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KAGHIGHAN NG EDUKASYON AT KULTURA
(DEPARTMENT OF EDUCATION AND CULTURE)
Manila

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DEPARTMENT MEMORANDUM
No. 188, s. 1975

CIRCULATION OF COPIES OF FACT SHEET
ON THE DALUBHASANG LAKAN

To the Regional Directors:

1. The National Secretariat of the Dalubhasang Lakan, a spiritual transformation movement jointly undertaken by the Department of Education and Culture and the Philippine Public School Teachers Association, has been receiving numerous inquiries on the nature, scope and purpose of this project from various sectors of the country.
2. The National Secretariat cannot possibly respond to these queries individually without incurring great expense considering the big volume of inquiries flooding its office.
3. The teachers, by the very nature of their role, are in the best position to enlighten the community through their students about the nature, scope and purpose of the Dalubhasang Lakan.
4. It is therefore requested that Regional Directors circulate among the teachers copies of the attached fact sheet -- Questions About the Lakan Answered -- and ask them to explain its contents to their students.

(SGD.) JUAN L. MANUEL
Secretary of Education and Culture

Incl.:
As stated

QUESTIONS ABOUT DALUBHASAAN LAKAN

Here are some of the questions that have been asked about the Dalubhasaan, together with the answers:

1. Why is the movement called lakan?

Lakan is the most appropriate Filipino word for noble leader. It is an old Filipino title attached to the names of ancient leaders: the ancient King of Tondo was called Lakan Tula, or simply Lakandula. The name Nalakanyang came from lakan, corrupted from the phrase "laksan diyan," meaning "There are many noble leaders there." Through the years, the word lakan has assumed many connotations, e.g., a muse is called lakambini, corrupted from "lakang binibini," meaning "beautiful maiden," and the moderator in a public joust, is called lahandiwa, meaning "lofty thought." The word lakan, therefore, implies nobility, beauty, loftiness of ideas, and excellence.

2. Why Dalubhasaang Lakan?

Dalubhasaan comes from the Filipino word dalubhasa, meaning expert or trained. Dalubhasaan therefore means a school where expertise is developed. So, Dalubhasaang Lakan stands for "College of Excellent Leaders." It is the most appropriate phrase to describe the school of leaders which will produce the New Filipinos, the Dalubhasaang Lakan essentially being a leadership training course.

3. Is it not a course similar, to those offered by the School and the Church such as, for instance, the Cursillos in Christianity?

In a way, yes -- that is, the Dalubhasaang Lakan, like the Cursillo, seeks to draw out the best in Man via an intensive training course in faith and ethics. But in substance and in matters of

procedure, emphasis, relevance and such techniques as meditation via the Yoga way, the lalekhaing lalan stands out as an original concept - a happy combination of modern and ancient pedagogical and psychological techniques applied to local needs and conditions, particularly the Filipino mind and customs. It will be conducted in such a manner that it becomes highly relevant to each candidate and to the life of the community. Relevance and practicability are the chief considerations for which the Movement was conceived.

4. Is a seven-day course not too long, considering that the organizer, the instructor, and the candidates themselves are all occupied with other tasks, such as their employment and/or business? Will it not become boring and monotonous?

First of all, it must be stressed that the lalan is essentially a community project. As such, the community, through the organizer and its political and economic authorities, must see to it that the course will not result in the economic dislocation of any of those involved. For instance, candidates who are private employees may avail of their vacation leave credit so they can attend the course with pay. In the case of people engaged in private business, the community can probably help them via the bayanihan way. In short, it becomes the responsibility of the community to see to the material needs of the prospective lalans while they are under training.

With respect to the length of the course, seven days may even be too short considering the range of subjects it needs to cover. Actually, the class spends only four hours a day in the classroom, and a few hours outside in preparation for the day's lessons. Except for the last day -

Sunday - which is virtually a whole-day affair, each candidate devotes not more than eight hours a day to the course, including assignments and the like.

The seminar can never be boring or monotonous because it is arranged in such a way that interest is continually built up to its highest point, which is during the graduation rites. Each day offers a different set of activities, new challenges to the candidates. Daily homework is done to develop a sense of continuity from the beginning to the end, and active class participation is its principal virtue.

5. How will the Lagan differ from other community undertakings, such as the CLMAs zones, the Green Revolution, and others being sponsored by public schools and socio-civic groups?

As conceived, the Lagan Movement will be entirely different from any other undertaking, both in methods and goals.

Firstly, its primary objective is the reformation of the Filipino through the reorientation of his values, the sharpening of his sense of nationhood, the reawakening of his faith in himself and the rekindling of his hope for a better future. This is the reason why, before the Lagan undertakes any community project, he must first undergo formal training in citizenship and leadership, with emphasis on civic consciousness and the development of the ability to think, to talk, and to lead other people.

Secondly, the movement is all-embracing. It methodically divides the areas of responsibility in community development work and needs to involve all segments - from the government down to the lowliest individual - in its projects.

Thirdly, it will be initiated by the community, and the Government, because it is fundamentally a lay movement, with the public sector as its arena. Leadership is provided by the citizenry through the Volunteers' Labor, with manpower development as one of its principal goals.

Fourthly, it is based on partnership between Government and community.

As the bridge between the two entities, the labor seeks to bring the Government closer to the people, and vice versa, thereby overcoming the communications gap and enhancing national cooperation.

Finally, it is a nation-wide movement that seeks to unify all Filipino, integrating the so-called cultural and ethnic minorities into the main body politic, and removing all barriers to national unity and nationhood - political, religious, social and economic.

6. If it is nationwide in scope, will it not become too unrelaxing?

Measures have been prepared to prevent the movement from outgrowing itself. One method is to provide for a National Secretariat that will coordinate all activities, formulating policies and procedures and laying down guidelines for uniformity and consistency.

On the other hand, so it will not become unrelaxing, the movement will operate with the highest degree of autonomy in the implementation of projects. In other words, its activities will be geared to the needs and conditions of each community, following only the guidelines set down by the National Secretariat.

To avoid their becoming a mere form, leadership training courses in each community - be it a barrio or a district in a town or city - may be limited to only twice or thrice a year, with each class no bigger than 35 candidates. For manpower, the Lakan draws from the ranks of the youth who will, in turn, become candidates in subsequent sessions.

The principle of working in pairs in every project has been adopted to prevent any lull and waning of interest and enthusiasm. Each pair organizes action units and follow-up task forces to insure the continuity of each project.

7. What is the role of the Government in the Movement?

In the organization of local chapters - which starts with the holding of the leadership training course - the Government remains in the background, with the school principal - or a competent and well-respected civic leader - as the moving spirit behind the movement. Logistical support - by way of facilities and supplies - may be extended by the local government to the partner.

But in the implementation of the projects, representatives of Government must be active participants in the Lakan, giving expert advice, working with the groups and follow-up task forces, and allowing the use of Government facilities and equipment such as those needed for infrastructures and similar ambitious projects.

Heads of pertinent national government agencies may also serve as consultants of the National Secretariat for better and more effective coordination and implementation of projects.

8. What guarantee is there that the Lajans will really undertake community development work after the seminar?

The basic procedure itself leaves no room for laggarda in the movement. It starts from the vivid greeting, to the emphasis on industry and civic consciousness in the training course, to the organization of work groups, acting units and follow-up task forces which all are oriented to organized action and group dynamics.

Right after the seminar, the work groups are required to visit government offices with which they will be working and to launch their projects within the week. This is why it is important that Lajan candidates take leave from their work for two weeks to take the course and start the implementation of projects.

As conceived, each Lajan will be a model community development worker, a true civic leader who works not for any remuneration but for a more lasting reward: a place in the community's "hall of fame" as an achiever, as a genuine partner in national development.

9. If the Lajan movement is entirely a lay undertaking, why should uniformed policemen be conspicuously present in the Lajan School?

It must again be stressed that the leadership training course seeks to recast the basic attitudes of the Lajan to make him a law-abiding citizen and an effective community leader. One of the attitudes that the course seeks to develop is for the citizen to look up to the policeman not only as the embodiment of the law and the symbol of authority but also as, essentially, a fellow citizen. And

this is true not just with policemen but with every other government official or employee: that everyone of them is, first and foremost, a citizen of the Republic, just like any other lay member of the community.

Respect for officers of the law, in other words, must not be associated with fear; rather, it may be mixed with a feeling of affinity as fellow Filipinos. Peace and order is the concern of all, not only of the police. This is why it is one of the main areas of responsibility of the Lakan effort.

10. Is there really a need for launching a movement like the Lakan? Has the Government not undertaken similar projects in line with the goals of the New Society?

The Lakan is not just a movement in the accepted meaning of the term. It is more than that: It is a method, a means by which the goals of the New Society may be - can certainly be - attained. As mentioned in the book, the Lakan can be the rock of faith and hope upon which the New Society can be built.

There is no other project, no other undertaking, no other movement - to our knowledge - with similar features as the Lakan. It is perhaps the only feasible way by which the internal revolution envisioned by Epifanio Quinsac for the social regeneration of the Filipinos can be achieved in as short a time as possible. Feasibility is one hallmark of the Lakan project.

11. Who are behind the conception of the Lakan?

It is a product of many minds working in concert to provide the answer to the call for a "revolution from above" -- the revolution of

democracy - founded by the President of the Republic. The mission belongs to a group of concerned citizens, each an expert in his own specialized field of study, headed by Manila delegate and UNL member, Reynaldo T. Magtoto.

This is their contribution to the New Society, a product of their collective effort which also calls for collective effort on the part of their countrymen to achieve its ends.

12. Who are implementing the project?

Secretary Juan L. Manuel is chairman of the board of consultants while Director Licoria Brillantes Soriano of Elementary Education is the national organizer. The Philippine Public School Teachers Association, headed by David M. Salinas, is the national secretariat. The project was initiated by the Office for Civil Relations, headed by Col. Ursula Andaya. Both the Lusan manual and lectures were published by the OCR.

- Prepared by:

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