CHALLENGES OF GLOBALIZATION TO FILIPINO FAMILIES

Pastor Milanie Catolico-Arandela

INTRODUCTION

Philippine families are in crisis situation nowadays. What affects them is not just a matter of internal relationship changes but a matter of both internal and external pressures which are caused by globalization.[1] Globalization is an overarching international system shaping the domestic politics and foreign relations of virtually every country. It describes the political, economic, and cultural atmosphere of today that includes militarization. The Philippine experience of globalization follows the definition given by J.H. Mittelman:[2]

> "As experienced from below, the dominant form of globalization means a historical transformation: in the economy, of livelihoods and modes of existence; in politics, a loss in the degree of control exercised locally… and in culture, a devaluation of a collectivity's achievements…."

Globalization has far-reaching implications on peoples' lives and livelihood.[3] It has some good and positive effects however, the

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[1] "Globalization's Handiwork". The National Socio-Economic Summit last December 10, 2001 was a grandiose exercise of evasion. It blamed the current national crisis on everything except its real cause: globalization. It assigned responsibility for the crisis on terrorism, criminality, adversarial politics, graft and corruption, etc. when these are in fact the effects, not its cause. http://archive.inq7.net/archive/2001-p/opi/2001/dec/21/letter_1-1-p.htm.

[2] www.emory.edu/SOC/globalization/issues01.html. This website presents a wealth of definition of the term "globalization". The meaning of the term itself is a topic to discuss as it may refer to real processes, to ideas that justify them, or to a way of thinking about them.

[3] Alvin Toffler, *Future Shock* (New York: Random House, 1970), 11. Change would have a shocking effect on people.

negative outweigh them. In the Philippines, globalization worsens the already poor situation of the masses. It sends millions of Filipinos to work on a global stage where there is shortage of laborers, skilled, domestic and professional workers. This is because of unemployment and underemployment brought about by structural adjustments in the country. Globalization has converted rice lands, water and ancestral domain of indigenous peoples to multi-national companies for export products, high-tech fishing and mining operations, respectively. Farmers and fisherfolks go empty-handed, hungry and mostly indebted while indigenous peoples wander to exist. The import liberalization policy has destroyed the domestic economy as it continues the closure of small and medium enterprises. It causes Filipinos to consume cheaper import products and their own products left unsold or sold at a much cheaper price. Globalization allows privatization of social institutions (e.g. schools, hospitals and other social centers) and services (e. g. water and light), that are much needed by the poor majority. Globalization allows foreign militarization into the country to fight the so-called global terrorism. This threatens people, destroys nature and life rather than build peace and justice. The effects of globalization are felt worldwide and, sad to say, the Philippines is on the losing side.

Filipino families are now suffering unprecedented poverty and crisis upon crisis. Children felt the burden of poverty in family relationships, in being forced to drop out of school and find work instead.[4] The massive poverty, the increasing overseas migration, the erosion of cultural values[5] and the deterioration of peace and

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[4] "Children Speak about Globalization". *IBON Foundation* www.inq7.net/opi/2001/dec/07/text/opi_commentary1-1-p.htm. The children participants in the series of workshops conducted by the Salinlahi Foundation Inc. said that, due to hard times "they resorted to illegal activities (e.g. petty theft and prostitution) to earn money to sustain their personal needs and for their families".

[5] Reasons to think why globalization might undermine cultural diversity: Multi-national corporations promote a certain kind of consumerist culture, in which standard commodities, promoted by global marketing campaigns exploiting basic material desires, create similar lifestyles – "Coca-colanization". Western ideals are falsely established as universal, overriding local traditions – "cultural imperialism". .. making all human practices more efficient, controllable, and predictable, as exemplified by the spread of fast food- "Mcdonaldization". The United States exerts hegemonic influence in promoting its values and habits through popular culture and the news media- "Americanization". Does globalization diminish cultural diversity? www.edu/SOC/globalizationissueso5.html.

order situation in the country are, but major manifestations of globalization.[6]

Globalization changes the modes of family life particularly through mass media. It undermines the common good and values so treasured by Filipino families, such as respect for the individual, concern for work and other people, accountability for actions taken, sharing the burden with others, cooperation and teamwork and solicitous concern for all.[7] While globalization makes travel and communications easy, so that people around the globe get more connected to each other than ever before, it tends to break families by the need to earn money somewhere else away from home. "Parental absence could be equated to parental neglect."[8] This makes children vulnerable to the negative effects of mass media, peer groups, and the like. The situation in the country today is a reflection of the steadily deteriorating condition of Filipino families.

More and more families are marginalized and excluded from the benefits of globalization since there is no fair trade, no fair dealing in this order especially for a developing country like the Philippines.[9] Hence, more families are becoming poorer economically, physically, socially, mentally, morally, as reflected in their family life, child rearing and community life. Will the family let go of its treasured values and desire for a happy family? The situation challenges families to take hold of the "necessary" (e.g. values, faith and action) in order to survive and uphold the integrity of the family.

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[6] "Children Speak about Globalization". *The IBON Data Bank Foundation* in cooperation with SCF-UK and ARCS conducted a study on globalization and its effects on children. The Salinlahi Foundation Inc. was commissioned to conduct a series of workshops for this purpose. The workshops focused on the issues and concerns of children regarding the events happening in the country and the impact of these events on their lives and families."

[7] Sr. Cres Lucero, "Globalization: Its Implication on our Life and Mission as Women Religious". A paper presented by at the AMSWP Annual Convention, January 20-24, 1997, General Santos City, Philippines, 8. Though, the right relationship should be: "Globalization capitalizes on the reality that we live in an inter-dependent, interrelated world where mutual interaction is the desired mode of operating."

[8] Institute for Studies in Asian Church and Culture (ISAAC). *Courage to Live These Days: Editorials that Matter* (Diliman, Quezon City: ISAAC), 22-21.

[9] "There is no global interest for the poor." May-an Villalba, Migrant Workers Challenge Globalization, 30. *In God's Image.* Journal of Asian Women's Resource Centre for Culture and Theology. Vol. 19, No. 1, 2000. (Women Challenging Globalisation and Celebrating the Jubilee). See also: *Causes of Poverty: Myths, Facts and Policies, A Philippine Study*. Raul V. Fabella's "Globalization, Poverty and Inequality", 127 – 150.

There is no quick fix or instant solution to globalization. Neither is there an escape from its impacts since this is "the era of globalization".[10] The responses to issues of globalization are marked by the international and national church bodies, such as the World Council of Churches (WCC), the National Council of Churches in the Philippines (NCCP) and the Convention of Philippine Baptist Churches (CPBC). But, it is very clear that without the cooperation of local churches, it would be impossible to reach families who are in the micro level of society. The NCCP PUFM issue-related programs on families are not well-accepted by local churches because of the understanding that churches need to focus only on moral and spiritual matters, and leave social issues to non-religious institutions. The lack of common understanding between the national (and international) and local churches in terms of the responsibility of the church to respond to issues affecting families is the reason why family ministries are scarce in local churches.[11]

Local churches, especially of the CPBC seem to be passive and therefore unresponsive towards the negative impact of globalization and its implications to family life. There needs to be an assessment of the churches' mission and ministry to families in order to assist them towards understanding globalization and its impacts on the family and society, and consequently to guide them to plan for alternative family ministries. Globalization requires vigilance on the part of the church and the families. They are not to be undermined by the definition of what is good and morally acceptable to existence rather seek for empowerment[12], show love and affection within the community, to stand still and denounce the ugly side of globalization for the common good.

Family ministry needs to be grounded in an understanding of family life in today's social and cultural context.[13] Philippine families are tremendously affected by the new global order. Families are breaking down under socio-economic-political

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[10] "The Era of Globalization" is fast becoming the preferred term for describing the current times. Just as the Depression, the Cold War Era, the Space Age, and the Roaring 20's are used to describe particular periods of history… "Globalization Issues",
http://globalization.about.com/library/weekly/aa080601a.htm.

[11] J. Santiago. 18 January 2002. Interview. Although CPBC (as an institution) is active in mass action, still, there is a negative reaction on CPBC membership to WCC and even to NCCP because of the existing conservative teachings of the church.

[12] This empowerment is for all families and not individuals only.

[13] Diana R. Garland, *Family Ministry: A Comprehensive Guide* (Illinois: Intervarsity Press, 1999).

pressures.[14] The family that ideally gives its members emotional, physical, educational support, and teaches moral and civic values is undermined by technological and rapid economic changes.[15] The need to know and to understand these stressors to Philippine families today is not anymore a soft option to local churches.

Responses to this situation is seen by different groups nationwide and different programs for families. Local churches and families are aware of these issues but are unresponsive.[16] This makes the writer interested in this project in order to improve local church family ministries and to make a meaningful contribution to families in crisis or out of crisis. This is also to encourage comfortable churches to commune with suffering families not to glorify poverty or illnesses but to struggle to the point of change.[17] This sums up the common witness of the church that is the love of God. There is therefore a challenge particularly to local churches and families on their attitudes and perspectives on current issues that will seek alternative ways to minister to families today. New perspectives and new ideas about families and social issues are in demand especially for churches that have been passive to issues implied by globalization.

The Filipino family remains the basic unit of society in spite of the changes brought about by globalization. The writer still believes that there is something that could be done out of this situation through family ministries and better cooperation between families, churches, and communities. This project aims to improve the total ministries of the church, ministries that respond to the needs of its people in the light of the present realities and the purpose of God for all creation. This project is for churches and families that they may be more aware of and reflect on the issue of

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[14] ISAAC, 56. "Economic crisis spawns human crisis."

[15] Parents today seem to fall short of these expectations because of complicated factors affecting family life. See for instance, participants' expectations of their mothers and fathers in the Southeast Asian Christian Family Seminar in 1981. Book 4: *Family Concerns and Church Programs*.

[16] ISAAC.

[17] M. Luces. 17 January 2002. Interview. Well-off churches do not react so much on the issue of globalization since church giving is still good in spite of economic problems in the nation. The theology of struggle was pointed out by J. Santiago but, N. Cornel sees this theology enslaving so that people become contented of the situation. S. Duremdes reflected that, "Adherence to the Theology of Struggle constitutes the participation in a task of destroying the present order and building "the new heaven and the new earth". This participation arises from a profound recognition that the way of Jesus is never the way of withdrawal from worldly affairs but always the immersion in the common day to day arenas. To be with God and to follow Jesus is also to be with the people." *In God's Image*. Vol. 19, No. 1, 2000, 19.

globalization, and its implications to family life and society. It is involving all family members and churches to discover their strength and abilities to counter the negative effects of globalization in order to change the situation and live a wholesome family life.

MANIFESTATIONS OF GLOBALIZATION
IN PHILIPPINE SOCIETY

To begin with, family ministries are impossible to address without considering the socio-economic-political issues that affect the society today. As the Anglican churches' study clearly puts it, "The micro issue of family leads naturally to the macro issue of politics, which impacts on families and communities, often in a devastating and destructive way."[18]

Globalization affects society and what affects society affects the family. Globalization is an overarching international system shaping the domestic politics and foreign relations of virtually every country, and monoculturizing cultures.[19] It affects peoples' lives as a whole and since it has gone on for sometime now, its manifestations have also increased and spread more widely. In the Philippines, it shows in massive poverty, increasing migration, erosion of cultural values and deteriorating peace and order situation.

Massive Poverty

1. The Definition of Poverty

The word "poverty" has been defined in various ways based on different models.[20] The income or consumption model used by the World Bank describes people living in extreme poverty (below poverty line) as those living on less than $1.00 a day, as of 1987 and 1998. The human poverty approach, as advanced by the United Nations Development Programme (UNDP), identifies poverty as the lack of basic human capabilities and is manifested

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[18] Alan Nichols, Joan Clarke and Trevor Hogan, *Transforming Families and Communities: A Christian Hope in a World of Change* (Australia: AIO Press, 1987), 7. The Episcopal Church especially from the Northern Philippines was represented in this case study.

[19] "The era of globalization" is fast becoming the preferred term for describing the current times… globalization describes the political, economic, and cultural atmosphere of today. "What is globalization? New Era replaces Cold War and Space Age". http://globalization.about.com/library/weekly/aa080601a.htm.

[20] *Bank Watch Bulletin*. Vol. 1 No. 1, May 2001, 12.

in conditions of illiteracy, malnutrition, shorter life span, poor maternal health, and illness from preventable diseases. Indirect measures of poverty include lack of access to goods, services and infrastructure, (e.g. energy, sanitation, education, communication, drinking water) necessary to sustain human capabilities. The social exclusion approach, as articulated by the International Labor Organization, views poverty or deprivation as a lack of resources required to participate in activities and enjoy living standards that are customary or widely accepted in society. A participatory approach evolved in social deprivation model that focuses on other aspects of well being and quality of life aside from income, health, security, self-respect, justice, access to goods and services, family and social life. The Presidential Commission to Fight Poverty (PCFP) describes the poor as those upland farmers, lowland and landless agricultural workers, lowland and small farmers and cultivators, artisanal fisherfolk, and urban poor e.g. industrial laborers, hawkers, micro-entrepreneurs and scavengers.[21]

2. The Poverty Situation in the Philippines

Poverty appears to be the biggest issue that faces Philippine society today, the result of a continuing crisis since the 1980's.[22] Professor Leonor M. Briones said that, "the crisis in the Philippines is a continuation of the earlier crises, particularly the global debt crisis of the eighties."[23]

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[21] *Patmos A Vision for Our Times*. A Publication of the Institute for Asian Church and Culture. Vol, 9 No. 3, 1993. "Philippines 2000: A View from the Farm" by Evelyn Miranda Feliciano, 23.

[22] Stella P. Go, *The Filipino Family in the Eighties* (De La Salle University, Manila: Social Development Research Center, 1993), 42. "Perhaps the biggest issue that faces the Filipino family today is the economic crisis."

[23] Leonor Magtolis Briones, "Crisis Upon Crises: The Experience of the Philippines". Paper read at the "International Symposium on the Asian Economic Crisis and Alternatives", organized by the Pacific Asia Resource Center by Professor Leonor Magtolis Briones. Professor Briones is Vice President for Finance and Administration and coordinator of Social watch Asia and chair of Focus on the Global South. March 15, 1998, Tokyo, Japan, 7.

That global debt crisis brought more issues, such as massive debts, structural adjustments for privatization of government properties,[24] increased unemployment and worsening levels of poverty.

Fifty nine percent (59%) of the 75.5 million Filipinos live below poverty line[25] and 15.3 million wake up without food on the table.[26] Rafael Mariano reiterates that liberalization or the free market economy is instrumental in the rapid growth of poverty in the country. Since the World Trade Organization (WTO) agricultural agreement was ratified in 1994, one million jobs in agriculture have been lost. This number represents about one tenth of the economically active population in the agricultural sector, causing 47 percent of rural residents to live in poverty.[27]

Instead of liberalization on trade, there is a monopolization of the rich countries evident in unfair trade relations. Poor countries are at a losing end. More cheap imports are flooding in the country and more production of export crops is given priority to offset the increasing trade deficit. Many studies show that trade liberalization has led to more land and resources being devoted to export crops and less to domestic production. There is eroding food sovereignty. The Philippines whose staple food is rice, is becoming increasingly dependent on imported rice to feed its population. Most of its lands produce bananas (370,000 hectares),

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[24] *Institute of Political Economy Journals*, "Crisis and Privatization" by Antonio A. Tujan, Jr. and "The Context of Privatization and Neo-Liberal Policies" by Patricia Ronald, No. 17. September 1998. 6-8. "As in the case with the Philippines, privatization is linked with their debt crises… Part of these bankruptcy sales includes major utilities like the MWSS; the national public switch telephone network… the National Power Corporation (NAPOCOR)… Also, privatizations of social services like education, health, and housing, among others."

[25] *IBON Features 2002-07*, "In a Precious Shape, The Public Health System, Not Erap's Condition". Also, Migrant Focus Magazine, *Four in Ten Filipinos Live on Less than 74 Cents a Day*. February 2002, 8. Government statistics: 46.9% rural poor families and 8.2% of families in Manila and suburbs are poor. These people live on less than 74 cents a day (P38.00 =74 US$ cents). National Statistics Coordination Board (NSCB). IBON Facts and Figures, Vol. 24, No. 11, 30 June 2001, 9. The Cost of Going Global says, "Two out of every five families are living in poverty. In countryside, one in two families is poor."

[26] "Anti-poverty campaigner rally", *South China Morning Post*. Vol. LVII No. 297, Hong Kong, October 26, 2001. Rafael Mariano, chairperson of Kilusang Magbubukid ng Pilipinas (Peasant Movement of the Philippines and chair of BAYAN, New Patriotic Alliance), 4.

[27] *Ibid.*, A comprehensive study on the effects of globalization in terms of income inequality is well-presented by Raul V. Fabella in the book *"Causes of Poverty: Myths, Facts and Policies. A Philippine Study* by Arsenio M. Balisacan and Shigeaki Fujisaki (eds.).

pineapples (41,000 hectares), mangoes (113,000 hectares), and asparagus (1, 4000 hectares) for export. Rice imports peaked at 2.2 million metric tons in 1998, more than one fourth of local consumption. Because rice makes up such a large share of poor farmers' incomes and poor consumers' expenditures, unstable prices can lead to large and abrupt swings in purchasing power for these individuals. Such risk and uncertainty contradict the very notion of food security. There is the increasing landlessness as poor farmers are left with the option to sell the land they own if any. As a consequence, landlessness is on the rise and farmers have to sell their labor power as farm workers, pursue odd-jobs in the cities or simply remain unemployed. More than one million jobs in Philippine agriculture have been lost since 1994 representing about one tenth of the economically active population in the agricultural sector. There is the worsening poverty in the country.[28]

The Philippine economists Arsenio Balisacan, Solita and Toby Monsod, Raul V. Fabella, Edita Tan, and writer Evelyn Miranda–Feliciano enumerated the root causes of poverty of which some are known to ordinary Filipinos:[29] (1) lack of employment due to low and unsustained economic growth exacerbated by high population growth rate; (2) inequality in distribution of wealth, incomes and access to resources; (3) low productivity of labor; (4) poor access to services, particularly primary health care and quality basic education; (5) poor or degraded resource base; (6) unresponsive and graft-ridden politics and bureaucracy; and (7) political immaturity among people and political power in vested interest groups.

3. The Impact of Poverty on the Filipino Family

Poverty results in very low living conditions, a lack of justice, a passive acceptance of criminal activity that includes corruption[30]

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[28] "The Impact of the Agreement on Agriculture on Third World Agrarian Systems and Economics". A paper presented by Rafael Mariano at Asian People's Solidarity Forum in Hong Kong, October 27-29, 2001.

[29] *Patmos*, 23. See also Ansenio M. Balisacan and Shigeaki Fujisaki's book on Causes of Poverty: Myths, Facts and Policies.

[30] Corruption is one of the top three issues named through text messaging sent to Dr. Nestor Bunda, anchorman of a television program of CPU. Also, *"Philippine Corruption Rating Improves Slightly",* Agence France-Presse. 10 March 2002. The level of corruption in Philippines was described by the political and Economic Risk Consultancy (PERC) as "bad" scored 8.0 in a survey of foreign businessmen. In 2001 it scored 9.0. Based on Commission on Audit's (COA) report, the unliquidated cash advances of all government agencies in 2000 reached P34.16 billion. This reflects the national government's poor handling of its finances. By Donna S. Cueto. Inquirer News Service, 15 October 2001. www.inq7.net/nat/2001/oct/15/text.

in the government (red tape/bureaucracy) and other criminal acts. Fidel V. Ramos, a former president of the country, commented that "poverty could be a reason for the proliferation of radicals and extremists, the breeding ground of these people is there in the poorest countries."[31] The insurgency in Mindanao, the grip of narcotics on the Philippines, murder and rape cases, robbery, etc., are terrifying warnings and threats to families. Mrs. Teresita Ang, a member of the National Anti-Crime Commission, described the crime situation in the Philippines in 2001 as "the worst in the years" and extremist critics have branded the Philippines as the "kidnapping capital of the world".[32] The Philippines continues to be devastated by criminals and terrorists while its people watch helpless to the situation. Poverty increases insecurity of individuals and families while the elected officials and military seem powerless and have little effort to combat and stop the problem.[33]

Poverty also results to a lack of educational opportunities, social opportunities, and basic needs, and to low morale, and poor nutrition. The study conducted by the *Ibon Facts and Figures* on "The Filipino Child in "Global" Philippines", puts in perspective how children are affected physically (malnourished and sick and used in hard labor), mentally (poor or no schooling), socially (detached from normal activities of non-working children), emotionally and psychologically (disturbed by demolitions or war, prostituted and turned into law offenders). These are "children of the crises".[34] Poor families have no stable or adequate source of income to send their children to school. The National Statistics Office (NSO) reported that one of every five Philippine children had no early education. Only 77% (17.3 million) of the 22.5 million school-aged children (5 to 17 years old) were reportedly enrolled in school year 1999-2000.[35] This means that about five million Philippine children did not attend school at that time.[36] This shows that there is also poverty in education as "it is deemed to be a lower basic priority than food and shelter."[37] Poverty also causes child labor as

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[31] Stephen Seawright, "Ramos Wants Rich to Help Poor", *South China Morning Post*, 26 October 2001. The same is said in the recent meeting of First World countries with the concern on alleviating poverty.

[32] *Kilosbayan*. An Independent Non-partisan magazine for reflection and action. Vol. IX, No. 5, Dec. 2001, 20.

[33] A summary of a *Philippine Daily Inquirer* discussion of readers and visitors. Undated.

[34] *Ibon Facts and Figures*. Vol. 24, No. 11, 30 June 2001, 6.

[35] *Ibid.*, 3.

[36] *Ibid.*

[37] Arsenio M. Balisacan and Shigeako Fujisaki (eds.), *Causes of Poverty: Myths, Facts and Policies, A Philippine Study* (Diliman, Quezon City: University of the Philippines, 1999),185.

parents are forced to send their children to work rather than to school or to play in order to augment their family income. Insufficient food in the family results in underweight and undernourished children. About 34.7 million children are in a sorry state."[38]

Increasing Migration of Labor

1. The Definition of Migration of labor

Migration is the departure of women and men from their place of origin to work in cities within the country (internal migration) or overseas (external migration) to earn a living. Migration becomes imperative "if they cannot find such employment at home, or what they find at home is not sufficient to meet the requirements of themselves and their families".[39] Migration of labor is also 'trade in labor services'. Based on Raul Fabella's analysis, skilled workers in the country are exported to countries with more affluent economies thus, reducing labor supply and unemployment in the country of origin. Trade in labor also raises the Gross National Product (GNP) share of labor as wage rates rise, thus, lowering the effective income inequality in the less developed countries. Particularly, the dollar remittances of OCWs raise the capacity of the economy to finance growth and reduce poverty incidence as the growth quickens.[40] On the other side, as export of skilled labor and engineers rises, a shortage of skilled laborers in the country of origin is felt and the capacity to run power plants and factories is impaired. Also, impairment in relationships follows as more and more individuals are detached from their families. The Philippines is a developing country that has embraced migration as a solution to its economic problem.

2. Migration in the Philippines

Filipinos face a worsening state of poverty resulting from unemployment and underemployment.[41] Industrialization and

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[38] *Ibon Facts and Figures*. Vol. 24, No. 11. This is following United Nations definition.

[39] *Human Rights Solidarity*. "Migration as a Human Rights Issue", Vol. 10, No. 11, November 2000, 4. The editor noted that this article was submitted to the Asia – Pacific Seminar of Experts on Migrants and Trafficking in Persons with Particular Reference to Women and Children that was held in Bangkok, Thailand, from September 5 - 7, 2000.

[40] Arsenio M. Balisacan and Shigeaki Fujisaki (eds.), See Raul V. Fabella, "Globalization, Poverty and Inequality", 134.

[41] *Ibid*. Migration in Asia is very much linked to issues of poverty. The following factors are linked: the poor are increasingly becoming wage laborers while in the past more people may have made their living from agriculture or other

liberalization of trade and industry have left people out of job and small farmers and entrepreneurs unable to compete with huge factories and enterprises, respectively. The shift from agriculture to industrialization leaves many rural folks and youth unemployment despite their training from colleges and universities. The jobless rate in Manila at the last quarter of 2001 was 16.1 percent and 10.7 percent in Southern Mindanao. This is seasonally high in April when new graduates join the labor force.[42] These are the major factors to overseas migration.

The Philippine government intensified the 'Labor Export Program' to earn funds from dollar remittances of overseas compatriots. OCWs remittances now total no less than P5.5 billion per year. This dollar remittance contributes to the economy of the country and the paying of debts amounting to about 1.13 trillion Philippine pesos to the International Monetary Fund (IMF), World Bank (WB), Asian Development Bank (ADB), and Japan Development Bank (JDB).[43] OCWs constitute the Philippine's highest export overseas, remitting about 53 percent of the total dollars coming to the country every year.[44] Hence, they are called "bagong bayani or new economic heroes and heroines". The promulgation of laws for overseas Philippine workers has encouraged the proliferation of private recruitment agencies across the country. Applicants are encouraged to go abroad not only to solve the problem of unemployment or underemployment, of poverty in the family, but, also for the love of the nation expressed in terms of remittances.

The recorded external migration started as early as 1920 when 21,031 Filipinos went to Hawaii as plantation workers. They went to work without any contract. Only a handshake determined

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forms of traditional employment… the former peasants become dependent on money for everything, and the rural safeguards which the poor had in the past disappear… Meanwhile, globalization reduces social safeguards, such as health and education, which now have to be purchased, and consequently, the pressure to make more money for survival becomes urgent.

[42] *Philippine Star*, "Joblesss Rate Rises to 10.3% in January"*,* 14 March 2002.
[43] *Kilosbayan*, Vol. IX, No. 5, 57, and the *New Migrant Focus*. Mission for Filipino Migrant Workers, Issue No. 15, December 2000, 8. P1.13 trillion foreign debts as of October 2001. *Now based on World bank data: In 2004, OCWs remittances and compensation of employees, received in US$ is 11.6 billion.*
[44] Lucila L. Salcedo, Ana Maria R. Peralta, Adelaida C. Ronquillo, Socorro C. Espiritu. *Social Issues* (Manila, Philippines: Katha Publishing Company, 1999), 70. According to the findings of the World Bank, worldwide remittances of migrant workers is second only to the earnings of crude oil trading and bigger than combined developmental aid in the world. *Migrant Focus.* "The Economic Dimension of LEP". Vol. 1, Issue 2, October-December 2000.

their labor assignment.[45] The push factors and the intensification of migration by the establishment of the Philippine Overseas Employment Agency (POEA) in 1982, led to a massive movement of people seeking jobs overseas. They seek all sorts of jobs, as skilled laborers, engineers, entertainers, professionals and domestic helpers on contract basis. Their foreign destinations are global, namely, the Middle East (16 states), Asia (30 states), Europe (46 states), Americas (46 states), Africa (48 states), Trust Territories (25 states), Oceana (5 states) and other unspecified countries.[46]. An estimated seven million Filipinos are now working abroad, 155,200 of them are currently employed in Hong Kong.[47]

Women who used to stay at home to care for their families have also found migration as the only solution to economic problems. The average proportion of male to female land based Overseas Contract Workers (OCWs) in 2000 alone is 30% males to 70% females.[48] This was because overseas jobs need more women than men, as there are traditional service jobs such as nursing, care-giving, house helping, and the like. External migration has been a solution offered by the government to underemployment particularly in 1974.[49] Today, one out of two employments offered by the government is overseas migration.[50]

3. The Impact of Migration on the Filipino Family

The negative effects of migration on families cannot be underestimated. Migration results in separation of families that creates vacuum in relationships between husbands and wives, parents and children. The short or long-term separation creates loneliness and dislocation of families. When a parent works or when both parents work abroad, children are left in the care and

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[45] H. Baricante, 15 March 2002, Interview.

[46] *Philippine Overseas Employment Administration*, "Deployment of Overseas Filipino Migrant Workers by Country, 2000-2001". www.poea.gov.ph. Trust Territories follows: Commonwealth of Northern Mariana Islands: Rota, Saipan, Tinian, Marianas; Federated States of Micronesia: Chuuk, Pohnpei, Yap, Micronesia, Republic of Marshall Islands: Majuro, Marshall Island; Republic of Belau Melanisea: Cook Island, Fiji, Solomon Island, Vanuatu, Melanesia, Polynesia, Samoa and unspecified territories.

[47] Hong Kong Immigration Department Release as of 2001, and estimated number of OCWs by the Philippine Overseas Employment Agency (POEA). *Now: There are more than 8 million OCWs recorded, more or less ten percent of the total Philippine population in 2005 that is 83.1 million.*

[48] "Deployment of Land Based Newly-Hired OFWs by Skills Category and Sex"*,* Based on 2000 Statistics. POEA.

[49] Stella P. Go, 44.

[50] *IBON Foundation*, "Economic Crisis Rages On" by Arnold Padilla. No. 08, 20 February 2002, 3.

supervision of grandparents, relatives, nannies or neighbors. There have been cases of children not properly looked after. There is also the tendency of absentee parents wanting to make up for their absence by buying their children material goods. The effects of migration upon the children may vary ranging from over-indulgence to neglect. In some cases, these result in delinquency, poor health and malnutrition, child abuse, incest, unwanted pregnancy, drug addiction, poor school performance, poor values and increased materialism, lack of affection, breakdown in communication, and broken relationships. The lengthened migration and separation between husband and wife, in many cases, lead to marital infidelity - the husband or wife having illicit relationship that could lead to more serious separation. Migration therefore heightens the misery, the loneliness and dislocation of Philippine families. There is also a developing chain of migration among women already working abroad, especially in Hong Kong. Their daughters, sisters, or relatives follow the path of overseas migration because of unemployment or underemployment, poverty and massive pressures in the country.[51] The overall result could lead to a disorganization of the family.

Erosion of Cultural Values

1. Definition of Cultural Values

Culture is the complex whole which includes the material and non-material aspects of life. It includes ways of life that a person has learned as a member of society. The material culture is represented by artifacts of a society. The non-material culture refers to knowledge, beliefs, art, law, morals, and all the capabilities an individual has acquired by living in communities. It was noted that most of the discussion on culture refers to the non-material aspects of life because the material culture may be destroyed but the non-material culture can be reproduced and even improved.[52] Cultural values are learned by transmission from generation to generation of a certain group. They are adaptive to developments. Today, many of the good traditional cultural values are diminishing especially among young people and children. The shared norms, folkways and mores of the community are threatened. [53]

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[51] A general observation of the writer based on her personal interaction with OCWs in Hong Kong before and during the course of research.
[52] Lucila L. Salcedo et al., 12 – 23.
[53] *Ibid.*, Norms are those shared rules about acceptable and unacceptable social behavior (e.g. working, playing, eating, dating, visiting, and fighting). Folkways are customary ways of behaving … has binding nature (e. g. eating,

2. The Satellite and the Mass Media in the Philippines

Technological development has turned the world into a global village. Nations are integrated into the world economy as banking and finance are at the click of a mouse or just a call away, and products and people are likely to follow. The satellite development follows a cultural exchange between countries but developed countries have more to give than developing or underdeveloped ones like the Philippines.[54] Ramon Tuazon's research shows that most of the 753 cable TV operators in the country rely heavily on imported satellite channels as local programs are very limited. Although only 430,000 households nationwide have access to cable TV, 1.8 million households have been categorized as "home passed", meaning they can be immediately connected to a cable TV operator. Cable TV and other forms of media, can be a source of positive and negative influences.

The mass media, including newspapers, tend to prefer stories with sensational and controversial slants on women's and children's issues, namely, child abuse, prostitution, child labor, and similar stories. They also tend to exaggerate and magnify reports especially on the Abu Sayyaf kidnapping cases and other crimes in the country that cause insecurities and uncertainties.

Multimedia in the country is undergoing development. The internet technology is subject to abuse or misuse. Its effects on Philippine families e.g. interracial dating and marriage through internet are yet to be discovered.

The telecommunications system in the country has changed rapidly from landline to mobile phones in 1990's. The latter is more practical and affordable for users who have tight budget to spend for communications or for those without budgets but could sacrifice other needs like food.[55] The arrival of mobile phones has

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fighting, dressing, marriage, birth, death, art, etc.). It is called mores when folkways or customs gain wide acceptance and importance in the community (mores in modern society: respect for authority, sex and marriage behavior, private ownership of property, division of labor, and anti – slavery).

[54] Most of the succeeding comments are based on the research paper of Ramon Tuazon, vice president of the Asian Institute of Journalism and Communication (AIJC) and president of the Philippine Association of Communication Educators (PACE). "A children's cartoon show that was banned in Japan is shown in Philippine television." comments M. Vicente in an Interview, 2002 January 17.

[55] This is especially true for student users. Now: According to National Statistics Office, the spending pattern of Filipino families moved towards lesser food consumption expenditures. They spend more on transportation and communication, fuel, light and water, personal care and effects, clothing, footwear and other wear, medical care, durable furniture and equipment and

introduced a new mode of communication among Filipinos. Its wide acceptance from cities to villages has earned the Philippines the reputation as 'the texting capital of the world'.

The use of mobile phones for text messaging makes communication faster although quite shortened and coded as letters are limited to 160 only.[56] This limit requires the user to intentionally misspell or cut words. The public outcry for mobile phone manners in schools, hospitals, churches, driveways and other public places shows how seriously this gadget is disturbing. They believe that improper use of cell phones can "endanger the lives of people …"[57]

3. Impact on the Family

The proliferation of advanced technology -Satellites and Mass Media, and Communications System has contributed to the problems of Filipino families. Although mass media may be tools in delivering information, entertainment and relaxation, the uncritical use of the same has often brought more harm than good.

The latest research in the USA on "Children and the Media Violence" shows that children are very much influenced by the mass media. "Children are affected at any age since they are more easily impressionable. They have a harder time distinguishing between fantasy and reality, they cannot easily discern motives of violence and they learn by observing and imitating."[58] Their behaviors and attitudes are affected by mass media in different forms. The aggressive behavior of children is seen as related to or caused by the video games they play and the movies or programs they watch. Concerning video games and its effects on children, a research of six prominent medical groups in the USA mentions the following: Children will increase anti-social

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miscellaneous such as those for special family occasions and gifts and contributions.
http:/www.census.gov.ph/data/sectordata/fie03frtx.html.
[56] Smart Talk and Text service only. The writer intentionally used mobile phone service during her stay in the country to test this general opinion. *Now: From then on, telecommunications services in the country have advanced to include camera and internet services, making information-dessimination much easier and easier access to pornography or porno-animations.*
[57] Margie Quimpo-Espino, "What does it takes to create an award-winning ad?" http://archive.inq7.net/bus/2001/dec/14/text/bus_11-1-p.htm
[58] http://www.mediaandthefamily.org/research/fact/vlent.shtml. Fact Sheet on Children and Media Violence. 61% of television programs contain some violence, 43% of violent scenes contain humor, perpetrators of violence were depicted as attractive, 44% of the time, no immediate punishment was depicted in nearly 75% of the violent scenes, and many of the violent scenes depicted no harmful consequences.

and aggressive behavior, may become less sensitive to violence and those who suffer from violence, may view the world as violent and mean, become more fearful of being a victim of violence, desire to see more violence in entertainment and real life, or view violence as an acceptable way to settle conflicts.[59]

Similarly, researches in the Philippines have suggested that the deteriorating moral values of Filipinos, evident in the increasing number of heinous crime incidents, rape cases, teenage pregnancy, drug addiction, juvenile delinquency and adultery, may be the result of the influence of mass media.[60] Medina, on her research on the effects of mass media, says that "Sex crimes consisting of sexual harassment, sex trafficking, and rape are on the rise. This is partly due to sex stimulation provided by mass media."[61]

A study conducted by the Anglican churches reveals that mass media and multimedia create a consumerist approach to life and relationships.[62] Very often mass media present the following values: the fittest survive; happiness lies primarily in the acquisition of goods and services; consumptions is a social obligation; progress and efficiency are inherently good; property and power are more important than other people; individuals are more important than social responsibilities and relationships; and that the individual is autonomous and free.[63] These are completely opposite to the cultural values that Filipinos treasure as national ideals.

The constant exposure of children to violence at home, on streets and mass media may normalize the violence around them. As the United Nations Children's Fund (UNICEF) report indicates, many of the victims still have the sense of security in spite of their experience.[64] Furthermore, it is observed by many that, "Children

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[59] *Ibid.*
[60] "There are no real scientific studies to back up all these but they are common expressions especially in the urban areas. Most surveys conducted on this area used Western standards, and therefore not reliable". Lucila L. Salcedo and others on Social Issues. See also B. T. Medina, 130.
[61] Belen T. G. Medina, *The Filipino Family*, Second Edition (Quezon City: University of the Philippines Press, 2001), 131.
[62] Alan Nichols, Joan Clarke and Trevor Hogan, 24-26. See also Salcedo on *Social Issues*.
[63] *Ibid.,* Philippine Episcopal Church was represented in the case study. The Philippines is indeed becoming a 'permissive society', a comment among elders in CPBC churches.
[64] *Philippine Daily Inquirer*. "Our Battered Youth" By Michael L. Tan, October 15, 2001. The sense of security or confidence develops as the individual gets acquainted with violence in society or at home. The individual learns either to free himself/herself from danger, tolerate violence, or respond violently.

of lower class families are socialized to regard violence as an acceptable method of resolving conflict. This behavior is carried to their adulthood and over to their marriage."[65]

Concerning the use of mobile phones, the following behavioral changes were observed: People tend to become mobile and dependent on technology.[66] There is greater demand for mobile phone products even at the expense of other necessities. The use of it is time-consuming and costly. People tend to become impersonal in their relationships. Most students in urban areas have stopped sending letters to their parents in rural areas.[67] Many relatives have stopped exchanging mails or cards on special occasions. There is a deterioration of students' English grammar, spelling and talking abilities, attention span and study habits.[68] People tend to become frank in text messages rather than in personal communication. People have become more inattentive to surroundings but attentive only to the texting partner. Mobile phones are also becoming a channel of pornography especially among male users through a download service of sexy pictures of women on 3G mobile phones.[69] The use of the internet brings and encourages global knowledge and culture, virtual relationships, and more dependence on it for study and research especially among students.

Deteriorating Peace and Order Situation

1. Definition of Peace and Order

"Peace is a concept with two distinct meanings. On the one hand it can be defined negatively as the absence of war and

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[65] Salcedo, 68.

[66] Joey G. Alarilla, Feature Generation. www.inq7.net/inf/2001/nov/20/text/inf_4-1-p.htm. 3G is more than the enabling technology. It is about connecting people, enabling people to reach out each other anywhere, anytime, anyplace. Also, see: Cherish Garcia-Hernandez, *Say Hello to the mobile revolution*. www.inq7.net/lif/2001/dec/07/text/lif_5-1-p.htm. Mobile phones to people: fashion accessory, communication gadget, status symbol, radio, digital voice recorder, entertainment, and several others.

[67] *Philippine Daily Inquirer*. "Philippine Post Office Complains". Undated.

[68] Ronaldo Dizon, "Schools concerned over text grammar". www.inq7.net/reg/2001/jun/06/text/reg_7-1-p.htm. For instance, "D a10tion gvn 2 rqst of prsnr wuz L8. It reads: The attention given to the prisoner was late. Seven out of 10 examinees in entrance tests failed in their English language ability test.

[69] Erwin Oliva, "Porn on 3G Phones". www.inq7.net/inf/2001/nov/27/text/inf_3-1-p.htm. Providers of such entertainment are keen on moving on some of that content to the wireless world.

hostility; on the other hand it suggests the idea of harmony and wholeness achieved through a proper relationship with God"[70], with one another, with culture and religions. The fight against global terrorism aims to achieve peace through military strength of combined nations.

> Peace as "the belief that no violence can be justified - has been central to many faiths including Jainism, Buddhism, and the Quakers. The Jain concept of ahimsa, respect for all living things, was an influence on Gandhi. For Muslims and Jews, peace is an ideal of social wellbeing as well as an aspect of the Godhead, and their respective word for it, *sala'am* and *shalom*, is the customary greeting between the faithful".[71]

Actually, order refers to the very regulated way of governance and control in order to keep "peace". The achievement of peace and order depends largely on the situation of the nation and how people respond to it. For the participants in the "Forum on Peace Education" sponsored by IBON Partnership in Education for Development, peace is:[72]

> … Not just the absence of war. Peace is when the country's economy is free from foreign domination and control. … when our farmers, who comprise the bulk of the population, are given lands of their own and allowed to enjoy the fruits of their labor. … when our workers are given just compensation for the wealth they create… Peace is access to education, home for the homeless, absence of discrimination, respect for women and children, proper nutrition, health, no forced migration and separation of families, good social services and protection of economy, natural and human resources from foreign monopoly capitalists.

2. The Peace and Order Situation in the Philippines

"The peace situation in the Philippines is generally affected by two factors, namely, foreign meddling and domination, and

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[70] Helicon Publishing Ltd, printed from the Hutchinson Educational Encyclopedia, 2001. CD ROM.

[71] Ibid.

[72] A Summary of the meaning of peace from the "Unity Statement in Support of the Ongoing Peace Negotiations Between the Government of the Republic of the Philippines and the National Democratic Front of the Philippines", 7 September 2001.

extreme economic and political deprivation of citizenry."[73] The general peace and order situation in the country is unstable as police and military cannot at all times prevent crimes, as they too, sometimes, are implicated in particular cases. The worsening economic poverty and diverse political interests in the country makes peace and order difficult to achieve. A vendor in Quiapo, Manila, said that "There's too much uncertainty in the country, that persistent rumours of imminent coups are bad for trade."[74]

Peace and order has not really rested for Muslims in Mindanao and perhaps for all Muslims in the country. There is a growing social discrimination and suspicion of all Muslims in the country because of the series of kidnapping incidents in the last few years, including bombings in Mindanao and the capital region.[75] A series of direct encounters and killings of Muslims and Christians were reported over the radio and local televisions in Mindanao especially beginning in the months of July and August of 2000.[76] The presence of 660 American battalions to train Filipino military men how to annihilate the Abu Sayyaf 'bandits' or terrorists in Sulu and neighboring islands, creates more tension among the people in the areas and the whole nation. And, while the country is experiencing a worsening poverty situation, the fight against terrorism required a 40 percent hike in military budget.[77]

The Communist Party of the Philippines (CPP), the National Democratic Front (NDF), and the National People's Army (NPA) are groups that evolved to be a sophisticated form of guerrilla struggle against the government. Their strong disagreement with

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[73] National Council of Churches in the Philippines, *A Public Faith, A Social Witness. Policy Papers and Study Documents in the Philippines.* Volume II. (NCCP: Quezon City, Philippines, 1995), 6.

[74] *Far Eastern Economic Review*, "All things to all People", 7 February 2002.

[75] Comment by Dr. Aurora Parong, Director, Task Force Detainees of the Philippines.

[76] The writer was in Mindanao when violent and gruesome encounters were reported over the local and national mass media. Not all gruesome local incidents were covered in national press. Prior to these reports were a series of bombings in the city of General Santos where the writer's family resides.

[77] Antonio Tujan, "Poverty to Worsen with War on Terrorism". *IBON*, 26 March 2002. The president Gloria Macapagal Arroyo before the graduating class of the Philippine Military Academy said: "the fight against terrorists is also the fight against poverty." Out of the P780.80 billion national budget for 2002, P359.80 billion service the country's foreign debt, P11.36 to health and P95.29 billion to education. Foreign creditors will get P986 million a day. The 75.40 million Filipinos will have to divide among themselves P31.12 million and P261.07 million for health and education services, respectively, each day. 35 centavos goes for health and P3.46 for education for each Filipino per day. The military budget is P60.24 billion, a 40 percent hike.

the government has created more tensions and unstable peace situations for common people in their area of operation. For instance, direct encounters of the NPA and the Armed Forces of the Philippines (AFP) in the past years have implicated civilians especially children and women.[78]

Multi-national mining companies operations in the country have colonized the indigenous peoples' territories. Such operations threaten the integrity of the indigenous peoples' culture and their means of livelihood. It also means losing their right to own their land. The gradual disintegration of their culture and community follow as they seek for a place to survive in villages, towns, and cities. There is no peace for them.

3. The Impacts of the Deteriorating Peace and Order Situation on the Family

Militarism is a family and community issue when governments use their defense forces and arms against their own peoples in the name of national security. The effects of these activities can be devastating to humanity and the environment in totality not only in Mindanao but in the whole country. What was rejected in 1991 as the RP – US Bases Agreement comes back again in the form of the Visiting Forces Agreement (VFA).

Ms. Sharon Rose Joy Ruiz Duremdes, current general secretary of the NCCP said that:

> "Under the VFA, Philippine courts shall have no jurisdiction over erring US servicemen. They can rape our women and children like they did before. They can shoot to kill local people like they did to some Aetas in Olongapo then. .. Where there is concentration of US military soldiers, there sexual exploitation exists. This social phenomenon used to be found in the cities where the bases were. The VFA grants US military vessels access to 22 commercial ports in Luzon, Visayas, and Mindanao. The whole country now becomes one US military base!"[79]

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[78] National Council of Churches in the Philippines, *A Public Faith, A Social Witness Policy Papers and Study Documents of the National Council of Churches in the Philippines* (Quezon City: NCCP, 1995), 14.

[79] "A Biblico-Theological Reflection on the Visiting Forces Agreement". Presented by Ms. Sharon Rose Joy Ruiz Duremdes at the Forum on the VFA, National Council of Churches in the Philippines, August 31, 1998. Ruby Barcelona – Lavarias said that, "… at the end of the day, we may once again see the Philippines , mushroom with cabarets and night spots, Amerasian babies born out of stolen romances between American military personnel and Filipina dames, the travesty of Philippine territory and its laws and the mocking of our courts of justice. "RP – US Ties, Once Bitten, Twice Shy". *Courage to*

The hard–earned democracy of the Philippines from American domination was short–lived now that the VFA operation is in full force in the country.[80] The former US state secretary, Madeline Albright, assured that the VFA would be beneficial to both the Philippines and the US. However, based on experiences and the Balikatan - 02 ongoing operations, people see this to be far from happening. The so-called terrorism in the Philippines cannot be countered by another militant attack since the problems in Mindanao have a long history unrelated to global terrorism.[81] The presence of American military makes the Philippines more vulnerable as a target of terrorism and a breeding ground of terrorists. More and more families are displaced and suffering without food, shelter, education, security, and the like.

The figures of Filipino youth being robbed and assaulted are much higher than in many other Asian countries.[82] This validates the suspicion that the Philippines has a deteriorating peace and order situation. The recent survey conducted by the United Nations Children's Fund (UNICEF) of 500 Filipino youth and other Asian countries reveals that 27 percent within the age of 9 – 17 have been victims of robbery, 13 percent of assault, 50 percent of fighting and 25 percent of threats. Twenty percent of these youth claimed that they were beaten by their parents or guardians when they committed mistakes.

Traditionally, Philippine culture approved of physical punishment as a means of disciplining the child, and believed that this was an effective way to correct mistakes. "Child-beating is seen as connected to the feudal Asian concepts where parents see themselves as having full control over their children. Asian parents, many themselves beaten up when they were children, think it is their right, maybe even their obligation, to discipline their

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Live these Days, Editorials that Matter (Diliman, Quezon City: Institute for Studies in Asian Church and Culture, 1999), 119-120.

[80] The RP – US Bases Agreement was just rejected in 1991. "The large number of US troops in the country is a clear violation of constitutional provisions banning the presence of foreign military troops in the country after the RP – Us Military Bases Agreement in 1991 was abrogated. Worse, it is an insult to the Filipino people's unified will to reject the said bases treaty. "US Intervention in the Philippines: Travesty Against God's Will". A letter from the NCCP denouncing the entry of 660 US military troops... 1 February 2002. See also: "Cry Out Now!!! Church People Cry: Out with the US Troops Now!" by Central Methodist Church, Manila, 4 February 2002.

[81] This subject will not be discussed here. See: *Documentation for Action Groups in Asia (DAGA)*. "The Struggle in Mindanao", September 2001.

[82] Michael L. Tan, "Our Battered Youth". *Philippine Daily Inquirer*. 15 October 2001.

children by beating them up."[83] Other reasons for parents' violent temper outbursts would be the increase of children to care for among poor families, conflict between husbands and wives, unemployment and external pressures.

Conclusion

Globalization implements the policies of liberalization, deregulation and privatization worldwide. It intensifies poverty for a developing country like the Philippines. Liberalization of trade is not new in the country, however, its institutionalization and intensification through the World Trade Organization (WTO) leaves farmers and small and medium scale enterprises incompetent and bankrupt.[84] Filipinos now depend on cash to buy the necessities and services that have been privatized, such as education, health, and utilities at an expensive price for the poor majority. This means poor health, poor education, poor living conditions, low status, and the widening gap between the poor majority and the elite. Globalization advances poverty rather than welfare of the common people, and worsens the situation of the already poor majority population in the country.

The technological advancement and industrialization in the country has left huge numbers of unemployed and underemployed Filipinos. Many workers have been laid off from their jobs so that many of them have moved to being overseas contract works, casual employment. Those who remained in the country have become self-employed or helpless. Those who opted for overseas migration may have improved their living standards. Their children, siblings or relatives are able to receive education, basic needs and extra wants. Durable house and possession of furniture, appliances and household conveniences are other visible effects. Their dollar remittances contribute to Philippine economy especially for the settling of debts to the International Monetary Fund (IMF), the Asian Development Bank, Japan Bank for International Cooperation, and the World Bank.

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[83] *Ibid.*

[84] "What Does Globalization Mean for Our Society?" Globalization existed for centuries: from the time of Marco Polo, explorers opened new markets for trade. What made the present wave different is its sheer pace and scope. Nations were being integrated into the world economy at amazing speed. Arnold Padilla. "Economic Crisis Rages On", *IBON Foundation*, No. 08, 20 February 2002. "Such depressed prices of the country's major crops can be attributed to the influx of cheap agricultural imports, one of the ill effects of the WTO." The depressed prices of the country's major crops are because of the influx of cheap agricultural imports, one of the many ill effects of WTO. Arnold Padilla, "Agreement on Agriculture".

On the other side, the country's ability to run its plants and operate factories is often impaired as more and more skilled and professional workers go overseas. Also, the impairment of families rises while overseas migration continues. The migration of women has changed the traditional practice of Filipino families where women did the unpaid work of homemakers who looked after their children, while their husbands were the breadwinners. The absence of one or both parents in the family has often led to irregularities and disorientation in child–parent, husband–wife and family-community relationships, and therefore encourages external alternatives to parenting. To say it more briefly, overseas migration may be a solution to economic problems but, is also a cause of economic and economic-related problems in the country.

The development in technology has brought about cultural changes in the Philippines. The cultural changes in the country are shaped and made up by the mass media in different forms, such as movies, music, games, telecommunications, reading materials, and the like that shows people, fashion, styles, idioms, lifestyles, among others. Globalization of Western culture is also brought about by the spread of transnational food chains like McDonald's and KFC's, and other outlets for brand-name goods. Like other Asians, Filipinos are bombarded and pre–conditioned by the dominant First World culture so that they will continue to seek for the same style and quality in the country. The local mass media productions either owned by international companies or locals, have to adopt the dominant style in order to survive. The result is the development of a consumerist society and a homogeneous culture. The Philippines is made inferior and marginalized as culture itself is converted into a commodity.

The unstable peace and order situation in the country is caused by several factors, such as, poverty, violation of human rights, poor parenting, negative effects of mass media and foreign meddling in political and economic affairs of the country. The active participation of the Philippines in the so–called global fight against terrorism heightens the unstable peace and order situation in the country. To be in a state of peace and order in the country is difficult to attain without addressing the above-mentioned problems.

Globalization being an overarching system is indeed an economic, political, sociological and cultural issue that affects the Philippines. Unfortunately, the Philippine government has become the implementing partner of globalization in the country. It lacks the political will to safeguard the welfare of its people. The Non–Government Organizations (NGOs), churches and families will

need to pool their resources together in order to challenge the negative effects of globalization.

IMPACT OF GLOBALIZATION ON THE FILIPINO FAMILY

An Overview of the Traditional Filipino Family

Traditionally, Philippine families are classified as nuclear, extended and expanded. "The family which is referred to as *mag-anak* is basically the nuclear or elementary group of husband, wife and unmarried children, whether natural, born or adopted."[85] This is the primary unit of all types of families and is considered the basic building block in family structures, the basic unit from which all other forms evolve.

The linking together of nuclear families by virtue of the kinship bond between parents and children and/or siblings is called the extended family. This extended family includes relatives from both sides of husband and wife. According to Castillo, the Philippine family (*pamilya*) in its extended form includes the families of orientation and procreation.[86] The family of orientation consists of the individual, her/his parents, and all her/his siblings. The family of procreation consists of the individual, his/her spouse, and all his/her children. Just like the nuclear family, the extended family is characterized by a strong sense of solidarity. Castillo, Medina and Go would classify Philippine family as residentially nuclear but functionally extended. The modal household is nuclear but the family is extended insofar as relationships are concerned.

The expanded family has a kinship structure that is wider and forms a big community. It includes relationship based on descent, marriage, and pseudo-relationship.[87] This larger kin group consists of consanguine, affine, and spiritual relatives. The consanguine kinsmen are relatives by blood that includes all direct descendants from grandparents to parents and all descendants from children to great grandchildren, and collateral relatives, such as siblings, cousins, parents' siblings, and grandparents' siblings.[88] The affine relationship is brought by marriage where the wife and all her relatives becomes an affine kin of the husband's family of orientation and the husband, of the wife's. The spiritual or

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[85] Belen T. G. Medina, *The Filipino Family,* First Edition (Quezon City: University of the Philippines Press, 1991), 14.

[86] *Ibid.*, 16.

[87] *Ibid.*, 26. The term "community" is a concept that dominated sociological thinking in the first half of the 20th century and inspired the academic discipline of community studies.

[88] *Ibid.*

ceremonial kin is acquired through child Christening, baptism, wedding, among others. By these, the sponsors (godfathers and godmothers) are considered members of the kinsmen. The number of ritual kinsmen depends on the number of children in the family. This expanded family regulates much of the Filipinos' relationships and behavior where mutual help and reciprocity are reinforced, and preserve kinship solidarity and cohesiveness.

> "The family as the basic unit of society is very significant to the Filipino. It demands his (her) interest and loyalty more than any other institution in the larger society. Its influence is far-reaching for it pervades every aspect of his (her) life, be it social, political, religious, or economic. Community life is organized around the family."[89]

This family provides tangible and non-tangible needs of the individual member. The tangible needs are food, shelter, clothing and the like. The non-tangible needs are emotional, mental, social and spiritual aspects which are nurtured through interaction and sharing of experiences and stories, love and respect expressed in service and care, and consistent observance of rituals in the home.[90] The sense of identity, purpose, companionship and the sense of belonging and acceptance are developed and sustained through life as these needs are provided. Because of these, the Filipino family is one of the major sources of security in society; it is supportive and protective of its members even in the case of grown up and married children.

The Filipino family cultural values were born and nurtured in the home through the provision of tangible and non-tangible needs. These cultural values have been carried over from one generation to another through the following characteristics of the family before the spread of globalization:

1. Very close family ties – The very close family ties maintained solidarity in the family. This solidarity was fostered in activities such as, playing, working, going to church together and "salo-salo" (get-together food) after church, usually at the grandparents' house where stories were told as a way to recapitulate the whole week's events. Also, family prayers and

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[89] *Ibid.*, Second Ed., 12.
[90] Charles M. Sell, *Family Ministry,* Second Edition (Michigan: Zondervan Publishing House, 1981), 91. C. M. Sell calls this the redemptive realm of parenting while the other is the creative realm which includes task-oriented matters, such as providing food, shelter, clothing, and other necessities for children.

devotions,[91] reunion of families, picnic, and special occasions marking a family member's birthday, anniversary, graduation, Christening, baptism, Christmas, New Year, Holy Week, All Saint's Day and other religious functions throughout the year, helped to nurture the very close family ties.

2. Closeness to Nature - The natural agricultural landscape and archipelagic setting of the Philippines explains why Filipino families were so close to nature. Agriculture and fishing were two main sources of livelihood to majority of the Filipinos. The natural environment is therefore the source of living and recreation for the family so that land and waters are treasured and protected. Family picnics were spent in farms, rivers & beaches.[92] Children play with things from nature. They climb trees and enjoy their fruit. They create toys, name tags, miniature house, and blocks from wood, plants, mud, shells, sand and the like.

3. Simplicity in lifestyle – This simple lifestyle was reflected on the things families do together and the way they behave in life. Their slow-paced lifestyle meant that they have more time for relaxation and for one another. Their recreations and celebrations were inexpensive and full of fun because they were held in community plaza and food were shared by the community. They sang and played stringed instruments, told stories, and played indoor and outdoor games. The games played were replicas of daily happening in rural areas.[93] The celebrations were inexpensive and ingenuity in gift-giving was very much appreciated.

4. Religiosity – Filipino families were predominantly Christian and religious in practice. The altar at the center of the family's living room or an open Bible symbolizes the centrality of God in the family.[94] Nightly rosaries are heard among the Roman Catholic families and family altar is to the Protestant - Evangelical groups. Every good thing that happens to a person is attributed to the Creator and not to his/her own ability. The experiences of pain, suffering and joy are brought to God in prayers, sacrifices and banquets.

5. Valuing Discipline – Filipino families were very much concerned about child discipline. Parents are the main enforcers

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[91] A slogan was developed by the Roman Catholic Church: "A family that prays together stays together".
[92] The writer recollects her childhood memories in this setting.
[93] Games Filipino children played were: Bahay-bahayan, Lutu-lutuan, Pusa at Aso, Trumpo or top, Luksong Tinik, Sipa, Piko, Siklot and Sungka among others.
[94] The writer grew up in this traditional design of the Filipino house. On this altar were food, candles, picture of the Holy family and a big wooden rosary.

of discipline as well as elder members in the family and the community. Discipline was taken seriously and shared within the wider community. Farming as a family occupation and the household chores being divided among all members of the family were nurtured ways in bringing up disciplined children.

These are characteristics of the Filipino family which have embedded good cultural values in both rural and urban areas that are treasured as national ideals.[95] *Paggalang* (respect for the individual) for members in the family is the essence of local discipline that extends to the wider community. Particularly, respect given for elders in the family and the community is outstanding. *Pagbabahala* (concern for work and other people) is showing concern over the welfare of other people, not to violate human rights and not to neglect social responsibilities to the community. *Pananagutan* (accountability for actions taken) is close to *pagbabahala* which is more on being accountable for whatever actions taken. This has harnessed Filipinos' willingness to work hard and to strive hard in all their commitments. *Pagbabalikatan* (sharing the burden of the other members of the group) is one way of expressing the sentiment of accountability where sharing of burden becomes a reality. *Pagbabayanihan* (cooperation) represents the concept of teamwork and cooperation in work, in play and in community activities. *Pagmamalasakit* (to give solicitous concern to others) is considered the highest ideal in Filipino culture that highlights the meaning of integrity, justice, and responsibility.

Stella Go's research on the "Filipino Families in the Eighties" gives an overview of the Philippine family facing challenges of modernization and urbanization. While the institution of the family had remained stable in the sixties and eighties, economic difficulties plagued the country and forced the family to find innovative ways of meeting its economic needs. More wives and children worked outside the home. More women joined the waves of labor migration. Working children were deprived of their childhood play and their right to protection and provision by their parents. Social problems, such as, marital infidelity, marital breakdown, and various forms of delinquency among the youth became more common. Go sees families in transition and in disparity in interregional modernization and urbanization due to regional inequities in the share of industrialization and

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[95] Aurora E. Perez (ed.), *The Filipino Family: A Spectrum of Views and Issues* (Diliman, Quezon City: UP Office of Research and Coordination & UP Press, 1995), 7-12. See F. Landa Jocano. "Filipino Family Values".

development inputs.[96] She concluded that "changes on family are induced by external factors, such as, urbanization, the demographic processes of fertility, mortality and migration, as well as the prevailing economic and social conditions in the country."[97]

The extended family remained supportive especially in times of emotional or financial crisis.[98] The presence of grandparents in the nuclear family made it possible for "the mother to have more time on psychological and emotional needs of the children or work outside the home." For Overseas Contrat Workers (OCWs), the extended kinship system provides support when difficulties arise in the family. This system keeps the wives of OCWs from psychological breakdown. Overseas Contract Workers' family ties are nurtured and maintained by visits, and by the regular exchange of communication and financial remittances. The "kumpadre – kumare" (male and female godparents of children) system works especially in times of crisis.

In 1990's, the Philippine families continued to change in size and composition, in roles, in parent-child relations and in functions as socio-economic-political issues worsened. The Council for the Welfare of Children stated that, "the values of the Filipino family have been affected by industrialization and urbanization, technological changes, new gender roles and altered perceptions of marriage. There are pressures on the family stability and even indications of the increasing numbers of solo parents."[99] The Filipino family is beset by issues of poverty, armed conflict, abuse, disability, neglect, and the like. Breakdown of marriages is becoming common because of the long separation brought about by overseas migration that accustoms couples to live alone or with another partner. On the other hand, early sexual relationships among young people also lead to unplanned marriages or unwanted pregnancies.[100]

The unstable peace and order situation in the country as well as the influence of mass media and technology are high. Television shows are mostly vulgar and movies are a disgrace but the present generation patronizes them avidly and uncritically.

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[96] Stella P. Go, 3.
[97] *Ibid.*, 3.
[98] *Ibid.*, 62. According to a clinical practitioner, "The extended family can sometimes create stressful situations for children seeking to find their rightful place in the family that may lead to maladaptive behavior and psychosomatic illnesses"
[99] "The Filipino Children: 2000 and Beyond, A Philippine Plan of Action for Children", Council for the
Welfare of Children, 3.
[100] M. Vicente. Interview.

Furthermore in mass media, violence and sex are the usual fare and the more of it the better for the current audience.[101]

Changes in the Filipino Families

1. Size and Composition of Household

Based on Medina's analysis, "the growing number of single-member household could be an adult child separating from parents that could have been triggered by necessity rather than willful breakaway from tradition and decreased centrality of the family."[102] Insufficient income in rural areas is seen as a push factor for adult children to leave parental home and search for a better living in the cities. Furthermore, National Statistics Office (NSO) data shows the trend of nuclearization of families in rural areas as family members move to the cities to work or to study. Majority of women who work as house helpers in cities have siblings who rely on them for schooling, ailing parents who need a regular supply of medicines, a family to feed, etc.[103] urban families continue to extend family membership.

The decline in the number of children per family is due to several factors. Women now have the option to have fewer children with four as the average number in 1993 compared to six in 1973.[104] Education has been an important factor which influences family size,[105] college educated women tend to have lesser children than women with little or no education. Family planning education has also affected fertility rates. The distance and temporary separation of husband and wife due to work in cities or overseas has also contributed to this. Medina concludes that the reducing of children is "economic", depending on the socio-economic status of the family.[106]

There is also the rise of the solo-parent family. A solo-parent family is composed of only one parent and his or her child or children. This could be in different forms, namely, of a widow or

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[101]Isagani Cruz, "Vanished Values". http://archive.inq7.net/archive/2001-p/op/2001/nov/25/opi_iacruz-1-p.htm . Cruz said that, "The increase in the crime rate has been correctly traced to the slew of unwholesome films that have glutted the market and formented the rash of robberies, kidnapping and rapes. The entertainment industry itself has refused to display its civic spirit by curbing its greed for profit at the expense of the public morality."
[102] Belen T. G. Medina, Second Ed.
[103] Maricel Laxa-Pangilinan, "Helping Our Helpers Help Themselves". *The Philippine Star*. 12 March 2002.
[104] Task Force Detainees of the Philippines. "Trends and Issues"*,* Gender and Human Rights Seminar-workshop, Manila, November 22-24, 2001, 42.
[105] Belen T. G. Medina, Second Ed., 53.
[106] *Ibid.*, 52.

widower and child/children; a single man or woman and adopted child/children; separated parent and his/her child or children; an unwed woman and her child/children; a mistress and her child/children by a married man.[107] Recently, the government recognized this type of family and was required through the Department of Social Welfare and Development and other related agencies, to draw up a "comprehensive package of benefits which include tax breaks, housing benefits, and health and education insurance".[108] The single parent is the lone breadwinner in the family who is responsible for everything concerning his/her child/children.

There are also other emerging types of families, such as the step-or blended families. These are families that are formed by homosexuals, or by siblings who have been orphaned or whose parents are away as overseas contract workers.[109]

2. Roles and Responsibilities

The traditional headship of the home has changed as the Filipino family moved from agricultural to industrial age.[110] There has been a shift from the self-sufficient to the monetary type of family economy that undermines the traditional authority of the father or the eldest brother, making them no longer the "decisive-authority" but the "milder-authority".[111] Belen Medina's research shows that gender roles and responsibilities have changed although men (87.7 %) still remain the head of the households according to the 1995 census.[112] Men are no longer the lone breadwinners as was traditionally the case since only 53 percent of the male heads surveyed were found to be sole breadwinners. More and more households today, particularly in the urban areas, depend on the employment of multiple earners considering the minimum wage of an ordinary office worker at P297.00 in Metro Manila. As of November 2001, the estimate daily cost of living for the family of six is P518.7 for Metro Manila. Outside Metro Manila,

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[107] *Ibid.*, 41, 42.
[108] *Ibid.*, 41. This will be called the "Solo Parents Welfare Act" that covers those who lost their spouses to death, those who are legally separated, parents who choose to raise or adopt children on their own, victims of rape or prostitution, and temporary single parents whose spouses are either abroad, in prison or in exile.
[109] *Ibid.*, 42.
[110] Stella P. Go, 67, and Belen T. G. Medina, Second Ed., 38.
[111] Belen T. G. Medina, Second Ed., 38
[112] *Ibid.*

it is <u>P413.47</u> for those in agriculture and P392.99 for those in non-agriculture.[113]

Generally, mothers work for economic reasons. Only a minimal number of mothers work solely for career purposes and psychological satisfaction.[114] Because of the economic crisis, many Filipino mothers who were traditionally expected to stay home and serve their family, now have to go out to work to augment family income or to act as the breadwinner of the family. In fact, many women and mothers have joined the ranks of OCWs. "First, it was an internal migration from the countryside to the cities but, because of the persistent systemic poverty; women were forced into working overseas."[115]

Mothers and wives who work outside the home but have remained in the Philippines, find double or triple responsibilities as they remain the keeper of the house and children except when they have a helper or some relatives at home. In the case of OCWs who work as domestic helpers elsewhere, they leave their children under the care of others in order to take care of other people's children. The OCW parenting becomes impersonal and indirect as it is done through telecommunications or letter writing.

Among the low income families, children are forced to join the labor force. The January 1999 survey of the National Statistics Office (NSO) showed that about 800,000 minors aged 10 to 14 years old were part of the country's labor force.[116] In city streets, children doing some odd jobs have become a norm. They sell cigarettes, car rags, mineral water, newspapers, candies and snacks, do scavenging, watching cars, etc. Children in rural areas could be working in somebody's field, in the market selling fish and vegetables and some become drivers' assistants. Their meager income help augment family income, if there is any. This lessens socialization with their family and friends, and leads to poor school attendance and performance.[117]

3. Religious Practices in the Family

Among Roman Catholic families, "the traditional practice of praying together at Angelus time and the reciting of the nightly

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[113] *IBON Foundation, Inc*., "Filipino Workers Shortchanged…" Press Release No. 2002-01, January 9, 2002.

[114] "Trends and Issues"*,* 36. Fifty nine percent (59.5%) of women in the labor force are married and twenty nine percent (29.8%) are single.

[115] *Migrant Focus Magazine*, "Still a Long Way to Go". "There's more to Migration than Money Problems. Jan-March 2001, Vol. 1, Issue 3, 15.

[116] "Children in Distress", *IBON Facts and Figures*, Vol. 24, No. 11, 30 June 2001, 4.

[117] *Ibid.*

rosary is seldom followed today. There are several reasons why this is seldom done in families: (1) no common time of arrival at home, (2) no parents at home, (3) there are many TV shows and other activities outside the home, (4) lack of drive to do it, and (5) lack of knowledge how to do it. On the other side, family members who still have some involvement in religious activities through formal church institutions such as Bibliarasal (Bible study groups), Eucharistic League, Legion of Mary, Catholic Women's League, replaced the idea of nightly rosary with the family."[118]

The Convention of Philippine Baptist Churches, Inc. of which the writer is a member has also designed its religious family practices based on the protestant-evangelical missionaries' way of setting activities for families. The family altar that includes Bible reading, sharing and prayers used to characterize family gatherings. The family cottage Bible study used to draw all family members, invites neighbors and church families to come together not only for study but for fellowship and sharing. This is gradually changing as family members become busier with making a living, and as family religious activities become more church-centered. The different auxiliary divisions and special activities in church consume much of the individual's time that could have been spent at home.

As parents and adults face the pressure to work, there is change in their traditional role of providing religious education at home. Christian education has shifted the center of religious learning from home to the church. Parents have now relied on schools to provide socialization and education to the young. The school and church are seen to have taken over the role of the family in providing family education starting from nursery age.[119]

4. Child Rearing, Entertainment and Family Time

The mass media in different forms and modern technology, such as, Radio, TV (MTV and Cable TV programs), VHS, CD, VCD, computer games and toy guns, have replaced traditional ways of children's entertainment, toys and family leisure time. Some of these old ways were already cited in this chapter under the characteristics of the Filipino family. For the out-of-school children at home, most likely, the television has become a way of keeping them to behave while the parent or any adult minder is doing household chores. Video TV has been a way to keep

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[118] Belen T. G. Medina, *Second Ed.*, 69.
[119] Usually, nursery or kindergarten school is enjoyed by families who could afford tuition or poor families who have close access to church-sponsored kindergarten schools otherwise early education is not possible for poor children.

children in church too.[120] This is especially true of big churches in order to keep children entertained while their parents are in worship. Western video tapes are used for educational purposes. The easy or close access to mass media and entertainment, "malls and fast foods", move family time outside the home.[121]

Gleaning from the interview conducted by the writer, the mass media and modern technology appear to have changed children and families. These expose families, regardless of their economic standing, to places they have not been to, to fashion, language, people they have never met, and to western culture among others. Neville Jayaweera calls this an achievement of the mass media in the "psychic level" of individuals. While farmers, ordinary people and children remained physically at home they could travel in their minds to the ends of the earth and recreate themselves at a psychic level, a complex that is an external reality.[122] TV screen personalities could easily become children's role models in speech, manners, clothing, accessories and the like. The changes in children's attitude and behavior toward family members and community, in study habits, in temperament, in relationships with siblings, parents, friends and the opposite sex are often blamed on the mass media.[123]

Communication and behavior patterns in the family change as well. Values of individualism, competition, consumerism and materialism influence the young and old. This explains why respect for parents and elders is gradually diminishing. In short, the cultural values of Filipino families are at stake as children gradually absorb and practice mass media's culture. Parents are also affected as they interact with their children. Family discipline is becoming difficult to impose with family members having very little time together.

Among parents who have little money to survive, family time is even more impossible. They have to work extra hours to provide for the family. Sometimes children misunderstand this arrangement since they perceive that the love of parents is seen in praying and playing together.[124] "Poverty is seen as a cause of

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[120] N. J. Fran, 2002, January 23, Interview.

[121] M. Luces, 2002, January 17, Interview. "Malls like SM have everything inside for entertainment."

[122] Christian Conference of Asia, *The Communication Revolution and New World Information and Communication Order: The Challenge to the Churches.* Bible Studies and other presentations from a CCA Seminar on Communication in the Service of a New Heaven and a New Earth and Resource Papers on background, issues and implications of NWICO, (Singapore: CCA, 1985), 94.

[123] See appendix on Effects of Mass Media and Modern Technology.

[124] N. & G. Cornel, 2002, January 17, Interview.

conflict between husband and wife and children even among Christian families. It is also leading to spiritual poverty and poor church giving."[125]

The Impact of Globalization on the Filipino Family

Globalization is centered on three main aspects, namely economic domination, political imperialism and cultural aggression. The economic domination requires restructuring or transformation in the political framework of all countries particularly in the Third World in order to achieve its aims. The pro-globalization policy of the Philippine government means that the rule of law becomes dominated by the international norms and standards so that multinational companies can operate unhindered in the country.[126] This arrangement includes foreign military interventions. These provisions limit the democratic culture in the country as it displaces consultative processes with the people. People become mere recipients of the so-called developments of the multinationals and not as partners and equal beneficiaries in the development. Multinational companies operate in the country in vast extent.[127] They pay much lower wages than they do in developed countries.[128] Culturally, there is the monoculture and homogenization of ethics[129] ideas and behaviors, consumer tastes, styles and the like as technology develops. Dennis Arroyo said: "When foreign companies and products flow in, nations get exposed to modern technology. Cars, television sets, computers, VCRs and electronic devices, (fashion, food and several others) all came from industrialized countries."[130]

Globalization has caused many changes to the Filipino family. What used to be the strengths of the families have now been undermined by the forces of globalization.

-Instead of the traditional closely-knit family ties, there is the disorganization of families. In order to survive many families have to be separated and the physical separation can lead to more

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[125] *Ibid.*
[126] "Christianity, Colonisation and Globalisation", *Human Rights Solidarity.* The Newsletter of the Asian Human Rights Commission. Vol. 8, No. 7, July 1998, 28.
[127] For instance in Mindanao alone: DOLE, Del Monte, Stanfilco, Various canneries, Nestle among others.
[128] Dennis Arroyo, "Does globalization help fight poverty?" http://archive.inq7.net/archive/2001-p/bus/2001/dec/10/bus_15-1-p.htm.
[129] Professor Hans Kung calls this "global ethic" in a lecture delivered at the Hong Kong Baptist University in 2000.
[130] D. Arroyo.

serious problems in relationships between spouses and between children and parents. The cultural value of *pagbabalikatan* or the sharing of burden among extended family members is already becoming a burden rather than a joy because monetary incomes run short for a single family of four or five.

-Instead of the traditional closeness to nature, there is more detachment from nature because modern technology has privatized and converted lands into golf courses, malls, high rise buildings, subdivisions, factories, among others. Interactive entertainment is readily available in malls and special places. Artificial games and entertainments develop fantasy in the young mind so that life and relationships could be seen in different perspective, apart from the lived realities of life. There is more conflict between the old and the young, the rich and the poor, the privileged and the dispossessed.

-Instead of simplicity in lifestyle, globalization has accelerated the adoption and use of new technology and the influence of mass media that encourages consumerism, materialism, and senseless accumulation of wants. The spirit of cooperation for the common good is replaced by competition and individualism. Life becomes self–centered by the craving to own more than others. The concern for others is no longer true in the spirit of individualism. One could take advantage of others for self–interest.

-Instead of family religiosity, there is more of an individualistic religiosity that is linked to the desire for one's blessing and property. Religiousity or spirituality becomes self-serving, which is truthful to the message of globalization, not the Good News.

> Browning and Browning (1991) and Vos (1991) presented a view of the family as existing to serve the mission of the church. Thus the major task of families is seen as raising children for the Kingdom of God.[131]

Churches also tend to focus itself on church growth because of external competition to pull people away from the church. Gone are those days when business establishments were closed on Sundays so that people have time for rest and church. People tend to be more restless due to the pressures and rat-race of life under globalization. Malls, instead of churches, are becoming the sanctuaries of countless Filipinos in this generation. Trust in God is replaced by trust in self through educational and monetary achievements. Also, the integration of faith to daily life in and

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[131] Jo Lynn Cunningham and Letha Dawson Scanzoni, *Religious and Theological Issues in Family Life Education* (in Handbook of Family LifeEducation, Vol. 1, New Delhi: Sage Publication, 1993), 3-17.

outside the home is being challenged because of competitive employment and work ethics.

-Instead of family discipline, good manners and right conduct are dictated by role models in mass media, peer groups, schools and churches that promote their own beliefs and standards also in response to globalization. Respect for elders, law and order are overcome by the rule of mass media, technology and these institutions.

Globalization causes the deterioration of cultural values of the Filipino families and the nation as a whole. All of the 15 interviewees believe that "going back to the basics", which means, a review of the lost cultural values in the face of globalization is a must for nation building.

Conclusion

Changes in the family are brought about by the changing socio-political-economic and modern technological development in the country which are parts of the phenomenon of globalization. The changing size and composition of families, the changing patterns of authority in the family, the working mothers and children, the changes in religious functions in the family, the changes in child rearing, care for the elderly and family time, are primarily because of the economic conditions of families. The high mobility of families to work overseas or in urban areas naturally incapacitates parents in the non-economic aspect of parenting, such as, "bonding, discipline, education and guidance, general protection, responsivity to specific needs and the display of sensitivity".[132] The influences of modern technology are becoming difficult to control by absentee-parents who are busy working to eke a living.

The Philippine family remains the basic unit of society but is no longer as influential as before because many children are raised without sufficient attention from one or both parents.[133] The significant persons in the nuclear family, whose values and spirituality are deemed influential, are no longer the mother and the father. The modernized life in an industrial society has shifted concerns from needs to wants. Children find consolation through material comfort, the use of modern technology, peer groups and through extended and expanded families. Problems in the family

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[132] David C. Benner and Peter C. Hill, *Baker Encyclopedia of Psychology and Counseling*, Second Edition, (Michigan: Baker Books, 1999), 829.
[133] ISAAC, 22. "This is an emerging phenomenon in Philippine family life today…"

and infidelity among spouses are on the rise as results of long separation.

Instead of the family being the source of early education, there is more dependence on the schools especially as both parents have to be in the workforce. Likewise, the family has weakened in its role of providing religious education and has depended on the church for it. The emergence of more solo-parents, absent parents, third sex parents, separated husbands and wives, has changed traditional meanings and structures of the family. The family cultural values that are considered as national cultural values are gradually diminishing as globalization intensifies in the country.

RESPONSES OF DIFFERENT GROUPS TO GLOBALIZATION

This chapter focuses on the responses of various groups - government, the non-government organizations and churches. This will guide the writer to assess current family educational ministry and to think of more alternative and appropriate forms.

1. Government Responses:

To Massive Poverty

President Gloria Macapagal Arroyo's government pledged to eradicate poverty in 10 years. The recently endorsed *Kalahi Caravan* program is for the poor. This program consists of land distribution, scholarships to poor families, housing and soft loans.[134] The government also promotes locally-made products to boost the local textile and garment manufacturing industry and generate jobs for Filipinos.[135] Ironically, however, the government pursues globalization and follows "conditionalities" set by the World Bank, the Asian Development Bank and the Japan Bank for International Cooperation among others. These loans are used to finance the government's multi-billion deficit in 2001 and reform

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[134] Lira Dalangin, "Macapagal Taps Showbiz to Promote Programs". http://www.inq.net/brk/2002/mar/25/text/brkpol_1-1-p.htm.

[135] Marianne Go, "Buy Pinoy Movement to boost garment in", *Philippine Daily Inquirer,* 12 March 2002. Malacanang issued Memorandum Circular 20 requiring all government agencies to use locally produced materials for uniforms... The Phil. Textile industry is languishing in the doldrums due to stiff competition from imported fabrics. See also, Sonia Zaide. *The Philippines: A Unique Nation*, 295. Also, it can be recalled that the Philippine Chamber of Commerce in August 1934 sponsored the "Made in the Philippines Week" to popularize native products.

programs set by the government, such as, the Grains Sector Development Program (GSDP) and the power restructuring program.[136] The "conditionalities" mean further opening up of the economy to foreign investors and privatizing government agencies.[137] This scheme of assisting government programs to eradicate poverty is strongly opposed by NGOs, farmers and small entrepreneurs since it is experienced as the culprit of the worsening economic poverty situation in the country. What was presented in chapter one of this paper enumerates the reasons for their resistance.

The Population Commission notes that the present 76.5 million Filipinos would double to 113 million in 29 years. Speaker Jose de Venecia urged the government to make an "unequivocal" policy on birth control, to make a decision on whether it would actively promote the use of artificial methods of contraception or follow the Catholic Church stand to allow only natural methods, such as rhythm, among others. He believes in the government's intervention to keep population growth under manageable levels opposite the economic growth rate. The 2.36% or 1.7 million annual birth rate in the Philippines has to be reduced gradually to 2 percent, until a 1 percent birth rate is achieved.

A memorandum of agreement was signed between the government and the Roman Catholic Church in Pangasinan to pursue the Natural Family Planning (NFP) program. Bishop Oscar Cruz stressed in one of the Catholic Bishops Conferences of the Philippines that the church was never against population control but is for responsible parenthood, to multiply responsibly. Lay leaders were trained as lecturers on NFP methods to educate people in the community about the advantages of having children. The governor of the province reiterates the need for every institution to cooperate in the population program and that the church is "an effective medium to bring the program to the people."[138]

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[136] Arnold Padilla, "Economic Crisis Rages On". *IBON Foundation*, NO. 08, 20 February 2002.

[137] The eradication of global poverty was expressed in The United Nations World Summit on Social Development in Copenhagen, Denmark in 1995. The United Nations therefore commits to create full employment and to counter social injustice in developing countries like Philippines. It urged industrialized nations to reduce the debt burdens of developing countries and to allocate 20% of the foreign aid to basic social needs.

[138] Juliet L. Javellana. De Venecia, "Bats for a Clear Policy on Birth Control" www.inq.net/nat/2001/nov/15/text/nat_10-1-p.htm, 23 November 2001

To Increasing Migration

The Magna Carta for Overseas Filipinos addresses the welfare and protection issues of migrant Filipinos and families. This is called the Republic Act 8042 signed on June 7, 1995 by the Ramos administration. This is "an act to institute the policies of overseas employment and establish a higher standard of protection and promotion of the welfare of migrant workers, their families and overseas Filipinos in distress, and for other purposes."[139] However, this Magna Carta is criticized as an outright lie by the Migrante International since the government continues to neglect its duty to protect and promote the rights and welfare of Filipino migrants and families. Worse, the Philippine government intensifies the export of Filipinos as human commodities to be sold and bought as a cheap docile labor in advanced and developing countries."[140] Through the Labor Employment Program and the POEA, candidates for overseas jobs receive seminars, trainings and necessary documents before departure.

To Erosion of Values

The government responds to the ills of mass media by providing guidelines on the Coverage of Crimes against Women and Minors. Guidelines prepared by the Center for Media Freedom and Responsibility have been distributed to newspapers to help ensure a more gender-sensitive newspaper reporting. Likewise, the Department of Justice prepared a guideline for Media Coverage of Children.

To Deteriorating Peace and Order Situation

The Philippine congress is again proposing to amend the 1987 constitution in order to effect change for a "more responsive" parliamentary system. This change is believed to be an alternative to a highly centralized government structure and a legal and constitutional way to solve problems in Mindanao. Aquilino Pimentel said that federalism would "provide an equal opportunity for the development of the regions in the country, to counter the perception that Metro Manila is favored over the other regions in the matter of development." On the other side, Representative Augusto Syjuco believes that, charter change would amount to nothing unless what he called the "ABC of our national nightmare,"

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[139] "Position Paper on Migrante International on Republic Act 8042 or the Migrant Workers and Overseas Filipinos Act of 1995". *Migrant Focus Magazine*, Volume 01, Issue 02, October – December 2000, 26-27.
[140] *Ibid.*, 26.

which he listed as the "Abu Sayyaf, Bad infrastructure and Corruption," was eradicated.[141]

The Philippines is among the countries in Asia to show support for the United States' so - called fight against terrorism. The Abu Sayyaf kidnapping gang then was labeled "terrorist". The support for the war against terrorism was an open invitation for the come - back of the US military operation in the country. This is strongly opposed by many Filipinos since militarization and intervention of foreign countries in internal affairs of the country, based on past experiences, can leave long lasting negative effects. In spite of this, the Visiting Forces Agreement (VFA) has come into being through the presence of more than 600 military men in the country with aims to end the so - called terrorism and its network.

2. Non-Government Organizations Responses:

To Massive Poverty

"Tabang Mindanaw is a humanitarian project instituted by multi - sectoral groups - the church, business, military, NGOs media, and a large number of volunteers - to address the needs of the nation's largely forgotten citizens of Mindanao. Its message is hope for a land that seemed to have been forgotten by time and almost everybody else." It responds through emergency relief operation covering 24,000 families in Cotabato, Maguindanao, Lanao del Norte. It had also launched the Integrated Return and Rehabilitation Program (IRRP) which helps the evacuees to return to their villages razed to the ground, and rebuild their lives, homes and communities. An important objective is for the tri-people of Mindanao (Lumads, Christians and Muslims) to respect each other, and develop commitment that can lead to justice, peace and real understanding among them."[142]

More than four million Filipino families are either homeless or live in substantial homes. The Jubilee Homes for the Poor is a program that puts up homes for the poor.[143] This is run by the

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[141] Dona Z. Pazzibugan and Juliet L. Javellana, "Focus on Poverty. President Against Charter Change". *Philippine Daily Inquirer,* 3 April 2002. With reports from Rocky Nazareno and Jhunnex Napallacan. Miriam Defensor Santiago in the New Philippine Family Code opposed charter change as federalism would further fragment the nation and militate against national unity. The country is too small to be federal. It can also add more layers of bureaucracy to existing ones.
[142] From the Souvenir program of Ateneo de Manila University Academic Convocation, 2001.
[143] http//www.philstar.com.jubileehomes.

Council of the Laity of the Philippines and the Catholic Bishops Conference of the Philippines in cooperation with Habitat Humanity Philippines.

The Ayala Group is one of the many Filipino companies that have been working in the last few years in the areas of education and leadership building through a school program. The Center for Excellence is a fully funded elementary school for very gifted children from the poorest families. Ayala groups believe that the elementary phase is a critical formative period for a student. It is expected that these gifted children will receive from this specially designed program, the necessary educational foundation to compete with the best students in the country. This is a response to the global economic imperative to improve the quality of Philippine mass education to be truly competitive in the world.[144]

IBON Partnership in Education for Development (IPED) recognizes that educators are faced with many issues on politics, economics and culture. It aims to promote further the principle of "Transformative Education" vis-à-vis the issue in the new millennium. It has partner schools where conferences are held. Various topics promoting transformative education and values related to peace are discussed. IPED considers itself a poor NGO "as it is a self-liquidating project whose mission is to promote Transformative Education.[145] The program is concerned about trends in education: new and high technology and computerizing education by expanding utilization of the internet to move subject areas, new sciences and new skills needed, promotion of English proficiency and English as a medium of instruction and the internalization of education, networking with and becoming alternative partners of transnational schools in the first world countries. IPED believes that the best response and preparation for the Third Millennium is in strengthening the capacity of basic education to provide wholistic and sound preparation, and removing weaknesses (and even error) in content, strategies and methods." ... such as "rectifying the feudal and colonial slant and hollowness in our curriculum and our schools."[146]

Some independent authors and The Institute for Development Education Center for Research and Communication have been actively publishing books on values, current and social issues and family. Current Issues include social responsibility,

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[144] Zobel Ayala reiterated that, "People are at the heart of the great issues today of national development and modernization, of productivity and product quality, and of competitiveness in the new global economy."

[145] Gilbert Roland M. Sape, "Let's Talk IPED!" *IBON Education for Development*, Quarterly, March 1999, 38.

[146] *Ibid.*

complexities of human living, rewards and punishments and sanctions. Social Issues include development, culture and society, values, family, sexuality, ecology, etc. Issues on family include crisis, customs and traditions, case studies of Filipino children and their families.

Advocacy programs and campaigns, networking and lobbying with the government and NGOs in and outside the country are growing. Their drive include education campaigns on the implications of globalization in the total life of the nation, its people and the whole creation, information dissemination, dialogue and awareness forum on current issues, Seminar-Workshops on Trends and Issues in Philippine Society, trainings, etc.[147] There is also a call for rich countries to help alleviate poverty by bridging the gaps through greater access to technology at affordable price.[148] The agricultural sector calls for a concerted effort among third world countries to put up an unwavering resistance against the World Trade Organization (WTO) to bring about a just and democratic society where genuine land reform, national industrialization and the other anti-imperialist and democratic demands of the people will be satisfied.[149]

It is important to note that the NGOs' continuous lobbying with the government has produced laws pertaining to the protection of women, children, environment and natural resources. An example is the New Philippine Family Code which reflects protection for women and children and has proposed solutions to poverty. The following proposals pertain to the correction of the basic socio-economic defects that make hunger a persistent threat to the Filipino people:[150] Right political attitudes and economic policies; permission of labor unions' industrial actions that are related to the welfare of the members.[151] Priority service should be given to the poor, and more investment in the most reliable

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[147] For instance, Seminar-Workshops by the Task Force Detainees of the Philippines, Bayan and Anniversary Seminars of the Freedom from Debt Coalition Groups.

[148] The former president, Fidel V. Ramos wants rich nations to help poor nations. Anthony Dickson. "Ramos Wants Rich to Help Poor". *South China Morning Post*, Vol. LVII No. 297, Hong Kong, October 26, 2001.

[149] R. Mariano.

[150] Florencio B. Abad, "Why Filipino Families Cannot Feed Themselves", 72. Note: Footnotes nos. 153-155 are parts of a book which title is not available at the moment of printing. The writer needs to connect back to Philippines to fill this in.

[151] Miriam Defensor –Santiago, *Political and Economic Challenges Facing Filipino Families*, 65. Her "vision for the country is its transformation from poverty –wracked, disorganized and pathetic basket case, to a prosperous, self-confident and productive nation…"

strategy for ensuring a healthy, well-nourished and well-educated people.[152]

To Increasing Migration

Migrante International is a global alliance of 72 overseas Filipino organizations in North America, Europe, the Middle East and Asia Pacific. This global alliance of overseas migrant workers puts forward agenda to the government that shall succeed the current immoral, corrupt, anti-migrant regime. The Overseas Contract Workers believe that "to migrate is a human right, however, based on what is happening today, Filipinos are already regarded as commodities for export for much needed dollars. The Labor Employment Program, having been projected by the government as a stop-gap measure to address unemployment and underemployment, became a permanent program, a sort of an export industry, a pillar of the Philippine economy. From the former presidents Marcos, Aquino, Ramos and Estrada, the country has seen the intensification of migration for the economic recovery program of the country, for the internationally shared human resources. Overseas migration will never cease as long as the Philippines remains unable or ill equipped to absorb the ever-growing labor force. The task or objective of all migrant workers is to change this situation.[153]

To Deteriorating Peace and Order Situation

Responses to Peace Negotiations between the government of the Republic of the Philippines and the National Democratic Front of the Philippines, the issuing of statements of support for the comprehensive resolution of the armed conflict, and the attainment of a just and lasting peace in the country, are expressions of support to peace negotiations between the two.

The IBON Partnership in Education for Development (IPED) joins "the rest of the Filipino people in clamoring for the comprehensive resolution of the armed conflict and the attainment of a just and lasting peace in the country… It also affirms the work of educators in the pursuit of peace.[154] IPED recognizes that the "school community" has traditionally been an important constituency and advocate for peace. It is an institution for molding values among the youth i.e. to be peace loving, to seek

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[152] Jonathan Flavier, "Access to Food: The Filipino Family's Dilemma, The Philippine Socioeconomic Situation", 71.

[153] *NewMigrant Focus*.

[154] Unity Statement in Support of the Ongoing Peace Negotiations between the Government of the Republic of the Philippines and the National Democratic Front of the Philippines, 7 September 2001.

peace and make peace. The school's capability to influence society in matters where it makes a stand has long been proven.[155] The incorporation of peace and justice into school curriculum points to the fundamental issues of injustice, the understanding of the framework and context of peace and unpeace that promotes a lasting solution to war and conflict. It requires educators to be peacemakers. IPED concludes that peace is not just the absence of war but freedom from foreign domination and control, land for the farmers, workers' just compensations, youth's access to education, home for the homeless, indiscriminate attitude to Muslim and indigenous people, proper nutrition and health care, family unity (not forced migration), freedom from corruption, protection of national economy, and good social services.[156]

Concerning the VFA, Malacanang and the military are called to clarify provisions in the Terms of Reference on the *Balikatan 02-01* (shoulder to shoulder) exercises.[157] A statement of unity named "The call to uphold Philippine sovereignty" is endorsed by many organizations in the country. Cause-oriented groups conduct indignation rallies and mass actions in and outside the country to denounce the interference of the United States in its internal affairs.[158]

3. Church Responses:

To Massive Poverty

The National Council of Churches in the Philippines (NCCP), comprising of 11 mainline Protestant-Evangelical churches in the country, provides cooperative programs for the poor, deprived and the marginalized sectors of society.[159] This is a nationwide project in cooperation with its member-churches and other Development Ministries (DM) to improve people's economic condition.[160]

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[155] *IBON Foundation*, "Educators as Peacemakers", IPED National Educators' Festival, Mindanao Training Center, Bakada, Davao City, 13-17 May 2002.
[156] Ibid.
[157] "Uphold Philippine Sovereignty!" A statement.   University of the Philippines, Diliman, Quezon City, 6 February 2002.
[158] *Migrant Focus*, February 2002. Protests were held in major Canadian cities during the visit of President Gloria Macapagal Arroyo. These rallies showed strong "opposition to the massive reentry of US soldiers into the country. The same rally was staged at the Philippine consulate in San Francisco.
[159] NCCP, Volume 2, 117.
[160] *Convention of Philippine Baptist Churches, Inc*. "100 Years of Baptist Mission. Centennial Celebration and 65th Annual Assembly", Iloilo City. May 16-19, 2000. See Report on Development Ministries.

To Increasing Migration

The phenomenon of migration was seen by the Philippine Independent Churches (PIC) on a national scale. PIC Cavite and Pangasinan resolved that migrant families should receive topmost attention in its ministry. "Migrant workers cross international boundaries; they are and should therefore be responsibilities of the sending and host governments and churches."[161] Fr. Dwight was sent to Hong Kong to serve as a parish minister to Filipino migrant workers in Hong Kong, and at the same time chaplain for the Mission for Filipino Migrant Workers (MFMW). His active involvement in the mission made him realized how Christianity could be enslaving rather than liberating. His search for ways and means to make this ministry for migrant workers effective has led to the study of the Bible in context and the creation of liturgies that speak to the situation. He believes that worship should be continuous with life and that praying for relief from anxiety and exploitation is not enough.[162]

The presence of Filipino pastors in Hong Kong is a display of the growing concern and response of several Philippine churches concerning the need to uphold the Filipino OCWs morally and spiritually. Philippine Churches from different traditions, such as, the Roman Catholic Church, Protestant – Evangelical Churches, and Charismatic - Pentecostal Churches, are mostly represented in Hong Kong. The Hong Kong Catholic Church authorities[163], the Methodist Church, the Baptist groups among others have been doing their best to provide Filipino OCWs with adequate spiritual assistance and pastoral services.

The Hong Kong Mission for Filipino Migrant Workers "dream of a society where families are not torn apart by the need to survive. It dreams of, and will actively work for, a homeland where all can live decently and with dignity."[164] The mission believes that migration of Filipino workers could be temporary and when to end migration is an open question unless there is a significant change in the economic situation in the Philippines.

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[161] *Migrant Focus Magazine*, "Ministry Alongside Migrant Workers". Volume 01, Issue 01. Hong Kong: Mission for Filipino Migrant Workers, July-Sep. 2000, 20. Also, Visit the Ministry to Migrant Workers Desk Social Services-Diocese of Western Pangasinan, IFI, Galvan St., Dagupan City.

[162] *Ibid.*, 20-21.

[163] Ticozzi, Sergio Pime. *Historical Documents of the Hong Kong Catholic Church.* (Hong Kong: Hong Kong Catholic Diocesan Archives, 1997), 216.

[164] *New Migrant Focus*. Issue No. 15. Mission for Filipino Migrant Workers, Hong Kong. Dec. 2000, 8.

To Erosion of Values

A movie review is one of the programs by the Catholic Bishop's Conference of the Philippines which serves as a traffic or sensory board. This is called the CBCPs Catholic Initiative for Enlightened Movie Appreciation.[165]

The NCCP, through its Mass Media Commission, calls for the use of mass media that creates community, a communication that is interactive and participatory, a communication that liberates people to articulate their own needs and act together to meet these needs, and a communication that supports and develops culture.[166] The NCCP and the Philippine Alliance Against Pornography (PAAP) conducted an advocacy Forum with the topic "The Dangers of Pornography," on July 17, 1997. The program challenged the participants from churches, church-related schools, seminaries and institutions to boycott pornographic materials as a good start since pornography cannot be fought in the legal arena alone.[167] The following is NCCP's special call to media and advertising:

> "…we (NCCP) therefore, call on all Christians and people of other persuasions to stand vigilant in promoting an advertising industry that inspires and encourages our people to work towards a future and where our nationhood and identity is affirmed."[168]

The Anglican group sees media problems as global so that solving them in one area will not really solve the problem. Several member-churches of the Convention of Philippine Baptist Churches clamors on the effects of mass media to children and youth but have no written statement against it especially for individual church guidelines.

To Deteriorating Peace and Order Situation

Meetings on Christian-Muslim dialogue have been facilitated by ecumenical groups to address the peace and order situation in Mindanao. The need to reflect on religion and violence becomes more and more important knowing that violence is not grounded in religious texts but in the history of the people who interpret the texts. "The discussion on violence needs to be a discussion on the

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[165]Armand N. Nocum, "Catholic 'muggles' warned vs. "Potter witchcraft'", 27 March 2001. www.inq7/ent/28/text/.
[166] NCCP, 264-266.
[167] Lecture on Advocacy Opens Media Advocacy Forum Series. On the Celebration of the Centennial of Protestant Christianity in the Philippines. *NCCP Newsmagazine*, Vol. 38 Number 4, July-August 1997, 10-11.
[168] NCCP, 268.

history of violence, and it should not start from the assumption that it is religious tradition that legitimates violence," Mitri said.[169]

The WCC Decade to Overcome Violence (DOV, 2001-2010), is supported by the NCCP through the "General Program of Action for Peace". This program calls on the "government and other warring parties to adopt an equivocal and firm policy on negotiations, and to avoid technicalities so that talks can start on substantive issues of the conflict. The Council member –churches were called to offer their good offices to facilitate the negotiations between parties in conflict."[170]

Analysis of the Philippine society today and the causes of the nations' problems and the possibilities of the VFA are subjects discussed and reflected on by several Christian writers and leaders in order to bring about prophetic messages to Filipinos.[171] The ailing political situation of the country has pushed a number of individuals to armed struggle as the only way to liberate the masses from oppression and to bring about transformation. For them, armed struggle is inspired by the natural law that teaches citizens to love and to fight for their country. To them, freeing neighbors from oppression is a display of love. This therefore brings about the cycle of violence in the country. The NCCP continues its call for peace and justice and opposes the US military intervention in the country.

The CPBC Christian Education Department has held a Consultation-Workshop on Family Violence for Iloilo churches in November 1999 for ministers and lay leaders. Its linkage with the Family Wellness Center of the College of Theology, and the NCCP, make occasional activities on Peace and Violence possible, especially with this year's Vacation Church School on "Overcoming Violence". The Family Wellness Center and the CPBC have been working closely during the last four years with the aim "to strengthen families". [172] One of the Family Wellness

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[169] The World Council of Churches, *Violence is not grounded on religious texts*, 21 December 2001.

[170] NCCP, See Policy Paper on Peace. 1. This commitment was reiterated at the 16th General Convention in November 1993. Also, the Ecumenical women in the Philippines resist all forms of violence against all women. They denounce all forms of abuse, such as, prostitution, migration, rape and other forms of domestic violence, as they "carry on with their quest for peace and abundant life".

[171] See for instance, Feliciano Cariño in Protest and Beyond: Reflection on the Philippine Situation Today, *Doing Theology Today* and Melba P. Maggay's books: *Courage to Live These Days and Transforming Society* and Ms. Sharon Rose Joy Ruiz Duremdes' BTR on the Visiting Forces Agreement.

[172] Margaret M. Sawin, *Family Systems: How They Work* (Iloilo City, Philippines: College of Theology, 1989), 83.

Center programs is the ministry to Muslim and Christian communities in General Santos City, Mindanao. Health and education are integrated as a way of evangelization. "…the medical-dental efforts are short lived because they prove to be very expensive as a ministry".[173] Also, the CE department of the CPBC attempts to work with the Department of Social Welfare and Development (DSWD) concerning domestic violence or child abuse and attend theological forum focusing on children's rights and concerns.[174]

4. Analysis

Responses are very much focused on particular issues that directly and indirectly respond to globalization and its impacts on families. The government and NGOs' responses range from policy making, monitoring and implementation of service - oriented programs. These responses range from being curative, such as those in humanitarian services, to intervention and prevention through advocacy and information dissemination programs. Among the church bodies, responses need to be reinforced and coordinated in local churches in order to reach families in crisis situation.

The responses coming from the NCCP are from its issue-based programs rather than from specific Family Ministry programs of the Program Unit on Family Ministries (PUFM). PUFM aims to equip families but its approaches are for individuals, their self- development and enhancement of relationships with members of their family and with significant others; and, for specific sectors/members of the family, such as, couples, women and children.[175] Not many activities for the entire family were undertaken when interventional programs could have been possible, such as, counseling, family dialogues, family conflict resolutions, and other service-oriented programs. Unfortunately, there is an absence or lack of support from the local church leadership which is usually due to the unfavorable attitude of some church members toward ecumenism."[176]

Member-churches of the CPBC have no separate family ministry programs but consider other related activities as ministry to individual family members, such as Sunday School, Bible Study, Cottage Prayer meetings, Auxiliary group meetings. On the other side, there are very few churches that conduct or encourage family

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[173] Evangelization through Health Program. L. Buison.
[174] T. Padojinog. Interview. 17 January 2002.
[175] The Program Unit on Family Ministries in Focus: An Evaluation Report, NCCP. Quezon City, December 1995.
[176] *Ibid.*, IV.

activities occasionally. These activities are: family altar, reading family magazines, celebration of family Sunday and family fellowship and discussions. The CPBC CE department ties up with the Family Wellness Center of the College of Theology, Central Philippine University, in order to offer couples' enrichment seminars, violence and peace issues and other concerns in the family to its member-churches. CPBC CE had integrated Family concerns in Sunday school materials in 1999. The recent proposal to revive the CPBC family ministry is aimed to respond to the abovementioned issues. Its mission statement is "dedicated to strengthening CPBC Churches and their families to the end that they will be able to model Christian principles and teachings in their communities". Seminars, consultations, workshops and production of materials for family enrichment will be the general activities of this proposed program.

The different responses are aimed at transforming the nation and families from their present state. One of the very significant findings is the transformation of individuals from a very young age. This transformation is possible through collaboration of different agencies in the government, the NGOs and churches which is best exemplified in the following:

The Philippine government echoes the United Nations' Declaration of the Rights of the Child and professes to aspire for a Child-Friendly Society (CFS).[177] The Philippines is one of 88 countries committed to the Convention on the Rights of the Child and the World Declaration on Survival, Protection and Development of Children (CRCWDSPDC). This declaration was signed on 10 December 1990. On the same day the framework for National Plan for Children in the 1990s, and the Proclamation 672 on the short term National Plan for Children 1990-1992, were launched. This Plan of Action for the 1990s sees local government and the people assuming greater responsibility for the child's survival and development. The church and non-government organizations are to be fully mobilized in partnership with the government.

The community is expected to participate through the following: early identification of and intervention for children-at-risk, critical analysis of their problems and use of resources, participation in planning, implementation and monitoring of programs and services for children, preservation of the environment for sustainable development and mobilization of children for community participation. The organizers believe that, "it is only through a coordinated and concerted effort of both the

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[177] *IBON Facts and Figures*, Vol. 24, No. 11, 30 June 2001.

government and non-government agencies as well as international organizations that every Filipino child shall enjoy his/her rights to live.[178] In response to this, the NCCP Vacation Church School 1999 materials focused on "Children's Rights".

This program envisions the following: stronger family ties founded on egalitarian relationship; that the Filipino child actively participates in community life and nation-building; is healthy and has the right to life and identity, proper parental guidance, living within a peaceful environment, provided with basic requirements for a healthy existence, basic education, leisure and recreation, and social security measures.

The fulfillment of the vision of the Filipino child requires government policy adjustments for social development, economic development and political stability. Advocacy for increased budgetary allocation of child survival protection and development is necessary. So is a more humane solution to the peace and order situation. More responsive policies and programs are to be made through a continuing in-depth research on child-related concerns.

Conclusion

Globalization can undermine everything that affects life but, people being the brain of globalization can do something about it. The most significant response that the government can do is to examine its pro-globalization stand that aggravates the situation of the majority population before any programs, such as the eradication of poverty in the country is possible. The other responses may serve as provisional restoration and alleviation of poverty, as they only treat the symptoms of the real problem. Also, a common understanding between the government, the NGOs and churches – local churches, will bring a collaborative and effective response to problems besetting the nation.

In this line of thinking, the church's participation becomes all the more important and relevant. It can begin to see itself, families and communities, its teachings, and understand its missions and

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[178] *The Filipino Children: 2000 and Beyond: Philippine Plan of Action*. Council for the Welfare of Children, United Nations Children's Fund (UNICEF), 1-12. Children's Rights: Equality, regardless of race, color, religion, sex or nationality, Healthy mental and physical development, A name and a nationality, Sufficient food, housing and medical care, Special care, if handicapped, Love, understanding and care, Free education, play and recreation, Immediate aid in the event of disasters and emergencies, Protection from cruelty, neglect and exploitation; and, Protection from persecution and to an upbringing in the spirit of worldwide brotherhood and peace.

important contribution to nation building. It can challenge the government, however it is formed and however it operates, to review the impacts of globalization, its economic and cultural implications that are squeezing families, marriages and communities towards better policies for the masses. At the same time, the church can provide alternative ministries to families today and empower them as a way of challenging the undermining impacts of globalization.

TOWARDS ALTERNATIVE FAMILY MINISTRIES

The Filipino family in the midst of changes remains relevant today. It is still considered as the foundation of the nation[179] and the strength of society[180] in spite of the negative consequences of globalization that undermine families, disorganize them, break their traditional patterns and separate them. They remain as consumers, reactors, victims, hence, participants of globalization. Whatever changes they experience, they remain the focus, the reason and the context for family ministry and all ministries of the church.[181] Family Ministry is to strengthen and help families discover their strength, support and empower domestic and communal families to act towards attaining the fullness of life in this present reality and the days to come. Family Ministry is "not just a set of programs that address family issues but everything a church and its representatives do that has an impact on its founding, development and ministry of families."[182] This is best expressed in the five-fold ministry of the church namely, koinonia, leiturgia, didache, kerygma and diakonia. These ministries will compose the whole curriculum of the church to be done in domestic families, in communal family and with other families in the wider community.[183]

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[179] Jose N. Nolledo, *The Constitution of the Republic of the Philippines Explained*, Article XV, Section 1, (Mandaluyong City: National Bookstore, 1992), 299.

[180] Jaime L. Cardinal Sin. Letter of the Roman Catholic Archbishop of Manila endorsing the book: *Family:The Seat of Education*, 1990.

[181] The church is becoming more oriented to itself evident in the programs it creates without serious consideration of the needs of the family.

[182] D. Garland, 374.

[183] Maria Harris, *Fashion Me a People: Curriculum in the Church,* First Ed. (Louisville: Westminster John Knox Press, 1989), 63. Curriculum means one that consciously incorporates other facets of ministry and not only courses to run in the church. The curriculum content is the life experience of the people.

This chapter endeavors to seek alternative ways to usher in family ministries to local churches in terms of approaches and perspectives.

Traditional[184] Perspectives and Approaches in Family Ministry

Family Ministry perspectives express the relation of the situation of families who need to be ministered to, in view of the person's or group's beliefs in relation to the purpose of being. These perspectives determine approaches and limit to Family Ministry. The following perspectives and approaches have gained popularity and usage, and have always been the basis for Family Ministries by most local churches in the Philippines especially under the Convention of Philippine Baptist Churches, Inc.

1. The Separation of the Sacred and the Secular

The traditional view that the role of the church is in purely moral and spiritual matters undermines Family Ministries in local churches.[185] Different traditions have different levels of awareness of and participation in political and economic realities. This dichotomy of the *sacred* and the *secular* allows individuals and families to live differently outside the church. This is best explained by the phrase "double-standard or split-level Christianity". God's presence in all creation is not clearly taught in the church so that living according to the values of the reign of God in and outside the church is difficult to attain,[186] or hardly preached about.

The church is considered as a "private sphere", a set-apart place, a place where problems of the world can be set aside, a haven of rest from the public sphere of economic pursuits and political demands.[187] This has accustomed churches to be

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[184] Traditional means common approach and perspectives that have been widely used in churches for a long time or ever since it began.

[185] Charito L. Planas, "The Church in Context: Philippines". *The Church and Political Reform. A CCA – IA Consultation Report. "The Church and Political Reform in Asia: Theological Bases for Participation"* Bangkok: 26-29 October 1988. Hong Kong: Victor Typesetting and Printing Company, 1989, 35. Similar to J. Santiago's comment in the introduction. J. Santiago is the present General Secretary of the CPBC. This point may imply the doctrine of salvation.

[186] Marjorie J. Thompson, *Family the Forming Center: A Vision of the Role of the Family in Spiritual Formation* (Nashville: Upper Room Books, 1989). She sees the secular and the sacred as "God who is sacred came to human who is secular."

[187] Jerry G. Pankhurst and Sharon K. Houseknecht (eds.). *Family, Religion, and Social Change in Diverse Societies.* (New York: Oxford University Press, 2000), 2. "Shaped in the 18th and 19th centuries, modernization theories have continued to dominate public opinion and much social scientific discourse. In general, according to these views, both family and religion (church) are

separated from the affairs of the people. Families who at the same time have their own private sphere and consider the church as a "public sphere" may find taking their brokenness to the church awkward since it is a set aside place for the righteous. The manner churches treat "imperfect" or dysfunctional families is also the reason why many families would rather leave the church than look to it as a refuge especially in times of crisis. For instance, broken marriages, illegitimate children, adopted children, and the like are not welcome openly and with joy in the church. Families in crisis are usually treated as trauma victims or bizarre people. Church members' reactions may vary from insensitive interrogation to "I don't care attitude", to gossiping and magnifying issues. Ironically, churches always seem to promote the ideal family but have failed to offer families in crisis adequate support for the dimension of the families' vocation related to the spiritual (and developmental) growth in the home.[188]

2. Church traditions vs. radical discipleship

Different interpretations of the scriptures confuse families concerning the call of Jesus to radical discipleship (Matt. 10:35-37). There is an understanding that celibacy is the highest expression of the Christian faith. This understanding causes families to take lightly their responsibilities in parenting. Different church traditions have different interpretation of the family's responsibility in relation to spirituality. For instance, the patristic thought in the wider context of the Greco-Roman family remains that the ascetic life is the only way one could serve God fully.[189] Therefore, a pastor or a priest member in the Filipino family gains more honor and respect for the family, especially the parents.

The patristic thought also explains why the family is not the central concern of the church. Most likely, the appeal of the church is always to win the individual to follow Christ with a single mind and heart to the point of disregarding family life. Filipino families regard priesthood as the highest calling so that only few can really follow Jesus Christ. Whatever comes next to priesthood is second best. The patristic thought also gives the Filipino father power and authority over all members of his family. This is now being challenged by the feminist thinking and by the new economic

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relegated to the "private" sphere, are set apart from the broader social processes, and thus are less significant than those broader processes."
[188] M. Thompson.
[189] Stephen C. Barton (ed.), *The Family in Theological Perspectives* (Edinburgh: T & T Clark, 1996), Carol Harrison's Essay, "The Silent Majority: the Family in Patristic Thought", 88.

arrangement in the family where more mothers are becoming breadwinners instead of fathers. Also, the common notion that families receive spiritual nurture only at church (where the priest is) develops a passive attitude among members in the family concerning spirituality in the home.

3. It is God's will that we suffer vs. God's will for fullness of life

The belief or theology that suffering is God's will keeps people immune to poverty and injustice. It actually reflects a fatalistic outlook, *suwerte* (fate) in Tagalog. This *suwerte* can lead a person to think that whatever happens to one's life is the will of God. Poverty, violence, and other forms of human rights violations then seen as part of God's will for people. Yet how can resignation to fate bring about the reign of God? There is a need for families to grow in awareness of God's will for fullness of life. This however entails their active participation and responsible involvement in solving life's problems or changing the present order.

4. Sector-based Approach

This approach separates children and parents. Considered a traditional approach, this approach is shown in separate auxiliary programs for men, women and children. The age-graded curriculum is a strong characteristic of the present church education and other ministries.[190] This compartmentalized approach is based on developmental theories in the 19th and 20th centuries advocated by Jean Jacques Piaget, Sigmund Freud, Lawrence Kohlberg, Erik Erickson and James Fowler, among others. Although there are instances when separation of family members was needed for instruction[191], there has also been a felt need to bring the family together. However, majority of Family Ministry programs in the past and until today have been age–based or sector-based. This is also true of the NCCP PUFM

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[190] The age-graded curriculum was patterned after the United States of America Sunday School materials being the first and model of Christian Education in Philippines. Intergenerational teaching in the CPBC small-sized churches happens unintentionally because of lack of resources. Majority of the CPBC member-churches are poor and have inadequate educational ministries. See M. Catolico's thesis. *Administering Christian Education in Small Churches of the CPBC, Inc.*

[191] Gloria Durka's optimistic remark was, "there is no crisis in the family" and marked the need to further research on the following subjects: Education of children by parents, education of parents by parents, education of parents by children, and a systems approach to family ministry. Iris V. Cully and Kendig Brubaker (eds.), *Harper's Encyclopedia of Religious Education*. (San Francisco: Harper and Row, Publishers, 1990), 254.

programs. In spite of its excellent aims to help families, it failed in recent years to serve families who are the main target of the program. The ten-year evaluation of the NCCP-PUFM concluded that the activities and programs that were carried out were generally for self-development of individuals, and for participants to become better members of their families. Furthermore, only a few individual members from different member-churches were reached by PUFM programs because of distance and limited human and financial resources.

Re-Imaging the Family and Its Roles

In times of crisis, families, churches and communities seem to break farther away from one another instead of getting closer to one another for support. The following images and relationships of the family are not new. They just need to be retrieved in this "era of globalization" in order to find support while endeavoring to change the situation.

1. The Family as Vocation

Diana R. Garland picked up the idea of Ernest Boyer that "the twelve disciples were not the only ones called to serve Jesus" but, God called Mary and Joseph as parents of Jesus with accompanying responsibilities.[192] This gives the image of the family as a vocation. Instead of families becoming mere recipients of the church's ministry, they become co-laborers in the church's ministry within their families. Kathleen and James McGinnis believe that the family is the first school of social virtues so that their home became a laboratory for parenting for peace and justice.[193] In spite of their busyness, they managed to integrate family ministry and social ministry at home, an affirmation that parenting for peace and justice still is possible today. Their book is intentionally designed for families who have to spend more time for survival, for families in low living conditions, for comfortable and isolated families to become sensitive to others' needs, and for those who lack imagination and information and who often misunderstand others' actions for peace and justice.

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[192] D. Garland, 307 – 308.

[193] James and Kathleen McGinnis, *Parenting for Peace and Justice* (New York: Orbis Books, 1990).

This book is gaining popularity in churches, schools and NGO circles. See also, Maria Harris and Gabriel Moran's views on Doing Justice. Doing justice is always relational. *Reshaping Religious Education: Conversations on Contemporary Practice and Fashion Me a People: Curriculum in the Church.*

2. The Family as Domestic Church

Families compose the church and community and serve as the foundation and witness for the church, school and community.[194] The Vatican II calls the family as the domestic church. This name was based on the earliest Jewish tradition of family gathering around the table for prayers, for meals and feasts on holy days. Every occasion in the family was celebrated around the table or the sacred place (altar or the hearth). The eldest parent in the family has the power to give blessings to children long before the establishment of institutional priesthood. The absence of the temple makes the family the spiritual center. The Christian family as a domestic church is a partial gathering of the communal church where there is consistent Christian formation. It is called to function as a church in the home, to serve as a vehicle to live out the new creation reality found in the relationship with Jesus Christ.

The image portrayed here is usually that of a nuclear or extended family where parents or grandparents assume the work of the priest to bless the rest of the family members. Today, because of the soaring number of working mothers and fathers overseas, many families are composed differently. Nevertheless, the challenge is for them to perform family rituals even on special occasions. The family may be one with grandmother or grandfather and children, aunties or uncles, helper or relatives instead of the father, mother, and children. Filipino families need to reclaim and affirm the importance of the extended family for support and representation in the absence of the children's parents. There is need to encourage relatives to assume the spiritual, moral and other responsibilities they could give in the best way possible. These relatives are like surrogate parents who will bring the child to the "Communal Center" (the church) where a gathering of families is present and a support system exists.

The image of the church as a family of families will provide a sense of security for incomplete or dysfunctional families. The relativism of all believers in Christ makes one big family of God.[195] This view of the gathered Church being the family of God includes

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[194] Robert E. Clark et al. (eds.), *Christian Education Foundations for the Future* (Chicago: Moody Press, 1991), 574.

[195] Although "God the Father" is refuted as an image of God by feminist theologians, and may have negative connotation to families with problem fathers, the father image remains important in the church that seeks to function as a family. M. Thompson sees this as a redefinition of family that is, "a true family is one whose center is unswerving allegiance to God alone and whose parameters expand to include everyone who delights in God's will." Eph. 2:19.

all who obey the will of God and all in need of care and understanding. Its ministry is to serve families to have deep experience of God; provide a caring atmosphere for all families regardless of their social standing and troubles as a way of shedding God's love to them. The communal church is a place for common worship and prayers, gift-giving, fellowship, learning and understanding, sharing of burdens and joys, and common services for everyone in need. In this regard, the church's role as a sanctuary of families, a source of strength, inspiration and enabling, the priesthood of all believers is reemphasized and reintroduced to families today.

The family, being part of the wider community, is never alone to take care of its children. Philippine families are communal in nature as membership extends from consanguine to affine to ritual and associates. The birth of a baby in the family can lead people in the village to visit the family.[196] This gesture leaves the community feeling responsible to discipline (admonition and correction) and care for the child.[197] The community has always considered child-rearing a shared responsibility. It is a way of reinforcing communal life that encourages service and sharing. The community also stands in place of parents, brothers, or sisters so that paying respect is also important. There is therefore a need to retrieve this communitarian or communal task of raising the family. From this point of view, families can start to cooperate and work with the community, schools, churches, NGOs, and other peoples' organizations for common agenda for everybody's welfare. This endeavor will open opportunities of changing the present situation in schools, public places, political arena, and the like. It is also the community's duty to examine the role of the government and its expectations in ensuring family welfare as stipulated in the Philippine Constitution.

The Philippine government recognizes the right of children to assistance, including proper care and nutrition, and special protection from all forms of neglect, abuse, cruelty, exploitation, and other conditions prejudicial to their development…[198] Parents have the intentionality of providing stability and coherence in the primary culture of the child but, how is this possible in the face of globalization? The pursuant of these provisions in the Philippine

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[196] *Asia Journal of Theology*. "Images of Christ in Filipino Culture and Atonement Experiences. A Case in the Contextualization of the Gospel Message" By Alan J. Delotavo, Vol. 15, No. 1 April 2001, 141.

[197] This justifies why Filipino folks talk about their neighbor or neighbors' children. Also, the communal discipline of a child is similar to Jewish and South African families.

[198] J. Nolledo, 299.

Constitution needs review by the government together with corresponding agencies for the protection of families. The privatization and liberalization of trade policies with their impact on families are unconstitutional based on the abovementioned articles. On the other hand, the Philippine Constitution provides families their right to participate in the planning and implementation of policies and programs that affect them.[199] Therefore, families have the right to complain against policies that hinder their development. Families need to see this right of expression as a way of transforming their deteriorating condition. The seriousness of the matter is taken when parents or surrogate parents consider the family as their vocation.

Although Filipinos believe that the home is the first school of social virtues, this role is gradually undermined by the mass media. Families now depend on schools for this. Yet the rapid change in the school curriculum to match technological developments falls short of the parents' expectation of schools. The current situation calls parents or surrogate parents to seriously consider their responsibility towards their families through an informed participation in the church, community and the government; to use every possible means to know and understand the situation.

New Perspectives and Approaches for Alternative Family Ministries Today

Since the impact of globalization encompasses the total life of families and communities, it is proper to consider new perspectives and approaches for alternative family ministries that will affect their total life and relationships today.

1. Holistic Life and Ministries instead of the Separation of the Sacred and the Secular (dichotomy of church and society)

A holistic life is a shared life with others in the family, church, wider community, and all creation. Indifference to other relationships will not help attain God's design for the interdependence of all creation. Although, globalization seeks to form a global village, a global economy and culture, it failed to bring about holistic life for the majority Filipinos because only very few were able to integrate and reap its positive effects. The holistic life for Filipinos implies recognition of the interrelation of resources that bring life to all, the domino effect of a single action to another, and the impact that is experienced by all. The family, church and

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[199] *Ibid.*

wider community are linked together so that responding to problems must be a holistic effort.

Holistic ministries seek alternative ways which consider families' overall health and lifestyle instead of the spiritual need only. Furthermore, it deals with significant needs that may be the symptoms of more problems in the family and the society. This holistic ministry considers the emotional and relational or social *(koinonia)*, moral, physical, spiritual *(leiturgia)*, intellectual needs (*didache*), and service needs of families *(kerygma and diakonia)*. The emotional and relational or social ministries[200] mean intentional counseling, listening and sharing of joys and sorrows. It is involving families in different church and community activities to develop a sense of belonging and importance. It is a fellowship of members of the domestic and communal families. The physical aspect will involve sports and dynamic activities, proper nutrition planning, health tips, and the like. The spiritual ministry includes worship, prayers, retreats and family altars. The intellectual ministry will provide education for all and awareness building. The service needs of families mean an avenue for families to be of service to others. The preaching ministry is not just to share food for the spirit but also those issues affecting family life and which are interpreted in words and actions in and outside the family. The church for all people means a holistic view of what it can do for others expressed in the stewardship of creation and resources, stewardship of time, stewardship of relationships, and stewardship of culture.

2. Living Faith or fullness of Life instead of Fatalism

Living faith was exemplified by the Israelites in their journey to the Promised Land. The journey was beyond comparison since transportation was not as sophisticated as today. The Israelites struggled. Their complete obedience and constant adherence to God's instructions made their journey a success. God, being personal, journeyed with them and participated in their daily life struggles towards the Promised Land where abundant life was experienced. Food, water, land, and the source of livelihood were provided. God as omnipresent, omniscient, omnipotent, works in all creation so that life in its fullness can be attained by the active participation of all believers to change the present situation. The continuous struggle to change the situation is an expression of a

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[200] Eric Swanson, "Is Your Church a Good Neighbor? Why some communities resist churches – others welcome them" *Leadership*, Spring 2002, 78. A ministry of relationships is more than shelter and clothing. People need someone to believe in them.

living faith; a faith that brings courage to challenge the impact of globalization, and to be able to seek for alternative ways to survive in the midst of poverty and marginalization.

3. Intergenerational and Multi-Sectoral instead of Sector-based

These are two familiar approaches to gather all family members together in various activities of the church. These approaches may be common to few churches in the country but not to the Convention of Philippine Baptist Churches and the National Council of Churches in the Philippines in particular.

1. Family Cluster[201] – The Family Cluster is a group of four or five family units (living units) that agree to meet together periodically for shared learning experiences related to the concerns, questions and problems of their lives. The purpose is to help all family members to engage in educational experiences in order to nurture specific behaviors. The result is mutual support and skills development that facilitate living in the family relationships and celebrations. Group dynamics being the means is an action-reflection-action[202] method that encourages family members to speak in the light of their present experiences and beliefs.

2. IGRE – Intergenerational Religious Education is a coming together of two or more different age groups of people in a religious community together learning/growing/living in faith through in-common-experiences, parallel-learning, contributive-occasions, and interactive-sharing. [203] It is built on social analysis on changing families, and institutions that foster separation. The analysis showed that the church as an institution can bring people together as its very nature is binding people who come voluntarily. This voluntary membership gathers people regardless of age, sex, culture, color, aspirations, social and family status, education, among others. Its theological perspective encompasses the call of God toward growth in lifelong process, the person as God's image,

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[201] Margaret Sawin, *Family Enrichment with Family Clusters* (Penselvania: Judson, 1979). This family cluster method was developed in 1970 at the First Baptist Church, Rochester, NY under the leadership of M. Sawin. She was sent to the Philippines by the United Board for Christian Higher Education in Asia. She taught at the Central Philippine University and have conducted seminars on family systems from 1985-1991.

[202] Action-reflection method is also known as "praxis" to Thomas Groome. It is a term which means "a reflective action, and a practice that is informed by theoretical reflection, or conversely, a theoretical reflection that is informed by practice.

[203] James W. White, *Intergenerational Religious Education: Models, Theory, and Prescription for Interage Life and Learning in the Faith Community* (Birmingham: Religious Education Press, 1988), 1 – 15.

Christian love as essential in intergenerational experience, and the Christian community as the context where dependency on God and on one another is recognized.[204]

The purpose of IGRE is to foster interaction among, and appreciation of persons from two or more generations; to create awareness in style and activities of concerns and characteristics of the generations involved; to encourage participation by each member of a group; and to give opportunity for dialogue among generations.[205] This approach reinforces church curriculum and gains more participation within the congregation. Since it is people-oriented approach, it is open to new ideas and variety of interpretations of faith, life and experiences. This interpersonal relationship in the intergenerational mode generates opportunities to show love, respect and common concerns for self and others.

IGRE has been desirable to churches who want to build a strong community. Gabriel Moran, an advocate for peace and justice and one who said that "doing justice is relational", argues that "the church should demonstrate IGRE for the society".[206]

Family Ministries Addressing Specific Issues

The issue on globalization is not new among the Protestant-Evangelical bodies. Issues on poverty are a major issue that sends parents overseas and affects the family's solidarity and stability. There is single parenthood and the changing roles of parents, erosion of values that are attributed to the strong influence of mass media, advertisements and culture of consumerist society, value formation/value re-orientation, relational issues and other related problems such as drug addiction, child abuse/child labor, child prostitution and plight of street children, kidnapping, and other forms of violence and crimes in families and the wider community. The pressing overarching issues that are shaking families today need specific responses as a way of challenging the impact of globalization.

1. On Poverty

Dr. Domingo Diel, Jr., current president of the NCCP and CPBC, reiterated the important programs of CPBC namely, Christian Education and Social Service Development.[207] The 100

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[204] Marguerite R. Beissert, *Intergenerational Manual for Christian Education: Shared Approaches.* (Philadelphia: United Church Press, 1977), 11–12.

[205] *Ibid.*, 8.

[206] *Ibid.*, 15.

[207] This is based on Dr. Nestor Bunda's interview with Dr. Diel, Jr., for his dissertation. Dr. Bunda asked: "In your opinion, what were the important

years written history of the CPBC unearthed several programs that are relevant to the context.[208] These include the Health and Aid to the Needy for Development (HAND) – health improvement of families; New Frontier Ministries (NFM) – a child care development project; Veterans' Village Family Community Center (VVFCC) – a semi slum ministry for low income families that exist until today; Christian Centers that provide holistic activities (to be renamed as Community Center), scholarship grants, and several other projects for all ages. These are ministries that understand the needs and aspirations especially of the poor majority church members and the wider community. The present development projects of the CPBC that provide skills training and capital for livelihood projects and other income generating programs, need stronger support to reach more people in need. Special programs, such as animal raising, soap making, cooperatives, and other cottage industries have to be reinforced intentionally for the purpose of augmenting family incomes and alleviating poverty. The church can also provide job placement or act as a reference, and appeal to government for it not to pursue its import liberalization and privatization policies.

To overcome poverty churches and families may gather to plan feasible projects, design church curriculum, design church building, and examine untoward conducts of the church among poor members and the community, and the like. Above all, a common theology on poverty, fullness of life, and social ministries is important as the church seeks to concretize some old or unfamiliar and resisted ministries.

2. On Migrant Workers' Families

OCWs wish that churches and other agencies tell the truth about migration through advocacy programs.[209] Overseas migration is not as simple as it may seem to appear to OCWs families especially among children, and the community. Generally, they believe and project that overseas job is good and rewarding so that families and the wider community do little to change the situation. Indifference to irregularities or issues concerning

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program priorities of the CPBC?" Nestor Distor Bunda. *A Mission History of the Philippine Baptist Churches 1898-1998 from a Philippine Perspective.*(Aachen, Germany: Verlag Ander Lottbek; 1999), 394.

[208] *Ibid.* See Social Concerns Projects, 300 – 311, and review of different socio-economic-political issues within CPBC from 1972-1998, 239 – 288.

[209] Cynthia and Jun Tellez. Interview. 2002 February. Cynthia and Jun Tellez are staff of the Mission for Filipino Migrant Workers in Hong Kong. Cynthia is the director.

overseas migration, individualism, consumerism, increasing dependence on OCWs financial contribution or pledges to churches, relationship crisis, insecurities, social crimes, are unconsciously developed instead of the mutual support, encouragement, knowing the real situation of OCWs, and stewardship of resources.

Advocacy programs through open fora, counseling, organizing OCWs kids and parents' fellowship or association for mutual sharing, support, and relationship building, will strengthen relationships of OCW families and their communities. The work is not only to tell the truth about migration but, it is also supporting the church, extended families and the community in their role as substitute/surrogate or extended family to provide nurture, childcare, development, security, support, a sense of identity, and encouragement for healthy relationships. For instance, to maintain the good relationship between husbands and wives, and children, a number of Iglesia ni Cristo churches (Church of Christ) have a weekly monitoring program to assist OCWs' families. They take direct responsibility to follow up the OCW member in case of failure or miscommunications with her/his families. The Philippine Independent Churches believe that it is the responsibility of the sending church to take care of its members in overseas jobs and their families. Also, the work of the Family Wellness Center on marriage enrichment can be expanded to include solo parents' and surrogate parents' enrichment programs, and special programs for children who are left behind. The enabling of fathers to do household chores and childcare through workshops and seminars will empower them to become more responsible parents and husbands. All of these will empower OCWs' families to maintain good relationships and common understanding and support within families and communities, and a better response to related issues of overseas migration.

3. On Erosion of Cultural Values

Modern technology has brought about changes in families and communities' cultural values. In order to counter negative effects, churches need to pursue programs that encourage members to talk about events, observations or experiences they encounter daily. These will enable and guide the church to respond appropriately and formulate guidelines for the use of technology. Like the national church bodies, local churches can initiate and conduct monitoring and evaluation mechanisms. For instance, a local church may come up with recommendations of movies, TV programs, and goods that promote healthy recreation,

entertainment, lifestyle, and therefore, healthy life and good cultural values.

The development of a clearer set of ethical values and theological perspectives about development and Christian family life is important for developing attitudes on the proper and wise use of technology, such as mobile phones, internet, movies and other forms of entertainment, and foreign goods. This will begin the conscientious and responsible use of technology. Individuals have to have a good understanding of this issue through education and awareness building since the use of technology cannot be controlled by parents or elders at all times. The retrieval of the good Philippine cultural values that contribute to building communities, upholding family intimacy and affection, support for all instead of for self alone, good communication, responsible action, mutual trust, and fidelity and dependability will then become possible.

The following practical suggestions encourage simplicity of lifestyle that is very much needed today:

> 1. Children's participation in planning, preparing, planting (vegetables/fruits) and decision-making creates awareness, education, concern and responsibility toward anything that the family wishes to accomplish.
> 2. Never be a passive recipient of inert ideas, peer groups or advertisements. Ask and reflect before committing or making a choice.
> 3. Recycle and save energy
> 4. Make things available for others' use
> 5. High concern and protection for others' property
> 6. No impulse buying
> 7. Openness to strangers – have "Christ Rooms" in our homes
> 8. Model respect, love and care for nature – spend time with nature
> 9. Make special occasions opportunities to give rather than receive. Give meaningful gifts out of the work of your hands and thoughts.
> 10. Keeping visual aids that project love, respect, unity, service, simplicity, and nature in the home
> 11. Keeping memories of parents (especially OCWs) and telling stories of their experiences and struggles.

4. On Peace and Order

To attain peace and order is to make peace with God, with neighbors and with all creation. Positive peace is built on justice

which is the harmony, cooperation, unity of groups and individuals, and of nations for the common good. The work for peace has been a call since the Old Testament times. Jesus Christ called for love not hate, justice not oppression, and peace not war. Parenting for peace is a weighty task. It is helping children understand and coping with violence in their immediate community and seeing alternatives to that violence. It is helping them grow in an understanding of the "war mentality" of mass media and finding ways to counter it in the family. It is exploring ways to build peace within the family and communities.

The following activities will help build peace and order in the family and communities: Parents or surrogate parents' attitude towards war or unpeace, may influence the attitude of the young. They have to tell children and discuss with them how they feel about the kind of environment, toys e.g. guns, different forms of war toys, and other play stations with violent games. Also, discussions with children about militarization and arms will bring about some awareness about the realities of war. Discussion about life and relationships will also help children treasure the sacredness of life. The numerous global issues on violence shown in mass media need counter images for children. Parents or adults need to provide guidance and critique on the availability of TV programs or films in the market. Peace is not the absence of conflict in the family. It is the process of working to resolve conflicts in such a way that both sides win, with increased harmony as the outcome of the conflict and its resolution.[210] Allowing children to resolve their conflicts based on love, respect, humility, and service, will let them discover and experience their strength and capabilities in resolving them. A mutual participatory style of family living is a commitment to peace and justice in family and communities.

CONCLUSION

Globalization is an overarching international system that shapes the Philippine politics and foreign relations, culture, and family life. It had transformed the economic conditions, livelihoods and lifestyle of Filipino families. Globalization is experienced in the privatization of social institutions and other services, the liberalization of trade and industry, and the technological developments in various forms of mass media. It brings opportunities and benefits but disadvantages for Filipino families

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[210] K. and J. Mc Ginnis, 23.

considering that the Philippines is a developing country, and is ill-equipped to participate in the level of multi-national companies.

Globalization had made communications, information-dissemination easier and faster than ever before. It had made travel, business and banking more convenient and faster. The satellite made television, movies, computer games and the like more accessible to all people down to the remotest village. The airwave is filled with music and entertainment from the West. Imported goods made readily available in the market are cheaper than locally produced products as well as the availability of distance schooling in the net made education easy. The country gets integrated into the world and even when families are inside their homes, they can easily be connected to the world by simply watching television, listening to radio or using mobile phone and internet. Agricultural technology has made farming easier without much need of manpower. Globalization allows laborers, skilled workers, academics, and many others to work on a global stage.

On the other side, globalization had created economic and cultural pressures as well as a host of interrelated problems on the Filipino family and society. In the Philippines, globalization is seen in massive poverty, increasing migration, erosion of cultural values, and deteriorating peace and order situation. The privatization of social institutions and other services deprived families health services, education, housing, and the like. The liberalization of trade and industry has caused the agricultural and fishing sectors to go hungry, mostly indebted, and empty-handed. Small and medium enterprises experience the same. The indigenous people have lost their territory, source of livelihood, and culture to cater to the demands of multi-national mining corporations. More and more children are deprived of their rights to enjoy their childhood life as they too have to work to augment family income if there is any. The poor majority population is helpless. The rising unemployment and underemployment in the country sends millions of skilled, unskilled, and professional workers overseas leaving their families behind. Even when technology keeps them connected, there is nothing to replace their presence and care. Such separation of families is alarming as it can lead to serious separation among spouses, and delinquent and insecure children.

New roles and new modes of family life are experienced since parents especially mothers need to work away from home to earn a living. On the other hand, they are unable to attend to their children's emotional, social, educational, moral, and spiritual needs. Their poor living conditions undermine good cultural values. The mass media in various forms now shape the formerly

diversified culture of Filipino families. TV, MTV, computer games, and the Western culture that dominates the mass media transmit values that are opposite to the many good cultures of Filipino families, such as, cooperation and mutuality vs. individualism, fair play and spiritual values vs. competition and subordination, simplicity vs. consumerism and materialism, among others. Respect for the individual, concern for work and other people, accountability for actions taken, sharing the burden with others, cooperation and teamwork and solicitous concern for all are diminishing through the constant bombardment of the mass media. Furthermore, studies concluded that mass media and multimedia affect individual's behavior and attitude towards work, studies, language, food, lifestyle, relationships, war, and the like. The deteriorating peace and order situation in the country is a complicated matter since it is rooted in politics that affect the socio-economic situation of the country.

These pressing issues that are shaking families today need specific responses as a way of challenging the impact of globalization. However, the responses from the government, the NGOs and church bodies, are sporadic and provisional restoration and alleviation of poverty as they only address the effects of globalization and not the real cause of the problem. The welfare and future of Filipino families rely much on the political will of the government to change its policies related to globalization. Its commitment to transform the nation can be worked out together with the NGOs and national church bodies, local churches, and families whose commitment is also for the transformation of the nation. The situation demands common perspectives, common action, common beliefs or theology especially among local churches for greater participation and recognition of the social dimension of the mission of God for families to attain fullness of life.

The Filipino family cannot be viewed traditionally, such as nuclear family. There are more solo-parents, absentee parents, surrogate parents nowadays. However, they are still considered families and the basic unit and foundation of the nation. Therefore, the need for immediate attention before anything worse could happen. Just as globalization encompasses the total life of families and communities, churches need to have a Family Ministry that is holistic. This holistic Family Ministry is not just a set of programs that address family issues but everything a church and its representatives do to support families in their growth into wholeness. This is best expressed in the familiar ministry of the early church: *koinonia (fellowship), leiturgia (worship), didache (teaching), kerygma (preaching), and diakonia (service).* The

traditional approaches to Family Ministry have done little to the growth of families. The sector-based approach based on age-graded curriculum and developmental theories have been separating family members, and more focused on activities by auxiliary organizations. This approach develops the individual to become a better member of the family but not all family members are included and informed. Therefore, the development is limited. Aside from this, traditional perspectives, such as the dichotomy of the sacred and the secular and other church traditions concerning discipleship have hampered possibilities towards dynamic Family Ministries.

The following needs consideration. Firstly, the re-imaging of family and its roles that will gather more support within the family and families, to communities. The family needs to consider family as a vocation, taking seriously its roles to counter the undermining influences of mass media and poverty. The family as a domestic church is one that nurtures Christian life and virtues. In the absence of parents, the extended family has to assume this responsibility. The church becoming a family of families provides a great sense of security especially for incomplete or dysfunctional families for its caring atmosphere and supportive nature. It can empower, enable families to actualize their faith. The community being a part of families is a support group to encourage and share with the responsibilities of rearing children. The retrieval of these images will bring tremendous support to all families that will lead to the transformation of communities.

Secondly, the move towards alternative Family Ministries would require a shift from some theological perspectives or beliefs, and approaches that have influenced our attitude towards church ministries particularly those with social dimension. Instead of the dichotomy of the church and society, a holistic life and ministries; instead of fatalism, a living faith or fullness of life; and instead of sector-based approach, an intergenerational and multi-sectoral approach. These will lead to making every family a part of the transformation of families, therefore affecting the macro issue of globalization.

This "era of globalization" demands vigilance on the part of families, churches and communities. Their commitment, their faith in the living God, and their determination to change the present order can change the situation towards fullness of life for all.