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SOCIAL SCIENCE INFORMATION

VOLUME 18 NO. 4 *OCTOBER - DECEMBER 1990*

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Violeta V. Bautista

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Natividad Dayan

Ang Pagpapahalaga sa Paggawa ng Manggagawang Pilipino
Amaryllis T. Torres

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ISBN 0115-1169

THE PSSC SOCIAL SCIENCE - INFORMATION

The PSSC Social Science Information is published quarterly by the Secretariat of the Philippine Social Science Council, Ruben F. Trinidad, Executive Director. It is produced by the Information and Special Services Division.

All correspondence should be addressed to the Editor, PSSC Social Science Information, 2nd floor, Philippine Social Science Center, Commonwealth Avenue, Diliman, Quezon City.

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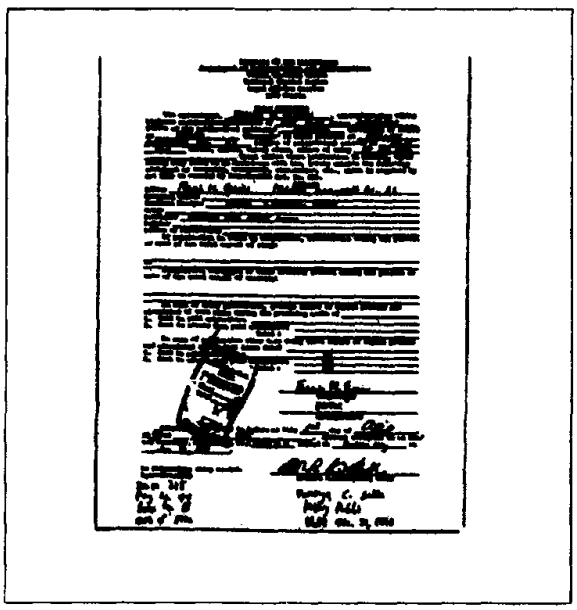

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Prepared with the assistance of the Psychological Association of the Philippines

Moral Recovery and the Filipino Culture

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

We were proud of ourselves at EDSA and we expect great changes after our moments of glory. Today, two years after, we realize that most of our problems as a nation still remain. We may have ousted a dictator but that was the easy part. The task of building a nation is so much more difficult. And now with EDSA only an inspiring memory, we are faced with our weaknesses. We see self-interest and disregard for the common good rearing their ugly heads. We are confronted with our lack of discipline and rigor, our colonial mentality and our emphasis on porma. And despite our great display of people's power, we are now passive once more, expecting our leaders to take all responsibility for solving our many problems.

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

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

We must change. And understanding ourselves is the first step.

On September 18, 1987, the Senate passed Resolution No. 10 sponsored by Senator Leticia Ramos-Shahani directing the Committee on Education, Arts and Culture and the Committee on Social Justice, Welfare and Development to conduct a joint inquiry into the strengths and weaknesses of the character of the Filipino with a view of solving the social ills and strengthening the nation's moral fiber.

A task force was then organized to conduct this study.

The study was an attempt to describe the strengths (positive behaviors/traits) and weaknesses (negative behaviors/traits) of the Filipino character. The following research questions were addressed: (a) What are the specific positive characteristics of the Filipino that we value and would like to strengthen; (b) What are the specific negative characteristics of the Filipino that we feel are detrimental to our development as a nation and would like to change; (c) What are the roots of these characteristics; (d) What specific strategies or programs can be undertaken to concretely eliminate our weaknesses and enhance our strengths.

The main sources of data for this study were: (a) review of relevant literature on the Filipino personality; (b) interviews and consultations with researchers and practitioners in the behavioral and social sciences, education and social welfare. Journalists, social analysts and community organizers were also consulted; (c) nationwide survey of 2000 respondents with the help of the Ateneo's Institute of Philippine Culture; and (d) focused group discussion among residents of a depressed urban poor resettlement area in Dasmarinas Bagong Bayan, Cavite; and (e) a one-day change strategies workshop.

The principal behaviors/traits of the Filipino that emerged from the study were categorized as positive or strengths and negative or weaknesses.

Strengths of the Filipino

Pakikipagkapwa-Tao

Filipinos are open to others and feel one with others. We regard others with dignity and respect and deal with them as fellow human beings. *Pakikipagkapwa-tao* is manifested in a basic sense of justice and fairness and in concern for others. It is demonstrated in the Filipino's ability to emphathize

with others, in helpfulness and generosity in times of need (*pakikiramay*), in the practice of bayanihan or mutual assistance, and in the famous Filipino hospitality.

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

Pakikipagkapwa-tao results in camaraderie and a feeling of closeness to one another. It is the foundation for unity as well as the sense of social justice.

Family Orientation

Filipinos possess a genuine and deep love for family which includes not simply spouse and children, parents and siblings, but also grandparents, aunts, uncles, cousins, godparents, and other ceremonial relatives. To the Filipino, one's family is the source of personal identity, the source of emotional and material support, and one's main commitment and responsibility.

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

Joy and Humor

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

This sense of joy and humor is manifested in the Filipino love for socials and celebrations, in our capacity to laugh even in the most trying times, and in the appeal of political satire. The result is a certain emotional imbalance, optimism, a healthy disrespect for power and office and the capacity to survive.

Flexibility, Adaptability and Creativity

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

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

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

Hardwork and Industry

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

Faith and Religiosity

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

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

The faith of the Filipino is related to *bahala na* which instead of being viewed as defeatist resignation may be considered positively as a reservoir of psychic energy, an important psychological prop on which we can lean during hard times. This *pampalakas ng loob* allows us to act despite uncertainty.

Our faith and daring were manifested many times in our history, notably at EDSA in 1986, when it was difficult to be brave. It is also seen in the capacity to accept failure and defeat without our self-concept being devastated since we recognize forces external to ourselves as contributing to how events in our lives turn out.

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

Ability to Survive

Filipinos have an ability to survive which is manifested in our capacity for endurance despite difficult times and in our ability to get by on so very little. Filipinos make do with what is available in the environment, e.g., eking out a living from a garbage dump. This survival instinct is related to the Filipino's other strengths – a basic optimism, flexibility and adaptability, hard work and a deep faith in God. It is manifested in the millions of Filipinos who bravely live through the harshest economic and social circumstances. Regretfully, one wonders what we might be able to do under better circumstances.

Weaknesses of the Filipino

Extreme Personalism

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

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

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

Extreme Family Centeredness

While concern for the family is one of the Filipino's greatest strengths, in the extreme it becomes a serious flaw. Excessive concern for the family creates an in-group orientation that prevents us from reaching out beyond the family to the larger community and the nation.

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

Lack of Discipline

The Filipino's lack of discipline encompasses several related characteristics. We have a casual and relaxed attitude towards time and space which manifests itself in lack of precision and compulsiveness, in poor time management and in procrastination. We have an aversion for following strictly a set of procedures and this results in lack of standardization and quality control. We are impatient and unable to delay gratification or reward, resulting in the use of short cuts, in skirting the rules (the *palusot* syndrome) and in foolishness. We are guilty of *ningas cogon*, starting out projects with full vigor and interest which abruptly die down leaving things unfinished.

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

Passivity and Lack of Initiative

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

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

Colonial Mentality

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

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

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

Kanya-kanya Syndrome

Filipinos have a selfish, self-serving attitude that generates a feeling of envy and competitiveness toward others, particularly one's peers, who seem to have gained some status or prestige. Towards them, the Filipino demonstrates the so-called "crab mentality" (referring to the tendency of crabs in a basket to pull each other down), using the levelling instruments of *tsismis, intriga* and unconstructive criticism. There seems to be a basic assumption that another's gain is our loss.

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

The *kanya-kanya* syndrome results in the dampening of cooperative and community spirit and in the trampling upon the right of others.

Lack of Self-Analysis and Self-Reflection

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

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

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

The Many Faces of the Filipino

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

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

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

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

Our sense of joy and humor serve us well in difficult times and make life more pleasant but serious problems do need serious analysis and humor can be distracting and unconstructive.

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

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

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

Roots of the Filipino Character

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

The Family and Home Environment

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

In a large family where we are encouraged to get along with our siblings and other relatives we learn *pakikipagkapwa-tao.* In an authoritarian setting, we learn respect for age and authority.

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

The Social Environment

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

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

Our sensitivity about hurting established relationships controls our behavior. We are restrained from making criticisms no matter how constructive, so standards of quality are not imposed. We have difficulty saying no to requests and we are pressured to favor our family and friends. We are also inhibited from exerting more effort to improve our individual performance because trying to get ahead of others is not considered acceptable.

The struggle for survival and our dependence on relationships make us in-group oriented.

Culture and Language

Much has been written about Filipino cultural values, Filipino characteristics such as our warmth and person orientation, our devotion to family, our sense of joy and humor are a part of our culture and reinforced by all socializing forces such as the family, school, peer-group, etc. In other words,the Filipino culture rewards such traits. Behavioral patterns develop because they make us more likeable and enable us to get things more easily.

Aside from emphasizing interpersonal values, Filipino culture is also characterized by an openess to the outside which easily incorporates foreign elements without the basic consciousness of our cultural core. This is related to our colonial history and to the use of English as the medium of instruction in schools.

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

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

History

We are the product of our colonial history which is regarded by many as the culprit behind our

lack of nationalism and our colonial mentality. Colonialism developed a mind-set in the Filipino to think of the colonial power as superior and more powerful. As a second class citizen to the Spanish and then to the Americans, we developed a sense of inferiority to the white man. We developed a dependence on foreign powers that makes us believe that we are not responsible for our country's fate.

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

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

The Educational System

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

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

Religion

Religion is the root of Filipino optimism and the capacity to accept life's hardships. However, religion also instills in the Filipino attitudes of resignation and preoccupation with the after life. We also become vulnerable victims of opportunism, oppression, exploitation and superstition.

The Economic Environment

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

The Political Environment

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

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

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

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

Mass Media

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

The tendency of media to produce escapist movies, soap operas, *komiks*, etc., feed the Filipino's passivity. Rather than confront our poverty and oppression, we fantasize instead.

The propensity to use flashy sets, designer clothes, superstars and other bongga features reinforce *porma*.

Leadership and Role Models

Filipinos look up to their leaders as role models. Political leaders are the main models but all

other leaders serve as role models as well. Thus, when our leaders violate the law or show themselves to be self-serving and driven by personal interest, when there is lack of public accountability, there is a negative impact on the Filipino.

Goals for Change

Based on the strengths and weaknesses of the Filipino, the following goals for change are proposed: to develop in the Filipino:

1. a sense of patriotism and national pride – a genuine love, appreciation and commitment to the Philippines and things Filipino;
2. a sense of the common good – the ability to look beyond selfish interests, a sense of justice and a sense of outrage at its violations;
3. a sense of integrity and accountability – an aversion toward graft and corruption in society and avoidance of the practice in one's daily life;
4. the value and habits of discipline and hardwork; and
5. the value and habits of self-reflection and analysis, the internalization of spiritual values, the emphasis on essence rather than form.

Strategies for Change

The identifying and designing strategies to achieve our goals for change is necessary to consider certain general principles:

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

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

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

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

The initiators of change should not be a few individuals but a critical mass or network of people who are highly committed to the goals for change. Aside from initiating change, the role of the critical mass or network of people is to follow through the implementation of these strategies with persistence. This is to prevent *ningas cogon* from setting in.

Strategies for change must be worked on one goal at a time, with everyone's effort concentrated on the goal chosen for each designated period. The goals must be cut up into bite-size, realistic pieces, in order to make it manageable.

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

And finally, the implementation of these strategies must entail an act of the will. If we want change, if we want to build our nation, if we want to build ourselves as a people, we must be ready for a tremendous sacrifice starting with ourselves.

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This article was the report submitted by Sen. Leticia Ramos-Shahani to the Committee on Education, Arts and Culture, and the Committee on Social Justice, Welfare and Development on May 9, 1988.

Values Education: Reflections of a Teacher in Psychology

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The recent renewal of interest in values education in the Philippines and in other parts of the world is a welcome trend. Human beings, after all, are value-oriented beings who make decisions, create culture, and set standards of behavior from a certain framework of norms understood to be right or proper. The contemporary social problems in the Philippines are felt to be "critical" precisely because these problems are in the realm of values and morality. Major issues about land distribution, foreign debt, and military bases could not be adequately understood without clarifying the network and hierarchy of values from which positions could be made.

As envisioned, it is best to approach the task of value education from an interdisciplinary view. The moral issues which value education has to contend with oftentimes require investigation on various levels. Clarifying the issue of land reform, to take just one example, would require facts that the historian can supply, social analysis that political scientists can do, and an adequate framework to understand relations of social classes that a sociologist may provide. Perhaps, psychology could help in sharing insights about learning and in investigating patterns of behavior and the corresponding motivations to explain such pattern. The movement in *Sikolohiyang Pilipino* may further help in exploring indigenous values that help guide moral decision-making and valuing in our own context.

Major Approaches to Values Education

The so-called "laissez-faire approach" and the value clarification movement view of the issue of acquiring values is a matter of authentic personal decision. In one variation of this approach, emphasis is given to the creation of a learning environment which provides the learner maximum freedom for self- discovery. In another approach within the values clarification method, the teacher of values actively asks questions and structures opportunities for discussion to enable the learner to explore value systems and to decide which of them must be adopted. Another method emphasizes value analysis and a related one, called "learning to be reasonable", aims to impart to the learner's rational methods of deciding what values are sound and unsound.

There is another tact to values education adopted by the so-called Cognitive Developmental psychologists. This group stresses the need for learners to achieve more developed cognitive structures. From their point of view, a teen-ager who will not cheat in an exam given by an admired teacher but who may steal silver spoons from a rich man's party may be showing not only lack of impulse control, but also the inability to make sense of principles such as honesty and integrity. This school of thought recommends value formation by discussion and the use of case studies of conflict which would elevate the learners' mental capacity to higher levels.

Another approach, termed the "decision-making approach", stresses that the teachers' task is to impart skills in problem clarification by getting the facts of the case and then making decisions according to the sound assessment of such facts.

These approaches, however, focus not on teaching specific values such as peace, justice, and the like, but on nurturing certain cognitive, affective, and behavioral skills. Within this general line of thinking, values education is conceived as the learning of the process of value clarification, decision-making, value analysis, learning to be reasonable, and/or appreciating ethical systems.

In the United States, it appears that values education tends to favor methods which are relativistic and individualistic in orientation. In the pursuit of the objective of affirming the student's freedom to form his own life philosophy and of encouraging independent critical thinking, university professors take a neutral stand in the discussion of value-laden topics in class. Some would even refrain from identifying their position on certain issues, even after the students had already revealed their own views on the matter, in order not to risk denying the students the freedom to arrive at their own decision. This style of teaching values seems to be gaining ground too in the Philippine universities but more surveys are needed to determine this with greater precision. At any rate, an evaluation of the general idea of the individualistic approach is in order.

It is evident that the individualistic approach to value education can develop self-directed students capable of self-reflection and self-determination. However, the approach also raises several problems.

First, it is said that the child nurtured in the open classroom is really not left on his own to evolve his values. As journalist Etzime puts it, "the net result of teacher neutrality is not a child free to evolve his or her viewpoints in a vacuum, but one subject to all the voices but those of the educator" (Etzime, 1976). For Etzime, the educator's neutrality may become another person's platform.

Secondly, it has been argued that it is impossible for teachers to be truly neutral in their approach to value education. Teachers in their classroom management activities are, as a matter of fact, already acting out the values they affirm. The teacher's punctuality, habit of checking attendance, and the like all reveal some personal value preferences. As incidental rather than purposive agents of value education, it is possible that many of our teachers in the university may be teaching values without the benefit of careful evaluation.

Lastly, it needs to be pointed out that in matters of public morality, tolerance of different ethical views would not be enough to make a meaningful judgment between conflicting claims that are sure to arise in an ethically pluralistic society. Within such a context, an interpersonally valid value decision needs to be done if anything is to be done at all.

The last consideration acquires greater significance in the Philippine culture where many of the accepted values are group values rather than individual values. For a Filipino, happiness resides not only in self-expression and self-actualization but also and perhaps more so in *"pakikipagkapwa."* A values education program in the Philippines which emphasizes the self as the center of all valuation runs the risk of developing children into adults who are alienated from their culture. In some Filipino's view, a child allowed to do whatever pleases him, and thereby to evolve his own system of values, could very well be called *"laki sa layaw."*

The individualistic approach must also be complemented, in the Philipine setting especially, with a clear values content. At least, an ethical construct or framework of values must be developed as a possible model by which to articulate the foundation of values and their interrelationship. This model should serve as a tool of discovery and of mediation of virtues that would prime up the practice of such virtues. This ought to be the case if values must be translated to power that can change life and society for the good of humanity. There are occasions when the construct of values must be translated into a concrete political line or social project which will have power to recruit, mobilize, and create alternative structures.

Developing Theoretical Construct

How does one proceed to make the construct? There are many paths to this. I tried an approach which included observation, a review of literature on Filipino values, and an attempt at structural synthesis. I came up with a working construct which identified the core values of *"dangal," "pagpapakatao,"* and *"pakikipagkapwa."* These core values in turn acted as a principle of coherence for the other commonly observed Filipino values like *"pagpapakasakit," "paninindigan,"* and others. The adequacy of the construct could be measured by its ability to order, explain, enlighten, and help further discover the logic of values and how they relate to each other. I also assumed that the local context and its indigenous nature are specific sources which presuppose a universal human morality. My construct therefore is open for checking and comparison with values universally acknowledged - for example, the values reflected in the international declaration of human rights. In a religious context like the Philippines, the ethical resources of Chris-

tianity and Islam in the end is interreligiously valid (for example, values concerning the sacredness of life, the sanctity of sex, and the theological foundations of social justice).

Teachers as Agents of Values Education

The literature on values acquisition tell us that a person's moral reasoning improves as he is exposed to life situations which depict a more mature value orientation. To meet this condition, educators have developed the use of moral dilemmas that would present to the students the social situation needed to improve moral thinking. This technique is useful if complimented by true-to-life stories which lend immediacy to the case in point. I have started inviting resource persons to lecture and share their experiences in my psychology classes. I noted that my students learned much from speakers who talk about the practice of their profession in the context of their values in life. In one occasion, a speaker in our abnormal psychology class talked about how he was able to bring therapy to the masses by affiliating himself with a non- government volunteer organization. As he talked about his experiences in helping the detainees, victims of rape, and the one-meal-a-day type of person cope with their situation, he offered to my students not only an alternative practice of psychology but also a certain lifestyle based on the value of "*pag-ibig*" and "*paglilingkod*". At the end of the session, my students were not only asking questions about the technique of psychotherapy, but also how they could be of help to the marginalized sector of society.

The truth is that our students need real life personalities who by their lives would demonstrate visions of life that are worth struggling for, characters who would model for them behavior worth emulating.

For teachers to become influential persons in the shaping of their students' value system, a most effective way is to lead genuine and meaningful lives and to enter into an open relationship with the students which make it possible for the latter to catch glimpses, and if need be, even longer looks into how their teachers experience life.

The need for models, or flesh and blood "heroes," is felt most acutely by the young university student who needs to establish his own identity and life values away from the influences of his parents. Paradoxically, the closer a teen-ager is to his parents, the more he wishes to stay away from their influences in this very delicate stage in his life of identity formation. It is clear then that teachers are in a strategic position to influence the shaping of their students' values. They are very accessible and yet not threateningly close to the student's heart as to sway his sense of judgment or disorient his inner sense of direction.

Though it matters that effective models in this time of a person's life be not psychologically overwhelming, it is best for the purpose of facilitating identification if the model maintains a warm and caring relationship with the youth. There is a teacher who always tells her classes, at the start of the semester, that she is not interested in gaining their affection. Her main concern, she emphasizes to the class is that they learn the subject matter of the course. For the teacher committed to becoming an active participant in the values education of her students, no such dichotomy holds in the practice of her profession.

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Educating Young Children for Peace

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Peace, like justice, are two very abstract words which children cannot fully understand and appreciate unless they themselves practise it in very concrete manifestations. On the other hand, peace research on children's thinking and perceptions of war and peace seem to indicate that children have more knowledge about war than about peace, that this knowledge is on the concrete level – fighting, killing, weapons – and that peace is not an objective to pursue.

Alvik's study can very well be an established fact as we observe a day in the life of a young child. He is an average Filipino urbanized child of about 6 years of age, wakes up to the jarring voice of a radio commentator who details the latest on police gory files – *"pinatay si ganito,"* or was it the policeman who was shot? Picking up the newspaper, this beginning reader's list of words would read: "raid," "corruption," "salvage," "land scam," "strikes," "pedophile." On his normal route to school, he and his mother battle the swerving jeepneys and careening transit buses proving that one leads nine lives when he survives the traffic jungles of Manila.

Fortunately, the Filipino child is able to weather much of these abrupt and irrational situations, perhaps, because he/she is a Filipino. According to the Shahani-Licuanan report, the Filipino has the flexibility and humor to overcome obstacles in difficulties. Added to these, we are generally very warm, loving, and trusting to our young children which make them grow up feeling much confident to survive the stress and strain of everyday life.

The purpose of this paper is: (1) to present studies and observations to help us adults understand how children think of peace; (2) to approximate an ideal pre-school or home atmosphere that fosters peace; and (3) to look at action programs currently being undertaken in promoting peace for Filipino children, those in especially difficult circumstances.

How do children think? It is essential to understand how children think as they do not think the way we adults do.

One characteristic of the thinking of children from approximately 3 to 7 years of age is their egocentric nature. Children in this age category often interpret the world from their own point of view and do not coordinate multiple perspectives of a situation. Adults have a broader access to information and are able to understand more fully the situation and possible scenarios that could take place. When children become naturally curious as to why more policemen are getting killed, how does an adult present facts and not just label all police killers as communists? Most parents we surveyed strongly feel that children should not be exposed to such violence and must enjoy their childhood years as peacefully as could be. So, do these adults paint a rosy picture about our situation and leave it to the child to idealize such?

A second aspect of children's thinking is that they generally pay attention to the concrete rather than the abstract. They usually observe the things that are used such as the guns, bombs, and explosives rather than understand the abstract concepts of peace. More items unfortunately have been played up by toy manufacturers, not to mention television and movie themes, that it is more likely to see young children imitate such super heroes.

It was also found out that there are enormous differences between boys and girls in their appreciation of war and peace (Vriens, 1987). This study showed that almost all girls tell and draw that they appreciate peace and reject war. They tell us about the victims and have a lot of trouble sympathizing with war techniques. Boys tend to value peace as a rather dull life and have a very ambiguous attitude towards war. On the other hand, they tell that war is morally rejectable but on the other hand, war is seen as an adventure, a challenging technology, and heroism.

A third characteristic of children's thinking is its static nature. According to Piaget (1985), their thinking is often like a series of frames on a movie strip viewed at one time. Incompatible ideas about the world can exist side by side because each is part of a different frame. For example, scary noises as sirens, flying low planes can create a picture of war in a child's mind and yet the siren may just be an ordinary passenger plane flying low. Children thus are not likely to understand fully what causes war and how it relates to their own lives.

More and more researches have shown that early schooling does exert a strong influence upon social structures. The long term effects of early education is cited to have a three-fold return for society. Cited were: reduced expenditure on remedial education; reduced expenditure on legal processing of delinquent behavior; and, an increasing eventual employment prospect (Schweinhart,1980). Similarly, the impact of the DSWD, the Department of Social Welfare Day Care Center, show that these children demonstrated advanced awareness in the areas of moral- spiritual values, cognitive-adaptive aspects, and personal-value orientation for the older 5- or 6-year olds, among other positive outcomes.

Fortune magazine of May '88 cited researches such as the Ypsilanti High School longitudinal studies which have encouraged the business sectors in America to invest money in pre-school education boosting the working capacity of their industries and producing highly motivated and loyal employees (Fortune, May 1988).

Two Diametrical Pre-School Atmosphere

The type of peaceful atmosphere and similarly the home atmosphere can heighten or dampen the teaching of values as peace and justice. Two diametrically and opposing school set-ups would be the "context-bound class" and the "generalized approach class". In the context-bound set-up, the teacher is most likely to be an authoritarian, strict obedience being the rule of the classroom. Children are said to be learning if they are paying attention and are quietly working. Very little questioning is encouraged. Observation has it that the children in this set-up acquire a highly competitive and sometimes selfish spirit, in contrast to self-help and cooperative relationships.

The generalized approach encourages independence in thinking, self-reliance and achievement. The classroom atmosphere would usually be more relaxed and with movement, physical activity, and noise; more stress on experiential learning and small group activities, and in general more interaction between pupils and teachers. It is in this more casual relaxed classrooms where the young child can express himself/herself into very concrete experiences, see various dimensions of peace, such dimensions as conflict resolutions, awareness of ecological environment, social structures of society and others are better internalized through the following types of activities:

1) Unstructured play materials. These help the children expand ideas - clay, wood, cartoon boxes, put together blocks help children recreate and restructure their thoughts when they play. Adults can get many of their cues on what children fear or what create tension in their lives. Play materials like these also allow for sharing, giving and caring for one another.

2) Adults can help the children develop a strong sense of self. The self-esteem concept and sense of competence are very important to the emotional and intellectual health of every child. It is so easy for adults to be the powerful figure limiting the child's freedom of expression. Children realize the sense of power over their lives when they know their opinions make a difference and when they are able to investigate feelings about certain values. Children should be allowed to speak their thoughts, ideas and fantasies.

3) Opportunities for cooperative activities help resolve conflicts peaceably. This brings to mind personal incidents with some street children. These children, aged 4 to 14 years old, were into the second month of the Makati street school. The activity called for bringing out two separate boxes of cardboard puzzles for children to play with. Despite the explanation that puzzles should be played as a team, the response was to grab as much as their hands could hold and guardedly watch over their puzzle pieces. Realizing that these had to fit into one another, they forced the puzzles to lock in. Finally, very much frustrated and listening to the suggestion that everyone had to play together, the rowdy and fist-fighting kids returned their pieces to the table. Painstakingly, they looked at the pieces and seeing the pieces on which to model on, they were able to complete the puzzle. There was a very strong feeling of accomplishment, once they completed the puzzle: a sense of togetherness, of competence, an experience only learned with patience from the adults and perseverance on their part. The experience is appreciated, knowing the difficulties of the street child, having to fend for himself all the time and feeling that others owe him a living as opposed to cooperative efforts on both partners.

4. Children can learn to appreciate similarities and differences by making them aware of others. When children become aware of the plight of other children that are distressed, poor, sick, and war-torn, they should not see themselves as fortunate, but as kids thinking up of ways to help these less fortunate children.

5. Opportunities for civic consciousness help our young children care for their environment. Discussions and field trips to see what can be done to make our surroundings a better place to live in are very interesting to young children. A general observation of

most young children in pre-schools is that our environment is generally unkempt.

6. Allowing time for quiet activities. When children are sensitive to quiet, restful activities, the response to peace is heightened. Quiet activities as listening to environmental sounds, melodious music, even listening to one's heartbeat seem to calm the more energetic child.

7. Adults must be aware of justice among children. Favoritism, selecting the better, the brighter, the more helpful to always be the leader is not contributory to a just atmosphere. Charts and student lists help in seeing equal distribution of duties and privileges as being the leader. Equal opportunity for all encourages self-confidence and self-esteem.

8. Discuss current events with students. Be fair in your assessments. Be sure that you know what you are talking about. When in doubt, tell the children so. Encouraging discussion rather than giving out answers help the child develop critical thinking skills and creativity as well. Greater and even more serious concern in helping those children who are in stress situation should be cultivated. These children are the street children, working children, disabled children, children in situations of armed conflict. These are children who are surrounded by despair which they themselves cannot cope with.

Various groups, governmental and non-governmental, however few, and the UNICEF-Philippines have identified four action areas which need to be undertaken from the local level to bring peace to these children in situations of armed conflict:

First, prevention, which includes peace advocacy from local to national levels, to renounce armed conflict in favor of consensus building through dialogue. Prevention also encompasses development programs for health, nutrition, livelihood, and out-of-school youth.

Second, mitigation, which encompasses support services to reduce the suffering caused by war, especially to children. Children must be given relief aid, moral support, solidarity, and protection from further harassment. Under the best circumstances must the evacuees be returned to their homes at the earliest possible time. Mitigation also takes place in the form of surrogate parenting, care for unaccompanied children, beginning therapy with more traumatized and combatant children.

Third, relief, such as the 21-day aid of the International Committee of the Red Cross, and the relief action of the DSWD.

Fourth, rehabilitation. This encompasses actions in support of the programs leading to development. This includes peace education strategies for citizen intervention for non-armed conflict resolutions such as peace zones, play therapy for displaced children, the training of adults in community-based primary health and organic farming. Various groups have also encouraged programs in peace research, immunization for peace, peace campaigns, children peace activities, and others.

When children are given the dynamics of peace initiatives, they develop in them a sense of mastery or control over their bodies and their environment - critical dimensions in growing up in a world full of stress, tension and anxiety. In the final analysis, we should ask ourselves: "Are we adult care givers, bearers of peace?" Because if we are not, then it will be too late for us to build the future of our country and its citizenry.

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The Transcendent-Interactive Process

How Children Learn Values their Parents do not Teach Them

Ma. Lourdes Arellano-Carandang, Ph.D.*

Let me start with an experience which I encounter in many different ways in my practice.

A mother came for help regarding her two bright daughters, aged 7 and 9 whom she observed to be overcautious and unable to make friends. She complained, "They are too nervous and unable to sleep if things are not just right. I have repeatedly been telling them that it's okay if they are not in the honors. I tell them to just relax. I can't understand it. I keep telling them that it's okay if they don't get high grades."

In the course of the interview, I asked her: "What questions do you ask them during dinner time or when you are together?"

She said, "'Did you do your homework? How was your exam? Did you study everything?'"

While enumerating the questions, she became aware of the message she was giving them. Sometimes our questions give more powerful messages to children because they tell them what is really important to parents and what they value. Questions also have more impact because it forces the person questioned to stop and think of an answer, while declarative statements can just go in one ear and out the other.

In this case, changing the questions and making the mother aware of her own unconscious over-valuing of grades made a difference. For example, the questions were changed to - "Did you enjoy your game today?", "How is your friend?", "Did you help so-and-so today?"

But of course, it is not as simple as that.

Frequent and similar encounters with parents led me to look deeper into the question of: Where do values come from? How do children learn values? How come they absorb and retain certain values and not others, even if parents try to teach these to them?

In this paper, I would like to do the following:

First, review briefly the known theories that explain the early childhood socialization process, point out an existing gap, and present a theory or process that could possibly fill in this gap in terms of learning values.

Second, look into the possible sources of values in the family.

Third, look into what happens as the child absorbs or rejects values in the context of the family dynamics.

Fourth, cite some interesting developments in child therapy that make use of this process and can also be useful for parents.

A brief review of theories in early childhood socialization shows that this is one of the most discussed and written about topics in child psychology.

I will include three well-known views: the **structuralist- developmentalist view**; the **social learning theories**, and the **psychoanalytic view.**

The first group, **structuralist-developmentalists** include Piaget, Erikson, and Kohlberg. Piaget is the renowned Swiss psychologist whose astute clinical observations on his own child and others have led to his now classic writings on how the mind of the child works. He postulated the stages of cognitive development wherein the child has a certain schema to learn at his own level. Piaget contributed greatly to the study of the child's intelligence and we owe him a great deal for our understanding of the child's thinking process.

Erik Erikson's theory of stages of emotional or affective development or "Eight Ages of Man" presents each in terms of a conflict to be resolved, such as Basic Trust vs. Mistrust, Autonomy vs. Doubt, Initiative vs. Guilt, and so on until midlife when the adult struggles between Generativity or

Productivity vs. Stagnation and so on. His theory has been found to be very important and useful in developmental psychology.

Kohlberg studied the stages of moral reasoning from the Preconventional to the Post-conventional stage, another major contribution to the study of moral development.

These theories believe that the individual goes through different stages of development in an orderly manner, such that one stage is a preparation for the next.

Another view is represented by the **social learning theorists** which hold parents the most accountable for early moral teaching through child-rearing practices and modelling behavior. One of their major contributions is the principle of modeling which is a very potent tool for teaching children - through examples. In short, what it says is that the child learns to do what parents do, not what they say. These social learning theorists hold the assumption that morality or social norms can be taught didactically through a standard curriculum. So teachers are advised to teach students manners and moral principles. Part of the school's teaching function is the transmission of cultural values.

The third view is the **psychoanalytic view** of Freud which looks at the human being as driven by irrational impulses which must be controlled through social prohibitions. Agents of social control must intervene at a very early age to introduce necessary restraint and conforming behavior in the formation of the individual's so-called super-ego.

These three groups of theorists differ in their view of the parents' role as socializing agents. The conceptions of parental role in moral development and socialization are diverse and the research is contradictory. Parents or parent surrogates are more important in some theories than in others and the way parents demonstrate influence is given different emphasis. However, according to Windmiller, Lambert, and Turial (1980): most parents feel that they are charged with the responsibility for determining the moral and social development of their children and that it is their obligation to instill values.

These theories form a solid theoretical basis for understanding the nature of child development and they have contributed to our understanding of how a child thinks and feels in a significant and major way.

However, after more than a decade of clinical practice in the Philippines, repeated encounters with parents reveal some gaps and unanswered questions as to how children learn values. Not infrequently do I encounter parents who are genuinely puzzled as to how their children learned values that they never taught them, values that they claim do not uphold themselves, as seen in the first example metioned in the beginning.

Let me cite another example that is also frequently encountered in different forms:

A family came because they could not understand why the third and youngest child, an 8-year old girl, was so withdrawn, lacked self-confidence , and would always ask why she was born "dumb" or *bobo*. Information from the school showed high average academic performance and tests showed high average IQ. It turned out that she had two brothers, ages 10 and 12, who were intellectually gifted and who would correct her all the time, would do things for her to be sure that they were done right and would crack jokes that alluded her being not too bright. So in this case, the messages were coming from her older sibling and they had a great impact on her self-concept.

There are many more observations of apparently unexplained values and attitudes that children form very subtly which parents and family members unknowingly impart to them. It is this subtle, **subliminal** aspect of socialization that this paper will focus on. It is a very powerful process and it gets its power from its unconscious nature and from the manner by which it is absorbed, that is, effortlessly and painlessly, yet unconsciously and not deliberately.

This **subliminal socialization** process can be termed as the **"Transcendent Interactive Process"** through which values are absorbed. It is **transcendent** because it goes beyond the obvious concrete didactic teachings. It is **interactive** because, whereas, most theorists deal solely with the role of parents as socializing agents, this process looks into the role of the entire family system and the nature and dynamics of the interaction among the family members. The powerful messages carrying important values may come from the older sibling, the grandparents, or even a favorite aunt or uncle.

In answering the question of who becomes the source of values, one avenue to explore is the issue of who has the power in the family. Who has the say?

Who calls the shots? Children spot this very easily and almost instinctively. Robles (1986), in her thesis on identification process, power and nurturance, suggests that the child will most likely identify with, and hence more likely absorb the values of, the adult who has both the power (or authority) and the capacity to be nurturant, pointing further to the importance of undertanding the family dynamics.

What are the sources of powerful messages that children absorb effortlessly, or, sometimes unconsciously and later internalize as values in the family? Where do these subtle influences (that are sometimes contrary to what parents deliberately teach) come from? Let me try to cite some of these family-related sources:

1) **Family myths.** These are the pervasive belief systems and values that the family upholds, which are most of the time, unconscious and therefore more deeply ingrained. For example, in the "family of achievers", no one gets average grades, or in the "family of angels" no one acts out in anger or no one acts out impulsively and gets into trouble, or in the family, "success means becoming a rich and successful businessman," and this is a primary value, so that no child can go into the arts or psychology, and so on. Such that the child or any family member who does not conform to this myth becomes a "black sheep," and has to pay a price. These myths are usually transgenerational – are carried from one generation to the other similar to the manner which makes us almost certain that the abusive mother was herself an abused child. In family systems theory, these become the basis of roles and rules in the family.

2) **Questions parents or grandparents, or older sibling ask the children.** This gives the child the message that these are important things, things of value to the person asking. As mentioned earlier, the child can ignore declarative statements more easily than questions which demand answers from them.

3) **Media.** TV shows such as sitcoms where people constantly shout at each other, belittle their own persons through jokes and insults and derogatory put-downs. These may be casual things to the adult but the child may absorb this straight to his subconscious. And these are the kinds of personalities that are glorified and admired which the child can identify with. Constant and exclusive exposure to these can limit the choice of children as to who they come to idolize or identify with. A good example are the teen-age movie idols.

With regard to media, the basic issues have to do with the family's ability to control media exposure and influence on the child. And of course, the bigger societal issue is the kind of media menu we can choose from at present. An important factor that facilitates the child's "absorption" or "rejection" of behavior or values depicted in media is the **media judgment** made by the significant adult on what is being shown.

The point is not so much that this is happening but what one makes of it. To whom is it happening? To someone who is admired and idolized? Then it can have more impact. This is also why it is important for parents or older family members to watch TV shows with younger children. It's how we can intervene or direct the impact of what they are watching. For example, the older members can simply say how bad the character is or make a derogatory comment on the character. *"Ang sama namang tao niyan, hindi dapat gayahin,"* or simply, *"Wow! Ang pangit ng ugali ng taong yan ah!"* or "What a real honest gentleman! *Ang galing niya!"*

The implicit or explicit judgment of a significant elder can change the impact of what the child absorbs because it gives meaning and value to what is being shown.

4) **Stories that families tell (especially during mealtimes or times when the family gathers together).** This includes biographies, anecdotes about ancestors, relatives who were or are prominent in the community, how they treat other people, what values they held, etc. The *lolo* who was the last of the honest and straight politicians, upright, etc. or the uncle who did not finish college but became the wealthiest in the family. Values transmitted could be industry, frugality, resourcefulness or self-reliance, flamboyance or even the art of intimidation, bullying, and *"lamangan,"* i.e., putting one over the other.

Stories about relatives and/or family friends can also highlight what can be called "negative models", e.g., an uncle who is a lazy, good-for-nothing failure and whose example one should not follow - the kind of person one would not want to become.

In the field of psychotherapy with children, these powerful stories which help children overcome fearfulness, low self-esteem, or even trauma, are known as **"therapeutic metaphors"** (Mills and Crowley, 1986), a tool that I have personally found

Sometimes our questions give more powerful messages to children because they tell them what really is important to parents and what they value.

to be very effective in my work with children, including sexually-abused children.

Other stories also have a very lasting impact. For example, fairy tales like Cinderella, Snow White, etc., and other legends such as "Juan Tamad" (which by the way is now being changed to "Juan Masipag" through a TV plug). Included in stories are prayers that are taught to the children, songs, and nursery rhymes that they recite over and over again.

An example of the impact of prayers is the case of a mother who brought her 4-1/2 year old daughter, a bright, very sensitive girl whom she reported to have become very fearful in the last few days for no observable reason, except for the recent death of a distant uncle. Towards the end of the interview, I asked her what prayer the child recited in the evening before sleeping. She said, "Now I lay me down to sleep. I pray the Lord, my soul to take." I asked her to change the prayer to something like: "Each pretty flower that opens, each little bird that sings, etc..."

Let's just take a quick look at the common nursery rhymes which many of us have been taught. I'm glad that this is all changing now and we have our own Filipino nursery rhymes about our games, nature, parts of the body, etc. But take the examples of the traditional nursery rhymes – Humpty Dumpty, Little Miss Muffet, Little Bo-Peep, Jack and Jill, and Rock-a-Bye Baby. The power of the latter was actually experienced in the clinic when I sang it to an autistic child who shed tears!

Chua, Dinglasan, and Ubongen (1989) in an unpublished term paper, made a comparative analysis of traditional contemporary nursery rhymes. They found out that traditional nursery rhymes like Humpty-Dumpty, Little Bo-Peep, Little Miss Muffet and so on, project feelings of frustration as each character seems to be immobilized. Feelings of fright are also introduced as early as children learn about Miss Muffet who was frightened away by a spider.

In contrast, contemporary rhymes used in preschools nowadays such as *"Ang maliit na gagamba, umakyat sa sanga... Ang maliit na gagamba, palaging masaya"* are mostly Filipino and the predominant theme is that of appreciating the beauty of nature. The sense of community is the prevailing theme of contemporary rhymes and songs. Happiness is expressed in terms of "togetherness and friendship," *"kumustahan at tawanan."*

5) But perhaps, the most subtle and the most difficult to study, and possibly most powerful source of values is **the way that family members treat each other** – the regard for the person of each family member and of those living with them such as the household help, etc. When a child sees the father repeatedly putting down the mother through words and tone of voice, the child absorbs this and internalizes the message that that is the way a man treats a woman. And even when he grows up, becomes aware, and deliberately tries not to be like his father, experience tells us that it is still a difficult thing to unlearn. Or a child who is exposed to his father who is having an affair and his mother allowing it as part of her role as a sacrificing and suffering wife, may get the message that it is alright for a man to have an affair, or that a wife must really suffer.

Violence in the family is not always as obvious as child abuse, wife-beating or husband-beating. It takes less obvious forms such as subtle put-downs, insults, derogatory statements that degrade the person, or jokes such as *si Norang Tamad, si Jojong Tanga,* labels that stick till adulthood. Jokes that belittle the person and undermine his dignity and self-worth. This could also take the form of constant criticisms toward a particular family member who never seems to do anything right or is never good enough. Criticism and noticing the wrong things without acknowledging the right things can damage a child's sense of competence and render him helpless and powerless.

I have had several cases of adults who come for help because of being "too easily intimidated" to the point of not being able to function. One such case is that of a 24-year old lady, editor of a woman's magazine, who looked back to her childhood and could only remember vividly how her mother, who had a Ph.D., always put her down. Unfortunately, a Ph.D. does not guarantee that one is a good person with the right values.

Put-downs, intimidations, and bullying can be so much a part of family life that the children grow up believing that intimidation, either by one's position, status, or wealth is really the name of the game and a way of life. We have good examples of these bullies in Congress, teachers in the classroom, etc.

Another kind of family interaction that can give a strong message to the child is observed in the common practice of constantly rescuing a child against the consequences of his own behavior or the *Tagasalo* Syndrome. This can lead him not to accept responsibility for his own behavior but to blame it on others. Consequently, his sense of competence and self-worth is not built on solid ground.

Salo is a Tagalog word which literally means "to catch." With the prefix *Taga-* it means "one who catches." Colloquially, it means one who rescues or "takes care." Briefly, this refers to the tendency among women, especially mothers, to take care of everyone and everything - to spare other family members of the negative consequences of their behavior or to simply spare them from stress or pain. Sometimes this need to take care becomes compulsive and indiscriminate and can only be stopped by physical illness. This compulsive indiscriminate taking care is discussed in relation to being the basis of the self-worth of the *tagasalo*.

The important thing to look at in terms of imparting values is the implication of this *tagasalo* behavior on the *sinasalo* or *nagpapasalo* - or the one who is being rescued - who is exempted from physical hardships or emotional pain, hurts or burdens.

Observations commonly point to the male in the family who is rescued by the female in the family, thereby prevented from developing an internalized sense of responsibility and the ability and the practice of facing the consequences of his behavior. The reciprocal relationship prevents the growth of both rescuer and the rescued.

Such rescuing behavior and put-downs can have a pervasive effect on the person's self-esteem. Perhaps, making this conscious can help families place a greater value on the worth and dignity (or the *pagkatao*) of each family member.

On the positive side, there are parents or families who are "natural reinforcers." They pick up the good things that children do and recognize and praise them for good deeds. There is also a subtle difference in the way that praise is given. For example, when a child does something very good on his own, one can say "That's very good" or " I really like that." *"Maganda yung ginawa mo"* or *"Nagustuhan ko yung ginawa mo kanina."* The first one is an evaluative objective statement while the second one is a relational statement – connecting to the person saying it. Depending on the relationship of the child to the person, the second one may be remembered more easily.

I mentioned earlier in this paper about stories being therapeutic metaphors.

Dr. Thiessen of Canada, in her recent paper on the importance of metaphors in fairy tales in promoting Ego Strength Values and Well-being, states: "For thousands of years, metaphors have been used as a teaching device to help people to grow, to understand, to develop ego strength, resilience, and a quality of their talents. The Sufis, Christians, and Buddhists, all believe that what is in one's mind as an idea, as an image, will become reality in one's inner world and will guide one's actions."

Mills and Crowley, in their book, Therapeutic Metaphors for Children and the Child Within, observe that part of the child's identity is woven out of bits and pieces of fairy tales, legends, biographies, cartoons, and movie heroes that have most affected the child. Even the role modelling of parents can be viewed as a metaphorical process whereby the child learns to act "as if" he or she were the parent.

Thiessen adds that the child learns value systems and develops a sense of well-being by listening to stories. Such life-values could be honesty, loyalty, self-control, politeness, patience, and caring. These values are implanted, through these stories, in the personality of the child, and they become the motivator for good and bad behavior, for a sense of well-being, and for coping with upsets in future life.

In the field of psychotherapy, each system of therapy has a set of metaphors in the form of a vocabulary. Jung developed the metaphor of animus/anima, Berne had "games", and Perls has a

"topdog and underdog", etc. Metaphors are not the experience themselves – metaphors are a way of talking about an experience.

In any kind of psychotherapy, we always aim for change – the use of metaphors in the healing process helps the child to change the meaning of an experience, to reframe it, as Milton Erickson would say.

The transformational power of the metaphor lies in the fact that responding spontaneously is what children do best. They do not try to figure out the story being presented. They simply enter into it with the full force of their imaginative powers in what might be described as a "flight into an inner world." When activated, these imaginative powers are the critical substances of change and healing.

One example is that of a father who came for help about his 5-year old daughter who was having nightmares every night and was afraid of so many things particularly big animals. She was an extremely sensitive girl and had watched a movie about big animals in it. I explained the ingredients of the metaphor to the father (i.e. that you don't make up a story about a brave girl, the story has to have a main hero/heroine suffering a similar plight so that the child can enter the story or identify with the hero/heroine and then depict the fear and then the struggle and the way in which she copes with it, after which she overcomes it).

This was his simple story: "Once there was a girl who was enjoying school. But one day she had a bad dream... she became afraid.. One afternoon she came home from school and saw a cockroach (*ipis*) in the wastebasket. At first, she thought it was dead so she approached it.. But it started to move. So she got so scared she ran upstairs to her mother to ask for help. But her mother was in the bathroom and the door was locked. So she stopped and thought of what to do. As she was thinking,she saw the big shoes of her dad and so she got the big black shoe and went downstairs, mustered all the courage she had and slapped the *ipis* with the shoe. The *ipis* fell to the floor, its body crushed. It was dead. She killed the cockroach."

He made up similar stories for about a week and told her one story every night. The next week, her nightmares disappeared, and she looked much more relaxed.

Fear in children happens when the child perceives the feared object as more powerful than he is. One intervention is to give the child power over the feared object or situation.

Another example as taken from Mills and Crowley is the follow ing:

A Work of Art

Carey was an eleven-year-old girl who was "caught in the middle" of a custody battle taking place between her divorcing parents. Because there was no possibility of altering or ameliorating the course this custody battle would have to run, therapy was focused on helping Carey gain a strong sense of her own beauty and self-worth despite the chaotic events taking place in her life.

During one of the sessions, Carey was told a story about a beautiful piece of artwork – indeed, a masterpiece – that was put up for auction. A great deal of time was spent describing in detail the uniqueness and beauty of this masterpiece. The activity of bidding was then introduced to metaphorically match the custody and visitation battle the child was experiencing. To underscore the reality of her parents' love even as they haggled over her, Carey was told, "Even though each person upped the bid in order to own this work of art, they each loved this masterpiece and felt they have a right to have it in their home."

The metaphor emphasized that the work of art always remained a masterpiece regardless of who owned it.

Since the masterpiece possessed a special beauty all its own, it would be appreciated and loved by many throughout the years ahead.

Another classic story from Mills and Crowley, "Ugly Duckling," is also a therapeutic metaphor.

Shared Phenomenological Reality
Feeling unwanted and different
Learning many new things;
Overcoming hardships;
Transforming into one's higher potential.
Metaphorical Conflict

Birth of the funny locking duckling.
Unconscious Processes and Potentials

The duckling's mother defends him and cites his positive qualities; the Ugly Duckling gets his first glimpse of the swans.
Parallel Learning Situations

Learning how to swim, how to take care of himself, how to fly.

Metaphorical Crisis

Attack in the marsh; cold winter in the pond

New Identification

The Ugly Duckling beholds his beautiful new image in the water. "He was too, too happy, but not a bit proud."

Celebration

"The old swans bowed before him."

A last and most touching example is one that I encountered in my experience with sexually-abused children, some of whom were child prostitutes, and street-children in the center where I work with some of my students. During one of the regular Wednesday mornings that we had a session with the children, we invited *Kuya* Bodjie, the popular story-teller of *Batibot* to tell stories or "therapeutic metaphors" to the children. The story is entitled "*Ang Aginaldo ng Puno*" composed by Bodjie Pascua and Peachy Gonzales.

Ang Aginaldo ng Puno

Sa isang "plaza" sa gitna ng isang bayan ay may isang puno. Masayang-masaya ang punong ito dahil sa paligid niya naglalaro ang mga munting bata at sumisilong ang mga matatanda.

Minsan, lumamig ang panahon. Nagkaroon ng kakaibang kilos ang mga taga-bayan. Sila ay nagbabatian sa kalye, nagbibilihan ng mga makukulay na aginaldo, at naglalagay ng mga parol at palamuti sa kanilang mga bahay-bahay. Bihira nang maglaro sa plaza ang mga bata. Nag-isip ang puno - "Ano kaya ang nangyayari? Nasaan na kaya ang mga bata?"

Pinilit niyang silipin ang mga bintana ng mga bahay at - ano ang kanyang nakita? Sa loob ng bawa't bahay, ay may maliit na puno! Mukhang abalang-abala ang mga taong-bahay sa pag-aayos sa mga puno nila! Nilalagyan nila ito ng mga iba't ibang kulay ng ilaw na kumukuti-kutitap. Ang gagandang mga ilaw! Ang gagara ng mga munting puno! Sinasabitan din sila ng mga palamuting nagkikislapan - mga bolang ginto at pilak; mahahabang palara na ginupit-gupit na parang mga kuwintas. Mga munting anghel, botas, bituin, manyika. Mga mapupulang laso at maliliit na bunga. Saganang-sagana sa palamuti ang mga munting-puno. Alagang-alaga sila. At doon na rin namamalagi ang mga bata, sa loob ng kanilang mga bahay, upang pagmasdan ang kanilang mga munting puno. Pinapanood nila ang pagkutitap ng mga ilaw, namamangha sila sa ganda ng mga palamuti. Inaalog-alog nila ng mga aginaldong nagkalat sa ilalim ng mga ito.

Lungkot na lungkot ang punong nasa plaza. Inggit na inggit siya sa mga munting puno. "Mabuti pa sila," sabi niya, "meron silang mga bahay, meron silang magagarang palamuti." Sabi niya, "Mabuti pa sila, pinagkakaguluhan ng mga bata. Masayang-masaya sila. Natutuwa ang mga bata dahil sa kanila."

Habag na habag ang puno sa kanyang sarili. "Wala akong palamuti," sabi niya. "Wala akong mga ilaw." Umiyak ang puno sa plaza. Naka-idlip siya sa kaiiyak.

Nagising ang puno dahil sa narinig niyang pag-uusap. May tatlong batang nag-uusap sa ilalim ng kanyang mga sanga.

"Gabi na." sabi ng pinakamalaking bata. "Dito na lang kaya tayo matulog?"

May dalang kariton ang mga bata at maninipis ang kanilang mga damit. "Saan kaya sila matutulog?" ang isip ng puno; "Wala naman akong kama dito."

"Oo nga," sabi ng isa pang bata, "Hindi na tayo makakauwi sa atin. Pagod na pagod na ako."

Ang pinakamaliit ay nagsalita, "Pero maginaw dito! Gusto kong umuwi sa Nanay ko!"

"Mas mainit na dito," sabi ng isa pa, "Kaysa doon sa semento. Dito na tayo."

At doon nga natulog sa ilalim ng puno ang tatlong bata. Maninipis ang kanilang suot at wala silang sapin sa paa. Nagsisiksikan sila upang hindi ginawin.

Pinagmasdan ng puno ang tatlong bata. "Ginaw na ginaw sila," naisip niya. "Nanginginig sila sa ginaw, kawawa naman." Nag-isip ang puno - "Ano kaya ang magagawa ko para makatulong sa kanila?" Ano kaya ang maaaring gawin ng puno?

(At this point suggestions are elicited from the children. One of these suggestions - or a combination - could be taken up and used in the story. For example...)

"Alam ko na!" sabi ng puno. "Ibababa ko ang aking mga sanga, para mainitan sila." At iyon nga ang kanyang sinubukan. Mahirap para sa puno ang pilitin niyang ibaba ang kanyang mga sanga. Nguni't pinilit niya at unti-unti, sa kanyang pagtitiyaga, ang

Put-downs, intimidations, and bullying can be so much a part of family life that the children grow up believing that intimidation, either by one's position, status, or wealth is really the name of the game and a way of life.

mga sanga ay bumaba ng bumaba. Naramdaman niya rin na siya ay umiinit, at tuwang-tuwa siya dahil sa ganoon ay maiinitan din ang mga bata.

Nagulat na lang siya ng biglang may isang aleng lumapit at nakatangang tumingin sa kanya. "Aba," sabi ng ale, "Aba, umiilaw yata ang punong nasa plaza a!"

At nagtawag ng ibang tao ang ale. "Aba, oo nga!" sabi ng isang mama, "Oo nga, mukhang umiilaw ang mga dahon ng punong ito! At nagliliwanag din ang kanyang mga sanga!"

"Oo nga, oo nga!" Ang sabi ng mga taong-bayan na nagdatingan upang tingnan ang punong umiilaw, "Umiilaw ang puno sa plaza!"

Umiilaw nga ang puno sa plaza. Ramdam na ramdam niya ang init ng kanyang umiilaw na sanga at dahon. Sa liwanag ng kanyang sariling ilaw, ay hindi na niya kinailangan ang plaza at palamuti. Nagdatingan ang mga taong-bayan na gustong magpainit at masiyahan sa kanyang ilaw. Nagdala sila ng pagkain. Nagkantahan sila at nagsayawan sa paligid ng puno sa plaza.

Masayang-masaya silang nagsama sa paligid ng punong may init.

Wakas.

After a brief but pregnant silence, one of the children, aged 14, said, "*Alam mo, parang ganyan din and buhay ko. Naiinggit ako sa ibang bata. Akala ko, wala na akong pag-asa. Kaya mga kapatid, huwag kayong mawawalan ng pag-asa sa buhay. Mayroon ding mangyayari sa buhay ninyo.*"

In summary, children absorb teachings, values, messages, concepts, etc., more naturally in subtle and informal ways rather than in the direct didactic manner which we have been used to.

The point is that this **informal personal relational** manner in which messages are imparted or the **Transcendent-Interactive Process** through which children absorb values is more natural to them and therefore these values are absorbed faster, are retained more, and probably have a more lasting influence.

So, I suggest that we, psychologists, do more research that will systematically look into these powerful subtle influences. And that, we, as parents, become more aware and therefore make more use of these **informal-relational** ways of instilling values, especially in developing our children's basic value of *pagkatao* or sense of **self-worth.**

After all, one of the greatest gifts, or one basic value that we can impart to the Filipino child is a solid sense of self-worth – which is also one core value that our country needs most today.

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Personality, Temperament and Values of a Group of Selected Military Officers: An Exploratory Study

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It is a common perception that the present corps of military officers is quite different from their predecessors in the past. The old model that the Filipino military officer is obedient to civilian authority, loyal to his commanders, unquestioning in his action, and capable of sacrifice to implement the orders of his superiors has begun to fade away. In his stead, images of rebel officers have surfaced.

More than four years after the EDSA Revolution, President Aquino's National Security Adviser, Rafael Ileto, told a Senate hearing recently that the military is one of the country's sources of instability. William R. Doerner, in his article in the February 29, 1988 issue of Time magazine, stated that Aquino's top worry is the military and perceived it as a threat.

Ricardo Morales, class '77, said that perhaps the most painful experience for any professional soldier is to watch powerless while his unit slowly destroys itself. He said that this is the feeling, much worse than defeat in honorable combat, that pervades the majority of the officers' corps in the AFP today. This is so because many brother officers, although not the majority, have violated their oath of allegiance to the Republic and the Constitution. The misbehavior of this group has changed the image of the AFP. Thus it is a common perception that today's breed of military officers are quite different from their predecessors of two or three decades ago.

The military rebels have so far staged six rebellions. The latest attempted coup was a different proposition from previous rebellions. It not only involved both military elite units, such as the scout rangers and the marines, it also demonstrated that although Reform the Armed Forces Movement (RAM) may still form the nucleus of the rebels, it has now been joined by a much broader range of officers, from raw platoon commanders to seasoned generals.

Besides the threat of another coup, it is said that the other problem that needs to be resolved is the restiveness among the military. Compared to previous attempted coups, the last putsch had more participants which may indicate serious polarization within the organization. It is believed that this is aggravated by the squabbling over the turf and the politization of the armed forces. Most observers find the military driven along several lines, among them being ideological, political and generational.

The discernible transformation in the over-all character and behavioral tendencies of the military is not confined to the officers' increasing politization alone. Much more basic perhaps is their continuous gripes on almost all kinds of issues, especially those issues on corruption and inefficiency, and the continued drift of the Aquino government.

While many analysts have attributed the apparent erosion of military character and values to the fourteen years under Marcos' rule where the military discharged new and expanded functions, and were made to transcend traditional roles and calling, a notable observation goes further. The ostensible breakdown in discipline within the Armed Forces may be traced to a similar breakdown in the larger society which had begun to defy conventions. The general loosening up of norms in society translated itself into a relaxing of rules within the AFP, making it inevitable for the military to reflect the virtues, strengths, and weaknesses, and the vices of the larger system to which it belongs.

There is no question that another coup attempt would be a drawback that would disrupt the process of reorganization of society as well as hinder the attainment of the country's goal of national unity. With this in mind, it becomes imperative not only to prevent future coup attempts, but to try to harness the mili-

tary's expertise and support towards the common goal of nation-building.

The problem is approached with the aim of understanding the attitudes, beliefs, and pattern of behavior of the military officers, for only in knowing their person can one understand the roots of their restiveness. With this wisdom, decision-makers can be guided to institute realistic cures and preventive measures that shall imbibe the personnel with discipline, resilience and loyalty to duty.

A survey of literature on values of Filipino soldiers shows that there is a general paucity of studies on the subject in the Philippines. A number of investigations, however, despite being mostly exploratory have proved valuable in setting the perspective for this study.

Dayan, in her thesis at National Defense College in 1976 on "A Behavioral Analysis of Abuses by Military Personnel," found that some Filipino values are very much correlated with the abuses of the military personnel. These value orientations are the following: (1) superstar complex (*siga-siga*); (2) extra-family obligations (*utang na loob, pakikisama*); (3) sensitiveness (*maramdamin*); and (4) alcoholism (*nakainom* syndrome).

In the study of Philippine Navy officers and enlisted men done by the Development Academy of the Philippines in 1987, survey findings indicate that faith in God and love of family as a person, discipline as a soldier, and being law-abiding as a citizen, are the overriding values which could be the main driving forces of navy men, irrespective of their ranks or assignment. The high regard for love of family and being law-abiding are essentially borne out by the critical incident data.

In addition, the survey data also show a high sense of professionalism among officers. Officers were also noted to be highly practising love for democracy. On the other hand, the enlisted men indicated high internalization for loyalty and respectfulness.

Baricaua cites, in her thesis on "The Vocational Interests of SPCQC High School Seniors Related to Their Aptitudes and Personality Traits" in the De La Salle College (1975), studies which support the belief that occupational choices are based on the aptitude and interests of the individual. She also mentioned investigations on the possibility of a relationship between personality and vocational interest. Baricaua tested for peculiar personality patterns which represented those who expressed interest in particular vocations. She also studied if individual characteristics matched their chosen vocations. Although, generally, she did not find significant results on these, the present investigation examines personality traits which seem to prevail in the present corps of military officers. Therefore, it aims to discover peculiar personality patterns in those individuals who chose to pursue a military career. A relevant question which arises in this area of concern is how these personality traits were formed. Were they largely affected by external or environmental forces? Were they developed in a course of time such as when soldiers were first trained in their respective military schools? Or, were they governed by internal changes? Did these officers have the same personality characteristics when they first faced the challenge of choosing a vocation or career to pursue? If so, are their personalities appropriate to the career they chose to pursue? (Dworetzky, 1985). Although it is beyond the capabilities of the present study to investigate such questions, it may be worthwhile to look into the history of the military in the Philippines and the soldiers' autobiographies in order to try to answer these queries.

To study the military officers' (both PMA graduates and non-PMA graduates) temperament and values, a clinical analysis of test protocol and questionnaires of Command and General Staff College (CGSC) applicants for schooling was done in the present investigation. The CGSC course has a duration of one year and graduation is a prerequisite for promotion to full colonel or assignment to key posts. One has to be a full colonel to be given a staff position. The examination of these test results hope to reveal underlying traits, characteristics, temperaments, and values, which may have a relationship with or explain the present restiveness of military men in the present day Philippines.

The underlying basis for value diagnosis rests upon general value theory which posits that a value is one that is freely chosen from alternatives, actually cherished and consistently lived out. A crucial factor in value development is the impact of the environment on an individual's values. In a military organization where a strict code of conduct is imposed upon everyone, it is important to determine whether the intended targets of such a code actually identify with as well as value the set of organizational norms. This is imperative because the code of conduct of the corps of officers constitutes the essence of its existence.

This study, therefore, aims to examine the relationship between military values and attitudes with present military behavior, such as its rebellious nature.

It also compares/differentiates the PMA from the non-PMA graduate in terms of personality, temperament, and values. Perhaps the similarities and differences could also give clues as to why present military personnel are acting in more rebellious ways compared to their predecessors, and who may be more likely to rebel as opposed to who may remain loyal to their oath of allegiance to the Philippine Constitution.

METHOD

Participants

From a total of 300 test subjects for whom complete criterion data were available, 80 military officers were selected for the present study, forty of whom were PMA graduates. All participants fell within the age range of 35 to 55 years. Among the PMA groups, the modal age range was between 35 - 45 years, whilst the non-PMA respondents clustered around 41 to 50 years of age.

All of those belonging to the PMA group were married. About 52 percent (N = 21) had graduate units and had taken other courses. Nineteen were either master's degree holders or were taking doctoral courses. Two already had doctoral degrees. A majority (N = 33) of the officers fell within the rank of Lieutenant Colonel, or Commander in the navy. The others were majors. They were equally distributed in the four branches of service - the Philippine Army (PA), Philippine Air Force (PAF), Philippine Constabulary (PC), and Philippine Navy (PN).

All, except one officer, were married in the non-PMA group. Thirty-seven of the officers in this group were also Lieutenant Colonels. The three remaining officers were majors, as in the PMA group. Five participants from this group have some graduate units, whilst the rest were college degree holders from various schools in the Philippines. Ten were ME graduates; eight were BSEE degree holders; six were BSC holders; and others had obtained Bachelor of Arts degrees. All four branches of service were represented by this group. Eight participants serve in the PAF, and twelve in the PN.

Instruments

Three instruments were administered in the participants' application for CGSC schooling.

The Myers-Briggs Type Indicator which is a self-report personality inventory consisting of four scales was used. These scales were extraversion-introversion (E-I), sensation-intuition (S-N), thinking-feeling (T-F), and judging-perceiving (J-P).

Extraverts are those oriented to the outer world. They prefer to focus on people and things, whilst introverts are those oriented to the inner world who prefer to focus on ideas and concepts.

Sensing individuals have a practical outlook and a proper rule-bound attitude. Intuitive individuals, on the other hand, are experimental, flexible, artistic and adaptable by nature.

Those who appreciate thinking pride themselves for being objective and rational. They are also opinionated and critical. The feeling person is sympathetic, soft-hearted, and forgiving. They are warm-hearted and they prize harmony.

Those who are judging are described to be organized. They favor conservative values, tend to over-control needs, and are moralistic. On the other hand, the perceptive are adventurous, disorderly, changeable and changing, adapting, and open-minded.

In order to understand the values of the military officers using the aforementioned inventory, four categories developed by Kiersey and Bates (1984) were employed to illustrate these personality types. The four temperaments which illustrate the values and beliefs of each personality type include:

a) the Dionysean temperament (the SPs) or the trouble-shooter-negotiator-firefighter;

b) the Epimthean temperament (the SJs) or the traditionalist-stabilizer-consolidator;

c) the Promethean temperament (the NTs) or the visionary-architect-systems-builder; and

d) the Apollonian temperament (the NFs) or the catalyst-spokesperson-energizer.

The Taylor-Johnson Temperament Analysis was another instrument which was used. This is a brief 180-item test which measures nine bipolar personality characteristics. These were: nervous/composed, depressive/light-hearted, active-social/quiet, expressive-responsive/inhibited, sympathetic/indifferent, subjective/objective, dominant/submissive, hostile/tolerant, and self-disciplined/impulsive.

A biographical history was also employed, and this provided essential background information about each military officer. This inventory is broken down into two main subsections: family history and personal history. Personal history provides self-assessed information, such as individual values, and characteristics, educational background, military experience (especially sources of satisfaction and dissatisfaction) and career goals.

Procedure

In the process of screening for CGSC applicants, it was necessary for applicants to undergo a series of tests. The results of these tests were to be used as a basis for entry into the program. All applicants were given the MBTI (Myers-Briggs Type Indicator), Taylor-Johnson Temperament Analysis, and biographical history. Since all of these tests have norms for a Filipino sample, standard procedures were followed in their administration. The biographical history was also given, and was subsequently content-analyzed into the key motivations and values revealed by the participants. In this biographical history, military officers were asked to write about their childhood, their schooling and their perceived military career. Questions on values were posed for them to answer. They were asked about those values which they think helped in their development as persons, as officers and as Filipino citizens, and those values which were ingrained in them by their parents and respective families.

The screening process was done over a three-year period in which 100 to 120 applicants were screened each year. A total of 300 military officers were then screened. Around 70 percent of this population were army officers who did not graduate from the PMA. Only 30 percent were PMA graduates. Therefore, practically all PMA graduates were chosen for this study, whilst every 5th officer who was screened was taken randomly from the non-PMA population. This made up the sample used in this study.

Table 1 Personality Type Preference of Military Officers

	Total Ss	EI	SN	TF	JP
PMA	40	37 E 1 I	34 S 6 N	29 T 11 F	40 J 0 P
non-PMA	40	37 E 1 I	27 S 13 N	22 T 18 F	39 J 1 P

Legend:

E - extravert S - sensing
T - thinking J - judging
I - introvert N - intuitive
F - feeling P - perceiving

Table 2 Temperament in the Military

Temperament	PMA	non-PMA	Difference
SJ (traditional - stabilizer - consolidator)	77.5%	67.5%	10%
NL (catalyst - spokesperson - energizer)	5	15	10
NT (visionary - architect of systems - builder)	17.5	17.5	0
SP (trouble-shooter - negotiator - firefighter)	0	0	0

Design

The examination of personality, temperament, and values in this present study employed a non-experimental approach. Specifically, the research method used was descriptive which approximates the ex post facto technique. Personality, temperament, beliefs and values, were measured using the Myers-Briggs Type Indicator, the Taylor-Johnson Temperament Analysis, and the autobiographical history information sheets that soldiers were asked to complete. It is the belief of the researcher that the patterns of behavior, attitudes, and values of these military officers might have had an effect on the growing restiveness of the present corps of military officers representing the Armed forces of the Philippines (AFP).

RESULTS

Table 1 shows the proportions of personality type preferences of the two groups of military officers, according to the results of the MBTI. From this table, military officers demonstrate a preference for the ESTJ personality type. That is, they show a tendency to be extravert-sensing-thinking-judging types.

Since most of the CGSC applicants belong to the extravert-sensing-thinking-judging type, these individuals are said to be practical realists. They like to organize and run activities, so much that they prefer to prepare things well in advance. In so doing, they have a head for defining clear objectives and make an effort to systematically reach these goals on schedule. Since they rely on thinking, they tend to be logical, analytical, often critical, impersonal, and unlikely to

Table 3 Value Prioritization of the PMA Group

1. As a Person	Frequency	%	Rank
Self-worth/self-respect (Pagpapahalaga sa sarili/ paggalang sa sarili)	40	100	1
Self-reliance (asahan ang sarili)	36	90	3
Integrity (dangal)	38	95	2
Faith in God (maka-Diyos)	40	100	1
Love of Family (pagmamahal sa pamilya)	40	100	1
Camaraderie (pagsasamahan)	30	75	4
Gain more knowledge (madagdagan ang nalalaman)	40	100	1
2. As an Officer			
Professionalism	40	100	1
Discipline (disiplina)	38	95	2
Obedience (pagsunod)	35	87	5
Respect for the rights of others	30	72.15	7
Initiative (pagkamasipag)	37	92.5	3
Leadership by example (pagpapakita ng mabuting halimbawa)	36	90	4
Status	32	80	6
Pro-people (makatao)	35	87	8
3. As a Filipino Citizen			
Law abiding (masunurin sa batas)	38	95	2
Nationalism (makabayan)	36	90	3
Respect for the rights of others (paggalang sa karapatan ng iba)	30	72.15	4
To serve higher and superior others (paglilingkod sa nakatataas at kapwa ang iba)	25	62	5
Love for democracy	40	100	1

be convinced by anything but reasoning. They enjoy being executives since they like to decide what ought to be done, and give the necessary orders. They have little patience with confusion, inefficiency, halfway measures, or anything which is aimless and ineffective. They can be tough when the situation calls for toughness.

The individual who is an ESTJ type according to the Myers-Briggs Type Indicator needs to learn to stop and listen to the view of others since he has a tendency to neglect perception. Because this is difficult for this type of person, if he does not manage to do this, he may judge on matters too hastily, without enough facts or consideration of the other's feelings. Also, this individual's feeling is the least developed process, and if suppressed for too long, this can explode in damaging ways.

Military officers in this study indicate, according to this personality type, only an interest for realities which are perceived by their five senses. This accounts for their matter-of-fact character, practicality, factual-mindedness, and their concern with the here and now. They are also more curious about new things rather than new ideas. Their manner of solving problems is by expert application and adaptation of their past experiences. They also like work that produces immediate, visible, and tangible results.

Table 2, on the other hand, shows the temperament preferences of the two groups of military officers according to Kiersey and Bates' four temperaments, and as based on the personality type preferences indicated above. These preferences are expressed in the respondents' foci, the questions they asked, their values, orientations, and needs, their irritations at work, how they irritate others, as well as their pitfalls as managers.

According to Table 2, military officers seem to express a preference for particular temperaments, especially for the SJ temperament which is described as the "traditonalist-stabilizer-consolidator". The highest percentage of officers from both the PMA and non-PMA group belong to this category, 75 percent

Table 4 Value Prioritization of the non-PMA Group

1. As a Person	Frequency	%	Rank
Love of Family (pagmamahal sa pamilya)	40	100	1
Love of God (maka-Diyos)	40	100	1
Self-worth (pagpapahalaga sa sarili)	25	62	5
Union with others (pakikisama)	36	90	3
Gain more knowledge (madagdagan ang kaalaman)	37	92.5	2
Get along with others (pakikipagkapwa-tao)	35	87	4
2. As an Officer	Frequency	%	Rank
Obedience (pagsunod)	37	92.5	1
Loyalty (katapatan)	35	87	2
Duty first (ununa muna ang katungkulan)	32	80	3
Status	25	62	5
Respect for the rights of others	30	75	6
3. As a Filipino Citizen			
Obedience to laws (pagsunod sa batas)	36	90	2
Love for democracy (pagmamahal sa demokrasya)	40	100	1
Respect for others (paggalang sa iba)	30	75	3

Table 5 Key Motivations/Values of Military Officers as Reflected in the Content-Analysis of their Biographical History Information

PMA Group		non-PMA Group		PMA Group		non-PMA Group	
1. As a Person							
self-worth	40	love of family	40	obedience	35	status	25
faith in God	40	love of God	40	pro-people	35		
love of family	40	gain more		status	32		
gain more		knowledge	37	respect for the	30		
knowledge	40	union w/ others	36	rights of others			
integrity	38	get along with					
self-reliance	36	others	35	3. As a Filipino Citizen			
union with others	30	self-worth	25	love for democracy	40	love for	40
2. As an Officer				law-abiding	38	democracy	
professionalism	40	obedience	37	nationalism	36	obedience to	36
discipline	38	loyalty	35	respect for the	30	laws	
industry	37	duty first	32	rights of others		respect for others	30
leadership by	36	respect for the	30	strive higher and	25		
example		rights of thers		improve others			

and 67 percent, respectively. These people focus highly on organizational hierarchy. Thus, they possess abilities in the areas of policy-making, the establishment of rules and schedules, and carry these out fully. They are patient, thorough, steady, and reliable. It follows, therefore, that the questions they ask are of the fol- lowing nature: "What is the order? What is my duty? Why change? How is this justified? Does it work?", and so on. They believe that the self and others must earn their keep, that the organization must run on solid facts. With this, their values include cautiousness and carefulness, and accuracy of work. Their orientation is seen to be as follows: their product must meet its standard. They appreciate a sense of responsibility, loyalty and industry in themselves, yet they also seek to be appreciated. They get irritated when others at work do not employ standard operating procedures, ignore deadlines, and do not play by the rules. On the other hand, others get annoyed by their "doom and gloom positions", sarcasm, sharp criticism, and their failure to see humor. As managers these individuals get impatient when projects are delayed. They also decide on matters too quickly, are overly concerned with dire happenings, and believe that hard and long hours is the path to success.

In terms of other temperament preferences, an equal percentage of PMA and non-PMA graduates expressed a preference for the NT or visionary-architect of systems-builder type. Only 5 percent and 15 percent of the PMA and non-PMA groups, respectively, were found to belong to the NF or catalyst-spokesperson-energizer category. None of the respondents in both groups were found to belong to the SP or troubleshooter-negotiator-firefighter temperament.

According to the profile of the two groups of military officers in the Taylor-Johnson Temperament Analysis, they generally possess the same traits. They are: composed (calm and relaxed), light-hearted (happy, cheerful and optimistic), active and social (energetic, enthusiastic, and socially-involved), expressive and responsive (articulate), sympathetic (kind and understanding), objective (fairminded, reasonable, and logical), dominant (confident, assertive and competitive), tolerant (accepting, patient, humane), and self-disciplined (controlled, methodical, and persevering). These traits are healthy. They convey emotional stability, assertiveness, and self-confidence, decisiveness, authoritativeness, and a commanding and self-disciplined character. If one compares the two sample groups, the PMA group shows a higher degree of willfulness, competitiveness, and self-assertion. They also tend to be highly responsive and accomplished achievers.

After content-analysis was employed in the interpretation of the autobiographical data provided by the participants, some key motivations and values of officers in the two groups were identified. These priority values were placed under three sub-headings, namely, values as a person, as an officer, and as a Filipino citizen. Tables 3 and 4 present these priority values, which show the frequency and percentage of occurrence of each value for the PMA and non-PMA respectively.

Table 5 shows a summary and comparison of the key motivations and values of the two groups of military officers in the three sub-areas concerned. They are arranged in rank order and show the frequency of occurrence of these values in each respective group. Through this final chart, it is possible for one to see the basic similarities and differences in the priority values of soldiers who graduated from the PMA, and those who did not graduate from the aforementioned military academy but from other schools.

DISCUSSION

The survey findings indicate that most of the CGSC applicants (the source of commission being from PMA and from the reserve sector) belong to the extravert-sensing-thinking-judging type. Both PMAyers and non-PMAyers clustered around the SJ type, classifying them into the traditionalist-stabilizer-consolidator temperament.

According to the content-analysis of the biographical history information which all officers provided, faith in God, love of family and self-worth (as a person), professionalism and discipline (as an officer), and love for democracy (as a citizen), are the overriding values whica could be the main driving forces of military offices who graduated from the PMA. The non-PMAyers expressed the prevalence of the same values with self-worth ranking much lower.

Values are believed to be affected by various sources of satisfaction and dissatisfaction of individuals in their environment. For both groups, their high value for love of family is reinforced by the moral support and the good well- being of their families. As officers, they also observe an over-all sense of unity and camaraderie among their cavaliers.

Within the AFP, the respondents indicate an appreciation of the present salary increases, rewards, and promotions accorded to them. They also recognize the government's over-all support for military activities and concern for their welfare.

PMA graduates value their self-worth, and their military career, as much as they value their family life. The non-PMA officer values family more than his work, and sometimes even mentions being a good husband and father as goals in life even before their military career. PMA graduates always mention military goals before family goals. Although the work in the military organization tends to reinforce a responsible attitude to the institution it may also strengthen a negative syndrome of dependency; a submissive surrender to the military and to its authority and sentimental idealization of those in power.

The PMA graduate appears to be cooperative but competitive, detached but compulsively driven to succeed; a team player but a would-be superstar, tough and dominating but not destructive. He is energized to compete. His main goal is to obtain the star rank and his deepest fear is to fail to make the star rank. A spirit of intense competition for a juicy position pervades and evidently experienced at higher levels. He is less sensitive to other's feeling or sympathetic about their special needs. He is not that compassionate but he is fair. He also appears to be a compulsive workaholic. His whole life is organized to further his career.

The non-PMA graduate and reserve officers appear to feel that they lack the sufficient decisiveness and energy to reach the top. They feel some insecurity and self-doubt about how competent they are.

The survey data do surface apparent conflicts among certain values which most of the respondents have indicated as highly prized and internalized. These may need further assessment, especially if actual organizational experiences surface these conflicts. Among those which may be readily gleaned from the data are as follows:

1. those relating to the military officers' value for professionalism as against his love for family;

2. those relating to their indicated high regard for being law-abiding as against a high value of influence of peers;

3. those relating to professionalism as against a strong feeling of camaraderie with his peers.

According to early research as cited by Baricaua (1975), personality traits tend to reflect in an individual's choice of vocation or career. In the case of the sample in the present study, the relationship of personality traits of soldiers with their chosen vocation is a remaining question. Does the ESTJ personality reflect the values and beliefs imposed by the military organization? Do the characteristics which typically described by the ESTJ individual help the military man cope with the stresses and the triumphs found in the military career?

Since ESTJs are described to be practical realists, matter-of-fact, impersonal, analytical and logical, prefer organizing facts and operations way in advance, like to decide on matter that need to be accomplished, and do not mind giving orders, and so on (including negative aspects) what seems to be conveyed is the

epitome of a typical soldier. Therefore, it is possible that these two groups of military officers were presenting themselves in a favorable light, and were answering the test items under the influence of some demand characteristics. However, the tests used were already standardized to Philippine norms and have been widely used so that items are expected to have been worded in such a way that response biases are minimally adhered to. In this case, another explanation can be afforded. The military atmosphere/environment could have provided for the development of such personalities. There is no evidence from this study to warrant that personality traits of soldiers prior to undertaking military schooling were the same since the testing was only conducted after the fact. It would have been possible to correlate their personalities had they been tested prior to and after/during the latter part of training.

With regard to the priority values expressed by the respondents, it is critical to analyze these according to the values posed by the military organization. It is important that individual as well as organizational values jive for the military man to effectively and successfully implement his duties and obligations. A conflict between the values of organization and individual can cause psychological stress within the individual, making the organization, as a whole, suffer. This occurs when individuals within an organization begin arguing with each other, which "detracts from efforts to achieve group objectives" (Costley and Todd, 1987). According to Tosi, Rizzo, and Caroll (1986) values explain why people form groups, and why various groups form "battle lines" against others. Values can explain why certain individuals are drawn to particular occupations and organizations. Since values for both PMA and non-PMA graduates do not differ greatly as evidenced by the results of the test protocols, the sample of military officers indicate an organizational culture which is not in so much conflict with individual values and attitudes. The question now is if the values expressed by the sample officers are representative of the values which a majority of the military personnel hold. However, the similarities do not give much basis for squabbles and rebelliousness unless these values go against the "official" stated philosophy of the organization.

The difference however, between the ranking of family and military career values of PMA and non-PMA graduates, may afford a better explanation for the growing stubborn and restrained attitudes and behaviors of military officers. Since these two values practically oppose each other, officers may be experiencing internal as well as interpersonal conflicts, leading to confusion and thus, a change in thinking and behaviors of the said individuals. The three aforementioned conflicting values within the individual officer may offer another explanation for unrest. Again, even if the nature of the conflicts is internal, this may affect the way each individual acts or behaves towards others because of his changing and confusing attitudes.

Aside from what has been mentioned, values of the RAM-SFP may be different from the values of the AFP, or at least from the values which are being instilled by the AFP in their soldiers. Therefore, values of the RAM clash with those of the AFP which may cause rebellious tendencies among those soldiers who choose to join the rebels. Thus, there is a need to study the values of RAM members in order that a comparison of values may be done with "regular" military officers or those who remain loyal to the Constitution.

Some of the more obvious differences found between the PMA and non-PMA groups were in their Taylor-Johnson Temperament profile. PMA graduates obtained higher scores on willfulness, competitiveness, self-assertion, responsiveness, and achievement as compared to the non-PMA group. This could have been because those who are admitted to the PMA are really very carefully chosen, and are most likely exposed to an environment and to superiors/teachers who demonstrate to be similarly inclined in terms of temperament. Therefore, both environment as well as nature may have contributed to these differences in temperament. It can be speculated from this information that non-PMA graduates may have greater inclinations to be rebellious and to resist authority than PMA graduates who demonstrate, on the other hand, healthy temperaments. However, if the drive to be competitive, self-assertive, and confident, are necessary traits to be able to rebel against any kind of convention, then PMA graduates would be more likely to express their dissatisfaction with the present political and military environment. Nevertheless, as in the case of teen-agers who are characterized with insecurity and an unsure attitude about themselves and their abilities, and who usually defy conventions and are rebellious towards their parents' authority, the same might go for the insecure officer.

Since the nature of the present study was non-experimental, and only descriptive, it is not possible to conclude any cause-effect relationship between values and attitudes of military officers and the present

rebellious behavior of many military men. However, the data obtained in this investigation suggest further examination and experimentation for more conclusive evidence. The military's goals and values as an organization have to be re-examined against the findings of this study. Also, the AFP needs to conduct further organizational diagnosis, in order that specific training, systems and process interventions, may be identified and undertaken. There, too, is the need to study the values and personality of those who choose to join the RAM-SFP to see why they may feel justified to use violence against the civilian government in order to improve society. In other words what drives these normally sober and level-headed officers to undertake rebellious acts?

The uncertainty of the environment which has prevailed since the February 1986 Revolution has led various factions to take advantage of the situation. Such factions as the "rightist" group (pro-democracy but not pro-institution) was formed. The NPA rebels, although they have made themselves felt for a long time even during the Marcos regime, seem to be increasing forces (despite some contradictory reports) and are trying to make themselves felt even more. Then, of course, there is the RAM-SFP which staged the latest and bloodiest coup attempt last December 1989. All these may have been triggered and fostered by the "great expectations" of citizens (including military, government, and civilian officers) from the present government because of the EDSA miracle.

During Marcos' regime, the military was given power which, as was explained earlier, seemed to defy convention. Rebellious moves can be seen, in this regard, as moves to regain their lost power. If, as Honasan stated in his exclusive interview with the PROBE TEAM (April 1990), the RAM is not out to grab power, they will still have the authority (if a coup attempt by them is successful) to choose the civilian government for their pleasure only because they seem to be losing support from citizens who have a greater love for peace than they are demonstrating by their ways and means of attaining victory.

Lastly, the example of society which has begun to defy conventions may have much to do with present military behavior as was mentioned earlier in this study. Whatever may have been the cause(s) or reason(s) for such behavior, this may be investigated further in subsequent research. Such a study will have to be systematic and scientific in order for more conclusive evidence to surface.

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Ang Pagpapahalaga sa Paggawa ng Manggagawang Pilipino

ni

Amaryllis T. Torres, Ph.D.*

Panimula

Ang paksa ng maikling papel na ito ay ang mga pagpapahalaga (values) ng manggagawang Pilipino. Ayon sa antropolohistang si Felipe Landa Jocano, ang pagpapahalaga ay may kinalaman sa mga pamantayan ng pagkilos na ginagamit ng bawa't indibidwal upang malaman kung ang pagkilos ay tama o mali, mabuti o masama, nararapat o hindi (Jocano, 198_). Ayon sa kanya, ang pagpapahalaga sa kulturang Pilipino ay nakakawing sa tatlong oryentasyon: pakikipagkapwa, damdamin at karangalan. Sa talakayang ito, ilalathala ang mga pagpapahalagang may kinalaman sa paggawa o trabaho, tulad ng:

(a) ang tinuturing na papel o kahalagahan ng trabaho sa buhay ng isang tao;

(b) ang mga katangiang hinahanap ng mga manggagawa sa trabaho; at

(k) ang tinuturing nilang mga katangian ng mahusay na paggawa.

Ang mga datos na pinagbatayan ng papel na ito ay ilang pananaliksik nitong mga nakaraang taon tungkol sa manggagawang Pilipino. Samakatwid, ang tatalakaying mga pagpapahalaga ngayong hapon ay mula sa perspektibo ng mga "rank-and-file" na manggagawa mismo. Ang unang pananaliksik ay naisagawa noong umpisa ng kasalukuyang dekada, 1981, sa pagitan ng 180 mga empleyado mula sa isang pabrikang tumatahi ng mga jacket at isang asembliya ng kotse (Torres, 1984). Ang ikalawang pag-aaral ay natapos noong 1985, na kabilang ang 400 na mga manggagawa mula sa 20 malalaking pabrika sa Kamaynilaan (de Jesus, 1985). Ang huli at ikatlong pagsisiyasat ay isinagawa noong 1987, at nakalahok ang 400 mga empleyadong "rank-and-file:" mula sa 30 mga industriyang pananamit at 32 gumagawa ng pagkain (Mendoza, 1987).

Ang Kahulugan ng Paggawa o Trabaho

Bago ang lahat, kailangang linawin muna ang konsepto ng "paggawa". Sa kanyang pagsisiyasat, tinanong ni Mendoza (1987) sa mga empleyado mula sa mga pabrika ng pananamit at gawaan ng pagkain kung ano ang kahulugan para sa kanila ng mga salitang "trabaho" o "hanapbuhay." Kapwa salita ay inihambing ng mga manggagawa sa mga gawaing pinagkakakitaan ng pera, o sa pagpatupad ng mga propesyon o okupasyon. Para sa marami sa kanila, ang dalawang salita ay magkasingkahulugan din. Hindi nila binibilang na "trabaho" ang mga libangan (tulad ng pag-"shopping" o panonood ng sine), gawaingbahay, at pagsugal.

Ang Kahalagahan ng Trabaho sa Buhay ng Indibidwal

Ayon sa mga manggagawang nakapanayam nina Mendoza, ang kabuluhan ng trabaho sa buhay ng isang tao ay nakapaloob sa pagbibigay katuparan nito sa mga pangangailangan nila. Ang trabaho, ayon sa kanila, ay mahalaga "para mabuhay" ang tao. May kinalaman rin ang paggawa sa kinabukasan ng tao, sa pag-asenso o pag-unlad sa buhay.

Ang mga sagot na ito ay kahawig ng obserbasyong nakuha ni Torres mula sa mga trabahador sa patahian at sa asembliya ng kotse (1984). Sa kanyang pag-aaral, noong pinapili ang mga manggagawa sa tatlong pahayag na may kinalaman sa paggawa, sinabi nila sa lubos na naglalarawan ng sarili nilang pananaw ang sumusunod: "Ang trabaho ay paraan lamang sa pagkita ng salapi, upang maigastos sa mga pangangailangan sa buhay." Mas kakaunti ang nagsabi na "ang masayang pamilya ay kasinghalaga ng pag-trabaho sa kumpanya", at pinaka-kaunti ang sumang-ayon sa pahayag na "ang trabaho ko sa kumpanya ang aking buhay."

Kung gayon, para sa mga trabahador na nasa pinakamababang antas ng produksiyon, ang pangunahing papel ng trabaho ay ang pagtugon sa pangangailangang-pampinansiyal.

Ihinambing ni Mendoza ang pananaw ng mga manggagawa sa palagay naman ng kanilang mga superbisor. Sa ganitong pamaraan, maaaring matiyak kung ang pagpapahalaga sa trabaho ay na-aapektuhan ng gawain o kalagayan sa buhay. Ayon sa kinasapitan, sa pananaw ng maraming mga superbisor, kailangang magtrabaho "para kumita ng pera pang-suporta ng

pamilya at pambili ng mga pangangailangan." Kasunod nito, nakikita nilang ang pagtrabaho ay "para sa sarili" rin. May kaunting kaibahan, kung gayon, ang pagpapahalaga sa trabaho ng mga "rank-and-file" at kanilang mga superbisor, subali't nangingibabaw pa rin ang kadahilanang pampinansiyal.

Upang matiyak ang kahalagahan ng kalagayang-pampinansiyal para sa mga trabahador, tinanong rin ni Mendoza kung magtatrabaho pa sila kahit hindi na gipit sa pera. Halos lahat ay sumagot ng "oo." Ayon sa karamihan, magtatrabaho pa rin sila "para madagdagan ang pera." Subali't, isinaad rin ng iba na kung may pagkakataon sila, hindi na sila mamamasukan, bagkus ay magne-negosyo na lamang. May nagsabi rin na kailangang magpatuloy magtrabaho dahil ito ay "kailangan ng katawan" at "nakakainip ang walang trabaho."

Kaibang-kaiba ang kinasapitan ng pakikipanayam ni de Jesus sa mga manggagawa (1985). Noong pinapili sila ng isa sa 13 mga pagpapahalaga tungkol sa paggawa, sinabi ng karamihan na sumang-ayon sila sa pahayag na "ang isang taong nagtatrabaho ng mahusay ay nakakatulong sa kapakanan ng kanyang bansa at kapwa." Mahigit na kalahati rin ang nagsabing "ang trabaho ay isang mahalaga at makabuluhang gawaing pantao," samantalang halos 20% lamang ang sumang-ayon na "ang trabaho ay paraan lamang upang kumita," at halos 70% ang nagsabing "kung sapat (na ang pera) para sa aking pangangailangan, hindi na ako magtatrabaho."

Sa pag-aanalisa ng mga nagka-kaibang obserbasyon mula sa tatlong pagsisiyasat, makikita na kapag ang pagtatanong ay hindi kinakabit sa personal na katayuan ng mga manggagawa, napakapositibo ng mga pagpapahalaga sa trabaho na binibigkas ng mga trabahador. Nangangahulugan na ang nangingibabaw na pagpapahalaga sa paggawa ay hindi maihihiwalay sa karanasan, kung kaya't maaring sumang-ayon ang isang indibidwal sa mga positibong pahayag tungkol sa paggawa kung heneral ang pagkakabigkas nito, habang sumasang-ayon rin sila sa mas partikular na pananaw na tumatahak sa kasalukuyang katayuan sa buhay.

Mga Bagay na Hinahanap sa Paggawa

A. Mahahalagang bagay sa pagpili ng trabaho

Pinapili ni Torres ang mga trabahador, mula sa isang listahan, ng mga bagay na importante sa kanila sa pagpili ng trabaho. Ang pinakamadalas na binanggit nila ay ang mga bagay na may kinalaman sa mga benepisyong makukuha sa kumpanya, lalo na ang suweldo at mga "fringe benefits." Sinundan ito ng pagpili ng mga katangian ng kumpanya mismo, kasama ang: laki ng pabrika, ang mga patakaran sa pagtrabaho, at oras ng paggawa. Ang pangatlong hanay ng mga bagay na mahalaga sa mga manggagawang ito ay may kinalaman sa katangian ng trabaho mismo, tulad ng: paggamit ng kakayahan o karanasan, at pagbigay ng hamon o "challenge" sa sariling kakayanan.

Ayon sa mga resultang ito, ang pinakamahalaga sa pagpili ng trabaho ng manggagawang "rank-and-file" ay ang mga bagay na may kinalaman sa pinansiyal. Hindi nila lubos na pinahahalagahan ang mga bagay na may kinalaman sa anyo ng gawain mismo.

B. Mga katangian ng trabahong maipagmamalaki

Kung pag-uusapan naman ang tungkol sa mga katangian ng gawain, ayon sa mga kasapi sa pag-aaral nina Mendoza, ang uri ng trabahong maipagmamalaki nila ay iyong "ikabubuhay ko" at yung gawaing "marangal, malinis, at legal." May ilang nagsaad rin na maipagmamalaki nila ang mga trabahong alam nila ("linya ko," "nagagamit ang pinag-aralan ko"), o kaya yung mga gawaing kung saan may natututunan sila.

Gayunpaman, nung sinuri ni Mendoza kung anong uri ng trabaho ang gusto ng mga trabahador na ito, tinukoy ng karamihan ang kasalukuyan nilang mga trabaho, dahil ito ang alam nila at "walang ibang alam na pagkakakitaan." Nangangahulugan na, sa persepsiyon ng mga empleyadong ito, tama na sa kanila ang kasalukuyan nilang mga gawain.

May kaunting kaibahan ang anyo ng trabahong maipagmamalaki, sa pananaw ng mga superbisor. Para sa nakararami, maipagmamalaki ang gawaing nagbibigay ng "sense of fulfillment/ accomplishment/ growth." Gayunman, katulad ng mga "rank-and-file," naniniwala ang mga superbisor na maipagmamalaki ang marangal na trabaho. Para sa kanila, sapat na rin ang kasalukuyang nilang trabaho dahil ito'y nakasanayan na nila at nabibigyan rin sila ng "challenge" o oportunidad na umunlad sa kumpanya. Ang motibong kaugnay ng "sense of accomplishment," kung gayon, ay mas litaw sa pagpapahalaga ng mga superbisor sa kanilang gawain, kaysa sa pananaw ng mga abang manggagawa.

Ang Mahusay na Paggawa

A. Pananaw sa "Quota"

Ang "quota" as paggawa ay siyang pamantayan ng "output" na inaasahan sa produksiyon. Sumang-ayon ang karamihan sa mga manggagawa sa pabrika ng "jacket" na dapat tuparin ang nakatakdang quota (Torres, 1988). Subali't, mas kakaunti ang naniniwala na dapat lampasan ito, at may ilang pang nagsabi na labis-labis ang quotang binibigay. Kung gayon, ang lumilitaw na pagpapahalaga sa trabaho, ayon sa pananaw sa "quota," ay positibo, nguni't hindi malik-

hain. Susunod ang mga trabahador sa "quota," pero hindi nila susubukang makagawa ng higit pa roon.

B. Mga Katangian ng Mahusay na Pagtatrabaho

Ano naman ang pananaw ng mga manggagawa tungkol sa mahusay na gawain? Ayon sa mga kalahok ni Mendoza, ang maayos o mabuting gawa kay naglalarawan ng produkto mismo, ng paraan ng paggawa nito, at ng uri ng manggagawa.

Ayon sa anyo ng produkto, ito'y nagawa ng mahusay kung ito'y maganda, maayos, mataas ang kalidad, at walang sira o "reject." Kung ilalarawan ayon sa paraan ng pagtrabaho, ang mahusay na gawa ay tumutukoy sa maraming natatapos na bagay/produkto. Binibigyang-halaga rin ng mga trabahador ang mga katangian ng manggagawa mismo sa paglikha ng "mahusay na gawa." Ayon sa kanila, mahusay ang gawa kapag ang trabahador ay magaling, alam ang ginagawa, masipag at matiyaga. Malamang, ang mahusay na manggagawa ay napupuri, nagtatagal sa trabaho, at umaasenso sa pagawaan.

Sa kabaliktaran, ang walang-kuwentang gawa ay naglalarawan ng di-pagkakaroon ng mga katangiang nabanggit na. Bukod dito, ang manggagawa ng walang-kuwentang produkto ay malamang na pabaya at wala sa loob ang ginagawa, at kulang sa karanasan o kaalaman tungkol sa trabaho. Ang ganitong uri ng trabahador ay laging nasisita o napapagalitan, at hindi pinagkakatiwalaan. Hindi ito aasenso, at malamang hindi magtagal sa trabaho.

Sa kabuuan, mabigat ang timbang na ibinibigay ng mga trabahador sa mga katangian ng indibidwal bilang batayan ng mahusay na paggawa. Noong ini-ranggo ni Mendoza ang kanyang mga datos, lumabas ang mga sumusunod bilang salalayan ng mahusay na paggawa (ayon sa pananaw ng mga trabahador):

(a) katangian ng empleyado;
(b) katangian ng superbisor;
(k) katangian ng kumpanya;
(d) katangian ng kapaligiran; at
(e) katangian ng gawain mismo.

Nabibilang sa mga katangian ng empleyado na makakapagpatupad ng mahusay na trabaho ang pagtitiyaga sa paggawa, "commitment" sa trabaho at sa kumpanya, kahalagahan ng trabaho para sa indibidwal, kaalaman sa preparasyon ng trabahador para sa gawain niya. Nabanggit rin ang "mahusay na samahan ng mga manggagawa" bilang isang mahalagang bagay sa pagpatupad ng trabaho.

Ang pagkilos ng superbisor ay kinikilalang mahalaga rin, lalo na ang kanyang estilo ng pag-superbisa, kaalaman tungkol sa sariling trabaho at ng mga sinusuperbisa. Sa kumpanya, mahalaga ang sumusunod: ang suweldo at mga benepisyong binibigay sa mga trabahador, kalinawan ng mga patakaran at polisiya sa paggawa, at ang sistema ng komunikasyon.

Ang anyo ng kapaligiran ay may epekto rin sa paggawa: kasama ang kalinisan nito; kawalan ng peligro; wastong liwanag, kagamitan, hangin at lugar; at hustong oras sa paggawa. Bilang huling salik, ang mga responsibilidad at gawaing kaugnay ng trabaho ng bawa't empleyado ay kinakailangang maging malinaw at tiyak, upang magawa ng mahusay.

Ayon sa mga obserbasyong ito, ang mahusay na paggawa ay nakikitang nakabalot sa pagitan ng mga trabahador at ng kanilang kapaligiran ng paggawa — kasama ang superbisor, ang anyo ng organisasyon at ng pisikal na lugar. Subali't, ang mga sagabal sa mahusay na paggawa ay may kinalaman, higit sa lahat, sa kakulangan sa kagamitan o sa di-maayos na kapaligiran ng pagawaan (Mendoza, 1987). Ang trabahador mismo ay maaring magkulang rin, ayon sa ilan sa mga kalahok, kung ito'y may problemang iniisip, o kaya'y may karamdaman. Ang mga problema sa pagitan ng "management" at manggagawa ay maari rin maging sagabal, datapwa't kakaunti ang may ganitong persepsiyon.

Talakayan

Ayon sa mga kinasapitan ng mga pag-aaral na ine-"review" rito, ang paggawa ay mahalaga para sa paghahanapbuhay, o sa pagtutustos ng mga pangangailangan sa buhay. Sumusunod lamang na dahilan sa pagtrabaho ang paghanap ng hamon sa kakayahan, o ang mabuting kalagayan sa pinagtatrabahuhan. Subali't, kinikilala ng mga "rank-and-file" na ang pagpapatupad ng gawain ay matutulungan ng mahusay na pagsasamahan sa pabrika, hindi lamang sa hanay ng mga empleyado, pero sa pagitan nila at ng mga superbisor din. Bukod dito, ibig nilang maging marangal ang anumang trabahong papasukan nila. Mahalaga rin para sa mga trabahador ang kalagayang-pisikal ng pagawaan, ang mga patakaran at pamamalakad ng kumpanya.

Kung gayon, makikita na ang pagpapahalaga sa trabaho ay nakakabit, higit sa lahat, sa oryentasyong pangkabuhayan. Ang pakahulugan mismo ng salitang "trabaho" ay maipagpapalit sa "hanap-buhay." Noong tinanong sila, sinabi ng mga "rank-and-file" na hinahanap nila ang "ikabubuhay" mula sa anumang gawain, at maaring kuntento na sila sa kasalukuyang trabaho ,kung ito'y "pinagkakakitaan" ng ikabubuhay sa sarili at pamilya.

Ang oryentasyon tungo sa pakikipagkapwa o karangalan o damdamin ay sumusunod lamang sa oryentasyong pangkabuhayan, ayon sa pakikipanayam sa iba't ibang mga manggagawa. Halimbawa,

binanggit nila na isang mahalagang bagay sa paggawa ang pagkilos ng superbisor - ang pakikisama niya sa mga empleyado (oryentasyong kapwa-tao). Bukod dito, mahalaga rin sa kanila ang mahusay na samahan sa kapwa-manggagawa. Gusto nilang maging kasiya-siya (damdamin) ang samahan ng mga trabahador, at ayaw na mapahiya sa superbisor. Ayon sa kanila ang uri ng trabahong maipagmamalaki ay yung legal at may karangalan (dangal). Subali't, ang trabahong dangal, may mabuting samahan, at kasiya-siya ay iyong tumutugon sa pangkabuhayan.

Ang mga resulta ay nagsasaad rin na ang oryentasyon tungkol sa paggawa o trabaho ay nakabalot sa konteksto ng kasalukuyang katayuan sa buhay. Mas maraming superbisor, halimbawa, ang nagsabing hinahanap nila sa trabaho ang hamon sa sariling kakayahan, o ang "sense of accomplishment." Nang pinapili ang "rank-and-file" mula sa maraming pahayag tungkol sa trabaho, pinili nila yung mga pagpapahalaga na positibo para sa paggawa. Magandang pag-aralan, kung gayon, kung mag-iiba ang pagpapahalaga ng mga trabahador habang umaakyat sila sa hagdanan ng oportunidad, o kaya'y magkaroon ng mas mataas na suweldo.

Ayon sa mga pag-aaral na binalikan, pinakamahalaga ang oryentasyong pangkabuhayan sa mga abang manggagawa sa pabrika. Kulang, kung gayon, ang perspektibo na may tatlong oryentasyon lamang na pinagmumulan ng pagpapahalaga. Kailangan palawakin ang pagsisiyasat sa larangang ito upang matuklasan pa ang iba't-ibang salik na maaring magka-epekto sa pagpapahalaga ng isang tao.

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[1] *Papel na inihanda para sa* Third International Philippine Studies Conference, July 15, 1989, Philippine Social Science Center, *Lunsod ng Quezon*.

**Si Dr. Amaryllis T. Torres ang kasalukuyang Pangulo ng Psychological Association of the Philippines. Siya rin ay Propesor sa Kolehiyo ng Gawaing Panlipunan at Pagpapaunlad ng Pamayanan, Unibersidad ng Pilipinas sa Diliman.*

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Newsbriefs

PSSC 1990 Midyear Meeting

The PSSC midyear meeting was held last August 19, 1990 at the Alip Auditorium, PSSCenter.

Presented during the meeting were the midyear reports of the Council and its regular and associate members.

The first batch of National Social Scientist awardees were hon ored after the meeting (see separate news item).

National Social Scientists Honored

The first Filipino National Social Scientists were honored during the midyear meeting of the PSSC on August 18, 1990 at the Alip Auditorium of the PSSCenter.

The National Social Scientist title is given by the PSSC to recognize the outstanding performance and dedication shown by selected social scientists towards advancing the frontiers of the social sciences in the Philippines. Awardees are nominated by their peers in their respective professional associations and ratified by the PSSC Executive Board.

This year's awardees are:

Dr. Domingo C. Salita (geography). Dr. Salita is a former dean of the College of Arts and Sciences of the University of the Philippines and is the current Chairman of the PSSC Governing Council. He is the author of several works on Philippine geography. In 1982 he was conferred the Outstanding Achievement Award in Earth Science and Environment Research by the National Research Council of the Philippines.

The first batch of National Social Scientists are, from left: Dr. Domingo C. Salita (geography), Dr. Bonifacio P. Sibayan (lingustics), Dr. Remigio E. Agpalo (political science), and Fr. Jaime C. Bulatao, S.J. (psychology).

Dr. Bonifacio P. Sibayan (linguistics). Dr. Sibayan served as the President of the Philippine Normal College from 1972 to 1981, where he initiated the use of Filipino in the writing of theses and other research work . He has over a hundred published and unpublished writings in the fields of language and education. In 1982 Dr. Sibayan was the Chairman of the PSSC Executive Board.

Dr. Remigio E. Agpalo (political science). Dr. Agpalo is a former Chairman of the UP Department of Political Science. Several leading Philippine politi-

Dr. Isidoro P. David (second from right), National Social Scientist for statistics, was abroad during the awarding ceremonies in the PSSC Midyear meeting. In simple rites at the October meeting of the Governing Council, Dr. David is shown receiving his plaque from Dr. Domingo C. Salita, Chairman of the Governing Council. Others in photo are Prof. Ruben. F. Trinidad, Executive Director (left), and Dr. Allen L. Tan,President.

cal scientists were his former students. He has published many scholarly papers and is the author of The Political Process and the Nationalization of the Retail Trade in the Philippines and The Political Elite and the People: A Study of Politics in Occidental Mindoro, hailed by his peers as classic works in the field.

Fr. Jaime C. Bulatao (psychology). Fr. Bulatao is Professor of psychology at the Ateneo de Manila. He has pioneered research on the Filipino consciousness and parapsychological phenomena.

Dr. Isidoro P. David (statistics). Dr. David made innovations in the field of statistical education and training during his stint as Chairman of the Department of Statistics of UP Los Baños. He is the current Chief Statistician of the Asian Development Bank.

Dr. Lourdes S. Quisumbing, Secretary-General of the UNESCO National Commission of the Philippines, presented the plaques to the awardees.

Social Scientists Visit Historical Site

In response to an invitation from Mr. Fernando Almeda Jr. of the Surigaonon Heritage Foundation, two members of the Social Issues Committee (SICom) Task Force to consolidate a Senate Bill on the protection of cultural treasures, Dr. Leslie E. Bauzon and Prof. Mary Constancy Barrameda, visited Barangay Panhutongan at Placer, Surigao del Norte, in November 1990 to investigate the reported discovery of prehispanic boat coffins.

Aside from the boat coffins, Bauzon and Barrameda were also shown ancient ceramic plates and jars, which indicate the richness of the site.

The expedition to Panhutongan was the initial assistance of the Social Issues Committee (SICom) of PSSC to the National Museum in the monitoring of archaeological finds.

Psychologists Hold Convention

The Psychological Association of the Philippines (PAP) held its 27th Annual Convention on August 9-11, 1990 at the Philippine Normal College Auditorium.

With the theme "Psychology as Science and Profession in the 21st Century," the convention focused on topics such as "Theoretical Dimensions in Philippine Psychology" and "Emerging Areas in Philippine Psychology." A panel discussion on "Issues in Applied Psychology" was also conducted. Like the previous year's convention several workshops were held: Eneagram, The Way to Self-Knowledge; The Teaching of Experimental Psychology; New Approaches in Psychotherapy; and Test Construction.

The objectives of the 27th convention were:

1) to review researches in various areas in the discipline of psychology: social, child, and assessment.

2) to come up with theoretical perspectives that are rooted in the Filipino experience

In Memoriam

Dr. Gabriel U. Iglesias, 57

The Chairman of the PSSC Executive Board in 1978 died of a heart attack on October 30, 1990 in Mongolia, where he was working as Chief Technical Adviser of a UNDP (United Nations Development Program) Project.

A reputable authority in public administration, Dr. Iglesias was a former president of the Philippine Society for Public Administration (PSPA). Before his assignment to Mongolia, he was the Dean of the UP College of Public Administration.

Dr. Iglesias was laid to rest at the Loyola Memorial Park, Marikina on November 10, 1990 after a necrological service attended by friends and colleagues in the social science community.

Dr. Marcelo M. Orense, 67

The incumbent Treasurer of the PSSC Executive Board succumbed to a lingering illness at the UST Hospital on November 15, 1990.

One of the very few Filipinos with a Ph.D. in statistics, Dr. Orense was a past president of the Philippine Statistical Association (PSA). In 1988 while he was the Administrator of the National Statistics Office (NSO), he doubled as the Officer-in-Charge of the newly-created Statistical Research and Training Center (SRTC).

Dr. Orense was interred at the Loyola Memorial Park in Marikina on November 22, 1990.

3) to identify emerging areas in psychology and come up with leads and new research problems and issues that may be meaningful in this decade and the next century.

4) to upgrade the practice of psychology through discussions and sharing of new data, techniques, strategies, and methodologies.

Dr. Alfredo Lagmay, one of the PAP founding members and Chairman of the PSSC Executive Board in 1972, delivered the keynote address.

PASW Convention Held

The first annual meeting and memorial lecture of the Philippine Association of Social Workers (PASW) was held at the Alip Auditorium of the PSSCenter last November 29, 1990.

The theme of the meeting and the lecture was "Mass-based Countryside Development and National Synergy: A Must."

Dr. Mario Antonio G. Lopez of the Asian Institute of Management (AIM) delivered the Memorial Lecture.

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New Publications

CONFLICT OVER NATURAL RESOURCES IN SOUTHEAST ASIA AND THE PACIFIC. Lim Teck Ghee and Mark J. Valencia, editors. United Nations University Press. 1990. Distributed by Ateneo de Manila University Press.

This book arose out of a conference organized and supported by the United Nations University's project on peace and global transformation in 1985 participated in by researchers from Southeast Asia and the Pacific region who discussed the problem of conflict over natural resources and its interlinkage with various aspects of the contemporary crisis in economic and social development. Topics examined in this book include the state's role and its development policies, militarization, the impact of the world economic crisis, the role of modern science and technology, and human rights and cultural survival.

A MATTER OF LANGUAGE: WHERE ENGLISH FAILS. Rolando S. Tinio. University of the Philippines Press. 1990.

A MATTER OF LANGUAGE is a collection of essays on the author's insights concerning the English language which came to him through his actual use of the language as a poet, drama director, and literature teacher. These essays appeared in his columns in Metro Magazine and the Philippine Daily Globe.

KEEPERS OF THE FOREST: LAND MANAGEMENT ALTERNATIVES IN SOUTHEAST ASIA. Mark Poffenberger, editor. Ateneo de Manila University Press. 1990.

KEEPERS OF THE FOREST traces the evolution of the forest management conflict between governments and rural people in Southeast Asia, where much of the earth's richest forests are located and continue to be devastated. Thailand, the Philippines, and Indonesia provide the backdrop for describing the progress that land management alternatives have achieved in bringing foresters and farmers together for the good of nations.

WHO AND WHAT IS THE PINOY? Executive Bookshelf Series # 1. BusinessWorld. 1990.

WHO AND WHAT IS THE PINOY? is a series of articles based on interviews with the country's leading social scientists, academicians, politicians, theologians, and other informed observers. These articles have appeared in *Perception*, the special features section of the business daily *BusinessWorld*.