MAPÚA INSTITUTE OF TECHNOLOGY
NATIONAL SERVICE TRAINING PROGRAM
[MAPÚA-NSTP]

PROGRAM MODULE

Joyrence Mervin Q. Agas
Marie Katherine Camille C. de Leon
Michelle C. Ricafrente
MAPÚA-NSTP STAFF

**ENGR. JOYRENCE MERVIN Q. AGAS**
Director, Headquarters, NSTP and the MAPÚA-ROTC Unit
jmqagas@mapua.edu.ph

**LOUIE V. BOLVES**
Program Coordinator
lvbolves@mapua.edu.ph

**VICTOR S. HILARIO**
Social and Community Relations Officer
vshilario@mapua.edu.ph

**MADONNA A. SUNDIAM, RSW**
Social Worker [SCSDS]
masundiam@mapua.edu.ph

**PERCIVAL C. PARUNGAO**
Social Worker [EHSDS/LSDS]
pcparungao@mapua.edu.ph

**MICHAEL JAYE P. RIBLEZA**
MAPÚA-CWTS Records Management Officer
mjpribleza@mapua.edu.ph

**ROY VINCENT E. BELARMINO**
Systems Management and Special Projects Officer
rvebelarmino@mapua.edu.ph

**MAJ REGGIE Q. BERNARDINO**
Commandant

**CPT. MEDIE A. ATOLBA**
Tactical Officer

**2LT. DENNIS G. CAGUIOA**
Tactical Officer

**MSG. GREGORIO A. VEDIOLA**
Tactical Officer/Clerk

**TSG. EUSEBIO A. MACATBAG**
Tactical Officer

**ALMA A. CANLAS**
Dean of Corps of Sponsors
aacanlas@mapua.edu.ph

**C/LT. COL. MARK VENN G. POSADA**
Corps Commander

CONTACT DETAILS

Headquarters, NTSP and the MAPÚA-ROTC Unit Ground Flr.,
Administration Building
Mapúa Institute of Technology
Muralla St. Intramuros, Manila
247.5000 loc. 4104
http://nstp.mapua.edu.ph

Department of Military Science and Tactics
Ground Flr., West Building
Mapúa Institute of Technology
Muralla St. Intramuros, Manila
247.5000 loc. 4104
CONTENTS PAGE
Mapúa Vision, Mission and Core Values

INTRODUCTION TO NSTP

Chapter 1: The NSTP Law
The National Service Training Program [R.A. 9163] 3

Chapter 2: The NSTP-MAPÚA
The NSTP-MAPÚA Office 9
MAPUA-CWTS Office 9
History of MAPUA-CWTS 9
Vision 11
Mission 11
Course Description 12
CWTS Student Attendance 12
Grading System 13
Student Activities 14
MAPUA-ROTC Office 15
History of MAPUA-ROTC 15
The Citizen Armed Force 17
The Reserve Officers’ Training Corps 17
The ROTC Objectives 17
Course Description 18
ROTC Student Attendance 19
Grading System 19
Student Activities 20

DEFINING MAN

Chapter 3: The Human Person
The Human Person: Overview 25
The Human Person: Revisited 25
Who am I? 26
Core and Related Values 27
The Essence of a Person 28
Eight Stages of Development 30
In A Nutshell 32

Chapter 4: Filipino Characteristics
The Filipino Value System: What are Values? 35
What are Filipino Values? 35
Significance of Studying Filipino Values 36
Understanding Filipino Values and Culture 36

CONTENTs PAGE
Other Weaknesses of the Filipino Character 41

Chapter 5: Filipino Citizenship Values
The Value of Respect for Life: The House of Life 45
The Value of Concern for the Family and the Future Generations: Father’s Mistake—No Time 47
The Value of Truth 48
The Value of Justice: To Every Man His Due 49
The Value of Equality: Skulls 50
The Value of Promotion of the Common Good: The Chinese Legend 51
The Value of Concern for the Environment: The Giving Tree 53

GROUP DYNAMICS

Chapter 6: Groups
Definition 57
Types of Groups 57
Characteristics of Groups 58

Chapter 7: Leadership
The Leader 61
How To Become a Good Leader 61
The 21 Indispensable Qualities of a Leader 61
Transformational Leadership 77
The Seven Habits of Highly Effective People 80

Chapter 8: Decision-Making
Involvement in Decisions 85
Difficulties in Decision-Making 86
Conflict Resolution Styles and Problem Solving 87

NATIONAL ISSUES AND CONCERNS

Chapter 9: National Security
Human Security and National Security 91
National Security and the NSTP Program 93
Threats to National Security 94

Chapter 10: Disaster Awareness, Preparedness and Management
Disaster Awareness, Preparedness and Management 97
Definition of Terms 97
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Disaster Equation and the Disaster Management Cycle</td>
<td>99</td>
</tr>
<tr>
<td>National Disaster Coordinating Council and its Operating Policies</td>
<td>101</td>
</tr>
<tr>
<td>Key Players In Disaster Management</td>
<td>102</td>
</tr>
<tr>
<td><strong>Chapter 11: Substance Abuse Education</strong></td>
<td></td>
</tr>
<tr>
<td>Definition and Concept</td>
<td>109</td>
</tr>
<tr>
<td>Ill Effect of Drugs</td>
<td>110</td>
</tr>
<tr>
<td>Common Signs of Drug Abuse</td>
<td>111</td>
</tr>
<tr>
<td>Classification of Drug Abusers</td>
<td>112</td>
</tr>
<tr>
<td>Substance Dependency and Keeping Drug-Free</td>
<td>112</td>
</tr>
<tr>
<td>The Comprehensive Dangerous Drugs Act of 2002</td>
<td>113</td>
</tr>
</tbody>
</table>

**APPENDICES**

**Module 1 The NSTP Law**
- Republic Act 9163

**Module 3 Exercise**
- Self-Esteem Test
- Personal Style Survey
- What’s Your Personality
- Life traps
- Personality Test
- Dr. Phil’s Test
- Pig Personality Test
- Kokology
- Seeing Yourself Through Other’s Eyes
- Reading Buddies Bingo

**Module 4 Exercise**
- Charades
- Filipinism

**Module 5 Exercise**
- Drawing Together
- Draw Your Story

**Module 6 Exercises**
- Kidnapping Pastor Green
- Animal Farm
- The Boat is Sinking
- Spider Web
- Chalkboard Sentences
- Puzzled!!

**Module 7 Exercises**
- Pass It Down
- The King of Queens
- Bigger and Better
- Newspaper Tower Making
- Paper House
- Stepping Stone
- Blindfold
- Egg Drop
- Shaggidy-shaggidy
- Figure-ine

**Module 8 Exercises**
- Round-the-World Trip
- Survival Scenarios
- Pass the Loop
- Hero of the Moment
- All Stand Up

**Module 11 Substance Abuse Education**
- Republic Act 9165
- Case Analysis: I Could Never Get High Enough

**REFERENCES**
Mapúa Vision
Mapúa shall be among the best universities in the world.

Mapúa Mission
- The Institute shall provide a learning environment in order for its students to acquire the attributes that will make them globally competitive.
- The Institute shall engage in economically viable research, development and innovation.
- The Institute shall provide state-of-the-art solutions to problems of industries and communities.

Mapúa Core Values
Mapúa Institute of Technology aims at the empowerment of the youth by providing education grounded on academic excellence and strength of character. Students are expected to develop the passion for mental knowledge and meritorious performance as well as the recognition of moral values as essential to growth of character. The integration of humanities and the social sciences into the technical curriculum has paved the way to the achievement of this goal.

Mapúa upholds the reinforcement of time honored values learned in school and at home directed towards the development in the student of a strong moral fiber that will contribute to his/her personal well-being as well as that of other members of society. MAPÚA emphasizes the importance of the following core values:
- DISCIPLINE
- EXCELLENCE
- COMMITMENT
- INTEGRITY
- RELEVANCE

By ensuring that these core values are learned in the classroom and outside, MAPÚA shall have done its share in producing men and women who live fulfilled and meaningful lives.
CHAPTER 1
THE NSTP LAW
1. **What is the legal basis of the National Service Training Program (NSTP)?**

The National Service Training Program (NSTP) Law or RA 9163 also known as “An Act Establishing the National Service Training Program (NSTP) for tertiary level students, amending for the purpose Republic Act No. 7077 and Presidential Decree No. 1706, and for other purposes.” was enacted last January 2002 to amend the Expanded ROTC. This program aimed to enhance civic consciousness and defense preparedness in the youth by developing the ethics of service and patriotism while undergoing training in any of its three (3) program components, specifically designed to enhance the youth’s active contribution to the general welfare.

2. **What are the components of the NSTP?**

   a. **Reserve Officer’s Training Corps [ROTC]** - refers to the program component, institutionalized under Section 38 and 39 of Republic Act No. 7077, designed to provide military training to motivate, train organize and mobilize them for national defense preparedness.

   b. **Civic Welfare Training Service [CWTS]** - refers to the program component or activities contributory to the general welfare and the betterment of life for the members of the community or the enhancement of its facilities, especially those devoted to improving health, education, environment, entrepreneurship, safety, recreation and moral of the citizenry and other social welfare services.

   c. **Literacy Training Service [LTS]** - refers to the program component designed to train the students to teach literacy and numeracy skills to school children, out-of-school youth and other segments of society in need of their services.

3. **What is the duration and equivalent course unit of each of the NSTP Component?**

   Each of the NSTP components shall be undertaken for an academic period of two (2) semesters for 54 to 90 training hours per semester. It shall be credited for three (3) units per semester.
4. **What fees shall be charged to students taking any of the NSTP components?**

No other fees shall be collected except basic tuition fees, which should not be more than 50% of the charges of the school per academic unit.

5. **Who are covered by the suspension of the ROTC requirement?**

The completion of ROTC training as a requisite for graduation is set aside for students who have completed all their academic requirements for their respective courses as certified by the school on or before the effectivity of the NSTP Act of 2001, which is March 23, 2002. The concerned students may apply for graduation in their respective schools.

6. **What happens to male students who are currently enrolled and have not taken nor completed the ROTC requirements for graduation?**

   a. Male students who are not covered by Section 12 of this Rule and are currently enrolled but have not taken any of the Military Service (MS), Civic Welfare Service (CWS) or Law Enforcement Service (LES) shall be covered by the NSTP Law.

   b. Male students who have completed two semesters of the Expanded ROTC (E-ROTC) / National Service Program (NSP) are deemed to have complied with the NSTP requirement.

   c. Male students who are not covered by Section 12 of these Rules and have taken only one (1) semester of Basic ROTC or E-ROTC/NSP shall take any of the NSTP components to qualify for graduation.

   d. Students who want to qualify for enlistment in the Reserve Force or attend the advance ROTC program shall undertake a special program for this purpose.

7. **How are Clustering and Cross-Enrollment done?**

   a. Clustering of students from different education institutions during semestral or summer periods may be done for any of the NSTP component, taking into account logistics, branch of service and geographical locations. The host school shall be responsible in managing the Program.

   b. Schools that do not meet the required number of students to maintain the optional ROTC and any of the NSTP components, or do not offer the component chosen by the student shall allow their students to cross-enroll in other schools irrespective of whether such school is under CHED or TESDA; and in the case the students taking the ROTC component irrespective of whether the two semesters shall be taken from different schools whose ROTC is managed by different branches of service of the Armed forces of the Philippines (AFP).

8. **What is NSTP-One Summer Program (NSTP-OSP)?**

NSTP-OSP is created under RA 9163 or the NSTP Act of 2001, especially Section 6 and jointly devised, formulated and adopted by DND, CHED and TESDA.

NSTP-OSP is established for the three (3) components: ROTC, CWTS and LTS. This is intended for graduating students in baccalaureate or at least two-year technical-vocational or associate courses, who have yet to comply with the NSTP as a requirement for graduation, as well as for students, thus allow them to concentrate on the academic subjects and other co-curricular concerns.

9. **What is the National Service Reserve Corps (NSRC)?**

NSRC is created under Section 11 of RA 9163 or the NSTP Act of 2001, composed of graduates of the non-ROTC components: the CWTS and LTS. Members of this Corps maybe tapped by the State for literacy and civic welfare activities, through the joint efforts of DND, CHED, and TESDA.
CHAPTER 2
THE NSTP-MAPÚA OFFICE
NSP-MAPUA OFFICE

The National Service Training Program of the Mapúa Institute of Technology Office also known as NSP-MAPUA Office supervises the implementation of the Civic Welfare Training Service (CWTS) and the Reserve Officer Training Corps (ROTC). Its implementation is governed by R.A. 9163 of 2001.

MAPUA-CWTS OFFICE

The MAPUA-CWTS Office shall serve as the coordinating body composed of MAPUA-CWTS Program Coordinator, Staff and Facilitators.

HISTORY OF MAPUA-CWTS

Mapúa Institute of Technology, under a semestral term, initiated the National Service Training Program in the second semester of the school year 2001-2002. Students were given the option to choose between ROTC and CWTS as their NSTP Program.

A Workbook for CWTS was developed by Engr. Edward Ted Aquinaldo, the NSTP Director, Marvin Dunmas and Dr. Reynaldo A. Padilla. The workbook tackles concepts and principles regarding service, the human person, community service, nationalism and environmental protection. Subjects of the workbook were anchored to the NSTP-CWTS STET curriculum. Student activities centered on socio-civic efforts such as clean-up drive, bloodletting and Alay Lakad. Training on safety like firedrill and basic life support seminar were also participated by the students. Mini Olympics, play viewing, and orchidarium visits were conducted for cultural and recreational purposes.

For the academic year 2003-2004, MAPUA-CWTS introduced community organizing and project development to the students and started community-based projects. Partner communities included selected barangays in Singgalong, Sampaloc, Pandacan, San Andres, Paco, Sta. Ana and Malate. It also received the Silver Flame of Virtue for the Kabalikat Awards 2003. This is a nationwide search for the outstanding STET-VIP NSTP community project. A mural in Asamba, Project 8, Quezon City was the Institute’s entry.

In the succeeding academic year, MAPÚA-CWTS underwent a curriculum innovation. With the new NSTP Director, Engr. Joyrence Mervin Agas, the Office and selected CWTS Facilitators, a new CWTS module was created. It established the SERVICE Components as direction of community initiatives and the three (3) Support and Delivery System (SDS) as its implementing arm. Facilitators were designated according to their expertise. Technical programs such as structural survey and health-related projects like weighing were added to the students’ community service. Even though the LTS component is not offered as a program, its concept is incorporated in the CWTS program through the literacy program called ALEAP-LSDS.

With the Manila City government, a Memorandum of Agreement was signed stating that the Institute is adopting communities from Manila as its program site. It was decided that efforts will focus on the Pandacan area. To better serve the community, a community survey was done.

In 2005, a Community Profile of selected barangays in Pandacan was produced. This became the primary basis for all CWTS endeavor. Also, EHSDS programs expanded in offering a computer literacy program called Computer Fundaments Short Term Course (CFSTC) and the Water Potability Assessment Program.

To organize and to formalize the documentation of student activities, the CWTS Office developed report templates and assessment and evaluation instruments. Online report submission and transactions were also established for a more efficient document processing.

Relevant societal concerns were discussed in class for the 2006-2007 academic year to create awareness and civic consciousness. Classroom debates were done to test the students' understanding in explaining the current issues besetting the country. Tools for issue analysis like cause and effect wheel and SWOT analysis were also used to assess community needs and concerns.

During the 2007-2008 academic year, the project proposal presentation was executed to uplift the quality of project being carried out in the community. This paved the way for a dialogue between students and the CWTS Office in improving the activities conducted in the adopted barangays.
On the second term of the 2009-2010 academic year, the SERVICE Workbook was developed. It contains situationer and community cases to better understand the SERVICE components and to enhance student’s skill in case analysis.

Currently, the MAPÚA-CWTS continues to enhance their curriculum in training the students to become responsible citizens who could greatly contribute to the general welfare of the country. It utilizes the students’ talents and technical expertise in assisting the community's development. The program is constantly changing and adjusting to the needs of the students and the community.

VISION
In line with the Mapúa Institute of Technology’s vision, the MAPÚA-CWTS shall be the center of excellence in values education through the promotion of civic consciousness, civic responsibility and holistic development of individuals to become productive members of the society.

MISSION
The MAPÚA-CWTS thrusts are:

- To motivate, train and organize students as catalysts of change in the community;
- To harness and maximize the technical expertise and interests of different schools and department and students’ courses to benefit the underprivileged and economically poor sectors of the society and;
- To develop each student to possess a high level of social awareness.

COURSE DESCRIPTION

<table>
<thead>
<tr>
<th>Subject Code</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>NSTP0</td>
<td>A classroom-based discussion that encompasses the common module phase for all National Service Training Program students. Topics include the orientation on the NSTP Law, discussion on the Human Person, The Filipino Value System, Groups, Leadership, Decision-Making, Disaster Preparedness, Awareness and Management and Substance Abuse Education.</td>
</tr>
<tr>
<td>CWTS01</td>
<td>Classroom-based discussions concerning the introduction to MAPÚA-CWTS and lectures that introduces and promotes the MAPÚA-CWTS Dimensions of Development, relevant societal concerns, the fundamentals of working with the community and project development.</td>
</tr>
<tr>
<td>CWTS02</td>
<td>A two-part program that re-introduces the NSTP-SERVICE components of the NSTP-CWTS Dimensions of Development and the hands-on application that involves project preparation, planning and implementation at the assigned adopted communities.</td>
</tr>
<tr>
<td>CWTS03</td>
<td>Part 2 of the hands-on application of the acquired skills and knowledge that involves project preparation, planning and implementation at the assigned adopted communities.</td>
</tr>
</tbody>
</table>

CWTS STUDENT ATTENDANCE

- Students are required to attend their classes on time.
- A student who has incurred more than twenty percent (20%) absences (more than two absences) shall no longer be allowed to continue the course and will be given a final grade of five (5.00)
Students who report to class fifteen (15) minutes after the official start of the class will be considered tardy. Three (3) accumulated tardiness is equivalent to one (1) absence.

Students who have failed to meet with their class and facilitator during a community-based activity will not be allowed to follow to the said area.

GRADING SYSTEM
The grading system shall be as follows:

<table>
<thead>
<tr>
<th>Rating</th>
<th>Grade Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>98-100</td>
<td>1.00</td>
</tr>
<tr>
<td>95-97</td>
<td>1.25</td>
</tr>
<tr>
<td>90-94</td>
<td>1.50</td>
</tr>
<tr>
<td>85-89</td>
<td>1.75</td>
</tr>
<tr>
<td>80-84</td>
<td>2.00</td>
</tr>
<tr>
<td>75-79</td>
<td>2.25</td>
</tr>
<tr>
<td>70-74</td>
<td>2.50</td>
</tr>
<tr>
<td>65-69</td>
<td>2.75</td>
</tr>
<tr>
<td>60-64</td>
<td>3.00</td>
</tr>
<tr>
<td>Below 60</td>
<td>5.00</td>
</tr>
<tr>
<td>Incomplete</td>
<td>7.00</td>
</tr>
<tr>
<td>No Attendance</td>
<td>8.00</td>
</tr>
<tr>
<td>Dropped</td>
<td>9.00</td>
</tr>
</tbody>
</table>

Students with an “Incomplete” grade on his/her Final Grade Report must complete the course in accordance with the Institute’s policy as stated in the Student’s Handbook.

Any change of grade shall follow the Institute’s policy.

The following shall be the basis of student’s evaluation:

<table>
<thead>
<tr>
<th>Area</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attendance</td>
<td>50%</td>
</tr>
<tr>
<td>Written Exam(s)/Reports</td>
<td>20%</td>
</tr>
<tr>
<td>Student’s Participation/Community Involvement</td>
<td>30%</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
</tr>
</tbody>
</table>

STUDENT ACTIVITIES
Students’ initiatives are directed by connecting expertise to the community’s needs. The students are trained to be the leading experts in their chosen career while acknowledging their social obligation. The students are brought up to strive for the best in their field in the aim that their skills and talents would contribute to the upliftment of the society’s condition. The students’ empowerment will serve as a tool in the progress of their lives as well as those of others.

MAPUA-CWTS SUPPORT AND DELIVERY SYSTEM [SDS] COMPONENTS
The MAPÚA-CWTS has defined three Support and Delivery Systems that harness MAPÚA’s expertise which can be offered to the community.

In line with the community service rendered by the MAPÚA-CWTS, students come third and fourth terms will be classified according to the following:

THE ENGINEERING AND HEALTH SUPPORT AND DELIVERY SYSTEM [EHSDS]
This SDS involves students in community work in terms of engineering expertise and health services. Students will plan and implement simple projects related to their fields that are beneficial to the partner communities. These simple projects to be implemented will have duration of two terms. Students pursuing this SDS will serve all the partner communities handled by MAPÚA-CWTS. EHSDS includes the following:

ESDS CHE-CHM, BT
ESDS ME
ESDS CE-AR
ESDS IT
ESDS EE-ECE-COE
HSDS NURSING

Other EHSDS will be implemented according to community needs. Each EHSDS will render services on alternate schedules to accommodate all partner communities.

Separate Manuals of Instructions is provided for specific EHSDS.
THE LEARNING SUPPORT AND DELIVERY SYSTEM [LSDS]
This SDS involves students in community work in terms of literacy programs. MAPÚA-CWTS offers Alternative Learning Equivalency and Accreditation Program [ALEAP] for out of school youths (OSY) and adults. Students pursuing this SDS will help Instructional Managers (IMs) facilitate learning process of the OSY and adults. Students will be mentoring recipients of the program using modular method.

THE SOCIO-CIVIC SUPPORT AND DELIVERY SYSTEM [SCSDS]
This SDS involves students in community work in terms of socio-civic programs. Some of the programs include:
- community surveying;
- awareness programs or info dissemination on health, environment, safety and security and other relevant issues;
- recreational activities for the youth and
- support group for the EHSDS and LSDS

Students pursuing this SDS will serve one partner community. They act as ambassadors of the MAPÚA-CWTS. Building rapport and strengthening relationships between MIT and the communities.

MAPÚA-ROTC OFFICE
The MAPÚA-ROTC Office, composed of the NSTP-ROTC Director, ROTC Commandant, Tactical Officers, Chief Clerk, Tactical NCO, Corps Commander and Officers, is the implementing arm of the ROTC Program.

HISTORY OF MAPÚA-ROTC
Mapúa Institute of Technology MIT Civil Military Training CMT Unit was activated on July 1940, Pursuant to Executive Order No. 207 dated June 1939 with 1500 Basic Cadets. Before World War II broke out, there were 33 colleges and universities including MITROTCU, throughout the country that maintained ROTC units. The war set back ROTC training with the closure of all units. Records show that products of the ROTC called to the colors in 1941, 1942 and during the occupation proved their worth in the battlefield.

In 1946, following the end of the Second World War, after liberation, ROTC units were re-established. MIT ROTC Unit was activated under General Orders No. 526, GHQ dated 13 September 1946. ROTC units in the Manila and Suburban area were placed under the Superintendent of Manila ROTC and PMT Units.

The first post-war Superintendent, MROTC was COLONEL MANUEL T FLORES. He assumed command on July 1946 and was relieved on June 1948. On 13 July 1948, LT COLONEL JOSE F GONZALES was designated as the Superintendent MROTC. He held the position until 22 June 1949. Administration and control of the units were still under the leadership of the Superintendent who had his office in Manila. The coverage of instruction of ROTC includes lessons in infantry, field artillery, general courses on other branches of services such as finance, signal and especially engineering. ROTC units for the Air Force and the Navy had been authorized in June 1949.

With the reorganization of the Armed Forces of the Philippines AFP in 1950, MITROTC Unit was established as per General orders Number 213, GHQ, AFP dated 27 July 1950 in which the ROTC program became compulsion with a two (2) year course and prerequisite for college curriculum. Enclosed with the activation of the Metropolitan Citizen Military Training Command MCMTC on 1 April 1976 the MITROTCU was absorbed by the MCMTC.

ROTC units under the technical supervision of MCMTC was absorbed by the Reserved Command Philippine Army, now Army Reserved Command ARESOM, and further assigned under the National Capital Region Regional Community Defense Unit NCR RCDU later NCR Regional Community Deference Group NCR RCDG.

NCR RCDG was tasked to organize and train personnel for the Reserved Component of the AFP and administers the ROTC training in the different Colleges and Universities within Metro Manila.
THE CITIZEN ARMED FORCE

The Citizen Armed Force, alternately referred to as the Reserve Force, provides the base for the expansion of the armed forces of the Philippines in the event of war, invasion or rebellion. It gives assistance in relief and rescue during disasters or calamities. Moreover, it aids in the socio-economic development and in the operation and maintenance of essential government or private utilities in the furtherance of overall mission.

The missions of the Citizen Armed Force are:

- To uphold the sovereignty, support the constitution and defend the territory of the republic of the Philippines against all enemies, both foreign and domestic.
- To advance the national aims, interests and policies.
- To effectively plan for the organization, maintenance, development and employment of its active and reserve forces for national security.
- To perform such other duties as the president may direct.

THE RESERVE OFFICERS’ TRAINING CORPS

The Reserve Officers’ Training Corps is the primary source of reservist officers and enlisted reservists of the reserve force AFP. It is one of the primary sources of Officer Corps of the Armed Forces of the Philippines which accounts for sixty four percent (64%) while the remaining thirty six percent (36%) comes from other sources.

THE ROTC OBJECTIVES

The ROTC is designed to provide military training to tertiary level students in order to motivate, train, organize and mobilize them for national defense preparedness. It seeks:

- To indoctrinate, train, and provide the ROTC cadets with the basic knowledge on military subjects and practical exercises that will enable them to acquire skills and capabilities to lead, move, survive, shoot & communicate.
- To prepare college students for possible service in the defense establishment in the event of emergency.
- To train and develop the ROTC cadets as future enlisted reservists for the reserve component of the armed forces of the Philippines.
- To inculcate in the youth the spirit of patriotism and nationalism.
- To prepare the youth for the vital role in nation-building.
- To develop and promote the physical, moral, spiritual, intellectual, and social well-being of the youth.
- To train the youth as potential community leaders.
- To develop the civic consciousness and good citizenship among the youth.

COURSE DESCRIPTION

<table>
<thead>
<tr>
<th>Subject Code</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>NSTP01</td>
<td>A classroom-based discussion that encompasses the common module phase for all National Service Training Program students. Topics include the orientation on the NSTP Law, discussion on the Human Person, The Filipino Value System, Groups, Leadership, Decision-Making, Disaster Preparedness, Awareness and Management and Substance Abuse Education.</td>
</tr>
<tr>
<td>ROTC01</td>
<td>Fundamentals and principles of military service, skills to move, shoot and communicate, the right attitude of a military professional and ground drills.</td>
</tr>
</tbody>
</table>
ROTC02

Part 1 of preparing the cadets for incorporation as infantryman in the Army Reserve Force. Cadets are taught with basic knowledge and attitudes on general military subjects, small unit tactics, crew-served weapons and individual unit training as Army Reservist and ground drills.

ROTC03

Part 2 of preparing the cadets for incorporation as infantryman in the Army Reserve Force. Cadets are taught with basic knowledge and attitudes on general military subjects, small unit tactics, crew-served weapons and individual unit training as Army Reservist and ground drills.

ROTC STUDENT ATTENDANCE

The same guidelines in the CWTS student attendance shall be followed for the ROTC students. During field trips and exercises outside the campus, cadets are required to report in the Institute. **No cadet will be allowed to follow or to report to the activity venue.**

GRADING SYSTEM

ROTC shall follow the grading system prescribed by the Institute. This is as reflected in the grading system implemented in the CWTS.

The following shall be the basis of student’s evaluation:

<table>
<thead>
<tr>
<th>Area</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attendance</td>
<td>30</td>
</tr>
<tr>
<td>Aptitude</td>
<td>30</td>
</tr>
<tr>
<td>Subject Proficiency</td>
<td>40</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

STUDENT ACTIVITIES

ROTC cadets shall undergo orientations and field trainings. Classroom lectures will be held to discuss the military concepts and principles. For the practical application, field drills shall be conducted to fully train the cadets. The following are the activities:

1. *Combat Training of the Individual Soldier (CTIS)* – involves training in basic intelligence, map reading and land navigation, basic signal communication, unit formations, basic weapons training and pre-marksmanship training.

2. *Public Information* – deals with topics such as threat to National Security and the peace process.

3. *Small Unit Tactics* – the conduct of drills such as patrolling, raids, ambushes and rifle squad tactics.

4. *Individual/Unit Training* – refers to the training in visual tracking, military mountaineering and jungle base operations.

5. *Crew-Served Weapons Training* – familiarization of cadets with selected military artillery.

Cadets may also partake in extracurricular activities such as:

1. *Civil Military Operations* - participation in activities such as the Foundation Day of the Institute, Intramuros Day, Blood Letting Activity, Tree Planting Program and Alay-Lakad.

2. *Military Values Education (MILVED)* – the conduct of routine flag raising and retreat activities, weekly conferences, critique or after action review, orientation among the parents about the program.


4. *Community Relations (COMREL)* – attendance to the selected events, ceremonies and celebrations.
5. *Psychological Operations (PSYOPS)* – organization of dialogue with parents and guardians of the cadets and curettes regarding ROTC program and conduct of officers training course.

Defining Man

CHAPTER 3

THE HUMAN PERSON
THE HUMAN PERSON: OVERVIEW

What is a human person? What is the nature of a human person? How does a person attain his highest potential that can create a positive result towards society?

Even during ancient times, these questions had been consistently raised and evaluated. Brilliant psychologists, philosophers, theologians, and even natural scientists had written and made in-depth analyses on the topic of human nature using wide range of theories and observations.

It is essentially difficult to define man. This perspective aims to revisit and challenge, in all humility, our perception of human nature; and the possibility of achieving a productive society through the actualization of a person’s highest potential.

THE HUMAN PERSON: REVISITED

When we talk about the human person, it is obviously everything that pertains to man - physical, spiritual, emotional and intellectual attributes. There are several definitions of a human person based on different perspectives:

Aristotle and Boethius described man as a rational being. As rational being, a person is able to know, reason out and apply what he knows.

Theologians describe a human person as a substance of physical and spiritual. Spiritual in nature because man has a soul and is created by a Superior Being with a divine purpose. Physical in nature, because a person is created with body and faculty that correspond to his relationship with society.

Dictionaries define a human person as a living, self-conscious animal or a thing.

WHO AM I?

To fully understand the meaning of a person, let us re-evaluate and understand the characteristics of a person:

Characteristics of a Person

Eddie Babor discussed in his book “The Human Person, Not Real But Existing” that the human person have several characteristics, among which are the following:

1. Rational - Every person is a rational being. This is what distinguishes a person from all other creatures in the world. As a rational being, a person is free to think and has the capacity to reason. He can distinguish what is right and what is wrong because he has intellect.

2. Free - All human beings are born free. A person has the freedom to do or not to do a specific action. However, every person must be responsible for his own action. In other words, a person can do whatever he pleases but not to the extent of doing harm to his co-creatures.

3. Unique - Every person is unique. Every person has his own identity such that no two persons are the same. Generally speaking, human beings have the same characteristics and physical features and but no two persons are the same because every person has its own perception, has different sets of values and priorities in life.

4. Social being - Every person is intrinsically a social being. He cannot detach his “being” from others and all other creatures in the universe. Human nature is characterized by his togetherness and relationship towards other creatures; be it a thing, object or his fellowman.

5. Sexual - All created living things are sexual in nature but the uniqueness of expression of a person’s sexuality makes it all different. The expression of a person’s emotions, attitudes, feelings, actions and thoughts in sexual activity best exemplifies his uniqueness from animals.
Considering the characteristics, and their definitions, given above, it can be deduced that a human person is the ultimate expression of the Supreme Being that has the freedom, capacity and ability to reason, reflect and relate to his co-existence.

### CORE AND RELATED VALUES

<table>
<thead>
<tr>
<th>DIMENSION</th>
<th>VALUES</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHYSICAL</td>
<td>HEALTH</td>
</tr>
<tr>
<td></td>
<td>Physical Fitness, cleanliness, harmony with the material universe, beauty and art</td>
</tr>
<tr>
<td>INTELLECTUAL</td>
<td>TRUTH</td>
</tr>
<tr>
<td></td>
<td>Knowledge, creative and critical thinking</td>
</tr>
<tr>
<td>MORAL</td>
<td>LOVE</td>
</tr>
<tr>
<td></td>
<td>Integrity/honesty, self-worth/ self-esteem, personal discipline</td>
</tr>
<tr>
<td>SPIRITUAL</td>
<td>SPIRITUALITY</td>
</tr>
<tr>
<td></td>
<td>Faith in God</td>
</tr>
<tr>
<td>SOCIAL</td>
<td>SOCIAL RESPONSIBILITY</td>
</tr>
<tr>
<td>Family</td>
<td>Mutual Love/ respect, fidelity, responsible parenthood, concern for others/common good, freedom/equality, social justice/ respect for human rights, peace/ active non-violence, popular participation</td>
</tr>
<tr>
<td>Society</td>
<td>ECONOMIC EFFICIENCY</td>
</tr>
<tr>
<td></td>
<td>Thrift/conservation of resources, work ethics, self-reliance, productivity, scientific and technological knowledge, vocational efficiency, entrepreneurship</td>
</tr>
<tr>
<td>ECONOMIC</td>
<td>NATIONALISM</td>
</tr>
<tr>
<td></td>
<td>Common identity, national unity, esteem of national heroes, commitment, civic consciousness/ pride, “Bayanihan”/ solidarity, loyalty to country</td>
</tr>
<tr>
<td>IN COMMUNITY</td>
<td>GLOBAL SOLIDARITY</td>
</tr>
<tr>
<td></td>
<td>International understanding and cooperation</td>
</tr>
</tbody>
</table>

*Source: Values Integration and Promotion: A Civic Welfare Service Core and Related Value*

### THE ESSENCE OF A PERSON

By understanding the character and the definition of a person, the next question would be "how are we going to maximize these characteristics to be able to create a positive result?"

There are several guiding principles in realizing a person’s competence and ability. The totality of the person is best explored in the field of humanistic psychology. This study theorized that a person’s behavior and relationship with others is shaped by his inner feelings and self-image.

One of the foundations of humanistic psychology is Abraham Maslow and his theory on the hierarchy of needs as illustrated below:

The hierarchy of needs has five levels, namely:

1. **Physiological Level** - these are biological needs such as food, water and clothing. They are the strongest needs because when a person is deprived of these, the person will ultimately find ways to fulfill its satisfaction.

2. **Safety** - when physiological needs are met, the person transcends in finding security and protection from physical and emotional harm.

3. **Social and Belongingness** - when the needs for physiological and safety had been satisfied, the desire for affection, belonging, friendship can become active. Maslow states that people seek to overcome feeling of loneliness and alienation.
4. **Esteem** - there are two esteem needs: The self-esteem that include achievement, mastery, confidence and the esteem the person gets from others. These include recognition, respect, attention etc. When these needs are satisfied, the person feels self-confident and valuable as a person in the world. However, when these needs are not met, the person may feel inferior, weak, helpless and worthless.

5. **Self Actualization** - it is the highest form of motivation. Maslow describes this need as reaching the person’s peak potential.

As discussed above, Maslow’s theory pointed out that a **person must satisfy first the other lower needs before he can actually realize his self worth and potential**. Accordingly, when lower needs are unmet, the person cannot fully devote himself to fulfilling his potentials (Boeree;1988). He theorized that self-actualization is the driving force of human personality. Thus, a person cannot appreciate intellectual and aesthetic learning when the person is hungry and his safety is difficult to obtain. "Artistic and scientific endeavors do not flourish in a society where people must struggle for food, shelter and safety. The highest motive - self actualization - can only be fulfilled after all other needs are fulfilled" (Intro to Psych 10th ed by Atkinson, Smith, Bem, p. 525).

Following Maslow’s theory, Carl Rogers (1902-1987) in his **person-centered therapy theory**, believed that **every person has within him an inherent desire towards a positive transformation and development of his capacity**. Furthermore, he came to believe that man is basically good and inherently possesses a seed of goodness no matter how imprudent his actions are.

The theory of **person - centered therapy** of Carl Rogers explained that persons are the only ones able to change the direction of their lives and which path to take. The therapist’s role is to act as a “sounding board” while the person himself explores and analyzes his problem (Intro to Psych 10th ed by Atkinson, Smith, Bem, p 523).

In accordance with the view of Roger’s theory, the writer of this article personally believes that the **therapist** being referred to should not be restricted to psychologists only, but must also be identified with the person’s environment and the people surrounding him. In other words, the role of our society should be a “sounding board” of our reflections in life to be able for the individual to realize his problem and create his own solutions for it. It is the individual who will eventually direct his own life and not the people around him.

**THE EIGHT STAGES OF DEVELOPMENT**

**ERIK H. ERIKSON**

<table>
<thead>
<tr>
<th>STAGE</th>
<th>CRISIS</th>
<th>VIRTUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infancy (Birth)</td>
<td>Basic Trust VS. Mistrust</td>
<td>Hope</td>
</tr>
<tr>
<td></td>
<td>• Child is helpless dependent on adults.</td>
<td>• Emerges as an enduring belief in the attainability of fervent wishes (trusting children are more future-oriented)</td>
</tr>
<tr>
<td></td>
<td>• Caring is the satisfying needs of the child.</td>
<td>• Children lacking enough trust cannot hope because they must worry constantly about whether their needs will be satisfied and therefore are tied to the present.</td>
</tr>
<tr>
<td></td>
<td>• If parents are rejecting and the satisfying needs of the child is inconsistent, it develops feelings of mistrust</td>
<td></td>
</tr>
<tr>
<td>Early Childhood (Ages 1 - 3)</td>
<td>Autonomy VS. Shame and Doubt</td>
<td>Will</td>
</tr>
<tr>
<td></td>
<td>• Child develops rapidly varied skills.</td>
<td>• Defined as the unbroken determination to exercise free choice as well as self-restraint.</td>
</tr>
<tr>
<td></td>
<td>• Learns how to hold on and let go – feces and urine.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Child can willfully decide to do something or to do it.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Effects of parental discipline and control over the development of child’s own self-control.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• From a sense of self-control without loss of self-esteem comes lasting sense of good will and pride</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• From a sense of self-control comes a lasting propensity for doubt and shame</td>
<td></td>
</tr>
<tr>
<td>Pre-School Age (Ages 4 - 5)</td>
<td>Initiative VS. Guilt</td>
<td>Purpose</td>
</tr>
<tr>
<td></td>
<td>• Initiative – the general ability to initiate ideas and actions and to plan future events.</td>
<td>• The courage to envisage (predict or visualize) and pursue goals by defeat of infantile fantasies, by guilt and by foiling fear of punishment.</td>
</tr>
<tr>
<td></td>
<td>• The child begins to explore what kind of person he can become limits are tested to find out what is permissible and what is not.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Guilt develops if parents ridicule the child’s self-initiated behaviors and fantasies.</td>
<td></td>
</tr>
</tbody>
</table>
The stages of development are patterned sequence encompassing appropriate physical, emotional and cognitive tasks that the individual must muster in a struggle to adjust to the demands of the social environment.

Each stage should be viewed as a psychosocial crisis or conflict – and whether the conflict of a particular stage is successfully resolved or not, the individual is pushed by both biological maturation and social demands into the next stage. The conflict in each stage involves bipolar tasks such as trust vs. mistrust.

### IN A NUTSHELL

The definition and characteristics of a person, the presumptions of Carl Rogers, Abraham Maslow and Erik Erikson that had been analyzed are simply guiding principles and motivations to better understand ourselves and examine our potentials. As JFT Bugental pointed out, “man’s life has greater possibilities but not realized”. In other words, there are many opportunities await each person and he is blind enough not to notice those opportunities.

As discussed previously, the person himself is the best qualified in changing and directing his life. He has always been given an alternative whether to do or not to do an act but this action should be accompanied by responsibility.

Being human, our dealings may not always be positive but that does not negate our value as a person. Self-actualized persons allow their innate positive values to transform further and realize that by understanding his self first is the best way that he can effectively relate to others.

Furthermore, every person must be guided by the understanding that he exists in this world achieving his temporary assignments. Each person should start now by utilizing his gifts and talents in obtaining his goals to positively transform and help others realize their worth as person themselves. He must make use of it and fulfill the greatest challenge that the Supreme Being has bestowed upon him.

<table>
<thead>
<tr>
<th>School Age (Ages 6 – 11)</th>
<th>Industry VS. Incompetence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Industry – the sense of enjoyment from work and from sustained attention.</td>
</tr>
<tr>
<td></td>
<td>• Child learns skills necessary for economic survival the technological skills that will allow him to become productive member of his culture.</td>
</tr>
<tr>
<td></td>
<td>• School is the place where child is trained for future employment.</td>
</tr>
<tr>
<td></td>
<td>• Incompetence causes the child to lose confidence in his ability to become contributing member of society.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Competence</th>
</tr>
</thead>
<tbody>
<tr>
<td>• It is the free exercise of dexterity and intelligence in the completion of tasks, unimpaired by infantile inferiority.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Identity VS. Role Confusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Identity - means essentially how a person sees themselves in relation to their world. It’s a sense of self or individuality in the context of life and what lies ahead.</td>
</tr>
<tr>
<td>• Role Confusion - the negative perspective - an absence of identity - meaning that the person cannot see clearly or at all who they are and how they can relate positively with their environment.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fidelity</th>
</tr>
</thead>
<tbody>
<tr>
<td>• self-confidence and self-esteem necessary to freely associate with people and ideas based on merit, loyalty, social and interpersonal integrity, discretion, personal standards and dignity, pride and personal identity, seeing useful personal role(s) and purpose(s) in life</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Intimacy VS. Isolation</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Intimacy – the ability to merge one’s identity with that of another person.</td>
</tr>
<tr>
<td>• Isolation – the inability to share one’s identity with that of another person.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Love</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Defined as the mutuality of devotion forever subduing the antagonism inherent in dividend functions</td>
</tr>
<tr>
<td>• Development of a greater sense of intimacy.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Generativity VS. Stagnation</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Generativity – the impulse to help members of the next generation.</td>
</tr>
<tr>
<td>• Stagnation – interpersonal impoverishment – the lack of concern about the next generation.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Care</th>
</tr>
</thead>
<tbody>
<tr>
<td>• The widening concern for what has been generated by love, necessity; it overcomes the ambivalence adhering to irresistible obligation.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ego Integrity VS. Despair</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Ego Integrity – the satisfaction with life and the lack of fear of death.</td>
</tr>
<tr>
<td>• Despair – the lack of satisfaction with life.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Wisdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>• The person has more ego integrity than despair</td>
</tr>
<tr>
<td>• Defined as detached concern with life.</td>
</tr>
</tbody>
</table>
CHAPTER 4

FILIPINO CHARACTERISTICS
THE FILIPINO VALUE SYSTEM

What are values?

Before delving into the discussion of values – Filipino values, in particular – it is worth analyzing the word itself. The word “value” has its root in the Latin word “valere” which means to be strong and vigorous. This proceeds from the premise that a human person has to have strength or valor in every endeavor. It is the basis on which his strength in facing the challenges of life should be directed.

Dr. Tomas Q. D. Andres (1986) would define values as “things, persons, ideas or goals which are important to life; anything which enables life to be understood, evaluated, and directed.”

On the other hand, Edgar Sheffield Brightman defines value as “whatever is liked, prized, esteemed, desired approved, or enjoyed by anyone at any time. It is the actual experience of enjoying a desired object or activity. Hence, value is an existing realization of desire.”

Collectively, the values of a society would be the standards or principles for which an act is judged to be what is right or wrong, correct or incorrect. As such, it is the goal set for every member of the community to attain what is desirable. In other words, values in a society give meaning and direction to every individual’s life and influence his human behavior.

Based on these definitions, we can say that values are those which are considered by the society as desirable and important and have attained the status as moral impetus behind every action of each member geared towards the desired end or goal.

What are Filipino Values?

Significantly, Filipino values would be the standards or principles set forth by the Filipino society as basis for what is right or wrong, the principles on which every member of the Filipino society should persevere to attain in order to reach the ultimate realization of his life, regarding his person and in relation to his family and society in general.

Significance of Studying Filipino Values

Several studies have been made on Filipino Values. They have always been interested in examining Filipino values because it influences a Filipino’s behavior in particular, and shaping the Philippine Society in general. How Filipinos feel and motivated to do a specific task is directed and evaluated by his set of values. In order to understand the Filipino culture and the development of the Filipino individual, one has to understand the underlying values on which every Filipino acts. Thus, a study on the Filipino values would provide us a deeper understanding of the Filipino culture.

The shaping of the Philippine society into a successful and progressive nation would depend on understanding and appreciating the positive side of Filipino values and how they are applied to attain such goal. Thus, it is imperative that a full understanding and appreciation of the positive side of our very own principles be made and used for our personal and national success.

The purpose of this chapter, therefore, is to help us understand our Filipino values to enable us to put the positive side of Filipino values in use and to disregard the negative ones. Thus, in the end, through the development and use of positive Filipino values, we may bring out the best in the Filipino society in general and the individual in particular.

Understanding Filipino Values and Culture

The Filipino society is composed of a mixture of different races and cultures, many of which influenced the lifestyle and values being practised in the Philippine community. Among those who influenced the Filipino culture and values are our ancestors – the Malays and Indons, our colonists – the Spaniards and the Americans, and nationals of other countries who have dealt with the Philippine society through trade – the Chinese and the Indians. The resulting blend of this mixture of influences, which are sometimes conflicting, is uniquely Filipino in character.

Most of the prominent Filipino values are the result of a blend of the rich Christian values of Europe, the pragmatic and democratic values of America, and the spiritual values of Asia.
The basic social unit in the Philippine society is the family. It is here where values and principles are nurtured and imbibed in each and every member of the family. The tradition of close family ties has long been practiced and considered as the foundation of the Philippine society. So much is the effect of this tradition that the members of the constitutional commission of the 1987 Philippine Constitution deemed it proper to include it as a State Policy and a chapter of the fundamental law of the land. Thus, Article XV, Section 1 of the said constitution provides that "The State recognizes the Filipino family as the foundation of the nation."

It is in the family that the Filipino individual is introduced to the concept of structure and hierarchy of power. He is always reminded to submit to the authoritarian familial set-up, where roles are prescribed especially for younger members of the family. The Filipino family is structured in a way that autocratic leadership rests on the elder members, where the young submit themselves to the decision of family elders. He is indoctrinated of the tradition of primacy of the extended family over that of the individual and that the only source of emotional, economic, and moral support is the family.

The Filipino individual identifies himself with his family. Right from childhood he is made to believe that he belongs to the family. The Filipino individual is always encouraged to get advice from his parents and submit to his parents' direction, counsel and advice. He is admonished to be good because any disgrace that he commits is a disgrace to the family. In times of misfortune, he is assured of his family's support, sympathy and love.

Thus, Filipino society, in contrast with Western societies, prefers a rather "structured" way of life, and not where he can be assertive of his own individuality.

However, modern era is catching up with the Filipino society. Changes must occur if the Filipino society is to survive in a changing world. The Filipino society will have to keep up with the changes brought about by modernization. The society must prepare itself for a serious reevaluation of its values. In most instances, it will have to break away from its past and adjust itself towards the future.

FILIPINO CHARACTERISTICS

The characteristic that makes a Filipino vary from different society is his uniquely blended culture and values from different influences. Filipino values, for reason of several influences that shaped its identity, are bipolar like a coin that has two sides. They may either be positive or negative in polarity. Let us take for example the value of utang na loob, or debt of gratitude. The value of utang na loob, the altruistic drawing of interior goodness of a person by returning a debt of gratitude, is by itself positive. However, when one is coerced to honor a debt of gratitude and return the favor, then it becomes negative.

Due to this ambivalence of Filipino values, they have the potential of being used for good or evil. They may either help or hinder personal and national development, depending on how they are understood or practiced or lived.

In order to shape the Filipino society into a successful and progressive nation, there is a need to reevaluate the different values that influence every Filipino individual's action to a set of circumstances. We need to identify the positive side of every Filipino value and develop them in order to yield a more successful and developed society.

Let us then try to discuss some of the values in the Filipino society and re-evaluate them to develop a more positive value for the Filipino individual.

Utang na Loob

There is no specific translation that can approximate the meaning of this Filipino value of utang na loob. Debt of gratitude is a lean excuse of a translation because it does not even approximate the fertile concept of the Filipino loob.

Utang na loob is a situation where an individual is required to return a favor or service received. However, the return of such service or favor cannot be translated into monetary equivalent, and may reciprocated in a month of service or even a lifetime.
For example, a congressman proudly ‘gives’ a town a new chapel, a bridge, or a waiting shed (no matter whether the money came from his pocket or from the government), this makes the people indebted to him. And when elections come, he recites the litany of his projects and people “ought” to repay these through their votes. Not to repay this form of debt means that those who were benefited are walang utang na loob. After having been elected, the people would approach this congressman for return of the favor by seeking employment for them. Thus, this would end into a vicious cycle, where the person na pinagkakautangan ng loob becomes the giver and the giver becomes the person na may utang na loob.

However, utang na loob may be interpreted in a positive outlook. If it is used with the concept of justice, truth and human dignity, it would reflect the beautiful aspect of the Filipino character. Thus, this altruistic feeling must voluntarily come from within the person himself, kusang loob; and should not be demanded by coercing the person who has utang na loob, so as blind his sense of judgment.

Furthermore, this value should be used discriminately. The pagtatanaw ng utang na loob should emerge from within the self of an individual with sense of justice so as to repay the person for the favor or services rendered.

We should always remember that in demanding for the return of indebtedness, the golden rule "Do unto other as you would want them to do unto you.” By demanding the return of the favor, would you wish to become indebted in return? And when indebted, would you want that person to act the same way when they are demanding the return of the favor?

**Bahala na**

Filipinos, by nature, are a religious group of people. They firmly believe in the supernatural and in all kinds of spirit dwelling in individual persons, places or things. They believe in a Supreme Being who will take care of things for them. The Filipino is very religious who has a saint to pray to each day of the week.

The term bahala na comes from the words Bathala na. It reflects the Filipino’s dependence on the supernatural being and on fate. This tends to move toward the commonly conceived procrastination character of the Filipino.

**OTHER STRENGTHS OF THE FILIPINO CHARACTER**

<table>
<thead>
<tr>
<th>Strengths of the Filipino Character</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pakikipagkapwa–Tao</td>
<td>● Camaraderie and feeling of closeness to one another; foundation for unity as well as sense of social justice.</td>
</tr>
<tr>
<td>2. Family Oriented</td>
<td>● Feeling of belongingness and rootedness and a basic sense of security.</td>
</tr>
<tr>
<td>3. Joy and Humor</td>
<td>● Emotional balance, optimism, a healthy disrespect for power and office and the capacity to survive.</td>
</tr>
<tr>
<td>4. Flexibility and Adaptability</td>
<td>● Productivity, innovation, entrepreneurship, equanimity and survival.</td>
</tr>
<tr>
<td>5. Hardwork and Industry</td>
<td>● Productivity and entrepreneurship for some and survival despite poverty for others.</td>
</tr>
<tr>
<td>6. Faith and Religiosity</td>
<td>● Courage, daring, optimism, inner peace, as well as the capacity to genuinely accept tragedy and death.</td>
</tr>
<tr>
<td>7. Ability to Survive</td>
<td>● Bravely live through the harshest economic and social circumstances.</td>
</tr>
</tbody>
</table>
## Other Weaknesses of the Filipino Character

<table>
<thead>
<tr>
<th>Weaknesses of the Filipino Character</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Extreme Personalism</td>
<td>Leads to graft and corruption.</td>
</tr>
<tr>
<td>2. Extreme Family Centeredness</td>
<td>Lack of concern for the common good and acts as the block to national consciousness.</td>
</tr>
<tr>
<td>3. Lack of Discipline</td>
<td>Inefficient and wasteful work systems, violation of rules leading to more serious transgressions and a casual work ethics leading to carelessness and lack of follow-through.</td>
</tr>
<tr>
<td>4. Passivity and Lack of Initiative</td>
<td>Easily resigned to one’s fate and thus easily oppressed and exploited.</td>
</tr>
<tr>
<td>5. Colonial Mentality</td>
<td>Basic feeling of national inferiority that makes it difficult for them to relate as equal to Westerners.</td>
</tr>
<tr>
<td>6. Kanya-kanya Syndrome</td>
<td>Dampening of cooperative and community spirit and in the trampling upon of the rights of others.</td>
</tr>
</tbody>
</table>
CHAPTER 5
FILIPINO CITIZENSHIP VALUES
The given set of values is inherently within each Filipino. This part of the module aspires to awaken these values amongst us and hopefully, later on, inspire us to practice it in our every day lives. These values, if carried out with one’s heart can serve as a vehicle and reinforcement towards our goal of realizing social change and progress.

For us to have a better view on the said topic, short stories and activities, conveying and promoting the said set of values were integrated in this module.

**THE VALUE OF RESPECT FOR LIFE**

"Treat life with respect and life itself will reveal its beauty to you."

**The House of Life**

*By Andrew Maria (2004)*

The crowd said to the Mystic, "We found a big and beautiful house called Life. Without giving any thought to whom the House of Life might belong, we rushed inside it. Yet to our dismay, the House of Life was empty and there was nothing in it. Life is empty, Life has no meaning."

The Mystic went to the House of Life to see if it really was empty. He knocked on the door before entering and someone from within opened it. He stayed inside the house for quite sometime while the crowd waited outside. It was already evening when the Mystic went out.

"Is the House of Life empty as we told you?" the crowd questioned him.

The Mystic answered the crowd, "the House of Life is not empty. When I was inside, I saw the most beautiful rooms with golden chairs, silver tables, and jeweled walls. Above all these, I dined and conversed with the Master of Life himself."

"How can that be? The crowd insisted. "When we were inside the House of Life, it was empty, yet now you tell us that it is not."

The Mystic rebuked the crowd, "You found the House of Life empty because you did not knock before you entered it. You rushed into life even without knocking, as if the house belonged to you. The Master of Life, seeing that you lacked respect for life and reverence for it, took away its beauty because you would not know how to use it. You are proud and vain as if you are the master of your own life. For this reason, the Master of Life gave you the House of Life to look at but not to live in. If only you had knocked before you entered, then you would have seen the beauty I saw and conversed with the Master of Life himself."

"Tell us please," the crowd begged the mystic, what does it mean to knock on the Door of Life?"

The Mystic solemnly spoke, "to knock on the door of Life is to be humble enough to accept that the house does not belong to you but to the Master. "To knock on the door of life is to seek the Master of the House and not the treasure in the House. To knock on the Door of Life is to wait with patience for the Master to open it from within and not to force it from the outside. To knock on the Door of Life is to follow the statutes and commandments of the Master of Life."

"To knock on the Door of Life is to pray to the Master of Life that you may love him since he not only owns the house but your very selves as well."

They left the Mystic after they heard this. The crowd returned to the House of Life and they knocked before entering. The Master of the House of Life opened it from within. Once inside, the crowd saw the beautiful things the Mystic had seen. But most of all, they were able to dine and converse with the Master of Life himself.

Life, after all, is not empty.
"We can get so involved in what we are doing that we forget why we are doing it. We are so involved in living that we forget the purpose of living. We get so involved in pursuing the things money can buy that we forget about the things that money can't buy."

**Father’s Mistake - No Time**
*By Bel San Luis (2004)*

One night, a father came to a parent-teacher conference in a city high school. During a talk with one of his son’s teachers, the father broke down and began to cry.

After he regained his composure, the father apologized, saying, “My son no longer lives with me. But I still love him and I want to know how he’s doing in school.”

The father then told the teacher how his wife and four children had left him that afternoon.

He was a building contractor and sometimes worked sixteen hours a day. Naturally, he saw little of his family, and then slowly grew farther and farther apart.

Then the father said something sad. He said: “I wanted to buy my wife and kids all the things I had dreamed of giving them. But in the process, I got so involved in working that I forgot about what they needed most: a father who was around at nights to give them love and support.”

---

**THE VALUE OF TRUTH**

*The Truth about Lies (2004)*

Lies are said in the place of truth...
Why not prefer to tell the truth than settle for a lie?

There are no half-truths or white lies...
It’s either you say the truth or tell a lie!

A million lies cannot make up a single truth...
You can never transform a lie into truth.

It’s easier to tell the truth than tell a lie...
With the truth, you merely have to state the facts:
With lies, you’d have to cook up a thousand alibis.

You’ll know when your lies have caught up with you...
When you begin to believe in them as being the truth.

In the end, we find but a single truth about lies:
*That there is No Truth and No Good in Lies.*
THE VALUE OF JUSTICE

Justice is giving every man his due.

To Every Man His Due

There was once a poor farmer who would come to town everyday in order to supply a baker with homemade bibingka. In exchange for five pounds of bibingka, the baker would give the farmer five pounds of bread for his family. One day, the baker decided to weigh the bibingka. He discovered that the bibingka was one pound short. This made the baker very angry, and he accused the farmer of having cheated him.

But the farmer very calmly declared, "You see sir, I am very poor and have no weights at home. So I take the five pounds of bread you give me and use it as a standard. In this way, I can be sure of giving you an equal amount of bibingka."

THE VALUE OF EQUALITY

Each man may differ in worldly stature, but each one bears the same amount of dignity as another and all share one common destiny.

Skulls
By Andrew Maria Almonte (2004)

One day, a group of skulls in the cemetery had a conversation.

"Hey," said a skull to another, "who were you when you were alive?"

"I was a king," answered the skull with an air of pride.

"Yes, I was once his slave," replied another skull. "He was a tyrant, a ruthless, merciless king!"

"How dare you speak about me like that!" countered the king-skull. "I am your king, remember?"

"Shut-up!" shouted the slave-skull. "You are no longer my king nor am I your slave anymore! We are the same now-rotten skulls!"
THE VALUE OF PROMOTION OF THE COMMON GOOD

The real heroes among us are those who live their lives daily in genuine concern for the welfare of the others.

A Chinese Legend

Once upon a time, in the western Kingdom, lay a beautiful garden. And there, in the cool of the day was the Master of the garden want to walk. Of all the denizens of the garden, the most beloved was a gracious and noble bamboo. Year after year, Bamboo grew yet more noble and gracious, conscious of his master's love and watchful delight, but modest and more gentle withal. And often, when the wind revel to the garden, Bamboo could cast aside his grave stateliness, to dance and play right merrily, tossing and swaying, leaping and bowing in joyous abandon, leading the Great Dance of the Garden which most delighted the Master's heart.

One day, the Master himself drew near to contemplate his Bamboo with eyes of curious expectancy. And Bamboo, in a passion of adoration, bowed his great head to the ground in loving greeting. The Master spoke: "Bamboo, Bamboo, I would use thee." Bamboo flung his head to the sky in utter delight. The day of days had come, the day for which he had been made, the day for which he had been growing hour by hour, this day in which he would find his completion and his destiny. His voice came low: "Master, I am ready. Use me as thou wilt."

"Bamboo"- the Master's voice was grave- "I would fain take thee and cut thee down!" A trembling of great horror shook Bamboo.

"Cut... me... down! Me... who, Master, has made the most beautiful in thy entire garden...to cut me down! Ah, not that, not that. Use me for thy joy, O Master, but cut me not down."

"Beloved Bamboo" – the Master's voice grew graver still – "If I cut thee not down, I cannot use thee." The garden grew still. Wind held his breath. Bamboo slowly bent his proud and glorious head. There came a whisper: "Master, if thou cannot use me if though cut me not down... then... do thy will and cut."

"Bamboo, beloved Bamboo, I would... cut thy leaves and branches from thee also." Master, Master, spare me. Cut me down and lay my beauty in the dust; but wouldst though take from me my leaves and branches also?"

"Bamboo, alas, if I cut them not away, I cannot use thee." The sun hid his face. A listening butterfly glided fearfully away. And Bamboo shivered in terrible expectancy, whispering low: "Master, cut away."

"Bamboo, Bamboo, I would yet... cleave thee in twain and cut thine heart, for if I cut not so, I cannot use thee." Then Bamboo bowed to the ground. "Master, Master... then cut and cleave." So the Master of the garden took Bamboo and cut him down and hacked off his branches and stripped off his leaves and cleaved him in twain and cut out his heart. And lifting him gently carried him to where there was a spring of fresh, sparkling water in the midst of his dry field. Then putting one end of broken bamboo in the spring, and the other end into the water channel in his field, the Master laid down gently his beloved Bamboo. And the spring sang welcome and the clear, sparkling waters raced joyously own the channel of Bamboo's torn body into the waiting fields. Then the rice was planted, and the days went by, and the shoots grew and the harvest came.

In that day was Bamboo, once glorious in his stately beauty, yet more glorious in his brokenness and humility. For in his beauty he was life abundant, but in his brokenness he became a channel of abundant life to his Master's world.
THE VALUE OF CONCERN FOR THE ENVIRONMENT

The Giving Tree

Once there was a tree... and she loved a little boy. Everyday, the boy would gather leaves, make them into a crown and play king of the forest. The boy would also play hide and seek, climb her branches and eat her mangoes. At the end of the day, when he is tired, the boy would sleep in her shade. And the boy loved the tree... very much... and the tree was very happy.

But time went on... and the boy grew older. And the tree was often alone. One day the boy went to the tree who said: "Come boy, come and climb up my trunk, swing from my branches, eat my mangoes, play in the shade and be happy." "I am too big to climb and play and I don't have money," said the boy. "If only I can have some money." "I am sorry," said the tree, "but I don't have money. Go take my mangoes, boy, and sell them to the market. That way, you will have enough money and you will be happy." And so the boy gathered all her mangoes and carried them away. And the tree was happy.

But the boy stayed away for a long time... then one day, the boy came back to the tree who shook with joy and said: "Come boy and climb up my trunk, swing from my branches, eat my mangoes, play in the shade and be happy." "I am too busy to climb trees." said the boy. "I want a house to keep me warm." "I want a wife and children so I need a house. Can you give me a house?" "I have no house," said the tree, "the forest is my house, but you may cut-off my branches and build a house. And so the boy cut-off her branches and carried them away to build his house. And the tree was happy.

But the boy stayed away for a long time... then one day the boy came back and the tree was happy that she could speak. "Come, boy," she whispered, "come and play." "I am too old to play." said the boy. "I want a boat that would take me away from her. Can you give me a boat?" "Cut down my trunk and make a boat," said the tree. "Then you can sail away. And the tree was happy... but not really.

And after a time, the boy came back again. "I am sorry boy," said the tree. "But I have nothing left to give you – my mangoes are gone." "My teeth are too weak for mangoes," said the boy. "My branches are gone," said the tree. "You cannot swing on them." "I am too old to swing on branches," said the boy. "My trunk is gone," said the tree. "You cannot climb." "I am too tired to climb," said the boy. "I am sorry," sighed the tree. "I wish I could give you something... but I have nothing left. I am just an old stump. I am sorry." "I don't need very much now," said the boy, "Just a quiet place to sit and rest. I am very tired." "Well," said the tree, straightening herself up as much as she could, "well, an old stump is good for sitting and resting. Come, boy, sit down and rest." And the boy did and the tree was happy.
Group Dynamics

CHAPTER 6

GROUPS
**DEFINITION**

Group is defined as any number of persons who share a consciousness of membership and interaction. A group is not a mere collection of individuals but an aggregate of personalities acting and interacting with one another in the process of living. To be a member of a group, one must participate in the common life and activities of the group.

**TYPES OF GROUPS**

1. **Primary Group** - described by Charles Cooley as those characterized by intimate face-to-face association and cooperation. They are primary in several senses, but chiefly in that they are fundamentally in forming the social nature and ideas of the individual. The result of intimate association, psychologically, is a certain fusion of individualities in a common whole, so that one's very self, for many purposes at least, is the common life and purpose of the group. Perhaps the simplest way of describing this wholeness is by saying that it is a “we”; it involves the sort of sympathy and mutual identification for which “we” is the natural expression. One lives in the feeling of the whole and finds the chief of his will in that feeling.

2. **Secondary Group** - those which do not necessarily involve face-to-face association or intimate and personal relations. The members are aware of these relationships and take cognizance of them, but they do not feel that their lives are bound up in them except in time of social crisis. The members may be separated from one another by distance or by lack of personal physical contact. Their contact may be through correspondences, the press, the radio, the telephone or other means.

**CHARACTERISTICS OF GROUPS**

1. **Interaction** - patterns of mutual influence (physical, verbal, non-verbal, emotional)

2. **Structure** - stable patterns of relationships
   - Roles - behavior expected of members in a given position
   - Norms - rules that identify and describe appropriate behaviors
   - Inter-member relations - how they relate (authority, communication)

3. **Goals** - reasons for existence

4. **Perceived Groupness** - extend to which members see themselves as one (common fate, similarity, proximity)

5. **Dynamic Interdependency** - extend to which members are active, energized, vibrant and changing

6. **Motivation** - personal needs / gain being satisfied
THE LEADER

A Leader is:
- Someone who acts as a guide;
- A directing head;
- Someone who leads a body of troops;

Leadership is:
- The position of a leader;
- The quality displayed by a leader;
- The act of leading;

HOW TO BECOME A GOOD LEADER

We often say that some people are good leaders, while others are not. But what is really our basis for judging one’s capacity for being a good leader?

From a follower’s perspective, good leadership can be attributed on several qualities that a person must have. These qualities make people comply and passionately follow a leader.

THE 21 INDISPENSABLE QUALITIES OF A LEADER

John C. Maxwell’s book entitled “21 Indispensable Qualities of a Leader” defines essential traits of a leader. This book will help people recognize, develop, and refine the personal characteristics needed to be a truly effective leader, the kind of leader people want to follow. The following qualities of a leader taken from his book are as follows:

Leader Qualities # 1: [CHARACTER]

CHARACTER:
- The quality of a person’s behavior, as revealed in his habits of thoughts and expressions, his attitudes and interests, his action and his personal philosophy in life.

Be a piece of the rock. There would always be two paths to choose from: character and compromise. “Every time a person chooses character, he becomes stronger, even if that choice brings negative consequences.”

What people must know about character?
- Character is more than talk;
- Talent is a gift, but character is a choice;
- Character brings lasting success with people;
- Leaders cannot rise above the limitations of their character;

Character can be improved by doing the following:

Search for the cracks. Reflect on the major decisions that you had done in your life as far as you can remember in terms of letting people down or giving compromises.

Look for patterns. From the reflections that you have done, are there particular instances that kept emerging? These patterns will help you diagnose issues of character.

Face the music. It is when you apologize and accept your mistakes that character repairs begin.

Rebuild. You have been brave enough to face your past actions but more courage is needed to face the future. Let your past actions serve as your guide so as not to commit the same mistakes in the future.

Leader Qualities # 2: [CHARISMA]

The first impression can seal the deal.

CHARISMA:
- Special spiritual gift bestowed temporarily by the holy spirit on a group or an individual for the general good of the church
- An extraordinary power in a person, group, cause, etc. which takes hold of popular imagination, wins popular support
To make yourself the kind of person who attracts others, you need to personify these pointers:

- Love Life;
- Put a “10” on every person’s head;
- Give people hope;
- Share yourself;

Charisma can be improved by doing the following:

*Change your focus.* Always check if your focus during conversation is towards yourself. Learn how to balance. Recognize the persons who made contributions on the success of a project.

*Play the first impressions game.* When you meet a person for the first time, focus on him. Remember his name and interests, and give positive comments. Try your best to give a very good impression.

*Share yourself.* Share your resources to others. Resources come in different ways. Share what you have: talents, skills and valuable services aside from material things. These are highly appreciated.

**Leader Qualities # 3: [COMMITMENT]**  
It separates “doers” from “dreamers”.

**COMMITMENT:**

- *Something which engages one to do something, a continuing obligation especially financial*
- *The act of committing, the state of intellectual and emotional adherence to some political, social, religious theory or action especially the conscious linking of works of literature and art with such theory of action.*

**True nature of commitment:**

- Commitment starts in the heart;
- Commitment is tested by action;
- Commitment opens the door to achievement;

**Commitment can be improved by doing the following:**

*Measure it.* Commitments can be measured through the following: how much time you devote at work, family, in service, in health and recreation activities, and how much you spend on living expenses, entertainment, personal development, and giving. Compare how much you devote and spend on these things. Is it justifiable?

*Know what’s worth dying for.* Answer the question. Write what’s in your thoughts. Match if your actions are parallel with your ideas.

**Leader Qualities # 4: [COMMUNICATION]**  
Without it you travel alone.

**COMMUNICATION:**

- *The act of communicating*
- *Something communicated*
- *A means of sending a message, orders, etc.*

**You can be more effective as a communicator if you follow four basic truths:**

- Simplify your message;
- See the person;
- Show the truth;
- Seek a response;

**Communication can be improved by doing the following:**

*Be clear as a bell.* Whether in oral or written communication, being brief and concise and direct simplifies and clarifies thoughts. Simplicity and clarity must be noted to achieve good communication.

*Refocus your attention.* Different instances require different topics. Don’t make yourself arrogant. Know the needs and desires of your listener.

*Live your message.* Make sure that you had been understood. Ask questions for clarity. Accept comments without defensiveness.
Leader Qualities # 5: [COMPETENCE]
If you build it, they will come.

COMPETENCE:
- The state of being competent

To cultivate competence, do the following:
- Show up everyday;
- Keep improving;
- Follow through with excellence;
- Accomplish more than expected;
- Inspire others

Competence can be improved by doing the following:

Get your head in the game. Devote yourself to your job. Be firm to give a proper amount of attention.

Redefine the standard. When your performance is not consistently at high levels, evaluate yourself. Define your standards. Make adjustments to fit standards of your job description.

Find three ways to improve. There’s always room for improvement. Assess yourself and make necessary changes.

Leader Qualities # 6: [COURAGE]
One person with courage is a majority.

COURAGE:
- The quality of the mind that enables the person to face difficulty, danger, etc. without fear.

Truths about courage:
- Courage begins with an inward battle;
- Courage is making things right, not just smoothing them over;
- Courage in a leader inspires commitment from followers;
- Your life expands in proportion to your courage

Courage can be improved by doing the following:

Face the music. Be active. Try muscle-stretching activities. Conquer your fears. Sky dive if you're afraid of heights.

Talk to that person. Avoiding confrontation does not solve differences. Have the courage to talk to that person but do it with love.

Take a giant step. When everything seems to be monotonous, don't be afraid to make a career move. There are more things out there to be enjoyed and to be discovered.

Leader Qualities # 7: [DISCERNMENT]
Put an end to unsolved mysteries.

DISCERNMENT—“DISCERN”:
- To perceive by the sight or the intellect
- To distinguish mentally

To maximize effectiveness of a leader, do the following:
- Discover the root issues;
- Enhance your problem solving;
- Evaluate your options for maximum impact;
- Multiply your opportunities

Discernment can be improved by doing the following:

Analyze past success. Remember the things you had done to succeed on your goals. Problems arise on the process of achieving these goals. Solutions that made you succeed can be used again in the future.

Learn how others think. We admire other personalities as leaders. Putting ourselves to think like leaders who are wise will make us more discerning.

Listen to your gut. Your intuition affects your decisions. There are many instances that your intuition is correct. Find a pattern of your intuitive ability. This pattern will give you imminent recourse that will affect your decision.
**Leader Qualities # 8: [FOCUS]**
The sharper it is, the sharper you are.

**FOCUS**
- A central point of attraction, attention or activity.

**Guidelines to focus your time and energy:**
- 70% on strength;
- 25% on new things;
- 5% on areas of weakness

**Focus can be improved by doing the following:**

- **Shift to strengths.** Identify your strengths and dedicate 70% of your time on it.

- **Staff your weaknesses.** Identify your weaknesses and try to improve on them.

- **Create an edge.** Since you had identified your strengths and weaknesses, you can proceed to the next level. Think of the new tools that you need, to go to the next level.

**Leader Qualities # 9: [GENEROSITY]**
Your candle loses nothing when it lights another.

**GENEROSITY—“GENEROUS”**
- The quality of being generous.
- Giving freely.

The following will cultivate the quality of generosity in your life:

- **Be grateful for whatever you have.** Contentment seems to be very ideal. A person cannot become generous if he is not contented with what he has. There are things that we must be grateful for and be contended with. Be generous in your own small ways.

- **Put people first.** Giving becomes easier when generosity comes in. A leader is measured not in terms of the number of people who serve him but rather, to the number of people he is serving.

**Don’t allow the desire for possessions to control you.** Let your heart be in charge within you, not the material things that you possess. There would never be satisfaction if your material desires are endless.

**Regard money as a resource.** Man has been a slave of money. The only way to win over money as J. C. Maxwell states is to hold it loosely and be generous with it to accomplish things of value.

**Develop the habit of giving.** There is a time when all things come in abundance, and it is also a time of redistributing it for those in need. For those who don’t have material things to share, let this saying be their guide: “Richness, I have nothing, but I can help through loving, with my life worth giving.”

**Generosity can be improved by doing the following:**

- **Give something away.** There are things that are important to you that can be replaced. Try giving this to people who will really benefit from it. As they say, giving it anonymously would be better.

- **Put your money to work.** Use your money to improve other’s lives. Money as resources can be put into work to outlive your expectations for better people, community, and world.

- **Find someone to mentor.** A time will come when you had reached the peak of your leadership. It would be good if you have someone whom you would train to be a good leader like you.

**Leader Qualities # 10: [INITIATIVE]**
You won’t leave home without it.

**INITIATIVE:**
- An introductory act or step, readiness and the ability in initiating action, one personal, responsible decision

**A leader possesses the following qualities to make things happen:**
- They know what they want;
- They push themselves to act;
- They take more risks;
They make more mistakes

“Only those who dare to fail greatly can ever achieve greatly”
– Sen. Robert Kennedy

**Initiative can be improved by doing the following:**

**Change your mind-set.** Resistance comes from within. It is only when you had come out of your shell that you begin to take the challenge outside.

**Don’t wait for opportunity to knock.** Opportunity does not knock at your door. You know that you have the potential. Find opportunities. Show and share to the world what you’ve got.

**Take the next step.** When opportunities come, select the best. Now that you have found the opportunity to share and show the world what you’ve got, work it as far as you can.

**Leader Qualities # 11: [LISTENING]**
To connect with their hearts, use your ears.

**LISTENING-“LISTEN”:**
  "To give attention for the purpose of hearing."

**Keep your ears open to the following:**

- Your mentors;
- Your followers;
- Your customers;
- Your competitors

Listening can be improved by doing the following:

**Change your schedule.** Have time to listen to your mentors, followers, customers, and competitors.

**Meet people on their turf.** Seek common ground to build rapport with the person you are talking. Learn something about him so you can talk things of common interests.

**Listen between the lines.** Factual and emotional content of conversation must be given attention. Listen with your heart.

**Leader Qualities # 12: [PASSION]**
Take this life and love it.

**PASSION:**
  - Any compelling emotion, strong amorous feeling, strong sexual desire, strong fondness or enthusiasm

**Truths about passion:**

- Passion is the first step to achievement;
- Passion increases your willpower;
- Passion changes you;
- Passion makes the impossible possible

Passion can be improved by doing the following:

**Take your temperature.** Assess the level of desire towards your work and your life. Passion makes the difference on how you see life.

**Return to your first love.** You are more enthusiastic when doing other things. These are the things that you had left behind because you have to attend to other obligations. Take advantage and do these things again to relax and to energize your body.

**Associate with people of passion.** Your environment affects your being. Birds of the same feather flock together. Having passionate people around gives booster to bring you back on track.

**Leader Qualities # 13: [POSITIVE ATTITUDE]**
If you believe you can, you can.

**To be more positive, think of the following:**

- Your attitude is a choice;
- Your attitude determines your actions;
- Your people are a mirror of your attitude;
- Maintaining a good attitude is easier than regaining one;
Positive attitude can be improved by doing the following:

**Feed yourself the right food.** Books about positive attitude are available on book stands. Give yourself time to read and reflect on it.

**Achieve a goal every day.** Setting an achievable goal every day changes the attitude of a person. When a pattern of achievement has been observed, a person has the tendency to think more positively.

**Write it on your wall.** It does not mean that you vandalize your wall. Make a corner where you can show all your awards and citations. Have your plaques and trophies displayed on that corner. These will serve as a reminder that you have been doing positive things in your life and willing to do it over and over again.

**Leader Qualities # 14: [PROBLEM SOLVING]**
You can’t let your problems be a problem.

Five (5) qualities demonstrated by a leader with good problem solving ability:

- They anticipate problems;
- They accept the truth;
- They see the big picture;
- They handle one thing at a time;
- They don’t give up a major goal when they’re down

Problem solving can be improved by doing the following:

**Look for trouble.** Don’t avoid problems. Encountering and solving a problem is an experience that molds and strengthens us to deal with different situations and difficult circumstances.

**Develop a method.** TEACH method for problem solving according to J.C. Maxwell:

- Time – spend time to discover the real issue.
- Exposure – find out what others have done.
- Assistance – have your team study all angles.
- Creativity – brainstorm multiple solutions.
- Hit it – implement the best solution.

**Surround yourself with problem solvers.** Be with persons who are good at problem-solving. They will complement your weaknesses and teach you on how to deal with them.

**Leader Qualities # 15: [RELATIONSHIPS]**
If you get along, they’ll go along.

**RELATIONSHIP:**

- The state or fact of being related.

To cultivate good relationships, it requires the following:

- Have a leader’s head – understand people;
- Have a leader’s heart – love people;
- Extend a leader’s hand – help people

Relationships can be improved by doing the following:

**Improve your mind.** Be mature enough and widen your understanding. Allot some time to observe and talk to people and try your best to understand them.

**Strengthen your heart.** Show them that you care. Show your feelings and act your way out.

**Repair a hurting relationship.** Rebuild, reconcile and reconnect relationships that had crumbled even though it has happened several years ago. Learn to forgive and apologize. Try to be more loving and understanding to people whom you had disagreement before.

**Leader Qualities # 16: [RESPONSIBILITY]**
If you won’t carry the ball, you can’t lead the team.

**RESPONSIBILITY-“RESPONSIBLE”:**

- The state or fact of being responsible
- A person or thing for which one is responsible
- Involves duties or obligations
- Accountable, as for something within one’s power
The one who embraces responsibility has the following characteristics:

- They get the job done;
- They are willing to go the extra mile;
- They are driven by excellence;
- They produce regardless of the situation

Responsibility can be improved by doing the following:

*Keep hanging in there.* When everything seems to crumble, stop for a while then think and find ways to succeed. Be creative in finding ways to keep you on the right track.

*Admit what’s not good enough.* Failing depends on standards that must be met. Reset your standards to a higher level. The standards that you have been following might not be as good as it may seem as it was, compared to this time.

*Find better tools.* It seems that things are not falling on their right places even though your standards are high, you have good attitude and you had been working hard consistently. Consider the tools that you are using. It's time to update your materials and further develop your skills. Read books.

**Leader Qualities # 17: [SECURITY]**

Competence never compensates for insecurity.

**SECURITY:**

- Freedom from danger or risk
- Freedom from care, anxiety or doubt
- Something that protects and shelters

Common traits of insecure leaders:

- They don’t provide security to others;
- They take more from people than they give;
- They continually limit their best people;
- They continually limit the organization

Security can be improved by doing the following:

*Know yourself.* Gather information about yourself from people you know. Let them assess you as a person. Don’t be defensive and reactive on their assessment. Reflect and make some necessary improvements.

*Give away the credit.* Lift the morale of your team. Recognize their contributions. This will improve the organization.

*Get some help.* Seek professional help if you cannot fight insecurities on your own. Be honest with yourself.

**Leader Qualities # 18: [SELF – DISCIPLINE]**

The first person you lead is you.

**Action points to follow:**

- Develop and follow your priorities;
- Make a disciplined lifestyle your goal;
- Challenge your excuses;
- Remove rewards until the job is done;
- Stay focused on results

Self – Discipline can be improved by doing the following:

*Sort out your priorities.* Identify the areas in your life that are important to you. Develop a plan where you can practice self-discipline so that you can improve those areas.

*List the reasons.* Make a list why self-discipline is important and beneficial to you. Let this be your reminder to achieving your priorities.

*Get rid of excuses.* Dismiss all excuses that arise in order for you to achieve your goals. Always think of the benefits that you will harvest and the consequences you might encounter when having a lot of excuses.
Leader Qualities # 19: [SERVANTHOOD]
To get ahead, put others first.

A true servant leader embodies the following:
- Puts others ahead of his own agenda;
- Possesses the confidence to serve;
- Initiates service to others;
- Is not position-conscious;
- Serves out of love

Servanthood can be improved by doing the following:

**Perform small acts.** Perform small acts of kindness to others. Show them that you care. Others greatly appreciate small things beneficial to them.

**Learn to walk slowly through the crowd.** Try to connect as much as many people in the crowd. Approach them and say hello. Be updated on what keeps them busy.

**Move into action.** Learn how to serve. You can start with your family, your church and then with your community.

Leader Qualities # 20: [TEACHABILITY]
To keep leading, keep learning.

**Guidelines to help cultivate and maintain teachable attitude:**
- Cure your destination disease;
- Overcome your success;
- Swear off shortcuts;
- Trade in your pride;
- Never pay the same price for the same mistake;

Teachability can be improved by doing the following:

**Observe how you react to mistakes.** Everybody commit mistakes. How do we react to our own mistakes? Ask someone close to you on how you react when you commit mistakes. Do we ask apology or are we defensive when we commit one? Accept your mistakes and learn from it.

**Try something new.** Always open your world for challenges. Try things that need mental, emotional and physical activities.

**Learn in your area of strength.** There is always room for improvement. New things are being discovered every now and then. Read books, update yourself and get a harder grip on your field.

**Leader Qualities # 21: [VISION]**
You can seize only what you can see.

**VISION:**
- The act or power of seeing
- A vivid imaginative conception

**Things to be understood to handle vision:**
- Vision starts within;
- Vision draws in your history;
- Vision meets other's needs;
- Vision helps you gather resources;

Vision can be improved by doing the following:

**Measure yourself.** Ask the opinions of people around you regarding your vision. If your vision is coherent then you’re living your life with your vision.

**Write it down.** Writing clarifies thinking. Put your vision into writing and evaluate it every now and then. If your vision will make you achieve your best, then do everything possible to pursue it.

**Do a gut check.** Check your gut level by answering the following questions:
- What makes you cry?
- What makes you dream?
- What gives you energy?

Your answer on the above questions has great impact on your gut level. Reflect and deal with it.
TRANSFORMATIONAL LEADERSHIP

Adopted from:
Olga Epitropaki (O.Epitropaki@sheffield.ac.uk)
Institute of Work Psychology
University of Sheffield
Sheffield
S10 2TN
England

Transformational leadership is a form of leadership that occurs when leaders “broaden and elevate the interests of their employees, when they generate awareness and acceptance of the purposes and the mission of the group and when they stir their employees to look beyond their own self-interest for the good of the group” (Bernard Bass 1990).

Transformational leaders have a clear collective vision and most importantly they manage to communicate it effectively to all employees. By acting as role models, they inspire employees to put the good of the whole organization above self interest. They also stimulate employees to be more innovative, and they themselves take personal risks and are not afraid to use unconventional (but ethical) methods in order to achieve the collective vision.

This form of leadership goes beyond traditional forms of transactional leadership that emphasized corrective action, mutual exchanges and rewards only when performance expectations were met. Transactional leadership relied mainly on centralized control. Managers controlled most activities, telling each person what, when and how to do each task. Transformational leaders, on the other hand, trust their subordinates and leave them space to breathe and grow. In that respect, transformational is a more developmental and constructive form of leadership for both individual employees and the organization as a whole.

Why is transformational leadership important for organizational functioning?

Numerous studies have shown that transformational leadership:

- Significantly increases organizational performance;
- Is positively linked with long term market share and customer satisfaction;
- Generates higher commitment to the organization from their employees;
- Increases employee trust in management and organizational citizenship behaviors (extra-role work related behaviors such as conscientiousness, unselfishness and sportsmanship that are unrestricted, not related to the formal reward system of the organization);
- Enhances employee satisfaction with both their job and the leader;
- Reduces employee stress and increases well-being

How do transformational leaders behave?

Transformational leaders:

- Articulate a compelling vision of the future;
- Use stories and symbols to communicate their vision and message;
- Specify the importance of having a strong sense of purpose and a collective mission;
- Talk optimistically and enthusiastically and express confidence that goals will be achieved;
- Engender the trust and respect of their followers by doing the right thing rather than doing things right;
- Instill pride in employees for being associated with them;
- Talk about their most important values and beliefs;
- Consider the moral and ethical consequences of decisions;
- Seek different perspectives when solving problems;
- Get employees to challenge old assumptions and to think about problems in new ways;
- Spend time teaching and coaching;
- Consider each individual employee’s different needs, abilities and aspirations;
Are compassionate, appreciative and responsive to each employee and recognize and celebrate each employee's achievements.


1. **Charisma** - If the leadership is transformational, its charisma or idealized influence is envisioning, confident, and sets high standards to be followed.

2. **Inspirational motivation** - If the leadership is transformational, its inspirational motivation provides followers with challenges and meaning for engaging in shared goals and undertakings.

3. **Intellectual stimulation** - If the leadership is transformational, its intellectual stimulation helps followers to question assumptions and to generate more creative solutions to problems.

4. **Individualized consideration** - If the leadership is transformational, its individualized consideration treats each follower as an individual and provides coaching, mentoring and growth opportunities.

If such transformational leadership is **authentic**, it is characterized by high moral and ethical standards in each of the above dimensions.

---

**THE SEVEN HABITS OF HIGHLY EFFECTIVE PEOPLE**

In Stephen Covey’s Seven Habits of Highly Effective People, he wrote about ways in which people can be productive. The seven habits of highly effective people are as follows:

**Habit # 1: [BE PROACTIVE]**
Proactive means “the ability to choose the response.” We have the ability to choose between right and wrong. But it must be taken into account that we must be responsible enough for whatever consequences our actions may lead to. Use your creativity and initiatives. You are the one in charge.

**Habit # 2: [BEGIN WITH THE END IN MIND]**
Where do we go from here? Know where you want to go. In making plans and decisions, see to it that the time and efforts that will be spent and utilized conforms to what we want to achieve. Use your ability to envision. This is where I want to go and these are the things that must be done to lead me to that direction.

**Habit # 3: [PUT FIRST THINGS FIRST]**
Practice self-management. Know your priorities.

**Habit # 4: [THINK WIN-WIN]**
This concerns mutual benefit. Putting both parties on favorable situation.

**Habit # 5: [SEEK FIRST TO UNDERSTAND... THEN TO BE UNDERSTOOD]**
As the saying goes, “The best way to understand is to listen.” The practice of empathy governs this habit. It is about putting ourselves on the shoes of the other person. Based on the person’s explanation, we ought to evaluate, probe, advise and interpret as a way of responding to the person’s feelings.

**Habit # 6: [SYNERGIZE]**
The whole is greater than the sum of its parts. More tasks will be done if we utilize all the things that we have. Even though your contribution is that small, if everybody will do their part, things will go on smoothly.
Habit # 7: [SHARPEN THE SAW]
What we had learned a couple of years back will become outdated. Many things evolve and develop so fast, that there is a need to update ourselves through various food-for-the brain resources.
CHAPTER 8
DECISION-MAKING
INVOLVEMENT IN DECISIONS:

1. **The Plop** - Here the group makes a decision by not making a decision. “Not to decide – is to decide” Someone makes a suggestion, but it drops like a stone into a pond, and no one pays any attention to it at all. If the person who made the suggestion really felt enthusiastic about it, the fact that it was totally ignored could make that person withdraw or resist later suggestions.

2. **The One-Person Decision** - This is quickly made, but later when the decider depends on free or voluntary support from others to implement it, he may find himself carrying it out alone.

**Topic Jumping:** One person can also prevent a group reaching a decision by introducing a new point just as the group is ready to decide something. If the point is relevant it should be allowed, though it should have been brought in earlier. If it is not relevant, it should be recognized as a distraction or any attempt by one person to control the group, and should not be allowed to prevent the group from making a decision.

3. **The Handclasp** - One person makes a suggestion. Another says, “What a marvelous idea!” and without further discussion, the matter is decided. These decisions are more frequent than one thinks, and other pass unnoticed at the time but resentment comes to the surface later.

4. **The Clique** - This decision is made by a small group who plan beforehand to get their way. Because they are better organized than those who disagree, they are often successful on the immediate issue but they bring a spirit of rivalry rather than cooperation into the group.

5. **Minority** - These decisions are as consciously organized as those of the clique, but a few powerful personalities dominate the group, often unconsciously and then later they wonder why the other is apathetic.

6. **Majority Vote** - In big groups this is often the most effective way to make a decision. However, one may lose the interest or the loyalty of the minority who voted against a decision especially if they feel their point of view was not heard.

7. **Silent Consensus** - Some groups aim at unanimous decisions. These are good, if genuine, but they are rarely achieved completely on important issues. Unanimous agreement is sometimes assumed, when some members have not felt free to disagree and have kept silent.

8. **Consensus** - This is an agreement, often involving compromise or the combination of various possibilities, after all opinions have been heard. Disagreements and minority viewpoints are discussed fully. It takes time and care to build a climate in which all feel free to express themselves, but this method does build unity, cooperation and commitment. It does not mean listening to people and then doing what we were going to do in the first place. It means adapting to accommodate the concern of all. It may take longer to make a decision this way, but it will often be carried out more quickly and whole-heartedly.

DIFFICULTIES IN DECISION-MAKING

1. **Fear of Consequences** - The possible outcome of an impending decision may bring division and disagreement.

2. **Conflicting Loyalties** - When one person is a member of a number of groups, this frequently leads to divided loyalties about decisions.

3. **Interpersonal Conflict** - Personal differences occur which provokes feelings of affection or dislike among members and which interfere with sound decision making. Often another member who is not involved in the interpersonal conflict can bring the real problem into the open.

4. **Hidden Agenda** - One person may try to get the group to make a certain decision, which he wants for reasons which he will not share with the group.

5. **Blundering Methods** - A group may be so bound by rigid procedures that there is little chance for a free expression of differences. Or a group may allow itself to substitute
personal opinions for adequate information. Or group may approach the decision making process without testing for consensus.

6. Inadequate Leadership - A leader may hinder good decision making if he restricts the expression of opinion or discussion on issues too soon. Leaders also may fail to provide assistance in selecting appropriate methods for decision making or be insensitive to the factors causing difficulty in the group.

7. Clash of Interest - Sometimes different groups or individuals within an organization do have opposing interest.

## CONFLICT RESOLUTION AND STYLES AND PROBLEM SOLVING

**CONFLICT** – a sharp disagreement or clash of ideas, interest, etc.

1. "Win-Lose” Style - One party in a conflict situation seeks to meet individual goals at all cost, without concern for the needs of his opponent or their relationship.

2. "Yield-Lose” Style - One party view the relationship with the other party as the most important consideration and not the attainment of one's goals. The party using this style yields and loses his position.

3. "Lose-Leave” Style - One party has low concern for both the goals and the relationship with the opponent. He loses by default through withdrawing from the situation.

4. "Compromise” Style - One party has a moderate degree of concern for both the goals and the relationship with the opponent. The party will try to reach a "compromise”, or what is known as the "win some - lose some” effect.

5. "Integrative” Style - One party has a high concern for both the goal and the relationship with the opponent. The conflict is resolved by working collaboratively with all concerned parties so that everyone will end up a winner. This is also known as "win – win” style.
Recognizing National Issues and Concerns

CHAPTER 9

NATIONAL SECURITY
HUMAN SECURITY AND NATIONAL SECURITY

Since time immemorial, man has an awareness and knowledge about security. In ancient era, man has devised means to protect himself from ferocious animals and harsh conditions. As the society advanced, they learned to create tools and weapons to safeguard their lives and their properties. In our country, heroes were born because they strive to save our people from conquerors. Currently, every country has its own way of defending and maintaining its human and national security.

In the 1994 United Nations Development Programme (UNDP) Report, **human security** was referred to as having two aspects:

"...first safety from such chronic threats as hunger, disease and repression...second, it means protection from sudden and hurtful disruptions in the patterns of daily life – whether in homes, in jobs, or in communities. Such threats can exist at all levels of national income and development.”

This was supplemented by an explanation from the former UN Secretary-General Kofi Annan which states that:

"Human security, in its broadest sense, embraces far more than the absence of violent conflict. It encompasses human rights, good governance, access to education and health care and ensuring that each individual has opportunities and choices to fulfill his or her potential... Every step in this direction is also a step towards reducing poverty, achieving economic growth and preventing conflict. Freedom from want, freedom from fear, and the freedom of future generations to inherit a healthy natural environment – these are the interrelated building blocks of human – and therefore national – security.”

Thus, according to the United Nations (UN) Commission, Human Security:
- seeks to "protect the vital core of all human lives in ways that enhance human freedoms and human fulfillment”
- requires “protecting people from critical and pervasive threats” and "empowering them to take charge of their own lives"
- “protection and empowerment are mutually reinforcing and cannot succeed in isolation”
- Commission puts emphasis on the “need for comprehensive, integrated and people-centered solutions that together can help people develop the building blocks of survival, livelihood and dignity”

**National Security** is defined as the state or condition wherein the values which a nation treasures such as territorial integrity, sovereignty, people’s way of life and well-being are protected and enhanced. It is the requirement to maintain the survival of the nation-state through the use of economic military and political power and the exercise of diplomacy. The measures taken to ensure national security include:
- Using diplomacy to rally allies and isolate threats;
- Maintaining effective armed forces;
- Implementing civil defense and emergency preparedness measures (including anti-terrorism legislation);
- Ensuring the resilience and security of critical infrastructure; and
- Using intelligence services to detect and defeat or avoid threats and espionage, and to protect classified information.
In the Philippine context as indicated by the NSC Permanent Secretariat, National Security is described as a condition or state of being where the Filipino people's values, way of life, institutions, welfare, and well-being, sovereignty and strategic relations are protected and enhanced. The elements of National Security are the following:

- Moral-spiritual consensus
- Cultural cohesiveness
- Economic solidarity
- Socio-political stability
- Ecological balance
- Territorial integrity
- International harmony

### NATIONAL SECURITY AND THE NSTP PROGRAM

The 1987 Philippine Constitution enshrined in its Declaration of Principles that the Filipinos are duty-bound to protect the country and, as such, they may be subjected to undergo service training programs (Art. II, Sec. 14, The Philippine Constitution).

The Government may call upon the people to defend the state, and in fulfillment thereof, all citizens may be required, under conditions provided by law, to render personal, military or civil service.

The NSTP is a program aimed at enhancing civic consciousness and defense preparedness in the youth by developing the ethics of service and patriotism while undergoing training in any of its three (3) program components, specifically designed to enhance the youth's active contribution to the general welfare.

### MANPOWER RESERVOIR FOR NATIONAL SECURITY

1. Graduates of CWTS and LTS shall belong to the National Service Reserve Corps (NSRC) which could be tapped by the State for literacy and civic welfare activities such as assisting in disaster preparedness, mitigation, response and rehabilitation programs.

2. Graduates of the ROTC component shall form part of the AFP Citizen Armed Forces and AFP Reserve Force, subject to DND requirements.

### THREATS TO NATIONAL SECURITY

#### A. Man Made Threats
- a. Terrorism
- b. Explosion/Bomb Threats
- c. Campus Violence/Frat and Gang War
- d. Kidnapping/Hostage Taking
- e. Drug Addiction
- f. Armed Robberies/Hold Ups
- g. Snatching
- h. Sabotage
- i. Fire
- j. Technological Threats such as gambling through number games, internet hold ups and cyber crimes (computer hacking, computer pilferage, ATM stealing and cyber prostitution)

#### B. Natural Threats
- a. Earthquakes
- b. Typhoons
- c. Floods
- d. Volcanic Eruptions
- e. Tsunamis
Recognizing National Issues and Concerns

CHAPTER 10

DISASTER AWARENESS, PREPAREDNESS AND MANAGEMENT
DISASTER AWARENESS, PREPAREDNESS AND MANAGEMENT

The Philippines is located in the circumpacific belt of fire and typhoon. This being so, the country has always been subjected to natural disaster and calamities anytime of the year. In whatever part of the country, we have been experiencing yearly natural calamities – floods, typhoons, tornadoes, earthquakes, drought, tsunamis and volcanic eruptions which have brought incessant miseries to our people, lost of lives and properties.

In the mid-seventies and eighties, strong typhoons and torrential rains brought devastation to Manila and large areas of central Luzon. The 1990 killer earthquake that hit several Luzon provinces as well as Metro Manila and the effects of the 1991 Mt. Pinatubo eruption had put the National Disaster Coordinating Council (NDCC) in the forefront.

To enhance the people’s preparedness and ensure precision and spontaneity in responding to emergencies or catastrophes, the NDCC, together with the concerned agencies conduct regular mobilization exercises and drills at all levels with the participation of the private agencies concerned and the non-government organization.

DEFINITION OF TERMS

Here are the terminologies often used in disaster response and rescue operations:

CALAMITY – refers to a situation that is associated with catastrophic events where a number of persons are plunged with hardship and suffering that are caused by problems like shortage of food, clothing, medical care and other basic necessities.

DISASTERS – are progressive or sudden events brought about by natural or human-induced hazards that cause losses and sufferings the consequence of which results to people and communities undertaking extra-ordinary measures to cope with their impacts.

DISASTER CONTROL – refers to the act of limiting the effect of disaster through the introduction of measures designed to prepare the inhabitants before, during and after a disaster.

DISASTER MANAGEMENT – the efficient and effective utilization of resources and the application of measure that will mitigate the impact of unfortunate events and facilitate return to normalcy and redevelopment.

FLOOD – a state or condition when water overflows from natural waterways caused by heavy rainfall resulting in the water accumulation in low lying areas.

HAZARDS – are natural or man-induced phenomena or activities, the presence of which poses a threat to people’s lives, limbs, properties and socio-economic conditions.

NATIONAL DISASTER COORDINATING COUNCIL – the highest government body responsible in advising the President of the country on the status of disaster preparedness program and disaster relief and rehabilitation effort at the national level.

POLLUTION – refers to any discharge of liquid, solid substance or gases into land, soil, waters, atmosphere, air or space which will create or render such environmental elements and atmospheric air harmful or detrimental or injurious to human beings, animals, plants and the nature’s environment and ecological balance.

RADIO ACTIVE FALL-OUT – dust particles of Earth and debris, together with the radioactive materials that cling to them and are drawn up into mushroom clouds resulting from detonation of a nuclear weapon or devise and which are carried by the wind and sent back to earth.

REHABILITATION – refers to the restoration of a person’s economic dependency to a stable living either physically, economically, socially or emotionally.

RELIEF – refers to anything that is done to alleviate the condition of those who are suffering from the effects of a calamity/disaster and who at that particular time are completely helpless.
RISKS – refers to the degree or chance and frequency that such hazards will affect or impact people and communities.

SPACE DEBRIS – these are remains of artificial satellites and other components as well as their means of carriage aloft which fall back to earth.

STATE OF CALAMITY – it is a condition that is declared by the President of the country in the event of a widespread destruction to property and lives due to destructive forces of nature and emergencies.

VOLCANIC ERUPTION – an occurrence characterized by an ejection of volcanic materials such as molten lava, rock fragments, ashes, lahar flow, steam and other gases through the fissure brought about by tremendous pressure which forces open the rock formation or steam reservoirs beneath the Earth’s crust.

VULNERABILITY – the level of susceptibility or resiliency of the people and communities against the impact of the prevailing hazards based on the state of physical, social, and economic conditions in a given area.

**THE DISASTER EQUATION AND THE DISASTER MANAGEMENT CYCLE**

Disaster is characterized by several elements namely hazards, risk, people or community and vulnerability. Hazards (H) or the physical impact of the disturbance, either man-made or natural, is heightened by the amount of risk (R) to the people and the community. Moreover, the degree of the vulnerability (V) of all the involved further fuels the magnitude of a disaster. This is presented in the Disaster Equation as shown below:

\[ H \times R + V = \text{DISASTERS} \]

The concept of disaster risk management accepts that some hazard events may occur but tries to lessen the impact by improving the community’s ability to absorb the impact with minimum damage or destruction. The Disaster Management Cycle is a traditional approach to disaster management wherein disaster measure is regarded as a number of phased sequences of action or a continuum. It aims to reduce the vulnerabilities in the community. In addition, when sustained over long term, it reduces unacceptable risk to acceptable levels and makes a community become disaster resistant or resilient. This is represented as a cycle. This is illustrated below:

The comprehensive risk management process has the potential to break the cycle of damage and reconstruction when a community is subjected to repeated natural hazards. It refers to a range of policies, legislative mandates, professional practices, social, structural and non-structural adjustments and risk transfer mechanisms to prevent, reduce or minimize the effects of hazards on a community. To be effective, a strategy must be in place and ready for immediate implementation when necessary. This can only be done through advance preparation and planning. The following are risk management measures:

- Engineering measures (keep hazard away from people)
- Land use planning and management measures (keep people away from hazard)
- Control and protection works (modifying the hazard)
- Early warning (predicting hazard)
Preparedness planning (prepare in anticipation of a hazard event)
Reconstruction planning after a disaster with the aim of reducing the vulnerability
Mainstreaming risk management in development practice and institutionalization

**NATIONAL DISASTER COORDINATING COUNCIL AND ITS OPERATING POLICIES**

Since the DND and the AFP possess the capability to react to natural calamities with the DND’s unique nature of organization and network of troops and asset disposition, an inter-agency plan headed by the DND was organized specifically to put into realization an action oriented Civil Defense Plan with the creation of the National Disaster Coordinating Council.

In the year 1989, the NDCC, by virtue of Memorandum Order Number 4 has issued some functional policies and procedures intended to assist the victims of calamities and alleviate their plight.

Upon the declaration of a state calamity by the President, priority assistance is instantly extended to victims in terms of relief operations, medical assistance, immediate repair of vital infrastructures which were damaged by natural disasters and resettlement of calamity victims. Calamity funds are released directly to the implementing departments and agencies. Funds released to the Department of Social Welfare and Development are used for emergency relief and rehabilitation assistance to affected areas and disaster victims. Funds released to the Department of Health are used in the procurement of needed medicines and for medical assistance to disaster victims.

The NDCC is composed of the following:
- Department of National Defense (lead agency)
- Department of Public Works and Highways
- Department of Transportation and Communication
- Department of Social Welfare and Development
- Department of Education
- Department of Finance
- Department of Labor and Employment
- Department of Justice
- Department of Trade and Industries

**KEY PLAYERS IN DISASTER MANAGEMENT**

Disaster risk management includes administrative decisions and operational activities that involve:
- Prevention
- Mitigation
- Preparedness
- Response
- Recovery
- Rehabilitation

It involves all levels of government – decision makers and local government. Non-government and community-based organizations plays a vital role in the process. Meanwhile, communities themselves are the first responders.

**ROLE OF GOVERNMENT AGENCIES**

During disaster operations, all other disaster coordinating councils make available their facilities and expertise relative to the effective implementation of the council mission. Likewise, the office of the Civil Defense prepares the national/regional disaster and calamity preparedness plan in accordance with the approved disaster and calamity guidelines. The members and tasks of the NDCC are as follows:

1. *Chairman* – convenes the Council as often as necessary and calls on all other departments/bureaus/agencies, other instrumentalities of the government and the private sector for assistance when the need arises.
2. Administrator, Office of Civil Defense – coordinates the activities, functions of the various agencies and instrumentalities of the government, private institutions and civic organizations to implement the policies and programs of the NDCC; disseminates materials relative to disaster prevention, control and mitigation; advises the Chairman on matters concerning disaster management.

3. Secretary of Interior and Local Government – oversees the organization of DCCs, the establishment of Disaster Operations Centers of all local governments, and the training of DCC members in coordination with OCD, DSWD, PNRC, and other appropriate agencies.

4. Secretary of Social Welfare and Development – extends relief assistance and social services to the victims as necessary.

5. Secretary of Health – provides health services during emergencies as necessary, and organizes reaction teams in hospitals, clinics and sanitary and other health institutions.

6. Director-General, NEDA – responsible for the determination and analysis of the effects of disasters and calamities on the socio-economic plans and programs of the country, and development of damage assessment scheme.

7. Secretary of Labor and Employment – provides emergency employment opportunities to disaster victims, implements the industrial civil defense programs and measures, and organizes and trains Disaster Control Groups in all factories and industrial complexes.

8. Secretary of Education – provides assistance in the public education and campaign regarding disaster preparedness, prevention and mitigation, makes available school buildings as evacuation centers, and organizes and trains disaster control groups and reaction teams in all schools and institutions of learning.

9. Secretary of Trade and Industry – maintains normal level of prices of commodities during emergencies, and organizes Disaster Control Groups and Reaction Teams in large buildings used for commercial and recreational purposes, maintains normal level of prices of commodities during emergencies.

10. Secretary of Agriculture – undertakes surveys in disaster areas to determine the extent of damage of agricultural crops, livestock and fisheries and renders technical assistance to disaster victims whose crops or livestock have been destroyed.

11. Secretary of Budget and Management – releases funds required by the departments for disaster operations.

12. Secretary of Environment and Natural Resources – responsible for reforestation and control of areas which tend to cause flooding, landslides, mudflow and ground subsidence, provide seeds, seedlings and saplings and technical assistance regarding mines, forests and lands, formulates rules and regulations for the control of water and land pollution.

13. Secretary of Finance – issues rules and regulations with the relevant agencies concerned for the funding by local government of the requirements for organizing, equipping, and training of their disaster coordinating councils and reaction teams.

14. Secretary of Public Works and Highways – restores destroyed public structures such as flood control, waterworks, roads, bridges, and other vertical and horizontal facilities/structures and provides heavy and light equipment for relief, rescue and recovery operations.

15. Secretary of Tourism – organizes and trains disaster control groups and reaction teams in hotels, pension houses, restaurants and other tourist-oriented facilities.
16. Secretary of Transportation and Communications – restores destroyed communication and transportation facilities such as railroads and vertical structures, and organizes emergency transport services from the national down to the barangay level; and restores destroyed communication and transportation facilities such as railroads and vertical structures.

17. Director, Philippine Information Agency – provides public information service through dissemination of disaster mitigation measures.

18. Secretary-General, Philippine National Red Cross – conducts disaster leadership training courses, assists in the training of DCCs at all levels; and assists in providing emergency relief assistance to disaster victims.

19. Chief of Staff, Armed Forces of the Philippines – responsible for the provision of security in disaster area and provision of assistance in the reconstruction of roads, bridges and other structures and transportation facilities for rapid movement of relief supplies and personnel and for the evacuation of disaster victims.

YOUTH’S CONTRIBUTION IN DISASTER MANAGEMENT

All able-bodied young citizen of the land should get themselves involved in civic actions in the community where she/he lives and should be ready to render assistance anywhere and anytime their service are needed. More than anything else, it is everybody’s moral obligation to assist her/his countrymen in distress.

In times of natural calamities or manmade disorders, the youth should be willing and ready to render direct assistance to calamity victims in any of the following areas:

- Sorting, loading and distribution of relief goods
- Administering first aid treatment on victims
- Comforting and assisting in their rehabilitation
- Disseminating information to concerned individual
- Surveying of affected families and areas
- Monitoring and liaisoning work

Likewise, the concerned youth development agencies should establish coordination and linkages to be set up before, during and after every disaster. By using the NDCC operational model, the leadership in the youth development agencies, in order to succeed in their chosen endeavor should:

a. Plan the chosen activities ahead before any calamity strikes. Join or participate in training exercise on disaster and relief operations.

b. See to it that the resources that are available could meet the needs of chosen activities.

c. Coordinate all activities properly with the City, Provincial and Municipal Disaster Coordinator Councils.

d. Organize the groups. Assign the members’ responsibilities which they feel they can properly handle. Confidence in what is one is doing is the key to success.

e. Work as a team. Coordinate efforts with other organizations (NGO, PO, LGU or religious organizations)

BARANGAY AS NUCLEUS OF COMMUNITY GOVERNANCE AND DISASTER PREPAREDNESS

The Philippines has a unique local governance system of Barangay. It has a primary function of planning and implementing government policies, plans, programs, projects and activities in the community. Local people are the source of knowledge about their community so that solutions can address what is really needed and wanted.
Recognizing National Issues and Concerns

CHAPTER 11

SUBSTANCE ABUSE EDUCATION
DEFINITION AND CONCEPT

WHAT IS A DRUG?

A drug is any substance that brings physical, psychological, emotional and behavioral changes when used.

WHAT IS DRUG ABUSE?

Drug abuse is the continuous misuse of any substance, licit, illicit which results to changes in an individual’s physical, mental or behavioral condition.

WHY DO PEOPLE TURN TO DRUGS?

- Peer pressure
- Curiosity
- Adventure
- Feel good
- Escape from reality
- Easy access to drugs

HISTORY AND COMMONLY ABUSED DRUGS IN THE PHILIPPINES

A. PRE-MARTIAL LAW ERA

a. Hallucinogens – drugs which affects sensation, thinking and emotion
   Example: Marijuana, Hashish, LSD

b. Sedatives – drugs which reduces anxiety and excitement
   Example: Barbituates, Tranquilizers, Alcohol

c. Narcotics – drugs that relieve pain and induce sleep
   Example: Opium and derivatives like Heroin, Morphine, Codeine

B. MARTIAL LAW ERA

a. Cough Syrups – with narcotic and non-narcotic cough suppressants
   Example: Corex, Endotussin, Robitussin AC, etc.

b. Inhalants – chemicals used by manufacturing industries
   Example: Rugby, Glue, Thinner

C. AFTER EDSA REVOLUTION

a. Stimulants – drugs which increases alertness
   Example: Amphetamine, Derivatives, Cocaine

HOW CAN YOU TELL IF A PERSON IS ON DRUGS?

Changes in...
1. Appearance
2. Mood
3. Behavior
4. Interest

ILL EFFECTS OF DRUGS

These are several effects of drugs:

A. MENTAL HEALTH/PSYCHOLOGICAL EFFECTS

a. Disturbance in Perception – auditory and visual hallucination
b. Disturbance in Orientation – paranoia, psychosis
c. Disturbance in Memory
d. Disturbance in Judgment – depression that may lead to suicide

B. PHYSICAL HEALTH/PHYSIOLOGICAL EFFECTS

a. Systemic
   1. Cardiac (HEART) Pathology – irregularity of heart beat, elevated or lowered blood pressure, chest pain, convulsions or death from cardiac arrest
   2. Pulmonary (LUNG) Illnesses
   3. Hepatic (LIVER) Problems
   4. Renal (KIDNEY) Diseases
b. General Health
   1. Malnutrition or weight loss
   2. Infections
   3. Accidents
   4. Blood Transmitted Disease

C. BEHAVIORAL EFFECTS

Substance seeking behavior can lead to various criminal and anti-social acts.

**COMMON SIGNS OF DRUG ABUSE**

The profile of a drug dependent or a substance abuser is as follows:

- Changes in attendance in school or work
- Changes in the normal capabilities in school/work
- Abrupt changes in overall attitude
- Generally lazy, irritable, discourteous, aggressive
- Usually untrustworthy and lacks self-confidence
- Manipulative
- Have a distorted view of reality
- Low frustration tolerance
- Con-game player
- Lacks interest in his studies/work (withdrawal from responsibilities)
- Blames everybody but himself (blame tosser)
- No respect for the rights of others
- Prefers to stay with peers (barkada)
- May frequently go to odd places (to take drugs)
- Poor physical appearance (unconcerned with grooming and hygiene)
- Wearing of sunglasses at inappropriate times
- Unusual effort to cover arms to hide needle marks (long-sleeved garments)
- Stealing items which can be readily sold
- Unusual borrowing of money from relatives and friends
- Association with known drug abusers

**CLASSIFICATION OF DRUG ABUSERS**

Substance abusers can be classified according to the frequency of their substance use.

1. **Experimenters** – people who abuse the drug(s) for experimental basis.
2. **Occasional Users** – abuse the drug occasionally/whenever there are special occasions. They abuse the drug once every two (2) weeks to two (2) times a week.
3. **Regular Users** – abuse the drug on a regular basis approximately three (3) to four (4) times a week or every other day.
4. **Drug Dependents** – people who tend to abuse the drug(s) everyday (almost everyday) or about five (5) to seven (7) times a week.
5. **Mentally Ill Chemical Abuser/Substance Induced Psychosis** – drug abusers who manifest signs and symptom of psychotic disorders caused by the effects of drugs (hallucinations, disorientation, delusions, etc.)

**SUBSTANCE DEPENDENCY AND KEEPING DRUG-FREE**

**WHAT ARE THE CRITERIA FOR DRUG DEPENDENCY?**

- Withdrawal symptoms
- Need to take drugs to overcome withdrawal symptoms
- Compulsion
- Tolerance
- Relapse
- Reduced social/occupational act

**HOW CAN YOU STAY AWAY FROM DRUGS?**

- Devote yourself to your studies and other productive activities at home or in school
- Stay away from people, places and events that promote drug use
- Learn to manage feelings and cope with stress without using drugs
Develop a strong moral and spiritual foundation
- Educate yourself about the effects of drug abuse
- Always say NO

**WHAT ARE THE COUNTER-MEASURES FOR SUBSTANCE ABUSE?**

<table>
<thead>
<tr>
<th>CLASSIFICATION</th>
<th>MANAGEMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstainer</td>
<td>Preventive Education</td>
</tr>
<tr>
<td>Experimenters</td>
<td>Counseling</td>
</tr>
<tr>
<td>Occasional Users</td>
<td></td>
</tr>
<tr>
<td>Regular Users</td>
<td>Drug Rehabilitation</td>
</tr>
<tr>
<td>Drug Dependent</td>
<td></td>
</tr>
<tr>
<td>Mentally Ill Chemical Abuser</td>
<td>Psychiatric Treatment</td>
</tr>
<tr>
<td>(Substance Induced Psychosis)</td>
<td></td>
</tr>
</tbody>
</table>

**THE COMPREHENSIVE DANGEROUS DRUGS ACT OF 2002**

These are some of the important provisions in the Republic Act 9165 also known as the Comprehensive Dangerous Drugs Act of 2002.

- **SEC 5** – sale, administration, dispensation, delivery, distribution and transportation of dangerous drugs
- **SEC 6** – maintenance of den, dive or resort
- **SEC 11** – possession of dangerous drugs
- **SEC 15** – use of dangerous drugs
- **SEC 19** – unlawful prescription of dangerous drugs
- **SEC 36** – authorized drug testing
- **SEC 54** – voluntary submission of a drug dependent to confinement, rehabilitation
- **SEC 60** – confidentiality of records under the voluntary submission
- **SEC 61** – compulsory confinement of a drug dependent who refuses to apply under the voluntary submission
REFERENCES


Andres, Tomas Quintin.: "And the Pinoy Manager said... 'Bahala na!"" *Philippine Values Digest*. Manila, Philippines: Values and Technologies Management Centre, 1986.


Covey, S.: *Seven Habits of Highly Effective People*.

Maxwell, John C.: *21 Indispensable Qualities of a Leader*.


