

A STUDY OF VALUES OF RURAL FOLK

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INTRODUCTION

This study makes use of the definitions of *value* formulated by Rokeach¹ who in turn made use of the concepts of Kluckhohn.

Rokeach defined a person's values as standards that guide his actions or guide him to take particular positions on various social, ideological, political, and religious issues. By these standards he evaluates and judges himself and others.

We employ values...to decide what is worth and not worth arguing about and influence others to believe in and to do...Thus, the ultimate function of human values is to provide us with a set of standards to guide us in all our efforts to satisfy our needs...²

Rokeach categorizes values as either terminal or instrumental values.

Terminal or ends values are beliefs or conceptions about desirable endstates of existence that are worth striving for, like happiness and wisdom.

Instrumental values are conceptions about desirable modes of behavior that are instrumental to the attainment of desirable endstates, such as behaving honestly or responsibly.

The Research Instrument

To get at the values of rural folk, the Sentence Completion Technique (SCT), a projective technique, was used because it was felt that much of psychological data like attitudes, fears, interests, and values often elude accurate measurement with the use of direct methods.

A projective technique, like SCT, may lack objectivity since the material given to complete the stimulus may be interpreted by various content analysts in different ways. So, the researcher defined each value by listing under a value the various responses which she interpreted as reflective of that particular value. These definitions are given in Appendix A³. The readers can judge for themselves the validity of the researcher's interpretation and of the categorization of such responses.

Procedures

The responses to the incomplete stimuli were elicited by interviews conducted in August, 1987 by social

¹Milton Rokeach, Understanding Human Values: Individual and Societal The Free Press A Division of Macmillan Publishing Co., Inc., 1979.

²*Ibid.* p. 48

³Appendix A is included only in the complete report.

work students who had training in interviewing in their research course as well as in their social work subjects. After establishing rapport, the interviewer read aloud each of the thirty SCT stems which has been written in Hiligaynon, the dialect of the interviewees. The interview technique was used instead of a questionnaire because some subjects were not highly literate.

The 30 stems used as stimuli in the interview survey were culled from 61 items used in a similar survey conducted in a fishing village in 1985.*

After explaining what the interviewee was supposed to do with the stimulus, the interviewer read the stimulus aloud and waited for the interviewee to complete the stem with whatever thought/idea came to her/him without taking too much time to do so. Then the interviewer quickly jotted down the interviewee's words on the interview form. This was done for each of the thirty items but some of the interviewees did not complete some stems and the interviewer did not press them to do so. This explains why the number of responses to some of the 30 items did not coincide with the size of the sample. In view of this fact, the percentages which were computed later were based on different n 's.

The Samples

The SCT was conducted on three accidental samples. The first sample consisted of 147 residents in six barangays near Iloilo City which are being surveyed as probable participants in the CPU Outreach Program.

Only about 150 interviewees were at first targeted for the purpose of this study

on values because tedious content analysis was anticipated. So when 150 barangay residents had been interviewed by the six interviewers in the six barangays, the data collection with the use of the SCT was ended. By that time only a portion of each of the six barangays was covered. The rest of the barangay residents were surveyed with the use only of the main interview schedule, of which the SCT was made a part for the first 150 residents covered. (Later three SCT forms were discarded because of incomplete data on age, SES or educational attainment.)

Another sample consisted of 164 residents in barangays of Alimodian and Sta. Barbara, randomly selected from the members of the core groups participating in the CPU socio-economic development program in those municipalities.

Eighty women composed a third accidental sample. These were interviewed by social work students enrolled in Research (SY 1986-1987, Sem. II). These work students were asked to administer the SCT on women who were easily accessible to them, so most probably the interviewees were women in their households/neighborhoods. Since the social work students are mainly from low-middle and low SES groups, the 80 women they interviewed were likely to be only slightly better off economically than the first sample of 147.

ANALYSIS OF DATA

As soon as some SCT forms were received from the field, these were content analyzed. To reduce the unwieldy

*Conducted by Elisea Saldaña of the University of the Philippines, Visayas, in Barrio Buyuan, Miagao, Iloilo.

number of responses, responses expressing similar or equivalent ideas were grouped under one response category; it was this response category for which a frequency and percentage were obtained and which was further analyzed to ascertain the value that it reflected. Between nine to eighteen response-categories were eventually listed for each SCT item.

After the coding of responses, the frequency of mention of each response category was recorded. There were instances where a response was mentioned by much less than 1/10 of a sample or two but by at least 1/10 of the third sample; this response was included in the list of responses to be further analyzed.

The items mentioned by at least 10 per cent of the cases in one of the three subsamples were further analyzed to determine what values they reflected/indicated.

Framework of Values Used for Data Analysis

Books in sociology and in psychological and sociological foundations of education, authored by Filipinos were reviewed to set up a framework of values to be used in analyzing the interviewee's responses to determine what values these reflect.

The chart on THE PHILIPPINE VALUE-SYSTEM¹ prepared by Filipino sociologists gives three aims, goals, and aspirations---social acceptance, economic security, and social mobility. In this study, the last was substituted for by "value placed on children's education" because the interviewees' desire for

social mobility surfaced specifically in terms of their concern that children complete college studies so that their future will be brighter.

The other value-categories used in this chart were not found useful in the categorization of the responses elicited by the SCT items.

In addition to the three aims and goals and the two value themes adopted, the following terminal and instrumental values listed by Rokeach found useful in the categorization of the responses to the SCT items, were included in the framework of values.

A. Terminal Values

Family Security
Economic Security
Social Acceptance
Freedom from Illness
Happiness
Inner Harmony, peace of mind,
freedom from inner conflict
Salvation, saved, eternal life

Since terminal values are defined as desirable endstates of existence that are worth striving for, the researcher included under terminal values "family security" which was listed above as value theme; "economic security" and "social acceptance" which were cited above as aims and goals. "Freedom from illness" was added by the researcher to terminal values because its frequency of mention warranted a separate treatment and it did not fit under any of the categories already set up.

B. Instrumental Values

Ambition
Humility
Broadmindedness
Helpfulness, service to others

¹Chester Hunt, etc. Sociology in the Philippine Setting. A Modular Approach. Phoenix Publishing House, 1987, p. 80..

Honesty
Independence, self-reliance
SIR, *pakikisama*
Patience, endurance and suffering
Goodness (in general)
Avoidance of gossip
Faithfulness through thick
and thin
Freedom from vices

The last five were included by the researcher under instrumental values because they are desirable modes of behavior. "Patience, endurance, and suffering" was also listed above as a value theme. The last four were categories which the researcher set up for they did not fit under the categories included in the Philippine Value System or in the Rokeach list.

"Value placed on education of children" was not included in either terminal or instrumental list because it is not clearly an endstate of existence or a mode of behavior.

The complete list of 20 values used in the data-analysis is given in Table I and Table II. To clarify the meaning of each category the statements (in Visayan) typical of the responses classified under each category are given in Appendix A (not printed in this article)

STATISTICAL TREATMENT

Only the data on the first sample of 147 were computerized. For this sample, the chi-square test was applied to the data to determine whether each of the independent factors (age, SES, education, and sex) was related to the interviewees' tendency to select certain response categories under each item. Since chi-square analysis cannot be computed if certain expected frequencies are too low, it was done on only two response-categories under certain items and on

three or four or five responses categories under other items. Under Item 10, there was no response category with frequency bigger than ten, so no chi-square could be computed on it.

The chi-square analysis was done only on the first sample of 147 interviewees in the six barangays adjoining Iloilo City.

The data on the second sample of 164 Sta. Barbara and Alimodian barangay men and women and the third sample of 80 women were collated manually, so only frequency distributions of these were prepared. These were compared with the frequency distributions for the first sample of 147 to identify which responses were the most frequently mentioned.

The results of the content analysis of the interviewees' responses are given in the complete report. In this article only the results on Items 1 and 2 are given. As seen in the sample page giving data on Items 1 and 2, the SCT item is given in both Ilongo and English.

Table I shows the 20 value-categories which were deduced from the responses found worthy of further consideration. This table shows how each value-category ranked as a response to each SCT item. (Since Table I is too big to be included in this article, only Table II which summarizes the data in Table I, is included here.

In Table II, after each value-category are given the number of times the value occupied first rank, second rank....ninth rank, in the 29 groups of responses.

The last column in Table II is the score of a value, which was obtained by getting the sum of the products of the frequency of each rank multiplied by the weight of a rank. The 1st rank was given a weight of 9 and the last rank (9th) was given the weight of 1.

**Item 1 Naga hatag sa akon sang daku guid nga kalipay ang
(What makes me very happy is)**

Value	Response-Categories
Family Security	<p>**</p> <p>a. akon familia/kon maayo ang kahimtangan sang akon familia (my family/good condition of my family)</p>
Inner harmony Peace & order home	<p>b. pangabuhi nga malinong kag matawhay/maayo nga paghangpanay sang akon familia. (harmonius, peaceful home life)</p>
Social Acceptance	<p>c. akon participation/attendance sa mga social activities parcho abi sang CPU outreach activities (participation in social activities like CPU outreach activities)</p>
Helpfulness	<p>d. pagbulig/pagserbi sa isigkatao, sa iban (helping/serving others)</p>
<p>** ranked first in two samples but ranked lower in one sample *** ranked first in all three samples</p>	

**Item 2 Daku ang akon pagsalig nga makasarang ako mag
(I am confident that I am capable of**

Family Security	<p>***</p> <p>a. padaku kag pagpabesti sang kabataan/magtatap sa akon familia, ang magplay sang role sang isa ka iloy [taking care/meeting the needs (physical and psychological) of the family]</p>
Self-reliance	<p>b. trabaho/obra (doing my work)</p>
Self-reliance	<p>c. pangabuhi/magtatap sang akon kinahanglanon living my own life, taking care of my own needs)</p>
Helpfulness	<p>d. bulig/serbi sa iban (help others)</p>

No. of Interviewees responding

N = 164		N = 147		N = 80	
F	%	F	%	F	%
93	56.7	36	24.49	31	38.75
22	13.41	9	6.12	7	8.75
2	1.22	56	38.09	19	23.75
2	1.22	16	10.88	4	5
N = 157		N = 141		N = 75	
61	38.85	31	21.98	26	34.66
54	34.59	26	18.44	11	14.66
27	17.20	14	9.93	10	13.33
6	3.82	31	21.98	7	9.33

TABLE II
NUMBER OF TIMES EACH VALUE CATEGORY* OCCUPIED A RANK

Value Categories	R A N K S									Score ¹
	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	
1. Economy Security	7	4	4		1					128
2. Family Security	5	2	1	1						70
3. Goodness (in general)	3	2	1	1	1					61
4. Self-reliance	1	3	2		1		1		1	56
5. Helpfulness (including charity)	1	1	1	3		1		1		48
6. Value placed on education of children	1	2	2	1						45
7. Peace and order in home/ inner harmony		2	3	1						43
8. Honesty/Frankness	2	1	1							42
9. Salvation (Belief in God)		2	1	1	1					34
10. Social acceptance/ recognition	1	1	2							31
11. Having no vices		1	1	1	1					26
12. Freedom from illness/ disability	1		2							23
13. Avoidance of Gossip	2									18
14. Broadmindedness	1		1							16
15. Ambition		1	1							15
16. Patience/Endurance	1									9
17. <i>Pakikisama</i>	1									9
18. Humility		1								8
19. Faithfulness through thick and thin		1								8
20. Happiness				1						6

* Actually, the responses to each SCT item were the items ranked according to their frequency of mention. Here, a response-category is substituted for by the value which was deduced from it.

¹ Score = sum of the products of the frequency of a rank multiplied by weight of the rank. First rank has weight of 9 and 9th rank has weight of 1

VALUES OF THE RURAL FOLKS

If the score of a value is to be taken as an indicator of the importance of that value, Table II clearly shows that economic security was the most important to the rural folk interviewed. The economic difficulties they faced day in and day out made them almost one-track-minded in response to different stimuli. This value was reflected in their response to twelve SCT items that have to do with their reasons for wanting to work, with what they wanted most above everything else, with their greatest fear, with their greatest dream, with what they felt capable of doing, with their biggest worry, with what they think about often, with the person they most respect and admire, with the thing they are most ashamed of, with their greatest problem, with what they do when they have money, or when they have no money. The score of the second-ranking value (70) is only about 5/9 of the score of economic security (128).

It was often difficult to differentiate between the interviewees' concern with economic security and their concern with family security. As shown in Appendix A, in the list of typical responses categorized under "economic security", emphasis was on financial difficulty rather than on safety and well-being of the family which is the emphasis of "family security", the second-ranking value, a poor second. The closeness of the Filipino family which is often talked about seemed to be borne out by this finding.

Lately, it has been the consensus that the root of the serious problems of the country is the moral deterioration among Filipino folk. Yet goodness ranked third as a value of rural folk. It came out in responses to six items. Whether this

shows that the rural folk were more concerned with goodness than were the urban folk or whether this is another proof of what Fr. Bulatao calls "split-level Christianity" was not ascertained. It may be that when they said, "The worst of evil deeds is to do wrong or do bad to others, to sin" and when they said, "I admire and respect most a man who has good character", or "I am very much ashamed when I commit sins or bad deeds or when I have bad character," they had in mind killing or committing violent crimes rather than being involved in graft and corruption or losing moral integrity.

Close to "goodness" is "self-reliance", with a score of 56. Most of the rural folk interviewed in this study have not shown much self-reliance as seen in their wanting social workers who have worked with them in the University Outreach programs to continue to stay in their communities long after the expected date of phase-out of the community outreach program. So it is rather surprising that self-reliance emerged as a high-ranking value. It was reflected in responses to five items. These facts may show that even if they are not very self-reliant now in the midst economic difficulties, they aspire to achieve self-reliance.

Probably because they know intimately what it is to be poor, the pain of hunger and of helplessness when they are without any money, they sympathize with others in their situation. "Helpfulness and service to others" ranked fifth with a score of 48; it was reflected in response to eight items.

Related to the interviewees' need for economic security, was the value they placed on their children's completing their studies, i.e., their college studies, knowing that a college degree is a

passport to getting a good-paying job, hence, to economic stability. The value placed on children's education was reflected in the interviewees' response to six items that have to do with reasons for working, what they would do if they had money, what they wanted very much above everything else, their greatest dream, what they worried about often, and the person they admired and respected the most.

That these folk also highly valued "inner harmony, peace of mind" was reflected in their responses to five items. This ranked seventh, with a score of 43. The kind of responses forced the researcher to differentiate carefully between the responses that emphasized inner harmony per se from those that reflected the desire for economic security.

It was pointed out earlier that "goodness" was probably expressed to mean "not killing or doing violence to others," rather than "moral integrity and honesty". However, honesty also ranked eighth, with a score of 42. It was reflected in response to items that have to do with the worst thing a person can do, what the interviewee was most ashamed of, what he/she disliked the most in a person.

Salvation, belief in God, ranked ninth, with a score of 34. This emerged in response to four SCT items; i.e., those that have to do with cause of loss of confidence, what religion is, what one usually does during periods of rest and what one does as he/she goes about his/her daily work. The surfacing of this value is not surprising among people in a country that has long been known as the only Christian nation in Asia.

Social acceptance/recognition which psychologists have listed as a dominant psychological need, came out tenth, with

a score of 31. It was reflected in response to "What makes me very happy" and "When I think of moving to a new place." All three responses to the latter item which meet the criterion, reflected the need for social acceptance.

The fact that the rural families surveyed are burdened by vices of some of their members is revealed by the interviewees' singling out drunkenness and gambling (sometimes "lying" is made a part of the trio of sins.) "Avoidance of vices" seems to be an odd category in considering values but dislike for "*palahobog, tahor, kag butigon*" surfaced so frequently that it was decided to make it a separate category. This came out eleventh in rank, in response to items that have to do with the worst thing a person can do, what the interviewee was most ashamed of, and what he/she disliked most in a person.

Responses that reflected concern with "freedom from illness/disability" may also be considered as reflecting need for "economic security" because very likely it was the fact that they lived a hand-to-mouth existence that made the interviewees dread getting sick or being disabled, for then their families would go hungry if they got sick or disabled. "Freedom from illness/disability" ranked twelfth, with a score of 23.

That gossiping is prevalent among rural folk and that it hurts many may be concluded from the fact that it is the first-ranking response to "the thing that I hate most in a person." This is also the third-ranking response to "The worst of evil deeds is..." Hence, even if "Avoidance of gossip" is another odd value-category, it is included here. It ranked thirteenth, with a score of 18.

Broadmindedness, fourteenth in rank, was reflected in the response to "When I

hear about new ideas" and "When I want to do something that others don't like..."

The fifteenth-ranking value was ambition, expressed in the second-ranking response to "When I see that others have more than I have..." and in the third-ranking response to "I lose confidence in myself when..."

Each of the last five values was reflected in only one response category.

(a) "patience-endurance" in the first ranking response to "When I see that others have more than I have..."

(b) "*pakikisama*" in the first-ranking response to "When I want to do something that others don't like..."

(c) "Humility," in the second-ranking response to "What I dislike most in a person is..."

(d) "Faithfulness through thick and thin" in second-ranking response to "A real friend is"

(e) "Happiness" in the fourth-ranking response to "I frequently think that I"

Of the twenty values, six can be classified as terminal values, i.e., they reflect desirable end-states of existence worth striving for. Below is an attempt to classify the fourteen remaining values that are instrumental to the attainment of each terminal value. The table below shows that the main values revealed by this study are economic security, family security, inner harmony, salvation and social acceptance. The reader can see that the fourteen values are instrumental to the attainment of the six terminal values, some of the fourteen being instrumental to more than one terminal value. In fact the first five terminal values can be subsumed under the last, "happiness".

The only reason "happiness" ranked last in the list of values here may be that only responses that specifically expressed *Kalipay*, *malipayon* were tallied under "happiness."

<u>Terminal Values</u>	<u>Instrumental Values</u>
Economic Security	Self-reliance Value placed on education of children Having no vices Freedom from illness/disabilities
Family Security	Ambition Self-reliance Having no vices
Inner Harmony	Broadmindedness Patience, endurance Humility
Salvation	Goodness (general) Helpfulness Honesty Patience, endurance
Social Acceptance	Goodness (general) Self-reliance Honesty, frankness Helpfulness Avoidance of gossip <i>Pakikisama</i>
Happiness	All the instrumental values above as well as the five other terminal values

SUMMARY OF FINDINGS OF THE STUDY OF ASSOCIATION

If the significant differences between groups are used to describe the values of the different groups, one can say that the

*As revealed by the chi-square analyses done to determine association between tendency to select certain responses and each of the following factors: age, SES, sex, and educational attainment.

values of the rural folk interviewed did not vary with age. On the whole, the values of the sex groups, of the SES groups and of the educational attainment groups did not vary too much.

In regard to only one SCT item (When I have money), certain SES groups significantly differed with others in three responses, but all these three responses reflected economic security.

In connection with one item (I often think that I) the female significantly differed with the male, in that the female tended to be pessimistic and the male tended to be optimistic as they strove for economic security.

The male's responses to "The thing I hate most in a person" and "The worst of evil deeds" reflected their dislike of the habit of watching other people's lives, drunkenness and stealing, while the female's responses reflected dislike of boastfulness, gossiping and of doing bad things to others.

Their definitions of religion seem to indicate that the male were more concerned with inner peace and harmony and that the women were more concerned with goodness (in general).

Although the most popular answer of the three educational groups to "Above everything else I want" is "financially stable life," reflecting the value of economic security, this response was given by significantly more of the elementary and high school groups. Since the college group had more employment opportunities and hence had more financial stability, this was not as pressing to them as to the lower educational groups. A significantly greater percentage of the college group than of the two lower groups showed concern that their children finish their studies. Having tasted the benefits of a

college education, the college group were more anxious that their children enjoy the same. Since completion of a college education was farther out of the reach of two lower groups, their responses showed more concern with immediate and pressing needs--a financially stable life that would guarantee that their basic necessities are met.

In their description of a real friend, the college group put more premium on loyalty and faithfulness; the two lower groups gave more weight to understanding and help in solving problems, indicating their greater need for security and assistance and their lesser self-reliance.

IMPLICATIONS OF FINDINGS TO RURAL DEVELOPMENT

Do the rural folk interviewed for this study have values that dispose them to the changes which need to be brought about, if our rural communities are to be developed?

This study highlighted a well-known fact--the severe hardships that have been the lot of the majority of Filipino rural folk through the years. Hardships which accompany unsteady employment, low-paid odd jobs and menial labor have inevitably colored all of their lives. If out of the abundance of the heart, the mouth speaketh, then out of the pains and frustrations of their deprivations, their mouths speak. Hence, out of 29 SCT items that reflected values, 12 elicited responses which indicated the premium they placed on economic security. In these 12 items, the responses reflecting economic security ranked first, second, or third in importance.

But these responses also indicated that these rural folks are not inhabitants of Sleepy Hollow. They not only are painfully aware of their hard lot but also

signify determination and wish to rise above their deplorable situation. Hence, they worry about their having no stable jobs which could guarantee them a steady source of income for food and other primary necessities. They greatly fear sickness and disability which would endanger whatever income-generating activities they engage in; and they express faith in themselves and their capability for earning a living, if given opportunity. All these facts are ingredients for development.

An additional incentive for these people to strive harder for economic amelioration is emotional closeness and security of the family and the resultant overriding concern for the welfare and security of their families. This has driven them to sacrifice everything, including their own comforts, and health, especially as they strive to support their children's education, particularly college education that would ensure the latter's economic and social betterment. Probably, they sacrifice even their peace of mind, which is inevitably lost when one engages in graft and corruption discussed below.

Probably because they are religious and peaceable people, they gave responses which reflected "goodness". "Goodness" here is in terms of not doing wrong to others and of not sinning. The phrases used by the interviewees reflected more the reluctance to do violence or harm to others rather than moral courage and integrity and *delicadeza*. The last three values are singled out here as missing because these have been pointed out as values that would stem the tide of graft and corruption that have snarled

real, rapid development of the Philippines.

Even so, such "goodness" as was expressed in their responses as well as their desire for inner harmony and for peace and order also motivates people to be law-abiding, a condition that contributes to development.

Honesty did emerge as the eighth-ranking value, but this was equivalent to not telling a lie rather than to moral integrity, a fact that bears out what was already mentioned in connection with "goodness." It seems that moral integrity and courage and *delicadeza* are not foremost in the minds of the rural folk studied, for if these were, these would have been expressed or even just hinted at in response to four SCT items like "The worst deed a man can do," "The person I admire and respect most is one who," "The thing I am most ashamed of is," and "I am most proud of ____"

The other values identified also generally dispose people to changes that usually contribute to development or at least do not hinder development. The rural folk's religious sentiments (loss of confidence when they are out of God's grace, their wont to pray during their rest periods and as they go about their daily chores), their desire for social acceptance and recognition; their abhorrence of vices like gambling and drunkenness and of gossiping (suggestive of unproductive idleness); their openness to new ideas and their ambition and desire for better things in life for themselves and their family--these serve to accelerate development.

The last five values, each of which

was reflected in responses to only one SCT item (different item for each value)--patience/endurance, *pakisama* (Smooth Interpersonal Relations), humility, faithfulness through thick and thin, and happiness¹--are what might be considered "passive" values, not those which might counteract the greed that obviously infests the body politic, a greed that seems to have thrived on severe economic suffering and want. Still they cannot be considered inimical to development, except probably patience/endurance, if the responses

which were tallied under this category really meant "servile patience." There was no attempt to determine to what extent the rural folk's religiosity (their religious beliefs, their tendency to pray during rest periods and as they do their daily work) has interacted with or has resulted in patience/endurance.

But it is doubtful that such an effect or interaction validates the belief that religion is an opiate of the people, for as was pointed out earlier, the people studied are not indifferent, apathetic or resigned to their poverty.

Strengths and Weaknesses of the Filipino Character²

The main strengths of the Filipino character are:

1. *Pakikipagkapwa-tao*
2. Family orientation
3. Joy and humor
4. Flexibility, adaptability and creativity
5. Hardwork and industry
6. Faith and religiosity
7. Ability to survive

The weaknesses of the Filipino character are:

1. Extreme personalism
2. Extreme family centeredness
3. Lack of discipline

4. Passivity and lack of initiative
5. Colonial mentality
6. *Kanya-kanya* syndrome
7. Lack of self analysis and self reflection

The major root causes of the strengths and weaknesses in the Filipino character were identified as follows: (1) the family and home environment; (2) the social environment; (3) culture and language; (4) history; (5) the educational system; (6) religion; (7) the economic environment; (8) the political environment; (9) mass media; and (10) leadership and role models.

¹Please see page 9 for earlier comment on "happiness"

²Findings of a study conducted by the Task Force of the Moral Recovery Program. The study report was submitted to the Senate Committees on Education, Arts and Culture and on Social Justice, Welfare and Development on May 9, 1988.