other risk behaviors of young people (taking illegal drugs, smoking, and drinking). Also, there is an increasing liberalization of youth's attitude toward sexual issues and practices. Female youth have positive attitudes toward "liberated nurturance" (selfhood, motherhood, sisterhood, wifehood), but negative toward liberated religion. The conservative influences of religion and family on youth's sexuality are also noted in several studies (e.g., church's opposition to contraception and sex as a tabooed topic in the family).

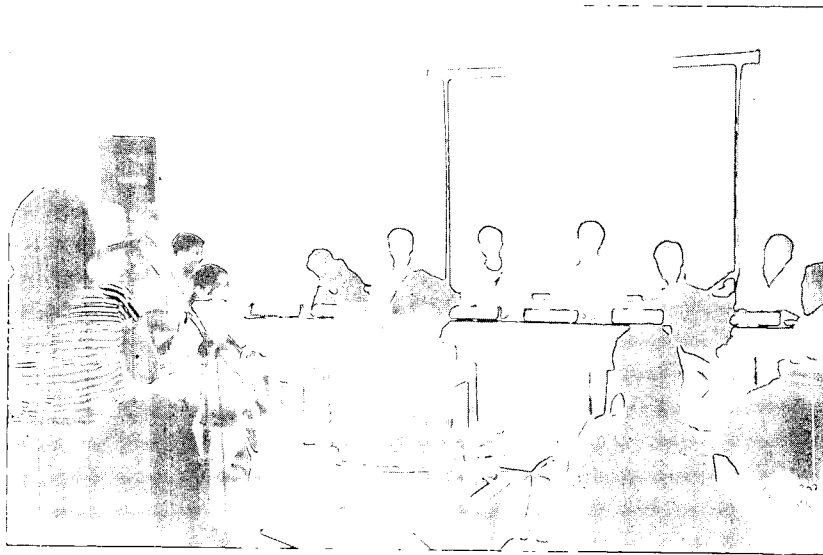


The new information technology is transforming the sexual behaviors of young people. Gay youth, in particular, are experimenting with Internet Relay Chat (IRC) for sexual encounters, cybersex, and establishing virtual ties with gay communities worldwide.

### Political and Social Engagement

Studies on the political socialization of some Filipino youth show that the influence of the family and peer group is still predominant. This is very true especially for members of *Sangguniang Kabataan* who have parents who are also in politics. There is also an admission that youth activism today is different from the activism of the 1970s and 1960s. Newer forms and avenues for activism are now present (e.g., texting, Internet, etc.). Among members of *Sangguniang Kabataan* (SK) both positive and negative traits are detected. Positive effects include the

development of leadership skills among the youth. Negative traits include the influence of traditional *trapo* politics on youth leaders (e.g., the existence of "trapolitos" or the "junior trapo," patronage politics, etc.). Some youth leaders do not see the SK as relevant to political concerns of the youth.



Studies on youth caught in armed conflict show that young people respond positively to peace programs and peace education. There is the general desire among the

youth to create their own political language apart from the traditional political language. There is also the willingness to participate in peace programs. They view peace in holistic manner and define it in multidimensional terms. Some youth sectors explain social conflict as a result of religious and ethnic differences.

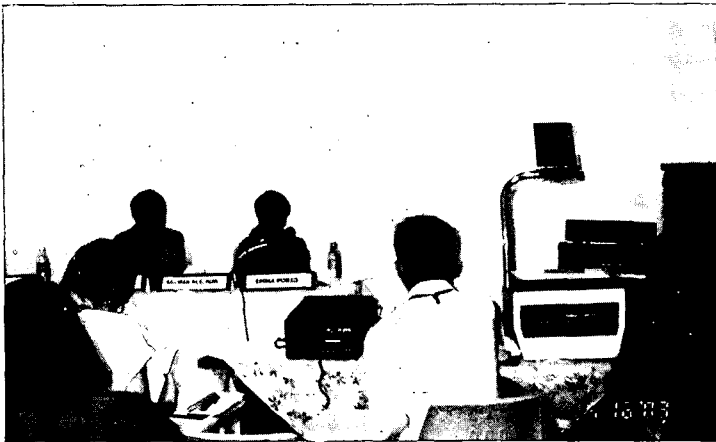




### Mass Media and the New Information Technology

An increasing number of youth today are now using the Internet (usually in the evening) for academic research, chatting, email, and other personal transactions. Those who use the Internet have positive view of globalization. Contrary to the post-modernist's claim that there is now the dissolution of the distinction between the real and the virtual, young people know and are conscious of such distinctions. Cyberspace allows the youth to re-invent

their selves and create new identities. For young gay cyber-explorers, they are more truthful about their identities when using the IRC. They use the IRC to establish links with homosexual community, find partners, and for sexual encounters. New information technology empowers the youth and has become new source of guidance and knowledge rivaling the traditional authorities.



Many youngsters now have cell phones. Yet studies reveal that texting does not have negative impact on

grammar and spelling competencies of college students. Students can still distinguish between formal and informal use of Filipino and English languages. Youth are pro-texters. Cell phones are viewed as helpful in enhancing intimate relationships, and for emergency purposes. Gender differences in the use of new information technology are also explored. More girls are involved in texting, use more emotions (symbols of emotions), and give more apologies and compliments compared to boys. Filipino culture influences youth's adaptation to texting language and use of cell phones. Hence messages are usually inspirational in nature. They send more inspirational messages to friends and receive more inspirational messages from family members.

### Education

An active, collaborative and learner-centered approach in imparting information appears to be the common denominator in most of the papers on education. Where traditional approach relies on the teachers as the sole instrument for education, the alternative approaches advocate the active participation and collaboration of students in the learning process. In the teaching



of history, for example, the youth may be able to appreciate history classes better if teachers are able to lead their students to reflect on the contributions made by the youth in various historical time frames. Likewise, important principles of coastal resources management are better communicated to elementary school children in the form of games and contests that involved the hearts and minds of the young.

There were also attempts to promote the institution of supplementary courses such as theater and sports psychology which are believed to help students develop better self-concept, higher levels of self-esteem and self-efficacy.

### **Working Youth**

Incidence of child work has been found to be linked to a number of factors. Other than child workers being male, the incidence of child work is also positively correlated with family size, the child's age and the poverty level of the province where the child lives. It is negatively correlated, on the other hand, with number of adult household members, educational attainment of parents and the level of expenditures on social services. From an economist's point of view, family planning, strengthening of economic performance and improving access to basic social services are important approaches in solving the problem.

### **Youth in Difficult Circumstances**

Several approaches aimed at helping the youth in difficult circumstances were outlined in the papers. The strategies ranged from the clinical to the more holistic ones. One paper contends that the common element found in the best practices of various NGO programs aimed at helping troubled youths is the use of child-empowering strategies that not only enable the youths to heal but also help them acquire higher levels of self-efficacy, self-confidence, responsibility and a healthy regard for rules.

Another aspect given attention is the capacity of youths in difficult circumstances to exhibit some degree of control and power over what is happening to them. In a study documenting the experiences of child sex-workers, the investigator provided compelling evidence of how child workers can become active agents who are able to choose what they prefer to do for a living, and to demand certain rules by which they would like to be treated.



### **Indigenous Youth and Subcultures**

Studies on indigenous youth culture show that the traditional way of life of these groups is still present among indigenous youth. But modernization is changing this landscape. There is also the presence of discrimination against indigenous youth. Lack of economic and educational opportunities force some female indigenous youth to marry early. There is higher school drop out rate among indigenous youth due to poverty and geographical factors. They usually migrate and work to support their families. It is also noted that research must be directed not only as description of these youth cultures but empowerment of these communities.

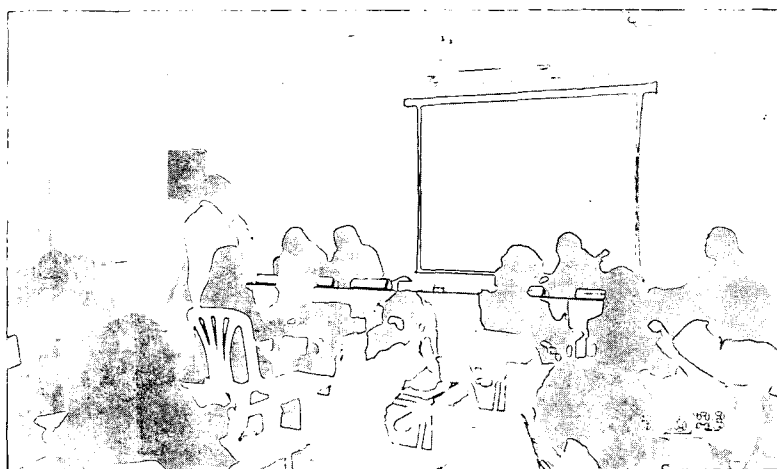
### **Suggestions for Future Directions**

#### *Methodological Issues*

Overall, the Congress papers might be considered as barometer of research on Filipino youth. They very well express the current as well as future direction of research. But more has to be done to improve the quality of future research. Methodologically, the papers demonstrate the growing use of qualitative methods in studying the youth, especially those that employ indigenous research methods (from *Sikolohiyang Pilipino*). This is surprising given the dominance of the use of quantitative methods in past studies on youth. But this has to do mainly with the subject matter of research. Future research can further enhance and improve on these basic qualitative research methods. Other qualitative methods could also be explored such as biographical methods, oral history, discourse and narrative analysis. These methodological approaches can contribute considerably not only in providing "thick descriptions" of youth culture, but more importantly, in producing local knowledge about the youth.

Further, there is also a need to do triangulation and multimethod studies to improve the quality, validity, and reliability of the studies. Objectivity of studies in terms of validity and reliability has been raised in some Congress panel sessions. Some of the studies that used primarily qualitative methodologies were noted by some discussants in the Congress to lack rigor. These studies are usually done by individuals who happen to be passionate about studying a phenomenon but do not have the sound background in quantitative social science research. Interfacing these individuals (many of whom are experts from other fields)





with practitioners from the social sciences may lead to considerable exchange of benefits with the former gaining fresh perspectives and insights into various social phenomena and the latter obtaining better research skills.

### *Theoretical Issues*

Most of the studies use theory in hypothetico-deductive manner. That is, they test and verify hypotheses derived from existing theoretical frameworks. Other studies lack any theoretical framework. Therefore future studies should address these lacunae. Research need not develop grand theories about youth or simply apply and test existing theories. Researchers can develop grounded theories that are sensitive to local setting. While it is highly commendable that several studies employ the combination of western theories and local "sensitizing concepts," there is still much to be desired in developing theories and concepts derived from the local context. Such approach to theory could cast light on the enigmatic characteristics of Filipino youth in terms of their attitudes, practices, and beliefs. Future theoretical development could also embark on cross-cultural theorizing and understanding between Filipino youth and other groups around the world. This is very important in the light of ongoing process of globalization that is reshaping Philippine society.

Theoretical development could also tackle the reflexive dimensions of youth research – how the personal and ideological location of researchers (in terms of gender, religion, institutional affiliation, and class) – shape the use and selection of theories in research. In this way, future research would be sensitive to the ethical and political dimensions of youth research.

### *Substantive Issues*

Most studies focus on urban-based, middle class in-school youth. This is mainly due to the accessibility of these particular youth groups. Hence there is a need to address other youth groups like rural youth, out-of-school youth, and the youth of upper class families. Demographic variables that influence the



characteristics of youth culture must be recognized: religion, ethnicity, sex and gender, schooling, age, and geographical residence. From various studies there is a need to map the contours and trajectories of Filipino youth culture.

In terms of political socialization of the youth, there is a need to study the new emerging political venues of activism. Insofar as studies address only the young political activists, the "apathetic" or mainstream youth must also be studied. Questions like, "Why do 'mainstream' youth do not join political mobilizations?" must be addressed. Longitudinal, cross-generational studies must be done to map out the historical evolution of youth activism. Another important area worth exploring is youth's nationalism in the age of globalization.

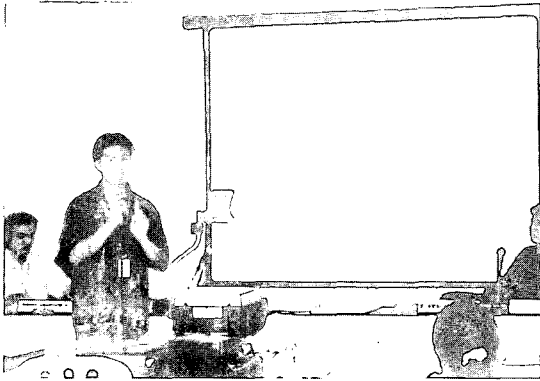
In terms of sexuality and gender issues, there is a need to address the social variables that determine youth's sexuality and relate them with the changing context of modernizing Philippine society. Also, the subjective world of youth's sexuality (intentions, meanings, and agency) must be explored via qualitative studies. There is a need to study the world of lesbian youth. While several papers address youth's sexuality in the Information Age, more studies must be done on emerging sexual life of the youth in relation to the computer-mediated technologies.

There must be a continuing investigation of the ever-changing technologies of communications. This will allow scholars to monitor the impact of these new technologies on the constitution of youth culture. But this should not mean the neglect of the more traditional mass media communications. Hence youth's immersion in popular culture (music, videos, MTVs, soap operas, animé, etc.) remains a very interesting area for research. In-depth analysis of popular music about the youth could be a good starting point for future research. Artistic and literary works of youth, portrayal of youth in popular movies, television, novels, comics, cartoons, MTVs, the influence of animé among the youth, the sexualization of youth through tabloids and *bomba* films, the different subcultural styles such as the punks, skinheads, Goths, hip hop, heavy metal, could also be interesting topics for study.





Other areas are also worth exploring such as the effects of new IT to younger groups of youth (elementary and high school), the out-of-youth, lower class youth; the ways the new IT serve as a disciplinary instruments of parents and adults; the new violence and sexual harassment in cyberspace; new forms of intimacies and identity formations in the cyberspace; and the impact of video games (Counterstrike, Diablo, SIM City, etc.) on youth's behavior and attitudes.



Worth pursuing also is the exploration of the psychological make up of the youth that enable them to surmount the multitudes of stresses they encounter in their everyday life. Most of studies conducted in the past focused more on vulnerabilities or susceptibilities of youth to various social risks. There are now plenty of studies documenting the experiences of young adolescents in extremely difficult circumstances which reveal the active capacities of the youth to control or make sense of what is happening to them.

Finally, there is now a growing interest in the ethnographic study of indigenous youth. The use of Filipino language, local concepts and methods are already employed in several studies. Research must be directed not only as description but theoretical development of indigenous knowledge and research. There is a need to situate the responses of indigenous youth to the homogenizing currents of globalization, the wider process of assimilation, and integration.



# THE FILIPINO YOUTH: A Statistical Profile

CARMELITA N. ERICTA  
National Statistics Office

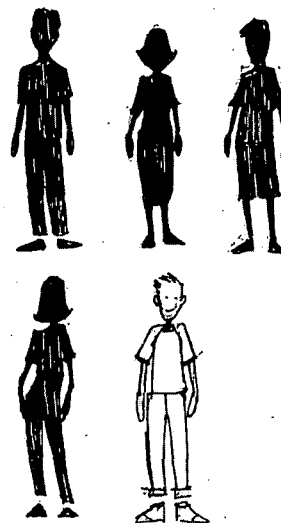
**P**olicymakers and program managers call for increasing attention to be given to the youth of the country, as it is widely accepted that the future of our nation lies in their hands.

Adolescents and young adults, who comprise a significant portion of Philippine society, are known to be prone to particular types of risks. Some speculate that societies with large proportions of young people may be subjected to dynamic, and potentially disruptive, political and social movements. The rapid growth of the youth population too, creates pressure on the state to expand education, health, and employment programs for this age group. For efficient plans and programs, there is a need to know not just the number of youths to which the services shall be delivered, but also where they are and who they are.

Following UN practice, the youth is defined here as the 15 to 24 year age group.

**One in every five Filipinos belongs to the youth group**

The 2000 Philippine Census of Population and Housing conducted by National Statistics Office (NSO) recorded 76.5 million persons, of whom about 20 percent or about 15.1 million were 15 to 24 years old. This was the result of the 2.11 annual average growth rate for this age group from the 1995 to 2000 period.



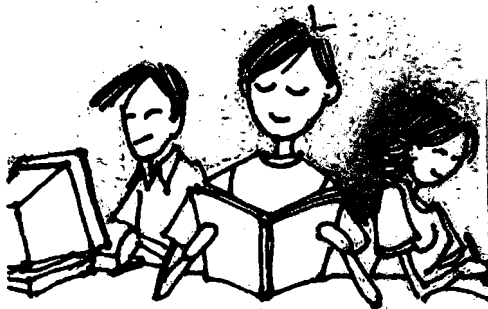
Although the numbers of the youth doubled over the last three decades, the youth's proportionate share of the population remained at 20 percent. If the growth rate of the youth population continues at 2.11 percent, their number is expected to double after 33 years.

There are currently slightly more male youth than females. The most recent (2000) census registered a sex ratio of 102 males for every 100 females. Prior to this period however, there were fewer males than females. In 1990 and 1995, the sex ratio came close to parity (99.4 each).

The median age of the youth population remained the same from 1980 to 2000 at about 20 years except during the 1990 census. The median age of 20 years means that half of the total population aged 15 to 24 years old are below 20 years old.

**Among the population 10 to 64 years old, the 15 to 24 year age group has the highest functional literacy rate**

Evidence shows that today's youth have more access to education than the older segments of the population. In 2000, 95 percent of the youth were qualified to be called literate, defined as able to read and write, and able to understand a simple message in any language or dialect.



The latest available data on functional literacy from the 1994 Functional Literacy, Education and Mass Media Survey (FLEMMS) show that 88.29 percent of the population 15 to 24 years old possess not only reading and writing skills but also numeracy skills.

The median educational attainment of the youth stands at some high school. A large proportion (29 percent) of the youth population are high school undergraduates, while about 22 percent completed only elementary level education. The youth completing a secondary education account for more than 19 percent. Only three percent are academic degree holders, while the youth not completing any grade account for a minimal two percent.



**Nearly half of the unemployed persons were youths**

In 2000, the youth comprised 33.3 percent of the total working age (15–64 years old) population of 45.3 million. About half of the youth were already in the workforce, either as employed or still looking for work (unemployed).



Among the youth, the unemployment rate of the population aged 20–24 years is higher when compared to the unemployment rate of population aged 15–19 years. This is attributed in part to the lower labor force participation of the younger 15 to 19 age group many of whom are still schooling; and in part, to the readiness of the older 20 to 24 age group to exert pressure on the labor market after finishing their schooling.

**Labor force participation of women was significantly lower than that of young men in rural areas**



A further look at the labor force characteristics of the youth in October 2002 reveals some gender as well as urban-rural differentials in their work participation. Young women registered a significantly lower labor force participation rate (38.2 percent) than their male counterparts (58.7 percent). This gender disparity is more pronounced in the rural areas, where young women's labor force participation rate (LFPR) was 35.3 percent as against young men's LFPR of 64.6 percent.

On the other hand, unemployment rates were higher in urban areas than in rural areas for both sexes. The urban-rural differential was significant for young men; unemployment rate in urban areas was 29.7 percent while their counterparts in rural areas had an unemployment rate of 12.2 percent.





**The scarcity of local employment opportunities has triggered the participation of the youth in overseas work**

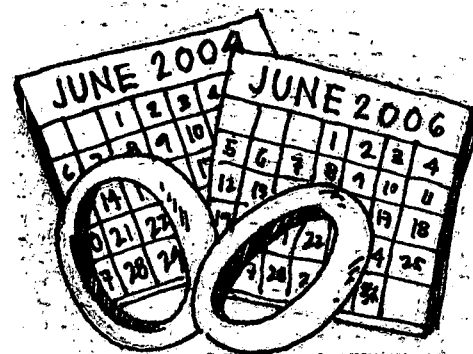
During the past three years, the youth accounted for about 12 percent of overseas workers, based on data from the Survey on Overseas Filipinos. Majority of the young overseas workers are females, comprising 65 percent of young overseas contract workers (OCWs) in 1999 and a higher 70 percent in 2001.

Young overseas contract workers, or those who were temporarily out of the country to fulfill an overseas work contract for a specific length of time, whether landbased or seabased, numbered about 115,000, or 91 percent of young overseas workers in 2001. The rest were either holders of working visas or undocumented workers.

In 2001, there were more than 6,000 overseas workers in the teenage group. Further examination of the data shows that most of these youth come from Mindanao, and that more than 80 percent of these workers are young females.

**Filipino youth have chosen to postpone marriage**

In the year 2000, over 95 percent of males and more than 92 percent of females in the teenage group were never married. In the 20 to 24 age bracket, still as many as 73 percent of males and a high 57 percent of females remained single.



Filipino youth tend to get married later than their counterparts in other Asian countries. The proportion of single population among Filipino youth is higher compared to other developing countries in Southeast Asia (i.e., Indonesia, Myanmar and Thailand). The proportions of the youth remaining single at older ages are expected to be much higher in 2025 not only for the Philippines but for other countries as well.





The proportion of never-married female youth increased from about 68 percent in 1950 to about 74 percent in 1990 and is estimated to reach 93 percent in 2025. Among men in this age group, the proportion of single or never-married rose from 84 percent in 1950 to 86 percent in 1990 and is estimated to reach 95 percent in 2025.

The average age at first marriage was recorded at 20.8 years in 1990 but increased slightly to 21 years after a decade.

**Although the youth tend to marry later, a few have alternative living arrangements**

Based on the 1998 National Demographic and Health Survey (NDHS), 3.6 percent of women aged 15 to 19 years and 7.6 percent of women aged 20 to 24 admitted that they were in a live-in arrangement, where couples live together as man and wife without the benefit of marriage.



**Young women contributed 30 percent to total fertility rate**

Fertility rate of the youth, defined as the total number of children a woman would have by the time she reached 25, was recorded at 1.12. Adolescent fertility particularly among those below 20 is low. These young women number 3.6 million and comprise 5.2 percent of all women of reproductive age.

The total fertility rate of women aged 15 to 49 years old was estimated at 3.7 in 1998. This rate has been consistently declining since 1973 when the total fertility rate was high 5.97 (or some 6 children per woman by the end of her childbearing years).

Even as fertility rates have declined, the sheer number of the youth reaching some 15 million at present can potentially result in further population increases as they enter their reproductive years.





### There were seven disabled youth for every 1,000 youths

For the age group 15 to 24, there were seven disabled youth for every 1,000 youth as of 2000. This was lower than the disability rate for the entire population which was 12 per 1,000 persons. The census reported that there were 942 thousand disabled persons of whom 101 thousand persons or about 11 percent were youth, 15 to 24 years old.

The most prevalent disability among the youth is mental retardation. Among the disabled population aged 15-24 years, more than 16 percent are mentally retarded. Low vision, which was the most common disability of the population as a whole, was the second most prevalent disability of the youth. Low vision was more prevalent among female youth, while mental illness, the third most prevalent disability among the youth, affected more male youth than their female counterparts.

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# Forum I

## Youth Revisited: Reflections of Past Student Leaders



**DR. JAIME GALVEZ-TAN, M.D.**

My life has been shaped because of what happened in the 70s. Any typical medical doctor at the time wanted to go to the United States to probably become a super specialist. Because of the 70s, I decided otherwise. And that continuously shaped my life because what were we fighting for? Basically we're saying in healthcare, it's access to quality and equity. I still speak on these themes and continue to be an activist when it comes to why 60 percent of our people do not still have access to healthcare and quality is so bad. We only have ten percent quality of healthcare, and there's really no equity. These are the very themes that still persist in my heart and mind and soul.

I wasn't really meant to become UP Student Council Chair. There were more others deserving. I think our first candidate was Sonny Coloma. Sonny Coloma was suspended from his college so he was disqualified. And then the second candidate was Carol Pagaduan. I'd just like to show the thinking in 1972, people were saying, is UP ready for a woman chair? I said yes, they said no, Carol can't run. And then the third was George Camara who was a topnotcher of the UP Student Council. George Camara was entering first year College of Medicine and said he truly wanted to be a doctor and would not want to be derailed. I was entering third year which was the most difficult year in the College of Medicine when I said yes to run, because there was nobody else who was going to run.

Those were exciting years and right after graduation, I decided to spend the next ten years of my life in far-flung doctorless communities.

Where I was needed on both counts was definitely in Samar and Leyte so I decided to go and spend the next three years of my life there and then went on to the Cordilleras and then to Negros. The last three years of my ten years were spent in Mindanao.

All throughout those years, even as a student leader, there was always a sword of Damocles hanging on my head. I was always at the of brink of being arrested but always I managed to escape it. And even in Samar and Leyte as I was departing, I knew I was always wanted. Everytime I go to a particular place there would be rumors that the military would be after me. And



when I left Samar and Leyte, the military actually raided our offices, but I already left the area. There were of course rumors that I was the medical doctor of the New People's Army.

When I went to Mindanao, and spent three years, those were the days of living dangerously. And at the time I was already married. After three years of marriage I decided to have a child, and things were different. I decided to go outside of the country mainly because a military general told me if I do not leave Mindanao, I would be the next Bobby dela Paz. Bobby dela Paz took my place in Leyte and Samar and was eventually assassinated three years after I left.

We started the community-based health program, which was really a health program by the people, working with them and being with them. It's still recognized worldwide because even before the World Health Organization and UNICEF declared primary healthcare, we were doing it in the Philippines. I would say I was glad to be a part of it. It's still ongoing which means it lasted that long mainly because it is really for the people.

I decided to go to Europe and accepted a scholarship which was supposed to be in 1984 but I decided to get it in 1983 because of the danger to my life and my family. I took my masters in Holland and Belgium and we already had plans for us to stay longer there until hopefully after the overthrow of the Marcos dictatorship. News always came to Europe about what was happening in the country. When we told our host we wanted to go back to our country, (they said) "we removed you from the frying pan why do you want to jump into the fire?" and I had only one answer, I think it's the time our country needs us the most.

And at the time, arrest orders were all around the country and I was not wanted only in two areas, this was Cebu and Bicol, because these were the only two places I had not been in the Philippines. Because I was also in Sulu, in Basilan linking up with secessionist movements. So when we came back, I actually worked in Cebu and within six months I had a arrest order, so I had to transfer to another place.

### **Working in government**

With the brief stint in government, for me it was a very strange situation. I was also invited by the Aquino government to join them but I did not join mainly because I was so sad that the community health workers, farmers, peasants whom I trained in Surigao, in Agusan, in Samar and Leyte were all massacred during the Aquino administration. These were never publicized in the newspapers, literal massacres of 20, 30, 50.



Because at the time, after EDSA revolution, people thought there was really freedom of speech. The people who we were working with in the rural areas found their new freedom and came out in the open. And they were machine-gunned to death. The military machinery was very much in place in the rural areas, and since there was no media, no clear leadership from the top that was working there, it was bound to happen. When the time came in 1992, it was strange because it was FVR, a military person, and then I will serve under a military person.

But nevertheless I felt at the time it was the right time to join government and test it as an experience. Plus, I was going to work with Flavio who has been my inspiration in working in the rural areas. Those were some of the factors, and my whole viewpoint at the time was Marcos destroyed the very foundations of democracy and Cory restored it. I liken it to a house. I always say the house was destroyed by Marcos, Cory was just putting up the foundation again but there were still no walls, no roof of the house, and I felt it was time to put up the walls and the roof with the Ramos administration. While that was short-lived, only three years, for me, that was the right time. Beyond three years would have been probably devastating.

But it was a good experience in terms of making society what it is now. We did involve ourselves in health policy development, and we were instrumental in making sure that there will be access to healthcare through the Philippine Health Insurance Corporation Law which was the PhilHealth. It revised Medicare, which was very fraudulent. And so I would say that is a milestone in healthcare. The law was nice, unfortunately eight years after the law, the implementation still has to be done. I continuously criticize PhilHealth for not following the law, or not implementing it, because I think it's still the very instrument that will bring access, equity and quality healthcare. This is aside from the continuous movement that is still ongoing at the community level, the community-based health program.

So I continue to work with urban poor communities, I still go to the rural areas, of course in a different capacity, providing technical assistance and mobilizing resources.

### **Intergenerational activism**

I still believe in young people, I encourage young people a lot, that's why I think I went back to the university in 1998, mainly because there was really something that could still be invested in young people, and the future. And I would say student activism right now has to be expressed and has to be accepted in



a variety of forms. The key is that of course while mass protest is still one of the major areas, there has to be more creative ways of doing this.

Student activism, particularly in a situation like the Philippines, has to be intergenerational, an intergenerational activism. Which means to say that there has to be connection, this intergenerational dialogue, and intergenerational learning not only in society but even within families, within communities. And I think that would be the key factor. Reforms really go a long way, I mean, it's not going to happen because of the quarter storm of the 70s.

### GARY OLIVAR

I would like to share the tribute of the First Quarter Storm (FQS) Foundation to six young martyrs whose names now belong in Wall of Remembrance of the *Bantayog ng mga Bayani*.

On that occasion, I proposed a way of remembering their sacrifices that we could all share despite our differences in ideologies and beliefs. Hopefully we could also find a "common ground" to finally pull the threads of our experiences together and create a reliable telling of our past.

We begin by knowing each of these martyrs and try comprehending the sad and painful experiences they lived through. They did not live to see their child's wedding day, have grandchildren or bask in the twilight of their days. Death's coming was not peaceful. We should honor their boldness and their sacrifice. However, we should also sympathize with the hardships their families endured and recall their stolen future.

### Six young martyrs

Boyong Cortes, also known as "Ka Eliser", founded the *Samahang Demokratiko ng Kabataan* or SDK in 1967 while a student at the University of the Philippines. He died in Cabangan, Zambales on October 1971 at the age of 22, in an attack by the Philippine Constabulary.

Eugene Grey belonged to the *Pambansang Sanggunian ng Kabataang Makabayan* or KM. Called "Abo" by his friends, Grey always encouraged people to stage rallies in front of the US Embassy or Malacañang. He died on January 1973 at the age of 23 near Mt. Banahaw in Quezon. His family never found his remains.



Sonny Hizon graduated from the Ateneo de Manila University where he became a member of the *Liga ng Demokratikong Atenista* and the *Kilusang Kristiyanong Kabataang Pilipino* or KKKP until he joined the armed movement in Cagayan Valley. "Ka Manuel" was killed in 1974 in Pantabangan, Nueva Ecija. He was 22.

Lazzie Silva attended the Philippine Science High School and joined the SDK in college at the Ateneo de Manila University. He worked in many communities in Metro Manila. He was incarcerated for six months at Fort Bonifacio when martial law was declared. After regaining freedom, he went to Zambales and participated in the armed struggle. In August 1975, "Ka Lazzie" died while providing cover fire to help his companions escape an attack. He was 22 years old.

Butch Landrito attended the University of the Philippines in high school and college, where he joined the Beta Sigma. He was suspended from the university for participating in a rumble, paving the way for his political activities in the *Samahang Demokratiko ng Kabataan* or SDK. He soon found himself working in the rural areas. "Ka Vergel" was killed on April 1972 in Botolan, Zambales at the age of 21.

Al Villanueva did not get to finish his studies at the Philippine Science High School. He became a full-time community organizer, first, under the SDK, and later as member of the Zone 1 Tondo Organization or Zoto. He spent two years in Central Luzon but his activities centered on the urban poor in Metro Manila. He died at the age of 30 when their safehouse was raided on May 1985.

Remembering these young people cannot be without profound sadness. It is sad reliving the memories of people close to our hearts from the 70s. It is not sufficiently clear to me whether or how we can create a single point of view, a "common ground" that would lead to valuing the life and death of our martyrs, no matter who we are or where we have gone. On the one hand, the heroism of these martyrs is as bright as the sunrise in the east for those who still share the convictions and political views of the First Quarter Storm. For them, the meaning of the lives of these martyrs depend on their struggle for National Democracy, and in embracing a war in the name of the masses. Their deaths are as heavy as the Sierra Madre because their sacrifice was not only for the welfare of the masses but more importantly, for diffusing an alternative way of understanding and changing the world.



Their deaths are as heavy as the Sierra Madre because they are with, not against, the flow of history. For former colleagues, the world is not as simple. It has been more than 30 years since the First Quarter Storm. The strategies and tactics of war, the killing of brothers and sisters, fellow citizens, neighbors, people of the same blood and race are now shunned. Combatants have laid down their arms in the nations of Latin America, Northern Ireland, Spain, Zimbabwe and Sri Lanka to find means of peaceful discussion of solutions to the problems that have induced unrest. If we heed the lessons of history, we need to understand these events and what we can learn from them. First, violence among brothers and sisters does not yield a victory worth celebrating. Violence begets violence. A never-ending cycle of revenge and blaming occurs until each side disintegrates from their supposed "moral high ground". If there is military accountability for the Mendiola massacre, torture and salvaging during the martial law era, the Left is also accountable for the various documented killing fields and, according to some, including the bombing of Plaza Miranda.

In this context, the heroism of our martyrs is veiled with another tragedy because the principles they died for were compromised. This, to my mind, is our second lesson. Principles, beliefs and ideologies may change. Yet each of our lives cannot be retrieved once lost, and we need to value life however noble the principles being fought for.

The First Quarter Storm survivors are fortunate to have been blessed with many opportunities to choose their paths in life, but Boyong, Eugene, and our martyrs would never experience the same freedom. What they could have accomplished we would never be able to discover.

### **Common ground**

To build the "common ground" in examining our past, I propose that we honor the martyrs of the activist movement not only as symbols, not merely as slogans, but most of all, as ordinary people who have demonstrated extraordinary courage, strength, and love for others in an extraordinary chapter of our history.

Mon Sto. Domingo, FQS Foundation president said of his dear friend Eugene Grey, "I looked at the choices, the other events that could happen in people's lives. Eugene chose the more difficult path to take. The Greys were not poor, they were well off and had plenty of choices. He was smart and he'd probably be successful or be educated abroad. Yet he chose to belong to





the movement that identifies itself with the masses. For me that is intellectual honesty. When you believe in what you are seeing, you have no choice but be part of it. He gave it all. For me that is true heroism."

Our martyrs also valued their lives but they valued the lives of others even more. They loved their families but they fiercely loved the millions of families of the masses they fought for. A good future was within their reach, but they gave it up for the possibility of an even greater future for the country. We honor them for putting their lives at stake, for their unselfish acceptance of hardship and death for their principles and welfare of fellow Filipinos.

And it is in their heroism that the First Quarter Storm finds its true meaning.

### **ATTY. FERNANDO BARICAN**

I suppose you are looking at all these old men in front of you and wondering why are we talking about student activism. I suppose when I'm in a wheelchair and I'm ninety years old, I'll still be invited to a forum like this to talk about student experiences in the 60s and 70s.

But there is a passage from Tennyson's *Ulysses* that reminds me of us in our older age, "To much is taken, much abides. And though were not that strength, which in old days moved heaven and earth, that which we are, we are, one equal temper of heroic hearts made weak by time and faith but strong in will, to strive, to seek, to find and not to yield..."

Believe it or not, the people in front of you were young once and tried to stir up the world once and to some extent succeeded, although the effects were not always what we thought they would be. I remember two distinct periods and the distinct impressions they made on me. I remember the night of January 30, 1970 when Malacañang was stormed with that firetruck, I was arrested by Colonel Mariano Ordoñez, the head of Metrocom and was brought inside the darkened palace grounds surrounded by military men, I thought I was going to be shot. I was not, or I wouldn't be here. And many years later, I met some of the sharpshooters, the snipers who had me, among other people, in their sights. And I realize, how, but for the grace of God, some of us would be in that wall being talked about now. Many, many years later I remember being presidential spokesperson and standing inside the wall of Malacañang, staring outside, hearing the rallyists chanting out.



And whereas many years before I felt how impotent I was as a rallyist and how powerful government seemed to be as represented by the palace. Now I felt, my God, look at the problems facing the country, look at the interest groups demanding this and that, look at the political equation, look at the power of the media and look at how almost powerless we are to solve these immense problems of the country and we don't have very much time to do it. So it was a very different perspective from the opposite side of the fence in Malacañang. But it's hard to talk about being a student leader in the 70s and talk about how it is today. Those were different times. There was a feeling at the time if we got rid of Marcos, if we restored democracy, if we got rid of feudalism, we had land reform, if we could wave this little magic wand everything would be well. Well, I'll tell you, we learned something since then. We learned there is a law of unintended consequences.

#### **Radical conviction**

These were things we never thought about when we were younger. The problems of unintended consequences. But what we were in the 60s and 70s as opposed to what I think many people are not today is we were radical. It's not that we were Left or Right. It was, we saw what things were like, we didn't like the way things were and we wanted to change them and we were willing to experiment. We were willing to say, this doesn't work, we think this is going to work, and we want to try it. Let me pose a radical idea right now, and the radical idea is that most of us today are actually quite reactionary. I haven't heard very many new ideas from UP. Most of the ideas I heard were ideas I heard in the 1960s and 70s. I haven't heard very much in terms of a willingness to change from experience, from many of the politically-involved groups in UP and in the student movement.

And I think that is why in large part, well, not the exclusive part, the times are different, but in large part, the student movement today isn't as relevant to our political system as ours was then. We were willing to be different. To be radical you have to be as Gary suggested, willing to risk unpopularity. Willing to bet that in the long run, the idea that you are proposing is going to win support because it is right.

It is a willingness to go against not just the political establishment but very often, your friends, your political associates, people who you have the high respect for and whose opinion you value. This takes courage. It is a difficult thing to do. It is a difficult thing to tell your friends, "you are wrong and I think this is the



way to go." And yet that was very often the way the student movement was. So when you look back at the 70s, it wasn't a single student movement.

There must have been more organizations than there were people, and each of them had a different idea about how to do things. And it is this willingness to experiment, it is this willingness to be radical I think that in many ways characterizes that student movement of the 1970s.

There's another thing. If I had woken up, if I had dreamed in 1970 about the future, went to sleep like Rip Van Winkle and woke up today, my God, this would have been a nightmare. Who would have thought that all these efforts and all this blood, and all this sacrifice and all this years of toil would produce the kind of Philippine society that you see before you today. And it's not enough to blame it on politicians. In many ways we are in worse trouble today than we were in 1972 when martial law was declared and we thought that was the problem.

So I think I'll try to close this with just another vignette. You know in 1978, I was teaching law in UP, they enticed me to lose my job, the only job I had in order to run with Ninoy in Laban, and it was the first time that we ran 21 knots challenging the martial law regime. We were idiots, but I remember the very first time I went to a rally, it was here in Quezon City, in what was a little known place then called Pag-asa. What an appropriate name. We had gas lamps and when we would speak, the only ones who would be seen within the light of the gas lamps would be the little children who would come forward. Because it was a political rally, all the people were hiding in the dark, afraid of the light, afraid of being seen, afraid of martial law.

Forty-five days later, we had the noise barrage of April 7 in Metro Manila. What a difference forty-five days made that it required a leap of faith, it required people to say, look I have an idea, it may not be popular, people may be afraid, but I am willing to make a bet that if I say this out loud and I repeat it often enough, people will believe it. Now I am hoping that our young people, our student leaders today, can capture some of that energy and courage and radical conviction.

I have learned a few things since 1970. I don't think command societies work. I don't think command economies work. I think, by and large, free markets work. That's why the western economies work better than North Korea's. Gary is right, if we keep on shouting at the top of our voices, if we keep on heckling



our adversaries, if we keep on accusing those who disagree with us with a lack of moral rectitude and have an attitude that anybody who has ideas different from us is either corrupt or corruptible, then this society will never pull together and we will never be able to move ahead.

#### **DR. REYNALDO VEA**

I was going through some papers two weeks ago and I found a certificate about my having attended a congress on nationalism. This was in the mid-60s organized at the Philippine Science High School. I didn't know we were involved as early as back then, but of course, we got news from UP. We read the *Philippine Collegian*, so we were really up-to-date on the issues, even in the 60s.

Well, some things stand out in my mind when I think back about this period. December 26 was a bit more memorable for me because Gary Olivar was arrested, they had him in *presinto otso*. The young people that we were, we thought we could get him out by following him there and staging a rally right in front of the *presinto*. And what happened was the policemen chased us to the Doctor's Hospital and we were chasing each other along the corridors until, of course we got cornered and we all got arrested and joined Gary Olivar inside. After a few hours, we got out. That was my first taste of you know, fascism. Another thing that stands out is the week we spent as members of the nationalist corps in the a town in a Laguna and conducted an investigation, and I think I wrote a report for it in the Philippine Collegian. That radically changed my view then of society, even though it was already evolving. Coming back to the campus, I felt the total irrelevance of the educational system.

The other thing is the Diliman Commune. We were totally involved from the time it started to the time it ended. I just remembered, you know we were there the whole time, and we slept on top of stacks of newsprint at the UP Press when we were trying to get the Partisan published. If not in the UP Press, we were sleeping on the lawns of the Arts and Science building. That was an experience that is indelibly etched in my mind. I got caught, I was at YRC, again with Gary Olivar, I was there for about 20 months. When I got out, I didn't know what to do. I said what will I do in UP. My friends were telling me to go back to UP. I tried enrolling in La Salle and Mapua and they both rejected me.



When I came back to UP, I was in AB History, but I shifted back to engineering. I thought, what am I gonna do here feeling bad every day, not being able to speak out in the classes. I had to go back to engineering from history. From then on, of course, I led the life of an academic and for a time when I got back here, the situation in UP was such that we could not even get promoted as I related earlier. We did not have the facilities so I think a change was occurring within me, instead of blaming all of these things on the system, I thought there ought to be something done about it. And I had a chance when I was appointed to the Deanship, when we tried to change things.

### **Challenge**

Then when I was being recruited to head MWSS, there were a lot of considerations, one of the thoughts that made me decide to take on the job was, you know, if I don't take on this job, then I lose the right to criticize government forever. Dean Viray, who preceeded me in the College of Engineering, was asked, "What makes you think that just being an engineering professor you can run something like the National Power Corporation?" He was asked by media. And I thought about this when I made my decision. And his answer was, "Do you think it's easy running a college with all these professors?"

Napocor was considered a lion's den, and so was MWSS. But I found that there are a lot of good people in government, there are only really a few rotten eggs that spoil the whole thing. But the engineers, the accountants they mean to do good if they can be given the leadership that they deserve.

That was a really big challenge for us at MWSS, trying to change the system and finally when I was asked to head Mapua. And I thought we could not change everything, the whole thing, but if I could do my small part in one small portion of the overall effort to improve life in this country, then maybe that's what I should do. Of course there was also the aspect of personal advancement, but it gives me great fulfillment nowadays to feel that there's something we're contributing toward the development of science and technology in this country.

It's very difficult because the investments we could put in are orders of magnitude away from the investments that are being put in place by other countries. But then there has to be a start somewhere, and that's what we're trying to do now.



What I think of the activists? I think the youth of today are really no less courageous or brave than they were three decades ago. It's just that circumstances are different. They showed their mettle in EDSA and EDSA II, it's just that circumstances are a bit different now, and nobody is really articulating new ideas, as Jerry said, that will capture the imagination and the mind of the young people of today. And somehow, when we tell and retell stories of what we did 30 years ago, it was a very colorful period. What do we expect from them? Somehow it's unfair, the situation is different and they could not be expected to act out the same drama that we did 30 years ago.

I have faith in the youth. I see them everyday and they do know the problems of society and they do want to make their contribution. But somehow we have not been able to put everything together for the Philippines and that's the challenge for all of us.

**DR. CAROL PAGADUAN-ARAULLO, M.D.**

Let me state from the outset that I believe for any country to move forward, the youth will have to be inspired or motivated to be in the forefront of change. Especially in a poor, third world country which the Philippines continues to be in this 21st century.

Young people must see their part and commit themselves to working for economic progress and social justice. If they cannot see beyond parochial and self-centered concerns such as pursuing sterile academic studies, embarking on their own careers and marrying well, then the brilliant among them will merely reinforce the status quo while the rest will just end up as just another generation of exploited labor force or as cannon fodder for the ruling elite's unjust wars. Our history as a people is replete with the heroism of our youth in three great struggles against Spanish colonialism, US imperialism and Japanese fascism. The postwar generation of youth faced the daunting task of rebuilding from the ravages of war and establishing a fledgling democracy under the shadow of the former colonizer, the USA.

Even as a great many among the same generation were drawn into revolutionary movement, calling for land reform and genuine national independence. More recent history highlights the 1986 and the 2001 People Power uprisings, which saw young people in their numbers joining the fight against the Marcos dictatorship and subsequently against corruption and abuse of power of the Estrada regime.



### Youth activism alive and well

And to this day, student and youth activism is alive and well, I'm glad to say, manifesting itself in various issues and campaigns as diverse and as lofty as they come: anti-education budget cuts, tuition fee hikes, and campus press freedom to struggles against the visiting forces agreement, balikatan exercises and the US wars against Afghanistan and Iraq, as well as militarization in the countryside and the struggle for human rights and civil liberties. We must remember that the overwhelming majority of the youth in this country are workers, peasants, the unemployed and the underemployed, among the urban and rural poor and the struggling and vanishing middle class of lowly-paid, fixed income earners such as government and private employees. The image of the youth today as the Generation X, with their cell phones and their rave parties and generally flighty lifestyles is a patently false one because it merely reflects a tiny fraction of the youth and more to the image and likeness that the cell phone companies wish to foist on the public to chalk up their sales figures.

So that at bottom, the youth's concerns, anxieties, problems, and aspirations are still very much anchored on their real life conditions, which in a nutshell, dictates an everyday struggle for survival. Those who are able to get an education, especially up to university or college level with their dreams of success and advancement are quickly and rudely awakened to the reality of job scarcity after graduation, and an otherwise bleak future with their hopes of a better life for themselves and their families quickly and inexorably lost. These socioeconomic conditions determine to a large extent the worldviews of young people and how they respond or react to these given conditions. These come about to a large extent as to what ideas are able to take hold of their open and eager minds to make sense of the world in which they find themselves and what to do about it.

Reactionary or conservative ideas, views and beliefs can be found aplenty, purveyed by vested elite interests interested only in preserving the status quo, those of big business, landed interests, traditional politicians and their foreign partners, in the mass media, in schools, in churches, in fundamentalist pulpits and in government. On the other hand, ideas that are critical, challenging to the status quo and the entrenched elite socioeconomic interests in this country, lending to dissent and opposition, in even to social reform and revolutionary movements have never been far away. In fact, are also part of the established terrain of alternative ideology and politics and cultural expressions in this country since the first propaganda



movement led by the nationalist revolutionaries in the time of the youthful leaders Rizal, Bonifacio, Mabini and Emilio Jacinto to the nationalist movement in the fifties led by the great Claro M. Recto and the second propaganda movement of the sixties and the seventies initiated by the new generation of nationalists and democrats.

Now which path the majority of the youth will choose? To be the harbingers of change, fundamental and comprehensive and even revolutionary or to be the cogs and wheels for a select few, the drivers of the establishment machine, the status quo, moribund and incapable of offering real solutions to our very real problems as a people which depend on many factors, not least of which is the extent to which the chronic crisis of Philippine society in all spheres, economic, political and cultural, exacerbates or is temporarily mitigated, and how effectively the movement for genuine reforms, for progress and social justice, for national and social liberation will touch the youth, will inspire their hungry minds searching for the answers to their individual and collective angst or ennui and will galvanize them to action to take their future into their own hands. I've always said that student activism is a boon no matter how you put it.

For the likes of us in this panel, who are pushing fifties or thereabouts. At the minimum, it is a pleasant memory to have been part of that great youth movement in the seventies and the eighties. And then for a few of us, who continue to be inspired and committed to that vision of an alternative society, it keeps us young, and it keeps our children with something to hold on to that opens their minds and gives them hope for the future.





## Open Forum

### The student movement of the 70s: What went wrong?

ATTY. FERNANDO BARICAN

Where do you begin? That requires a whole library. The first problem I think was our simple mistake that we thought if we got rid of Marcos, everything would be right, and if we somehow restored 1986 to what it was before the declaration of martial law, the problems would solve themselves. Well, obviously the society that produced Marcos was a sick society, so anything that was there before 1972 wasn't very healthy to graft on to 1986. I think another part of it is there are certain character flaws that we have as Filipinos that we have to face up to. Our tendency to not arrive at a consensus, to endlessly argue points, to character-assassinate people we don't agree with. Our willingness to question motives rather than judgments.

You know, it's a chicken-and-egg problem. And it's actually quite Marxist, the idea, it's very difficult to have a genuine political reform when the economy is not fundamentally reformed and the economic power is concentrated in relatively few, including the middle class in this country. I don't know how, whether we have time to solve these things now. We have China at our gate, we have globalization, we have fundamental problems like the NPA, the MILF problem of globalization, our educational system is in complete disarray. When I entered UP, a public high school graduate was almost as good as an Ateneo graduate. Many of the Collegian editors of my era came from public high schools. That is inconceivable nowadays. Not because the students are less bright but because the quality of education and the resources poured into schools have diminished dramatically.

So these are the problems that we face. Have we failed you? Yes we have. I will daresay that I have never seen the economy as bad as it is in my life and I was born in 1949. I have never seen the political system in as much disarray in my life as it is today. We need new ideas and we need a new leadership perhaps, but most important perhaps, we need to get together to solve this problem and I don't know how we're going to do that.



**DR. JAIME GALVEZ-TAN**

I don't think we have failed anyone. I mean, no one can say one has failed another one, because I was talking of the intergenerational activism. I think whatever you put in, on that day today, energy that you have placed contributes to the development of society.

One, I'd like to put it in a manner wherein rather than view failure, view the contributions that you have made day-to-day.

Even when I was in government, it's really a day-to-day struggle to combat graft and corruption. And everyday you withstand graft and corruption is a contribution to how society can develop and it's true outside or inside government. To continue to live and be the spirit that can influence other people. And I think if each one of us do that, then we would not have failed. I think we only fail if we have completely abandoned our ideas. I mean, it's not fair to say we have failed.

The only thing I would agree with right now in that statement that Jerry made, yes, if there is a certain failure, we have not put ourselves together. And it's when you have changed yourself for the better, because you are also changing society and that's where it counts. There is still no fusion or convergence of all these individual energies that are meant to do good.

**ATTY. FERNANDO BARICAN**

Just one thought Jimmy, if this is success not failure, it is very cleverly disguised.

**DR. REYNALDO VEA**

I think it's a cycle that must be broken, young men and women becoming adults and getting into the establishment. It's related to values, if you know what is right and what is wrong, if these things are clear to our youth, then probably the cycle may be, can be, broken.

Whoever has the authority, they'll get their way. You go into government, that's the way they think, and you come in and you have different ideas, they suddenly don't know how to react to what you're trying to do, because they've been doing things in some manner all these years. And even people that government deal with, if you come in with something new, they get disoriented.



But change, it can happen. The only thing is, for it to be sustained, it has to be on a really massive scale. What are we gonna do with so many young people, how do we educate them? It's really bad. The public school system, where 80 percent of the high school students are enrolled in. It's really overburdened, and they do it in three shifts and the procurement system is such that one classroom three type of textbooks, because you have to give a chance to others. It's a big mess, and this is the way we treat our youth, the future isn't really that bright. So for me, it's a matter of breaking the cycle in a very, very massive way. Although not necessarily very quick, it has to be a very massive effort.

GARY OLIVAR

The suggestion I will put forward, is that in this country really, government is the problem and not the solution. It really is. If you look at the underlying economic fundamentals, year after year, the private economy continues to grow, continues to stay healthy. We have overseas remittances of 8 billion dollars a year that keeps us afloat official, not to mention the underground remittances. In other words, the sectors that are dominated by private individual initiative, continue to be strong and prosper. It's whenever government enters the picture that things get screwed up. What are the major problems now? Peace and order, graft and corruption. Why do investors stay away? They stay away because of problems that are induced by government. That is the biggest problem now.

I have this running debate with some of my fellow members in the Foundation for Economic Freedom. They're always concerned about the size of tax revenue in order to bridge the deficit and I tell them, why are focusing on increasing taxes? I mean, in my mind, a tax is something you give up to government at the point of a gun, it's money I've worked hard to earn, why should I give it to government? But we don't have that point of view. We have this point of view that somehow government is entitled to take 34 percent of our money. Not to mention the fact that afterwards they don't spend it well. Well, this reflects, I think I was in the States during the Reagan years so ideologically that's sort of where I'm coming from. Small government, good government is less government, is no government.

It's a radical suggestion. It's a globalizing world, a deregulating world, a globally competitive world. Governments get out of the way. Allow the private economy in this country to do what needs to be done in order to compete with the rest of the world.



That's gonna be what brings us forward. It's not any amount of government intervention, it's not any amount of government reform. Keep government out of the way, get them to reduce in size, let the rest of the country to move forward.

**What is precluding young people from coming up with new ideas?**

ATTY. FERNANDO BARICAN

My first advise would be, don't read columnists. They have nothing to tell you. Don't listen to editorials on broadcast television. We all have the opportunity to think for ourselves, we don't need intermediaries to tell us what to think. We probably needed that in the 60s and 70s because we didn't have the information age. Nowadays you can get information directly and make up your own mind. And you can talk to your friends and discuss this and come up with your own conclusions. You do not need an intermediary.

Now, I remember two years in Harvard, talking with Gary, talking with our friends, pacing the streets for hours and talking about the kind of things you're talking about. What economic system works, how should we change things. Why should we talk instead of expropriate? It is important for us to constantly think though the kinds of problems that the nation has. But we have to think them out in detail. During the 70s, issues were a big picture – Marcos, democracy, restoring rights. The problems of the new generation are little problems that need to be solved in detail.

That's why in the language of the 60s the question was, should you be red or expert? The correct answer was you should be both red and expert. You must understand ideologically where you're going and what you want to do but you must have a mastery of detail and an ability to solve your problems in your backyard. And that's hard, that requires thinking for yourself. You cannot attend a seminar and learn that, you've got to learn the ability to think for yourself.



What were the motivations that led to the paths you chose?

DR. GALVEZ-TAN

I think the awakening was when I went to the rural areas when I was a student. I was with UPSCA and we were brought to the rural areas, to frank, stark poverty. That's still my motivation. When I see a poor person, it motivates me to work harder. When I always asked why?, and was exposed to social analysis; imperialism, feudalism and bureaucrat capitalism, which provided an appropriate framework for explaining why Filipinos continue to be poor.

DR. PAGADUAN-ARAULLO

One is being molded by nuns, so the humanitarian and the Christian general orientation. But that only leads to charity, that doesn't really lead to radicalism as such. But the next thing was, as Jimmy said, exposure to realities, because without that, it's all up in the air. But even that doesn't lead to radicalism per se because many of my classmates in medical school were brought to the poor and they would think that the situation is hopeless, further strengthening their resolve to go abroad.

The next thing is being exposed to organizations of people, of ordinary people that are intelligently making sense of the problems. And systematically, programmatically planning on what to do, what steps to take to change things. The empowerment of the people that make the idealism of wanting to have change seem as a viable alternative, as something that can really be done.

Then I guess finally the attraction for me as a young person was the intelligence of the analysis, the objectivity and the science of it, I would say. For this forum, I did spend about two hours from 12 midnight to 2 am talking to my son, who's now in the student council of UP, asking him, how do young people think and what do they bother about? He's into activism no thanks to me, thanks to the youth movement in UP. And he told me, it's not *barkada*, not something to do because I have my own life, I have my own interests but it's the idea, the sharpness of the analysis that draws me as an intellectual, as a young person. And I think, then and now, that continues to animate a lot of the young people looking for answers, looking for solutions.



## ATTY. FERNANDO BARICAN

You remember the anthem of our generation in the 60s, "Blowing in the Wind?" "How many ears must one man have before he can hear people cry? How many deaths til he knows that too many people have died?" Well, you know, in the 60s we felt that. And we felt that very deeply because the generation that preceeded us was very complacent and basically very comfortable with the way things were.

But on a very personal basis, when I was young I read about Cincinnatus. As you probably know from your Roman history, Cincinnatus was a citizen who was called to battle when Rome was threatened. As a general, saved Rome, and when the time had come that he had saved Rome, he gave up power and went back to the field and became what he really was, which was a citizen farmer. I've always felt that you had to be there when you needed to be there but there was a time to go.

Everyone has his own road and I do not criticize the roads of others but I was not going to become a professional politician, or a professional cause-oriented person, there were people who were drawn to that road. I was going to be a citizen, I was going to the ramparts when I thought I was needed and then when the time came, I would pass it on to somebody else who needed to do that and just go back to being what I was, an ordinary citizen like everybody else. And basically over the last 30 years that's what I have tried to do. Which is why I don't stay very long in what I am doing, politically anyway, because I do not think that a career in politics and thinking as a career politician is a good thing in a democratic republic. It's not healthy and it leads to the kind of abuses that we've now seen in our own society.



# PROFILE OF SPEAKERS

## **Carol Pagaduan-Araullo**

Dr. Carol Pagaduan-Araullo is the national vice-chairperson of Bayan, a veteran street parliamentarian and medical doctor by profession. She had a stint at the Philippine General Hospital and was active in several primary healthcare programs.

As a medical practitioner, she believes the best cure for illnesses is to address the plight of the people and raise the standard of living. This social awareness brought her to engage in various socio-civic activities and organizations. Dr. Pagaduan-Araullo is one of the convenors of Plunder Watch. She is also an organizer of the People's Campaign Against Imperialist Globalization, a spokesperson for the international conference on Alternatives to Globalization, and a convenor of Kalinaw Minadano, an organization that seeks to promote the development of the region and its people. Dr. Araullo was one of the active organizers of the Estrada Resign Movement that played a crucial role in People Power II. She is also founding member of the Defend the Rights of Jose Maria Sison.

## **Fernando Barican**

Atty. Fernando Barican is currently a member of the Board of Directors of Development Bank of the Philippines, and a member of the Board of Trustees of Anthony C. Aguirre Foundation Inc. He once served as a Presidential Spokesperson from August 1998 to April 2000.

In his college days, Atty. Barican was an associate editor of the *Philippine Collegian*. He chaired the UP Student Council and became the first student regent in the UP Board of Regents in 1970. A member of *Samahan ng Demokratikong Kabataan* (SDK), he was the first member of a progressive student organization to be elected chairperson. He also became a vital leader during the First Quarter Storm. He earned his Political Science degree in 1970, and his Bachelor of Laws in 1975. He then taught in UP before he flew to Harvard University for his masterals in law, which he finished in 1979.

## **Gary Olivar**

During the First Quarter Storm of 1970, Gary Olivar was a member of the UP Student Council and the *Philippine Collegian* as well as the national council of *Samahang Demokratiko ng Kabataan* or SDK. He was arrested for subversion in 1971 during the suspension of habeas corpus prior to martial law. Upon his release two years later, he went to finish his BA and MA degrees in Economics from UP as well as an MBA from Harvard Business School.

He was an international banker in New York for many years before coming home for good in 1997. He is currently the chief financial officer



of Bayantel and also a director of Bayantel, RCPI, Pilipino Cable, Telephil, and Sky Internet. He writes a business column for the Philippine Star every Monday and is a fellow in the Foundation for Economic Freedom.

### **Jaime Galvez-Tan**

Dr. Jaime Galvez-Tan is a product of Benedictine education finishing his elementary and high school both with honors at San Beda College. He acquired his Bachelor of Science in Preparatory Medicine from UP Diliman in 1970. He was the UP Student Council Chairman in 1972 and the student regent of the UP Board of Regents in 1972-73. He finished his Doctor of Medicine at UP Manila in 1974 and internship at PGH in 1975 as one of the ten most outstanding interns.

A former Health Secretary, Dr. Galvez-Tan has the rare combination of the following expertise: solid grassroots community work in far-flung doctorless rural areas; national and international health planning and programming; experience as faculty of colleges of medicine and health sciences; clinical practice combining North American medicine and Asian and Filipino traditional medicine; and national health policy development among others. He has worked with NGOs, the academe, international development agencies, and with the government.

Dr. Galvez-Tan is currently the Vice Chancellor for Research; concurrent Executive Director of the National Institutes of Health Philippines and Professor of UP College of Medicine.

### **Reynaldo Vea**

Dr. Rey Vea took office as the third president of the Mapua Institute of Technology in 2000. Prior to this appointment, he was the administrator of MWSS of Manila from 1997 to 2000 and the Dean of the College of Engineering of UP from 1993 to 1997.

Dr. Vea's academic qualifications include a Ph.D. in Engineering from the University of California at Berkeley, an M.S. in Naval Architecture and Marine Engineering from the Massachusetts Institute of Technology and a BS in Mechanical Engineering (magna cum laude) from UP.

Dr. Vea was the valedictorian of the first batch (1969) of graduates of the Philippine Science High School. At the University of the Philippines, in his sophomore year, garnering the highest number of votes, he was elected University Councilor of the Student Council. In his junior year, he became editor-in-chief of the *Philippine Collegian*, the official student publication. He spent 20 months in detention during the martial law years.

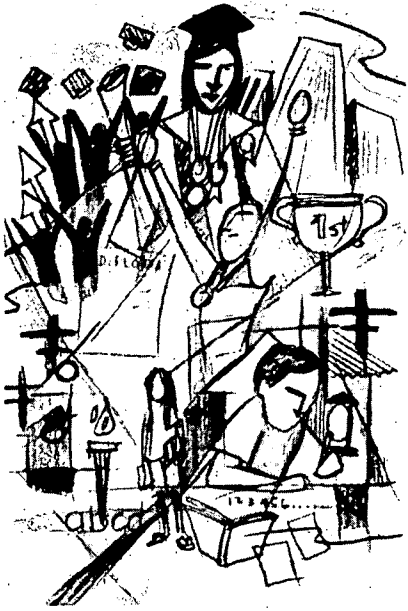




## Forum II

### Youth Prospects and Opportunities

ROSELLE AMBUBUYOG



I became blind due to an intolerance to medication back in 1986. And I was already through nursery, kindergarten, preparatory school as a sighted girl. I had to stop school for two years because of that. And it was difficult to adjust or to cope with the new condition not so much as you would imagine losing your sight and feeling hopeless. It's not just really submitting to despair, but asking your self how to go on. I think this is the most crucial thing one must consider. When adversities arise, often, we do not have the psychological reserves to prepare ourselves or even to actually understand how we should continue with life.

But in such situations, it is not the psychological reserves that you should look for, but the determination of what you want to become despite all the difficulties. I asked myself, do I want to stay at home feeling sorry for myself? Or should I move forward? I spent two years, relearning everything, how to eat, how to take a bath, how to get dressed, how to find my way around the house.

I decided that I wanted to go to school. So in 1988 I approached my father and said I wanted to study again. My parents were surprised because they were only planning on getting a tutor who would teach me at home. And then I said I don't want to be treated differently just because I have acquired a disability. Why should I be segregated from the rest of the society? Another thing that we must keep in mind, with the youth today I've noticed there is always this sense of wanting to belong, wanting to be in. And when you are different, you start feeling insecure.

But that is where most of us go wrong. We start feeling insecure, and in the long run, because of that insecurity, we separate ourselves from the rest of society. Instead of finding a way, the right way, to get back and be accepted. There is always the concept of wanting to fit in rather than to belong. The first thing that we must keep in mind is that we are part of this society in the first place. And because of something, because of a mishap, we have lost our place somehow, or at least we felt that way, we have to regain it, not just gain it.

So I insisted to my parents that I wanted to study in a regular school and fortunately we found Batino Elementary School in Quezon City. This is a regular school with a special education



unit for the visually impaired, the hearing impaired, and the mentally challenged. But the blind are mainstreamed in the regular classes. In the mornings I would be attending my regular classes as the only blind student and then everybody else could see. Of course, the challenge was to survive. But after a quarter, I just did my best because I wanted to prove my parents that I can stay in school. So I decided to do my best and I was number one in the class. Then I heard a classmate say, the blind girl got lucky. Ahh, it was just a matter of luck for them. I was just being lucky. And then I realized there was a dynamic shift in the challenge. It was no longer to prove to myself and to my family that I can survive.

#### **Why is it that you are blind and not limited?**

And most people would ask me, why is it that you are blind and not limited? Because I've always considered limitations as something abstract. It is only in the mind. We limit ourselves because of the negatives that we tell ourselves and because of the negatives that other people tell us that we believe in. But once we determine to rise above all challenges, you know obstacles will always be there, but you could always go around them or surmount them. Either you treat them as road blocks or treat them as stepping stones.

So I maintained my academic performance, and then year in year out I was number one in class and then I graduated as class valedictorian in 1993. I moved on to high school, and encountered the same difficulties. People were thinking it was just luck that made me class valedictorian. We approached four schools. Finally we found Ramon Magsaysay High School in España, Manila. There were 35 regular classes. Thirty five regular sections and then the highest two sections are called special science classes where the valedictorians of elementary schools are placed. But I was placed in Section Three of the regular classes. So technically, it was the fifth ranking section. After a week, the teachers said I should be transferred to Section One. So I transferred to Section One and that was where I spent the rest of the school year.

Most of the time you don't really have to force people to see what you are really made of. Being yourself, knowing your best, does not only imply that you have to look or seem to be the best, you also have to give it. Most of us result to giving lousy excuses why we did not do as much, as well, or why we failed. But it's really the attitude of wanting to tell people that I could do better. But instead of telling them, instead of giving excuses as to why



you weren't the best for this moment in time, why not just give your best right now. If it wasn't enough, then seek for ways to improve yourself.

When I spent my first year in high school, I was again on top of the batch. The teachers again petitioned that I be moved to the highest special science class. I was moved to the highest section, but it wasn't that easy because the teachers were complaining, "How will she do in Science? In Math? How can she perform laboratory experiments on her own? How can she participate in the graphing sessions in Math? "

And I told them, well as far as I know, in learning you don't really need to see, what's more important is you understand. Somebody else can do the observations for me, but I would still do the analysis myself. When we strive to make an achievement, people are always thinking that we have to see what others haven't seen. It's already there, the resources are there, it's just that very few people know how to use it. We often hear the words "Rebuild the nation." It's like saying it's already built. Something happened, and then you have to rebuild, just fix it. But it's the same model. We try to fit ourselves, the data, into the model without realizing the model is wrong. So what we should do is not to encourage the youth to rebuild the nation, but to reinvent it. As much as possible create a new nation.

### **Vision with action**

When I was part of a leadership congress sponsored by the Ayala Foundation, they invited a very wonderful speaker, Randy David. And he was telling us, the past generations, the generations before you have lost their opportunity to fix this nation. You now are tasked to reinvent it, to change it. Only in that way will the youth be moved to make a difference. That's what I did when I was in high school. I showed them that a blind student can still be part of a special science class. I represented the school in different competitions and won the competitions in Math, Science, Journalism, essay writing, History, extemporaneous speaking, and all others. Until my co-contestants said, "There's the girl with the sore eyes. It's still her, the same contestant."

But that's the thing. The comment of always having sore eyes. They cannot even say, the blind girl who always joins contests. Because they know that if they center on the disability, it's like saying that I will not be an achiever. And they know for a fact that it isn't true. It is changing the perception. And that's what made me decide to go to Ateneo after graduating as class valedictorian in 1997 from high school.



I took three exams, U.P., U.S.T., Ateneo. I passed all the exams, but I decided to study at the Ateneo because I was thinking that there had been blind students who have graduated even with honors from U.P. and even from U.S.T., but none from the Ateneo. No blind student has ever tried to study there. And here it is, I passed all the exams and the Ateneo was very enthusiastic to accept me, to open their doors, and to even try their special education, even if they did not have prior experience in dealing with a blind. So who am I to waste that opportunity. It was like a sign from God. I wanted to start something, to find something. When you want to make a difference in society, you have to embrace the pioneering spirit of adventure. Of course, it is easier said than done. But when you have the vision to make a difference, then you can't just keep it at that. Because vision without action is merely a dream. So you have to complement that with actions. It is what you call alignment. It is not enough that you said something, it is also important that you do something about what you said.

When I went to Ateneo it wasn't just because it's a prestigious school. Not just that. It was because I know that if ever I finish in this university, even without honors, just with good grades, passing grades, then the Ateneo will hopefully continue with their special education program and other universities would say "Ateneo can do it, the blind can make it in Ateneo, other schools can do it as well. Or at least we don't have to worry that the blind will not be able to meet our standards." So that's how it is.

Some of you have probably heard what has happened at the Ateneo, I took up BS Mathematics and then graduated in year 2001 again as class valedictorian and with the highest honor of Summa Cum Laude. Now I am at the University of the Philippines Diliman for my masters, MS in Applied Math and I am majoring in actuarial science. Actuarial science is related to insurance, finance, and investment. People again ask me, why? It's actually one of the hardest fields in Math. I learned when I was in third year at the time when I was supposed to take electives and decide on what I am supposed to be majoring in, I learned there are no formulated insurance policies for the disabled Filipino, unlike in other countries where there are insurance policies for the disabled. And I was thinking, where can I contribute the most?



### Shining through

First of all, I wanted to help these insurance companies to formulate the policies so as meet the insurance needs of the disabled. But in the long run, I also want to be established in the business sector. Why? Because there are very few—if ever there are—disabled people working in the private sector. Just an example to show them that we can work, hold honorable stations of service to society in the business sector, in the private sector. That is enough, I think, to open the doors of all these companies. Because it has happened before with schools. Now we have more schools that are accepting the blind. When the universities say no, we not going to accept the disabled, the blind say, remember Roselle, she graduated from Ateneo, what are you worrying for? And I'm really happy to hear from people that these universities decide to give them a chance, even for a semester. We are not telling them to water down their standards. We are just asking for the opportunity.

I also want to meet more people and groups who could provide the financial assistance I will be needing for the projects that I'm completing. I've already started with one project that I'm currently working on in correspondence with the Rotary Club of Makati Ayala. We are donating talking computers, Braille printers, scanners, and general references in CD. Hopefully we can add Internet connection or subscription. We're donating all these computer systems to high schools all over the Philippines that accept the vision impaired to help them in their studies.

You have to hold on to your life and make it burn so brightly. That even if the flame gets snuffed out by wind and you are left in the dark, you have to rekindle that flame.

I lost my sight and I was plunged into darkness, but I was able to see the light and to share the light. Of course this is not possible without the people around me. We have so much support coming from people. It may not be so many people, but what's important is there is so much support. My family has always been there for me. My parents, my brothers, they have given all their love and support. My teachers also trusted in my abilities. It's actually easier for them to say no. That never happened. They always gave me a chance although at first they didn't know what to do, or they had these long sessions about my disability, what I am able to achieve.

And then my friends, they were the ones who made me feel normal, see normal. They ask me to go to movies. The ticket seller would say, "Why would she go in? She can't watch it



anyway." And that's again affecting change. I was telling them, actually I could just listen to the movie. And that's it, you should give me the ticket for half the price because there are no visuals. That's what I am also telling the orthopedically challenged. Tell them they should even give a discount, you use a wheelchair.

In everything that you do, aspire for change. Not just to shock people. Not just to surprise them. Even if it's difficult, even if it's challenging, what's important is that you are taking up the chance. And whenever I am asked to give a speech to audiences, I leave them with a certain challenge. I tell them, I have done this much even though I am blind, how much more can you, with more complete faculties, how much more can you do? And somehow it starts them crying. I don't know why. It's not a tearjerker line. But they start crying. They say, "you know you are right and we hope that we could do our best at work or anything that we are doing." And that's what I want them to do and I have to exemplify that in the things I do.

### MARK LAWRENCE SANTIAGO

A confession before I begin my points. I was in the school paper and eventually became the editor-in-chief. In my sophomore year, I was thinking of who to feature. Roselle. I said Roselle is overexposed. Why not her Dad? That's why I was able to interview Mr. Ambubuyog. And that was the only time I had the chance to talk with Roselle. And from then on I was a self-confessed Roselle Ambubuyog fan. I find this peculiar because I have one affinity with Roselle. My right eye is also blind. I feel happy whenever I have encounters with Roselle. I even attended her graduation because I wanted to watch her speech.

And I never thought that two years later, there at the podium, I was speaking on behalf of the class. My whole batch was quite surprised when they discovered that I was valedictorian because I am really a background person. They know me because I write in the paper, but I am not really a leader in terms of being a frontliner. And most of the valedictorians were really superstars. I was kind of an underdog.

It's kind of peculiar because I am *probinsiyano*. I came from Bulacan. I was a seminarian there, in a high school seminary, and entered Ateneo in 1999. I will never forget this, in one of my classes, it was a basic English class the teacher asked who among us were valedictorians. Almost half of the class stood up. Ok, I said, I will never make it in this university. But a lot of factors contributed to why I strove harder and harder in my university.



### Ideals

In my graduation speech, I tried to relate three things which shaped me, my character, my life as a student of the Ateneo and as a seminarian as well. Because my life was really a dichotomy. By day time, I'm an Atenean. At four, I go back to the seminary to join the recreational activities, hear the mass, then pray, then join the recreational activities with the other seminarians, then pray again, and then study a little, then sleep. Then the following morning it's the same routine. Then seven to four, Ateneo again. What will I share to my batch? Then I shared to them three points which I will try to translate now. They are nation ideals, Ateneo ideals which I think were very palpable in my experience. *Magis, cura personalis, fides*. *Magis* is a Latin term that came from the spiritual exercises of St. Ignatius. When he was in Spain and wounded from the war, he read the lives of the saints. He was struck by what he read. Then he asked questions: What have you done for Christ? What are you doing for Christ? What will you do for Christ? I was confronted with that during freshman year. I attended a five-day retreat and somehow it began to sink in. I had to study well because it is important nowadays that priests be learned.

I mentioned earlier that I was in a basic English class. The English Department of the Ateneo has this program, basic English or some kind of a remedial English, then regular English, then merit English. When I got accepted at the Ateneo, I was placed in the basic English class. Their claim was that we scored lowest in the English section of the ACET. So I suffered that inferiority complex. Through the help of the teachers, I discovered that English classes were not the only venue to assert that you can think and that you can express yourself. There is also a Filipino class. And it was a Critical Theory class and we handled different points of view in studying literature. And from then on, I was engrossed in reading.

I was telling my batchmates that when I was a small kid, I read relatively little in Bulacan. I had this penchant for reading but we did not have books at home. My mom would always tell me "Don't you want to eat anymore? Go eat books." I didn't get the point until much later. What would I do with books when I was going hungry?

I entered the seminary in high school. There I started reading, then I had Latin courses, Spanish courses. I really loved the languages. It was hard during my first year in college. Manileños have this sense of territoriality, hey, we're from Manila, we're better than you *probinsiyano*. But in the Filipino class I realized,



hey I can think, and I can read Filipino literature. And our own literature is also rich. The first time that I took a Philosophy course was under Father Roque Ferriols. In our batch, they experimented, they placed the first Philosophy course in your first year, sophomore year. And he was my teacher, and he was intimidating in class. He lived in the seminary. One time, after dinner he said, "Lawrence, I read your papers in Philosophy. It looks like you love philosophizing. Do you?" I said yes. At the end of the course, my classmates got Ds and I got an A. So they said, "What's with you? You have to be the favorite..." because I was a seminarian. I said, I don't think so. Then I remembered Father Roque, who told me when I got an A in that course, "This is a breakthrough, because out of the 50 students, there are only two of you who got an A." The other one who got an A was an Ateneo valedictorian in 1987 who got the course because he was going to be Jesuit. Then I said, I think I have little potential in my studies. That's the first point, magis. I really hate mediocrity, that's why I'm a very extreme person. When I do something, I want to give my all. Magis. I would give my all. More.

#### **Cura personalis**

And then the second point that I would like to raise that was very material in my formation at Ateneo is *cura personalis*. Personal care. Because Ateneo is not just an institution. There were so many people around me who somehow inspired me to strive harder. I mentioned the teachers. There were also the Xerox ladies. I always thought, if these people weren't around to give copies of our readings, I could not have survived as a Filipino and Philosophy major. There are really people who are instrumental in your education, so you can't just say that your education is a right or a privilege, it's fundamentally, a gift. And there are so many people sacrificing for your education.

I didn't finish my other major, Filipino literature. I was juggling 24 units of Filipino courses, literature courses and Philosophy courses, and at the same time heading an organization, and also a seminarian. My dad got really sick and I really had to decide at that point. He requested that I go home every weekend. He suffered from liver cirrhosis for four years. During those four years we didn't notice his failing health until my junior year. I forgot to mention that one of the reasons why I studied hard was because I think the only thing that brought my father joy was the fact that his son and his daughter doing well in school and his wife is in good hands no matter what happens. I took another major.





Then I went through an existential crisis. Should I forego my studies? Should I forego my organizations? I really love my organizations because my organizations were mostly writing organizations, I really love the people there and I love writing. Then I met with one of my Philosophy members and he told me that "First thing to do was quit as an editor; second thing to do, quit as Filipino literature major and finish your Philosophy degree. Focus." He felt that I would not be able to handle everything. And true enough, that semester, I couldn't finish at least four papers. Being a literature and Philosophy major, we are expected to read a lot. It was difficult with one blind eye. So I usually read my Philosophy text, then record it, then listen to it. So I just listen to my text. I told the teacher, I couldn't do it. But my teachers understood. They extended my deadline until the sem break. I got an A in the course on Feminism in Filipino literature. I was surprised that in that semester I still got a 4.0, that's a perfect grade in Ateneo. I had to decide because I was aspiring to minor in French. I would be finishing my French minor program in the summer. Until my Dad requested me to stay home. I said, Daddy I need to finish French because there will be a fellowship in France and I want to go to where the philosophers went. He said please stay home. So I did. My mom was not saying anything but cash was tight because of the hospital expenses.

### Promises

My father was sick for four years and we were left with almost nothing. My mom set up a *carinderia* and the whole summer I sold *lugaw* and *pansit* reading Gabriel Garcia Marquez on the side, laughing because it all seemed surreal. Every afternoon we would get our earnings to buy medicines for my father. I would walk going to Mercury Drug in the town proper. It was a four to five kilometer walk for my Dad.

When I got to the drugstore, I found that what we worked for the whole day was only enough for a capsule. And I was feeling really desperate and that was the summer before senior year in college. Before I went back, my father wanted to sell our car. We said no because we can't bring him to the hospital without it. We tried to stop him but he went to Makati. When he went home, he had a bag with around P300,000 in cash. He sold the car and gave P3,000 to my mother because in my whole stay at the Ateneo I only had a pair of shoes and sandals. My dad saw my feet and told me to get the money. Then three days after,



my Mom called me up. I went to the hospital then I gave him three promises. "Dad, I promise you I would graduate Magna cum laude." "I know that," he said in English, "I know that already. He was dying when he said, "I know that already." I said, "Dad, *magpapari ako, magpapari ako.*" I told my Dad I would become a priest because, I discovered this lately when I was studying my letters to him, he was the one I told my most intimate secrets when it comes to priesthood. But our relationship was never a smooth one. Never. But in letters we were intimate.

I promised my Dad three things. I thought it was easy. One week after that event, I had to sit through my Philosophy classes. Then my epistemology teacher, theory of knowledge teacher, was talking about, wonder, passion, rigor. And I was like, okay, wonder, passion, rigor and I was in state of despair. I was not doing anything for class and I couldn't blame myself because I was really depressed. I said I should channel this depression to one productive thing. Before summer, I talked with other Philo majors that I wanted to establish a Philosophy undergraduate journal. So I think this is the best time to do it. I brainstormed with my blockmates, with my friends. And after two weeks we got papers and compiled them. But we had no money and the Philo journal has been defunct for the past twenty years. I thought we should revive it. One of the young Blancos in Angono is my best friend, so I borrowed paintings. We used a Php 10 million painting they loaned us for the cover, then their studies of art work were the inside drawings. We gave it to Father Roque Ferriols as a birthday gift. Everyone was surprised because it was a grand book.

My grades really plummeted because I really had a hard time. I missed summa cum laude by .02. Second semester, the hurdle was the comprehensives in Philosophy. Sixteen courses of Philosophy retaken in one semester. Afterwards I would graduate a happy Philo major. And I was accepted as a teacher in Xiamen University, China. I applied during my third year. I wanted to be a volunteer to preach the gospel through language teaching. I was starting to translate the biblical stories into more mundane stories for college Chinese students so that I can convey Christ. That was what I wanted for my regency before I return to Theology. I wanted to be a missionary.

Then I went for a retreat in Baguio for eight days. No one told me that I was the valedictorian, I only learned it after six days. Graduation night, people were asking whether I would go to China. I can't push through with China because the area is



SARS infected. Although it is really my passion to be a missionary, I can't push through with my plans. Eventually I texted my department chairman in Philosophy. I said "Sir, is there a place for me in the department?" Unfortunately, the faculty already had a roster. But they accepted me as a teaching assistant. A TA receives PhP 7,000, but then I knew would be helping my mother because we don't have a steady source of income. So I also applied at the Theology Department. They gave me a job as an instructor. But that item was not allowed in the university. The Dean of Humanities finally resolved it by waiving the TAship. I am now preparing for my instructorship in Philosophy and in Theology.

### HIRO MASUDA

I can relate with both of them, not because I am visually impaired, but because they both experienced tragedy. When I was listening to them, I was thinking, what was I supposed to say? I even prepared a speech which I gave to the Philippine Social Science Council. I attended the City College of Manila. People always ask me about it. So while on my way here, I thought about it. When I reached in Quiapo, a child offered me some *sampaguita* for sale. I gave the kid some money and remembered how I was back then.

I never saw my father. I always asked my mother about it but she only smiled when I did. She would say, your father is gone. Why would he do that? She would tell me there are reasons but she never told me what they were.

My mother eventually married. I was never asked about it. At one point, my mother got sick when I was in grade six in Tondo. All our neighbors were selling *sampaguita*. So I sold them myself, after school. People would warn me, I might get hit by a car. Then one time there was a graduation at the PICC. I was excited because I would definitely earn big. But I cried that day because the guard sent me away.

I told myself that one day I would be wearing those black clothes, because I didn't know what it was called then.

I was always late for my classes in high school and my teacher would ask me about it. I would explain I was selling *sampaguita* and had to take care of my siblings. Then she said, why don't you stop going to school? I said no, I can do it. My teachers saw how determined I was and they also supported me.



I was placed in section four during my second year because of my tardiness. I wanted to run as student council president, but nobody got me for their party. I reached fourth year and finally decided to run. They said I was not going to win because all the student council winners came from the pilot sections. But I still ran as vice president. The president I ran with did not do anything and I was left to organize everything. In the end, I only got five votes.

My teacher later asked me if I would compete for the school. I agreed, and I started joining contests. And all those contests I joined we ended up as champions or in second place. Soon I realized that I had to work to help my mother. I can't sell *sampaguita* forever. So I applied as a service crew in a food chain. After a month, they named me crew of the month. When there is work to do, I get to it. I wanted to be a manager. Managers are required to finish a four-year course. I was continuously rehired for two years in that fastfood restaurant and even got nominated as OIC manager but got the position of head crew trainor instead. I saw the program of City College of Manila and enrolled as a BS Psychology student.

### Obstacles

This time I was going to run as student council president. Nobody wanted me because I was a working student and they said I would not perform well. In second year, I became the P.R.O of the Psychology department. From then on, I became exposed to the problems of the campus. I told best friend, who was Indonesian, that I wanted to be council president. I thought he would support me, but he said I was not going to win because I was just a sophomore. I filed my candidacy but unfortunately, elections were postponed. When elections were scheduled I organized my own party, *Reformasi*. I asked my friend to be my vice president. Everything was underway. Unfortunately, our P.R.O. died during the campaign. He had leukemia and nobody knew about it.

I had all these obstacles. And all I wanted was to be president. But we went on with the campaign. We were competing with popular candidates. When the votes were counted, I got twice the votes of the other candidate. It was the first time the City College of Manila had a landslide winner.

We had no funds to work with, so I raised funds with the help of officials from the City of Manila. We were installed two electric fans in each room, and a wall clock. I was the youngest president ever elected. I went on to be elected for another term.



There came a time when I wondered whether I was really part of the youth. I never did the things other young people did. I did not even have money for the movies, and I was always busy doing other things besides. My officers were having problems of their own. One was suffering from severe depression, but I said they were lucky they were eating three square meals a day. I was the one providing for the family because my stepfather's earnings were not enough. I wanted to spare my siblings the hardships I experienced and looked for other sources of income.

I remembered what Dr. Virginia Tan said in her lecture at the Pamantasan ng Lungsod ng Maynila on the failure of government—congress, judiciary, military, the church and the educational institution, "We can't afford to listen and learn from the people who by placing their selfish interests before their oath of public service had failed us in the lowest form of failure. The time is ripe for the youth and the academe to work hand in hand. And that time is now." When she said that, I was really surprised.

When I won as student council chair, I dreamed of becoming the next Philippine president. When I heard what she said, I believed it would be best if I became a teacher. I may not become a president but at least in my own little way I can help the government heal the wounds of this nation.

I urge the teachers to help us young people. I noticed that teachers are the ones placing barriers for their students. We need help and encouraging words. I am not addressing you merely as teachers. I am appealing to you as mothers and fathers. We are your children.



## Forum III

### Today's Youngest Mayors: Tomorrow's Hope?

HON. BENJAMIN C. ABALOS

*Mayor, Mandaluyong City*



While I was researching for this topic, I have seen that there are many differences when it comes to the definition of youth and for me this is very material. The United Nations has defined youth as those within the age bracket of 15 to 24. The Philippine National Police has defined youthful offenders as those below 18. The National Economic Development Authority has defined youth as between the age of 15 and 24. In the United States, youths are defined within the age bracket of 14 to 35. The Philippine National Youth Commission has criteria for qualification to the youth parliament: the age should be 15 to 30. Therefore, from this discrepancy alone of the ages, it is really quite hard to formulate a policy. Because the needs of an 18-year-old person to a 30-year-old will be quite different. This, for me, alone should be tackled in order for us to have a concrete policy.

I used to be a member of the National Movement of Young Legislators. I ran in 1988 when I was just 25 years of age. In the study of the National Movement of Young Legislators, which is comprised of all councilors aged 30 and below in the Philippines, the country is not yet prepared to accept young leaders. Why? Because most of those who run for councilors, and are trying to run for higher positions, lose, except for those who belong to prominent political families in the area or what we call as 'dynasty in politics'. Of course, we are all elected as we always argue.

#### Filipino youth

It is very interesting to note, however, that according to that study in 1998, probably the young leaders do not have yet the political machinery, or probably the country is not yet ready to accept young leaders. The structural problems could also be cited. In addition, the law provides for a certain age criteria: to be a senator, one must be 35 years of age. There is also an age requirement for those who wishes to be president, or for those who yearn for a supreme court justice position. Even lawyers have age requirements. Applying for a job requires a certain age limit. Thus, for me, looking at it on a macro level, we indeed have a problem.



Nevertheless, I read a very enlightening survey of the Social Weather Stations that was conducted in 1996. I believe this was the first and only survey on the Filipino youth. And you will be surprised with the results. The proportion of Filipino youth who are poor is 47 percent. For adults, it is 59 percent. What do the youths dream of? What are their ambitions? Ninety-eight percent of the youth dreamt of good marriage and family. Second, and this is very important, they want to have a steady job. And they also want to have a good education. Again, this was done by SWS. It shows that if there are any insecurities of the youth, it is about family marriage, good education, and getting a stable work someday.

However, this survey also enumerates the institutions that could influence the Filipino youth. Seventy-four percent listen to radio almost daily. About 57 percent watch television. And this is quite an opener for me: eight percent or 1.6 million Filipino youths have had sex against their will. Five percent or 1.035 million Filipino youngsters are paying for sex. And this is something else: four percent or close to 800 thousand young persons force someone to have sex with them.

My dear friends, through this survey and in my own personal opinion, indeed the policies should be strengthened. But let us first identify the problem. I believe it is purely economics: it is education, it is employment. According to the national survey, four out of ten elementary students will not be able to reach high school. Only fifty percent of those in the public schools will be able to reach college. The average size population of the classroom is between 55 and 60 students per classroom. That is why probably when the mayors go to work, they find youths who are trying to find work. But what can we offer them? Most of them did not have a college degree, and some did not even finish high school. Thus, most of them will just go to workplaces such as Jollibee or McDonald's. They would perhaps be content with that even if it meant a temporary job. That is the trend, my dear friends.

So, with reference to the youths, what have we really done? We have yet to hit the root of the problem. First is education. The budget of the city four years ago was only P60 million. From P60 million, I made sure it would increase to about P235 million. I made sure that no student would not have the benefit of attending school because of poverty. I told myself: if only one-half will go to college, what will happen to the other half? I went to China, Singapore, and other countries. Children as young as kindergartens are already taking computer lessons. What we did with our budget was we made sure that we would teach our



high school students the same computer lessons STI or AMA is teaching in college. Thus, junior high school students going to fourth year are now equipped with computer skills. We have been paying their electric bills and the salaries of close to 100 city-funded teachers. We constructed most of their classrooms. Notebooks and textbooks are provided by the city. We believe that these students will become the officials of tomorrow, thus we are investing on our youths of today. We have also followed the Magna Carta of Teachers for the salary. Before it used to be only P4,000 for salary; right now, the salary of our teachers is around P12,000 not counting the allowance and incentives that we also provide. It is my opinion that teachers must truly be given benefits because the youths get their proper education from them.

In NEAT exams—if I am not mistaken, we placed third in high school and second in elementary four years ago. By the way, Mandaluyong is the smallest city in the Philippines. We only have 900 hundred hectares. From P49 million ten years ago, our income today, despite the economic crises, is pushing P1.2 billion. In the area of employment, we are strengthening our manpower training program. We make sure that the out-of-school youths are given vocational courses. We have opened our doors for investors, too. We had job fairs in coordination with POEA and DOLE six years ago when I was just then a councilor. I had a meeting with the Chamber of Commerce, and in this meeting, I told them that if there was anything that the mayor wanted from them, it was to prioritize the people of Mandaluyong in employment.

### **From joke town to boom town**

My dear friends, Mandaluyong has not increased its realty assessment for the last seven years. And that is the secret of Mandaluyong. That is why when the Department of Trade and Industry, together with the Asian Institute Management and the Washington Sycip Policy Center, made a survey of all cities in the Philippines in terms of economic dynamism and economic vibrancy, Mandaluyong was ranked second after Makati and ahead of Cebu (third) and Davao (fourth). You do not kill the goose that lays golden egg—the investors, their taxes. You help them. You coordinate with them.

Mandaluyong is in the heart of Metro Manila and it is also a city with a good heart. We have made provisions for poor children, especially the special children. We call it *Bahay Kalinga*. We provide them the education they need. We have schools for the deaf and mute. We actually have six schools catering just for our special children.





What has Mandaluyong done so far in terms of special projects? We doubled the width of the roads along San Juan River going to Pasig River. We built sewage and put lampposts. We divided properties. No, we are not giving away properties. Instead, we provide the opportunity for people to own land for only P450 per square meter. Fifteen thousand people have been freed from the bondage of poverty and given proper housing since we no longer have houses along the railway. We are the first local government unit to do this. Someone told me, "mayor, you must be crazy. You are going to spend so much just to transfer your informal settlers to a place in Cavite." I transferred no less than 500 families. I asked the National Housing Authority Director Karina David, "Karina, if you are going to do this, please involve the Department of Education, the Department of Labor and Employment and the Technical Education and Skills Development Authority." Why? Because when you relocate a family, you just do not talk of a good house, you also look at the insecurities of the family — *what about my job, what about my kids, what school would they go to now?* These things. This project really proved a difference. The community has quite adjusted and moved on. The former informal settlers have been transferred to a subdivision. I made sure they would have good work there. We sought jobs for them. Someone told me again, "Mayor, you are crazy, you are really from Mandaluyong." I asked why. He said, "Why would you spend for people who would not even vote for you? They are now residents of Cavite. My answer was simple: "I am just a mayor for three years. But I will be a human being for the rest of my life." The thinking should never be parochial, it should be national.

Another accomplishment is the establishment of a new park near Guadalupe bridge. Another project that I am really proud of is the setting up of Welfareville, which is home to about 15,000 squatter families. When I assumed the mayorship, a portion of Mandaluyong was on fire and left a hundred of families homeless. Every department in the city, even the policemen and the firemen, adopted one family. The city government we provided the basic materials: hollow blocks, cement. The citizens of Mandaluyong, particularly its employees, provided free labor. This is what we call *bayanihan*. And out of the ashes, came the result of about 300 brand new houses. This is what I have been trying to tell the national government. As mayors, we are just conduits or marketing people. We face people who need help, and we face people who want to help. Our work is about channeling resources of any form to those who need help.



From a joke town to a boom town, this is Mandaluyong. Indeed, a tiger city. What are the lessons to be learned? Someone told me, "Mayor, what is the greatest resource of Mandaluyong?" I said, "it is not its location nor its natural resources. It is its people." And every city's resources is its people. The mayor only orchestrates to get the people act together. If you plan, you plan with the people. If you implement, you implement with the people. And nothing can go wrong. That, my friends, is the Mandaluyong spirit.

**HON. LORELEI FAJARDO-GARDUQUE**  
*Mayor, Palayan City*

We, the young leaders of today are faced with a struggle to lead our nation back to its greatness despite the condition that our predecessors left us with. We are confronted with an ordeal ranging from international matters to local concerns. I think we are all aware of our country's present dilemmas and predicaments. We have debts that even our grandchildren's children will be paying for. The peso-dollar rate is hardly improving. A killer virus threatens us. Terrorism haunts us. More so, there are local issues that we, local officials, deal with. There are land disputes, poverty, importation of onion and rice that oppress our farmers and many other concerns that burden our constituents. Not to mention the most arduous problem of all — the unflattering reputation that we, politicians, hold. Many of our constituents are already annoyed by the kind of government officials that lead them. Many of them neither trust nor respect public officials anymore. This is the condition that we, young officials, fell into — a grueling battle that we need to fight and win.

**New leadership**

We are challenged to find a new form of leadership that will heal the wretched condition of politicizing caused by the old system of politics while simultaneously moving and engaging towards development and growth.

As a young and new government leader, I would like to start right. And I believe that the first thing I need to resolve is to know what kind of leader I will be. Will I be an undemocratic, controlling, tyrannical kind of leader? Or will I be a democratic, consultative, open-minded, unbiased kind of a leader? At first impression, the latter seems to be the most favorable choice.



But if you contemplate on it, and as you perform the roles and duties of an executive, you will realize that neither option is feasible without the other. A good leader should be able to balance both. There are times that call for an authoritative leader and there are times when open-mindedness should be practiced.

Before entering politics, I prepped myself that this is the attitude I need to bear in mind. I need to be able to toughen my convictions while I keep my mind ajar to new ideas, opinions, criticisms and cynicisms. And I believe having this kind of mindset towards my administration is the first step to a victorious leadership.

The second thing I need to do is to set the direction I will lead my constituents into. Every leader must have a platform that he/she will follow. Each should have a vision on what kind of organization he/she would like to pride herself with. Surely, I can embark on the development that the leaders before me in Palayan have started with. But I think that a few modifications have to be made. The method by which my previous leaders used to come up with their development plan may not be the same as the manner by which I would like to build my strategies on.

### **Participative governance**

For me, participative governance is vital to a more effective and successful development planning. (Freedom of speech when made use of properly can be very overwhelming.) Empowering the people to make the necessary changes they think would be most beneficial for them. I don't go along with the previous form of leadership, wherein the executive does all the planning, while the people wait for the progress. I believe that the government and the people should work together to have a more favorable advancement.

No person has the monopoly of knowledge. Each leader should have the ability to listen and interpret which opinion is constructive and which should be disregarded. I believe that a new leader should give fewer speeches and listen more instead. There should be more dialogues, interactions, and engagement between the leader and the people. It is the only way by which I and other leaders could really understand the needs, hopes and aspirations of the people, from which the development and progress of our nation should be based. I believe true economic growth can be measured when the majority is independent and self-sustaining. This will only happen if we address the true concerns of the people.



### Character and attitude

However, it is not as simple as that. Unfortunately, many of our people's cries are not all for the good of the majority. Mostly, brought about by our own human weaknesses, their concerns are for personal gain. This is another challenge that I feel a leader should be able to address. To be able to teach the people to rise above their own needs and move towards a more socially oriented goal in life. And this can only be answered through character building; an all encompassing program that educates people and focuses not only on academics, but on values formation as well.

Character and attitude for me are very powerful. Given the right character and attitude in life, anything is possible. Let us take for example the dilemma that we politicians have with our avid supporters and followers. Many believe that we are indebted to them because they voted for us. True enough, we will not be in office if it were not for the people. But, we are not indebted to them in a personal level. "*Hindi po ibig sabihin obligasyon ko na ipasok ang isang volunteer ko nung eleksiyon sa trabaho kahit na wala ng pondo ang gobyerno. Hindi po ibig sabihin ay gagawa ako ng pera sa gobyerno para mabigyan kita ng negosyo.*" We are here not to be of service to only a few people, we are here to serve for the good of the majority. This is one issue that we, politicians, have to overcome. And until that time we teach our people that we are obliged to serve our followers, not for their own individual advantage, but rather for a more socially-oriented purpose. The old form of politics will still remain. And as I have said, this conflict can only be resolved if we enlighten the public with fresh and moral values. If we, leaders, need to find a new form of leadership, the community should also find a new concept of a leader.

With this in mind, all of these will be sustained if the leader practices good governance. There should be transparency and accountability. If the public sees that a leader exerts much effort to be a true public servant, then they will also try to be supportive of the government. All of these may be the vision of a naive neophyte, but I dare to face my administration with the innocence and idealism like that of a fresh young graduate because I believe that the success of my governance will be rooted on it. I would like to believe that this attitude and manner of thinking will bring me to the fulfillment of my mission, that is, to make a difference. Politics is not for those with weak stomachs. It is for risk takers who welcome adversities. It is for people who dream to create institutions and move people to build a nation with a community that reached full humanity.



**HON. TOBIAS REYNALD M. TIANGCO**  
*Mayor, Navotas, Metro Manila*

Governance carries with it tremendous responsibilities. Challenges have to be faced, decisions have to be made, and goals have to be achieved. Leaders rise and fall, depending on how well or how bad they manage the responsibilities of their office. Governance has long been equated with age. The more advanced in years a leader was, the more wisdom he gained, the more qualified he was to lead. Ancient tribes looked up to their elders because they were the keepers of tradition and the link with the past. In one form or another, that belief survives up to this day. I do not say that belief does not hold true anymore. What I want to emphasize is that in governance today, age has ceased to be the yardstick. The world has grown more diverse, more complex. Those who hold the reins of government must be more dynamic and better equipped with management skills to succeed. They must be quick to adapt to change.

In the Philippine political scene, we are witnessing a changing of the guard. In recent years, the traditional politician has seen his hold on power slacken, his influence eroded. He is being challenged by an emerging breed of young upstarts who refuse to embrace the *trapo* way. These young 'Turks' have broken from the mold by offering bold new ideas and insights into how government best serves the people. This new wave of leaders is making the biggest impact on local government and understandably so. For so many citizens, the town or city government represents their first interaction with public administration. It is the municipal government that deals directly with the basic concerns of the community. Health, housing, education, and waste collection all fall within the administrative sphere of a municipal government. A citizen's civic duties also first take place at the municipal level. He votes in municipal elections, exerting influence over the way the community is being managed. It is in this arena that a young politician must first prove himself. It is also here that he first does battle with political 'Goliaths.'

**Rude awakening**

In my case, I guess one could say I had on-the-job training in governance in Navotas. I had more or less rough idea of the demands the job of a municipal official required. Still, I was in for a rude awakening. I started out in public service at a time when Navotas was in political turmoil. The municipal hall had just burned down. Vital records were destroyed.



An electoral protest cast a cloud of uncertainty over the municipal government. Clearly, it was not an auspicious start, but I had no choice but to forge on. Today, almost five years later, we have reconstituted the lost records, and Navotas has a spanking new municipal hall. I have also turned my attention on several other pressing problems that needed to be urgently addressed. One is traffic. Most of Navotas's roads are too narrow and are therefore prone to congestion. Because road space was a premium, we had to adopt radical measures to speed up the flow of traffic, strictly enforcing no-parking rules and reclaiming the sidewalks for the pedestrians by clearing them of obstructing vending stalls. The inspiration came from the no-nonsense sidewalk-clearing campaign of Metropolitan Manila Development Authority Chairman Bayani Fernando.

I formed Task Force *Disiplina*, which went on obstruction-clearing sorties around Navotas. At first, there was stiff resistance mainly from street hawkers who were long used to treating the sidewalk as their own property. But in the end they packed their wares and left, realizing the futility of their cause. Once the sidewalks were restored, I saw to it that they stayed that way. Today we give seminars and on-the-job training to our Public Order and Safety Office personnel on traffic and road management. We asked NGOs and civil clubs like Rotary, Soroptimists and Kiwanis to pitch in by providing materials such as billboards and sidewalk railings. In addition, we continue to inform and educate the people about municipal ordinances, rules and regulations regarding traffic and proper use of sidewalks. We also institutionalize our plans and programs for the future. We have started requiring all commercial establishments to provide parking areas and have a set back of at least five meters. Actually, this is a very old law, a provision of the National Building Code that has not been strictly implemented.

The other major concern was garbage. Uncollected trash had been piling up in Navotas's streets because people left their litter anywhere they wanted to. We licked the problem by fielding teams of street sweepers. We divided Navotas into 500 blocks. For every block, we assigned one volunteer street sweeper who lives in that neighborhood. We gave an allowance of P50 a day per volunteer street sweeper to work from 6 to 7:30 in the morning and 4 to 5:30 in the afternoon. The plan worked. In 2001, Navotas won the award as the "Cleanest and Greenest Municipality" in the National Capital Region and a special award from the *Gawad Pangulo sa Kapaligiran* for the year 2002. Aside from Navotas being clean, we were able to give a source of additional income for 500 families in Navotas.



I attribute these significant successes to good governance. I am a firm believer of bringing the government to the people, and going out of the way to get the people involved as partners in the development of the community. I know you have heard this before and I say it as an absolute truth: political will. It is a deceptively simple concept, but it takes a lot of inner strength and discipline to make it work. Political will means seeing through programs for the good of the community as a whole, no matter how unpopular they are. It means accepting no compromise, if the end result is a better life for your constituents. Here is where the impetuosity of youth, the impatience of someone eager to try out fresh ideas and new concepts, becomes an asset.

Someone once laid out three guidelines for bureaucrats: (1) when in charge, ponder; (2) when in trouble, delegate; and (3) when in doubt, mumble.

These are the hallmarks of the old political order. They are also the anti-thesis of good governance.

Thank you and *Mabuhay!*

**HON. RANDOLPH S. TING**  
*Mayor, Tuguegarao City*

Today we will be discussing the issues, concerns and challenges in Philippine local politics. Our first issue is that political leaders do not appreciate or respect young leaders. This happened to me when I first sought the office of the mayor of Tuguegarao. During the elections, the issue that was thrown against me was that I am a very young politician during that time. What I did was I worked with the common *tao* and with them achieved project results with tangible outputs that people can appreciate and benefit from. Then, as the people articulate their gratitude and respect for me, the political leaders are able to perceive, accept and acknowledge that I am a leader of the people.

The second issue that I encountered during my incumbency is that the budget is always in a lump sum appropriation form. Every effort is made to identify the programs, projects, and activities actually needed by the client-beneficiaries and by Tuguegarao City to achieve its development vision to become the premier Ibanag city, the center of excellence in education, commerce and culture in northeast Philippines. The program managers and department heads have programs or project targets that were set justifying their budget expenses. Budgeted



expenditures are specified and particularized to discourage mindless spending on frivolities and trivialities. Meaning to say, we will have a line budgeting system – an item-to-item specified budget.

The incompetence of some government officials and employees, especially the political accommodations and appointees is also a major issue. Incompetent officials and employees are reprimanded. They automatically shape up when they get low performance evaluation ratings and are by-passed in promotions, trainings and other benefits. We also hired some new technical personnel that are professionals.

Next issue is the traditional attitude of people when dealing with the government. Sincerity, competence and perseverance win the trust of the people. But first we have to address the distrust of the people on government. We do this by relevant and effective government programs and projects to earn the respect and trust of the people. In return, people cooperate with the government. There is also a general dependence of people on government. There is a need to continuously educate our people and make them realize that they have to make things happen.

There is also the vested interest that run counter to the development priorities and plans of the government. *Sa dami pong ating mga* officials that are elected, I believe there are many interests that are being discussed especially with the legislative and executive sides of the government. What we do is we do continuous consultations with people, which are necessary to clarify issues and priorities. Transparency and social acceptability of priority projects and activities act as deterrents to vested interests. So, what we do is we kind of 'force move' them. We first let the people accept the projects so that the politicians will also start accepting these types of projects. When the general public knows the approved priorities, people with vested interests dare not voice their agenda for fear of public ridicule.

Next is the issue of unfunded mandates of government units, agencies, bureaus, and other offices. Usually, the national government asks the local government units to do something that are not funded. Basically, our practice is we prepare the budget for the coming year and we submit that before October 15. We have sound budgetary practices and prudence allow the city government to provide necessary resources for these unfunded mandates. Specifically, we do conservative revenue estimates as the basis of expenditures ceilings. Every effort is exerted to generate revenues greater than estimated revenues.





Projects and activities are implemented at costs lower than budgeted expenditures. Program managers and department heads are admonished to do more, better, faster with less resource.

The last issue is the inability of national government to immediately respond to the needs and requirements of the local government units for facilities and services that are the responsibility of the national government. In the provincial setup, many projects are supposed to be funded by the national government. These include bridges, irrigation systems, and river control systems. When the important facilities and services become urgent and crucial to the general welfare of the people, the city government undertakes the needed programs, projects and activities, even if it is the responsibility of the national government.

Public service is a privilege granted only to a few. Many are called but few are chosen. Public servants have the distinction of being able to provide service and facilities that directly improve the quality of the lives of our people. It is therefore we joy that we serve the people that God has entrusted to our care. Hence, the issues, concerns and challenges in Philippine local politics can be prevailed upon cheerfully and innovatively if only to ensure that our people are given the chance to live life to the fullest.

*Maraming salamat po!*

**HON. MARCEL S. PAN**

*Mayor, Goa, Camarines Sur*

I would like to start with two quotations. First is the quotation of Walter Lippman "It is perfectly true that government is best which governs least. It is equally true that government is best which provides most." Secondly, in our Local Administration and Development Program training, one of the NGO speakers told us that "based on the study, losses through corruption in our government cost the taxpayers up to 70 percent of their taxes."

This is the experience of the municipality of Goa in Camarines Sur from 1998, during my first term, up to the present. Before July 1998, corruption was the name of the game in our municipality. The previous mayor was awfully corrupt. Like so, our municipality was bankrupt with almost P12 million in payables. Compared to cities, that amount is insignificant. But, in our case, we only had a budget of P20 million (well, now it is almost P50 million). There was civil disobedience. Taxpayers



were no longer paying taxes. Goa was also overstaffed then. Employees were not paid with their salaries on time. Casual employees were employed but were not paid. The 20 percent Annual Development Fund (ADF) was used to pay personal services.

### **Making changes**

So, what did we do when we assumed the office? The first thing we did was the lay-off of all casual employees effective 1 July 1998. A total reorganization was done in October 1998 separating from the office 35 regular employees. We saved around P2 million a year. In 1999, we partially computerized our operations. In 2000, a information system was totally installed. Transparency in all transactions has been practiced since then. Also, all "SOPs" or kickbacks were removed in all transactions. For instance, supplies and materials have now been being purchased in business establishments within the municipality, unlike the old practice of purchasing the supplies and materials in just one outlet in Naga City with a minimum ten percent SOP in all purchases. Thus, all the offices were warned not to give incentives. Anybody caught doing this would be blacklisted and the employee or official concerned would be severely penalized. As a result, from July 1998 to April 2003, our municipality has spent a total of P10.2 million for its supplies and materials, repairs and maintenance, gasoline and oil for its heavy equipment and vehicles. Assuming that the average SOP is 10 percent, then our municipality has already saved a total of P1.02 million from these items alone.

In 1999, the LGU began purchasing heavy equipment for a better yet cost-effective implementation of its various development projects. It started with two ten-wheeler dump trucks worth only P710,000. Then a pay loader and backhoe were also purchased from a former project contractor who stopped his business operations in Lucena City. These were purchased at only P800,000, exclusive of taxes and freight-in expenses. In 2000, a used bulldozer, a road grader and road roller were also purchased from the same source in Lucena through a bank loan from Land Bank worth P1.75 million, which we were able to pay easily in six months through the surplus of Goa in 2001. In addition, a dump truck was also purchased in Naga City at only P416,000. The last purchase was made in 2002, another backhoe from Metro Manila for around P830,000.

So, why did we buy all these things? We used them in implementing local, national and NGO-funded projects. We also assisted farmers in constructing and repairing irrigation systems.



We assisted projects of the Department of Education. We even assisted church and *barangay* projects. Moreover, these equipment also generated additional income for the Goa. Private businesses and individuals who made use of them were obliged to pay the rent on an hourly basis.

On our 20 percent ADF, a total of P19.9 million has been spent from 1999 to 2002. Thus Goa has saved approximately P1.9 million of its scant resources assuming a 10 percent kickback in all its transactions. Of course, all *barangays* are allotted a portion of the ADF that is shared equally on their priority programs.

### Infrastructure

Now we go to the infrastructure projects. All the projects funded by Goa are implemented by administration and not through contract. The just-procured heavy equipment were used in the project implementation. All projects implemented by the Municipal Engineer's Office became showcases of the present administration's transparency, efficiency, and cost-effectiveness in managing the people's money. And this is what is really important: how you are going to show your taxpayers that you can manage their taxes well. Compared to projects implemented by the national government, Goa doubles or triples the length or volume of the project implemented without compromising the quality of the projects. Our roads were constructed and re-opened at the cost only of fuel, oil, operators' salaries and maintenance of equipment. From 1999 up to the present, a total of 49 kilometers of road were constructed or re-opened at less than P1.5 million on our part. The budget of the national government is P2 million per kilometer. So, it would have cost us P98 million.

Using the local school board fund, we were also able to repair a three-classroom school building. When the Department of Public Works and Highways (DPWH) assessed the cost of the project, they told us that it would cost around P350,000. Therefore, I talked to the local PTCA and told them I could provide them the materials and that they only have to provide for the labor through the *bayanihan* system. We only spent P18,000.

Also, it only cost us more than P1 million in constructing 10 bridges. But had these been implemented by the national government, it would have cost P7.3 million based on their assessment. We also have projects in collaboration with national government agencies. One project is the P2 million Buyo-Tagongtong road where one kilometer of road was concreted instead of the DPWH program's 600 meters without sacrificing



the quality of work. Also, there is a P2 million concreting of Taytay's *barangay* road but our output is only 700 meters. We got the money from a newly elected senator who also got a big kickback from such fund. Thus, we had to deal with the amount of money left to us. I am not going to reveal the name of this senator, though. Going back to road construction, in 1999, 400 meters of *barangay* road was concreted against the intended 150 meters. Also, with a P1 million Department of Agriculture funds, 700 meters of farm-to-market road were concreted against the expected 300 meters. With P250,000 funds for funded water system, three kilometers were constructed compared to the original one kilometer program of the DPWH.

There is also an NGO that assists eleven communities in the municipality. However, we do not approve of their project implementation. I told them they work like the DPWH and asked "why don't you let us implement the project?" We doubled the originally intended 125 meters of road. However, they did not let us execute the classroom repairs lest they would be suspected of operating dubious dealings. We told them we could repair two classrooms instead of one that is expected of them. Yes, I know we are becoming braggarts but that is really what we can deliver.

Have you heard of what Senate President Franklin Drilon did last 2002 with his budget? The P350,000 budget for one classroom that he bestowed to the Chinese Chamber of Commerce were able to construct two classrooms instead of one. We can do that, too. So, if only all senators (and perhaps politicians) could emulate what this senator did, then this country would no longer worry about the lack of classrooms or school buildings. And that the only difference would be the quality of the project implemented. In our case, the projects implemented by the municipality of Goa were based on the right program and are far more superior in quality.

### Zero SOP

In the area of health services, this department allegedly became one of the milking cows of some officials during the past administration. As high as 50 percent SOP was derived from the purchase of medicine and medical equipment by the corrupt officials then. Even now, this is still being practiced in other local government units (LGUs). In Goa, a 'Zero SOP' policy in all transactions has been adopted in all our departments. From 1999 to 2001, Goa proposed a bidding for the purchase of medicine and medical supplies to all qualified suppliers and manufacturers



in the area. However, at one bidding in the year 2001, I declared the bidding a failure when the bidders in apparent connivance with each other bid with the lowest price 35 percent above the prices of the procurement price of the Department of Health (DoH) Region V. In disgust to this practice of suppliers, I decided in 2002 to let DoH Region V purchase medical requirements in Goa's behalf. As a result of this collaboration with DoH Regional Office, the LGU saved P240,000. This amount was also converted into additional medicine that the local Municipal Health Office used in its regular quarterly CIVACs in the 34 *barangays* of Goa. We are also putting up a municipal infirmary despite the presence of private hospitals in our town. We also have a *Tabang Banwaan* or *Tulong Bayan* Center that coordinates all our services.

### **Human resource**

Now, why did I include human resource? Because this is the scant resource of LGUs. Why? Because the smart and intelligent ones are either in the academe or the corporate world and we could not afford to hire people of such caliber. To instill in the minds of the employees, both old and new, the importance of their work, they are reminded that their job is to serve the public, no more no less. That they have to serve the constituents well because they are the ones paying the taxes that feed them. The number one rule that was imparted to them in July 1998 was never to be arrogant even to the most lowly constituent. Such act of arrogance will be immediately penalized. Service with a smile became the motto.

In 1999, all local offices were directed to stagger the lunch break of their employees, so that, even at noon, there would still be employees manning the different offices to cater to those who would arrive at noon coming from distant *barangays*. Thus, some employees take their lunch at 11 a.m. and report to work at noon as the majority of the employees take their lunch. The constituents of Goa immediately noticed the sudden turnaround in the working attitude of the employees of Goa. All praises were heard even from adjacent municipalities. And as a policy and to boost the employees' morale high, any vacancy in the LGU is filled up from within, meaning somebody is promoted within the LGU. If no one is qualified from among the local employees, then that is only the chance that other applicants are considered. The policy of the present administration on appointments and promotions are characterized by strict observance of the merit and fitness and equality principles.



Last March 2000, I issued an administrative order emphasizing that any employee who wants to get promoted to salary grade 18 and above must obtain their masteral degree in the field of their interest. The LGU at the same time sets aside a human resource development fund for those interested employees as assistance to their tuition fee and thesis writing. Other employees who have not finished their tertiary studies were extended financial assistance to finish their college degrees. So far, 16 employees availed of the masteral studies, one for the dissertation in her doctoral and two for their tertiary studies. So far, this program has contributed significantly to the increased professionalism of the employees of the LGU. Aside from this, the self-esteem and confidence of these employees have been greatly enhanced, thus contributing noteworthy inputs during group discussions whenever policies and programs are set.

### **Winning the fight**

So, what are we doing now? Also, I am implementing my re-entry plan that I formulated as final requirement during the LADP that I attended. Upcoming project is the ID system that will complement the implementation of the Minimum Basic Needs Program. We have already submitted project proposals to private companies in Canada. We are also collaborating with the state university in preparation of the feasibility study to put up central terminal with a multi-building for the LGU. There is also a proposal that is being deliberated upon by the *Sanggunian* to manage the market by the cooperative.

All these are not just programs nor practices in Goa. These now form part of what we call our system. While people often say that graft and corruption could not be eradicated because it is already deeply rooted in our system, the municipality of Goa has proven otherwise. Both the local government unit and the constituents won the fight against graft and corruption. Now, we are blissfully reaping what we have planted!



# PROFILE OF SPEAKERS

## **Mayor Benjamin D. Abalos, Jr.**

Mayor Benjamin Abalos, Jr. was born on July 19, 1962. He obtained his degree in History and Political Science from De La Salle University in 1982. He later took up Law at the Ateneo de Manila University where he graduated in 1987. He was elected mayor of Mandaluyong (Pop. (1998) 323,459) in May 1998 and was re-elected in May 2001. Mayor Abalos and the city government received numerous awards and recognition during his term. Among these are: the 2nd Most Vibrant City Economy in the Country (AIM, DTI 2002) and the 2001 *Parangal ng Bayan* Awardee- Young Professional Awardee for Government and Public Service (*Parangal ng Bayan* Foundation, WWPA Foundation).

## **Mayor Ma. Lorelie Fajardo-Garduque**

Born on July 22, 1971, Mayor Relly Fajardo-Garduque received her Bachelor of Science degree in Business Administration from Miriam College in 1993. She then pursued a postgraduate degree in Finance Management at New York University. Currently, Mayor Fajardo-Garduque serves as the National Treasurer of the League of City Mayors of the Philippines. She has attended various seminars and training for local governance like the Orientation Course in Local Governance conducted by the Center for Local and Regional Governance-UP, the Central Luzon Peace and Order Council Seminar, and the International Workshop on Local Government Finance and Urban Transportation among others. Under her able leadership, the Palayan City (Pop. (2002) 48,490) Government won the LCP Best Practices Award for 2002.

## **Mayor Marcel S. Pan**

Mayor Cel Pan was born on May 14, 1962. He obtained his Bachelor of Science Degree in Commerce and Business Administration Major in Accountancy and Management from the University of Nueva Caceres, Naga City. He was elected mayor in May 1998. During his first term in office as mayor of Goa (Pop. (2002) 48,490) he attended a training course on Legislative Issues and Processes for Local Government in Washington D.C. He was re-elected in May 2001. Last year, he attended the Local Administration and Development Program conducted by the Center for Local and Regional Governance of the National College of Public Administration and Governance, University of the Philippines and was lauded as an outstanding graduate of the 45th batch.



**Mayor Tobias Reynald M. Tiangco**

Mayor Toby Tiangco was only 30 years old when he was elected vice mayor in 1998. He was elevated as mayor of Navotas (Pop. (2003) 250,000) when the former mayor passed away on May 2000. He was elected overwhelmingly to his first full-term as mayor in 2001 garnering the highest number of votes in all *barangays* in Navotas. In 2002, he was one of the ten awardees of the Outstanding Municipal Mayor in the Philippines in the Local Government Leadership Award. He obtained a Bachelor of Science Degree in Management at the Ateneo de Manila University in 1989.

**Mayor Randolph S. Ting**

Mayor Ting is on his second term as chief executive of Tuguegarao City (Pop. (2000) 120,645). He is the National Representative for Region 2 of the League of Cities of the Philippines and a member of the Regional Development Council and Local Amnesty Board for the region. Mayor Ting and the LGU of Tuguegarao received various awards during his two terms in office. Among these are: *Kabalikat* Awardee, Best Abattoir, from TESDA (2000), Child-Friendly Component City of the Philippines (2000), Region 2 Most Outstanding City (2001 and 2000), and Region 2 Green Banner Award (2001 and 2000). Mayor Ting is also a recipient of the Local Government Leadership Award as one of the Most Outstanding City Mayors in the Philippines (2002). He graduated from the De La Salle University in 1984 with a Bachelor of Science degree, major in Business Management.

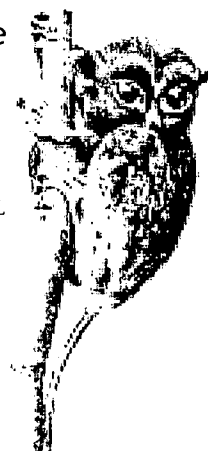




## The Philippines: Changing Landscapes, Humanscapes and Mindscapes in a Globalizing World

### Seventh International Conference on Philippine Studies (7th ICOPHIL)

*The Philippine Tarsier (Tarsius syrichta) is the 7th ICOPHIL symbol. Locally known as the "mago", it is the world's smallest primate, growing about six inches in height. It is commonly found in the islands of Samar, Leyte, Biliran, Manipipi, Dinagat and Mindanao.*



16-19 June 2004

The 7th International Conference on Philippine Studies (ICOPHIL) with the theme, "The Philippines: Changing Landscapes, Humanscapes and Mindscapes in a Globalizing World" was held on June 16 to 19, 2004 at Leiden, The Netherlands, the first time it was hosted by a European academic institution.

About a hundred scholars from the Philippines were among the 280 participants who attended the event and conference organizers were "overwhelmed" by the more than 430 paper proposals submitted. "ICOPHIL finally fulfills the wish formulated by Dr. Jose Rizal already in the nineteenth century to bring together students from the Philippines from all over the world in Europe and organize them in an international association," Otto van Den Muijzenberg, chairman and convenor, said. "The conference takes place in the town where Rizal very much wanted to meet the famous professor Hendrik Kera and other orientalist," he added.

Chaired by Professor Belinda Aquino of the University of Hawaii, the 7th ICOPHIL reflects the vibrancy of the field that continues to fascinate a growing number of researchers worldwide, including those from the natural and life sciences.

The 7th ICOPHIL also serves as the 5th EUROPHIL Conference. Previous European Philippine Studies series were hosted by Amsterdam (1991), London (1994), Aix-en-Provence (1997) and Alcala de Henares (2001).

Another EUROPHIL conference is expected in 2006 or 2007 while Japan will hold its first Philippine Studies Conference in Yokohama in 2006. "So here we all are in a Philippine Studies international community that is getting bigger," Professor Aquino said. "I hope we can continue the momentum and rhythm of Philippine Studies conferences wherever they are held in the coming years."

Alongside paper and panel presentations, special roundtable discussions were organized around three areas: a workshop in honor of Professor Dr. Otto van den Muijzenberg for his contribution to Philippine Studies, "From plural society to multiculturalism and civil society: Differentiation or integration?"; a sharing on international cooperation in the Philippines and the May 2004 elections.

ICOPHIL was first held in Kalamazoo, Michigan (1980) and subsequently hosted by Hawaii (1984 and 1996), Manila (1989 and 1998) and Canberra (1992). The International Philippine Studies Committee was only established during the 5th ICOPHIL in Hawaii to formally bring scholars together. "It is probably best that we formed this international body to try to synchronize the holding of these conferences because in addition to the international meetings there have been numerous Philippine Studies regional and national meetings over the past three decades," Professor Aquino explained. "So in a small way the International Committee has helped to institutionalize Philippine Studies on a global level," she observed.

The 7th ICOPHIL was sponsored by the International Institute for Asian Studies (IIAS), the Royal Academy of the Sciences (KNAW), Netherlands Organization of Scientific Research (NOW), Leiden University's Center for Asian, African and Amerindian Studies (CNWS), Prince Claus Fund and Prins Bernhard Fund.

The following are abstracts of paper presentations by members of the Philippine Social Science Council (PSSC) which co-organized the 6th ICOPHIL in Manila with the Philippine Studies Association and the University of the Philippines in 1998. Their participation was partially funded under PSSC's International/Regional Linkages Program.

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## CHANGES IN THE DIASPORIC ORIGIN: FAMILY AND COMMUNITY

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### KOREAN DIASPORA IN THE PHILIPPINES

*Virginia Miralao*

Reviewing earlier studies on Korean-Philippine contacts and relations, examining various trade and immigration statistics and interviewing key informants from among knowledgeable Koreans and Filipinos, this paper seeks to understand the relatively recent but increasingly visible influx of Koreans into the Philippines. In particular, the paper looks into the trends of the Korean diaspora into the country, taking note of the nature, composition and magnitude of this new Korean Philippine-bound migration stream. The paper also hopes to delve into the drivers of this population movement by looking into developments in Korea itself which are prompting certain groups or sectors of Korean society to come to the Philippines, as well as other developments in the Philippines that are attracting Koreans to the country. Following the residential concentration of Korean nationals in various neighborhoods in Manila and in other places/provinces in the Philippines and hence the growth of distinctly Korean communities in the country, the paper likewise attempts to assess the impact of this new form of Korean-Filipino contacts on intercultural understanding and relations between the two countries. The paper thus hopes to complement existing work/literature on the topic which for the most part have focused on the (often quantitative) growth of economic transactions and political exchanges between the Philippines and Korea.

### LAND USE CHANGE, CULTURAL TRANSITION AND SOCIAL ADAPTATION THE SOUTHERN REACHES OF THE SIERRA MADRE AS A CONTEMPORARY FRONTIER IN THE PHILIPPINES

*Maria Mangahas*

Perhaps all the highlands of the Philippines in the present time are fast-developing frontier settings. At the present time, virtually no area is so remote as to remain isolated from migrants seeking to find arable land or natural resources. A frontier is a place that has been seen as 'open' and therefore available for settlement. Often, the 'post frontier society' that emerges is situated in an ecology of deforested hillsides and comprises a society of different kinds of people. In this setting, traditions based on longstanding interaction have still to emerge. The pace of changes is likely to be fast-paced;

forms of livelihood and social and political systems are still in the process of being organized. Because the frontier is out of the way, many government services are not available or accessible. In a population of newcomers from different places, new systems may emerge. In such a place, alternative ways of life may be established. This paper describes the processes being experienced in communities found in the southernmost reaches of the Sierra Madre mountain range. Although close to Metro Manila, it is difficult to reach the high plateaus and valleys of Antipolo and Tanay, Rizal. The people see themselves as being 'from the mountain' (taga-'Bundok') yet their population incorporates migrants from all over the Philippines. Aside from migrants, also inhabiting the frontier are the indigenous people known as 'Dumagats'. Tension between these two categories of people—migrant and native ('dayo' and 'katutubo')—is an aspect of life in the frontier and of the creation of communities. In-migration processes and adaptation to 'life in the mountain' result to a distinct demography, life cycle, and the evolution of new systems (in religion for example) that are not usual in the dominant or mainstream Filipino society. The paper wishes to contribute to a framework for understanding contemporary processes of change in rural Philippines.

\*The paper is based on field research in December 2001 to March 2002 in San Ysiro, Antipolo City, which was conducted by the author together with 18 members of the University of the Philippines Anthropology Field School.

### **CO-MANAGEMENT OF FRESH WATER AND COASTAL RESOURCES**

#### **NATIONAL-LOCAL GOVERNMENT INTERFACE IN WATER POLLUTION CONTROL: THE CASE OF LAGUNA LAKE**

*Antonio Santos*

This dissertation principally analyzed the interface between national and local governments in water pollution control in Laguna Lake. The focus of the study was on the dynamics of the relationship between the Laguna Lake Development Authority (LLDA), a national agency vis-à-vis two local government units (LGUs): the City of Calamba and the Municipality of Bay on the problem of water pollution in Laguna Lake in light of the 1991 Local Government Code. The paper also examined the confluence and dissonance of other key stakeholders in the lake (i.e., fisherfolks, business and industry, non-governmental organizations (NGOs), academe and other civil society groups) that eventually resulted in the path of co-management as the convergence structure on water pollution control. This study utilized a stakeholder co-management framework that focused on problem-solving and decision-making involving two levels of interface: (1) national-local

government interface in promoting the policy of sustainable development; and (2) the interface between the two levels of government vis-à-vis the other stakeholders in the lake. Co-management involved the process of multi-sectoral consultations and partnership leading to solutions in the problem of pollution in the lake. Co-management structures evolved from River Councils that turned into foundations. Co-management provided democratization a wider latitude in terms of mass participation from the various civil society groups. However, it has also delimited in the process the traditional leading role of the national and local governments in managing and conserving the environment in general, and water pollution in particular.

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**POWER BLOCKS, ALTERNATIVE POWER CENTERS,  
AND THE MARGINS OF POWER: STATE AND SOCIETY  
RELATIONS IN THE LATE COLONIAL PHILIPPINES**

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**THE PHILIPPINES' WAR CRIMES TRIALS, 1947-1949**

*Ricardo Trota Jose*

The U.S. War Crimes trials in the Philippines against suspected Japanese war criminals are well known, particularly the cases of Generals Masaharu Homma and Tomoyuki Yamashita. Little known are the war crimes trials conducted by the Philippine government after the Philippines became independent in 1946. As a young nation, the Philippine sought to conduct these war crimes trials in a manner above board, to show that the Philippines was capable of proper international-level judicial process. The Philippine War Crimes Commission handled the trial of Japanese accused of carrying out various atrocities in the Philippines during the Second World War: officers of the Kempeitai (Japan's military police); the top surviving military officers who had not yet been tried by the Americans; officers involved in massacres in Manila, Batangas and elsewhere; officers allegedly responsible for the killing of Chief Justice Jose Abad Santos, and so on. Despite the strong anti-Japanese sentiment prevailing in the Philippines at that time, the military courts followed proper decorum and procedure, and sought to conduct the trials in as impartial a manner as possible. Filipinos were even named defense lawyers for the Japanese defendants when the Japanese lawyers resorted to delaying tactics; a number of them were even able to acquit the Japanese they were assigned to defend. This paper seeks to explore conduct and highlights of these war crimes trials, a phase of Philippine history which has not been given serious attention until now.

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## GLOBALIZATION, LAND, AND SECURITY OF TENURE IN PHILIPPINE CITIES

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### PROPERTY RIGHTS, SECURITY OF TENURE, AND SOCIAL HOUSING IN METRO MANILA

*Emma Porio*

A restrictive formal property rights and tenure system leaves many urban poor households in Metro Manila without security of tenure. The meaning and consequences of tenure vary by tenure status and contextual characteristics of the urban poor settlements. Although security of tenure is equated with ownership and formal titles of house plots, those without tenure perceived law and order, basic services and job opportunities in the settlement to be more important elements of security. Different groups of the urban poor also perceive and respond differently to tenure security issues. Innovative housing program had a limited impact in providing security of tenure because of their orientation towards ownership and mortgage recovery. To improve security of tenure, the study recommends utilizing intermediate instruments of tenure such as land proclamations and occupancy leases. Tenure assistance program should also be oriented towards poverty reduction rather than housing/plot ownership.

### THE METRO MANILA MEGA CITY: PROSPECTS FOR BECOMING A GLOBAL CITY

*Meliton Juanico*

It is premised that the attainment of global city status is desirable for either a capital or primate city as it will act as a catalyst for a country's socioeconomic development. A global city has usually the following features: a geographical control point for influential and voluminous transactions; has advanced communications and transportation systems; and has educational and cultural facilities and services of world-class standards. There is a need for Metro Manila, which is only a mega-city, to become a sustainable global or world city. A mega-city is one with at least a population of 8 million by the year 2000. Other related features that Metro Manila should evolve into are those of a post-modern or post-Fordist city, i.e., it should be service-sector based, consumption-oriented and entrepreneurial in character. The myth that a primate city like the metropolis has a parasitic effect on the national hinterland and economy has to be reexamined. Although Metro Manila is still experiencing pseudo-urbanization, it can leapfrog the industrial Fordist phase and focus on becoming another generative global city in the Asian region engaged in influential financial and informational intermediation. Metro

Manila has the potential to attain global city status and help lift the stagnant Philippine economy on account of its initial expertise in computer software technology and financial intermediation as well as its strategic central location in Asia. However, before it can attract "Third Wave" investors and develop itself into an "electronic city" or a "creative city", it has to deal first with its seemingly intractable problems like traffic congestion, environmental degradation, informal sector poverty and uncontrolled population growth. To achieve this, there is also a need for an instrumental type of urban leadership that is imbued with ingenuity and political will.

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### THE FILIPINO YOUTH IN TRANSITION AND YOUTH EMPOWERMENT IN CONTEMPORARY PHILIPPINES

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#### THE EMERGENCE OF MULTIGENERATIONAL HOUSEHOLDS: THE ROLE OF EARLY UNIONS

*Clarinda Lusterio Berja*

Recent demographic and social trends in the Philippines show a declining proportion of nuclear households. Based on the Young Adult Fertility and Sexuality Survey III (YAFS3) it was found 22 percent of the youth population (15-27 years old) in a multigenerational co-residence and 35 percent of them in early unions. The data also reveals that young people in multigenerational households are disadvantaged in terms of education, employment, parents' characteristics and risk behaviors compared to their counterparts in nuclear households. In this study, the emergence of multigenerational co-residence is seen as a family survival strategy in responding to various sociodemographic and economic pressures specifically early unions, teenage pregnancy and solo parenthood. Firstly, the study describes the condition of youth in multigenerational co-residence compared to those in nuclear households. Secondly, it delves into the relationship between multigenerational co-residence and youth development outcomes (i.e., education and employment) as well as risk behaviors (i.e., substance abuse and early sex). Lastly, it probes whether parents' early union lead to children's early union and how other parents' characteristics influence the youth. This study utilizes the individual and household data from the YAFS3 and employs a 2-stage analysis to determine whether multigenerational co-residence is contributing to the success or failure of the youth's transition. The expected findings would center on the importance of multigenerational co-residence in shaping the educational and social experiences on young people and ensuring that the youth are safe, secure and stable within these household arrangements.

## PMRN Regional Conference on Transnational Communities in the Philippines

Migration scholars gathered for the Regional Conference on Transnational Communities in the Philippines held at the Richmond Hotel on May 28 to 29, 2004 organized by Philippine Migration Research Network (PMRN) in partnership with the PSSC and UNESCO MOST.



Left to Right: Prof. Stella Go, PMRN Chair; Dr. Ellen Palanca, Ateneo de Manila University; Fiscal Edgardo Mendoza, Bureau of Immigration; Dr. Jorge Tigno, PMRN Executive Committee

The Philippines is largely viewed as source of migrants while its role as a host society is often overlooked. The growth of transnational communities in the country has prompted scholars to explore and understand in greater depth its nature, magnitude and characteristics. The PMRN asserts, "Although such a phenomenon has largely been viewed as a beneficial process, there are numerous issues and problems associated with the increasing number of people of diverse social and cultural backgrounds living together in one society." These include questions of

identities, problems of adaptation and assimilation, economic integration as well as legal rights and citizenship issues.

While previous studies on Philippine international migration have focused on Filipino immigration flows and the establishment of Filipino communities abroad, the conference featured new research papers that examined the emerging trends of Japanese, South Korean and Vietnamese influx and settlement in the country along with the implications of these on multicultural relations in the Philippines. A special paper was also prepared to assess the initial implementation of two recently enacted migration laws, one granting Filipinos dual citizenship options and the other allowing Filipinos overseas to vote in the national elections.

The keynote address was delivered by Usec. Sonia Brady on behalf of DFA Secretary Delia Albert.







Some 45 guests attended the two-day event including the Ambassador of India, delegates from the embassies of Japan and Vietnam, the resident representative of Friedrich Naumann Stiftung, and representatives from the International Organization for Migration and the UNESCO National Commission of the Philippines. Key government agencies also sent representatives to the conference, including the Department of Foreign Affairs-Overseas Absentee Voting Secretariat, the Bureau of Immigration and the Commission on Higher Education.

The PMRN will be publishing the conference papers and proceedings as the Network's sixth publication within the year.

### PSSC hosts meeting with Australian IR expert

International relations specialist and peace advocate Dr. Joseph Camilleri and Larry Marshall of La Trobe University in Australia met with colleagues from the PSSC led by Executive Director Dr. Virginia Miralao in February to discuss international issues which could lead to collaborative work among scholars and experts in Asia-Pacific. Guests included Dr. Sylvano Mahiwo and Dean Aileen Baviera of the University of the Philippines Asian Center, Professor Raymond Quilop of the UP Department of Political Science and Ms. Charmain Misalucha of the De la Salle University's Department of International Studies.

The meeting was held alongside activities for the launching of the Philippines-Australia Studies Network (PASN) at the Ateneo de Manila University. The PASN is a joint project of the Office of the Vice President of the Ateneo and the La Trobe University in Melbourne that is envisioned to "improve understanding and deepen relationships between the Philippines and Australia through educational exchange and research collaboration." La Trobe University has likewise established the Philippine-Australia Studies Centre, a university-wide initiative based in the Faculty of the Humanities and Social Sciences.

"September 11, 2001 simply clarified and hastened a trend long in the making: the decline of American power," Dr. Camilleri writes in his paper presented at the Ateneo, "The Decline of American Power and The New Asian Regional Order: Implications for the Philippines". He stressed, "The Philippines and Australia are traditional allies who have yet to develop coherent and durable strategies of engagement with Asia and cohesive multicultural policies at home." He also described efforts to strengthen regional institutions in East Asia, and an

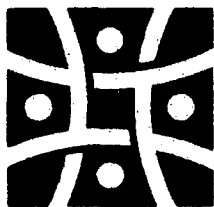
emerging regional order "in which East Asian markets and production networks will be the fulcrum for greater regional integration, a more self-confident role in international diplomacy, greater questioning of existing military alliances and the renewal of Asia's cultural tradition."

Dr. Camilleri has completed a seven-year, two volume study of the political economy of the Asia-Pacific region. The second volume in the series, "Regionalism in the New Asia Pacific Order: The Political Economy of the Asia Pacific" was also featured as part of the Ateneo lectures. It examines the relationship between globalization and regionalization, states, markets and civil society, and US hegemony and Asian aspirations.



Dr. Joseph A. Camilleri  
<http://www.latrobe.edu.au/sosci/staff/camilleri.htm>

Dr. Camilleri has been and continues to be extensively involved in education and advocacy on issues of human rights, global governance reform, and peace and security. He was appointed to the International Advisory Board of the International Movement for a Just World or JUST in 2002 and has served as Chairman of the Editorial Board of the scholarly journal "Global Change, Peace, Security" for 12 years. He is also the Australian president of the International Christian Peace Movement, Pax Christi, which according to him, "has been an important catalyst in advocacy and public discourse on a range of issues, including human rights, self-determination, peace and war and Australia's relations with Asia."



## International Fellowships Program names 2004 winners

The Ford Foundation International Fellowships Program (IFP) recently announced the selection of 36 new Fellows from among nearly 1,200 applicants throughout the Philippines. The winners in this second round of competition — each selected on the basis of the IFP's three basic criteria of academic achievement, strong leadership skills and potential, and commitment to the development of their communities and countries — will receive support for up to three years of graduate study in an appropriate university program anywhere in the world. IFP especially seeks candidates from marginalized groups and communities that have had little or no access to advanced education. Thirty-four Filipino IFP Fellows have been named since the program started in October 2001.



*IFP Fellows-Elect 2004*

IFP Fellows reflect the broad diversity of individuals who are IFP's principal target: people lacking systematic access to advanced education. Many are the first ones in their families or communities to gain opportunities for graduate studies. Of the 36 second-round Fellows, nine come from ethnic minority/indigenous cultural communities, 17 are women, and two have overcome serious physical disabilities to continue their education.

IFP Fellows are selected by local regional screening committees and a pool of academic reviewers put together by IFP-Philippines. Successful candidates are then interviewed by a National Selection Panel drawn from the academe, civil society organizations, business, and the arts and humanities.

The new Ford Foundation International Fellows-Elect are Nora Agustero, St. Columban College, Pagadian City; Rosita Cailin, St. Mary's University, Bayombong, Nueva Vizcaya; Nolan Caliao, Mindanao Polytechnic State

College, Cagayan de Oro City; Johanna Gozum, Local Government of Masbate City; Regan Jomao-as, Silliman University, Dumaguete City; Margarita Lavidés, Haribon Foundation, Quezon City; Eric Palacpac, Philippine Carabao Center, Nueva Ecija; David Peñaloza, Jr., Central Luzon State University, Science City of Muñoz; Rudy Rodil, Mindanao State University-Iligan Institute of Technology, Iligan City; Francia Villaflor, Bicol University, Legazpi City; Melinda Agapito, Camarines Sur State Agricultural College, Pili, Camarines Sur; Anwary Akalun, Department of Social Welfare and Development, Basilan; Robert Bagalay, Cuyo, Palawan; Miriam Baguidudol, Provincial Government of Ifugao; Belinda Batang, Philippine National Police, Tuguegarao City; Visminda Cabasan, Mindanao State University-Iligan Institute of Technology, Iligan City; Jo-Rex Camba, NEDA Regional Office, Zamboanga City; Ariel Cervantes, Department of Education, Botolan South, Zambales; Valeriano Clamonte, Alternative Forum for Research in Mindanao, Inc. (AFRIM), Davao City; Eulalie Dulnuan, Department of Agriculture, Banaue, Ifugao; Roberto Estoconing, Silliman University, Dumaguete City; Jocelyn Gonzaga, Department of Trade and Industry, Masbate City; Jose Marie Gonzales, Jr., Department of Social Welfare and Development, Sorsogon City; Maricel Jarencio, Sigmahanon Development Foundation, Inc., Capiz; Jonathan Lacayanga, Bataan State College, Bataan; Nasser Lidasan, Philippine Army, Nueva Ecija; Ana Liza Lopez, Mindanao State University, Tampilisan, Zamboanga del Sur; Noel Navan, Philippine National Police, Ifugao; Jose Policarpio, Jr., Provincial Government of Zamboanga Sibuguey; Charmy Sabigan, Bombo Radyo Philippines, Cauayan, Isabela; Cristina Sampaga, Provincial Federation of Persons with Disabilities of Nueva Vizcaya, Bayombong, Nueva Vizcaya; Victoria Serrato, Philippine Development Assistance Program, Quezon City; Jonathan Torento, Armed Forces of the Philippines, Manila; Shiela Mae Vargas, Department of Education, Catanduanes; Christopher Vicera, Naval Institute of Technology, Biliran; and Miller Villas, DENR-Mount Malindang Range Natural Park Protected Area Office, Oroquieta City.

This year's Panel is composed of Mr. Ramon Dimacali, Chair, Federal Phoenix Assurance Co. Inc. Philippines; Dr. Esmeralda Cunanan, Director, Philippine-American Educational Foundation; Dr. Jessica Salas, Chair, Philippine Watershed Management Coalition; Ms. Felice Sta. Maria, Chair, Social and Human Sciences, UNESCO National Commission of the Philippines and Prof. Ronald Holmes, Executive Vice President, De La Salle-Zobel.

## PSSC holds orientation workshop for the new IFP fellows-elect

**T**he Philippine Social Science Council led by the Ford Foundation International Fellowships Program (IFP)-Philippines staff held a weeklong orientation workshop for the 2004 Ford Foundation International Fellows-Elect last 19-23 July 2004 at the PSSCenter. The 36 successful individuals were briefed on their entitlements, duties and responsibilities and forthcoming activities as fellows-elect.



*2002 Cohort (represented by Lt. Cmdr. Noel Cunanan, at left) welcomes the 2004 Cohort during the Welcome Dinner*

They were also introduced to the educational systems of different countries by the British Council, Philippine-American Educational Foundation, Prof. Ronald Holmes of De La Salle University and Dr. Filomeno Aguilar Jr. of the Institute of Philippine Culture, Ateneo de Manila University (and formerly of James Cook University in Australia). To help the Fellows-Elect finalize their academic programs and institutions, PSSC arranged for Fellows-Elect to have one-on-one advising with disciplinary experts such as Dr. Reynaldo Veja, Ms. Cora Alma de Leon, Atty. Sedfrey Candelaria, Dr. Manuel Diaz and Prof. Ronald Holmes. Also on hand during the orientation were a number of Ford Foundation

International Fellows from the first batch who shared their experiences and gave some practical tips to the Fellows-Elect. The orientation was capped by a dinner to formally welcome and introduce the 36 Fellows-Elect.



*Fellows-elect during the Needs-Assessment for Language Proficiency at the Ateneo Language Learning Center*

*Photos by Ariel Manuel*



## Asian Scholarship Foundation

### 3 Filipinos among new ASF-Asia Fellows

**T**he Asian Scholarship Foundation (ASF) based in Bangkok has selected three Filipinos to be among the 2005 Asia Fellows, namely, Jude William Genilo, Advocates for Community-based Communication and Development, Inc. for the research "Community-based Communication in a Thai Rice Farming Village; Cristina Saulo, De la Salle University Multimedia Arts Department, who will conduct the study "The Mlabri Tribe (Thailand: Oral History and Documentary Project" and Crisline Torres, University of the Philippines Department of Political Science, with a proposal on "Political Accountability of Thailand's Parliament After the 1997 Constitutional Reforms." They were chosen from 14 applicants endorsed to the ASF by the Philippine Social Science Council (PSSC), and screened on the basis of ASF's eligibility criteria, including the contribution of their research projects to advancing Asian Studies in Asia.

The PSSC is tasked to promote, collect and review applications for the Asia Fellows Awards (AFA). There have been 14 Filipino Asia Fellows since 1999.

# Grants



## RAP extends grants to 8 M.A., Ph.D. students

Four M.A. and three Ph.D. students in the social sciences, along with another Ph.D. student in a related field were awarded grants ranging from PhP 10,000 to 40,000 under the Research Award Program (RAP) for the completion of their graduate thesis/dissertation. The grantees are: (M.A.) Jay Rey Alovera, Xavier University; Stephanie Marie Co, Ateneo de Manila University; Patricia Irene Dacudao, Ateneo de Manila University; Dennis Quilala, University of the Philippines; (Ph.D) Gwendolyn Bambalan, University of the Philippines; Rochelle Irene Garcia, De la Salle University; Josephine Mirador, University of Southampton; Miriam Alcantara, University of the Philippines.

### For M.A. Degree

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#### THE DUYAN PHENOMENON (AN EXPLORATION INTO THE PILIPINO MODAL CHARACTER)

Jay Rey Alovera

The *Duyan Phenomenon* is an exploratory study that attempts to offer another explanation to the perceived dependency among *Filipinos* specifically the *Dumagat* or the lowlanders. The study attempts to trace the dependency of the *Dumagat* Filipinos (e.g. *Tagalog*, *Bisaya* and other ethnic affiliations) through the child rearing practice of using the *duyan* (baby swing or hammock). This study makes use of the concept of modal personalities pioneered by Cora Du Bois (1944) which contends that "an examination of various individuals who share a common culture would reveal a common set of personality characteristics." This study utilizes the concept of touch advanced by Ashley Montagu (1971) and James Prescott (1975) which contends that the deprivation of such among infants leads to emotional disturbances in adult behavior. The lack of touch or the absence thereof in infant care is said to lead to the loss of basic trust which infants need most for emotional security (see Montagu 1971 and Prescott 1975). The practice using the *duyan* (baby swing or hammock) among lowland Filipinos (*Dumagat*) since the early times provides the opportunity for lack of touch, thus leading to the loss of emotional security and low self-esteem which ultimately leads to dependence and the creation of values to support such behavior. The Filipino dependence which is perceived as a modal character comes in three categories: (1) dependence on family and relatives (the kindred system); (2) dependence on peers and friends

(the *barkada* and *padrino*) systems; and (3) dependence on a Supreme Being and fate (fatalism). It is the contention of the "The Duyan Phenomenon" that the values practiced by the *Dumagat* Filipinos such as *pakikisama*, *bahala na*, *ningas cogon*, *utang na loob* and similar others are merely created to cope with the feelings of isolation and helplessness as protective structures against basic anxieties or neurotic trends (Horney 1937). The research design follows the concept of Francis Hsu's cross-cultural comparative research "involving in depth field work among two or more societies and cultures...the results of which may form the basis for cross cultural research later on" (Hsu 1980). The child rearing practices and the characteristics of the *Dumagat* and the *Lumad* (indigenous peoples) shall be compared for differences and similarities as consequences of different cultural practices in handling babies. In previous observations, it is noticed that the *Lumad* practice baby wearing in which the child is strapped to the mother's or caregiver's body giving close skin to skin contact which is said to produce different behaviors in adulthood.

THE CHINESE IN THE  
HARDWARE INDUSTRY  
DURING THE AMERICAN  
COLONIAL PERIOD:  
1909-1941

Stephanie Marie Coo

This study hopes to provide a narrative of the experiences of the Manila and Iloilo-based Chinese hardware merchants during the years 1909-1941. This will articulate their role in providing the construction sector with a reliable and steady supply of building materials, and examine their unique contribution as middlemen between foreign and local hardware suppliers on the one hand, and the insular government and the local populace on the other, amidst the discrimination and restrictions imposed upon the Chinese minority. Along this line, this study aims to recreate the economic and social context with which the Philippine Chinese operated their businesses.

Author Wong Kwok-Chu, in writing about the Chinese in the Philippine Economy during the American Colonial Period, concluded that in terms of market share, the 3rd line of business where Chinese firms had a major market share was hardware. In terms of annual aggregate import value, manufacturers of iron and steel, oils and paints, cements and other building supplies were second only to that of cotton and silk during the 1910s-1930s. In terms of competition, there were fewer entrepreneurs who invested in the hardware business because of the relatively high initial capital outlay needed.



The growth of the hardware segment ran alongside the physical development undertaken by the American colonial government. The hardware industry was a conspicuous growth area partly because the government implemented extensive public works programs such as road and bridge construction and harbor improvements. At the same time, private building was also on the rise with the opening of the American market brought about by the 1909 Payne-Aldrich Act and the 1913 Underwood Simmons Act. The export-led growth has resulted to the rise in the purchasing power of the people, which increased their capacity for private construction.

The hardware industry was an import-led industry, which means Chinese hardware merchants import their supplies from the U.S., Japan, and more importantly, England. They were direct importers, manufacturer's distributors, wholesales or retailers. Although they carry a wide array of general and industrial hardware, their main product lines were iron and steel, oils and paints, nails and hammer, tiles and cement products, and other construction materials. The three biggest hardware dealers at that time were Yu Tivo, Cham Samco and Uy Chaco. They were the licensed distributors or wholesale agents of famous American and British hardware brands such as General Motors' parts, Marsman hardware, Nicholson Files (sandpaper for steel), Sherwin William paints, US Steel and Bethlehem Steel. Inasmuch as they import many of their supplies, they also carry products by local manufacturers such as Apo Cement and YCO paints as well as two brands of rope, in particular, Manila C and Elizalde.

It can be observed that most writers studying the Philippine-Chinese were more inclined to address macroeconomic issues. Earlier historiography on the Philippine-Chinese experience during the American colonial period has either focused on the more general theme, discussing the Chinese in the Philippine economy during a certain period, or on the discussion of more conspicuous sectors such as the retail industry (i.e., grocery retailers, sari-sari store operators). Unfortunately, this treatment reinforced the lack of attention accorded to more specialized sectors. A survey of this lesser-known—even understated sector—and its relationships with the construction and real estate industries stimulated by the new administration under the Americans should give us a fuller perspective of the Philippine-Chinese experience during the American period.

DAVAO HEMP: THE ABACA  
INDUSTRY AND FILIPINO  
SETTLERS IN DAVAO,  
1899-1941

*Patricia Irene Dacudao*

This thesis proposal is about the abaca industry in Davao, and how the industry contributed to Davao's tremendous growth in the first half of the twentieth century. The promise of wealth by growing abaca as a cash-crop in the frontiers of Davao brought a large influx of racially-diverse migrants to Davao starting in 1899. The peculiarity of Davao's growth must be considered in the context of when and how it happened. The world market for abaca had been experiencing a decline since 1913 (Owen 1999); but Davao abaca seemed to have a life and momentum of its own, especially with the Japanese method of production and plantation economy. This study seeks to document the abaca industry in Davao, in relation to the Filipinos who settled in its frontiers. The ability of Filipino settlers to adjust to world market trends, and even survive the collapse of the Japanese plantations and the abaca industry after the second world war, is rooted in the dynamics of the "industrially organized" abaca plantations of pre-World-War II Davao (Abinales 2000). This study aims to contribute to and widen the field of economic and regional histories in the Philippines. It is hoped that documenting the details peculiar to the Filipino experience in the foundation of Davao during this period will help in understanding the present dynamics of this southern region.

INTERNATIONAL FACTORS  
IN ETHNIC CONFLICT:  
THE CASE OF THE MILF  
STRUGGLE IN MINDANAO

*Dennis Quilala*

The decades-old Moro struggle in Mindanao has predominantly been seen as a domestic problem as in most secessionist movements elsewhere. Scholars have been overtly focused on the study of the domestic factors that have led to and sustained the conflict. The Moro struggle now primarily led by the Moro Islamic Liberation Front (MILF), like most internal ethnic conflicts have international dimensions. International factors shape the origin, development and outcome of internal conflicts. However, there are inadequate studies regarding this particular dimension of the Moro struggle. This study seeks to identify the roles of international factors in the Moro struggle including how these factors are likely to impact on the prospects for a peace agreement between the MILF and the Government of the Republic of the Philippines. It also includes a study of how international factors have shaped the Moro struggle and how it may shape the final outcome of the peace agreement. While not all international factors will be included in the study, the international factors that will be considered in the study are international events (e.g., September 11), intergovernmental organizations (Organization of Islamic Conference, United Nations), state actors (e.g., Malaysia and the United States), and non-state (al-Queda, Jemaah Islamiah). James Rosenau's Turbulence Theory and the Harry Eckstein's Inherency Theory will guide the research in the analysis. The study will contribute to the conflict, peace, and intervention literature and government policies on the Moro problem.

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For Ph.D. Degree

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**EARLY LITERACY FRAMEWORK  
FOR LOW-INCOME URBAN  
FAMILIES***Miriam Alcantara*

This is a qualitative study which seeks to investigate low-income urban families' perceptions, attitudes, skills, and authentic practices of literacy, and the development of literacy skills and behaviors of these families' young children. Through the use of naturalistic observation of literacy practices in the homes, focus group discussions, in-depth interviews and assessment of the literacy skills of the families' children aged 2 ½ to 5 ½ years old, the study aims to define a framework with which to understand development of early literacy in low-income urban Filipino homes. Ten families which differ in family size and structure, parental educational background, and parental community involvement, will participate in the study.

**ELEMENTS OF SUSTAINABILITY  
IN PHILIPPINE FOREST  
GOVERNANCE:  
THE COMMUNITY-BASED  
FOREST MANAGEMENT  
AND INDUSTRIAL FOREST  
MANAGEMENT PROGRAMS***Gwendolyn Bambalan*

The evolution of forest administration in the Philippines clearly illustrates a discernible shift from state-centered management and regulatory to sustainable forest governance (SFG). The concept denotes that the management of the forest is no longer the realm of the state but a collaborative activity among local government units, non-governmental organizations, forest communities and the private sector. Despite the various programs being implemented to ensure its sustainability, however, the conundrums of the forest still persist. The failure can be attributed to a confluence of factors: weak institutions, inadequate financial and logistical support, and poor program implementation.

Managing the forest resources is one the country's commitment to the World Summit in Sustainable Development in 1992. In the midst of various interpretations, definitions, and concepts on sustainable development, the Philippine forestry sector has yet to enhance its efforts towards generating a locally initiated understanding on SFG—its emerging concepts and views, elements and indicators which are crucial in defining the roadmap towards the sustainable governance of the country's forests.

The study is a pioneering effort to clarify what is and what constitutes the sustainability of forest governance and will thus have significant contributions to the build up of literature, understanding, and administration of forest governance programs in the Philippines. Specifically, the study aims to: (1) formulate elements of sustainability in forest governance, (2) contribute to an understanding of sustainable forest governance concepts and views and its influence on program design and implementation; (3) contribute to the reformulation of forest policies and programs; (4) determine and analyze

various stakeholders in sustainable forest governance and their mode of participation; (5) analyze areas of convergence and collaboration and competition of interests of these stakeholders; and (6) provide recommendations to DENR in the reformulation of the strategies and mechanisms supportive of SFG such as the Industrial Forest Management (IFM) and Community-Based Forest Management (CBFM) programs.

To generate in-depth and comprehensive information on sustainable forest governance with regard to forestry policies and programs in the Philippines, the study will employ qualitative research design using case study method, document analysis, and focus group discussion among selected DENR personnel, LGU officials and personnel, non-governmental organizations, forest communities, and representatives from the private sector. In the course of understanding SFG, it will use the CBFM and IFM programs as benchmark cases, from which lessons and insights are to be derived. The case study will be conducted in four (4) selected forestry projects located respectively in Quirino, Aurora, Isabela, and Zamboanga del Norte.

#### EXPLORING NOUN BIAS IN PRE-SCHOOL CHILDREN WITH ENGLISH AND FILIPINO BILINGUAL-CODESWITCHED CAREGIVER INPUT

Rochelle Irene Garcia

Numerous studies on language acquisition reveal that young children acquire more nouns than verbs in their early vocabularies. It was believed that children are predisposed to learn nouns more than verbs, a linguistic phenomenon believed to be present in all children across cultures and languages (Gentner 1982).

Debates have arisen as to the existence of the linguistic phenomenon among young children called "*noun bias*". Some studies conducted over the recent years would like to know whether children across language exhibit a universal noun bias when learning a first language. Particularly interesting is the presence of the noun bias in English-speaking children and the preponderance of verbs in children speaking Korean, Japanese and Mandarin. Moreover, it has been reported in previous studies that English-speaking parents explicitly instruct and direct their children to produce nouns, rarely verbs. The type of question parents asked their children encourage children to produce nouns.

This research is an attempt to explore the same linguistic phenomenon in Filipino pre-school children (ages 3.0–3.11) who are exposed to a Filipino and English bilingual-codeswitched language model. The study would like to address the need for more detailed analysis of this linguistic phenomenon whether Filipino pre-school bilingual children exhibit a universal noun bias or if this bias is predominant in the acquisition of the English language as a second language. Another factor worth examining is the effect of bilingual-codeswitched parental input in the word production of Filipino children and if such influence contributes to the existence of noun bias among young language learners.

THE CONSTRUCTION  
AND INTERPRETATION  
OF ASSIGNMENT FEEDBACK  
IN HIGHER EDUCATION

*Josephine Mirador*

Through a close investigation of texts, as the text of assignment feedback in higher education, coupled with an examination of the social context in which a text occurs, linguists can work towards figuring out the link between language behavior and social reality and how social order is constructed, maintained, and transmitted in particular linguistic communities.

In this thesis, I maintain that assignment feedback has the social objective of transmitting to its recipients the social order with which its originators perceive their 'World'. Assignment feedback conveys a certain way of thinking, which its writers adopt and convey to its recipients. Social order is the composite of intentions, expectations, and the primacy of such components that tutors express to postgraduate students.

This thesis attempts to present a micro-sociological study of the language of assignment feedback in the social situation of higher education. Using a combination of qualitative discourse analysis, concordance analysis and case study approach with tutors and postgraduate students, I determine the relationship between tutor intentions in assignment feedback and the interpretation of feedback by postgraduate students in the MA Education programme of the University College Chichester using the text of assignment feedback as the window to tutor intentions and as a trigger to understand student interpretation.

This investigation has been originally conceptualized to look at the quality of assignment feedback in the MA programme in Education in UCC. In accomplishing this objective, this thesis presents a model/framework with which to account for the relationship between tutor intentions and student interpretation within the social context of higher education in UCC. Aside from helping clarify the nature of the relationship between tutor intentions and student interpretation of assignment feedback, the model/framework can be positively utilized to identify the components of the 'social order' on which feedback in higher education in a specific social context anchors, and to highlight the value of looking at writing practices, power, and psycho-emotional support as key dimensions to explain the role of assignment feedback in higher education.

## International/Regional Linkages Program awards travel grants to 16 individuals

A total of 16 individuals received travel grants under the International/Regional Linkages Program, enabling them to participate in various international conferences and workshops. Supplemental assistance was extended to seven scholars to attend the 7th International Philippine Studies Conference (7th ICOPHIL) held on June 16 to 19 at Leiden, The Netherlands. They were: Clarinda Berja, Philippine Population Association; Grace Cruz, University of the Philippines Population Institute; Ricardo Jose, Philippine Historical Association; Meliton Juanico, Philippine Geographical Society; Maria Mangahas, Ugnayang Pang-Aghamtao; Emma Porio, Philippine Sociological Society and Antonio Santos, Philippine Political Science Association.

Also granted assistance were Olivia Caoili, Philippine Political Science Association, for the Conference on *"Democracy in Asia, Europe and the World: Toward a Universal Definition"* (Seoul, Korea); Violeta Ignacio, Philippine National Historical Society and Evelyn Miranda, Philippine Historical Association, for the *8th International Oral History Conference* (Rome, Italy); Hazel Jean Malapit, Philippine Economic Society, for *8th International Post Keynesian Economics Workshop* (Kansas City, Missouri); Mary Grace Agoncillo, Philippine Communication Society for the *13th AMIC (Asian Media and Information Center) Conference* (Bangkok, Thailand); Daniel Mabasa, Philippine Geographical Society for the *10th World Conference on Transport Research* (Istanbul, Turkey); Stella Go, Philippine Sociological Society for the *36th World Congress of the International Institute of Sociology* (Beijing, China); Cristina Lim, Social Science Research Council-Ateneo de Naga, for the *IIFET 2004 Japan* (Tokyo, Japan) and Cristina Montiel, Psychological Association of the Philippines, for the *28th International Congress of Psychology* (Beijing, China).

## Announcements



### Psychological Association of the Philippines (PAP) 41st Annual Convention

The Psychological Association of the Philippines (PAP) will hold its 41st Annual Convention on August 26 to 28, 2004 at the Manila Galleria (Holiday Inn), Mandaluyong City with the theme, "The Practice of Psychology: Current Trends and New Directions." The conference will feature plenary sessions, concurrent paper presentations, an interactive poster exhibit and continuing education workshops.

Registration fee for members is PhP 3,500 and PhP 4,000 for non-members, which cover handouts, certificate of attendance, four snacks and two lunches. Checks and PMO payments should be made payable to PAP through Current Account number 0421020868, Bank of the Philippine Islands (BPI) Commonwealth Avenue Branch. For inquiries, call Linda G. Sevilla of the PAP Secretariat at 453-8257 or email [pap2@edsamail.com.ph](mailto:pap2@edsamail.com.ph).

#### PAP membership fees

Affiliates	PhP 300
Associate	PhP 600
Fellow	PhP 1000

## The 4th National Philippine Studies Conference



The Philippine Studies Association (PSA) is inviting participants to the 4th National Philippine Studies Conference on September 17 to 18, 2004 to be held at the Golden Pine Hotel and Restaurant in Baguio City and hosted by the University of the Philippines-Baguio.

This year's theme is "Ethnic Identities in the Philippines" and would cover broad multi-disciplinary perspectives and approaches to the issues associated with the general theme. Ethnicity/Identity can be considered both as interrelated topics or as distinct and unique constructs. Sub-themes include Philippine Ethnic Identities in Historical Perspective; Ethnic Politics; Ideology, Identity and Ethnicity; Ethnicity, Identity and Communications; Gender, Sexuality, Identity and Ethnicity; Literature, Ethnicity and Identity; Ethnicity, Identity and Popular Culture; Economic Development, Ethnicity and Identity; Environmental Issues and Ethnicity; Demographic Perspectives and Philippine Ethnic Communities; Globalization, Ethnicity and Identity; Pre-colonial, Colonial and Post-colonial Identity.

Registration fee is PhP 3,300 for each participant to cover full board and lodging (triple sharing) for three days and conference materials. Participants who opt to make their own arrangements for accommodations would pay PhP 1,500 (includes conference kit and bag, along with snacks and lunch for two days). Rowena Reyes-Boquiren may be contacted for more information on other accommodations in Baguio City at (074) 442-2427 or email [rrboquiren@upb.edu.ph](mailto:rrboquiren@upb.edu.ph).

Further inquiries may be addressed to the following:

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## Philippine Association of Social Workers (PASWI) 55th National Convention

The Philippine Association of Social Workers (PASWI) will be having its 55th National Convention on November 15 to 17, 2004 at CAP-John Hay Trade and Cultural Center, Baguio City focusing on the theme "The Social Worker in Focus." Social workers and other professionals are invited to attend the event. For those signing up on or before August 15, the registration fee is PhP 3,200. Regular registration fee on November 15 is PhP 3,600.

PASWI is also soliciting articles for publication on the best social work practices in the Philippines. Organizations are encouraged to send their "success stories", highlighting social work interventions. Selected manuscripts will be awarded one thousand five hundred pesos (PhP 1,500).

Contact the PASWI Secretariat at 435-8250 or email [paswi@mozcom.com](mailto:paswi@mozcom.com) for more details.

## Search for Outstanding Social Work Professionals 2004

The Philippine Association of Social Workers, Inc. (PASWI) is calling for nominations to the 2004 Outstanding Social Work Professionals. Social workers in, but not limited to, the following fields may be nominated: Academe, Administration, Industry Development, Health and Medical Services, Courts, Corrections, Local Government, Community, Disaster Management and Service to Children and Families.

The nominee must be a registered social worker with updated Professional Regulation Commission (PRC) License who has demonstrated significant achievements or contributions. Nominations must be supported with proper documentation, including recommendations from colleagues, immediate supervisor and the nominating group or network. Other required documents are certification of good moral character and integrity from the agency head and co-workers, National Bureau of Investigation (NBI), Ombudsman clearances and four (4) 2X2 pictures, and Curriculum Vitae.

Deadline for submission of nominations is on September 30, 2004.

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