

UTAK HENYO 1.0: PERSONAL LEADERSHIP

Leading the Filipino Self to Lead Others

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Iniibig ko ang Pilipinas, aking Lupang Sinilangan

Tahanan ng aking lahi

I love the Philippines, the land of my birth,

The home of my people;

I am standing at the back seats of the Singson Hall in Ateneo de Manila University. Raising my Novena to God's Love, an applet in my smartphone from the FEAST every Sunday to pray for the dreams inspired by God in my heart after the Catholic Mass conducted by a Jesuit Priest, and worship and talk organized by Brother Mac Aseron. The QC Feast Ateneo, a charismatic movement led by Brother Eng Si had this ritual of publicly citing as a repetitious chant or creating oral ritual creatively written by its Founder Brother Bo Sanchez:

“Today, I Receive All Of God's Love For Me
Today, I Open Myself To Thee Unbounded Limitless, Overflowing Abundance Of God's
Universe
Today, I Open Myself To Your Blessings, Healings, and Miracles
Today, I Open Myself To God's Word So I Would Become More Like Jesus Everyday
Today, I Proclaim That I Am God's Beloved, I Am God's Servant, I Am God's Powerful
Champion
And Because I Am Blessed, I Will Bless The World. In Jesus Name
AMEN.”

After this enchanting cultural performance, a song of worship will be sung along with interminable prayer captivating my senses and lifting my hands in awe. The worship performance was a panata performed to display one's faith in the Lord's providence to grant petitions. Carlo Palanca Awardee Professor Sir Anril Pineda Tiatco writes “most literature about Catholic rituals in the Philippines reports panata as the core of these performances”¹. In Jeremiah 29:11,

¹ Tiatco, Sir Anril Pineda. 2015. *Entablado: Theatre and Performances in the Philippines*. Quezon City, Ph: The University of the Philippines Press

“For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future”.

Personal dreams and visions have a way of giving us a sense of meaning and hope for a better future. The real Filipino never dreams for himself solely but also for the common good of Philippine society.

International Center for Youth Development (ICYD), an organization I founded envisions globally competent and character centered Youth Leaders. ICYD achieves its vision and mission through the diligent effort of teaching Utak Henyo, a study techniques and leadership program recognized by the Department of Education-National Capital Region (DepEd-NCR). I could have used it for business enterprise but I decided to invest in youth and make the program available in Baa0 and NCR first and in the entire Philippines through a nationwide scholarship supported by government institutions, Non-government organization, and corporate sponsors. Being a developing country, the Philippine youth who struggles even with basic needs and rights is not yet ready to invest financially in an after-school youth development project. Even if they desire to venture, their financial lack is a hindrance. I have to engage in fund raising to ensure that the Utak Henyo program will be accessible to every youth. I feel blessed that Pastor Ed Pilapil Jr, the owner of Power Memory gave me a full scholarship in college to avail their study techniques integrated with Neuro Linguistic Programming (NLP). His compassion to help less privilege geniuses and potential poor students inspired me to develop innovative academic and leadership techniques based from applied psychology and theological studies that I learned in UP, PNU, and Ateneo to help the Filipino students and out-of-school youth.

I believe that molding the competence and character, and investing unconditionally on youth development would one day cause a great prosperity, promote altruistic society, and love of country.

Rizal made several prophecies that would happen within the next 100 years in his essay, *The Philippines A Century Hence*, written in 1889: First, that the Philippines would be independent of Spain; second, that Filipinos would defend this independence with so much vigor and blood; third, that America would be our second colonizer; fourth, that Japan would figure in Philippine life; fifth, “[once liberated] the Philippines will, perhaps, establish a federal republic” ²and sixth, the Philippines would one day “enter openly the wide road of progress and will work jointly to strengthen the Mother Country at home, as well as abroad.”

² BusinessMirror. “Rizal's Felicitous Vision of Our Future as a Nation.” BusinessMirror, 29 Dec. 2016, businessmirror.com.ph/2016/12/29/rizals-felicitous-vision-of-our-future-as-a-nation/.

The first four prophecies had been fulfilled. Let us not lose hope that the fifth will come to pass³.

Dr. Jose Rizal, the Philippine national hero of Malay and Chinese ancestry has a vision of progress, not just liberation after being colonized by Spaniards, Americans, and Japanese. He was known as a 19th century man of multiple intelligence- a historian, poet, novelist, political commentator, doctor, elementary school owner, orientalist, anthropologist, sculptor, botanist, surveyor, farmer, essayist, teacher, and a polyglot knowing 22 languages. He casted the vision in his novels and essays that inspired Andres Bonifacio, the founder of the Katipunan (revolutionists) to fight for freedom; Emilio Aguinaldo, "El Presidente" to establish the Philippine Republic; and Filipinos to dream for prosperity.

"Where *there is* no vision, the people perish"- Proverbs 29:18

To start the road of development, Rizal initiated the rewriting of the Philippine History. He emphasized the significance of the past on his quote:

"Ang hindi marunong lumingon sa pinangalingan ay hindi makakarating sa paroroonan."

"He who does not know where he came from, will never reach his destination."

Dr Jose Rizal was rewriting Philippine History because there were numerous Spanish chronicles who wrote erroneously from the late 16th to 19th century.⁴ He presented the character of Pre-hispanic Filipinos and disproved the Spanish claim that Filipinos had no culture of their own prior to their introduction to the Hispanic way of life.

To present the rich culture of Pre-colonial Philippines, he wrote annotations to Antonio de Morga's *Sucesos de las Isla Filipinas* that presented an amazing report about the archipelago and its people opposite to the claim made by Spanish contemporaries. He also cited Ancient writers, like Chirino, Colin, and San Agustin on His essay, "On the Indolence of the Filipino People".

Dr Rizal summarized, "All the histories of those first years, in short, abound in long accounts about the industry and agriculture of the natives; mines, gold-washings, looms, farms, barter, naval construction, raising of poultry and stock, weaving of silk and cotton, distilleries, manufactures of arms, pearl fisheries, the civet industry, the horn and hide industry, etc., are things encountered at every step, and considering the time and the conditions in the islands, prove that there was life, there was activity, there was movement."

³ Trillana, Pablo S., III. *Rizal and Heroic Traditions: A Sense of National Identity*. QC, PH: New Days Publisher, 2006.

⁴ Ocampo, Ambeth R. "Rizal's Morga and Views of Philippine History." *Philippine Studies* 46, no. 2 (1998): 184-214. Accessed September 15, 2018. file:///C:/Users/James/Downloads/riza's morga.pdf.

According to Dr. Ernest Rafael Hartwell, a fellow professor at Harvard University who has fascinating interest in Philippine studies writes, “This knowledge of the past allows Filipinos to know themselves and to ‘study their future’ (vi).⁵

Philippine History might be referring to the history of the geographical place or history of the people in the Philippines. Ocampo asserted that Filipino did not exist until Rizal’s time. Filipino Nation did not exist until the establishment of the Philippine Republic under Aguinaldo in 1898⁶. Dr. Hartwell challenges the notion of the First Filipino and has these queries:

“What does it mean to be first?”,

“How do they construct Filipino identity?,

“What is the relationship between nation and race within these constructions?”⁷

Dr Hartwell presented three strategies that Rizal used to construct this Filipino identity and concept of nationhood such as follows,

First, Rizal, the first Filipino historian who authorized himself “by subversively supplementing official documents”. He cited ancient writers to prove the abundance of pre-Philippine culture and inserted his “own voice into discussions over the past, present, and future of [his colony] through the annotations that [he] append[s] to the original texts”. (Appropriation of authority)

Second, he racialized “by reconstructing the pre-Hispanic Philippine greatness” and claiming “that have been all destroyed through the process of conquest”. (Racialization and Authority)

And lastly, he “sets out to let the shadows of ‘prehistory’ re-conquer the light of conquest in the official history; he wields doubt as a weapon against imperial entitlement and irresponsible historiography”.⁸ (Historiographies of Doubt)

Historiography “is the art of writing. It also refers to the theory and history of historical writing. The term historiography is rooted from the Greek word historia which means past and graphier which means to write”.⁹

⁵ Hartwell, Ernest. “Imperial Endnotes: The First Filipino and Boricua Historians.” *Latin American Literary Review*, Latin American Literary Review Press, 28 Nov. 2018, www.lalrp.net/articles/abstract/10.26824/lalr.46/.

⁶ Ocampo, Ambeth R. “Rizal’s Morga and Views of Philippine History.”

⁷ Hartwell, Ernest. “Imperial Endnotes: The First Filipino and Boricua Historians.”

⁸ Hartwell, Ernest. “Imperial Endnotes: The First Filipino and Boricua Historians.”

⁹ Sebastian, Raul Roland R. *Philippine Historiography: Issues and Trends*. Polytechnic University of the Philippines, apps.pup.edu.ph/ojs/data/issue/attachment/c5e6c7bdf4ae4fd7a263f5c45847d64468a1b170.pdf

The colonizer asserted their authority through destruction under “civilizing project of the Spanish empire” instead of “the ability to supplement a text, community, law, or idea with their own voice, transforming it at the same time preserving it”. As a result of this imperialistic agenda leading to a colonial mentality, De La Salle University Dean Dr. Jazmin Llana Badong writes, “Indigenous anthropologists should ‘question, redefine, and if necessary, reject particular concepts long established in Western anthropology because the cultural biases of Western anthropologists have at times produced distorted, incomplete, or simply incorrect models of reality.”¹⁰

Real leadership authority cannot be attained through oppression and coercion. “Leadership is Influence,” one concept I learned from International Leadership Expert Dr. John Maxwell when I attended the 1999 National Leadership Conference at Cuneta Astrodome. I think I was the only teenager who attended the session along with my mentors, church heads, and best friends Dr Rod Santos, former leadership dean at International Graduate School of Leadership (Formerly, International School of Theology-Asia), Pastor June Raynes of Greenhills Christian Fellowship (GCF), Dr. Greg Harvell of Southern Baptist Mission and more.

I pondered similar questions raised by Dr Hartwell and applied it to Filipino leadership,

What makes you a leader? Who authorize you? (Appropriation of Authority)

What makes a leadership Filipino and effective? (racialization and authority)

What can we learn from the light and shadows of the Nation’s Heroic leaders? (Historiographies of Doubt)

These are the three major questions that will be tackled as we search for an answer leading to the understanding of Filipino Leadership. No human or imperfect author has the capacity to have full understanding and perfect the right concepts and application of leadership no matter how lofty the educational attainment and achievements, and great the purpose but this endeavor can be a starting step or guide for the Filipino youth in reaching progress or development and strengthening the Philippine nation that glorifies God. Like Jose Rizal, I will help you in achieving Utak Henyo (Genius Mind) in order to maximize your leadership potential, in the process, not only beneficial to you but for the Mother Country. It will present step-by step process of leadership development from developing oneself (Part 1 Personal Leadership) to enhancing your relationships around you (Part 2 Social Leadership), and to influencing others for a community development project (Part 3

¹⁰ Llana, Jazmin Badong(2009). *The Bicol Dotoc: Performance, Postcoloniality, and Pilgrimage*. Wales: Department of Theatre, Film and Television Studies of Aberystwyth University.

Organizational Leadership and Management) that creates transformational impact to Philippine society.

In psychology, leadership is defined “as the process of influencing others toward achieving group goals”¹¹.

I defined Filipino leadership as an indigenous approach on leading oneself (Personal Leadership), influencing others (social leadership), and managing situations (organizational management & leadership) towards achieving organizational goals that value Philippine history, culture, development, and societal contexts.

CHAPTER 1

LEADING THE SELF

kinukupkop ako at tinutulungan

Upang maging malakas, masipag, at marangal.

It protects me and helps me to be strong, industrious and righteous.

The notion of failing before the anticipated high school graduation date was a worst bad dreams. Some of my classmates need to take summer classes before the senior year due to missing credits because they had failed in one or more classes, others find themselves in the predicament of unplanned life events, such as teenage pregnancy, illness, financial breakdown in the family or major violation of school rules. My high school was tough at Hope Christian High School, a naga city branch of the best Filipino-Chinese Evangelical secondary school in the country where matinee idol Enchong Dee and Pinoy Big Brother winner Beatriz Saw also graduated. I was a shy boy when I entered the Christian school. I feared speaking English in class under a teacher who graduated from PNU. I was not good in Mathematics and Science. I had the following grades from first to fourth year:

Subjects	First Year(%)	Second Year(%)	Third Year(%)	Fourth Year(%)
English	81	83	80	82
Mathematics	84	85	80	80
Science	84	89	81	80

My military spy dad and extremely kind stepmother Rexie enrolled me and my sister Wheng (Rowena Rafer- Palma now) in a high standard school to prepare us for a better

¹¹ Hughes, Richard L, et al. *Leadership: Enhancing the Lessons of Experience*. Mc Graw Hill, 2009.

future. But looking at my mediocre grades, it seems I had reached a dead end. I felt that I will not measure up to study in UP Diliman and Ateneo de Manila University. I did not even try to take their entrance exams. I saw that less than 3-5 students can pass the exams in both public and private high schools. Their schools were so proud that they were given special awards during graduation and created a tarpaulin posted in the schools' entrance. I had the desire but felt incompetent that I would survive in those English, Math and Science classes. I was not even qualified to apply for scholarship that requires at least 85%. My total average grade in high school was 84.93%.

Realizing my weakness was the first step to change. I was able to overcome my insecurities and incompetence because of the Christian education at school and discipleship program of Brother Al Dela Torre of Philippine Campus Crusade for Christ. I also love reading self- help books in the library.

There's no shortcut to academic success. A student learns addition first before multiplication. He/she learns algebra first before calculus and increases vocabulary before grammar studies. What will I do to overcome this academic incompetence? I decided to wake up in the morning as early as 4am. I spent time with God first by praying and reading one chapter of the Bible a day before studying my textbooks in English, Math, and Science from first year to fourth year.

After passing the entrance exam, I enrolled in Ateneo de Naga University where Uncle Dr Arnulfo Reganit worked as Dean of Education, and used my second legal name Peter Reganit Breboneria II. My first choice was mass communication or music related course but my dad wanted me take computer related course. One of the toughest courses was Computer Science and required a grade of 90% in Mathematics and English. NAST 2010 Outstanding Young Scientist Dr Allan Sioson advised me to take first Bachelor of Science in Mathematics minor in Computer Science and worked out a grade of at least 90% to shift into Computer Science degree.

I worked hard the whole semester while facing serious emerging family and financial crisis. I even participated in Mathematics department tutorial classes until I met Mr. Jason and Aileen Murillo. Mr Jason Murillo, former Math student of UP Diliman trained me in Algebra and Trigonometry free of charge. We had spent countless hours night and day solving algebraic expressions, equations and worded problems in their house. I just brought muffins from Dunkin Donut.

After intensive training, Math Department Head Ronald SP Elicay endorsed me to be one of the representatives of the university at National Statistics Quiz Bee. I ended the semester 2nd honors and passed to enter the elite computer science degree. I became also the main host of Misyon Kabataan 711 at the Gospel Broadcasting Network. And in the year 2008, I received the 2008 Atenistang Utitok, a model youth awards for hard work, diligence,

and spirituality. My dad was so proud of me. My dream was simple just to finish studies in the province but God changed my path to a different direction finding myself in the University of the Philippines, Loyola School of Theology in Ateneo de Manila University, and Philippine Normal University(PNU) passing all their mind-blowing entrance exams or getting exemptions for a remarkable and noble education related achievements. The rest is history.

If I can overcome insecurities and impossible incompetence by strategy and hardwork, you can also breakthrough the difficulties of English, mathematics, and sciences. That moment of upward spiral achievements began the dawn of Utak Henyo. In a culture of relational self, personal achievement is insufficient in the search for meaning. I decided to visit and teach Utak Henyo my relatives and friends in San Isidro, Baa, Camarines Sur and founded Sararo(United) Utak Oragon(Mind-Genius) Youth Organization- SUYO (International Center for Youth Development-ICYD now) in May 2008.

Where did my influence or power come from to start ICYD? Who authorize me to teach Utak Henyo? Do I have it or do the followers give it to me?

In psychology, power has been defined as “the capacity to produce effects on others or the potential to influence others.”¹²

I influenced others to believe in my vision through the 5 sources of power identified by French and Raven:

1. the power of Utak Henyo (Expert Power). Expert Power is “the power of knowledge. Some people are able to influence others through their expertise in particular area;”

2. relationships when I started with my relatives and friends (referent power), Referent power refers to “the potential influence one has due to the strength of the relationships between the leaders and followers. When people admire a leader and see her as a role model, we say she has referent power;”

3. position of the first or foundership (legitimate power). Legitimate power “depends on a person’s organizational role. It can be thought of as one’s formal or official authority. Some people make things happen because they have the power or authority to do so;”

4. power of Utak Henyo benefits (reward power). Rewards power “involves the potential to influence others due to one’s control over desired resources;”

¹² Hughes, Richard L, et al. *Leadership: Enhancing the Lessons of Experience*. Mc Graw Hill, 2009.

5. and creating fear of being fool or ignorant(coercive power). Coercive power is “the opposite of reward power. This is the potential to influence others through the administration of negative sanctions or the removal of positive events”.¹³

This is partly relevant but incomplete because the theory was based from western concept of individualism- the “Me” mentality or his will towards himself different from the Filipino perspective of Loob (collectivism) or his will towards others. The authority or power or influences bestowed in me were personally shared. I am the first and expert on these techniques but I have the natural instinct (loob) to help others learn the same techniques. “Sana all” (Hope everyone has) is a response that you can hear when conversing about blessings or post in social media when sharing about an achievement. Chapter 2 will discuss further the Filipino self (loob).

I lead others by leading myself first.

Part I of this book is called “Personal Leadership.” It focuses on the leader himself. To lead others, the leader needs to lead oneself first. A psychological axiom states, “You cannot give what you do not have.” Dr. John Maxwell writes,

“All great leaders have understood that their number one responsibility was for their own discipline and personal growth. If they could not lead themselves, they could not lead others. Leaders can never take others father than they have gone themselves, for no one can travel without until he or she has traveled within. A great person will lead a great organization, but growth is only possible when the leader is willing to “pay a price for it.” Many potentially gifted leaders have stopped short of the payment line and found out that shortcuts don’t pay off in the long run.”¹⁴

Dr Virgilio Enriquez defined Filipino psychology as “the study of emotions and experienced knowledge (Kalooban and kamalayan), awareness of one's surroundings(ulirat), information and understanding (isip), habits and behavior (another meaning of diwa), and the soul (kaluluwa) which is the way to learning about conscience.”¹⁵

By using the definition of the Father of Filipino Psychology, Personal leadership is an indigenous approach to lead oneself by managing “isip (information and understanding), kalooban ang kamalayan (emotions and experienced knowledge), diwa (habits and behavior) and the soul (kaluluwa) in social contexts”.

¹³ Hughes, Richard L, et al. *Leadership: Enhancing the Lessons of Experience*

¹⁴ Maxwell, John C. n.d. *Ultimate Leadership: Maximize Your Potential and Empower Your Team*. Nashville, TN: Thomas Nelson.

¹⁵ Pe-pua, Rogelia, and Elizabeth A Protacio-Marcelino. 2000. “Sikolohiyang Pilipino (Filipino Psychology): A Legacy of Virgilio G. Enriquez.” *Asian Journal of Social Psychology* 3: 49–71. <https://doi.org/10.1111/1467-839X.00054>.

I defined it as an indigenous approach to lead loob or self- in -relation. Outside of self refers to the distinct relationship of others (kapwa) and situations like fellow being of the western. But the concept of self and others are one in the Philippines. Thus, the reason I attach the phrase “in -relation” to person or self.

I could simply define personal leadership as leading loob or self that influences.

The best example of personal leadership is the Lord Jesus Christ.

The New Testament did not explicitly narrate the early years of Jesus Christ as a child and youth. There was an event about Jesus teaching in the temple (Luke 2:49) but beyond that, all we have is two verses from the gospel of Luke. In Luke 2:40-52,

"There Jesus grew up, maturing in physical strength and increasing in wisdom, and the grace of God rested on Him...And Jesus kept on growing—in wisdom, in physical stature, in favor with God, and in favor with others."

Notice the present perfect progressive and future perfect tense that describes the implications from past to present, and to the future:

[Jesus] was "maturing in Physical strength" (Past Implication)

[Jesus] is "increasing in wisdom" (Present Implication)

[Jesus] will have "kept on increasing in wisdom" (Future implication)

The Lord exerts an effort to develop himself spiritually, physically, intellectually, and socio-culturally. His personal development in the private years is what God the Father uses for his public ministry effectiveness.

Be intentional on your personal growth as the Lord that impacts others for a transformed Filipino community.

CHAPTER 2

UNDERSTANDING THE FILIPINO SELF

I had this opportunity to interview Team Chef, the third runner up at Amazing Race Philippines Season 2 while hosting Aksyon Kabataan Asia (AKA), an International youth development program at Radio Veritas Asia, a giant catholic media network in the world. My

program was also endorsed by Philippine Superstar Dingdong Dantes through Pocholo Gonzalez' Voice of the Youth Network.

Amazing Race is a multi-Emmy Award reality series created by Elise Roganieri and Bertram van Munster in the United States. The original series has aired since September 5, 2001 in which teams of two people race around the world competing with other teams in a series of challenges, "some mental; and some physical, and only when the tasks are completed will they learn of their next location. Teams who are the farthest behind will gradually be eliminated as the contest progresses, with the first team to arrive at the final destination winning the \$1 million prize (One million pesos in the Philippines)¹⁶.

The Amazing Race Philippines season 2 was premiered on October 6, 2014 hosted by Matinee Idol Derek Ramsay on TV 5.

Rochelle Hernandez-Danguilan and Elijah Estillore was fully engaged inside the radio booth. Roch, an instructor for pastry at culinary Arts school for the most part spoke with amazing enthusiasm while Chef Eji, the head of a culinary studies department, eloquent with a voice rising and lowering for emphasis.

Rappler reported,

"The two teamed up for the show because they both found out they were race aficionados. Just like cooking, for Eji and Roch, their strategy must be executed to perfection. Roch sees the race as an opportunity – if she wins, she plans to settle down with her long-time boyfriend (now her husband). Eji said he plans to share the prize for Roch's grand wedding".¹⁷

After airing the station ID and the warm introduction,

"How did you discover about the Amazing Race? I asked at the outset.

"Actually, We are a big fan of the show even before we met each other. He heard about the auditions in the radio. "Nagkayayaan" (enticing one another to join). We auditioned in Eastwood." Roch replied while we are shifting seats. Eji continued,

"You know our personality "Kaladkarin" (easily sway to join). I invited her at her house. She said yes immediately."

¹⁶ "About The Amazing Race - TV Show Information." n.d. CBS. Accessed April 27, 2020. https://www.cbs.com/shows/amazing_race/about/.

¹⁷ Villano, Alexa. n.d. "Amazing Race Philippines 2': Meet the Teams Racing to the Finish Line." Rappler. Accessed April 27, 2020. <https://www.rappler.com/entertainment/news/70419-amazing-race-philippines-season-2-contestants-teams>.

Roch smiled and said, "We auditioned. Luckily, we passed."

"What motivates both of you to join." I asked.

"Actually, it's the adventure aside from the prize. Of course...the one million. House and lot. and the car. It is amazing that you will be part of that adventurous reality show. You are able to do the challenges you had watched on TV,"Roch replied. Then, Ejie continued,

"Just a thought of a once in a lifetime experience... We are super fan of that show. We never expected that one day will do it ourselves." Ejie continued. Roch nodded and agreed,

"We never expected that will be part of it."

I exhorted, "if the Lord establishes the plans, it will definitely occur. God has a wonderful plan for all of you." They affirmed and replied, "True."

I asked, "What are the tough challenges that have overcome?" I asked.

"Actually, there's a lot. Initially, our goal is not to be eliminated. We will do our best shot to finish each challenges..." Roch replied.

"We have a motto that we shall do our best for every leg. Never give up(Wag susuko), no matter how difficult the challenge. "Elijah continued.

"In the first few legs, ganado ka pa (you have all the enthusiasm). You are inspired to do everything. As the tasks become difficult...No food...physically draining work, gradually exhausting our energy. In the last few legs before leg 10, we began to lose our spirit. It is like we want to go home."Roch shared. Ejie continued,

"Physically and mentally draining."

"There were last two challenges...Mental block na talaga ako (I am experiencing mental block). What I did, I pray. After that, I was able to do the challenge. When it was aired, I discovered that Ejie was also praying. We were amazed that prayer really helped us." Roch said. Ejie agreed,

"We were doing the task separately on that 'roadblock' task. I discovered later that we both prayed. I prayed the Lord's Prayer. Lord gusto namin manalo (Lord, we want to win).Not our will but Your will."

There are two indigenous concepts that the interviewee uttered: "Nagkayayaan" and "Kaladkarin" that I translated earlier and connoted to being persuaded easily by others. American Psychologists could interpret this behavior as approval addiction or weak ego (self) because of Hiya. Sibley(1965) and Lynch(1961), american scholars translated Hiya as "shame" and "the uncomfortable feeling that accompanies awareness of being in a socially

unacceptable position, or performing a socially unacceptable action." This is a general foreign translation or definition but inadequate for not considering the various affixations or different word-forms in Philippine languages. Bonifacio (1976) cautioned us to the different forms and meanings of Hiya—"nakakahiya (embarrassing), napahiya (placed in an awkward position), ikinahiya (be embarrassed with someone), etc. With some fixes, it becomes negative, e.g. napahiya; with others, positive, e.g. mahiyain (shy); and in still other forms, it can either be positive or negative depending on the context, e.g. kahihiyan (sense of propriety, or embarrassment)". Salazar (1981, 1985b) expounded the meaning of Hiya and presented its internal and external aspects. It is evident that foreign scholars just observed the explicit behavior Hiya. The more appropriate translation of hiya in English is not "shame" but "sense of propriety."¹⁸ Propriety defined as "the state or quality of conforming to conventionally accepted standards of behavior or morals."¹⁹

In the context of Roch and Ejie, being "nagkayayaan" or inviting friends to come along means fun and adventure. Being "kaladkarin" or persuaded easily by others means treating Ejie as tagaloob(family), not Roch having unindividuated ego or weak selfhood. Ejie and Roch have an individuated or strong selfhood being able to overcome the spiritual, mental, emotional, and physical hardships in Amazing Race Philippines Season 2.

If American or European self focuses on individuality, the Filipino self is an integration of Ka-ako-han (individuality) and Ka-kami-han (social self). Filipino is both the Ako and Kami (Kapwa). In psychology, Ka-ako-han (individuality) refers to concepts of the self in a personal level where meaning and consciousness are independent of external influence. In contrast Ka-kami-han refers to concepts of the self where meaning and consciousness are dependent on other selves called Kapwa²⁰.

Luisito V. Dela Cruz made a classification to identify and differentiate the kaakohan (individuality) and Ka-kami-han (Social Self) when he wrote **The Language of the Self: A Critical Assessment of Filipino Philosophy Theses Exploring the Filipino Self in University of the Philippines – Diliman.**

Ka-ako-han	Ka-kami-han
Loob	Labas
Kalooban	Kapwa

¹⁸ Pe-pua, Rogelia, and Elizabeth A Protacio-Marcelino. 2000. "Sikolohiyang Pilipino (Filipino Psychology): A Legacy of Virgilio G. Enriquez." *Asian Journal of Social Psychology* 3: 49–71. <https://doi.org/10.1111/1467-839X.00054>.

¹⁹ "Propriety: Definition of Propriety by Lexico." Lexico Dictionaries | English. Lexico Dictionaries. Accessed April 27, 2020. <https://www.lexico.com/en/definition/propriety>.

²⁰ Dela Cruz, Luisito V. 2015. "The Language of the Self: A Critical Assessment of Filipino Philosophy Theses Exploring the Filipino Self in University of the Philippines – Diliman." *Scientia The Research Journal of the College of Arts and Sciences San Beda College* 4 (2): 144–71. <http://scientia-sanbeda.org/wp-content/uploads/2017/07/Vol-4.2-L-dela-Cruz.pdf>.

Utang na Loob	Pakikipagkapwa
Dangal/Karangalan	Pakikisama
Taos-puso	Sakop
Pagkatao	Pagkakawanggawa
Pagpapakatao	Puri
Kusa	Damay
Budhi	Dama/Damdam
Kamalayan	
Hiya	

Even though the terms under Ka-ako-han (Individuality) reside the inner self of the individual, it cannot be inaugurated without the kapwa (Social self). Dela Cruz (2015) writes, “There seems to be no line that draws between the ka-ako-han and the ka-kami-han. Though there is the essence of the self’s individuality, the part of the Filipino self that extends to his social relations has always been central and emphasized”²¹.

Individuation happens when a Filipino Self starts to realize the distinction from another. There were really no boundaries between mom and the infant inside the womb. The child in the womb solely depends on “mother’s life...food... air”. There’s no sense of self yet. The ego (self) comes into being when he/she was born and began to distinguish himself/herself “as an unchanging ‘self’ from an ‘other’ which is here now and is gone in a while, a world which is warm now and cold later, which is lighted up now and is dark later.” The “ako” still remains extremely linked to the “kami” because developing strong self takes a process. According to Father Jaime Bulatao S.J, a Jesuit priest psychologist, “The degree of individuation of the individual from his primary group will differ in different cultures”. There is a continuum running from “embeddedness” on one end to “individuation” on the other end. The extreme form of “embeddedness” is when a Filipino self totally conforms to the norms and traditions of the groups without questions even if it is harmful. Even when he is a leader, he acts like a dictator enforcing or imposing rules and traditions to his followers. On the other hand, the extreme form of individuation leads to walang hiya (sociopath). Sociopath “is independent of society’s domination because he has never acquired sensitivity to others’ needs. He has never entered into positive relationship with the authority figure and cannot feel the painful emotion of hiya because he has no love to lose.” ²²



²¹ Dela Cruz, Luisito V. 2015. “The Language of the Self: A Critical Assessment of Filipino Philosophy Theses Exploring the Filipino Self in University of the Philippines – Diliman.”

²² Bulatao, Jaime C. n.d. “Hiya.” Philippine Studies: Historical and Ethnographic Viewpoints. Accessed March 17, 2020. <http://www.philippinestudies.net/ojs/index.php/ps/article/view/2603>.

Embeddedness

Strong Self (Balance)

Individuation (Sociopath)

The strong Filipino Self knows when to resist authority and power or give in to the demands of Kapwa (Social Self) through his/her malay (rationality/consciousness) and pakiramdam (emotions and feelings). Father Bulatao writes,

“His (The Filipino self) thinking is ‘allocentric’, objective. He experiences others in their manifold relations to himself. He is open to them, allows them to reveal themselves to him as they wish to be revealed. He does not feel obliged to impose a set of blind categories upon their mutual relationships, to judge them by traditional, tribal norms as though these were absolutes. Thus, he is problem-oriented rather than traditional bound. He dares to be ‘innovational’ because he dares to be himself. If he is a leader, he will look on his group not as ‘followers’ but as individualized members of a team, whose activities he has to coordinate rather than initiate”.²³

CHAPTER 3

REDEEMING IDENTITY

I enrolled in a theatre arts class at the University of the Philippines. Professor Sir Anril Pineda Tiatco asked us to create digital archives. I chose to help preserve Badjao culture and the arts.

PNU Balingsasayaw of the Philippine Normal University, the National Center for Teacher Education was the National Champion in 2018 Philippine Association of State Universities and Colleges (PASUC) in Contemporary Dance Category performing “Badjao” held at the University of Southeastern Philippines, Davao last November 30, 2018. I was a former member of this organization and had the opportunity to practice for the National Championship.

I spoke and interviewed personally (Performance Ethnography) and via facebook (Virtual Ethnography) Coach Jay Anthony “Tonjie” Mangao, a graduate of the Philippine High School for the Arts about the inspiration, preparation, and challenges as he discover the identity of Badjao. He answered,

“I was actually given 2 months to prepare for the PASUC regionals competition with the theme- WATER. Last July 2018, I was invited by Sir Stephen Biadoma to observe the

²³ Bulatao, Jaime C. n.d. “Hiya.” *Philippine Studies: Historical and Ethnographic Viewpoints*.

training of his dancers from the PNU- Balingsasayaw Dance Troupe and was asked to choreograph for their entry in the PASUC-Contemporary Dance Competition.

August 2018 came, I started to take over as coach for that moment. I studied the nature of the competition- its former winners, platform, and usual styles etc. One of the main factors that made me choose Badjao as my concept was having volleyball players as my dancers without any background on ballet or contemporary dance or at least jazz and folk dance but able to perform.

Since it was also the year of having the first college students from the K-12 program, I had no dancers left to work with so we had to be resourceful enough to invite some students from Dance Sports team, Folk Dance team, Hip Hop team and even from the volleyball team. I had to come up with a style that fits the physique and natural movements of my dancers.

The volleyball players are used to diving and digging balls. I worked with it and looked for a concept associated with diving.

As a dance coach, observing and appreciating their strengths and weaknesses as dancers is a very crucial part for me in my design process. I didn't focus on training them in ballet and jazz but I used their organic movements and fun and playful personalities.

Hence, I came up with the concept— Badjao...From then on, we started studying the ways of diving and swimming of our Badjao brothers. All of the movements used were inspired by how the Badjao kids swim and dive and even the way they celebrate or bond.

The formations/blockings were also connected to the concept. The music used was inspired by the tin cans that the Badjao kids use as their drums. The costume was also gotten from the fish net to complement the sea gypsies and with the wooden goggles to fully show the Badjao experience.

At the end of the piece, I created a Budots dance as a way that the Badjao kids celebrate. Everything was in synch with the concept to fully give the message that we wanted the audience to understand.”

There were 9 dancers: Regienald Andrew M. Katindig, Jeffrey Dorado, Richard Barcelona, Mark John Detondoy, Rekka Limpin, Josh Beltran, Emmanuel Ycoy, Gabriel Angelo Albay, Aeron Kreg Crisostomo and Noel Adel Jr. I also talked and interviewed them personally and via facebook on how the Badjao contemporary dance performance inspired them at the present:

“Actually, Folk dancer talaga ako(I am a folk dancer) and kinuha lang kami nila(we were invited) due to lack of dancers hehehe pero(But) I think yung(the) inspiration ay galing(comes) from bicol kase madami-dami dun sumisisid(many are diving) especially sa Matnog, Sorsogon and totoo syang nagyayari(it happens in real life)” - **Noel Lim Adel Jr.**

“It inspired me to do things that I can't do which also made me realize that through passion and hardwork, we can do all things. It inspired me also to face all the challenges, academically, physically, and mentally. It made me stronger and better than who am I in the past.”- **Rekka Limpin**

“As a new contemporary dancer, Badjao piece inspires me every day because this is a new experience for me. I converted myself from dancing ballroom to contemporary. The adjustments are really hard and full of challenges, but I tried my best to make myself fit into the team.”- **Gabriel Angelo Endaya Albay**

“Creating and performing the dance piece "Badjao" is a total inspiration that I could always look back to as a dancer. It teaches me to value research when creating dance, we undergo some research about the life of badjao in order for us to tell their story.”- **Josh Beltran**

“We were inspired by this original concept because of coach's raw approach that leads us that anyone can dance, and every movement that we do has a form of dance. We were able to cope to his training and manage to make a lot of moves. Honestly, there were so many moves that were not included in the dance because he, as an artist, wants to make this concept a beautiful masterpiece, portaying the life of a "Badjao" diver. With the help of us and other coaches, we were able to win the regionals, and even win the Nationals.”- **Aeron Kreg Crisostomo**

Badjao dance inspired me to appreciate the diverse culture and simple lifestyle of our very own Badjao people. As a former president, I managed to prepare all the dancers to be very united on and off stage knowing that all ten dancers did not come from a single group, troupe or team. The frequent conversation is a big help to increase unity, sensitivity, and artistry of the dancers by discussing possible internal arrangements, efforts, adjustments, positioning and more. -**Regienald Andrew M. Katindig**

Indeed, the badjao performance was not just a cultural preservation tool but also an inspiration to the coach, performer, and the whole community.

The “Badjao” is a timely performance due to the recent ethno-genesis after the diaspora of the non-aggressive and respectful Badjaos to escape from horrible situations under Abu Sayyaf and take refuge to their neighboring regions. Ethno-genesis is commonly understood as the formation of new identity of an ethnic group under adverse circumstances that demand change. These horrible and forced changes might affect their culture and identity as a sea-faring tribe: “From the house boats to the inland stilt houses, from fishing to begging, from the moorage to the barangay, from Islam to Christianity, and from traditional music to the digital discs.”²⁴

²⁴ Daug, Artchil C, Christopher O Kimilat, Glory Grace Ann G Bayon, and Angenel Clariz D Rufon. 2013. “THE POSSIBILITY OF ETHNOGENESIS OF THE BADJAO IN BARANGAY TAMBACAN, ILIGAN CITY.” Semantic SCHOLAR. Mindanao State University-Iligan Institute of Technology. June 4, 2013.

The dispersion of the Badjaus, their painful “dusa” (sufferings), the castration of their ego(walang mukha) by begging impacted negatively their identities and culture. According to Datu Saada and Maulana, “extreme poverty and changes in the environment are turning Badjao into endangered tribe.”²⁵

De La Salle University Dean of Liberal Arts Dr. Jazmin Llana-Badong wrote,

“using performance as an epistemic tool that is equally as valuable as the archive in the production of social memory and historical knowledge”.²⁶

The main identity of the Badjao is a sea- faring tribe. It is a responsibility of “Kapwa”(others) to preserve their kakanyahan (Essence) and maintain their dangal (Dignity). One Filipino identity is “Nakikiramay.”(Sympathizing/Empathizing). The dignity of every Badjao is also a dignity for every Filipino.

When we treat Badjaos as a Sea Faring Tribe or based from their essential identity, not beggar, we treat them for who they are- equal, gifted, capable, and brilliant. Their tribe might currently be at their rock bottom. But there is no other way but to rise.

In articulating the Filipino Identity, I attempt to answer: “Who am I?” (Ka-Ako-Han) in light of person-in-relation to others (Ka-kami-han) or social self(Kapwa) and the “face of God”(Spiritual Nature). Distinguishing the difference of essential and cultural identity is significant in understanding the Filipino identity.

The essential Identity of a Filipino is the nature of a Filipino person(Ka-Ako-han) shared with the rest of humanity (ka-kami-han).

In Genesis 1:27,

**“So God created mankind in his own image,
in the image of God he created them;
male and female he created them”.**

The Filipino is made up of two integrated parts: physical bodies(katawan) and soul (loob). Being created in the view of a Creator, we can nevertheless mention several aspects of the soul (loob):

<https://pdfs.semanticscholar.org/8dd4/89417784020c4eec38e6a9c3ad9ae0927a3f.pdf? ga=2.132285646.1787256275.1584994764-839963141.1584994764>

²⁵ Maulana, Nash B. n.d. “Badjao Sea Tribe Poses Census Problem.” Inquirer News Badjao Sea Tribe Poses Census Problem Comments. Accessed March 23, 2020. <https://newsinfo.inquirer.net/725667/badjao-sea-tribe-poses-census-problem>

²⁶ Llana, Jazmin Badong. 2010. “The Bicol DotocPerformance, Postcoloniality, and Pilgrimage.” The Bicol Dotoc - Aberystwyth Research Portal. March 16, 2010. [https://pure.aber.ac.uk/portal/en/theses/the-bicol-dotoc\(9a471a1e-3d71-4c1a-9574-5a4e13e6ea09\).html](https://pure.aber.ac.uk/portal/en/theses/the-bicol-dotoc(9a471a1e-3d71-4c1a-9574-5a4e13e6ea09).html).

1. rationality

This is the ability to think logically, reason, learn, reflect, understand abstract concepts, and synthesize or putting ideas together or rather reject ideas.

2. morality

This is the ability to discern right and wrong (conscience), do good or evil, and be accountable.

3. relationality- ability to relate with God and others.

4. spirituality- ability to understand and be involved with spiritual matters such as prayer, worship or mass, Bible studies, and community ministries.

5. creativity- ability to explore and innovate for the advancement in the field of arts, music, literature, scientific and technological inventions.

6. servant-leadership- ability to lead and serve the family and community.

7. emotionality- can handle various degrees and complexities of emotions and feelings.

8. Interconnectedness- understand the essence and connection of all beings- living or non-living things.

While the Physical Body has aspects of

1. sexuality- distinction of male and female

2. procreation- ability to produce offsprings

3. sense perception- Ability to see, hear, speak, touch, talk, and smell

4. practicality- physical movements, demonstration of skills, moral judgments, learning, religious practices, and demonstrations of love and care for one another is done by means of physical bodies.

Filipino Body (Katawan)	Filipino Soul or Spirit(Kaluluwa)
Sexuality	rationality
Procreation	morality
Sense Perception	relationality
Practicality	spirituality
	creativity
	Servant leadership

	Emotionality
	Interconnectedness

The Filipino identity has the physical body (katawan) and soul or spirit (Kaluluwa) oriented to an intelligent designer called Yahweh for Christians, Allah for Muslims, and Bathala for Pre-colonial Filipinos. The view of God has influence on how a person behaves. It depends upon where he belongs.

I used the creator as a reference for a Filipino Identity rather than evolution. Chicago Tribune Journalist and Yale Master of Law graduate Lee Strobel interviewed Dr. Walter L. Bradley, the co-author of *The Mystery of Life's Origin* and a professor at Texas A&M University and writes:

Darwinism can offer no credible theory for how life could have emerged naturally from nonliving chemicals. Earth's early atmosphere would have blocked the development of the building blocks of life, and assembling even the most primitive living matter would be so outrageously difficult that it absolutely could not have been the product of unguided or random processes. On the contrary, the vast amount of specific information contained inside every living cell—encoded in the four-letter chemical alphabet of DNA—strongly confirms the existence of an Intelligent Designer who was behind the miraculous creation of life²⁷.

Relative identity refers to the Filipino personhood distinct from the rest of humanity. Filipino language and dialects, culture and virtues/values (loob, hiya, utang na loob etc) unique to Philippine society is an example of relative identity.

Nowadays, whether you are in Luzon, Visayas, and Mindanao speaking in different languages and dialects, practicing different religions, and living in various cultural performances **they will all give the same answer: "I am a Filipino."**

The cultural identity of a Filipino is a nature of a Filipino person (Ka-Ako-Han) distinct with the rest of the humanity but explicit characteristics of fellow Filipinos (Ka-Kami-Han), for example, Hiya, Utang na Loob, Bahala na, Filipino time and more.

Sister Bernardita Dianzon, one of my professors at the Loyola School of Theology in Ateneo de Manila University wrote a "Best Book in Spirituality Award" entitled "Glimpses of Paul and his message". She writes,

"Pauline ethic may be summarized in three simple yet loaded words: Identity informs behavior. In other words, what one externalizes in action must flow from the interior conviction of who one is. It is an appeal to become in one's character and conduct what God's action in Christ has made a person to be. This appeal implies two things—first, a person is morally obliged to work for a clear, honest, and profound knowledge of self;

²⁷ Strobel, Lee. n.d. *The Case for Faith: A Journalist Investigates the Toughest Objections to Christianity*. Willow Creek Resources.

and second, one is to make a sincere effort, in response to God's grace, to align one's actions with what one discovers to be his/her true identity.

In Quoran 59: 24

He is God: the Creator, the Originator, the Shaper. The best names belong to Him. Everything in the heavens and earth glorifies Him: He is the Almighty, the Wise." ([3], QUORAN 59:24

CHAPTER 4

DEEPENING THE FAITH

Seeing Pope Francis along estimated six million Filipinos²⁸ at Rizal Park had been electrifying despite of heavy rain last January 2015. The Pope's visit had been a gigantic success with a relevant theme focusing on—helping the poor, solidifying family, and protecting the environment. I had witnessed the event with my friends at the Quezon City Feast. Pope Francis was known for his inclusive statement that gay people should not be marginalised but integrated into society. While he was responding to questions about whether there was a "gay lobby" in the Vatican, he said,

"If a person is gay and seeks God and has good will, who am I to judge?"

He was not just concern about discriminated homosexuals, but also the women's role when he said that he wanted a greater role for women in the Church, but insisted they could not be priests²⁹.

Prior to Pope's visit in Manila, I had seen great and visible changes in the church since Pope John Paul II asked for forgiveness last March 2000 during the day of pardon mass in St Peter's Basilica in Rome³⁰. The holiness of the church as the mystical body of Christ remains intact. He is apologizing for the violence fell in Jews, Muslims, and Eastern Orthodox perpetrated in the name of faith through the crusades, war of religions, tribunals of inquisition, and forced conversion to Catholic Faith.

Not just the catholic leaders who's issuing statement of repentance but also the Protestants churches in the mid-1990s for the support of slavery among the Southern Baptists, anti-Jewish writings by the Reformation leader Martin Luther, and for the brutality of a lay preacher from United Methodist church who led a Civil War resulting to Indian massacre in Colorado³¹.

²⁸ "Pope Francis in Manila: Six Million Attend Outdoor Mass." BBC News. BBC, January 18, 2015. <https://www.bbc.com/news/world-asia-30869019>.

²⁹ Willey, David. "Pope Francis: Who Am I to Judge Gay People?" BBC News. BBC, July 29, 2013. <https://www.bbc.com/news/world-europe-23489702>.

³⁰Morrow, Lance. "Why the Pope's Mea Culpa Is Important." Time. Time Inc., March 13, 2000. <http://content.time.com/time/magazine/article/0,9171,40809,00.html>.

³¹ Morrow, Lance. "Why the Pope's Mea Culpa Is Important."

This has been one of our problems for centuries but the merciful, compassionate, and humble church will not allow itself to anchor its identity on the messes of the past. Proverbs 24:16,

“for though the righteous fall seven times, they rise again”,

But despite of terrible brutality committed by Catholics and Evangelical Protestants in a specific era, historians have long marveled about the amazing speed of Christianity. The church has always been good to the poor, rejected, sick and suffering that attracted new adherents to Catholic Faith. In fact, the Roman Catholic Church was the world’s charitable organization. The World Vision Philippines, an evangelical protestant founded and largest non-profit organization in the country “helps over 1.5 million children every year, with the support of thousands of Filipino sponsors and donors”³².

Not just the Christians but also the Muslims in partnership of The Organisation of Islamic Cooperation. **Islamic Relief** began working in the Philippines in 2013, “delivering vital aid in the aftermath of Typhoon Haiyan and giving out 1,636 tents and 3,000 tarpaulins, supplied 2,000 kits that included tarpaulin, rope, a ground sheet, blankets, mosquito nets, cooking utensils, tools and a plastic tool box, and put up 270 resilient shelters”³³.

Church history has been having full of disgusting stories of corruption, coercion, oppression, and violence all over the world using the name of Christ. Beware of false prophets and teachers who led their sheep astray. In Matthew 7:21-23,

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*. “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ “And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’

Skeptics had used war of religions as an argument against Christianity or Islam. Many had turned away from God. They asked:

“How can a loving God allow suffering, war of religions, oppression, and violence inside the church?”

Honestly, some of the evil deeds in history were authentically committed by real Christians because of free will (personal decision or influenced of external factors). God is not the source of evil. He created human person the possibility to do evil because of free will. Humans chose to do evil, as a result, suffering and death in this world. Dr Bill Bright, the founder of Philippine Campus Crusade for Christ believed,

³² “About Us: How We Work.” n.d. World Vision Philippines. Accessed May 2, 2020. <https://www.worldvision.org.ph/about-us/>.

³³ You Are Being Redirected... Accessed May 2, 2020. <https://www.islamic-relief.org/category/where-we-work/philippines/>.

“that we could trace all of our human problems to our view of God.”

The Filipino who had incomplete view of God tends to see Him as compadre or friend who can help him, an indulgent grandfather whom he can obtain favor, a policeman whom he can bribe through prayers and novenas, a vengeful dictator who “shoot to kill” for violating orders, perfectionist teacher who love criticizing students, and a chameleon politician tries to please everyone.

Dr Rod Santos, the book author of “Turned off by Church” wrote:

“During a religious ritual, the people called upon the anito to indwell the wooden image and then present their petitions. The lowlanders, on the other hand, called these ancestral spirits Nono. Aside from these, they sought help from mediators called babaylanas. They are called babailanes in the Visayas and katalones in Southern Luzon. These priestess are “woman shamans” who are called to make sacrifices, usually for physical healing and other personal petitions...

Another feature of pre-Christian Filipino spirituality that needs to be considered is the belief in a creator god Bathala. Artifacts show that the thirteenth-century Javanese Madjapahit Empire from India greatly influenced the locals through trading and the Hindu religion. They were the ones who introduced the Bathala concept. Interestingly, Bathala was an impersonal and distant God who needed to be appeased by his worshippers”

Some scholars will interpret it as misconceptions of God or distortions. I would rather use the word “incomplete.” It is understandable that the ancient Filipinos had inadequate concept of God due to inaccessibility of the special revelation through the Scripture, prophets, and Holy Spirit. They were dependent on what they could observe on their surroundings or nature. But their religious practice proves the rationality and innate spiritual nature of the Pre-colonial Filipinos seeing the general revelation of God. Romans 1:20,

“For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.”

Some of the pre- colonial Filipinos who were unable to handle the struggles of incomplete view of God engaged in head hunting or human sacrifice to please anitos or spirits. This is abomination and inhuman religious practice that no one wants to defend today³⁴.

Your view of God touches every facet of your life or influenced by your perception of who God is—your dreams, passions, attitudes, words, feelings, and actions. How you view yourself will be enhanced once you realize the awesome character of God and his love for you.

I enumerated the character of God in the table below as God perceives by Christians and Muslims.

Character of God	Catholics	Protestant/ Evangelicals	Muslims
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³⁴ Reyes, Jeremiah. 2015. “[PDF] Loób and Kapwa: An Introduction to a Filipino Virtue Ethics.” Scinapse. Asian Philosophy. April 3, 2015. <https://scinapse.io/papers/2341864813>.

Independent	Yes (Acts 17:24-25)	Yes (Quoran 3:97)
Unchangeable	Yes (Psalm 102:25-27)	Yes (Quoran 8:53)
Infinite	Yes ((Psalm 147:5)	Yes (Quoran 6:14)
Eternal	Yes (Revelation 1:8)	Yes (Quoran 3:2)
Present everywhere	Yes (Jeremiah 23:23-24)	Yes (Quoran 2:115)
Just	Yes (Deut 32:4)	Yes (Quoran 3:18)
Merciful	Yes (Exodus 34:6)	Yes (Quoran 3:31)
Truthful	Yes (Jeremiah 10:10-11)	Yes (Quoran 2:147)
All-powerful	Yes (Romans 14:4)	Yes(Quoran 2:209)
All-knowing/Wise	Yes (Job 37:16)	Yes (Quoran 2:129)
Love	Yes (1 John 4:8)	Yes (Quoran 2:165)
One	Yes (Deuteronomy 6:4)	Yes (Quoran 2:133)
Holy	Yes (Psalm 77:13)	Yes (Quoran 35:10)
Good	Yes (Psalm 34:8)	Yes (Quoran 4:113)
Gracious	Yes (2 Chronicles 30:9)	Yes (Quoran 1:1)
Peaceful	Yes (1 Corinthian 14:33)	Yes (Quoran 6:12)
Creator	Yes (Hebrews 13:7)	Yes (Quoran 15:86)
Wrath	Yes (Romans 1:18)	Yes (Quoran 16:106)

Observing that Christians and Muslims had similar concept of God made me realize the futility of war of religions leading to violence and disunity. One strategy used by colonizers and enemies to defeat us were lack of unity. Our goal as a nation shall be unity, not uniformity.

Searching for God will not be served to you in a silver platter or delivered without so much effort. Seek and you shall find.

Knowing that God is all -powerful, I can ask Him to help me achieve my dreams.

Knowing that God is present everywhere, I am not alone. I can speak and cry out to Him anytime.

Knowing that God is all- knowing and wise, I can ask for guidance.

Knowing that God is love, I am certain of His commitment for my well-being. I am fully accepted and loved.

Knowing that God is merciful, I can be assured that I am forgiven.

Knowing that God is just, I cannot abuse his mercy. I will be treated fairly.

Knowing that God is Holy, I can worship him in truth and purity.

Knowing that God is absolute Truth, I will believe his words and obey him.

Knowing that God is righteous, I will live by his standards.

Knowing that God is in control, I can submit to His will.

Before coming into Manila, I was living inside the convent of St Bartholomew in Baao, Camarines Sur. I felt blessed that I never saw corruption and immorality inside the Parish that inspired me to study theology and pursue my dreams today. My most favorite parish priest Father Wilfred Almoneda viewed God as servant imbibed to him by his family since childhood. He shared,

“I came from a priestly family: had a Lolo who's a priest, an uncle who is a bishop; all three brothers entered the Seminary, ako si youngest(I am the youngest), ako lang su naka Padi(I was the one who became a priest). One of my nephews is also a seminarian now. Obviously, I got my priestly vocation from my family ever since I was a child.

Hindi madali ang buhay sa Seminary(Seminary life is not easy). Hindi rin naman sobrang hirap(Not so difficult). Every day we encounter challenges which is of course part of the Seminary Formation. I started 1st year High School in the seminary. Hindi ako lumabas(I did not go out), after 12 straight years, Pari na ako(I became a priest). Gaya din nang Seminary Formation, araw-araw din ang challenges(Like seminary formation, I encountered daily challenges) which again I consider part of my Priesthood. I still submit to an on-going formation.

I constantly submit to formation because I like it. I feel that I am called by God to this ministry and I like it... I need to be formed so that I will be worthy to be an Alter-Christus and I like it... When I say 'I like it', it's not about my will being followed, it's always to follow God's will... And I like it.

We were trained to be community organizers, trained to be with people; since we would be leaders, we were trained to be good followers. Ito yung mga factors(This is the factors) na nakatulong sa pag-aaral ko sa seminary(that helps me in the seminary): Spirituality, Academics, Pastoral capacity and community life. Yan ang basehan(This is the basis) if one is suited for priesthood. Kung walang kaibigan sa seminary(If there is no friend in the seminary), most likely magiging loner sya pag naging Pari(he will become loner once become a priest). Kung hindi marunong makisama(if he does not know how to connect), magiging mahirap ding pakisamahan yan in the future((it will be difficult to relate with him in the future). Mabuti na lang marami akong kaibigan noon(Good that I have a lot of friends), at sobrang nakatulong yun sa pag-aaral ko sa Seminary(And big help in my seminary studies).”

CHAPTER 5

REASONING FAITH

Mr Rhany V. Torres was a record producer at Alpha Record Corporation. He became an *Assistant / Supervising Producer, OctoArts-EMI*. He created Album Projects for both secular and religious. His recent produced album ***Ignite: Songs inspired by Ignacio de Loyola Original Motion Picture*** won best inspirational album award at the Catholic Mass Media Award. He also produced ***COMPLETELY YOURS : Tribute to Pope John Paul II***.

He produced secular albums that was nominated or won in Awit Awards or Katha Awards that includes “Bossa Sessions” of Pavi with Tropicalla, Siakol, and Brownbeat Allstar. He produced album projects for Bayani Agbayani, Session Road, Maverick & Ariel, Frio, Kawago, Jhego, Retrospect, Manila Bossa, Isha, Freesouls, Ethnic Faces, Amie, Pur3ska, Manilyn Reynes, Rannie Raymundo, Ex-president’s combo, Martina Hernandez, and True Faith.

I met and invited him the first time at Radio Veritas Asia as guest in my youth program. I was inspired with his humility and advocacies to defend the Catholic Church. He wrote a booklet, **“Nasa Bibliya Ba Yan? Sagot sa mga tanong sa aral katoliko.”** I interviewed him in the studio and facebook. I started,

“Any instances that you doubted about the faith you believe in?”

“Thanks for considering me. Yes, may time na nagkaroon na medyo kinuwesiyon ko(there was a time that I questioned) kung ano ba ang truth sa turo ng simbahan at bible(the truth about the church and the Bible).” He answered.

“When did it start?” I asked.

“Ah, mag- mid to late 90s yun(In the 90s). I was attending a prayer group at that time, catholic group that is Bible-based ang karamihan ng teachings (majority of the teachings). Napansin ko na protestant yung eschatology nila(I observed that their eschatology or study of the future was in line with Protestant theology)- mentioning the word “rapture”(rapture refers to secret return of Christ to take believers out of this world), yun ang tinuturo (that is their teaching). Protestant rapture. Yung may pre- tribulation(about pre-tribulation. Tribulation refers to great suffering on earth. Pre-tribulation means rapture before tribulation), 1,000 year reign of Jesus in Jerusalem etcetera. Alam ko hindi yan ang turo ng simbahan(I know that is not the teaching of the Catholic church) and interpretation of catholic church in biblical data. So nagresearch ako sa(I researched) in church history, catechism, bible interpretation of Catholics and testimonies of ex-protestants... tapos (and) from there, na-reinforce ang drive ko (my motivation was reinforced) to study further the faith. Malaking(Big) factor yung(the) role ng(of) history.”

“Please feel free to add some details.” I continued.

“Ah , kasi yung sakin(In my case), doubt kung ano ba talaga ang turo ng simbahan na itinatag ni Jesus(doubt about the real teachings of Christ), not much dun sa nag-doubt ako sa diyos (Not much on doubting God)...” He clarified.

“How did you resolve these doubts?” I asked.

“Nalaman ko ano talaga ang tinuturo sa Bible pagdating sa end times(I learned about the Bible teachings related to end times) based in authority given by Jesus to the church + burado lahat ng doubts sa catholic faith (all of my doubts in the Catholic faith were gone.) He replied and continued,

“Di totoo yung pre tribulation(Pre-tribulation is not true), hindi literal na Jesus will reign in Jerusalem(Jesus will not reign in Jerusalem literally, the 666, whore of babylon, heads of beasts in revelation, end-time prophecies etcetera are all traditions of men. Also, the idea of rapture as taught by Protestants originated in the US during the early part of the 20th century. Sadly, many Catholic Christians are swayed into believing this, like me before. Malaking tulong na kinikilala ng isang katoliko ang magisterium or church authority (It is helpful that Catholics recognize magisterium or church authority).”

Mr Torres was standing for his view and criticizing the pre-millennial views of the evangelical protestant taught in a Catholic Bible Studies. Basically, there are three views about the coming of Christ, a subject on the study of the future. I will not discuss it here in detail due to the complexity of the topic. Each view has strengths and weaknesses. It has biblical support. Realizing this, guard the self from dogmatism or standing for a belief that the scripture was unclear or did not explicitly explain. Focus on clear and major teachings of Christianity.

Having a stand like Mr. Torres is significant in forming strong and reasonable faith. But you should know what to major or minor. A mature Christian respects individual perspectives and open for interreligious dialogue.

If faith without action is dead, faith without reason and evidence is a blind faith. Maybe you are basing your faith from the evidence that you have observed, faith experience, cultural performance, traditions, book readings, debate with colleagues, and discussion with professors or parents. But is your research and conclusion best explanation for your evidence if you are going to dig in and systematically find proofs? What will you find after confronting your misconceptions, distortions, and biases?

I tell you there are clever arguments, pithy quotes, philosophical, scientific and historical studies that could support your skepticism or unbelief. Similarly, Christianity has enormous truthful evidence for God. The choice is yours. If there is no God, nothing will be

gained. But if there is a God, I win, you lose. In the arena of life, it is a score of zero (0) versus one(1). Realizing this, if I stand to believe in God, I won. Did you get the logic?

Proposed Truth	Believer of God	Atheist
If there is no God	Zero (Nothing to Gain)	Zero (Nothing to Gain)
If there is a God	One (Gain Happiness and Heaven)	Zero (Nothing to gain)
Total	One (Winner)	Zero (Loser)

Development of strong character or Filipino self (loob) depends on the unchanging and absolute standard of God. Evil is a reality, not a creation of mind or feelings. The concept of evil depends on the concept of universal good. This argument leads to Supreme Good-God.

Whether you are a Catholic, protestant, or Muslim, find truthful reason and evidence for your faith. The limited mind and human weakness do not have the capacity to know everything but a person can maximize the available evidence shown as general revelation or special revelation of the Creator. Reasonable faith will motivate you to live in righteousness, give you wisdom on dealing with doubts, defend your faith, protect yourself from being easily swayed by false teachers or religious hypocrites, and stay in the church despite of some disobeying His will.

In this quest for truth or reasonable faith, you can look at numerous categories of proofs to defend your Christian or Muslim faith. As a Christian, I will present evidences of Christianity being a Catholic. In the Philippine Rule of Court, Evidence is the “means of ascertaining in a judicial proceeding the truth respecting a matter of fact... Evidence is admissible when it is relevant to the issue”. Documents as evidence “consist of writing or any material containing letters, words, numbers, figures, symbols or other modes of written expression offered as proof of their contents.”³⁵

Can the Gospel writers of Matthew, Mark, Luke, and John be trusted?

Matthew known as Levi was a tax collector and one of the twelve disciples of Jesus Christ.

Mark is a companion of Peter, one of the twelve disciples.

Luke is physician of Paul, one of the apostles.

John is not just a disciple, but one of the three inner circles of the Lord Jesus Christ.

³⁵ . Rules of Court - Evidence. Accessed May 4, 2020. https://lawphil.net/courts/rules/rc_128-134_evidence.html.

Sister Niceta Vargas OSA, one of my professors at the Loyola School of Theology in Ateneo de Manila University, the President of the La Consolacion College-Manila, and the author of the Book *Word and Witness: an Introduction to the Gospel of John* wrote that there was a disagreement regarding the authorship of Disciple John. I investigated the writing of Papias, the Bishop of Hierapolis that was used as an evidence for dispute. Papias wrote in Hist. Eccl. III, 39 states,

“I shall be glad to tell you, in the course of my exposition, everything that I once learned from the presbyters. I remember it all very well, and I guarantee its truth...But if it happened that someone who followed the presbyters came this way, I used to ask for the words of the presbyters, what Andrew or Peter said, or what Philip, or Thomas or James or John or Matthew or any other of the Lord’s disciples (said), and what Ariston and the presbyter John, the disciples of the lord were saying. “

Indeed, he wrote distinguishing the word for “Presbyters” and “Disciples”. But looking at the context of the letter, aside from that he was not discussing about the written Gospel of John, he was also calling the disciples “presbyters” or “presbyter.” He repeatedly mentioned the words: Disciples, Presbyter, and John for emphasis. In short, Presbyter John or Disciple John is implicitly stated as one and the same person. The letter of Papias was insufficient evidence to question John’s authorship. In addition to that, there was an explicit written record recognizing the authorship of John the Disciple. Irenaeus, the Bishop of Lyons writes,

“After that, John, the disciples of the Lord, he who had leaned on his breast, also published the Gospel, while living at Ephesus in Asia.”³⁶

Clement of Alexandria and the Muratorian Canon recognized Disciple John’s authorship. Dr. Craig Blomberg, one of the best New Testament scholars in the world supports John’s authorship.

The biographies of Jesus were documentary evidence.

The gospel writers were direct and indirect eyewitnesses of the Lord Jesus Christ.

The letter from Irenaeus and Papias was corroborating evidence- evidence outside the gospels.

³⁶ Vargas, Niceta M. 2013. *Word and Witness: an Introduction to the Gospel of John*. Quezon City: Ateneo de Manila University Press.

Was Jesus crazy when he claimed to be the Son of God or God? Does archaeology confirm or contradict Jesus biographies? Did Jesus really die and resurrected?

I emailed Chicago Tribune Journalist and Yale Law Graduate **Lee Strobel** about this book I am writing. I have been reading his books on the evidence of Christianity couple of times since I was a teenager. Even though he was an evangelical pastor, he interviewed and quoted as reference both the best catholic and evangelical protestant scholars in the world. He writes,

“Well-known psychologist Gary Collins said Jesus exhibited no inappropriate emotions, was in contact with reality, was brilliant and had amazing insights into human nature, and enjoyed deep and abiding relationships. ‘I just don't see signs that Jesus was suffering from any known mental illness,’ he concluded. In addition, Jesus backed up his claim to being God[or Son of God] through miraculous feats of healing, astounding demonstrations of power over nature, unrivaled teaching, divine understanding of people, and with his own resurrection, which was the final authentication of his identity.

Archaeologist John MeRay stated that there's no question that archaeological findings have enhanced the New Testament's credibility. No discovery has ever disproved a biblical reference. Further, archaeology has established that Luke, who wrote about one-quarter of the New Testament, was an especially careful historian. Concluded one expert, "If Luke was so painstakingly accurate in his historical reporting [of minor details], on what logical basis may we assume he was credulous or inaccurate in his reporting of matters that were far more important, not only to him but to others as well?" Like, for instance, the resurrection of Jesus.

By analyzing the medical and historical data, Dr. Alexander Metherell concluded Jesus could not have survived the gruesome rigors of crucifixion, much less the gaping wound that pierced his lung and heart. The idea that he somehow swooned on the cross and pretended to be dead lacks any evidential basis. Roman executioners were grimly efficient, knowing that they themselves would face death if any of their victims were to come down from the cross alive. Even if Jesus had somehow lived through the torture, his ghastly condition could never have inspired a worldwide movement based on the premise that he had gloriously triumphed over the grave.

The evidence for the post-Resurrection appearances of Jesus didn't develop gradually over the years as mythology distorted memories of his life. Rather, said Resurrection expert Gary Habermas, the Resurrection was ‘the central proclamation of the early church from the very beginning.’ The ancient creed from I Corinthians 15 mentions specific individuals who encountered the risen Christ, and Paul even challenged first-century doubters to talk with these individuals personally to determine the truth of the matter for themselves. The book of Acts is littered with extremely early affirmations of Jesus' resurrection, while the gospels

describe numerous encounters in detail. Concluded British theologian Michael Green, ‘The appearances of Jesus are as well authenticated as anything in antiquity... There can be no rational doubt that they occurred’.³⁷

If Jesus was psychologically healthy when he claimed to be Son of God or God and sets the standard for morality, I can now have an unshakable foundation for my choices and decisions.

If Jesus personally knows the pain of betrayal, loss, and suffering, he can understand and comfort me in the midst of adversities.

If Jesus conquered death and did rise from the dead, my faith is reasonable and meaningful. He can offer me eternal life.

In John 3:16,

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

CHAPTER 6

STRENGTHENING THE SELF

Dr. Archie Manalo was the head of the Alternative Learning System (ALS) at the Department of Education-National Capital Region (DepEd-NCR) in 2017. I felt blessed that I was introduced to the pillars of DepEd-NCR during their ALS conference being the developer of the Philippines first internet based ALS. I had a one-on-one interview with him inside his office for Radio Veritas Asia. I had seen the integrity in his character during the interview. He shared,

“Actually being one of the educator and father, kung sino ako ako yon (Whoever I am, I am). Parang kung ano iyong treatment ko with other clients sa alternative learning system(Whatever my treatment with clients)...same treatment that I am giving to my family because to me service is equal with the service that you are giving to your family. Simpleng buhay lang(Simple life only).Trabaho(Work). Pamilya (Family). Discuss all the details happened in the office. Discuss in family. Wala masyado date(No so much date).Wala masyado night out(No heavy night outs). Kasi focus talaga sa work(Because I am focused at work)..Kasi parang iyon na ang buhay ko(Because it is my life). Family, work, and church. One of the requirements in the family we see to it that we go together to church. Then, kung anuman iyong mga problems(Whatever problems we have) that we are encountering, dini discuss namin(We are discussing it). That is one of the legacies to my daughter, to my children, and that is the inspiration na ibibigay ko sa mga kliyente(that I am going to give to

³⁷ “The Case for Christ: A Journalist’s Personal Investigation of the Evidence for Jesus: Strobel, Lee: 9780310339304: Books.” n.d. The Case for Christ: A Journalist’s Personal Investigation of the Evidence

my client).Gusto ko maging simple lang ako (I like to be simple). Kung sino ako, gusto kong maging isang inspiration para sa mga kliyente na nangangailangan ng tulong(Whoever I am, I want to be an inspiration to my clients who need help). That's a simple as that. Kung ano tinatrabaho ko sa loob ng opisina dala ko yon hanggang sa labas(Whatever work I have inside the office, I am carrying it outside).Kung sino ako sa loob ng opisina, ganun din ako sa labas (Whoever I am inside the office, I am the same outside). I am the same.Paano ako makipag-deal?(How I deal?) Paano ako makipag-socialize sa clients?(How I socialize with clients?). I am the same outside the office. kasi sa akin wala ako stereotype life(For me, I have no stereotype.) kung happy ako, happy ako.

Being an educator, same with some of our listeners, dumaan din ako sa buhay na may balakid(I encountered a life of obstacles) but because of determination... because of pag-asa(hope) and prayers. Nalampasan namin lahat ng mga problema(We overcome all of the challenges). Hindi tumitigil(Never giving up). Hanggang may buhay nga tayo patuloy tayong lumaban sa hamon ng panahon (While having this life, we continue to fight challenges of life).Hwag iyong kung nadapa ka hanggang don ka lang(Avoid staying at the rock bottom when you fall).To all our listeners, hindi ka nag-iisa(You are not alone) naging ganyan din ho ako dati(I was in the same circumstances) at nagkaroon din ako ng problem(I faced problems) from basic education noong hayskul pa ako(in high school).. noong kabataan ko(in my youth) hanggang college(untill college) but because of the inspiration coming from God sa mga nakasama ko(from people around me) bumangon ako sa mga pagkakataon nadadapa ako(I rise after I stumbled)...hindi po natatapos ang panahon natin sa isang yugto (Life does not end in one stage) kung may pagkakataon na nadapa tayo sa unang yugto(If you fall unexpectedly in one stage) may pangalawang kabanata(There is a second chapter) hindi natatapos ang kABANATA NG BUHAY (Chapters of life has no end) para tayo tumulong (to help), para magbigay ng inspiration (to give inspiration) sa lahat ng tao lalo na sa mga kabanata natin ngayon (to all people especially the youth of today)."

Dr Archie Manalo has a strong self or character because of virtues in him. He is a man of integrity. He is hard working and single- minded. He has nothing to hide and fear. He is the same in private and public life. He encountered hardships and failures but stand up again. His identity and life is anchored on his family and God. His loob (self) is anchored in God and others. The Filipino Self values achievement and personal development (ka-ako-han) but consider its social impact (Ka-Kami-han). The strong Filipino self is anchored with virtues that guide him on making moral decisions and life's choices.

More than eighty percent (80%) of the Philippines population are Christians.³⁸ And the recent report from the National Opinion Research Center at the University of Chicago shows that the Philippines, a predominantly Catholic nation, was found to have the highest percentage (84 percent) of people who "know God really exists and ... have no doubts about it," and the lowest percentage (less than one percent) of people who said they "don't believe in God" at all³⁹.

According to Philippine National Survey, while only a tenth claim to be active members of religious organizations, 9% of the youth assess themselves as extremely

³⁸ Eric Marcelo Genilo SJ, "Integrating Faith with Morals." *Transformative Theological Ethics*. (Quezon City:Ateneo University Press: 2010), 13-14.

³⁹ Christian Post. <http://www.christianpost.com/news/which-country-believes-in-god-the-most-least-74118/> (accessed March 9, 2015).

religious, 29% as very religious, and 49% as somewhat religious or a total of 87% who can be considered religious. A similar high level of self-assessed religiosity is seen among the average adults. This also translates into practice, with about seven in ten of the youth and similarly among average adults, attending religious services at least once a week. About six in seven of the youth and among average adults pray at least once a day (Table 6).⁴⁰

Table 6. RELIGIOSITY AND RELIGIOUS PRACTICES
Philippine Youth, April 1996, and Adults, July 1991

	Philippine Youth April 1996	Philippine Adults July 1991 *
Self-Assessed Religiosity		
Extremely religious	9%	8%
Very religious	29	28
Somewhat religious	49	50
Neither religious nor non-religious	6	10
Somewhat non-religious	5	4
Extremely non-religious	0	1
Frequency of Attending Religious Services		
More than once a week	10	13
Once a week	59	55
Less often than once a month	31	32
Frequency of Praying		
Several times a day	28	37
Once a day	57	49
Less often than once a day	15	14

** ages 18 and above, n=1,200, SWS ISSP Survey in July 1991 for religiosity, SWS World Values Survey in April 1996 for frequency of attending religious services and SWS December 1993 Survey for frequency of praying.*

This is an amazing statistics but it doesn't show on the way they live. Filipinos love religious practices and observances such as prayer meetings, religious processions, novenas, fiestas and multiple devotions to Christ, to Mary, and other saints. But sadly, the Philippines had been ranked in 2007 as the most corrupt country.⁴¹ And UNICEF ranked the Philippines

⁴⁰ Gerardo Sandoval, Mahar Mangahas, and Linda Luz Guererro, "The Situation of Filipino Youth: A National Survey," Social Weather Stations, <http://www.sws.org.ph/youth.htm> (accessed March 15, 2015).

⁴¹ Conde, Carlos H. "Philippines Most Corrupt, Survey Says." *The New York Times*, The New York Times, 13 Mar. 2007, www.nytimes.com/2007/03/13/business/worldbusiness/13iht-peso.4891792.html.

fourth among countries with the highest number of child prostitutes⁴² for a country that has a strong and popular devotion to the Child Jesus.⁴³ This is alarming because Character education has been part of the country's educational system since 1901.

What is happening with the essential Filipino Self? How can the soul(kaluluwa) and body(Katawan) be strengthened for the common good?

The loob of Filipino self refers to the integrated or holistic parts of the soul that includes rationality, morality, relationality, spirituality, creativity, servant-leadership, emotionality, and interconnectedness. The literal translation of Loob in English is inside, like inside the house, pot(container), or temple.

The katawan (body) of Filipino self includes sexuality, procreation, sense perception, practicality

Strengthening the soul and body is a process that involves the effort of one self (ka-Ako-han), others (Ka-kami-han), and God's transforming power (Ka-itaas-an). This is a triangular interconnected process, not a lone ranger task.

In Positive Psychology, virtues refer to the universal moral habits of the human person valued by moral philosophers and religious thinkers: wisdom, courage, humanity, justice, temperance, and transcendence. The classification of universal virtues is based from the most widely influential traditions of thought in human history. Dr. Martin Seligman, the founder of Positive Psychology and his colleague, Dr Christopher Peterson followed Dr Ninian Smart studies on World Philosophies (1999) that focuses on the "Great Three"- "Confucianism and Taoism in China, Buddhism and Hinduism in South Asia, and ancient Greece, Judeo-Christianity, and Islam in the West" and defined the virtues⁴⁴ as follows,

1. Wisdom and knowledge—cognitive strengths that entail the acquisition and use of knowledge

Creativity [originality, ingenuity]: Thinking of novel and productive ways to conceptualize and do things; includes artistic achievement but is not limited to it

Curiosity [interest, novelty-seeking, openness to experience]: Taking an interest in ongoing experience for its own sake; finding subjects and topics fascinating; exploring and discovering

⁴² Child Protection in the Philippines. Facts and Figures. Information accessed on 12 March 2009 from <http://www.childprotection.org.ph/factsfigures/index.html>

⁴³ "Faith Should Not End in Sto. Niño Devotion." *Manila Bulletin News*, news.mb.com.ph/2017/01/13/faith-should-not-end-in-sto-nino-devotion/.

⁴⁴ Peterson, Christopher, and Martin Seligman. 2004. *Character Strengths and Virtues: A Handbook and Classification*. New York: Oxford University Press.

Open-mindedness [judgment, critical thinking]: Thinking things through and examining them from all sides; not jumping to conclusions; being able to change one's mind in light of evidence; weighing all evidence fairly
Love of learning: Mastering new skills, topics, and bodies of knowledge, whether on one's own or formally; obviously related to the strength of curiosity but goes beyond it to describe the tendency to add systematically to what one knows

Perspective [wisdom]: Being able to provide wise counsel to others; having ways of looking at the world that make sense to oneself and to other people

2. Courage—emotional strengths that involve the exercise of will to accomplish goals in the face of opposition, external or internal

Bravery [valor]: Not shrinking from threat, challenge, difficulty, or pain; speaking up for what is right even if there is opposition; acting on convictions even if unpopular; includes physical bravery but is not limited to it

Persistence [perseverance, industriousness]: Finishing what one starts; persisting in a course of action in spite of obstacles; “getting it out the door”; taking pleasure in completing tasks

Integrity [authenticity, honesty]: Speaking the truth but more broadly presenting oneself in a genuine way and acting in a sincere way; being without pretense; taking responsibility for one's feelings and actions

Vitality [zest, enthusiasm, vigor, energy]: Approaching life with excitement and energy; not doing things halfway or halfheartedly; living life as an adventure; feeling alive and activated

3. Humanity—interpersonal strengths that involve tending and befriending others
Love: Valuing close relations with others, in particular those in which sharing and caring are reciprocated; being close to people

Kindness [generosity, nurturance, care, compassion, altruistic love, “niceness”]: Doing favors and good deeds for others; helping them; taking care of them

Social intelligence [emotional intelligence, personal intelligence]: Being aware of the motives and feelings of other people and oneself; knowing what to do to fit into different social situations; knowing what makes other people tick

4. Justice—civic strengths that underlie healthy community life

Citizenship [social responsibility, loyalty, teamwork]: Working well as a member of a group or team; being loyal to the group; doing one's share

Fairness: Treating all people the same according to notions of fairness and justice; not letting personal feelings bias decisions about others; giving everyone a fair chance

Leadership: Encouraging a group of which one is a member to get things done and at the same time maintain good relations within the group; organizing group activities and seeing that they happen

5. **Temperance**—strengths that protect against excess

Forgiveness and mercy: Forgiving those who have done wrong; accepting the shortcomings of others; giving people a second chance; not being vengeful

Humility / Modesty: Letting one's accomplishments speak for themselves; not seeking the spotlight; not regarding oneself as more special than one is

Prudence: Being careful about one's choices; not taking undue risks; not saying or doing things that might later be regretted

Self-regulation [self-control]: Regulating what one feels and does; being disciplined; controlling one's appetites and emotions

6. **Transcendence**—strengths that forge connections to the larger universe and provide meaning

Appreciation of beauty and excellence [awe, wonder, elevation]: Noticing and appreciating beauty, excellence, and/or skilled performance in various domains of life, from nature to art to mathematics to science to everyday experience
Gratitude: Being aware of and thankful for the good things that happen; taking time to express thanks

Hope [optimism, future-mindedness, future orientation]: Expecting the best in the future and working to achieve it; believing that a good future is something that can be brought about

Humor [playfulness]: Liking to laugh and tease; bringing smiles to other people; seeing the light side; making (not necessarily telling) jokes

Spirituality [religiousness, faith, purpose]: Having coherent beliefs about the higher purpose and meaning of the universe; knowing where one fits within the larger scheme; having beliefs about the meaning of life that shape conduct and provide comfort

Character strengths are the moral processes or mechanisms that define the virtues. For example, the virtue of humanity can be achieved by love, kindness, and gentleness.

Situational themes are specific habits that lead people to manifest character strengths in given situations. The themes describe how one relates to others in the workplace, at home,

in school and neighborhood etcetera. For example, situational themes in the workplace are empathy, inclusivity, teamwork and strategic planning. Situational themes are neither good nor bad. It could be a personality trait like planning ahead or being organized. Looking at empathy, inclusivity, and inclusivity reflect character strength of kindness and falls into category of humanity. Situational themes reflect also on Filipino values.

Integrity is defined as “the state of being complete, unified”

Filipino Integrity is a unified body and soul oriented towards God and others that applies virtues or moral standards for the common good of Philippine society. Dr. John Maxwell writes,

“When people have integrity, their words and deeds match up. They are who they are no matter where they are or who they’re with. People with integrity are not divided (that’s duplicity) or merely pretending (that’s hypocrisy). They are ‘whole’ and their lives are ‘put together.’ People with integrity have nothing to hide and nothing to fear. Their lives are open books.”⁴⁵

CHAPTER 7

PLANTING THE FILIPINO CHARACTER

Forbes reported that Duterte is turning the Philippines into a more corrupt and less democratic state according to the recent rankings published by international agencies. The Philippines is the 113th least corruption nation in 2019 out of 180 countries from 99th in 2018 as of January 24, 2020.⁴⁶ On the other hand, the same year that Duterte’s administration received excellent rating according to Social Weather Stations (SWS). 81% of the adult Filipinos were satisfied with his leadership⁴⁷. The Philippine SEA Games Organizing Committee (PHISGOC) was also recognized as “Best SEA Games organizer’ by Sports Industry Asia⁴⁸. Great achievement for the Philippines.

⁴⁵ Maxwell, John C. n.d. *Ultimate Leadership: Maximize Your Potential and Empower Your Team*. Nashville, TN: Thomas Nelson.

⁴⁶ Mourdoukoutas, Panos. “Duterte Is Turning Philippines Into A More Corrupt And Less Democratic State.” *Forbes*, 24 Jan. 2020, www.forbes.com/sites/panosmourdoukoutas/2020/01/24/duterte-is-turning-philippines-into-a-more-corrupt-and-less-democratic-state/#6a8cf50e2768.

⁴⁷ Flores, Helen. 2020. “Duterte’s Administration Satisfaction Rating up in Q4 – SWS.” *Philstar.com*. The Philippine Star. March 6, 2020. <https://www.philstar.com/headlines/2020/03/07/1998801/dutertes-administration-satisfaction-rating-q4-sws>.

⁴⁸ JOAHNA LEI CASILAO, GMA News. 2019. “PNA: News on ‘Best SEA Games Organizer’ Award Was Based on PHISGOC Press Release.” *GMA News Online*. GMA News Online. December 6, 2019. <https://www.gmanetwork.com/news/sports/othersports/718227/pna-news-on-best-sea-games-organizer-award-was-based-on-phisgoc-press-release/story/>.

Distorted assessments from foreigners were historical. I mentioned in the introduction that the reason why Rizal needs to rewrite the Philippine history by writing annotations or commentaries on Antonio de Morga's *Sucesos de las Isla Filipinas* to disprove Spanish erroneous report about the pre-colonial Philippines. Some foreigners were not only responsible for creating negative image towards our country. I had read some works of Philippine studies expert and Former Chairman of the National Historical Commission of the Philippines (NHCP) Dr Ambeth Ocampo who made Rizal appear to be exaggerating the truth and depending more on imagination than historical evidence, for example, "no full document written in pre-Hispanic Philippine script has ever been found"⁴⁹. His work became a reference of some foreign scholars. I need to email back Dr Ernest Hartwell, fellow at Harvard University after he sent his article *Imperial Endnotes: The First Filipino and Boricua Historians* to show the evidence that there was evidence of pre-hispanic writings in Baybayin. The archive was preserved by the Pontifical University of Sto Tomas and documented by i-witness of GMA7, a top TV network in the Philippines⁵⁰. In short, Jose Rizal is not making stories. I checked other evidences used against his credibility. I find the archaeological evidence as a corroborating evidence of boat and cannon making industry, but insufficient to disprove Rizal's claim. Filipino Scholars and Archeologists shall see it in different perspective to avoid errors on making a scholarly writing like Dr. Ocampo had committed. Rizal is innocent until proven guilty.

Fighting for truth based from factual evidence, not opinion is an example of virtue.

Filipino Character Strengths are moral habits in the soul (ka-ako-han) of the Filipino Self reflected on bodily actions based from universal principles anchored in God (ka-itaas-an), the standard of morality developing good relationship with others (ka-kami-han). On the other hand, vices refer to immoral habits in the soul based from universal principles of evil that tarnish relationship with God and others (Kapwa).

The level of Filipino Character Strengths in a Filipino self has a great role in determining how power can be exercised or restrained. It has a great role in eliminating or lessening vices, evil, or corruption. A competent and intelligent leader without character tends to fall into temptation of unethical use of power, sex, fame, and money and will cause of lot of broken relationships.

Values are "contracts representing generalized behaviors or states of affairs that are considered by the individual to be important."

Filipino values are instrumental values or situational themes that lead people to manifest character strengths in given situations. The situational themes describe how one

⁴⁹ Hartwell, Ernest. "Imperial Endnotes: The First Filipino and Boricua Historians." *Latin American Literary Review*, Latin American Literary Review Press, 28 Nov. 2018, www.lalrp.net/articles/abstract/10.26824/lalr.46/.

⁵⁰ *I-Witness: 'Mga Pahina Ng Kasaysayan,' Dokumentaryo Ni Sandra Aguinaldo*. 2019. GMA Public Affairs. <https://www.youtube.com/watch?v=pvUZsb85T9k>.

relates to others in the workplace, at home, in school and neighborhood etcetera. Values is the neutral part of oneself and a venue for freedom. Filipino values is neither good nor evil. I separated Filipino character strengths from Filipino values because a man of Filipino values does not guarantee a man of Filipino character. A Filipino Self might nakikisama o nakipapagkapwa for two reasons: out of peace(virtue of humanity) or out of political agenda and business (vice of pakitang tao or materialism). St Paul states in 1 Corinthians 10;23,

"I have the right to do anything," you say--but not everything is beneficial. "I have the right(freedom) to do anything"--but not everything is constructive(helpful)".

Developing Filipino Character Strengths is like planting trees. It takes time to grow until bearing its fruit. In Galatians 5: 22-23,

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

Set A. The Filipino Character Strengths

Image of God (Ka-itaas-an)	Universal Virtues	Filipino Character strengths	Filipino Values
God is Love	Humanity	Pagmamahal	Family Oriented, Meal Oriented
Joy in the Lord	Transcendence	Kagalakan	Fun in the Philippines
God of Peace	Humanity	Kapayapaan	Pakikisama, Pakikipagkapwa, Smooth Interpersonal Relationships(SIR), Ibang-Tao, Hindi-Ibang-Tao, Euphemism, Padrino system, pakikisalamuha, pakikitungo, pakikilahok, pakikibagay, pakikipagpalagayang loob, pakikisangkot, pakikiisa
God is Patient	Courage	Pagtitiis	Kundiman Oriented, Alay Lakad, Pag-abot ng mga Pangarap (Filipino Dreams)
God is Kind	Humanity	Kabaitan	Charity Programs in the Philippines

Let me present an integration of universal virtues, Filipino Character Strengths, Filipino values, and Image of God, the absolute standard of morality regardless if you are Protestant, Catholic, or Muslim. Here are the fruit of the Holy Spirit in the New Testament.

1. Love (Pagmamahal)

- In New Testament (NT), agape is the greek word for Love means unconditional love⁵¹. A virtuous Filipino self seeks the highest good of kapwa (others) with all his/her soul no matter how the self was treated badly by way of insult, injury, and humiliation. The Filipino self loves others as he/she loves himself/herself. I used the the word “virtuous Filipino self” instead of “virtuous Filipino soul” because of the integration of the Filipino soul and body in the application of virtues.

The virtuous Filipino self loves like a mother to his rebellious daughter who got pregnant or love of a father to the prodigal son. The Filipino self is known for the traditional love for family or being family- oriented. CFC 34 states,

“Ama(Father), Ina(Mother), and Anak(Children) are culturally and emotionally significant to us Filipinos who cherish our filial(Philia love) attachment not only to our immediate family but also to our extended family (ninongs, ninangs, etc.).”

The Filipino self is known also for meal –oriented(salu-salu, kainan). We treat everyone as family,(parang pamilya). Filipinos are generous and grateful host that tries his/her best to offer something, meager as it maybe. (“Kain ka.” “Isang Tagay pa.”)

2. Joy (Kagalakan)

- In NT, chara is the greek word means joy whose foundation is God⁵². It does not depend on outside circumstances. The Filipino Self smiles and persists in natural disasters such as typhoon, tropical depression, and non-stop monsoon rain etc. The Filipino self posts funny content in social media in the face of corona virus. Call it humor, resilience. The Filipino Spirit. According to Gallup survey in 2008, Philippines is the third(3rd) happiest country in the world.⁵³

In CFC 140 states,

“Christ himself taught his disciples ‘so that my joy may be yours, and your joys may be complete’ (John 15:11), a “joy no one can take from you”(John 15:11).

For Christian faith, joy is our response to Christ’s good news. In James 1:2-3,

Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance.

⁵¹ “Galatians 5 Commentary - William Barclay's Daily Study Bible.” n.d. StudyLight.org. Accessed May 6, 2020. <https://www.studylight.org/commentaries/dsb/galatians-5.html>.

⁵² “Galatians 5 Commentary - William Barclay's Daily Study Bible.”

⁵³ Placido, Dharel. 2018. “PH Third Happiest Country in the World - Gallup Survey.” ABS. January 3, 2018. <https://news.abs-cbn.com/focus/01/02/18/ph-third-happiest-country-in-the-world-gallup-survey>.

3. Peace (Kapayapaan)

-In NT, eirene is the greek word for Peace means “tranquillity of heart which derives from the all-pervading consciousness that our times are in the hands of God.” It is good that the contemporary used of the word means “serenity which a country enjoyed under the just and beneficent government of a good emperor; and it was used of the good order of a town or village”⁵⁴. Peace can be used for societal use and interrelated to Pakikisama.

For Lynch (1961,1973), Pakikisama is literally translated in English as "smooth interpersonal relations"(SIR) by conforming or going along with the group or the majority of the decision.

Enriquez (1978,1994) discovered that the Filipino shared self “concerned not maintaining SIR but pakikipagkapwa which means treating the other person as kapwa or fellow human being. There are two categories of kapwa: the ibang- tao (outsider) and the Hindi-ibang-tao (‘one -of- us’). In Filipino social interaction, one is immediately ‘placed” into one of these two categories, and how one is placed determines the level of interaction one is shown. For example, if one is regarded as ibang- tao, the interaction can range from pakikitungo (transaction/civility with), to pakikisalamuha (interaction with), to pakikilahok (joining/participating), to pakikibagay (in-conformity with/in accord with), and to pakikisama (being along with). If one is categorized as hindi-ibang tao, then you can expect pakikipagpalagayang loob (being in rapport/understanding/acceptance with), or pakikisangkot (getting involved) or the highest level of pakikiisa (being one with).”⁵⁵

The Filipino self also use euphemisms or courteous language and padrino system or go between for breaking bad news. Being frank is a sign of ill-breeding or lack of refinement.

Foreign scholars who were naturally direct might negatively interpret pakikisama and SIR as lack of confidence, plastic or dishonest. But The Filipino self is behaving out of the genuine concern of the person and maintaining peace.

4. Patience (pagtitiis)

-In NT, makrothumia is the greek word for patience means slow to anger⁵⁶. The Filipino virtuous self has the power to take revenge but chose not to. Filipinos used the word Pagtitiis for patience and perseverance. Perseverance (*hupomoné in greek*) can be used for being persistent in relationships or overcoming obstacles or achieving dreams. The Filipino self is Kundiman-oriented. CFC 39 states,

“The Kundiman is a sad Filipino song about wounded love. Filipinos are naturally attracted to heroes sacrificing everything for love. We are patient and forgiving.”

⁵⁴ “Galatians 5 Commentary - William Barclay's Daily Study Bible.”

⁵⁵ Pe-pua, Rogelia, and Elizabeth A Protacio-Marcelino. 2000. “Sikolohiyang Pilipino (Filipino Psychology): A Legacy of Virgilio G. Enriquez.” *Asian Journal of Social Psychology* 3: 49–71. <https://doi.org/10.1111/1467-839X.00054>.

⁵⁶ “Galatians 5 Commentary - William Barclay's Daily Study Bible.”

5. Kindness (Kabaitan)

-In NT, *chrēstotēs* is the greek word for kindness means goodness, sweetness, lovely, and mellow⁵⁷. The Filipino self is kind to the poor, sick, and persons of disability. Jesus Christ healed the leper(*Matthew 8:1-4*), casted out demons, dine in with sinner Zaccheus, the tax collector(*Luke 19:1-10*), forgave those who hurted him(*Luke 22:47-52*), showed compassion to the sick (*Luke 8:40-48*), Fed the five thousands(*Matthew 14:13-21*) and make friend with prostitute and woman caught in adultery(*John 8:6-8*). He taught,

“But to those of you who will listen, I say: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone strikes you on one cheek, turn to him the other also. And if someone takes your cloak, do not withhold your tunic as well. Give to everyone who asks you, and if anyone takes what is yours, do not demand it back. Do to others as you would have them do to you.

If you love those who love you, what credit is that to you? Even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? Even sinners do the same. And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full.

But love your enemies, do good to them, and lend to them, expecting nothing in return. Then your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful(*Matthew 5:38-48*)”.

CHAPTER 8

GROWING THE FILIPINO CHARACTER

I worked as a customer service representative in Concentrix for 8 years before I became a customer service manager at Transcom. I asked Boss Lora Felin, one of the senior managers at Concentrix how she break bad news and confront employees with a behavior problem. I clarified if she used sandwich principle (Praise-Criticism-Praise). She answered,

“Not a fan of sandwich principle but at some I did apply it. How to break bad news? Focus on the facts not on the person. Attack the issue but never the person”.

Because the Filipino self(Ka-ako-han) is integrated with others (Ka-kami-han), the person tends to take criticism personally no matter how constructive. It is totally different

⁵⁷ “Galatians 5 Commentary - William Barclay's Daily Study Bible.”

in western countries. A boss who criticizes employee’s output inside the board room is the same coffee friends outside. “Walang personalan. Trabaho lang” (No personalism, just work).

Ronald Molmisa writes,

“Not us(Filipinos). To criticize a part of our personality is undertood as criticizing the whole being. Kahit gaano kagaling ang isang tao, hindi natin pinakikinggan kung may issue tayo sa kanya(No matter how competent the person is, we do not listen if he has issues with us).”⁵⁸

A virtuous Filipino self understands that confrontation, coaching, and rebuking are means to help us improve our character and attitudes. It may be painful. But that is another form of love called tough love. In Proverbs 27:6,

“Wounds from a friend can be trusted, but an enemy multiplies kisses”.

Confronting the person for areas of improvement is the character strengths that the New Testament mentioned as goodness. It takes time to grow goodness because it needs to be watered and fertilized with other Filipino virtues and values.

Set B. The Filipino Virtues

Image of God (Ka-itaas-an)	Universal Virtues	Filipino Character Strengths	Filipino Values
God is good	Courage	Kabutihan	Pakikialam, Pakikibahagi, Lakas ng loob
God is Faithful	Courage	Katapatan	Maaasahan, Honesty Store, Filipino Time, Utang na Loob
Gentleness	Temperance	Kaamuan	Pakikiramdam, Pagpapakumbaba, Nagpapasakop, Amor Propio, Dangal, Bahala na, Sampalataya, Ah Basta, Respect to Elders and Seniority
God is sovereign	Temperance	Pagpipigil sa sarili	Hiya, Puri

1. Goodness (Kabutihan)

⁵⁸ Crizaldo, Rei Lemuel, and Ronald Molmisa. 2014. *Pinoy Big Values*. Mandaluyong City, Metro Manila, Philippines: OMF Literature, Inc.

In New Testament, agathosune is the greek word for goodness means a "virtue equipped at every point." It is the kindness that "rebukes and discipline". Jesus showed agathosune "when he cleansed the Temple and drove out those who were making it a bazaar."⁵⁹ The Filipino Self confronts others who is not doing the right thing, like a parents who discipline their children, and a friend who warns for making wrong choices. In society, the Filipino Self shows goodness and courage (lakas ng loob)when a person criticizes extra judicial killing (EJK), violation of human rights, and corruption in the government based from evidence based facts, not opinion. Late senator Jovito Salonga was asked why he left University teaching and pursued politics. He replied,

"It is partly because of a strong, deep seated conviction that I had no right—whatever to condemn or criticize the governance of public affairs—as I usually did— If I were not prepared or willing, in my own little way, to do something about it. How could I talk about the need of cleaning up the much talked about mess in the government unless I was prepared to disregard, for the moment, personal interests and get something done."⁶⁰

Makialam sa mga nangyayari sa lipunan(intermeddle in public concerns) for the common good. If you can be part (Pakikibahagi) of the government leadership team, much better. But study and prepare for leadership first. Do not criticize the government for the sake of your political group (Dilawan or DDS) and anti-government ideology.

2. Faithfulness (katapatan)

In NT, pistis is the greek word for Faithfulness means "the man who is reliable."⁶¹ Filipino Self is honest and trustworthy. If you go to Batanes, there is a coffee shop operating through honesty. You will not encounter anyone managing a place. You will prepare your "cup of coffee or a bottle of cola, or can munch of biscuits, fried bananas and sweet potatoes." After enjoying the meal, you will "pay for the service box by dropping cash or coins into a wooden payment box at the counter".⁶²

⁵⁹ "Galatians 5 Commentary - William Barclay's Daily Study Bible." n.d. StudyLight.org. Accessed May 6, 2020. <https://www.studylight.org/commentaries/dsb/galatians-5.html>.

⁶⁰ Crizaldo, Rei Lemuel, and Ronald Molmisa. 2014. *Pinoy Big Values*.

⁶¹ Galatians 5 Commentary - William Barclay's Daily Study Bible."

⁶² Sotelo, Yolanda. n.d. "Coffee Shop in Batanes Shows Honesty Can Be Good Business." Inquirer News Coffee Shop in Batanes Shows Honesty Can Be Good Business Comments. Accessed May 7, 2020. <https://newsinfo.inquirer.net/190761/coffee-shop-in-batanes-shows-honesty-can-be-good-business>.

Switzerland and Western countries have definite sense of time. They measure time with numbers. Foreign scholars tend to misinterpret Filipino time as reliability issues. In contrast, the Philippines measures time based from approximation or estimation (Tantya-meter) called Filipino Time. Filipinos value the people involved rather than programs and events. They are willing to wait (paalis na, on the way na, traffic kasi) and make sure everyone is included (Kasali). Filipino Spirit of inclusivity. The Filipino self does not love to engage in an event without their friends or start an event without the expected guest. "Hindi pa tayo makakapag-start. Hindi pa naman late. Wala pa ang guest." (We cannot start. Not yet late. The guest is not around). The Filipino self knows perfect timing. Kapag wala pa (If not yet around), chillax muna (chill and relax). Kapag andyan na (If around), he/she moves like the flash. There was a famous quote,

"Huli man at magaling naihabol din"

"Better late than never"

The Filipino self knows when to be on time or late. It is based from the value of the activity. He/she tends to be late if it is not urgent and important. Being late in the Philippines does not always mean a reliability issue.

The Filipino self knows how to adjust and know what is important. If a Filipino is working for a foreign company or multi-national company like call center, he make sure that he is in the office at least 15- 30 minutes before the start of the shift. One second late is behavioral problem. The Filipino self is maasahan (reliable). No wonder, the Philippines remains the world's call center's capital.⁶³

Filipino Time refers to a value driven use of time.

If a person is faithful and just, he has a sense of "Utang na loob" or giving back for the good things received. Foreign scholars misinterpreted this Utang na loob. Kaut(1961) translated Utang na Loob as "debt of gratitude. Andres (1994) defined it as 'the principle of reciprocity incurred when an individual helps another. The person helped then feels an obligation to repay the debt in the future when the helper himself is in need of aid, or he may repay his debt by sending gifts. It is often not clear when a debt has been fully paid, so that the relationship becomes an ongoing one'. Hollnsteiner (1961) took this interpretation further by claiming that the recipient of

⁶³ Mercurio, Richmond. 2018. "Philippines Remains World's Call Center Capital - CCAP." Philstar.com. The Philippine Star. May 30, 2018. <https://www.philstar.com/business/2018/05/31/1820097/philippines-remains-worlds-call-center-capital-ccap>.

the favor is forced 'to show his gratitude properly by returning the favor with interest.'

Enriquez(1977) dared to speculate than there is an element of wanting to promote reciprocity which is useful for maintaining the image of the colonizer as benefactor. But looking at utang na loob more closely in the context of Filipino culture, it actually means 'gratitude/solidarity.' It is not necessarily a burden as the word 'debt' connotes, because in the Filipino pattern of interpersonal relations, there is always an opportunity to return a favor. It is not absolutely obligatory in the immediate future, for the opportunity to show utang na loob might come only in the next generation, maybe not in your lifetime. Your children will see to it that it is recognized and respected. It is a beautiful element of Filipino interpersonal relationships that binds a person to his or her home community or home country. In fact, this is expressed in a popular Filipino saying, 'Ang hindi lumigon sa pinanggalingan ay hindi makakarating sa paroroonan'. (Those who do not look back to where they came from will not reach their destination)."⁶⁴

3. Gentleness (kaamuan)

In NT, praotes is the greek word for gentleness. It has three main meanings: "(a) It means being submissive to the will of God (b) It means being teachable, being not too proud to learn (c) Most often of all it means being considerate."⁶⁵

Pakikiramdam (shared inner perception) is being sensitive to non- verbal cues, concern of the feelings of others (empathy) and being truthful and honest but not at the expense of hurting others⁶⁶.

Pagpapakumbaba (Humility) is acknowledging your strengths and weaknesses without feeling superior or inferior. Pagpapakumbaba is not timidity. Brother Bo Sanchez writes,

"You can be humble and confident at the same time...The bible calls Moses the most humble man on Earth (Numbers 12:3). And yet this, 'most humble' man challenged Pharaoh and told the guy, 'Let my people go!'"⁶⁷

⁶⁴ Pe-pua, Rogelia, and Elizabeth A Protacio-Marcelino. 2000. "Sikolohiyang Pilipino (Filipino Psychology): A Legacy of Virgilio G. Enriquez." *Asian Journal of Social Psychology* 3: 49–71. <https://doi.org/10.1111/1467-839X.00054>.

⁶⁵ Galatians 5 Commentary - William Barclay's Daily Study Bible."

⁶⁶ Pe-pua, Rogelia, and Elizabeth A Protacio-Marcelino. 2000. "Sikolohiyang Pilipino (Filipino Psychology): A Legacy of Virgilio G. Enriquez."

⁶⁷ Sanchez, Bo. n.d. *The Old Path of Loving Relationships: 6 Keys on How to Have the Greatest, Strongest and Most Loving Relationships in the World.* Quezon City: Shepherd's Voice.

In spite of high status, the Filipino self is still willing to do menial tasks(I know a CEO of a company whose cleaning the rest room in the church) for the sake of service never forgetting how difficult and poor his/her past.

Being gentle means avoiding to step on amor propio of kapwa(others), sense of self-respect of a Filipino self. It is also behaving that will maintain their honor (dangal) and purity (puri). Amor Propio is not pride but recognizing dignity being created in God's likeness and protecting the trophy of achievement and education completed.

Being gentle means being submissive (nagpapasakop) to God. Despite of difficulties, Filipinos thrive because of 'Liwanag sa dilim' belief. They put so much hope in God that they say, "Bahala na" Bahala na attitude is a total submission in God that the Filipinos distort (fatalism) by their mediocrity or laziness or 'Juan Tamad' attitude. God did not stop creating after the Sixth day. He continues to support everything that exists-visible and invisible. However, sometimes we have distorted ongoing creation with 'Bahala na' attitude. We placed so much hope on God's providence and gentleness that we have forgotten our responsibility to exert effort or personal responsibility. God is calling us to do good works in love and to put our faith into action that excels for God's glory.⁶⁸

Being gentle means considering the sakop. Dr Leonardo Mercado,

"He is... expected to sacrifice his own interest for the sake of the sakop. If he happens to be the eldest of the family or has a job, he supports not only himself but also his sakop. The Filipino sees the fulfillment of his sakop as his own fulfillment. Thus if he supports his brother through college and therefore remain only a high school graduate himself, he looks on his brother's fulfillment as his own."

Paciano Mercado, eldest brother of Rizal who worked hard to finance his expenses while studying abroad. He was the "Kuya" (Big Brother) of broken dreams because he prioritized Rizal's studies rather than finishing his law degree⁶⁹.

4. Self-control (Pagpipigil sa sarili)

In NT, egkrateia is the greek word for self -control means "self-mastery, It is the spirit which has mastered its desires and its love of pleasure. It is used of the athlete's discipline of his and of the Christian's mastery of sex. Secular Greek uses it of the virtue of an Emperor who never lets his private interests influence the

⁶⁸ Maria Lucia C. Natividad, *Salvation History* (Quezon City: Ateneo de Manila University, 2006), 17,20.

⁶⁹ *JOSE RIZAL: SA LANDAS NG PAGLAYA*. 2016. NATIONAL HISTORICAL COMMISSION OF THE PHILIPPINES. https://www.youtube.com/watch?v=KX4_mB4mplY&t=1526s.

government of his people. It is the virtue which makes a man so master of himself that he is fit to be the servant of others"⁷⁰.

The Filipino self has pagpipigil sa sarili to maintain honor(dangal) and purity (puri). Filipinos have delicadeza and avoid embarrassment(ayaw mapahiya) by conforming to conventionally accepted standards of behaviors and morals. The virtue behind Hiya is Self-control.

CHAPTER 9

The Making of Filipino Dreams

Philippines: The Second Richest country in Asia in the 1960s. This is one of the facts that I want to validate. I checked credible sources. Philstar Global writes,

"The three major East Asian economies represented the first wave of the East Asian economic miracle during the 1960s to the 1970s.

At the end of the Pacific war, the Philippines was judged much better prepared by experts and international institutions to overcome the challenge of postwar reconstruction and to build a strong economy, next only to Japan."⁷¹

I searched for other documents to corroborate this claim. Asian Development Bank (ADB) writes,

"The Philippines' development performance during the past several decades has been less impressive than that of many of its East and Southeast Asian neighbors. In the 1950s and 1960s, the country had one of the highest per capita gross domestic products (GDPs) in the region—higher than the People's Republic of China, Indonesia, and Thailand".⁷²

Nation Encyclopedia writes, "The Philippine economy has experienced repeated boom-and-bust cycles in the 5 decades since the nation achieved independence from the United States in 1946. In the 1950s and early 1960s its economy ranked as the second most progressive in Asia, next to that of Japan."⁷³

⁷⁰ Galatians 5 Commentary - William Barclay's Daily Study Bible."

⁷¹ Sicat, Gerardo P. 2018. "Forex Controls in the 1950s: Philippine Economic History." Philstar.com. The Philippine Star. October 23, 2018. <https://www.philstar.com/business/2018/10/24/1862529/forex-controls-1950s-philippine-economic-history>.

⁷² Asian Development Bank. 2017. "Philippines: Critical Development Constraints." Asian Development Bank. Asian Development Bank. November 24, 2017. <https://www.adb.org/publications/philippines-critical-development-constraints>.

⁷³ "Philippines - Overview of Economy." n.d. Encyclopedia of the Nations. Accessed May 7, 2020. <https://www.nationsencyclopedia.com/economies/Asia-and-the-Pacific/Philippines-OVERVIEW-OF-ECONOMY.html>.

If the Philippines can prosper in the past, the mother land can do it again.

In October 11, 2016, The executive Order (EO) no. 5 was issued by the Malacañang signed by the authority of President Rodrigo Duterte casting the vision of "Ambisyon Natin 2040", a 25 year long term development planning for the Philippines to enjoy a strongly rooted(matatag), comfortable(maginhawa), and secure life(panatag na buhay)⁷⁴. To study the aspirations, values and principles of Filipino people, the National Economic and Development Authority (NEDA) commissioned a nationwide survey⁷⁵.

Majority of Filipinos “aspire for a simple and comfortable life (79%), followed by a smaller segment of the population who want an affluent life (16.9%) while a very small portion aspires for the life of the rich (3.9%)”.

Desired Status	Number of Filipinos (%)
Life of the Rich	3.9%
Prosperous of Affluent	16.9%
Simple and comfortable lifestyle	79.2%

Simple and comfortable life means obtaining a “medium-sized house, having enough earnings to support everyday needs, owning at least one car/vehicle, having the capacity to provide their children college education; and going on local trips for vacation”.

Filipinos envisions for self: “In 2040, all Filipinos will enjoy a stable and comfortable lifestyle, secure in the knowledge that we have enough for our daily needs and unexpected expenses, that we can plan and prepare for our own and our children’s futures. Our families live together in a place of our own, yet we have the freedom to go where we desire, protected and enabled by a clean, efficient, and fair government”.

The Filipino self is not just involved on personal affairs (Ka-ako-han) but also on matters that concern the nation (ka-kami-han). The Filipino Self dreams for others (kapwa) as dreams for the self.

2. Vision of Filipinos for country

Three-fourths of Filipinos (72.1%) considered that by 2040, “the standard of living for all is having a simple and comfortable life while one fourth (25%) indicated that all Filipinos should have a prosperous and affluent life.”

⁷⁴ Patajo-Kapunan, Lorna. 2019. “AmBisyon Natin 2040: Atty. Lorna Patajo-Kapunan.” BusinessMirror. June 9, 2019. <https://businessmirror.com.ph/2019/06/10/ambisyon-natin-2040/>.

⁷⁵ “AmBisyon Natin 2040 Brochures.” 2018. The National Economic and Development Authority. February 14, 2018. <http://www.neda.gov.ph/ambisyon-natin-2040-brochures/>.

The primary economic goal is the “eradication of poverty”, “hunger” and “adequate jobs”. Furthermore, “housing”, “education”, and “health” were classified as secondary most important goals. The survey results revealed “leader in science and technology,” and “modern lifestyle” as among the least important goals.

In the case of jobs, eighty-eight percent (88%) agree that it will be good for the country if citizens will work here rather than abroad. More than 69% would choose a job in the Philippines having an option for good quality employment (marangal na trabaho) that supports a comfortable life. Marangal na trabaho (decent jobs) means acquiring a “good salary that would support a comfortable life and paid on a regular basis; some would refer to having a business where the revenue is high. Second most frequently mentioned is job stability or job security. Next are benefits and incentives, followed closely by the type of work”.

Filipino Self envisions for country: “By 2040, the Philippines shall be a prosperous, predominantly middle-class society where no one is poor. Our peoples will enjoy long and healthy lives, are smart and innovative, and will live in a high-trust society.”

Major Goals: “By 2040, the Philippines will be a predominantly middle-class society. Poverty and hunger will have been eradicated. There will be a sufficient good quality local jobs available”.

3. In terms of good governance, Filipinos agree that eliminating corruption from petty to giant ones is necessary to achieve a better future. Most Filipinos desire “ease and efficiency of government transactions”, “affordable services,” and “polite, helpful, and knowledgeable government employees”.

4. Filipinos believe that peace and security are significant and necessary in achieving personal standard of living (75.2%) and national progress (77.7%). Residents of certain regions (1, 6, 9, 10) seem “to feel particularly vulnerable to peace and security issues in their communities”.

Duterte administration is aiming for strongly rooted (matatag), comfortable (maginhawa), and secure life (panatag na buhay) of every Filipinos.

However, 48.5% of those who desire a “simple and comfortable life” are uncertain that they could reach their goals, particularly, the poor respondents. The uncertainty is normal for charting a new course of action. But take courage. Courage is not absence of fear. It is taking action in the midst of uncertainty.

Aiming these Ambisyon Natin 2040 does not rely solely on the government efforts. Each citizen has the responsibility to take action in conformity to this Filipino dreams. To

create a strong vision, a Filipino self must learn the universal principles anchored in God, the standard behind the Filipino virtues of Matatag, Maguinhawa, and Panatag na buhay. It will give a foundation as the Filipino Self creates or writes vision statement for the self.

Image of God (Ka-itaas-an)	Universal Virtues	Vision for Filipinos
God is Love	Humanity	Matatag
God is kind	Courage, Transcendence, Prudence, Justice	Maguinhawa
God of peace	Courage, Transcendence, Prudence, Wisdom & Knowledge, Justice	Panatag na buhay

In Psychology, Bennis and Goldsmith presented vision, empathy, consistency, and integrity as four qualities that generate trust.

First, we tend to trust leaders who create a compelling vision that reflects shared core values.

Second, we tend to trust leaders who empathize by showing “how they understand the world as we see and experience it”.

Third, we tend to trust leaders who are consistent.

Fourth, we tend to trust leaders who possess strong integrity demonstrating “their commitment to higher principles through their actions”.⁷⁶

People incline to follow leaders with a crystal clear vision. Personal vision refers to your core values while Personal mission refers to your purpose in life.

Find your purpose. It is not an accident that you are a Filipino. In Acts 17:26,

“God began by making one person, and from him came all the different people who live everywhere in the world. God decided exactly when and where they must live.”

What are the things you value the most?

What are your core principles in life?

What do you want to achieve?

⁷⁶ Hughes, Richard L, et al. Leadership: *Enhancing the Lessons of Experience*. Mc Graw Hill, 2009.

What is your life purpose?

What legacy do you want to leave?

After reflecting on these questions, you can start developing your vision statement. My vision and mission statement is based from great commandment and great commission.

Vision statement for myself:

**“To love God with my whole life
And, to love others as myself. “**

Mission statement for myself:

**“To develop globally competent and character-centered youth leaders
for nation building and greater glory of God”**

I call this as my primary purpose in life. This is my lifetime goal. The big picture of myself.

Create your vision statement, mission statement, and build your activities around it. Let me share a sample a mission statement from Christa Mae Dela Cruz, one of my former students in the Utak Henyo program and currently working as a teacher: **“To guide the youth towards living a life with a purpose, to serve God Almighty, and their countrymen”**.

Dr. Eduardo Pilapil Jr. writes,

“No two persons are exactly alike especially when it comes to destiny. Whether you believe it or not, you have a unique purpose to fulfill. You have a destiny unlike any other. It is unwise to make goals based on what most people have. Never feel obliged to buy what others bought. To give in to peer pressure, or to keep up with the Joneses, will only lead you in a meaningless chase. In the end, you will feel unsatisfied, unfulfilled, physically exhausted and psychologically worn out. You will find more joy in life if you have personal goals that are close to your heart.”⁷⁷

Western countries that have individualistic culture decide for their dreams alone. They value personal dream achievement than relationships. On the other hand, the Filipino Self decides for their own dreams after considering family or significant others. This is not a sign of a weak ego(self) in a collectivistic or Asian culture. Filipinos value relationships than

⁷⁷ Pilapil, Ed. n.d. “Maximize Your Potential:How to Go beyond Your Limits.” Entrepreneur Coach. Accessed May 10, 2020. https://entrepreneurcoach.files.wordpress.com/2008/08/maximize_your_potential_ebook.pdf.

personal dream achievement. They value obedience to parents than taking courses they want to pursue. In Exodus 20:12,

“Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.”

Honestly, this is a good training for selfless living leading to happiness. Harvard research suggests “meaningful relationships are a prescription for better emotional, mental, and physical health”⁷⁸.

Obey your parents before you follow your heart. Mother knows best. Pursue your passion without compromising good relationships to others and God. You do not want to achieve top level of success only to find out that you are leaning against the wrong wall. I tell you God’s will does not always mean following your heart desire or passion. Focusing extremely to your passion leads to selfish living.

When I took Computer Science degree, my life started to get hard because I was focusing on the area of my weakness. I am very good in Mathematics, but not in computer programming. Even if I study, I will fail. But I chose to endure the difficulties to obey my parents. They just want to ensure that I would get a better job after college. My dad and I quarreled a lot about my computer studies but I was still obeying him. I left my passion for Taekwondo after the National Championship to focus on my difficult studies.

For a long time, I thought I made a wrong choice for pursuing Computer Science and obeying my parents. until the time I involved in Department of Education(DepEd) projects. God has a wonderful plan. He has a special task for me I will be asked to create the Philippines first internet based DepEd Alternative Learning System(ALS) for the out of school youth and adults documented by GMA News and Public Affairs. I was operating in my weakness but still part of God’s will.

Yes, I obey my parents first. As a consequence, I am reaching my passion and dreams now--getting the school degrees and work closest to my heart’s desire. Psalms 37:4,

“Delight yourself in the LORD, and he will give you the desires of your heart.”

Ashok Natarajan writes,“In India, the ultimate freedom of the individual to pursue a unique spiritual quest was preserved in the spiritual institution of sannyasa, in which a mature man after fulfilling his obligations to family and society was entitled to abandon all social responsibility to pursue the ultimate freedom of the spirit”.

CHAPTER 10

WRITING HEART’S DESIRE

⁷⁸ Harvard Health Publishing. n.d. “Can Relationships Boost Longevity and Well-Being?” Harvard Health. Accessed May 10, 2020. <https://www.health.harvard.edu/mental-health/can-relationships-boost-longevity-and-well-being>.

To be coached by a National Champion in Guitar is a privilege and blessings. I interviewed my coach, Mr Alann Isaiah Pacpaco, a graduate of Philippine Normal University-National Center for Teacher Education and the National Champion for Guitar Performance at Philippine Association of State Universities and Colleges (PASUC) in 2018.

“How do you plan for your life? How do you prepare to achieve your goal?” I asked.

“When I make plans for life, I first seek for God's will, then next is to consult with my parents. Since my family is a god-fearing family. We always look for God's will before having final decisions in life.” He replied.

“How did you prepare for the national champion?” I probed. He responded,

“When I prepared for my national competition, I started preparing myself years before it. Even though there's no assurance of having that kind of competition, I still did my part in practicing and learning new things, with classical guitar. August, 2018, when I heard about the guitar competition, I already searched about the competition. I practiced not for the NCR. I practiced for the national level. I always look forward. I prepared myself for the bigger prize.”

I reacted, “Wow. When did the passion for music start?”

He answered, “I started studying music at 6 years old. Pero yung passion for music nag-start 2nd year high school (But my passion for music started when I was in my sophomore years in high school).”

I continued, “Who is your influencer? Tell something about your membership in a music group at University of the Philippines?”

He replied, “My Kuya(Big Brother). Yung guitar group sa UP(The guitar group in UP), it was founded by sir Eman Jamisolamin. They call the group GuiGuil (guitar guild). The members of the group are mainly music education students majoring in guitar. Even though there are some members who are not guitar major, and non- music education student. ”

For my last queries, I asked, “What are your top priorities in life?”

He answered, “God, family, education and personal goals.”

If Filipino virtues help the Filipino self chooses right from wrong, and between ethical and unethical behavior, Filipino values help in identifying priorities in life.

There are ten (10) classifications used for assessing values in Psychology: Recognition, Power, Hedonism, Altruism, Affiliation, Tradition, Security, Commerce, Aesthetics, and Science⁷⁹.

First, leaders with high Recognition values fame and publicity. They seek employment or jobs where they can be noticed, for example, politicians and celebrities.

Second, leaders with high Power values achievement and success. They search for a job where they can accomplish, get ahead, and reach their dreams.

Third, leaders with high Hedonism values enjoyment and amusing others and often found in “entertainment, hospitality, recreation, sports, sales, or travel industries”.

Fourth, leaders with high Altruism values helping the poor, powerless, and sick. They create programs that will improve society and promote social justice, for example, lawyers, doctors, nurses, social worker etc.

Fifth, leaders with high Affiliation values relationship oriented environment where they can meet new people, connect, and work as a team for example, call center team leaders.

Sixth, leaders with high Tradition values family values, rules, morality, protocols, and standards, for example priest, nuns, military leaders, police etc.

Seventh, leaders with high Security values “stable, predictable and risk free environment.” For example, administrators

Eight, leaders with high Commerce values financial success, and wealth management, for example, stockmarket investor, insurance agent, network marketer etc.

Ninth, leaders with high Aesthetic values environment that enhances creative and artistic expression, for example, film directors, ballet dancers, theatre actors, musical conductor etc.

And lastly, leaders with high Science values research and development, and technology, for example, engineers, scientists, geologists, astronomers etc.

Values are neither good nor bad. It depends upon the level of the person’s virtues.

In the AmBisyon 2040 of Duterte Administration, the survey reported that majority of Filipinos desire a “simple and comfortable life.” The government looked at all dimensions of development: “economic, human and physical capital, institutional, social and cultural” to enjoy strongly rooted (matatag), comfortable (maginhawa), and secure life(panatag na buhay) for every Filipinos.

⁷⁹ Hughes, Richard L, et al. *Leadership: Enhancing the Lessons of Experience*. Mc Graw Hill, 2009.

Filipinos are strongly rooted: matatag means “Family is together”, “Time with friends”, “Work-life balance”, and “Volunteering” to help others.

Filipinos are comfortable: maginhawa means “Free from hunger and poverty”, “Secure home ownership”, “Good transport facilities”, and “Travel and vacation”.

Filipinos are secure: panatag means “Enough resources for day-to-day needs”, “unexpected expenses and savings”, “Peace and security”, “Long and healthy life”, and “Comfortable retirement”.

These are the vision and mission statement of Duterte administration for the Filipinos that represents holistic development.

Looking at the table below, I did not fill out values on Recognition, Power, and Science. The survey results revealed “leader in science and technology,” and “modern lifestyle” as among the least important goals. However, finishing college education is the second most important goals in order to get a secure job after graduation. Marangal na trabaho(decent jobs) means acquiring a “good salary that would support a comfortable life and paid on a regular basis; some would refer to having a business where the revenue is high. Second most frequently mentioned is job stability or job security. Next are benefits and incentives, followed closely by the type of work”. Filipinos associate college education and regular employment with financial security.

Western Psychology	Filipino Virtues/Vision	Filipino Values
Recognition		
Power		
Hedonism	Maginhawa, Panatag	Free from hunger, Good transport facilities, travel and vacation, Long and Healthy Life, Comfortable retirement
Altruism	Matatag	Volunteering to help others
Affiliation	Matatag	Time with friends
Tradition	Matatag	Family is together
Security	Maginhawa, Panatag	Secure Home Ownership, Peace and Security
Commerce	Panatag	Enough resources for day-to-day needs, unexpected expenses and savings, Education, Business, Regular Employment
Aesthetic		
Science		

In accomplishing your personal vision and mission, you need to start on writing your lifetime goals based from balanced coverage of all important areas in your life. Set goals based from the following life areas:

1. Spirituality: How is your relationship with God? Do you spend time reading scripture (Bible or Quoran), praying, fasting, worshipping and meditating? Do you tithe or give 10% of your income to the Lord?

2. Finance: Do you strategically allocate money for savings, investment, emergency, runway funds, retirement, charity works, and education?

3. Education: Do you plan to finish college, masters, and doctoral degree? Are you going to study abroad?

4. Career: What kind of career? What do you want to achieve?

5. Relationship: Do you plan to have your own family? What are your relationship goals? Do you spend time with a family member?

6. Health: What is your target weight? How do you take care of yourself? What kind of food do you eat? What is your regular diet? What are your leisure and hobbies? Do you read self- help books? How do you want to enjoy life? Any travel plans and vacations?

7. Talent: What are the talents you want to improve?

8. Public service: How do you want to serve your community?

Select life areas that best represents your values and spend time brainstorming and writing it down. Goals that are not written down are just wishes. I have written and detailed goals that I prayed for every day. Written goals keep me on track and help me visualize it.

Create written goals that are highly Filipino. Do not base it from the Individualistic and materialistic culture of the west. Filipinos belongs to the East. What are the differences of the East and the West?

Western Values	Eastern Values	Filipino Values (East)
Mental	Social	Filipino values relationships than power and being a leader in science (Pakikipagkapwa)
Emphasizing Ultimate Value of the Individual	Emphasizing value of social collective	Filipino values social conformity than individual freedom (Pakikisama)

Founded on Individual uniqueness and freedom liberating the mind from the dominant social culture and the past and perceiving the society as the context and field for individual development and achievement	Founded on Social Unity and Harmony subordinating the mind to the wider social goal of collective unity, integration and continuity of the past, and basing on a consciousness of the immense contribution of the social collective to individual achievement	“Ang hindi lumingon sa pinanggalingan ay hindi makakarating sa paroroonan”
Exercising their freedom based from self-interest,	Adhering to the underlying spiritual values of society through subordination of the individual self to the social collective.	Respect for elders, Father as “Haligi ng tahanan”(Refuge), culture on seniority
Individual egoistic subordination to a higher value	Collective subordination to a higher value	Filipino values of Ambisyon 2040 founded on principles: strongly rooted (matatag), comfortable (maginhawa), and secure life(panatag na buhay) for every Filipinos.

Colonial mentality is an example of a Filipino who jeopardizes the Filipino self by extremely adapting the western values. It began from thinking that Filipino values are inferior compared to Americans and European values. Foreign scholars made inadequate description of the Filipino values in the past by describing it in a negative light. I did not say incorrect but incomplete, for example, they defined “Hiya” as solely shame. Without realizing that it has positive meaning that depends upon the usage, it could be used for sense of propriety or social grace for Filipino self that has good self- esteem. On the other hand, Hiya can be defined as toxic shame for a Filipino self that has low self-esteem.

Let us not commit the same mistake as foreign scholars did. Do not judge western values. Western and eastern values are neither superior nor inferior. The Opposite East and the West are both complementary. Dr. **Ashok Natarajan**, Fellow at World Academy of Art & Science writes,

“When any truth or power is followed in the extreme, it inevitably turns into its very opposite...Mind(Like logic of the West) has the power to clarify the insights of spiritual intuition(of the East) that inevitably manifest in social superstition. But, we see from this case that without the continuous inspiration of spiritual knowledge, mental knowledge inevitably degenerates into narrow rigid principles that suppress the vitality and complexity of life. Without that spiritual influence, mind cannot continue to grow”⁸⁰.

⁸⁰ “Western and Eastern Values Are Complementary.” n.d. Western and Eastern Values Are Complementary | Cadmus Journal. Accessed May 12, 2020. <https://www.cadmusjournal.org/article/volume-3/issue-4/western-and-eastern-values-are-complementary>.

CHAPTER 11 KNOWING YOUR SOCIO-ECONOMIC STATUS

I had the opportunity to interview Best Selling Author and Motivational Speaker Jayson Lo in my youth program at Radio Veritas Asia. I had also witnessed his jam-pack talks at Kerygma Conference, the largest Catholic Conference in the Philippines. He was able to create goods and services by “pioneering companies in various industries that includes direct selling, manufacturing, trading, and the restaurant business. He has made his first million at age 22. From being a millionaire, he lost it at age of 30. His misfortune cost him Php 10 million and incurred an additional P2.5 million debt. God is good though; he was able to pay his debts in 2 years. This experience has made him stronger and wiser as he shared it in his talk ‘Be Debt-Free’ to thousands of people...He is now a public speaker and consultant to companies, non-profit organizations, and educational institutions, he endeavors to develop their top asset people.”⁸¹

The interview started, “How did you achieve where you are today?” He answered, “Nang magsimula ako mag-speak noong(I began to give a talk when I was) 21 years old. Now I am professional speaker pero hindi ko inisip na magiging speaker ako(But I never thought that I will become a speaker) dahil madami ako pinagdaanan(Because I went through a lot). Kanina ngang umaga binibilang ko iyong mga businesses na sinimulan ko(This morning I was counting the businesses that I started).Umabot na pala ako ng more than 15 businesses(I have reached more than 15 businesses)...na iba-iba(various enterprises). Most of them are small scale. Some of them became bigger size. Lumaki siya(become bigger) and Hindi ko alam na iyong mga experiences ko as businessman(I never expected that my experiences as businessman)...iyong mga times na nahirapan ako(the time I was struggling).Iyong pala ang mga I s share ko sa mga audiences(That’s the one that I will sharing to audiences). So wherever I go when I speak to corporate groups, school, and churches marami dyan(many of them) hash tag #hugot. Hindi ko alam iyong mga experiences na(I did not expect that my experiences)...very same worst experience of my life... eventually... actually the best experiences of my life.

Kumita ako ng first million ko(I earned my first million). Maaga sya nangyari(I was young) pero nawala din lahat(But I lost everything). Nagkautang-utang(Incurrred debts). Don ko talaga nalaman kung ano talaga(I learned the real) definition of success. Kasi noong bata ako(When I was young). Hindi ako(I am not) studious. Hindi ako nag-aaral masyado(I do not study hard). Hindi ako mahilig mag aral(I do not like studying). Something that if I can go back in time. Isang bagay na babaguhin ko(Something that I will change). Sa mga nakikinig syan na mga kabataan(To all our young listeners), focus kayo sa pag-aaral nyo (Focus on your studies). Unfortunately, hindi ganun ang nangyari sa akin(that is not what happened to me). Pero after school, don ko na nakita ang value(I saw its value later). I started learning, self-taught, going to seminars, reading books, and iyong time na nag-negosyo ako(The time I involved in business) for ten years. Biglang nag s speak na ako non(I started to give a talk). Biglang na-i-invite na ako(I was invited). Hindi ko alam na iyon na pala ang gagawin ko(I never thought that’s the one that I will do) in the future. Nagkaroon na ng demand(There is

⁸¹ Lo, jayson. 2012. *Younique: Understanding Others by Understanding You*. Manila, Ph: Younique Publishing.

a demand). Nagkaroon nang request(There is a request) to speak in different companies. Madalas na I invite ako sa school(I am often invited in school)...churches...ministries. Nagkaroon na ako ng mga invitation sa mga corporate(There was invitation from companies). Ito iyong mga time na dire-diretso na(This is the time that I made speaking a career). So I spoke on different countries- Bhutan, India, China, Australia and Kuwait. Never have I imagined in my mind that I am going to different countries to speak.

Remember when you do something give your best every single time. Hwag kayong panghinaan ng loob(Do not get discouraged). Huwag nyo maliliitin iyong mga trabaho na maliliit(never underestimate small jobs). When I speak before in Jollibee, to franchise owners..some of them start as a crew(waiter). Iyong mga kakilala ko na nag- gugupit ng pagkamura-mura(Acquaintances that offers low cost hair cut). Ngayon may mga salon na(Now an owner of beauty salon). May isa akong kakilalang singer si(I have known a singer) Richard Poon ang kinikita nya lang dati sa isang gig mga 800 to 1000(he is earning Php 800 to Php 1000 for every gigs). Nag j jeep lang yan papunta sa mga gigs nya(He is riding a jeep for his gigs) pero ngayon iyong kinikita nya malaking-malaki(But now he is earning big). Nagsimula sila sa hardwork(They started as hardworking).Tiyaga(persevering).Never ever give up and remember give your best every single time because you are doing it not for yourself but for the Lord. Colosians 3:23, ‘Whatever you do, work at it with all your heart as working for the Lord and not for men.’”

Brother Jayson Lo had seen the value of starting small when he shared about valuing low paying or small jobs. He shared that some of the franchise owners of Jollibee started as a crew or waiter. He never forgets how he started and the adversities he had overcome. Knowing where you are and where you want to be is important in achieving your goals in life. The most important goals of Filipino people are “eradication of poverty” and “hunger”⁸². In achieving the Philippine AmBisyon 2040, knowing the socio- economic status is important. You cannot change your current status if you do not know where you are. In psychology, socio-economic status is the “social standing or class of an individual or group”⁸³. It is often measured as a combination of education, income and occupation.Let us check below how the National Economic Development Authority(NEDA)⁸⁴ classified social classes in comparison to sociology⁸⁵ and Philippine Statistics Authority(PSA)⁸⁶.

NEDA	Sociology	Philippine Statistics Authority
A	Upper Class Elite	Rich
B	Upper Class Elite	Upper Income But Not Rich
Upper C	Upper Middle Class	Middle Class

⁸² “AmBisyon Natin 2040 Brochures.” 2018. The National Economic and Development Authority. February 14, 2018. <http://www.neda.gov.ph/ambisyon-natin-2040-brochures/>.

⁸³ “Socioeconomic Status.” n.d. American Psychological Association. American Psychological Association. Accessed May 16, 2020. <https://www.apa.org/topics/socioeconomic-status/>.

⁸⁴ “AmBisyon Natin 2040 Brochures.” 2018. The National Economic and Development Authority.

⁸⁵ Zoleta, Venus. 2020. “Understanding Social Class in the Philippines: Which Class Do You Belong to?” Yahoo! News. Yahoo! April 16, 2020. <https://sg.news.yahoo.com/understanding-social-class-philippines-class-020037877.html>.

⁸⁶ Albert, Jose Ramon, Raymond Gaspar, and MJ Raymundo. n.d. “Who Are the Middle Class?” Rappler. Accessed May 15, 2020. <https://www.rappler.com/thought-leaders/98624-who-are-middle-class>.

Broad C	Lower Middle Class	Lower Middle Income
D	Working Class	Low Income (but not poor)
E	Poor	Poor

1. Class A/Upper Class Elite/Rich

Factors	Description
Durability of the home	Heavy, high quality materials (concrete wood and concrete, or first class wood, bricks) Permanent
Indoor quality: House maintenance	Well-painted. not in need of repair
Neighborhood: Location of the house	Located in an exclusive/expensive neighborhood, enclaves, town houses, and condominiums.If in mixed neighborhood it must have a fence, at least
Education of the Household Head	Graduate of exclusive colleges and universities, including University of the Philippines
Occupation of the Household Head	Moderate to big businessman, top executive. Maybe established or approaching a senior executive level or a professional. Middle to senior national, regional or city official.
Facilities of the house	More than 10 facilities and has new car (not more than 5 years old)
Estimated household monthly income	Php 100,000 & up

2. Class B/Upper Class Elite/Upper Income But not rich

Factors	Description
Durability of the home	Heavy, high quality materials (concrete wood and concrete, or first class wood, bricks) Permanent
Indoor quality: House maintenance	Well-painted. not in need of repair
Neighborhood: Location of the house	Located in an exclusive/expensive neighborhood, enclaves, town houses, and condominiums.If in mixed neighborhood it must have a fence, at least
Education of the Household Head	Graduate of exclusive colleges and universities, including University of the Philippines
Occupation of the Household Head	Moderate to big businessman, top executive. Maybe established or approaching a senior executive level or a professional. Middle to senior national, regional or city official.
Facilities of the house	More than 10 facilities and has new car (not more than 5 years old)
Estimated household monthly income	Php 50,001-99,000

3. Upper C/ Upper Middle Class/Middle Class

Factors	Description
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Durability of the home	Of good quality materials (wood and concrete or first class wood) generally permanent
Indoor quality: House maintenance	Well-painted but may need a new coat of paint and some minor repairs
Neighborhood: Location of the house	Maybe found in mixed neighborhood of larger and smaller houses, with predominantly larger houses
Education of the Household Head	Graduate of state colleges and universities, excluding the University of the Philippines
Occupation of the Household Head	Junior executives or a young professional with moderate to high net value. Maybe approaching a senior executive level or a professional. He may be a provincial town official.
Facilities of the house	8-10 facilities and has a car or jeep >10 with jeep >10 without jeep/car
Estimated household monthly income	Php 30,001-Php 50,000

4. Broad C/Lower Middle Class/Lower Middle Income

Factors	Description
Durability of the home	Of mixed light and heavy materials, semi-permanent
Indoor quality: House maintenance	Painted but needs a new coat of paint and need some repairs
Neighborhood: Location of the house	Generally found in mixed neighborhood with houses larger or smaller than it.
Education of the Household Head	Some college education but did not graduate/technical training/vocational
Occupation of the Household Head	Maybe a young/starting professional or semi-professional or a middle level supervisor. Small businessman or small farm owner, technical or skilled overseas worker. Generally skilled or white collar worker
Facilities of the house	5-7 facilities, with or without a car or jeep 8-10 without jeep/car
Estimated household monthly income	Php 15,000-Php 30,000

5. Class D/Working Class/Low Income (But not poor)

Factors	Description
Durability of the home	Of light and cheap materials, poorly constructed, semi-permanent

Indoor quality: House maintenance	Generally unpainted and badly in need of repair
Neighborhood: Location of the house	Found mostly in neighborhoods of house with generally the same size, with occasional large houses
Education of the Household Head	Some high school education
Occupation of the Household Head	Lowly paid white collar worker or skilled worker, lowland farmer, tenant, or foreman, unskilled overseas worker. May have a small informal business
Facilities of the house	2-4 facilities
Estimated household monthly income	Php 8,001-Php 15,000

6. Class E/Poor

Factors	Description
Durability of the home	Temporary structure barong-barong type or a poorly constructed one room affair
Indoor quality: House maintenance	Unpainted and dilapidated
Neighborhood: Location of the house	Located generally slum district interior or rural houses
Education of the Household Head	Elementary School graduate or less
Occupation of the Household Head	Farmland, fisherman, or unskilled worker or vendor. Not permanently employed or no regular income engaged in odd jobs such as plumbing, repairs, masonry etc.
Facilities of the house	0-1 facility
Estimated household monthly income	Below Php 8,000

Knowing your socio- economic status gives you a hint on where to start. Dream big but start small. Aim High but never forget who you are. Being rich or poor is not the basis of your significance as a person but being created in God's image deserving respect and honor. No matter how many times you fail and live in a slum and squatter area, no one can take away your dignity. Be confident even in poverty. Stop pity- party for being poor. You can never lessen your value but only increase it by improving your socio- economic status. The status is important as the Filipino Self achieves the Filipino dream of "simple and comfortable life"⁸⁷.

CHAPTER 12

DISCOVERING YOUR UNIQUENESS

⁸⁷ "AmBisyon Natin 2040 Brochures." 2018. The National Economic and Development Authority.

What makes a Filipino Self unique? People have different skin colors, nose size, eye color, ear shape, intelligences, height, weight, and personalities. The answer is DNA or deoxyribonucleic acid. No one else has the exact same combination of variations in your genes. DNA is a molecule that carries genetic instructions for the development, functions, growth and reproduction of an organism. It tells the cell what to do. There are billions of cells inside the body that can be seen through a microscope. Each cell has a task. Inside the cell are tiny structures called chromosomes where you can find hundreds of genes. DNA genes looks like a “beautiful ladder twisted many times.” Its shape is called double helix⁸⁸. Dr. Walter L. Bradley, a professor at Texas A & M University and author of the *The Mystery of life’s Origin*,

“What is encoded on the DNA inside every cell of every living creature is purely and simply written information. We use a twenty-six-letter alphabet in English; in DNA, there is a four-letter chemical alphabet, whose letters combine in various sequences to form words, sentences, and paragraphs. These comprise all the instructions needed to guide the functioning of the cell. They spell out in coded form the instructions for how a cell makes proteins. It works just the way alphabetical letter sequences do in our language. Now, when we see written language, we can infer, based on our experience, that it has an intelligent cause. And we can legitimately use analogical reasoning to conclude that the remarkable information sequences in DNA also had an intelligent cause. Therefore, this means life on earth came from a ‘who’ instead of a ‘what’.”⁸⁹

Jayso Lo, the Bestselling author of the book *Younique: Understanding others by understanding you* writes,

“God created you in His own image. This refers to the characteristics of the human spirit that are not found in any of God’s creations. When one says “in God’s image,” it can mean that he placed a part of Himself in us to represent Him and be partakers of his love and will for mankind. In other words, you are special.”⁹⁰

Personality trait is associated with DNA. There was a study made in Harvard associating personality traits and personality disorder to DNA⁹¹.

Before I teach you how to create goals and life systems, knowing your personality and intelligence is important to create better plans aligned to your psychological make-up and abilities.

In psychology, personality traits refer to “recurring regularities or trends in a person’s behavior”⁹². Its behavioral occurrences become automatic and stable over the

⁸⁸ Inquirer, Philippine Daily. n.d. “What Makes You Unique?” Inquirer News What Makes You Unique Comments. Accessed May 19, 2020. <https://newsinfo.inquirer.net/753200/what-makes-you-unique>.

⁸⁹ Strobel, Lee. n.d. *The Case for Faith: A Journalist Investigates the Toughest Objections to Christianity*. Willow Creek Resources.

⁹⁰ Lo, Jayson. 2012. *Younique: Understanding Others by Understanding You*. Manila, Ph: Younique Publishing

⁹¹ Middeldorp, de Moor, Blackwood, Terracciano, Krueger, de Geus, Esko, et al. 1970. “The Genetic Association Between Personality and Major Depression or Bipolar Disorder. A Polygenic Score Analysis Using Genome-Wide Association Data.” *Translational Psychiatry*. Nature Publishing Group. January 1, 1970. <https://dash.harvard.edu/handle/1/10341903>.

⁹² Hughes, Richard L, et al. *Leadership: Enhancing the Lessons of Experience*. Mc Graw Hill, 2009.

years. The people behave the way they do because of the strengths of their personality traits that can be observed and inferred from consistent patterns of behavior and measured by personality tests. It is important for a Filipino self to know his/her personality traits in order to make a wise decision. Knowing that you are low in sociability, it is impractical to take a marketing, mass communication, or public relation job that will expose you to a lot of people. Knowing that you are low in organization skills, it is unwise to take management and administration tasks.

According to the widely accepted and endorsed model of personality endorsed by most modern personality researchers, there are five factor model (FFM) known as “Big Five” that shapes individual personalities such as Emotional Stability, Dominance, Openness, Agreeableness, and conscientiousness (reliable, hardworking, punctual).

In psychology, the five major dimensions are defined as follows,

1. Emotional Stability- also refers to neuroticism or self-control that is concerned with how people react to stress, problems, failure, and personal criticism. A Filipino Self higher in Emotional Stability tends to be thick-skinned, calm, positive, “rarely show emotions”, and optimistic in the face of adversities or conflict. He/she does not take criticism personally. On the other hand, A Filipino Self lower in emotional stability tends to be thin-skinned, worried, nervous, emotional, anxious, tense, or lose their temper when stressed, criticized, or offended. Effective Leaders are high in emotional stability.

2. Dominance- also known as surgency or extroversion that involves patterns of behavior manifest in social setting and “concerned with getting ahead of life.” A Filipino Self higher in Dominance tends to be sociable, fun-loving, active, dynamic, outgoing, decisive, impactful, competitive, self-confident. In contrast, A Filipino Self lower in Dominance tends to be introvert or prefer to work by themselves and low interest in competing or working with others. Effective leaders are high in Dominance.

3. Openness- also known as intellectance that is concerned with how people learn new information, reacts to new experiences, and solves problems. A Filipino Self higher in Openness tends to be imaginative, curious, creative, inquisitive, artistic, broad-minded, big picture thinkers, strategic, and seek out new experiences through “travel, the arts, movies, sports, reading, going to new restaurants, or learning about new cultures.” Contrariwise, a Filipino Self lower in Openness tend to be more practical, used proven methods rather than experiments, and narrow interests.

4. Agreeableness- also known as interpersonal sensitivity is concern with getting along with others. A Filipino Self higher in agreeableness tends to be good-natured, empathetic, softhearted, charm, sympathetic, diplomatic, and approachable. In contrast, A Filipino Self lower in Agreeableness appears to be insensitive, socially ungracious, grumpy, cold, apathetic, and pessimistic.

5. Conscientiousness- also known as dependability is concerned about people approach to work. A Filipino Self higher in conscientiousness tends to be reliable, planful, hardworking, organized, punctual, goal- oriented, prefer structure, risk averse, “dislike change”, committed, and “rarely get into trouble”. On the other hand, a Filipino Self lower in conscientiousness tends to be more spontaneous, creative, impulsive, rule bending, and less concerned with following through commitments.

The “Big Five” has proved to be useful in profiling personality traits worldwide that Dr Virgilio G. Enriquez, founder of Filipino Psychology constructed Panukat ng Ugali at Pagkatao (PUP) based from the Five Factor Model (FFM) to measure “Filipino oriented traits, behaviors, and attitudes” leading to identification of inventive personality traits-- the main objective of the National Science and Development Board(NSDB) who sponsored the projects in the early 1970s. The research team read through and identified words that refers to traits from Filipino dictionaries, proverbs, social science studies, word associations, and interviews with college students and informants. This lexical approach to personality became a tool of the research team to write items to measure personality characteristics.

Personality traits tend to be difficult to change because those were “hard wired.” “Hard wired” means those were habits formed in the soul since birth and had genetics influenced. No matter how challenging it is, changes and transformation are possible depending on new experiences, internal and external factors, and conscious effort. Circumstances has a way of transforming St Paul to be emotionally stable (Big 5) when he writes to the Philippians,

“I rejoiced greatly in the Lord that now at length you have made your thoughtfulness for me to blossom again. That was a matter indeed about which you were always thoughtful, but you had no opportunity. Not that I speak as if I were in a state of want, for I have teamed to be content in whatever situation I am. I know both how to live in the humblest circumstances, and how to have far more than enough, In everything and in all things I have learned the secret of being well fed and of being hungry, of having more than enough and of having less than enough. I can do all things through him who infuses strength into me.”(Philippians 4:10-13)

The greek word use for contentment is Autarkeia for self-sufficiency, the highest ethics of stoics. Stoics abolished and eliminated all emotions. This is the extreme form of emotional stability in the continuum of big five. But the Apostle Paul expresses gratitude for the generosity receiving from the Philippians. He was grateful not because of former dissatisfaction but of contentment. Being content is “wanting what you have”. It was not based from self-sufficiency but of God's gracious provisions. Paul expresses emotions and personalities in his letters to various churches. He could face anything because in every circumstance he had the Lord Jesus Christ. St Paul has shown self-awareness on his epistles.

Having insight to your personality traits can give information about your leadership potential, strengths, areas of improvement, and how much effort needed to make some changes. Personality traits can be used also as instrumental value to strengthen character. There is a correlation between Personality traits and character strengths shown below.

THE BIG FIVE	
Trait (and representative examples)	Approximately corresponding character strengths
Neuroticism (worried, nervous, emotional)	None
Extroversion (sociable, fun-loving, active)	Vitality; humor; playfulness
Openness (imaginative, creative, artistic)	Curiosity; creativity; appreciation of beauty
Agreeableness (good-natured, softhearted, sympathetic)	Kindness; gratitude
Conscientiousness (reliable, hardworking, punctual)	Self-regulation; persistence

I asked one of the customer service managers in Transcom Worldwide Philippines, “What are the factors that made one qualify to become customer service manager?” She replied,

“Factors that qualify one to be a customer service manager...First, you must be a good communicator (Extroversion)- a way that you can be easily understood. Secondly, you must be patient (Conscientiousness) because there would be instances that you will be handling difficult clients or customer. Third, you must be compassionate (Agreeableness). You need to understand where the customers are coming from. And lastly, you must have good work ethics (virtues or character strengths). As a manager, we must be a role model for others setting a standard for ourselves.”

I also approached Subject Matter Expert (SME) Mark Christian Ariola at Concentrix in Makati and asked, “How did you become an SME?” He replied, “I was appointed.”

“What do you think are the characteristics you have to qualify?” I asked.

“Product knowledge. I go to work 3 hours before the shift. (Openness and Conscientiousness). I offer quick solutions to my clients. I know how to handle agents especially controlling repetitive queries everyday (sociability/extroversion). I am frank to my colleague friends(extroversion) and professional to new agents (sociability)”

CHAPTER 13

UNVEILING YOUR GENIUS

I interviewed Adrian Panganiban, one of the Teen Idols in the 1970s who became preacher at the Feast, a fast growing charismatic community in the Philippines. He was part of the Big 4, along with Lala Aunor, Winnie Santos, and Boyet Orca. He had back-to-back concerts not just in the Philippines but also in other countries⁹³.

(Interview Proper)

Discovering your intelligence is important in creating a personal developmental plan that aligns to your gifts or capabilities.

In the work of Galton, Binet, Terman, and Spearman, intelligence had been considered as a “singular characteristic”⁹⁴ that people exhibited across a variety of domains defining “genius as someone who earned a score of 140 or higher on the Stanford Binet Intelligence Scale”⁹⁵. There’s nothing wrong about this traditional intelligence test but not a sole basis of intelligence. In fact, some intelligence experts have made an opposite assumption such as Thurstone, Sternberg, Guilford, Gardner, and Cattell preferring to look at intelligence as plural or multiple intelligences or specific talents or abilities. Harvard psychologist Howard Gardner is the best known proponent of the view of intelligence as multiple or plural⁹⁶. Gardner identified nine (9) intelligences that include:

1. Linguistic Intelligence - An ability to analyze information, and create products and services involving oral and written language.

Skills - Listening, speaking, blogging, writing, teaching, preaching

Careers - Poet, preacher, journalist, newscaster, writer, call center representative, teacher, TV host, lawyer, language trainer, politician, novelist, translator

People: George Tolentino Gabriel, Theatre Actor

Jessica Soho, Multi-awarded Journalist

Dingdong Dantes, Matinee Idol

Hon Sophia Balod, Producer at GMA News and Public Affairs

Erik Altuna, Academy Manager at HSBC

(still looking for names)

2. Logical-Mathematical Intelligence - An ability to think theoretically, abstractly, and ability to observe logical and numerical patterns.

Skills - Problem solving, performing experiments

Careers - Scientists, Math tutor, engineers, accountants, mathematicians

⁹³ Sanchez, Bo. 2012. *Take Charge, Give All*. Quezon City, NCR: Shepherd's Voice.

⁹⁴ Peterson, Christopher, and Martin Seligman. 2004. *Character Strengths and Virtues: A Handbook and Classification*. New York: Oxford University Press.

⁹⁵ Sternberg, Robert J. 2014. *Handbook of Creativity*. New York: Cambridge University Press.

⁹⁶ “Multiple Intelligences.” 2017. Howard Gardner. June 1, 2017. <https://howardgardner.com/multiple-intelligences/>.

People: Josette Biyo, Intel Excellence Awardee and has a planet named after her.
Dr Allan Sioson, NAST Outstanding Young Scientist Awardee
John Jurassic Gaito, National Champion, Philippine Robotics Olympiad
(still looking for names)

3. Visual-Spatial Intelligence- An ability to think in images and visualize precisely and abstractly.

Skills –, painting, constructing, fixing, designing objects, building puzzles,
Careers - Sculptor, artist, inventor, architect, auto mechanic, civil engineer

People: Jason Magbanua, highly sought videographer
Kristian Sendon Cordero, Multi-awarded local poet, translator, and filmmaker
Francis Libiran, premier designer of gowns and suits in the Philippines
Lawrence Lagdameo, Production Producer at Radio Veritas Asia
Ayie Villanueva, Production Producer at Radio Veritas Asia
(still looking for names)

4. Musical Intelligence- An ability to appreciate, produce, memorize, and make sense of different patterns of sound.

Skills - Singing, conducting, playing instruments, composing music
Careers - Musician, singer, conductor, composer, musical stage director

People: Lea Salonga, Broadway Star
4th Impact, Multi-awarded Singing Group
Mike & Bea Vinas, artists at Feast Worship
Sean Tristan Quinones, Pianist and member of International Winner Choir
(still looking for names)

5. Bodily-Kinesthetic Intelligence- An ability to manage one's own body to create goods or masterpiece and services, and handle objects creatively.

Skills - Dancing, acting, sports, hands- on- experiments,
Careers - Athlete, Taekwondo player, PE teacher, dancer, film actor, theatre actress
People: Manny Pacquiao, one of the greatest professional boxers at all times

Thomas John Alfelor, Police
Carlos Edriel Yulo, World Champion of Gymnastics
(still looking for names)

6. Interpersonal Intelligence- An ability to understand other people's personalities and circumstances (sympathy or empathy), and respond to them appropriately.

Skills - Seeing from other perspectives, empathy, counseling, team building
Careers - Counselor, team manager, salesperson, journalists, politician, business person, minister, priest, nuns

People: Jun Abo, Vice President for Talent and Acquisition at Transcom
Meryl Sinoy, Senior Manager at Concentrix
Marvin Agustin, Actor and business owner of more than 40 restaurants
Tony Meloto, Founder of Gawad Kalinga

Mark Ruiz- Founder of Hapinoy
(still looking for names)

7. Intrapersonal Intelligence- An ability to understand and manage his or her own thinking(cognition), emotions(affect), and behavior, and align with his/her own values and virtues, and resolve conflicting desire within himself/herself.

Skills – self- awareness, reflective, aware of inner thoughts and feelings, understand his/her own behavior

Careers - Researchers, theorists, philosophers,
(still looking for names)

8. Naturalistic Intelligence- An ability to identify, recognize, categorize or classify, and differentiate among different types of living and non-living things that are found in the natural world.

Skills - Recognize one's connection to nature, apply science theory to life

Careers – Scientist, naturalist
(still looking for names)

9. Existentialistic Intelligence- An ability to understand the meaning of life and the connection of all things.

Skills – Reflective and deep thinking, design abstract theories

Careers – Scientist, philosopher, theologian

People: Dr David Lim, Pastor & Founder of Asian School of Development & Cross Cultural- Studies(ASDECS)

Fr Enrico Eusebio SJ, President of Loyola School of Theology at Ateneo de Manila University

Fr Joel Tabora, SJ, President of Ateneo de Naga University

Fr Catalino Arevalo, SJ Father of Asian Theology

(still looking for names)

Monumental and multiple intelligence on its own do not guarantee genius achievement. Lewis Terman, the Stanford University psychologist who pioneered the IQ test mapped the success of more than 1500 Californian school kids with IQs above 140.He wanted to see their achievements after 40 years. In spite of their towering IQ scores, several of the participants flunked out of college. On the other hand, some of the children who were not able to make the cut of 140 IQ grew up to become Nobel Prizes awardees in Physics such as Luis Alvarez and William Shockley⁹⁷.

⁹⁷ Uberti, Oliver, and Keith Simonton. 2020. "What Makes a Genius?" National Geographic. May 22, 2020.
<https://www.nationalgeographic.com/magazine/2017/05/genius-genetics-intelligence-neuroscience-creativity-einstein/>.

Genius level of development is a process and takes time to develop. Being genius is different from being highly intelligent. Intelligence can be hereditary or acquired. But Genius is a product of education, time, and hard work.

There was a study made by Hayes (1989) who discovered that 73 of 76 great composers had at least 10 years of music related studies before they were able to write their masterworks. (The sole exceptions: Shostakovich and Paganini, who took nine years, and Erik Satie, who took eight). The “ten year rule” has been uncovered in various domains in the study of Bloom (1985), Gardner (1993), Kozbelt (2005,2008c), & Simonton (1991). Similar results appeared in the study of Weisberg (1986, 1993, 1999, 2006) when he made historical case studies of great creators ranging from “Mozart to the Beatles and from Watt to Watson”⁹⁸.

Malcolm Gladwell asserted a 10,000 hour rule in his book *Outliers*. He believes that practicing for 10,000 leads to greatness. Forty years ago, in a paper in *American Scientist*, Herbert Simon and William Chase drew one of the most famous conclusions in the study of expertise:

“There are no instant experts in chess—certainly no instant masters or grandmasters. There appears not to be on record any case (including Bobby Fischer) where a person reached grandmaster level with less than about a decade's intense preoccupation with the game. We would estimate, very roughly, that a master has spent perhaps 10,000 to 50,000 hours staring at chess positions...”⁹⁹

There are criticism towards the ten years rule and 10,000 hours but did not convince me. The authors had a specific context and discussed approximation and average. They were fully aware of the exceptions and other studies related to creative genius.

Regardless if it is ten years rule, 10,000 hours or lower, there is one message manifesting: Genius development takes time to develop and a product of persevering practice. Thomas Edison states,

“Genius is one percent(1%)inspiration and ninety(99%) percent perspiration.”

The Filipino has enormous potential to be great. But be reminded always that being intelligent or genius does not make us superior. Being less gifted does not make us inferior to other people. The purpose of multiple intelligence is service that glorifies God. St Paul writes to the Corinthians,

“There are different kinds of gifts. But they are all given to believers by the same Spirit. There are different ways to serve. But they all come from the same Lord. There are different ways the Spirit works. But the same God is working in all these ways and in all people. The Holy Spirit is given to each of us in a special way. That is for the good of all. To some people the Spirit gives a message of wisdom. To others the same Spirit gives a message of knowledge. To others the same Spirit gives faith. To others that one Spirit gives gifts of healing. To others he gives the power to do miracles. To others he gives the ability to

⁹⁸ Sternberg, Robert J. 2014. *Handbook of Creativity*

⁹⁹ Gladwell, Malcolm. n.d. “Complexity and the Ten-Thousand-Hour Rule.” *The New Yorker*. Accessed May 24, 2020. <https://www.newyorker.com/sports/sporting-scene/complexity-and-the-ten-thousand-hour-rule>.

prophecy. To others he gives the ability to tell the spirits apart. To others he gives the ability to speak in different kinds of languages they had not known before. And to still others he gives the ability to explain what was said in those languages. All the gifts are produced by one and the same Spirit. He gives gifts to each person, just as he decides.

There is one body, but it has many parts. But all its many parts make up one body. It is the same with Christ. We were all baptized by one Holy Spirit. And so we are formed into one body. It didn't matter whether we were Jews or Gentiles, slaves or free people. We were all given the same Spirit to drink. So the body is not made up of just one part. It has many parts.

Suppose the foot says, "I am not a hand. So I don't belong to the body." By saying this, it cannot stop being part of the body. And suppose the ear says, "I am not an eye. So I don't belong to the body." By saying this, it cannot stop being part of the body. If the whole body were an eye, how could it hear? If the whole body were an ear, how could it smell? God has placed each part in the body just as he wanted it to be. If all the parts were the same, how could there be a body? As it is, there are many parts. But there is only one body.

The eye can't say to the hand, "I don't need you!" The head can't say to the feet, "I don't need you!" In fact, it is just the opposite. The parts of the body that seem to be weaker are the ones we can't do without. The parts that we think are less important we treat with special honor. The private parts aren't shown. But they are treated with special care. The parts that can be shown don't need special care. But God has put together all the parts of the body. And he has given more honor to the parts that didn't have any. In that way, the parts of the body will not take sides. All of them will take care of one another. If one part suffers, every part suffers with it. If one part is honored, every part shares in its joy.

You are the body of Christ. Each one of you is a part of it"(1 Corinthians 12:4-27).