Chapter 9

PHILOSOPHICAL UNDERPINNINGS OF THE NEW SOCIETY

An Ideology for Filipinos

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When the late Ferdinand E. Marcos ascended into the Presidency in the mid 1960’s, few ever thought that he would remain in power for a full two decades. It was during this time when the “NEW SOCIETY” era flourished. He and the top leaders at the time crafted an ideology for Filipinos. The basic concepts were published in 1983.
The formulation was personal to the late President, but he made the claim that they were reflections:

“Guided by the unarticulated aspirations of the Filipinos since their dreams of independence and liberation.”

He tried to emphasize what he perceived to be the:

“Accumulation of thoughts and beliefs of uncounted individuals and groups, including the faceless entity we call the people.”

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Given the powerful influence its author wielded at the time, the ideology naturally became the new bedrock of the Philippine philosophy of education. It is, therefore, important to synthesize briefly the essential elements of the ideology for Filipinos as espoused by Marcos, to wit:

1. A commitment to a set of fundamental values;
2. A theory of society;
3. A concept of alternative future; and
4. A program of action
Marcos’ ideology for Filipinos was a response to the communist ideology which had fired the thinking and fantasy of an increasing number of communist Filipinos whose appeal to the masses was not easy to resist. *
It may also have been a response to a treatise published in 1972 entitled, *Toward a Filipino* Ideology adopted and published by nine activist movements, namely:

1. Kapulungang Anak Pawis ng Pilipinas (KAPP);
2. Federation of Free Farmers (FFF);
3. Philippine Association of Free Labor Unions (PAFLU);
4. Philippine Congress of Trade Unions (PHILCONTU);
5. Christian Social Movement (CSM);
6. Samahan ng mga Malayang Guro (SAMAG);
7. Kabataang Malayaang Magsasaka (KMM);
8. Buklod Kalayaan (BK); and
The Filipino ideology advocated by these organizations is articulated in thirteen areas of concern, as follows:

1. **MAN AND SOCIETY:** the good society means nothing unless it means the good of the individuals comprising it.

2. **FILIPINO VALUES:** eleven basic values were identified, namely,

   (1) freedom, (2) justice, (3) peace, (4) family solidarity, (5) dignity and honor, (6) respect for womanhood, (7) sociability, (8) sensitivity and modesty, (9) cleanliness, (10) simple contentment, and (11) spirituality and religion.
3. **PRIVATE PROPERTY**: ownership of property is not only a private right but also a public trust, meaning that use of property should benefit both owner and society.

4. **WORK**: every person must have an opportunity to perform both manual and intellectual work.

5. **ECONOMICS**: the role of government would be that of regulation, promotion and coordination so that optimum productivity will be achieved, and the spirit of sharing, social concern and cooperation shall be encouraged.

6. **POLITICS AND GOVERNMENT**: democratic politics is the process by which the people rule themselves for the good of all.
7. **CULTURE:** culture is seen as the totality of the concepts and views of the people about life on earth and in the hereafter.

8. **EDUCATION:** education is seen as the means for character formation of the people considered to be the most important asset of the nation.

9. **ORGANIZATION AND CONFLICT:** people must be organized, mobilized and activated in various groups based on common problems and interests to enable them to participate in economic, social, political and cultural planning and implementation. Conflict is seen as natural part of a dynamic society, but must not be allowed to become destructive, and should be minimized. In any case, conflict must be tempered by justice.
10. PEOPLE’S POWER: true leadership is necessary for the release of the power which, in a democracy, resides in the people. It is the power which translates the people’s dreams and ideals into reality, possible only if the people are liberated and free.

11. LEADERSHIP AND FOLLOWERSHIP: leadership motivates and enables people to solve their own problems, but only if the people become responsible and self-reliant followers.

12. NATIONALISM AND INTERNATIONALISM: nationalism is particular; internationalism is universal.

13. FAITH IN DIVINE PROVIDENCE: the Filipino people, whether Christian, Muslim or other groups, are steeped in their faith in God.
Marcos asserted that the essence of the Filipino’s social values was originally communal with a strong concern for others as shown in the Filipino’s sense of *pakikipagkapwa tao*.

“Success is shared; one’s success is his family’s success and his community’s pride. On the other hand, one’s shame is borne by his entire kin.”
EGALITARIAN IDEAL

- the centerpiece of the ideology for the new society.
- Has a presupposition about the nature of man: every human being has the same potential as another to develop himself, and thus to achieve the full measure of his humanity.
- Man as the center of all things.

“Man never is a means but always is an end in himself.”

-Immanuel Kant
7 PILLARS OF OUR MORAL REDEMPTION

- Nationalism and identity;
- Unity;
- Social justice;
- Barangay or participative democracy;
- Self-reliance through planned change;
- Freedom of belief; and
- Internationalism or adherence to the Ideals of the United Nations.
In concluding his treatise on the ideology for the new society, Marcos reiterated the openness with which sought further study and discussion. In other words, contrary to the belief of many, he claimed that he was not imposing an ideology.
Chapter 10

EDUCATIONAL PHILOSOPHY IN THE NEW SOCIETY
Executive Order No. 202 in 1969

- Issued by Ferdinand E. Marcos
- Creating Presidential Commission to Study Philippine Education (PCSPE). Headed by then Minister of Education Onofre D. Corpuz.
Presidential Decree 6-a
"Educational Development Decree of 1972."

One of the offshoots of the study, done in 1969-70.

Embodied into law the PCSPE – identified goals and objectives of Philippine Education, as follows:

a) To achieve and maintain an accelerating rate of economic development and social progress;

b) To assure the maximum participation of all the people in the attainment and enjoyment of the benefits of such growth; and

c) To strengthen national consciousness and promote desirable cultural values in a changing world.
To this end, the educational system aims to:

a) Provide for a broad general education that will assist each individual, in the peculiar ecology of his own society, to (1) attain his potential as a human being; (2) enhance the range and quality of individual and group participation in the basic functions of society; and (3) acquire the essential educational foundation for his development into a productive and versatile citizen:

b) Train the nation's manpower in the middle level skill required for national development;
c) Develop the high-level professions that will provide leadership for the nation, advance knowledge through research, and apply new knowledge for improving the quality of human life; and

d) Respond effectively to changing needs and conditions of the nation through a system of educational planning and evaluation.
1973 Constitutional Provisions for Education

Major Developments in the country in 1970’s led to the framing and ratification of a new constitution that installed a parliamentary system of government.

Marcos considered the 1935 constitution as a “vestige of colonialism,” and was no longer relevant to the society he started to build.
Educational Provisions of the 1973 Constitution are as follows:

- **SEC. 8.**

  (1) All educational institutions shall be under the supervision of, and subject to regulation by, the State. The State shall establish and maintain a complete, adequate, and integrated system of education relevant to the goals of national development.

  (2) All institutions of higher learning shall enjoy academic freedom.

  (3) The study of the Constitution shall be part of the curricula in all schools.
(4) All educational institutions shall aim to inculcate love of country, teach the duties of citizenship, and develop moral character, personal discipline, and scientific, technological, and vocational efficiency.

(5) The State shall maintain a system of free public, elementary education and, in areas where finances permit, establish and maintain a system of free public education at least up to the secondary level.

(6) The State shall provide citizenship and vocational training to adult citizens and out-of-school youth, and create and maintain scholarships for poor and deserving students.
(7) Educational institutions, other than those established by religious orders, mission boards, and charitable organizations, shall be owned solely by citizens of the Philippines, or corporations or association sixty per centum of the capital of which is owned by such citizens. The control and administration of educational institutions shall be vested in citizens of the Philippines. No educational institution shall be established exclusively for aliens, and no group of aliens shall comprise more than one-third of the enrolment in any school. The provisions of this sub-section shall not apply to schools established for foreign diplomatic personnel and their dependents and, unless otherwise provided by law, for other foreign temporary residents.
(8) At the option expressed in writing by the parents or guardians, and without cost to them and the Government, religion shall be taught to their children or wards in public elementary and high schools as may be provided by law.
The foregoing became the basis for drawing up the landmark educational legislation, Batas Pambansa Blg. 232, better known as the Education Act of 1982, entitled, “An Act Providing for the establishment and maintenance of an Integrated System of Education.” The law covered both formal and non-formal education at all levels.
Philosophical Concepts of the New Society’s Educational objectives:

1. The individual as a Useful Member of Society.

- At the core of the educational philosophy is the individual human being who must be given every opportunity to develop into a useful member of Philippines society. His potential capabilities must be identified and developed to the maximum “within the ecology of his own society.”
2. Education for All

- The stated objectives of education embodied the philosophy that education is for all, thereby antedating by several years UNESCO’s program of Education for All. At the time, the term used was “universal education”.
An Integrated System of Education

- Envisioned an integrated system of education which would provide, at the first and second levels, a broad general education to be the basis of a gradual funneling of students into middle-level skills development and, ultimately, the development of high-level professionals. There was a conscious concern that the products of the educational system should match the manpower needs of the economy.
4. Productivity

A few decades earlier, Harbison and Myers observed that while the Philippines was second only to the United States in the ratio of higher education enrolment to college-age population, the country’s economy was among the lowest productivity. This was indicative of an education which did not produce productive graduates,
5. Emphasis on Research

- The high-level professions were envisioned to “advance knowledge for improving the quality of human life”. The need for research has always been there, but little has been done to give it the support it needs.


- This concern indicates recognition of the dynamic nature of society or, as well-said elsewhere, the impermanence of permanence. All societies are in constant transition, giving validity to the cliché that the only constant is CHANGE. Alvin Toffler, the well-known futurologist, called this phenomenon “adhocracy”.
7. **Quality Education**

- “the State shall promote the right of every individual to relevant quality education.” This is the sequel to the concept of “equality of access” to education by all citizens.

8. **Non-formal Education**

- **Presidential Decree 1139**, approved on May 13, 1977, created the position of Undersecretary for Non-formal Education tasked to mount a national program that would extend educational opportunities to out-of-school children youths and adults. This was an expansion of the work of the office of *Adult Education created in 1936 by commonwealth Act No. 80.*
As define in the Education Act of 1982, non-formal education is “any organized school-based educational activities undertaken by the Ministry of Education, Culture and Sports (MECS) and other agencies aimed at attaining specific learning objectives for a particular clientele, especially the illiterates and the out-of-school youth and adults, distinct from the outside the regular offerings of the formal school system.
Objectives of Non-formal Education are:

- To eradicate illiteracy and raise the level of functional literacy of the populations.

- To provide unemployed and underemployed youth and adults with appropriate vocational/technical skills to enable them to become more productive and effective citizens; and

- To develop among the clientele of non-formal education proper values and attitudes necessary for personal community and national development.
9. Optional Religious Instruction

- As part of the overall philosophy of education, religious instruction would have to accommodate all religious orientations – Catholic, Protestant, Islam, etc. The public schools were expected to provide time and space for religious education classes for the various religious groups. Teachers, teaching materials, curricula, and other facilities were supposed to be provided by interested groups. The nature and scope of such instruction were to be determined by each group.
10. State Supervision and Control of Schools

- “All educational institutions shall be under the supervision and control of the state.” -1973 Phil. Constitution, Sec. 8(1)

- The administration of the education system and... the supervision and regulation of educational institution are hereby vested in the Ministry of Education, Culture and Sports (MECS), without prejudices to the provisions of the charter of any state college or university.
MECS’s Functions and Powers, as follows:

- Formulate general education objectives and policies, and adopt long-range educational plans;
- Plan, develop and implement programs and projects in education and culture;
- Promulgate rules and regulations necessary for the administration, supervision and regulation of the educational system in accordance with declared policy;
- Set up general objectives for the school system;


- Coordinate the activities and functions of the school system and the various cultural agencies under it;

- Coordinate and work with agencies concerned with the, educational and cultural development of the national cultural communities; and

- Recommend and study legislation proposed for adoption.
5 Staff bureaus were to assist Minister in policy studies and formulation, namely:

- The Bureau of Elementary Education;
- The Bureau of Secondary Education;
- The Bureau of Technical and Vocational Education;
- The Bureau of Higher Education; and
- The Bureau of Continuing Education
Administrative sanctions to be prescribed by the Minister, as he may deem reasonable and appropriate, may cover any of the following cause:

1. Mismanagement of school operations;
2. Gross inefficiency of the teaching or non-teaching personnel;
3. Fraud or deceit committed in connection with the application for Ministry permit or recognition;
4. Failure to comply with conditions or obligations prescribed by the Education Act of 1982 or its implementing rules and regulations; and
5. Unauthorized operation of a school, or course, or any component thereof, or any violation of the requirement governing advertisements or announcements of educational institutions.
The inexorable events of recent history brought the new society era to a dramatic end in February 1986 by what is now known as the EDSA revolution. With it also came the end of the ideology for the new society era. That is what many people think. But while the terminologies and watchwords are made as extinct as the brontosaurus, there are values and profound philosophical thought which cannot be suppressed easily. For a good idea could only be replaced by a better one. Whether the political dispensations that supplanted the new society have something better to offer remains to be seen in the succeeding parts of this treatise.