

the ASIA COLLECTION
UNIVERSITY OF HAWAII LIBRARY

COMMUNICATOR

PUBLISHED BY: THE NATIONAL OFFICE OF MASS MEDIA
THE PHILIPPINE FEDERATION OF CATHOLIC BROADCASTERS

2307 HERRAN, STA. ANA
P.O. BOX 3169, MANILA
PHILIPPINES

PHILIPPINE RESEARCH/RESOURCE FILE

TELEPHONE: 58-48-28 • 59-76-41
59-41-76 • 59-76-14
50-24-22

ENTERED AS SECOND CLASS MAIL
NOVEMBER 8, 1972, MANILA

WEDNESDAY, DECEMBER 26, 1973

Volume Two
Number Nine

TONDO!

by

Nelia R. Paculan

- * San Antonio I is a large barrio in Tondo.
- * It is bounded by four main streets: Del Pan, Zaragoza, Asuncion, and Claro M. Recto.
- * It is divided into four barangays, because of its size.
- * One barangay, whose chairman is Donato Torda, has 847 families.
- * Barrio San Antonio I has about 3,000 families.
- * *The barrio is made up of hundreds of small houses — one room shacks. In each shack there are two or three families, with six or seven children each. They are divided from each other by curtains, or by plywood.*
- * The narrow alleys are often muddy and flooded, because of the poor drainage system.
- * *Cholera comes during the summer, and influenza during the rainy months.*
- * Miss Maria Concepcion Caoile taught religion to the people of Barrio San Antonio, for seven years. Last year, in June, she went into social work.
- * *At first she concentrated only on bringing medicine to the sick. Her primary purpose was to ward off death.*
- * She had no funds, but volunteer doctors came to help her. Then Catholic Charities... Then Catholic Relief Services... Then the Knights of Columbus, and the Medical Mission.
- * In November of last year she opened a small clinic, with Doctora Isidora Pagaduan as the physician, on Mondays, Wednesdays, and Fridays — in the morning.
- * Mrs. Purificacion Jacinto serves as pharmacist.
- * Two dentists volunteered — Doctor Herminio Vedar on Sundays, and Doctor Luis S. Antonio, Jr. on Thursdays.
- * *All are volunteers. Not only do they receive no pay — they bring their own equipment, and donate the medicines.*
- * But the great need was: *employment!*
- * Beginning in a very small way, Miss Caoile opened a class in dressmaking, and then another class in tailoring. Miss Josefina Florendo is in charge. She is teaching 14 boys and 19 girls.
- * Early in 1974 they will open a class in cosmetology — teaching girls how to work in beauty parlors.
- * The students in the dressmaking class make uniforms for the children in the nursery school. There are 33 children, taught by Miss Mercedes Canovas, helped by the National Federation of Women's Clubs.
- * *35 boys are taking guitar lessons, in the youth club, taught by Jaime Renegado.*
- * Sports coach is Juancho Canovas.
- * The boys are musical, and want to organize a choir. They are searching for a music director.
- * Many of these activities happen in one small two-storey apartment. The nursery is on the first floor, vocational training from 5 to 9 every night on the second floor. Youth club meetings and guitar lessons on the first floor, at night.

CHRISTIAN COMMUNICATORS

- * *The money comes, Miss Caoile says, by providence.*
- * When she needed money to pay the rent for the clinic, a friend offered to pay the rent regularly.
- * *Another volunteer pays the rent for the nursery school.*
- * Miss Caoile has a small office in the house of Mrs. Sofia Hernandez — rent free. Sofia's husband is a foreman, on the pier.
- * When the basketball team needed uniforms, to enter formal competition — a donor appeared to buy the uniforms.
- * When they needed legal aid, Father Leo A. Cullum, S.J. — who is guidance counsellor at the Ateneo Law School — found a young lawyer named Levy Villegas. He is now serving the residents of Barrio San Antonio.
- * *The latest volunteer is a teacher of food preservation. After they have learned the trade, the women of the barrio hope to open a small cooperative business — selling preserves.*
- * To establish some kind of permanent structure, they have set up the Barrio San Antonio Community Development Project.
- * *The records of the clinic show that 683 families have received medical aid.*
- * The doctors have treated 1,344 people, since November of 1972.
- * *All of the graduates of the vocational classes are employed.*
- * Just recently Catholic Charities loaned the barrio two more sewing machines.
- * Newest plan is for a day nursery — for the babies of working mothers. Many women in the barrio have jobs — like washing and ironing clothes, cooking and selling sweets, or rice cakes. Some have three or four children of pre-school age. Ten children in one family is a common thing, in Tondo.
- * Now, the mothers leave the little children with the older ones. When the day ends, the babies are dirty, and sometimes bruised. A day nursery would be a blessing.
- * One of the greatest achievements of this development project is that it has brought barrio people close together.
- * Mrs. Loreto Jarabo has been living in barrio San Antonio since the end of the war. She remembers the fights they used to have.
- * Now she is one of the 25 team leaders. These leaders are the main links in the organization.
- * *Sometimes, when people are ashamed to tell their real problems to the social worker, they confide in Loreto Jarabo, whom they have known for a lifetime. The long range solution begins with this first confidence.*
- * Another team leader is Mrs. Josefina Belicario — called Manang by her friends and neighbors.
- * Manang had ten children, but only seven survived. Her eldest is Lourdes, twenty years old, a student in the vocational training class. The youngest is Simon, two months old, delivered by Doctora Pagaduan.
- * Manang says: *"The time we used to spend in gossiping, and back-biting, is now spent in helping each other."*
- * When Manang makes her home visitations, she carries Simon in her arms.
- * **The project sites are in different houses, and on different streets. This is good. It gives Miss Caoile and her staff the chance to meet all the people.**
- * One big building would be convenient, but it might isolate the social workers from the barrio folk.
- * *A guiding principle in the development project is this: those who receive service must give something!*
- * There are donation boxes, where they can drop their coins. If a man in the barrio receives legal aid, or medical care, or vocational training — he puts a coin in the box.
- * **The amount is little, but it is important to the poor. It allows them to keep their dignity, and their self-respect.**
- * *Some are completely destitute. They have literally nothing to give. Services are never refused, because of this. All payments are purely voluntary. The destitute resolve that they will pay, some day.*
- * 50% of the people in the barrio are unemployed. Some take odd jobs, when they can. These jobs usually pay just enough for the day's meal.
- * **The social workers — as well as the barangay chairman, Donato Torda — believe that the most profitable investment would be a vocational training center.**
- * This is the great hope of the people in the barrio.
- * *They think that a real vocational school would develop the barrio more than a cleanliness campaign or a beautification drive.*
- * **In barrio San Antonio the people are poor, jobless, hungry often, improperly clothed, badly housed, suffering from poor drainage, subject to sickness and to disease.**
- * *But they have banded together, and they are trying to help themselves. They have courage, and hope.*
- * **This is a wonderful thing.**
- * *This is human development.*
- * **Over 120 Christian communicators from 19 countries of Asia and Oceania, with observers from Latin America, Africa, the United States, Europe and the Near East, met at Mirador Villa in Baguio City, the Philippines, from December 10 to 17, 1973.**
- * The delegates to the conference represented member organizations of UNDA in Asia and Oceania, the international Catholic organization of broadcast media (radio and television); and the organizations in Asia of the World Association for Christian Communication (WACC) and the Agency for Christian Literature Development (ACL D), both international, interdenominational associations. There were also observers from UNDA, WACC, and ACLD in other regions, from the United Nations, as well as non-government agencies involved in development aid.
- * The holding of the joint conference in Asia was given impetus by the international "Joint UNDA-WACC Consultation Conference on Communications Aspects of World Population Year" held in London in August 1973, in which it was decided that similar conferences should be held in different regions of the world.
- * *The purpose of the conference was to consider the implications of World Population Year for Christian organizations engaged in media, and to discover what common or cooperative action — if any — UNDA, WACC, and ACLD may undertake in connection with World Population Year.*
- * **It was also expected, however, that the conference would suggest activities that the participants might consider for the programs of their own organizations in connection with World Population Year, even if they could not be adopted as common projects for the entire region.**
- * *In preparation for the discussion of possible joint action, the conference received initial briefings on, and discussed, the population problem and its implications for Asia and the world; the rationale behind World Population Year, and the role that mass communications in Asia could play in promoting its objectives; and the theological bases of church positions on the population problem, from the Catholic and Protestant viewpoints.*
- * Small group discussions explored the possibilities of working together in media during World Population Year. Meetings by national and regional groups sought to discover themes or messages that they believed should be stressed during the Year.
- * These themes and messages were then discussed in general session to discover what common lines, if any, could be identified as reflecting the general sentiments of the participants who represented various national and denominational bodies in Asia. These common lines of thinking could then serve as a basis for possible joint action on the regional level. At the very least, they could inspire a sense of common direction and purpose among the participants—even after they have returned to their respective countries.
- * **Among the lines of thought that emerged in the group discussions, the following reflect a consensus among the participants:**
 1. *The role of media vis-a-vis the population problem is that of educating people on the problem and its implications for the quality of human life in all its aspects.*
 2. The educational role of media includes the dissemination of the facts, of accurate information about the population problem in its varied aspects as they affect the lives of individual families, communities, nations, and the global society. However, media in their educational role must go beyond the bare presentation of facts if they are to move people to action; they must often strive to change or re-direct values and attitudes, which are the wellspring of action. This indicates the need for research on attitudes and behavior to support and guide media programming. In fact the content, the presentation and choice of media should be suited to the various levels and types of audience. The use of folk or traditional media should be explored as a means of communication in areas where illiteracy is high, or where the more sophisticated media are not available.
 3. What the thrust of the educational process should be, was seen differently by different groups. The perception is determined by differences in culture, varying levels of economic development, as well as differences in the national demographic situation. Thus,

representatives of some countries saw the need to change popular attitudes towards consumption in view of what they saw as their nation's global responsibility to other peoples who also have rights to a full human life on the spaceship "Earth".

Other groups saw it as overcoming cultural biases that needlessly tend to promote high rates of population growth. Still others see the need to integrate population education with education for responsible family life. While the specific thrusts may differ, there appeared to be consensus that communication programs should be suited to the various levels of preparedness of the target audiences—starting from promoting awareness where it is lacking, to dissemination of accurate information where it is needed, to motivation leading to action—taking into account differences in religion, culture, age and sex.

4. As Christian communicators the participants saw their primary role in population education as that of infusing, whenever possible, a Christian motivation in population programs in their respective countries. While aware that Christians are a minority in most countries of Asia, the participants feel that the Christian ethic has a positive contribution to offer peoples of all races and creeds. This contribution lies primarily in the promotion and development of authentic human values; in the special motivations Christians have for promoting human dignity, fostering reverence for human life, and for making operative for as many people as possible their right to a quality of life that is fully human — as a prerequisite for any further dimension that might be added.

5. The realization of the implications of the population problem instilled a sense of crisis among the participants. Nevertheless, they

see the problem as part of the general problem of total human development, including the problem of social, economic, and political imbalances within nations as well as among nations. While they see the need for population control as one aspect of the problem, and recognize its importance, they believe the overriding motivation for such activities must be the enhancement of human life. Activities that tend to dehumanize people — particularly by depriving them of their freedom of choice — are ultimately self-defeating; for they promote, only in a different way, the same dehumanization spawned by mass poverty that population control seeks to alleviate.

6. *The thrust of Christian media programs vis-a-vis the population problem, therefore, should be the promotion of the right of every human being to conditions in which a fully human life is possible — including the right to make basic and conscientious decisions regarding the size of one's family, the right to all the information necessary to make such a conscientious decision, and the right to any other assistance necessary to make that decision a reality.*

Despite some differences in theological approach, the participants felt there was more in common to unite them than they had hitherto realized; and that these common concerns could override the differences.

7. Despite the many differences of conditions in the various countries of the region, there was evidence in the discussions of the conference of a desire for continuing contact and collaboration on the part of the organizations represented; and there was hope that some kind of structure — however loose or informal — would emerge as a result of the conference.

In the name of Jesus Christ, Savior of the world, this statement is offered to God and to all men of good will.

Paul E. Sheehan, S.J. • Elizabeth Farley, R.S.C.J. • Aurelie Cortes, S.P.C.

EDITOR:

STAFF:

James B. Reuter, S.J.

Sarah Manapol, S.P.C. • Lucina Sarmiento, D.S.P. • Rosario Castro Aquino

Virginia M. Galdo • Nella R. Puculan • Isagani J. Diaz • Jaime Jaramero