



# SOCIAL SCIENCE INFORMATION

Volume 45-46 (2017 - 2018)

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# THIS ISSUE

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The PSSC Social Science Information (PSSC-SSI) bounces back from its two-year hiatus and consequently presents this 2017-2018 Issue, which features two major chapters. The first chapter, *Stories on Marawi*, delves into the Dansalan College's attitude and capacity for resilience with various stories of escape, resilience and survival, virtually transporting readers to the war-torn Marawi City. Concomitantly, it recalls poignant memories of the horrific days of the infamous 2017 Marawi Siege, which has intensely traumatized its constituents of mixed cultures, religions and traditions.

The second chapter, *In Focus*, provides readers with the gist of the purpose and results of the conference, namely, "Beyond Politics and Spectacle: Studies on Crime and Punishment," which was held in March 2017, coincidentally while the war in Marawi was raging. This conference under the aegis of the Philippine Social Science Council (PSSC) was jointly organized with the Philippine Criminal Justice Researchers Society (PCJRS).

This second chapter contains a couple of articles, which capture the salient arguments on why a community-based intervention to address the drug problem is necessary; why lowering the age of persons for criminal liability and why the imposition of the death penalty, should both be opposed.

The PSSC-SSI completes this 2017-2018 Issue with some Council news and glimpses of new researches, which the PSSC has funded through its Research Award Program (RAP).

Through this present volume, the PSSC continues to highlight the role of social scientists in raising socially relevant issues affecting our country and fellow citizens. We have reached out to victims of the Marawi tragedy

and, not surprisingly, discovered the strong yet humble character of people—Muslims and Christians, alike—who facilitated the successful rescue of hapless individuals and families unwittingly caught in the pervading confusion and chaos.

Significantly, we have come to appreciate the emergent attitude and spirit of resilience manifested by Dansalan College, particularly its officers and faculty members, who have decided (or rather, willed) to regroup, rebuild and resume its mandate "...to improve the life of an ethnic group that is often neglected as far as social services are concerned..." through its academic offerings, public service, and research thrusts.

Thus, we at the PSSC are taking resilience as an advocacy seriously as we prepare to mount a national conference, with the theme, "Resilience in Our Times," on 20-22 February 2020. We have chosen to hold it in Mindanao, in proximity to both Muslims and Christians to share further their stories about resilience in living in Mindanao, which was under martial law for several years. We look forward to listening to their coping abilities not only during times of war, but also, in their daily living – struggling with issues of poverty, disaster, water, livelihood, institutional and cultural survival, etc.

Meanwhile, PSSC takes its stand against the lowering the age of criminal liability and imposition of the death penalty and pushes for a community-based intervention to solve the drug problem in the country. Among others, we will disseminate the studies on criminality and drug problem in a book that will be published this year to enlighten more Filipinos on these issues and to widen the discourse beyond the politics of the drug problem.

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## ***The PSSC SOCIAL SCIENCE INFORMATION***

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In line with the mandate of PSSC, the PSSC-SSI seeks to promote the dissemination of social science knowledge and research findings and their use in public policy-making.

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# FEATURE ARTICLES

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## THE MARAWI SIEGE

May 23, 2017 marked a terrible yet historic date in Philippine history. On that same eve, the Islamic City of Marawi was attacked by the Maute group, a terrorist group affiliated with the Islamic State of Iraq and Syria (ISIS). A five-month-long battle lasted between the Philippine military against the Maute militants.

The battle started when the Philippine military attempted to arrest Isnilon Hapilon after reports of his sighting in Marawi on May 23, 2017. Hapilon was the supposed emir of the Islamic State in Southeast Asia, the group leader of the Maute group and the Abu Sayyaf. The Philippine military was met with heavy gunfire by Hapilon's team. Both groups (Maute and Abbu Sayaf) have been responsible for multiple bombings and attacks against government forces of the Philippines in the past.

The Marawi siege was an event that rocked the whole country. The battle lasted until October 23rd of the same year. According to various news reports, in those five months, 47 civilians and 168 government forces were killed from the armed conflict, while 40 died due to illnesses during the war. One hundred and eighty thousand residents were reported to have lost, or been driven out of their homes.

Two years after the siege of Marawi, a great number of the population of Marawi is still displaced and homeless, and a huge portion of the once largest Islamic city in the country still remains uninhabitable. According to Mindanews, the government estimates the cost of the damage done by the terrorist siege at PhP98 billion.

Communities, institutions and individuals in Marawi have suffered and are still trying to recover from the unimaginable effects of the siege. One such institution is Dansalan College, a known Christian school in the area, where the leader of the Maute group, Omar Maute, had attended high school. Dansalan College is considered part of the ground zero of the armed conflict.

As Dansalan College is the home institution of Gowing Memorial Research Center, an associate member of PSSC, the Council is giving voice and space to Dansalan College community's own account of and reflections on the terrorist siege.

The first account is from Dr. Fedelinda Tawagon, President of Dansalan College and former director of the Gowing Memorial Research Center. Dr. Tawagon, in her narrative, *Quiet Resilience*, recounts the destruction of the school and displacement of its personnel, and reflects on the challenges of rebuilding destroyed facilities and lives. Her essay highlights how an institution as badly marred and traumatized by war as Dansalan College, can rise up so that it can help its community and its people.

The next two essays were written by a teacher and a student of Dansalan College. In *The Escape*, Ms. Mary June Villamucho writes about being left behind by co-teachers and narrowly escaping harm through the kindness of strangers. In *Love for Mom Dispels Fear*, Grade 12 student, Kris Lawrence M. Booc, describes being trapped with his family in school grounds as terrorist militants take control of the school.

Through these personal anecdotes, PSSC hopes to give a human face to news reports and emphasize as well the concept of resilience which underpins all three writers' experiences. As one author says, the "narrative(s) may help groups and institutions in similar situations prepare and respond to such calamities."



# QUIET RESILIENCE Fedelinda B. Tawagon President, Dansalan College

This is a brief narrative of how Dansalan College Foundation has tried to cope with the challenges posed by the tremendous wreckage of the 2017 Marawi Siege. Considering that the Philippines is prone to different natural and man-made calamities, this narrative may help groups and institutions in similar situations prepare and respond to such calamities.

## THE DANSALAN COLLEGE: A BRIEF HISTORY

Dansalan College is a small college that serves a Muslim community in Marawi City, Southern Philippines. It implements various programs and projects to improve the life of an ethnic group that is often neglected as far as social services are concerned. It fills this gap and be of help to the Muslim community in different ways. Its three-pronged thrust of academics, public service, and research has delivered significant service to the people of Lanao.

Dansalan College Foundation evolved from the work of Dr. Frank Charles Laubach, an American missionary from the Congregational Church in the USA. He arrived in the Philippines in 1915 and saw the tremendous need of the people to become literate. His literacy scheme, Each One Teach One, had gained popularity as an excellent means of educating the people in Dansalan (original name of Marawi). Using this method, he established a Madrasah High School for boys. The girls then were not allowed to go to school to shield them from the influence of foreign culture. The Madrasah High School was attended by the children of religious and political leaders. Dr. Laubach also established a community library to cater to the needs of

those who were interested to further read beyond school hours. With a tutor in learning the local language, Dr. Laubach put into writing the Darangen epic and translated it into English. This brought into attention the beauty of the local literature to the public eye beyond the Marawi horizon.

World War Two triggered the closure of the Madrasah High School and the community Library in 1941.

Inspired by the pioneering work of Dr. Frank Laubach in education, some concerned Protestant Church leaders in Marawi and a few community leaders decided to establish the Dansalan Junior College in 1950 to respond to the pressing need of the young people who wanted to become lawyers and educators. Courses in Pre-Law and Associate in Arts were offered. The pre-Theology course was later added to train pastors who could serve the churches in Lanao and in other Mindanao areas when needed. Graduates in pre-Theology were then sent to the College of Theology in Silliman University, Dumaguete City. Dansalan Junior College was the only school in the city that offered secondary and tertiary levels of education during that time. And its first college graduate was a woman—breaking the cultural tradition that only the men could be schooled.

Later, the preschool and the elementary levels of instruction were added. Thus, from a junior college, it became a full-fledged college, and later, named the Dansalan College Foundation. From a small school with very few students, it grew into its current population of 2,000 students, 99 percent of whom are Muslims. It

expanded its services, upgraded its physical plant and facilities, gained recognition and prominence in academics, and eventually served as the premiere institution in the province, producing some of the best leaders in Lanao del Sur. In the 2019 mid-year elections, many of its alumni won the seats for the city and town mayors, top positions in the province and barangays. Even in the newly created Bangsamoro Autonomous Region for Muslim Mindanao (BARMM), some alumni (both women and men) occupy top leadership positions.

Beyond academics, Dansalan College Foundation engages in community services in cooperative education, adult and women functional literary, handloom weaving, arts and crafts, primary health care, maternal and child care, community organizing, livelihood and technical skills training for farmers, and others. To support people's decision in determining logical and practical actions on social issues, the school created the Gowing Memorial Research Center. The Research Center, a PSSC associate member, focuses on social development research. With its involvement in varied services, Dansalan College Foundation has gained a reputation of being "a small college that functions like a university."

Alas, its hard work for 67 years turned into ashes and rubble during the 2017 Marawi Siege.

## THE MARAWI SIEGE

On May 23, 2017, the Philippine government launched a military operation to arrest Isnilon Hapilon, who is affiliated with the ISIS and was dubbed as the "Emir of all Islamic State forces in the Philippines." He was reported to be in Marawi to consolidate the militants of Abu Sayyaf and the Maute group with the ISIS. The Abu Sayyaf opened fire on the Philippine military forces and asked reinforcement from the Maute group, whose members were deployed in various places in the city. The Maute group then attacked Campo Ranao, burned the city jail, killed the chief of

police, took over government buildings, occupied the main street, waving the ISIS flag, set the Catholic church on fire, and took a priest and several churchgoers hostage. Power and communication lines were shut down. These prompted the Philippine President to declare martial law in Mindanao. The clashes brought about the exodus of thousands of families, most of whom ended in evacuation centers in nearby Iligan City.

In the evening of the same day, when the Maute group attacked Dansalan College, it set five (5) buildings on fire including the administration building, the science hall, the main library, the chapel, and eight housing units for faculty and staff. Academic and financial records and all other properties, appliances and laptops and desktops were burned, including the collection from enrollment for two days. In the ensuing days, the Maute group made Dansalan College a stronghold, setting up snipers and machine guns on its high structures, and eventually becoming the target of military air strikes and bombardment. In the aftermath of the siege, 18 structures were destroyed, and the buildings reduced to empty shells. Everything—the more than six decades of hard work turned into ruins.

## DISPLACEMENT OF PERSONNEL

Dansalan College had 92 faculty members and staff, most of them living on campus. The teachers, staff, and family members were trapped—25 who hid in one of the buildings were rescued by Muslim neighbors the next day; 42 who were sheltered in the basement of a Muslim family house were able to escape 12 days after. Seven were held hostage, some of them for as long as five months. The High School Principal was one of the hostages. Others who were on vacation got spared from the horror. Those rescued found themselves in a traumatic situation and confronted with various issues brought about by forced displacement and sudden unemployment.



## THE STARK REALITY OF WAR

On November 25, 2017, we were able to enter the school campus. We had to pass through the heart of Marawi City en route to the campus. The city was brown and barren. There were no signs of life. No birds chirped or tweeted. No animal cries were heard. It has become a ghost city! The devastation was horrible. The city that used to be bustling with activity is now gone—a wreckage.

Our military escorts ensured that our path had been cleared from booby traps, unexploded bombs (UXOs), and IEDs (Improvised Explosive Device), as we walked and entered the buildings.

The campus scene was heart-rending. Our sadness and pain reverberated within us upon seeing the tremendous destruction of the school. All physical structures in the campus were destroyed; valuable properties that escaped the fire and bombs were stolen! The trees that were hit by bombs and the snipers' bullets had shattered and died. The ambulance was peppered with bullets. The hauling truck and other vehicles were vandalized and cannibalized. "Walang sinasanto," we thought. The panorama succinctly depicted the horror of violence. Our hearts bled and our spirits broke!

Somewhere in the quiet corners of the campus, we heard plaintive cries, moans and groans. We asked, could these be cries of those hostages who were massacred in the campus? Two male Dansalan College teachers would have been similarly held hostage had Omar Maute not intervened. It was heartening to note that he spared the two Dansalan College teachers. The mercy he showed could have been a lesson he learned while a student of Dansalan College.

Anybody who witnessed the total wreckage could not help but ask: "Can Dansalan College rise again?" Can it bounce back to life? Critics and critiques abound. The pessimists strongly proposed that Dansalan College cease operation in Marawi City. While the optimists countered

and opined that letting the school die, will render no good to anyone. Some good can come out of this bad situation!

We climbed the elementary school building where the military stayed after they successfully flushed out the Maute-ISIS group. On the second floor, we saw a torn Philippine flag hoisted on an entrance post. We sang the Lupang Hinirang with passion!

The siege is a game changer. It allowed us to reflect on what has been done and ought to be done. There are pressing issues the school has to address, especially in dealing with social development and relevant education that confront violent extremism. It has to rebuild the harmonious and friendly relations among Muslims and Christians and prevent the intensification of hatred and prejudice. Having been dragged into the center stage because of its two alumni who led the Maute-ISIS group, it has to re-define its mission. While two of its alumni may have built a negative image, they do not represent the total being of the school. Hundreds more of its alumni are peace advocates, top leaders in government and non-government entities here and abroad.

Amidst uncertainty of what the future holds, while the war rages and we are still heartbroken over the fact that there are still seven hostages as well as 42 employees and their families trapped in the city, the school Board of Trustees voted unanimously to continue the operation of the Dansalan College in Marawi City. The Board believes that the school, as the face of interreligious dialogue, of Christian presence in a Muslim City, an evidence of friendly, harmonious and peaceful coexistence between the Christians and the Muslims, and a symbol of quality education, cannot be allowed to disappear into oblivion and abandon its role and moral obligation.

The Board action poses a great challenge to the administration in whose hands lay the daunting task of rehabilitating and rebuilding the school. But, we gladly take up the challenge of pursuing the mission of Dansalan





*Unlike the brown and barren city scene, the Dansalan College campus has lush vegetation! Flowers even in the midst of the thick and tall grass bloom. Birds sing and tweet! We heard the cry of a hungry white kitten. We fed it with the food we brought for lunch. The pine tree, as old as the school, surprisingly stood tall in front of the administration building. Dead branches and deep crevices on its trunk displayed the acts of violence. Yet, the tree endured, with new foliage starting to grow beamed with pride as it swayed and danced with the gentle breeze. The pine tree seemed to tell us that violent acts, no matter how severe and deadly, could not totally snuff the life from its being! A message of hope!*

*The lush vegetation, the flowers in full bloom, the birds and the bees and the kitten that inhabited the campus that survived without human beings to care for them served as a true testament that Dansalan College mission has to remain alive!*

College of serving as a living testament of Christian-Muslim co-existence. In spite of the difficulty confronting us, we resolve to rise from the rubble. We believe that someday, peace, though very elusive, can be attained. Although our achievements for the past 67 years—the result of our dream and aspirations, sleepless nights, passion and commitment, industry and frugality, and of a lot of sweat, blood and tears—had been reduced to ashes, we know that someday we will rise from the ashes.

No matter how painful and disheartening our experiences have been, we have decided to take the path that leads to reconciliation. We need to serve the displaced students, restore the broken spirit of our stakeholders, build bridges, gather the fragments of our lives, and transcend the barriers that isolate us from a life of solidarity and love. We believe that when, we, of different faiths journey together, we can make a difference. We can build a better future.

## **THE QUIET RESILIENCE**

Sometime in 2010, the Board of Trustees approved the establishment of the Center for Education and Research in Iligan City. The Center was intended to house the Special Collection of the Filipino Muslim materials and make these accessible to foreign scholars and researchers who are banned from going to places where the peace and order situation is volatile. Further, it serves as a Resource Center duly equipped with facilities for conferences and small

discussion rooms for breakout sessions. It is also meant to serve as a respite for employees who are victims of threats and harassment at the main campus. To materialize the plan, a 6.3-hectare land was acquired and later, a perimeter fence was built on this new property.

In December 2011, a deadly typhoon, Sendong, lashed Iligan City. Two sides of the perimeter fence, both of considerable length, were destroyed. On a positive note, the fence served as a barrier and saved several residents who lived in the nearby subdivision. The fence had to be repaired first before the construction of the Center could be started.

Finally, the construction of the Center for Education and Research Building started in 2013. Constrained by internal funding as the only source in building the Center, construction work had to be staggered and designed on a progressive scheme. Completion of the project was expected during the third quarter of 2017, but halted when the Marawi Siege broke out in May 2017. The Center had to be used as an evacuation and clearing house to respond to the needs of the displaced students and employees.

Institutional resilience is achieved when a school administration activates its support system, strengthens its linkages, maximizes the use of available human and material resources, becomes creative and innovative in approaches in running a school, and adapts to the culture of the new community being served.

## HEALING THE TRAUMA AND EQUIPPING THE EMPLOYEES AND STUDENTS

To rise from Ground Zero is akin to exerting Sisyphus-like effort of pushing the boulder uphill alone, only to have it roll back down when it reaches the top.

Dansalan College has had set backs with its various formidable challenges, albeit inevitable. But the school's support systems, which include its circle of friends, partners in mission, linkages, church and civic organizations, alumni, and other internal and external constituents, make the effort to become resilient more attainable.

People are the prime element in the continuance of the school's operation. Efforts were therefore exerted to provide psycho-social interventions to help heal the trauma of all those who had experienced the terror of the siege. Experts from local, national, and international organizations and groups were invited to conduct sessions among employees and students, to help them confront the source of their fears. They were also sent to regional, national, and international conferences on various relevant topics to enhance their knowledge and skills in dealing with issues that affect their life and work.

Conversations were held on strategies to deal with problems. Some of these included the following: Non-Violent Communication, Islamophobia, Terrorism, Violent Extremism, Interfaith dialogues, Risk Reduction, Operation Safe, Work Camps, Survival Camping activities and many more.

Displaced employees and students were also given assistance in looking for houses where they could stay while waiting for the right time to return to their homes in Marawi City.

Where financial support is available, the school provides the books, laboratory equipment, and electronic gadgets to various classes. The administration tries its very best to make the school operation in Iligan City normal and pleasant while the main campus is inoperable. Establishing caring and supportive relationships in the school community is essential to ease the burden and hasten the development of good working morale.

## PHYSICAL PLANT AND FACILITIES

People's work do not happen in a vacuum.

For more than two years, Dansalan College has been operating in Iligan City by using the building, which is intended as a Resource Center. It is now starting to build an academic building to accommodate more students. At present, less than 300 students are enrolled for lack of classrooms. Dormitory for students and housing units for the teachers and staff will follow when more resources become available. The construction of school structures and faculty and staff houses in Marawi will not be possible in the next 3 to 5 years. Until the electricity and the water

system are operational in Marawi City, nobody can do any rehabilitation and reconstruction work in the Most Affected Area (MAA) of the Siege. And Dansalan College Campus in Marawi City is located in the MAA.

While in Iligan, the school has reasons to celebrate the first phase of resilience. This year all roads lead to Dansalan College campus. Many activities of the United Church of Christ are being conducted in the school. These include: Youth Camp on Justice and Peace, planning sessions of the local church officers and conference leaders, Camp Farthest Out religious retreat, family camp, Music Ministry of the Youth, Choir Festival and Contest, Sonata de Musica for renown singers and performers, BITAW (Basic Integrated Theatre Arts Workshop), athletic activities, disaster drills, and other worthwhile activities that help divert the attention of the constituents from the agony and anguish that the siege had caused.

## ADAPTATION TO THE NEW LOCALE

The institutional identity of Dansalan College is unique, albeit confusing at times. In Marawi City, Dansalan College is definitely seen as a Christian school by its nature and governance. Yet, in Iligan City, it is perceived as a Muslim school by virtue of its student population, even as its nature and governance remain the same. This presents another challenge to our move toward resilience. While we usually think of resilience as the ability to bounce back or a speedy recovery from the great devastation, it is necessary to factor in another area that affects resilience: the culture of the new locale.

Iligan is a dominant Christian City. The Christian prejudice toward Muslims is strong. Discrimination against Muslims is prevalent. This was sharply demonstrated during the siege when Muslim evacuees who wanted to rent houses for their temporary shelter were refused and rejected. Or, they were charged higher rentals for the houses.

As a Christian school, Dansalan College has to adapt to its new locale. It needs to encourage the Christian parents to enroll their children. Efforts at recruiting Christian children must be strengthened. A balanced Christian and the Muslim student population presents a better opportunity for interreligious dialogues. Moreover, it gives Dansalan College a better chance of reaching its ideal student population, which it used to have in the Marawi City campus. Many parents who suffered great losses during the siege cannot afford to send their children to study in Iligan City.

## A MILLION DREAMS

We at Dansalan College have faced daunting challenges. We were disturbed but not despondent. We were bowed but not broken. The siege may have broken

some of our dreams. But our spirit remains indefatigable! We continue to dream dreams, build healthy relationships among people of different faiths, pursue the elusive peace and hope to build a new tomorrow!

Let me end with an adaptation of a portion of a song, “A Million Dreams” from the movie, *The Greatest Showman*:

“Every night we lie in bed  
The brightest colors fill our heads  
A million dreams are keeping us awake  
We think of what the world could be  
A vision of the one we see  
A million dreams is all it’s gonna take  
A million dreams for the world we’re gonna make.

In the stillness of the New Dawn, we rise above the devastation!”



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## THE ESCAPE

**Mary June Villamuco**

*High School Faculty*

*Dansalan College Foundation*

I don’t know how I was able to make it, but I did it. All I know is that Jesus never leaves His flock in the middle of danger.

Whenever people would ask me about the life-threatening experience during the outbreak of the Marawi Siege, I would always look back with nothing but amazement at the Lord’s awesome display of life-saving love for me. It was a scary one, for sure! But I do not think I would appreciate my life much if I hadn’t experienced how it was to be rescued by God’s mercy in the middle of a threat. I have always known I was weak, and for someone who is not a “braveheart” from the very beginning, the experience could have been traumatic. But that experience has allowed me to all the more recognize the miracles of God. It was a breakthrough on my part, a reassuring experience of God’s love.

### FEAR CREEPED IN

It was a clear, sunny day on May 23, 2017 and I remember taking snaps of the Laubach Hall which I had posted immediately on my Facebook account as a sort of school promotion. It was a normal day. I attended my summer classes in the afternoon. At 2:30 pm, we heard gunshots that were becoming louder and nearer. Some of my students were anxious. Some of them asked permission to go out as few of them had been called up by

their parents. I didn’t allow them to go out because I knew it was not safe to dismiss them. When the gunshot sounds became alarming, we all went to the Laubach Hall where we saw other students from other classes. I was scared! I was used to hearing gunshots but at that time, it just felt different. I was pacing and my hands were shaking. Like an omen, the clear sky slowly turned dark and rain poured profusely.

At around 4 pm, parents came rushing to get their children. Instead of feeling relief, however, I got more nervous and I could feel my heart beating frantically. I have always been an over-thinker and a weird feeling usually overcomes me when I sense that something bad is about to happen. That moment was one of those times. At 4:30 pm, my co-teachers and I decided to pack a little as we planned to travel down to Iligan City for the night. We thought to ourselves, “This incident may just last through the night. Tomorrow everything will be back to normal.” So I went home and packed two backpacks. I took all that I thought were necessary. Seeing my bags, my colleagues even joked that it looked like I was never going to return home.

Soon, the sky got darker and my anxiety never waned. I recall that a parent called me to say that he could not leave his house and fetch his son since there were many terrorists lingering outside his home. He told me then that he would just get his son the next day. I assured him that I would do my best to take care of his child. Ms. Nadjah Macarambon, a Science teacher, also took responsibility for the child, taking him to their housing unit at Green House to stay the night. At 5:45 pm, I, along with my co-teacher in the junior high department, Mr. Cyril Poblador, went down to see my student at the Green House. When

we arrived there, Ms. Marlibeth Mayordo, an elementary teacher, said that a parent, had told her to get out of the campus since the Maute-ISIS Group would occupy the campus by 6 pm. We hurriedly went up to the Laubach Hall to inform everyone. Others were hesitant to do so, but still most of us made our way down, entered Y3, escaped through the backdoors, and then climbed up the fence through the ladder provided by the Serad family. The Serads gave us temporary shelter and we were truly grateful for their generous spirit. I was in such distress that time that I could not process my emotions. I remember crying. I remember praying and crying at the same time. I remember repeatedly uttering the words, “Lord, help us!”

## ALONE BUT SAFE

When the school’s buildings were one by one being set on fire, we found ourselves moving along the same direction as those who were hurriedly evacuating Maranaos from the surrounding community of DCFI campus. After a few minutes, our feet took us to a masjid (mosque) in Moncado Colony. It was my first time to enter a masjid although I have been in Marawi for nine years. As we took temporary refuge behind the masjid, we watched from afar as our buildings were engulfed by flames. Then, I decided to leave the group for a while to see what was happening outside. I walked towards the entrance with my other co-workers, Mr. Darwin Cacdac and Mr. Leo Orobala. I was gasping for breath when a group of men wearing black tried to barge in. The scene frightened my colleagues that they must have jumped over the back fence, leaving me behind. When I looked around, they were nowhere to be seen. So I took off towards where I thought they would go. I searched every nook and cranny of the masjid, but could not find them. I found myself standing in the middle of the mosque in tears. I was afraid. I was confused. I was helpless.

Suddenly, out of nowhere, a student who was looking for Mr. Orobala approached me. I told her I did not know where they went and that I was left behind. Seeing the mix of tears and the confusion in my eyes, the student offered help to let me stay with her family. The student has a little brother who kept me company while her family was transferring some of their valuables. He was the first to give me comfort and reassurance that night. With a calm voice, he said to me, “Ate, wag ka na umiyak. Nandito lang ako.” ( Miss, don’t worry, I’m here.)

Then, my phone rang. The call was from my mother who saw the news of the school fire. At that point, I had not informed my family of the brewing danger because my mother was suffering from hypertension and I did not want to worry her. But upon hearing her voice, I could not help but cry as I recounted my ordeal and mentioned to her

that I was left behind by other teachers. My mother calmly talked to me and told me to stop crying so that I could think rationally of a way to escape. She kept repeating, “Pag-pray lang ‘nak. Pag-pray. Wala ta mahimo kundi mangayo tabang sa Ginoo.” (Just pray my child. Just keep on praying. There is nothing we can do right now but to ask help from God). My mother’s strong and loving voice comforted me. The mother of the student who found me also hugged me warmly— the kind of motherly hug that I needed at that time. She told me, “Nak, ‘wag ka na umiyak. Nandito kami, sasama ka sa amin. Hindi ka namin iiwan.” (Child, don’t cry. We are here and we’ll be with you. We won’t leave you) She was the third person who gave me assurance that night which made me realize that God was with me.

## SURRENDERING

The family took me with them to a house that was just a block away from the masjid, near Marawi Elementary Pilot School. I was accommodated by the homeowner and was given food to eat and water to drink. The exchange of gunfire throughout the night, however, left me shivering in fear and unable to sleep. The horrifying news I received through text about the beheading of my co-workers, including my school principal, terrified me and I feared for my safety. I also received distressing messages that all entry points to Marawi City had been closed and were being manned by the terrorists.

My phone was flooded with text messages of concern from family members, close friends, and former students. As my battery was running out, I was not able to reply to all of them but their encouraging words were more than enough to let me know that they too were praying for my safety. That night, in the midst of chaos, I fervently prayed for strength. It was in all honesty, the sincerest and most emotional prayer I have ever said. As I closed my eyes in prayer, I saw the entire tapestry of my life and I realized that my life is valuable. It might not be the kind that is full of material wants and desires, but one in which I have everything that I need and this is enough. In my prayer, I fully surrendered myself to the will of the Lord. My heart whispered, “Lord, it was You who guided me throughout every journey and I know that whatever happens to me tonight is within your will. If this is the end then I am ready, Lord.” I did not ask Him to keep me safe, but I pleaded to Him that if I were to die that night, that it would happen swiftly. I was ready for anything that night. I had prepared my heart and mind through that prayer.

Later, I turned on my phone again to message the most important people in my life. I told them to continue praying for me, and that if anything bad should happen and they could not contact me, this was the will of the Lord.

## AN ENCOUNTER WITH THE MEN IN BLACK

At 5 am the next day, we got up and returned to the area where we previously came from—the Moncado Colony Masjid—as my host family had to retrieve some things from their house. As we walked along the road, I kept a close eye on my surroundings. I noticed a couple of people who were talking about what had happened the previous night. When we reached their home, we spent some time drinking coffee and eating ‘pandesal’. As my phone’s battery was drained, the family had let me borrow their phone to contact my co-workers. I sent a lot of messages to friends and colleagues whose phone number I could remember or had been previously written. But I got no reply.

My host family invited me to go to the family’s hometown, Bumbaran. They said that they would be fetched by a truck at 10 am. I told them that I would go with them as I had nowhere else to go! We waited for three hours to get fetched. I remember being mistrustful of every eye that met mine while we were waiting. Suddenly, a fire truck carrying terrorists passed by, shouting, “Allahuahkbar!” several times. The family who helped me told me we should shout back, “Allahuahkbar,” so that the terrorists would not harm us.

Later on, I saw a group of men enter the masjid and started looking around. I got scared and could feel the blood pulsing through my veins. I put my hands together and prayed. After an hour, an announcement made through a mega phone by an unknown person in Maranao language, warning all civilians that they only have until noon to leave the city. We learned that the terrorists were planning an all-out war and would effect a complete lockdown after the noon deadline. It was 10 am when the announcement was made and so people began worrying whether they could make it out of the war-zone by noon.

The people in the masjid decided to trek south to the Libyan Hospital at Barangay Pingbabala and exit to the Raman and onward. They could not wait for the truck anymore as it was stuck in heavy traffic as everyone tried to rush out of the city. Before we went our way, my host family helped me fix myself so I would look like a local and would not be identified as a Christian and Dansalan College teacher. I was wearing my school jacket at that time which had a large print of the school’s name at the back and my inner shirt had a school logo in front. I turned the jacket inside-out. My companions also asked me to carry a rice cooker to cover the logo of my shirt. Then, they helped me put on a “kombong” (Maranao veil). They also told me to stay calm and assured me that nothing bad would happen to me as long as they were by my side. When we passed through the first block, I saw the MAUTE-ISIS men. They were not so tall; they had average height, wore all-black war suits with masks. Only their eyes were not covered.

All were carrying long high-powered guns. They were not brown-skinned, a skin typical of Filipinos! They were fair with flushed cheeks. There were about two to three men posted on every block of the highway. They did not stop us nor talk to us. They let us pass through.

## RESCUED AND AMAZED

I was praying the whole time I was walking. I kept on thinking about one of my favorite Bible stories, one where Joseph, Mary and baby Jesus escaped to Egypt, in my mind, I repetitively said, “Lord, may they not be able to see me.” Miraculously, we reached Haifa. What a relief it was when we saw military men who were hiding near a gas station. A few meters away, there was a waiting shed and I saw one of my former students. He was surprised to see me and he asked where the others were. I told him I did not know and that I was left behind.

My companions and I decided to rest. Not five minutes had passed when a car stopped before me with a window open. A passenger girl said to me, “Ma’am Villamucho, hali ka! Sakay ka ma’am.” (Ma’am, come with us) I looked at the girl and tried to remember where I knew her from. To jog my memory, she introduced herself: “Ma’am Villamucho, ako po ito si Nadja Panantaon. Estudyante nyo po ako dati.” (Ma’am Villamucho, I’m Nadja Panantaon. I used to be your student). It was then that I remember her as one of my students when I became a teacher at Dansalan College six years ago. I hesitated to come with her family because I did not want to just leave the first family who had been kind and helpful to me. But, the mother advised me to go with my student and her family (Panantaon family) because she was not sure what time her family would be fetched. She then gave me that motherly hug again and said, “Don’t worry about us. Save yourself. Here, take my battery and contact your parents. Tell them that you’re safe already and message us wherever they (Panantaons) will take you. If something bad happens to you, just tell us where you are and we’ll get you.”

I bade my previous companions good bye and got into the car of the Panantaons. Inside the car were my former students, Nadja and Mikmik Panantaon, and another girl. Driving the car was their father, a typical Muslim religious-looking man. While I sat inside the car, I prayed and waited for the next miracles to happen. I wholeheartedly believe that new miracles would unfold in my journey with this new family that I knew is also an instrument of God. Mr. Panantaon assured me, “Ma’am, huwag ka matakot at mag-alala, safe ka sa amin. Kung gusto mo bibigyan kita ng baril.” (Ma’am, don’t be afraid and don’t worry, you are safe with us. I can give you a gun if you like).

We reached their family’s home in the next municipality, Mulondo. As soon as I arrived, I immediately contacted my family members and my first host family telling them

where I was and that I was okay. I was welcomed heartily. The Panantaon family offered me food and a room to stay in. I was well taken care of and I couldn't be more grateful. I thanked the Lord for this another family whose lives He used as proof of His omnipresence. This further made me realize how much I am loved by the Lord. In times that I couldn't rely on my own, He sent people on the way. In times that I did not know which way to go, He directed me to places where I would be found and helped. One thing I also learned about the experience is that "His timing is always the best" and that "everything works as long as you trust Him."

I stayed for a night at Panantaons' house. Then the next day, 25th of May 2017, the whole family drove me to Iligan City for an eight-hour trip around the Lanao lake with its magical and breathtaking dreamlike sceneries. For a little while, I forgot that I was escaping the siege. The beauty of God's creation relieved me of my stress, fears and the terror that engulfed me just two days earlier. I had a rare tour of this majestic place that only few people had witnessed.

In reflection, I am thankful for the love and care, as well as the kindness and hospitality of the families who helped me in spite of the fact that we were just strangers. They have assured me of my safety and provided me with necessities in my moments of need. I would never forget them and the feeling of being safe among strangers in the middle of a war. My story began with threat and terror, but I ended up leaving the city like a tourist.

I salute the life and work of the Dansalan College Foundation in promoting harmonious and friendly relations among the Muslims through its academic programs, research activities, interfaith dialogues, and community services. I am happy to be part of its vision-mission. The goodness I have experienced with the families of my former students in my escape from the terror is a true and living testament of the school's impact upon the people it has served for more than six decades. That same kindness and care must have surely been experienced by my colleagues who got trapped and held hostage during the five-month Marawi Siege in 2017.

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## LOVE FOR MOM DISPELS FEAR

**Kris Lawrence M. Booc**

*Grade 12 Student, Dansalan College Foundation*

It was May 23, 2017 afternoon when we heard gunshots within the City of Marawi. Marawi is an Islamic city and home to the Maranao Muslims. The ethnic group is known to be aggressive, fearless, and fierce. Family feuds are a natural occurrence in the city and nearby places. But despite those bad traits, they are very kind, friendly and fun to be with, just like my friends in Dansalan College.

During the first day of the siege, nobody expected that it would last long since gunfires are a normal occurrence everywhere in the city. Everybody is used to it. That's why most of the people, including us, stayed put. Later on, the gunshots became persistent and I heard from my classmates that there were ISIS terrorists around the city.

My Dad grew up in Marawi. He had experienced similar events in the past. He said that when he was young, some rebels entered the town and did not harm anyone, even the ones inside the campus. He told us that the conflict would not take long and the rebels would likely not enter Dansalan College. Since we live inside the campus, I felt reassured by his words.

After a few minutes, I saw some teachers and staff carrying full-packed bags with them. They evacuated to the hillside of the campus. It was five in the afternoon

then. I noticed that the gunshots haven't stopped. Still, I just sat calmly inside our home waiting for my Dad to come home from his work. It was about 6:15 pm when I decided to prepare our dinner because my Dad wasn't home yet from his work. I sat and had my first bite of my evening meal. On my second bite, my dad arrived screaming, "Pack up our clothes, Kiboy! And hurry!"

Immediately, I packed our clothes even though I was very confused and uncertain on what was happening. While I was packing our clothes, I heard heavy footsteps of people running hurriedly! Suddenly, I heard them knocking on our neighbor's door upstairs! (We live in a two-storey housing unit in the campus called Green House. We occupied the ground floor while a Maranao lady teacher occupied the second floor.) The knocking on the door upstairs became persistent and loud. Then I heard the lady teacher introduce herself to the strangers at the door. Her voice was trembling! Seconds after hearing what happened upstairs, my Dad told me again to hurry up. "What's going on, Dad?," I asked. I got no answer and was just told to hurry up again. He then prepared Mom so he could carry her on his back. My mother was paralyzed after a having a stroke years ago. After packing, we went out of our house

quickly and ran to the upper part of the campus, the same place I saw other teachers heading to.

As we were leaving our house, we heard a gunshot near us. I felt fear creep in. With me carrying our things and my Dad carrying my mom, we ran until we reached the Laubach Hall, the school administration building. We checked the gate. It was locked so we went further. We went to the school canteen and I called out to the co-workers of my Dad because I heard the roll-up door of the canteen closing. When no one answered, we went further. But when we arrived at Hamm Hall, there were no people there. We went to the back of the building. The gate was locked so we had nowhere to go. My dad told me to put the bags down. He put my mom down telling me that this was the end of the road. We had nowhere to go anymore. Because I was worried about what would happen next, I asked him to call his co-workers to tell them that we were still in the campus. At first try, his co-worker did not answer. But at the second try, his co-worker luckily answered and told us that they were hiding inside the Hamm Hall. So we went back inside. After a few seconds, some strangers knocked on the door of Hamm Hall where we were hiding. We did not answer and took extra precaution. We thought they were terrorists.

After a few hours, we saw the Laubach Hall on fire! That was the most terrible scene I have ever witnessed! All of us in Hamm Hall were very scared that time. How could we save ourselves and escape into the night if the terrorists decide next to burn the building where we were hiding? We tried to look for an exit without being seen by the terrorists, but we found nothing. We felt hopeless! My Dad whispered to me that we may have to make difficult choices. Some lives must be saved, others sacrificed. We may have to leave my mom behind because she could delay our escape due to her condition. I told him, “No, Dad! I will never leave her behind, not ever!” He was speechless. I had presumed that we shared the same view—that we have to stick together no matter what happens! Although I could not read his thoughts, I felt that he understood my feelings and would choose to stay with me and Mom.

Midnight came. We were still hiding inside the building. We did not hear heavy footsteps outside of our hiding place which could mean that whoever torched Laubach Hall had left. We felt temporary relief. Still, we continued to hear some mortars exploding outside the campus and sounds were coming closer and closer to us. After some time, the explosions stopped. We were lying on the floor very hungry and tired, thinking about what could happen to us. It was the longest night of my life.

At about five in the morning and when the sky started to turn blue, I felt relief. We bravely peered outside the building on the lookout for some terrorists, but we did not

see anyone. Still, we were cautious and did not leave the building.

At about seven in the morning, we began hearing voices outside the building. Upon checking, we saw some alumni with their parents. I was very relieved and thankful. They gave us hope to escape from the war. They were our greatest blessing. We called their attention and asked for help. They were very kind and helped us get out of the campus quickly while the terrorists were still asleep! The men were separated from the women. Just in case the rebels could see the men and recruit them as jihadists, at least the women could be spared.

To prevent the terrorists from seeing us flee, we climbed over the campus fence, then climbed another fence in the neighborhood for our safety. After climbing fences, we walked down the road and headed toward the house owned by one of the people who got us out of the campus. We stayed there for several minutes to plan for our safe exit from the city. We waited for other friends. They told us that we were lucky because the terrorists were not at the campus when we were escaping.

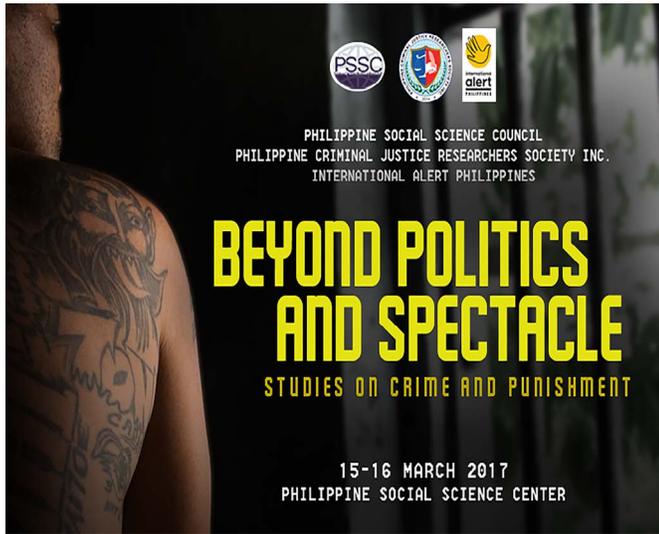
At about eight in the morning, we left the house to evacuate to Iligan city. When we were leaving the city, we encountered extremely heavy traffic. Hundreds of residents were evacuating too. When we crossed Mapandi bridge, I saw some terrorists camping at the bridge. They were very young! They were carrying sniper rifles and RPGs (rocket propelled grenades). An ISIS flag was planted in the middle of the road. That seemed to indicate that the bridge was their territory. When we left the city, I was very much relieved! I thought I was out of danger already.

The usual one-hour travel between Marawi and Iligan became a four-hour ride that day because of the number of people who were escaping from the war in the city.

More than two years had passed since the Marawi Siege erupted. But most of the events during my risky escape have remained fresh in my mind. It still feels like it happened just yesterday. But I often try to tell myself that we need to move on. We can help shape our future by the way we live in the present.

I am a Christian and I am proud to say that I grew in the Islamic City of Marawi. I have heard a lot of negative comments about Muslims, specifically about the Maranao people, but despite such comments, I still choose to be with them because I realize that we are all the same, only with different beliefs.

I grew up without experiencing discrimination based on my religion. People respect me for who I am. Bad guys do not have a religion at all. I may have had a bad experience caused by the siege, but it had taught me unforgettable lessons that I would carry in and throughout my life.



## PSSC Holds Conference on Crime and Punishment

Senator Ana Theresia Hontiveros-Baraquel delivered the conference keynote address, while PDEA Deputy Director General Jesus A. Fajardo presented the Anti-Drug Campaign of the Duterte administration. This was followed by a presentation from Mr. Olivier Lermet of the UN Office on Drugs and Crime Regional Office for Southeast Asia and the Pacific who discussed drug trends and policy in Southeast Asia.

The Philippine Social Science Council, in cooperation with the Philippine Criminal Justice Researchers Society (PCJRS), and in partnership with International Alert Philippines and Quezon City government, held a conference titled “Beyond Politics and Spectacle: Studies on Crime and Punishment” on 15-16 March 2017, at the PSSCenter, Commonwealth Ave., Diliman, Quezon City.

The first plenary session focused on community-based prevention and intervention programs. Speakers in this session included Dr. Ma. Regina M. Hechanova, Chair of the Department of Psychology of Ateneo de Manila University and Head of the Taskforce on Drug Recovery Support of Psychological Association of the Philippines; Dr. Leonardo R. Estacio, Jr., Dean of the College of Arts and Sciences of the University of the Philippines-Manila; Dr. Francisco A. Magno, Director of the Jesse M. Robredo Institute of Governance, De La Salle University and President, Philippine Political Science Association; and Prof. Famela Iza C. Matic, Dean of the College of Criminal Justice, Cavite State University and member of the Philippine Criminal Justice Researchers Society Inc.

The conference organizers said that the “conference aimed to elevate the discourse on crime and punishment to a systematic, scholarly, and multidisciplinary discussion.” They noted that the President’s war on drugs has sparked outrage, countless debates, and vicious exchanges over issues of morality versus justice for victims of extrajudicial killings. Such heightened emotions and inflammatory language have obscured legitimate discussions over the central issues of crime and punishment.



(L-R) Senator Ana Theresia Hontiveros-Baraquel, PDEA Deputy Director General Jesus A. Fajardo, PDEA Deputy Director for Plans and Operations Maharani R. Gadaoni-Tosoc, PDEA Public Information Director Dirreck Arnold C. Carreon, and MSU-GenSan Sociology Professor Mario J. Aguja



(L-R) Ma. Regina M. Hechanova, Leonardo R. Estacio, Jr., Francisco A. Magno, Tyrone Hodges, and Famela Iza C. Matic

The second plenary session discussed the prison experience of both inmates and wardens. Mr. Randel Latoza of the Quezon City Jail, Bureau of Jail Management and Penology, and Dr. Filomin Candaliza-Gutierrez, Professor of the Department of Sociology, University of the Philippines-Diliman, headlined this session.

The third session zeroed in on criminal punishment. Aaron Abel T. Mallari, Assistant Professor in the Department of History in University of the Philippines Diliman, Mario Jay Aguja, Professor in the Department of Sociology in Mindanao State University – General Santos City, and Elizabeth Potacio-De Castro, Professor in the Department of Psychology in the University of the Philippines Diliman, shared their respective studies on the said topic.

The fourth session, which was held the following day, reviewed government initiatives on drug interventions. The speakers in this session included Hon. Ma. Josefina G. Belmonte, Vice Mayor of Quezon City, Roderick Broadhurst, Professor of Criminology in Australian National University, and Oliver Lermet, Regional Adviser of UN Office of Drugs and Crime (UNODC) Regional Office for Southeast Asia and the Pacific.

The fifth session focused on criminality and the public. The speakers of the session were Ana Maria L. Tabunda, Executive Director of Pulse Asia Research Inc.; Gerardo A.

Sandoval, Director of the Data Processing and Sampling Group of Social Weather Stations; Nikki Philline c. de la Rosa, Deputy Country Manager and Head of Mindanao Operations of International Alert Philippines; Laarni C. Escresa, Professor in the School of Economics in University of the Philippines Diliman.

The sixth session was centered on the war on drugs and drug-related crimes. This was headed by Matthias Kennert, Fellow at International Alert Philippines; Dan Jerome S. Barrera, Faculty Member of College of Criminal Justice Education of Negros Oriental State University; Patricia C. Evangelista, Journalist in Rappler Philippines; and Jacqueline Anne C. de Guia, Head of Public Affairs and Strategic Communication Office of the Commission on Human Rights.

Lastly, the seventh session was focused on rehabilitation and conflict resolution. In this session, Mervin Gascon, University of Southeastern Philippines, Christian A. Rosales, Project Assistant of D’Aboville Foundation, and Alim Bandara, Member of the Supreme Council of Chieftains of the Timuay Justice and Governance, presented their respective papers on the said topic.

In all, close to 300 participants from the academe, government, civil society, and private sectors attended the conference.



(L-R) Randel Latoza and Filomin Candaliza-Gutierrez



Roderick Broadhurst, Ma. Josefina G. Belmonte, and Oliver Lermet



(L-R) Matthias Kennert, Patricia C. Evangelista, Dan Jerome S. Barrera, and Jacqueline Anne C. de Guia



(L-R) Ana Maria L. Tabunda, Gerardo A. Sandoval, Nikki Philline c. de la Rosa, and Laarni C. Escresa

# LGUs, NGOs Push for Community-Based Interventions to Address the Drug Problem

**Ena Razaele L. Taguam**

*Program Assistant, PSSC*

When President Rodrigo Duterte assumed office on June 30, 2016, he was clear on one thing—he intended to wage a war on drugs. He surmised that about 3 to 4 million Filipinos were addicted to drugs and believed that the Philippines was turning into a narco-state.

The Dangerous Drugs Board’s official statistics as of 2017 put the number of drug users at 1.8 million drug users, roughly half of the President’s estimate. Still, the DDB agrees with the President that the Philippines has an ongoing drug problem.

The Duterte administration views the drug issue as an issue of criminality, one that can be addressed through tougher law enforcement and punishment of pushers and addicts. This approach has led to the death of an estimated 20,000 people, many of whom are street-level users and peddlers, according to the 2019 Human Rights Watch. This statistic was released by PNP in its report in which it classified the deaths as “homicides under investigation.” The Duterte Administration’s brutal anti-drug campaign, which had taken lives of minors, has received global condemnation and triggered calls for investigation into “crimes against humanity.”

In PSSC’s conference titled “Beyond Politics and Spectacle: Studies on Crime and Punishment,” social scientists note that a number of local government units and nongovernment organizations are pursuing a different approach to tackle the country’s drug problem. They strongly advocate community-based interventions, which is similarly being promoted by the United Nations Office on Drugs and Crime (UNODC). UNODC defines community-based treatments as “a specific integrated model of treatment for people affected by drug use and dependence in the community which provides a continuum of care from outreach and low threshold services, through detoxification and stabilization to aftercare and integration, including maintenance pharmacotherapy.” It involves coordination of various aspects needed to meet the patient’s needs. Such an approach necessitates a deeper understanding of drug use and an improved community-based intervention system in response to drug use.

## UNDERSTANDING DRUG USE

Psychologist Maria Regina Hechanova, speaking at the PSSC conference, highlighted the importance of characterizing drug users based on their dependency on the substance. She said that it is important to distinguish users so as to target specific treatments needed at each level. Hechanova uses DDB’s metrics in her characterization of drug users. She classified them as mild, moderate, and severe users. According to her, various studies have shown that majority of users are in the mild and moderate categories and can be treated through community interventions.

Numerous studies show that illicit drug use is a complex condition, which has many dimensions. In Hechanova’s 2018 study, 50 percent of users had experienced relapsing. This may be attributed to biological and chemical factors. Drug use causes molecular changes in the system that causes dependency. Dependency is likewise hereditary and can be passed on to one’s offspring. Breakthrough studies have correlated specific genes with various types of substance use.

Studies also show that drug use is often set off by social and environmental factors, such as adverse childhood conditions, family dysfunction, and peer influence. Anthropologist Leonard Estacio Jr., speaking at the same conference, cited other reasons for drug use of young Filipinos. His study, *Drug Use and Behavioral Health Among Young People in Metro Manila and Neighboring Provinces: A baseline Cum Intervention Study*, found that initial drug use is caused by curiosity, peer influence, experimentation, and personal problems, while continued drug use is caused by growing dependence to the substance.

Perhaps the most distinguishable factor that contributes to drug use is poverty. Drugs are seen by users as a way to cope with their situation. Estacio’s baseline study noted that drugs are mostly used by contractual laborers to amp up their productivity, so they can work



*Maria Regina M. Hechanova*



*Leonard R. Estacio Jr.*

longer hours. Users call this “tamang sipag” because with drugs, they are supposedly energized to do more and longer work. This is contrary to popular belief that drugs are merely for recreational purposes.

### COMMUNITY-BASED DRUG INTERVENTIONS

More and more, interventions of drug use focus on the demand side, rather than the supply side. UNODC released a primer on community-based drug interventions in Southeast Asia that claims that community-based interventions are the most cost-effective approach to support users. The organization lists down other benefits of community-based treatments, such as, facilitating patients’ access to treatment; appealing for patients; affordable for patients, families and the community; fostering patients’ independence in their natural environment; flexibility compared to other modalities of treatment; a focus on social integration from the beginning and community empowerment; a less intrusive approach than other treatments (e.g., residential, hospitalization, intensive treatments, custodial, etc.), which is less disruptive to family, work, and social life; and facilitating reduction of stigma and promoting community expectation of positive outcomes.

UNODC describes community-based treatments as facilities that ascribe to five key principles (see Figure 1): (1) minimal disruption to stakeholder support systems, (2) comprehensive continuum of care (3) evidence-based practices, (4) acceptance of program implementers, and (5) culturally appropriate. One important aspect of these interventions is that it is primarily an outpatient rehabilitation. The figure below shows the model of UNODC community-based treatment.

Based on UNODC’s model, community-based treatments include services in and by the community combined with primary health services and expert medical and psychiatric diagnosis. As seen in the model below, it is composed of three main components: (1) community, (2)

health services, and (3) social affairs/NGO networks. First, community organizations (the leftmost oval) must focus on prevention of drug abuse and reintegration of users back to the community. Second, health centers (the rectangle in the middle) provide screening, counseling, primary health and referral services. Third, social welfare agencies and NGOs (the rightmost oval) offer education, counselling, vocational and skills training, income generation opportunities, micro-credits, and other psychological and social support.

There are already some existing programs that aim to address the drug problem in the Philippines at the community level. Hechanova, in her study, implemented a 12-module community-based program that is directed at developing a strong social support for recovering drug users in Metro Manila.

For its part, the DDB also initiated OPLAN SAGIP, which mandated LGUs to facilitate the establishment of community-based treatment and rehabilitation centers and interventions to surrenderers found to be low risk or having mild substance disorder, who comprise at least 90 percent of drug users in the country. There are 44 treatment centers nationwide that cater to 6,000 patients, while drug health centers can accommodate up to 12,000 patients. Currently, efforts in drug rehabilitation mainly revolve around asking surrenderers to sign a pledge and getting them involved in activities such as group exercises.

Community-based interventions, unlike mere punishment and criminalization, acknowledge the complexities of drug use. More importantly, this approach highlights the importance of the direct and active role of a user’s immediate social environment to his/her recovery. Both Hechanova and Estacio in their respective studies emphasized the effect of psycho-social support, such as family support system, in the sustained recovery of drug users. Such an approach is humanistic, long-term, and beneficial to society.

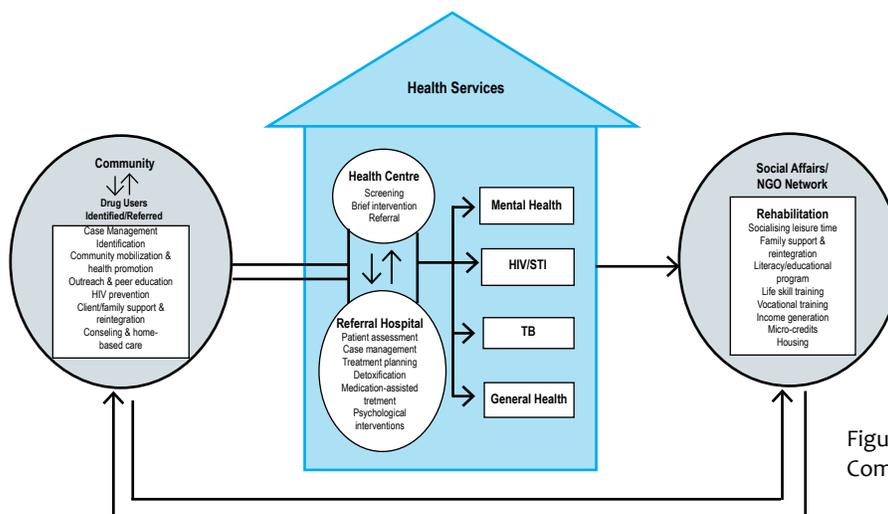


Figure 1. UNODC Model of Community-based Treatment

# Social Scientists Oppose Proposals to Lower Age of Criminal Liability and Imposition of the Death Penalty

Miguel Alvaro L. Karaan, *Training Officer, PSSC*

Two social science professors weighed in on recent legislative proposals to restore the death penalty and lower the age of minimum criminal liability at the conference “Beyond Politics and Spectacle: Studies on Crime and Punishment” organized by the Philippine Social Science Council and the Philippine Criminal Justice Researchers Society Inc. on 15-16 March 2017 at the Philippine Social Science Center, Quezon City.

Mindanao State University sociology professor and former Akbayan Partylist Representative Mario Aguja presented his argument against death penalty, noting that the reasons for its abolition in the 13th Congress still hold true today.

Dr. Aguja stated that members of the 13th Congress viewed death penalty as anti-poor as most inmates finished only elementary education and were in occupations associated with the lower socioeconomic class, such as construction, transport, and service work.

Moreover, the country’s judicial system remains flawed, which increases the risk of judicial errors and corruption. Of the 672 death penalty cases reviewed by the Supreme Court, only 171 (25.45%) were affirmed, while the remaining cases were either modified, remanded, or acquitted. These 672 cases took the Supreme Court eight years to review.

Lawmakers also strongly argued that death penalty is inhuman and violates one’s right to life. Moreover, contrary to popular belief, death penalty has not been an effective deterrent to crime.

Dr. Aguja said that instead of reinstating the measure, the government should focus on reforming and strengthening the police, justice and penal systems to deter criminality.

He stressed that there is a social reason for the commission of crime. The state should not just focus on penalizing the individual perpetrator as this absolves society, which has played a role in an individual’s commission of crime.

University of the Philippines psychology professor Elizabeth Protacio-de Castro opened her presentation by affirming her stand against the proposal to lower the minimum age of criminal responsibility from 15 to 9 years. Dr. de Castro argued that children are merely victims, not perpetrators, of crime.

She explained that studies by various institutions put the age of discernment at 15 years for Filipino children in school, and at 18 years for Filipino out-of-school youth. Neuroscientific studies on child development show that adults and children differ on level of cognitive and psychosocial development, level of decision-making capacity, and level of formation of personal identity. In other words, children are incapable of autonomous decision-making and are vulnerable to coercion.

She added that according to the Psychological Association of the Philippines (PAP), children in conflict with the law (CICLs) are less likely to distinguish right from wrong and are less capable of acting consistently with their right and wrong perception due to their mental health. The Council for the Welfare of Children describes the typical Filipino CICL as a 14- to 17-year old male who committed property-related crimes, uses drugs and alcohol, has low educational attainment and/or has stopped schooling, and belongs to a family of six.

Dr. de Castro presented data showing that CICLs are victims of circumstances. The Juvenile Justice Welfare Council notes that in 2016, 57% of CICLs come from poor families or families with no stable income; meanwhile, 28.6% of CICLs have separated parents while 23.6% have experienced family or domestic violence.

Dr. de Castro also emphasized that punitive approaches to children are not always effective. According to UNICEF Philippines, detention interrupts children’s schooling, isolates them from familial support, and makes their social integration more difficult. Being labeled as a criminal and being exposed to the formal criminal justice system may also lead to higher chances of re-offending, according to PAP.

Dr. de Castro argued that community-based intervention programs are more cost-efficient than placing CICLs in detention. Like Dr. Aguja, Dr. de Castro believes that restorative justice should be society’s responsibility.

In conclusion, Dr. de Castro recommended that the state build the capacity of stakeholders in juvenile justice and welfare, including the family, the courts, prosecutors, police, social workers, and public defenders. Instead of lowering the age of criminal responsibility, Dr. de Castro pushed for government and other stakeholders to address the underlying factors behind the commission of crimes.

# COUNCIL NEWS

IN CELEBRATION OF  
PHILIPPINE SOCIAL SCIENCE COUNCIL'S  
**50TH ANNIVERSARY**  
THE PHILIPPINE SOCIAL SCIENCE COUNCIL IN PARTNERSHIP WITH UP COLLEGE OF MASS COMMUNICATION PRESENT

**DEBOSYON**  
&  
**ANG SAYAW NG DALAWANG  
KALIWANG PAA**  
FILMS BY ALVIN YAPAN AT THE UP CINE ADARNA

OCTOBER 4, 5PM ANG SAYAW NG DALAWANG  
KALIWANG PAA AND ANG LALAKING MAY  
REGLA SA GITNA NG DAGAT  
OCTOBER 5, 5PM DEBOSYON AND  
TEMBONG

TICKET PRICE  
REGULAR PHP 200.00 EACH  
STUDENT PHP 180.00 EACH  
GET TICKETS HERE: (<http://tiny.cc/PSSC50xAY>)  
TICKETS ARE ALSO AVAILABLE AT THE PSSC OFFICE  
AND THE UP CINE ADARNA ON THE DAYS OF THE SCREENING

**A PANEL DISCUSSION WILL FOLLOW EACH SCREENING**

OCTOBER 4 <b>ALVIN YAPAN</b> FILM DIRECTOR AND WRITER <b>PATRICK CAMPOS</b> DIRECTOR, UP FILM INSTITUTE	OCTOBER 5 <b>ALVIN YAPAN</b> FILM DIRECTOR AND WRITER <b>JOSEPH PALIS</b> ASST. PROFESSOR, UP DEPT. OF GEOGRAPHY
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ORGANIZATION PARTNERS  
MEDIA PARTNERS

FOR INQUIRIES CONTACT: PHILIPPINE SOCIAL SCIENCE COUNCIL 929-2671 PROGRAMS@PSSC.ORG.PH

In celebration of its 50th Founding Anniversary,  
PSSC invites you to an afternoon of music and fellowship

**TERTULIA**  
Featuring: Renato Lucas, cello  
Madeline Jane Banta, harp

November 17, 2018 (Saturday), 4:00 pm  
PSSCenter Auditorium

Attire: Smart casual with a touch of gold  
RSVP: Karen (929-2671, [programs@pssc.org.ph](mailto:programs@pssc.org.ph))

## PSSC CELEBRATES 50TH ANNIVERSARY

**Miguel Alvaro L. Karaan**  
Training Officer, PSSC

The Philippine Social Science Council (PSSC) marked its 50th anniversary in 2018 with the theme, “50-year Legacy of the Social Sciences in Changing Times.” Member-associations of the PSSC took part in the year-long celebration by organizing or dedicating panel sessions in their respective annual conferences along the anniversary theme.

Led by PSSC Chair, Dr. Lourdes M. Portus, and former Chairs, Dr. Mercedes B. Concepcion, Dr. Nestor N. Pilar, Dr. Emma E. Porio, and Dr. Filomeno V. Aguilar, Jr., the Council revisited its By-laws and Articles of Incorporation to review provisions that may no longer be relevant or may need to be updated or added.

During the General Membership Meeting on 17 February 2018, the PSSC’s voting representatives approved amendments which centered on opening up Council membership to other domains of knowledge; setting more flexible criteria for associate membership; and clarifying

the consequences for non-attendance to meetings of the Board of Trustees.

The amended By-laws and Articles of Incorporation were filed with the Securities and Exchange Commission on 26 February 2019, thereby extending the PSSC’s corporate existence for another 50 years.

The PSSC also organized a special screening of two critically-acclaimed independent films, *Ang Sayaw ng Dalawang Kaliwang Paa* and *Debosyon*, on 4-5 October 2018 at the University of the Philippines (UP) Film Center. Each screening was followed by a panel discussion which featured the films’ director-producer, Dr. Alvin Yapan of the Ateneo de Manila University, together with film enthusiasts and critics, Dr. Patrick Campos of the UP Film Institute and Dr. Joseph Palis of the Philippine Geographical Society. The event was a partnership between the PSSC and the UP College of Mass Communication.



Dr. Renato Lucas and Ms. Madeline Jane Banta together with Dr. Lourdes Portus (in yellow) and Dr. Amaryllis Torres (in green).

To cap off its anniversary celebration, the PSSC held a tertulia on 17 November 2018, attended by representatives from member-associations, current and former members of the PSSC Board of Trustees, Council staff, and tenants of the Philippine Social Science Center. The event opened with a classical concert by cellist, Dr. Renato Lucas, and harpist, Ms. Madeline Jane Banta.

During the tertulia, the PSSC also conferred a Lifetime Achievement Award to its remaining founding member, Dr. Mercedes B. Concepcion, for her outstanding body of work in the social sciences and her pivotal role in the establishment of social science institutions, such as the PSSC, the National Statistical Coordination Board, and the UP Population Institute. She received a statuette designed by renowned artist Toym Imao, who also designed the logo for the PSSC's 50th anniversary.

The PSSC recognized as well the efforts and accomplishments of its member-associations. Two publications, the *Philippine Political Science Journal* (Philippine Political Science Association) and *The Philippine Statistician* (Philippine Statistical Association, Inc.), were recognized as Best Professional Social Science Journals for their professionalism and excellence in content as well as proficiency in their timely release.

Meanwhile, the *Philippine Journal of Linguistics* (Linguistic Society of the Philippines) was recognized as the Best-Selling Social Science Journal for having obtained the highest sales revenue in the past five years. The *Philippine Journal of Psychology* (Psychological Association of the Philippines) was awarded as the runner-up.



Dr. Mercedes Concepcion (in black) accompanied by the members of the Philippine Population Association, Dr. Maria Paz Marquez (first from left) and Dr. Elma Laguna (fourth from left), accepts the Lifetime Achievement Award from Dr. Lourdes Portus and Dr. Amaryllis Torres.

The Most Improved Journal recognition was given to associations that had not only addressed their multiple-year journal gaps, but had also managed to release their journal on time since 2010 and have improved the style and format of their journal publications based on the PSSC's journal standards. These were: *The Journal of History* (Philippine National Historical Society), *Aghamtao* (Ugnayang Pang-Aghamtao), *The Philippine Review of Economics* (Philippine Economic Society), and the *Philippine Sociological Review* (Philippine Sociological Society).

Lastly, the PSSC conferred the Outstanding Associate Member Award to eight associate member-organizations that had been diligent in fulfilling their membership obligations with the PSSC for the past eight years, indicating their professionalism and organizational commitment. These were: Center for Central Luzon Studies of the Central Luzon State University; Kaisa Para sa Kaunlaran; National Tax Research Center; Pulse Asia Research, Inc.; Social Development and Research Center of De La Salle University; Social Weather Stations; UP Population Institute; and University Research Center of Silliman University.



PSSC's 50th anniversary logo designed by Toym Imao.

### The Awardees...

Representatives of member-organizations receiving the award from Dr. Torres and Dr. Portus: (1) Dr. Erniel Barrios, PSA; (2) Drs. Rochelle Irene Lucas, Andrew Bernardo and Shirley Dita, LSP; (3) Drs. Ma. Ela Atienza, Julio Teehankee and Ador Torneo, PPSA; (4) Mr. Marcelino Macapinlac Jr., PNHS (5) Dr. Clarence Batan, PSS; and (6) Dr. Maria Mangahas, UGAT.



# Other Tertulia guests



# PSSC Sets Up an Ethics Review Board

Joanne B. Agbisit, *Head, PDMS, PSSC*

In 2017, PSSC formally set up the Social Science Ethics Review Board (SSERB), which will take the lead in developing and promoting ethical standards and practices in social science research in the Philippines. SSERB is PSSC's response to suggestions from various social scientists to form a panel of experts that can make an assessment on whether proposed social science research projects pose potential harm or risks to human participants and whether such risks can be eliminated or mitigated. Submission of research projects for ethics review and clearance has become the norm in the scientific community—and even institutions funding research—to protect the rights of research participants. PSSC Executive Director Amaryllis T. Torres noted that enforcing ethics standards “does not only guarantee the well-being of participants, but also makes research more credible.”

To serve as the foundation of all SSERB activities including ethics review, the SSERB Guidelines for Ethical Research in the Social Sciences were crafted by an ad-hoc team composed of PSSC Chairperson Lourdes M. Portus, Vice Chairperson Filomin C. Gutierrez, SSERB Coordinator Leticia S. Tojos, and Dr. Amaryllis T. Torres. The Guidelines identifies integrity; confidentiality, privacy, and anonymity; informed consent; beneficence; social justice; cultural and gender sensitivity; and protection of vulnerable groups and populations as the core principles for undertaking social science research involving human participants. In crafting the Guidelines, the PSSC team took into consideration the existing codes of professional conduct developed by various social science disciplines as well as “guidelines that

have been previously developed in biomedical research on human participants.”

On PSSC's request, regular member-associations identified and nominated experienced researchers to comprise SSERB's pool of reviewers. The reviewers were introduced to the SSERB Guidelines for Ethical Research in the Social Sciences as well as the application and review procedures during an orientation-workshop on 7 December 2017 at PSSC. The workshop gave reviewers an opportunity to draw multidisciplinary perspectives on how to approach and resolve prospective ethical dilemmas.

Since its establishment, SSERB has received several research proposals for ethics clearance. Apart from protocol review, SSERB also offers capacity building services to institutions that seek to establish their own review boards and prepare their faculty members to become competent ethics reviewers. The University of Santo Tomas was one of the academic institutions that has requested PSSC's assistance in this area. PSSC held a two-day training workshop on 27-28 February 2018 to increase its faculty's appreciation of the value of ethical principles in social science research and apply them in the review of research protocols. The workshop, attended by 32 UST faculty members, covered the following topics: Ethical Principles in Social Science Research; Maintaining Research Integrity; Designing Research for Beneficence, Social Justice, and Inclusivity; Informed Consent, Privacy and Anonymity; and Institutional Guidelines for the Ethical Review of Researches on Persons.



# New PSSC Research Examines the Integration of Gender Policies and Concerns in Philippine Media Organizations and School Curricula

Ziarla Mae C. Malabanan and Ena Razaele L. Taguiam

*Program Assistants, PSSC*

The past few decades witnessed the increasing presence as well as rising stature and influence of Filipino women in media. In media companies, women have risen to positions of power—from rank-and-file, to middle management, to top management posts, both in the print and broadcast media, and now in online digital media as well. In media content, there has been an improvement in the portrayal of women in television shows, from stereotypical roles to strong, diverse, and influential characters. Moreover, discourses on gender issues have expanded to include not just the feminist point of view, but also the concerns of LGBTQ and other gender identities and expressions. Media, particularly social media, have been used as a platform to raise awareness on these issues and even counter patriarchy, homophobia, stereotyping, and sexist portrayal of women. These positive developments have been mainly attributed to the country’s progressive laws and policies, such as the Gender and Development Law, Women in Nation Building Law, Labor Code, and Anti-Sexual Harassment Law, and various codes of conduct set by media organizations themselves. The collective voices of women’s organizations have also played a role in advancing (and defending) women’s rights and interests.

Still, notwithstanding these positive developments, cases of discrimination, unequal treatment, and harassment of women and LGBTQ continue to occur in the workplace. Objectification and misrepresentation of women and LGBTQ in television shows and advertising are still common.

It is against this backdrop that the Philippine Social Science Council (PSSC) conducted a study to examine the extent to which gender-fair and gender-sensitive laws, policies, and guidelines have been ingrained in the operation and content of media companies and how far gender concerns are integrated into the course design of undergraduate communication/media programs and training courses for media. With support

from the UNESCO Participation Programme, PSSC formed a project team to spearhead this study. The team is composed of Dr. Ma. Diosa Labiste and Dr. Julienne Thesa Y. Baldo-Cubelo, who served as principal investigators, and Dr. Elizabeth L. Enriquez who served as project team leader and book editor.

Labiste analyzed the text of the editorial and workplace guidelines on gender used by news organizations and media self-regulation bodies in the Philippines. She likewise looked at how media organizations and self-regulation bodies handled legal and editorial violations on gender.

Labiste’s study yielded surprising results. Despite the abundance of laws, policies and guidelines, Labiste noted that these are “often overlooked and do not appear to have substantially raised the awareness of sensitivity of media professionals to gender issues in producing media content, much less have they led to more gender-fair workplace conditions.”

The good news, however, is that journalists have risen to the professional challenge of reporting on gender issues and participating in public discussion that support communities under the framework of civic journalism without compromising their independence. Labiste highlighted that in civic journalism, “the media are not a spectator but behave as a stakeholder within a process inspired by the norms of democratic liberation in a Habermasian public sphere.”



Elizabeth L. Enriquez



Julienne Thesa Y.  
Baldo-Cubelo



Ma. Diosa Labiste

Labiste noted that media professionals likely construed the prescriptive nature of codes of ethics as restrictive, thus producing resistance rather than openness to gender discourse. She said that media professionals would be more receptive to a reference guide as well as creative interventions to remind them about the basic principles of fairness and inclusivity when dealing with and reporting on gender. Examples are creating and hosting an online network of media professionals and gender advocates; sponsoring short video competitions for social media influences on various subjects that concern gender; holding conversations with veteran women editors, writers, and; sponsoring kapihan type of dialogues.

Moreover, Labiste noted that it would be helpful to engage non-traditional journalists such as bloggers, so-called civic journalists, and the myriad users of social media who are empowered to contribute live videos, audio clips, digital images, memes, and other digital feeds. She said, “engaging with non-traditional journalists, such as civic journalists and bloggers are important now more than ever because majority of the content people consume come from them. They are not covered by any codes of ethics so training them and paying attention to their content is of utmost importance.”

Baldo-Cubelo, meanwhile, looked at the presence or absence of gender discourse in communication/media and related programs and courses in HEIs as well as in organizations providing trainings for media. She found that gender discourse has not been integrated in the curricula of communication and media courses in the country. Gender discourse was only offered in electives and not core courses. She noted that “gender is not yet considered a priority as to comprise a separate course.”

To add to that, educators who were interviewed for the study had conflicting views on gender. Some educators opined that gender is a worn-out topic or no longer a priority. Others saw it as concerning only women’s issues. There were those who said that gender remains relevant. But those who acknowledged its importance said they feel unqualified and are intimidated by the prospect of teaching it or talking about it in class. This feeling of inadequacy was the common denominator among informants in the study. Baldo-Cubelo shared, “What is probably the most resounding opinion that the informants expressed is the need for more qualified teachers on gender vis-à-vis courses in communication and media. In fact, the irony that gender can be both commonplace yet “deep” is very much obvious in the informants’ stories.”

The study showed similar results for organizations providing trainings for media—there was ambivalence toward gender as an advocacy. Gender was not considered a priority in the media industry. However, the informants

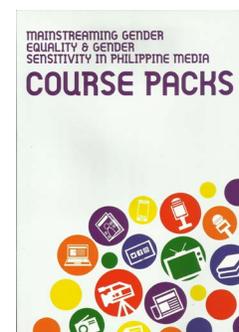
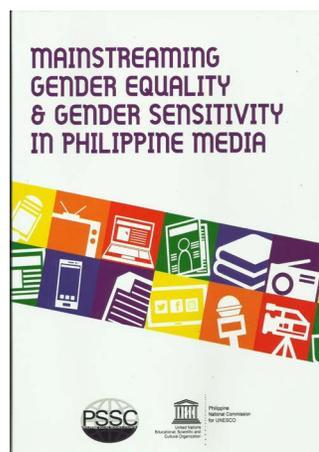
did acknowledge that gender remains a relevant topic which requires more attention from media.

Baldo-Cubelo pointed out the need to invest in training faculty members to make them well-versed in gender as an area of academic scholarship. This initiative must be coupled with curriculum development in which gender is an important framework. Baldo-Cubelo also said that “gender may be made more interesting if tackled within other timely issues such as labor and employment, migration, and health.”

The study results were presented by the research team in two consultative workshops. During the first workshop on August 18–19, 2017, which was attended by media professionals, educators, NGO workers, and students, the participants suggested the development of a stand-alone course for gender, integration of gender perspectives in existing courses in HEIs, and teacher training and continuing education on gender topics. For Labiste’s study, some of the suggestions were the establishment of an online network of media practitioners and gender advocates and organization and sponsorship of competitions for civic journalism.

The second workshop, held on October 25, 2017, was an intergenerational dialogue with women in media. The participants’ discussion focused on an area that was not covered by the study, but remains the foremost concern of women working in media — workplace conditions and challenges. They raised issues such as discrimination in terms of gender-related labor issues, sexual harassment, and unsafe and exploitative working conditions. The participants highlighted the role of media schools in promoting gender-fair working conditions.

The results of the study may be found in the publication *Mainstreaming Gender in Philippine Media*. The volume is accompanied by a booklet containing two template syllabi for proposed media courses: Gender, Culture, and Society and Gender, Communication, and Media.



# Social Research Etiquettes: Raising Awareness on Data Privacy Research

Ena Razaele L. Taguiam, *Program Assistant, PSSC*

The Philippine Social Science Council, in an effort to raise awareness on data privacy in social research, conducted two workshops on data protection in research on July 29 and October 27-28, 2017. PSSC partnered with Prof. Peter Sy, chair of the Privacy Expert Group of the DOH-DOST National Governance Steering Committee and Technical Working Group on eHealth, to cater to faculty members, researchers, and research organizations involved in research data utilization and management.

The workshops primarily aimed to introduce participants to the concept and practice of data privacy in research. Specifically, they helped participants understand the principles of and regulatory environment for data privacy, and the basic tools and techniques to safeguard data at various stages of the research process, from research design to storage and disposal. Topics included a short history of privacy rights, principles of data privacy, and privacy protection techniques, such as de-identification.

The first workshop, held on 29 July 2017, was attended by 41 individuals. In this training workshop, Prof. Peter Sy introduced the principles of and legal requirements for data privacy as well as taught basic privacy protection skills to training participants.

The second workshop, participated by 26 individuals, was an expanded version of the first workshop. It was stretched to two days, from 27 to 28 October 2017, to include more discussion and hands-on exercises in the use of data privacy tools and techniques.

As an offshoot of these workshops, PSSC has partnered with Metrobank Foundation Inc, to develop a training manual and hold a pilot a Masterclass on Data Privacy Protection and Records Management in Research. The manual and masterclass are meant for individuals who want to specialize and become trainers in the area of data protection in research. The activities are expected to roll out in early 2019.

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## PSSC Welcomes New Associate Members

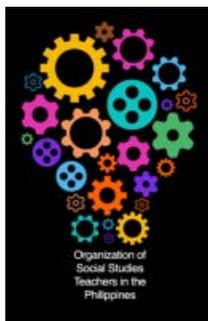
### CAVITE STUDIES CENTER



The Cavite Studies Center was born out of the idea of gathering materials on the history and culture of Cavite. This idea was conceptualized by Dr. Paulo Campos, former owner and president of Emilio Aguinaldo College (EAC). DLSU System acquired EAC in 1987. Br. Andrew Gonzales, FSC, president, sent Dominador del Rosario to the Cebuano Studies Center to study its set-up and make recommendations on having a similar study center in Cavite.

As an independent unit of De La Salle University – Dasmariñas, Cavite Studies Center pursues the university’s vision-mission of undertaking research focusing on Cavite history and culture. CSC is committed to contribute and make an impact on local historical scholarship, its relevance and meaning, as well as to keep track of the exciting developments of Cavite. CSC opened Museo Caviteño to house artifacts on Cavite which were collected and donated by faculty members and students.

### ORGANIZATION OF SOCIAL STUDIES TEACHERS IN THE PHILIPPINES, INC.

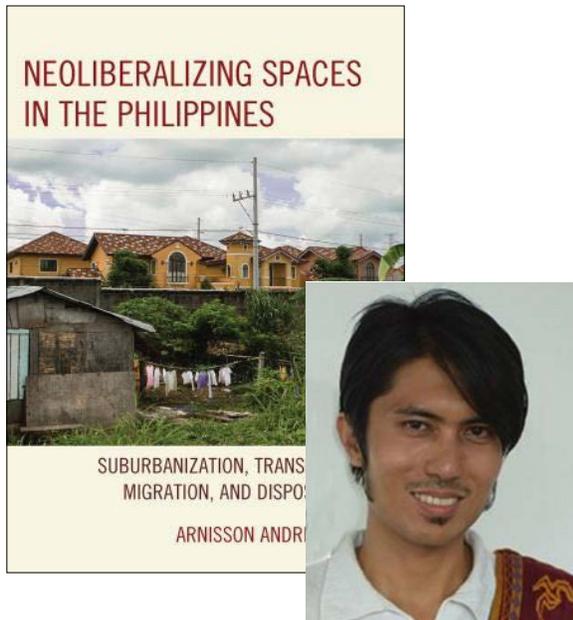


The Organization of Social Studies Teachers in the Philippines, Inc. (OSSTP) is a non-profit, non-stock corporation comprised of Social Studies Educators throughout the Philippines. The organization was conceptualized out of need to establish an organization for teachers in the social science field. Its mission is to enhance the pedagogical competencies and experiences of its members and promote collaboration and partnerships towards relevant professional practice.

OSSTP was an offshoot of a conference organized by the Social Studies Education (EDSSE) Area of the UP College of Education in 2015. The goal of the conference was to gather Social Studies teachers from public and private elementary and secondary schools to provide a venue for professional development where ideas, practices, and present developments in Social Studies teaching and learning are shared.

# 2017 – 2018 Recipients of the Virginia A. Miralao Excellence in Research Award

Every year, the Virginia A. Miralao Excellence in Research Award celebrates a young scholar in the social science who has published an outstanding research article, chapter, or book. The recipient of the VAM Excellence in Research Award is provided cash prize as well as a statuette designed by noted Filipino artist Toym Imao.



In 2017, the Virginia A. Miralao Excellence in Research Award was given to **Dr. Arnisson Andre C. Ortega** for his work *Neoliberalizing Spaces in the Philippines: Suburbanization, Transnational Migration, and Dispossession*. Dr. Ortega is an assistant professor in the Population Institute in University of the Philippines Diliman. He was nominated by the Philippine Geographical Society.

The book presents an innovative take on several national and global contemporaneous events and how all these are unfolding or “conspiring” to advance neoliberal tendencies in Philippine development. It touches critical issues on urban development, transnational urbanism and accumulation by dispossession in the Philippines. The work highlights the importance of geography in grounding and building-up higher-order abstractions and theories; and demonstrates how cross- and inter-disciplinary work can contribute to a more meaningful and holistic understanding of social phenomena.

In 2018, **Dr. Kristian Karlo C. Saguin** was granted the Virginia A. Miralao Excellence in Research Award for his article, “Producing an Urban Hazardscape Beyond the City,” published in *Environment and Planning A* by Sage Publication. Dr. Saguin is an assistant professor at the Department of Geography, University of the Philippines. He was nominated by the Philippine Geographical Society.

The article focuses on urban resilience and disaster risk reduction. It shows how contemporary flooding problems and vulnerabilities – best illustrated by the Ondoy disaster in 2009 – have historical and socio-ecological roots, mediated by infrastructure and politics of control. Combining historical research, ethnography, and document analysis, it analyzes the link between Manila’s urbanization and the production of risk in a non-city through its long history of flood control and environment change.



# PMRN Fora

The Philippine Migration Research Network (PMRN) organized a number of fora in 2017 to advance its goal of advancing knowledge and understanding of national and international migration trends and developments.



On 9 January 2017, PMRN started the year with the colloquium, **On the Move in a Borderless World**, which was held at the PSSCenter. The event followed an overarching framework on human rights and featured new studies that examined the continuing vulnerabilities of migrant workers and their families. Speakers included migration specialists from different institutions including PMRN Secretary-General Jorge V. Tigno, Dr. Lucia Tangi of the College of Mass Communication, University of the Philippines Diliman, Dr. Jonabelle Asis of University of Brescia, Italy, and Prof. Mark Abenir of the University of Santo Tomas.



PMRN co-organized the colloquium, **Scoping Study on International Migration Statistics**, with the Social Weather Stations (SWS) at the UP Asian Center on 2 June 2017. The forum featured the preliminary results of the SWS study—a compilation of various migration-related data from government agencies and/or private institutions, both published and unpublished; review and analysis of methodologies, issues and limitations of the data generated under the first component; and assessment and recommendations on migration data gaps and needs. Dr. Ma. Alcestis A. Mangahas of SWS led the presentation of the results, while Dr. Tigno served as discussant. Prof. Stella P. Go, PMRN Convenor, moderated the colloquium.



PMRN also hosted a lecture on **The Nature, Causes and Dynamics of Internal Migration in General Santos City: A Baseline Study** by Prof. Rufa Cagoco-Guiam of the Mindanao State University-General Santos City on 5 July 2017 at the PSSCenter. She presented the findings of her baseline study on the nature, causes, and dynamics of internal migration in General Santos City, which has become a destination for investors and local migrants from surrounding areas and other regions in Mindanao.



The forum on **New Initiatives in Migration and Development: Perspectives from LGUs** was held on 6 December 2017 at PSSCenter. The forum examined ongoing efforts of local government units to expand the level of engagement and maximize the contribution of overseas Filipinos at the local level. Resource persons included representatives from the Quezon City government, Batangas provincial government, and NEDA Region IV-A. Dr. Ma. Elissa Lao, member of the PMRN Executive Committee, served as moderator.

# NEW RESEARCH

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PSSC established the Research Award Program (RAP) as a means to support the continuous training and development of young social science scholars. RAP provides modest financial assistance to Filipino graduate students in the social sciences to enable them to complete their thesis or dissertation. Every year, the Council grants around 7 to 10 research proposals financial assistance.

This section features six (6) abstracts of RAP grantees in 2017 and 2018. The full papers of these researches are available in the PSSC library for the social science community's perusal.

## **NEW APPROACHES TO PERSON FIT ANALYSIS IN COGNITIVE DIAGNOSIS MODELING**

**Kevin Carl Peña Santos**

*PhD in Statistics*

*University of the Philippines Diliman*

The mastery or non-mastery of required attributes in answering a test may not necessarily be reflected in test scores due to examinees' aberrant response behavior such as creative responding, lack of motivation, or cheating. The degree of fit between a psychometric model and an examinee's response pattern can be measured using a person fit (PF) statistic. A response pattern is flagged as aberrant if it is unlikely to be observed given a particular psychometric model. Identification of aberrant response patterns is of paramount importance because they can affect classification decisions, item parameter estimates, and goodness-of-fit statistics. To minimize the chances of making invalid and misleading inferences, it is imperative to detect these kind of response patterns.

Much of the previous research on PF concentrated on unidimensional item response theory (IRT) models. In cognitive diagnosis models (CDMs), the validity of the diagnostic feedback students obtain heavily relies on the appropriateness of the estimated attribute profiles. With the emergence of assessments designed to diagnose fine grained skills, further research on methods for detecting aberrant response patterns are needed. As a contribution in the CDM literature, this dissertation ultimately proposes three approaches to PF analysis.

Chapter 2 of this dissertation examines different adjustment methods for the standardized log likelihood of a response pattern IZ, namely, using the correction based on Cornish-Fisher expansion, a scaled Chi-square distribution for a higher-order approximation (Molenaar & Hoijtink, 1990), and an approximation based on Edgeworth expansion (Bedrick, 1997). Results show that the Cornish-

Fisher expansion and chi-square approximation perform better than the Edgeworth expansion as long as the items are of at least mixed quality. In addition, the viability of two resampling-based approaches, namely, parametric bootstrap (Efron, 1979) and posterior predictive checking method (e.g., Gelman, Carlin, Stern, & Rubin, 2003) are assessed in this study. It is found that the two resampling-based methods have comparable results and they perform well even when items are low discriminating.

Chapter 3 extends the implementation of the forward search algorithm (Atkins, Riani, & Cerioli, 2004) to CDMs to identify person misfit and, at the same time, to mitigate the possible adverse impact of the aberrant response patterns by providing robust estimates of the CDM parameters. Two versions of the FS algorithm are proposed in this chapter – one for reduced CDMs and one for more general CDMs. It is found that the maximum conditional likelihood contribution of each examinee works well as a criterion in progressing with the search. In addition, to monitor drastic changes and identify possible aberrant response patterns, the forward plots of the goodness-of-fit statistics are the most informative.

In Chapter 4, the mixture fit index  $\pi^*$  (Rudas, Clogg, & Lindsay, 1994) is applied to CDMs. It assumes that observations can be classified into two groups, namely: those that conform to a parametric model and those that do not – residual group.  $\pi^*$  gives the proportion of observations belonging to the residual group. This chapter utilizes  $\pi^*$  not only to measure lack of fit but also to identify aberrant response patterns using posterior probabilities. Expectation-Maximization algorithm similar to Revuelta (2008) is embedded in the bisection algorithm is employed to estimate  $\pi^*$ . The results reveal that this approach looked promising for short tests only.

Finally, Chapter 5 integrates all the key findings in this dissertation and provides the possible areas for future research in PF analysis in the CDM context.

## **DE(FAMILIAL)IZING THE FAMILY: THE ANAK NG OFW'S EMERGENT NARRATIVES ON PARENT-CHILD COMMUNICATION, RELIGIOUS SOCIALIZATION AND SELF-PERCEIVED IDENTITIES**

**Mary Jannette Labiano Pinzon**

*PhD in Philippine Studies*

*University of the Philippines Diliman*

This study interrogated the traditional family and the newly created configuration, the OFW family, engendered by and in the context of the OFW phenomenon and the Filipino diaspora. The study utilized Shklovsky's Defamiliarization Theory to show transformative elements from the habitual, economical and automatic perspective to what is truly known of the OFW family. The study also borrowed the concept of identifying absences in texts from Derrida's Deconstruction Theory as well as Appadurai's concept of idea of situated differences, the meaning shifts the family has encountered as it interrogated the dissonances in the Filipino family created by the OFW phenomenon. Voices of the Anak ng OFWs informed the three issues in the children's life orientations: parent-child communication, religious socialization and their self-perceived identities.

This qualitative study utilized Grounded Theory-inspired principles that included Theoretical Sampling, Theoretical Saturation and Coding to inform the work. Two focus group discussions and 10 in-depth personal interviews were conducted with Anak ng OFWs who were undergraduate university students between ages 18-25 years old. Instruments used were the FGD Guide and the Interview Schedule. Data were analyzed through three levels of coding: Open, Axial and Selective Coding. Narrative Analysis techniques were utilized to help identify relevant data. The core narratives pointed to superficial conversations and distant relationship between OFW fathers and the Anak. The study observed that in the defamiliarized perspective, the situated difference was where OFW parents' remained haligi and ilaw ng tahanan and displayed the essence of family-ness.

The study also noted that the female presence played as immediate channels or reinforcers to influence the Anak ng OFWs towards God and religious rituals while fathers had insubstantial influence. The defamiliarized perspective of religious socialization of being Anak ng OFWs displayed strengthened pananampalataya and katapatan sa Diyos, and how despite their absent presence, the OFW parent could impart the spiritual essence of Diwa and cultural energy. The self-perceived identity of the Anak ng OFWs was not as abandoned children left behind, but as Anak ng OFWs with character traits of effective actors: independent, confident, responsible, and for some, tagasalo. They sensed the missing link or kakulangan in

their lives but defamiliarized the created identities to show how the Filipino values of pag-aaruga, pananagutan and pagkamatapat by the OFW parent and paggalang at pagsunod sa magulang by the Anak ng OFWs were things as they are, as they accepted that they were a family with an ordinary, sanay-na-kami-kind-of-family-life but with extraordinary reunions and viewed as normal elements the newly-created and recreated configurations of the Filipino family, and yet, longing to return to their original home.

## **CONVENTION OF PHILIPPINE BAPTIST CHURCHES (CPBC): ISANG KASAYSAYANG INSTITUSYONAL, 1935 – 1980**

**Kristoffer Resos Esquejo**

*PhD in History*

*University of the Philippines Diliman*

This study tackles the almost five-decade history of Convention of Philippine Baptist Churches (CPBC), a Protestant denomination that is a direct offspring of American Baptist Foreign Mission Society (ABFMS) which initially focused its missionary work in Western Visayas according to the Comity Agreement. It will cover the period of 1935, when CPBC was established, until 1980, when the said denomination officially ordained its first female pastor. Though the main emphasis of the study is CPBC's leadership, it will also analyze the other aspects such as finance, evangelism, liturgy, and status of women.

As an institutional history, it seeks to highlight the founding of CPBC as the fulfillment of long time aspirations of Filipino Baptists to assert their self-identity and self-empowerment. As opposed to other Protestant denominations that has experienced religious schisms, the organization's establishment is a product of compromise between the locals and American missionaries. However, the former continued the struggle towards selfhood even after surviving the Second World War and the turmoil during the Marcos Regime.

In addition to these, it is the objective of the study to contribute in filling the gaps in the historiography of Philippine religious history. This can be seen in the chosen milieu, social class, gender, and approach. It also uses the "water concept" to accentuate the connection of baptism ritual, one of the major Baptist tenets, to the maritime tradition of the Filipinos, particularly the people living in Western Visayas.

CPBC's history is an interesting topic due to two reasons. First, it is the oldest and largest Baptist denomination in the Philippines. It presently comprises more than a quarter of the entire Filipino Baptist population. Second, its members are known as the "cooperating Baptists" who are open to the promotion of ecumenism and Christian unity. CPBC is

also an active member of various national and international religious organizations.

In general, this study is a critical and comprehensive review of the colonizer-colony relationship in the religious aspect as represented by ABFMS and CPBC. Therefore, this highlights the significant role of Filipino church as a place of struggle between American imperialism and Filipino nationalism. It also proves that the church is not a neutral space, traditionally perceived as a physical place of worship or a congregation of believers. Instead, the Filipino church—just like the Filipino society in the 20th century—is immersed in American values, norms, and aspirations but continually struggles for an absolute, complete, and genuine indigenization.

#### **THE BAGANI SPIRIT THROUGH THE MORAL IMAGINATION OF PHILIPPINE ARMY OFFICERS: STRENGTHENING MILITARY LEADERSHIP BASED ON THE AGYU EPIC**

**Sandra Cruz Ebrada**

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*University of the Philippines Diliman*

Through Moral Imagination, this study looked into Manobo warrior leadership as a source of strengthening military leadership. Four Philippine Army officers, two Captains and two Majors, read the Manobo epic, Agyu. The Moral Imagination as a method involved a process where it is grounded on a personal and cultural reality of the officers. Images and feelings were evoked as the story was read. Moral was defined as something better beyond what already exists, be it an idea or behavior. Moreover, the process was artistic and thus, nonlinear. It had a mediating role that brought about the possibility that imaginative products or something new is created in the end. The following themes came out of their imaginative narrations: warrior leadership; comparisons on soldiers and bagani traits and behaviors; strategies on war; the roles of women; and highlights of the Manobo culture. These themes were analyzed based on the Bagani Spirit concept. Thus, as part of wisdom and characteristics of a leader, warrior leadership was imagined vis-à-vis military leadership. This included the leader as a fighter and the role of women in the military. The care and responsibilities of a leader imagined the care of the soldiers' families, of reflecting on Manobo and military relations, and of having peace with the enemy. The concepts of sanctity of the leadership position and the power a leader holds in his position were not discussed by the participants. Recommendations encourage the military to consider Agyu as a leader worthy of emulation; use the Agyu epic as a source of leadership wisdom in military trainings; greatly

improve Manobo and military relations; develop a program to study military relations with all indigenous peoples; have better care for the soldiers' families; and deliberate further the expanded role of women in the military.

#### **THE LANGUAGE OF FLASH FICTION: A STYLISTIC INVESTIGATION OF SELECTED “SHORT” STORIES BY FILIPINO WRITERS**

**Veronico N. Tarrayo**

*PhD in English Language Studies*

*University of Santo Tomas*

This study, a stylistic investigation of the very short story genre called flash fiction, utilized both quantitative and qualitative approaches to examine the language code of ten representative flash fiction (FF) works by Filipino writers. This deciphering of the language code involved the following facets: (1) the generic structure of the selected Filipino FF works in terms of moves and steps, and how this structure reaffirms or detracts from that of a regular short story; (2) the possible rhetorical functions and their corresponding salient lexical and syntactic features reflected in the said generic structure; and (3) the textual features that characterize the selected Filipino FFs as discourse in terms of lexical categories, grammatical categories, figures of speech, and context and cohesion, and the common textual features found in the said corpus. The move-step analysis suggests that the Filipino FFs analyzed generally adhere to the traditional or regular short story structure with a beginning, middle, and end. The FFs studied provide minimal yet relevant information about the story's setting; lack character development, for they just capture a moment or a series of moments, or a sense impression; often present the conflict in subtle ways; and depict suggestive rather than explicit resolution of the problem or situation. Moreover, the selected Filipino FF's generic structure can be substantially linked to specific rhetorical functions and their corresponding salient lexical and syntactic features.

On the other hand, the stylistic analysis brought to the fore the common textual features that lend themselves well to the interpretation of the selected Filipino FFs. The present study may be potentially useful in the context of language education to address the challenges of reading and writing instruction. FF pieces, as bite-sized stories, may be a less intimidating yet challenging venue for learners to develop their creative and critical thinking skills. This study likewise contributes to the fields of literary and language studies by offering possible ways on how to examine the “baffling” language code of flash fiction brought about by its brevity as a unique quality and its unconventional techniques of narration.

## **EMOTIONAL LABOR AMONG OFFICERS IN A PHILIPPINE CITY JAIL: NEGOTIATING JAIL CULTURE**

**Hannah Glimpse Nario-Lopez**

*MA in Sociology*

*University of the Philippines Diliman*

This study was developed from an exploratory study titled *From Conflicts to Consensus: Negotiations and Accommodations in a Philippine City Jail* (Nario 2015). It inquired into three major topics: (a) how order is carried out daily in the city jail; (b) the standard routines of officer work, including protocols on how to deal with threats, conflicts, and confrontations; and (c) the process undertaken by officers to transform conflicts to consensus. The exploratory study found that, like the detainees, jail officers also constantly deal with organizational deficiencies and the slum-like conditions of the jail. These make jail both the source and context of struggle for the officers.

To add depth to the findings of the exploratory study, this research focused on the human aspect of custodial work to explore the role of the officers' emotions as they go about their daily job deliverables. Here, I gave attention to the narratives of jail officers from the same city jail and proposed the concept of Emotional Labor as the heart of the framework.

Emotional Labor was first coined by Arlie Hochschild (1979) to describe the management of emotions according to 'feeling rules' or external displays that reflect particular emotion norms that professions expect from its workers. The laboring comes from the repression or processing of raw personal emotions to give way to the demands of how the work organization or institution is to be seen by the public and its customers or clients.

Hochschild (1983) initially proposed a list of "emotional labor jobs" that have frequent customer contact, mostly from service and the care work industry. No known research was found that specifically focused on the emotional labor of neither jail nor prison officers.

This study integrated literature from two fields of sociology, prison sociology and sociology of emotions, to further inform its central question on how the physical and

social conditions of the city jail influence the jail officers' emotions in and toward work. This central question is broken down into the following substantive concerns: (1) the officers' perception on the physical conditions of their workplace; (2) the officers' regard for other actors with whom they share the jail; (3) the officers' perceptions on consequences of these physical conditions in the way they build upon it various social relations; (4) the emotion norms in the profession of uniformed service and jail work culture governing the expression of emotions; and (5) the process of how officers manage emotions according to emotion norms. In the concluding analysis, an examination of whether or not emotional labor and emotional dissonance are present in jail work was discussed.

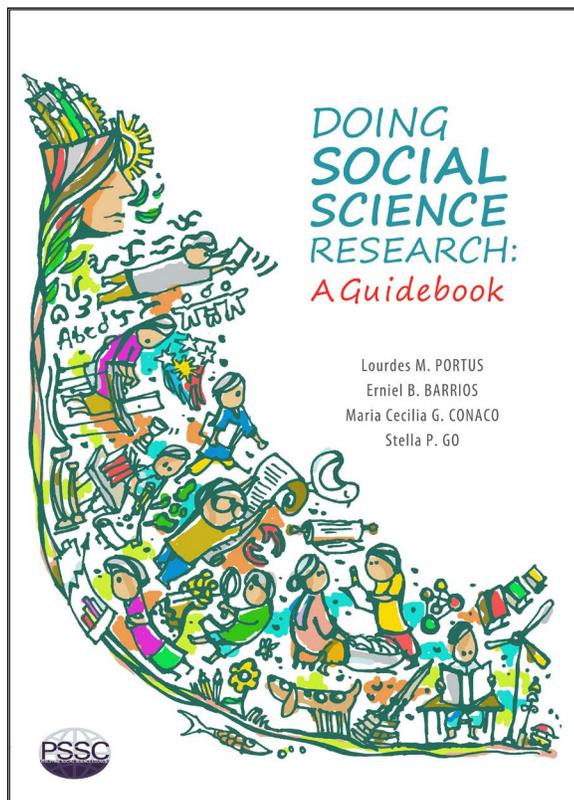
Data gathering proceeded with ethnographically-inspired methods composed of observations, interviews, focus group discussions, and document review. Data gathering was done for a period of 12 months, from August 2016 to August 2017.

This study found that the institutional mandates of the bureau and the highly sophisticated and deeply founded jail culture subject officers into various forms of dilemmas at work. Where, officers see the ideals of "being professional" as the anchor of how they deal these. At the same time, it is also the ideals of professionalism that fundamentally dictate their emotion norm, embedded in the tradition that uniformed servicemen should disbelieve emotions and remain "rational."

Narratives of the officers point that emotional labor is highly stressful, especially under the context of relative professional devaluation and demoralization, but they see this as a vital component in the "proper" delivery of their jobs. It is used as (a) a tool to make detainees follow their orders with willful compliance; and (b) is also appreciated as a means by which officers protect their own selves against work stressors. Through various coping strategies, officers are able to claim that emotional dissonance is not present in their work place.

The study found that in this city jail, jail culture is enabled by the physical space, and is negotiated and shared between social actors.

# NEW PSSC PUBLICATION



This guidebook presents the basic steps in the conduct of social science research amidst philosophical assumptions, positivist or constructivist standpoints, and quantitative and qualitative approaches. It describes the research process in stages as: (a) identifying an interesting, novel and undiscovered topic; (b) reviewing the related literature; (c) formulating the problem and objectives; (d) selecting the appropriate theoretical framework; (e) defining variables and concepts; and (f) designing the methodology, which includes sampling procedures, research instruments, data construction and analytic strategies.

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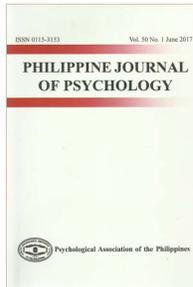
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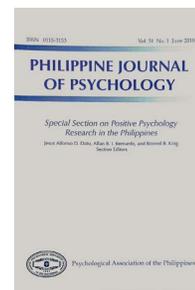
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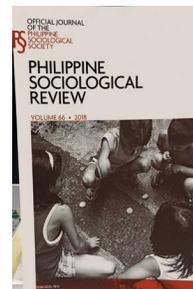
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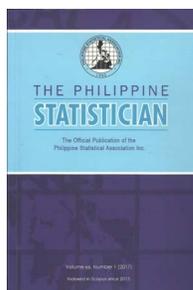
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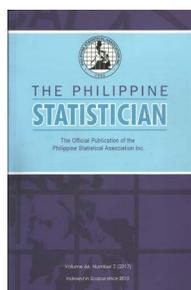
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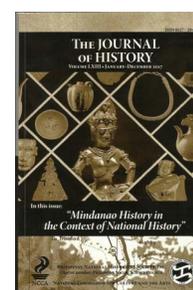
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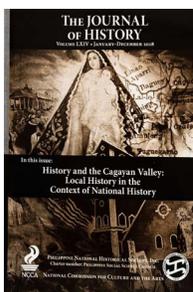
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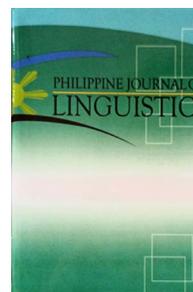
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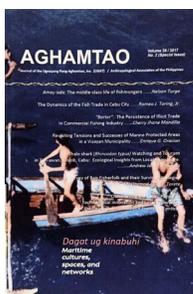
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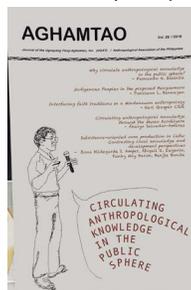
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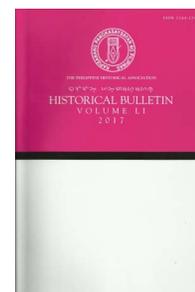
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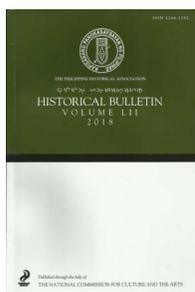
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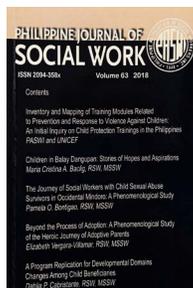
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