

**Media, Ethnicity And National Unity :
The Philippine Report**

By

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MEDIA, ETHNICITY AND NATIONAL UNITY
The PHILIPPINE REPORT

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INTRODUCTION

This paper will consist of five parts: (a) a brief description of the different ethnic groups in the Philippines, (b) the basic principles and policies on ethnicity and the media, (c) the regulatory practices on ethnic reportage, (d) concrete issues affecting media, ethnicity and national unity, and (e) recommendations regarding these issues.

PART I FILIPINO ETHNIC GROUPS

There are 110 ethnic groups in the Philippines.¹ The biggest groups are the Cebuano, Tagalog, Ilocano, Hiligaynon, Bicol, Waray, Pampango, and Pangasinan. These represent 85 percent of the total population of 57 million. The remaining 15 percent constitute the ethnic minority groups. These go by various names. Sometimes they are called "cultural minorities" or "tribal communities."

According to the national president of the Tribal Communities Association of the Philippines (TRICAP), Datu Joseph G. Sibug, there has been 65 identified ethnic groups and possibly 40 more (see Appendix I). These number around eight million throughout the country.

Some of these groups come in clusters. The Mangyans, for

1 Felix de los Reyes, "The Tribal Filipinos: Crying out for help," The Philippine Starweek Magazine, November 5, 1988, pp. 14-16.

example, are made up of the Iraya, Alangan, Tadyawan, Patangan, Buhid, Hanunuo and the Ratangon tribes. Most of the Mindanao cultural minorities go by a generic name "Muslim."

Other groups not of ethnic but of racial origins live in the islands. The oldest and most numerous are the Chinese. There are those of Indian blood and some of caucasian origins.

One major difficulty of this paper is identifying explicitly what the term "ethnicity" will cover. Ethnic groups could mean the major linguistic groups such as Ilocanos, Tagalogs, or Visayans. Likewise it could cover the different cultural minorities like the Mangyans or racial groups like the Chinese. In general, the term will mean the national cultural communities. Otherwise, I will identify the context of its use.

PART II GENERAL PRINCIPLES AND POLICIES ON ETHNICITY AND THE MEDIA

The recently ratified 1987 Constitution of the Republic of the Philippines states in its "Declaration of Principles and State Policies" (Article II, Section 22) states:

The State recognizes and promotes the rights of indigenous cultural communities within the framework of national unity and development.

The provision following (Article II, Section 24) underlines the vital role of communication:

The State recognizes the vital role of communication and information in nation building.

The Bill of Rights (Section 4) guarantees freedom of expression:

No law shall be passed abridging the freedom of speech, of expression, or of the press, or the right of the people peaceably to assemble and petition the Government for redress of grievances.

In the General Provisions (Section 10), the Constitution likewise states:

The State shall provide the policy environment for the full development of Filipino capability and the emergence of communication structures suitable to the needs and aspirations of the nation and the balanced flow of information into, out of, and across the country, in accordance with a policy that respects the freedom of speech and of the press.

Most important of all, the General Provision (Section 12) focuses on the cultural communities:

The Congress may create a consultative body to advise the President on policies affecting indigenous cultural communities, the majority of the members of which shall come from such communities.

From these provisions of the Constitution: three observations can be made:

First, the Constitution primarily speaks of ethnicity from the context of cultural communities or tribal minorities. Only in general terms, i.e., Bill of Rights, does it cover ethnicity in terms of linguistic (e.g., tagalogs) or racial (e.g., chinese) groups.

Secondly, the Constitution recognizes the vital role of communication (i.e., media) and information for development and nation building.

Lastly, the Constitution is conscious of the need to constantly consult cultural communities for policy formation. An equivalent of

this section (Sec 12 of the General Provisions) in the 1973 Constitution (Article XV, Section 11) would read:

The State shall consider the customs, traditions, beliefs and interest of national cultural communities in the formation and implementation of state policies.

Historical Roots. The Marcos government explicitly states in Executive Order No. 969, Section 1:

It is the policy of the State to ensure the integration of national cultural communities into the mainstream of Filipino society with due regard for their beliefs, customs, traditions and institutions and to further enhance their contribution to national goals and aspirations as active participants in nation building equal in stature, dignity, and opportunity with all other citizens.

In 1964, Republic Act No. 888 (as amended by Republic Act No. 352) created the Commission on National Integration (CNI) whose main task was:

...to effectuate in a more rapid and complete manner the economic, social, moral and political advancement of the non-Christian Filipinos or national cultural minorities and to render real, complete and permanent the integration of all said national cultural minorities into the body politic...

Another move which followed was the establishment of PANAMIN (Presidential Assistant on National Minorities) in 1978 after the abolition of CNI in 1975. The PANAMIN had the following objectives:

1. To advise the President of the Philippines on national policy, specific government programs and other matters affecting and relating to the national minorities;
2. To conduct basic research that will establish the identity, location, specific needs and problems of national minority groups with the end view of providing sound basis for policy and program formulations; and
3. To develop and implement socio-economic development programs designed to make the cultural minorities self-reliant.

In other words, from the point of view of rules and regulations, policy formation and institutional response, there have been major attempts to work hard at the integration of national cultural communities with the mainstream of Philippine life. However, according to the assessment of Ponciano Bennagen, the "achievements by government agencies notwithstanding the avowed aim of 'national integration' has not been achieved."² It is not the purpose of this paper to assess the success or failure of these attempts.

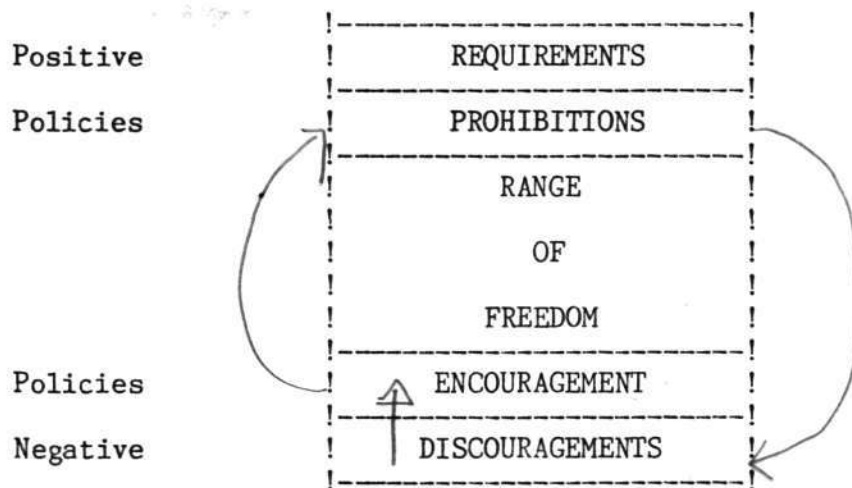
Let us now look at how media has contributed or aggravated the situation.

PART III REGULATORY PRACTICES ON ETHNIC REPORTAGE

As far as regulatory practices on ethnic reportage is concerned, there has been no restrictions at all. The constitution guarantees freedom of speech, of expression and freedom of the press. If there are any restrictions, these are restrictions covering all citizens regardless of ethnicity. These restrictions are those that violate basic human rights (e.g., libel laws) and endangers the security of the state (e.g., inciting revolution).

² Ponciano Bennagen, "The continuing struggle for survival and self-determination among Philippine ethnic minorities." A paper delivered at the Philippine Social Science Council Forum on Social Science and Government at the Philippine Social Science Center, Quezon City on March 16, 1985.

A policy framework on ethnic reportage can be seen in the following perspective:³



There are no positive requirements on ethnic reportage. There are no media policies prohibiting or limiting ethnic reportage. There are no media policies encouraging ethnic reportage. There is a whole range of freedom for ethnic reportage.

Professional groups like the Philippine Board of Advertisers (PBA) or media groups like the Kapisanan ng mga Broadkasters ng Pilipinas (KBP) have no negative or positive restrictions and policies regarding ethnic reportage. The closest policy encouragement that may affect ethnic reportage is the KBP TV Code on Program Standards in support of development and nationalism (see Appendix II). It states the following:⁴

3 Benjamin Lozare, "Responding to the Imperatives of Change: The Case for Development Advertising." In Asian Federation of Advertising Associations, et. al., Development Communication and the Asian Imperatives. Manila: Dansil Press, Inc., 1980.

4 Kapisanan ng mga Broadkasters ng Pilipinas, TV Code of KBP. Manila, 1987.

All stations shall actively provide for the continuing expression of the Filipino national identity and shall encourage the development of traditional and indigenous forms of culture.

This policy applies to all groups of people and not just to cultural communities. If this is the case, what then is the problem of ethnic reportage?

PART IV ISSUES AFFECTING MEDIA, ETHNICITY AND NATIONAL UNITY

There are three clearly identifiable issues affecting media, ethnicity and national unity. These are: (a) access to media, (b) media content, and (c) style of journalism.

Access to Media

Access to media is a problem of the structure of Philippine media. Access here means both the source and recipient of media. Philippine media is urban based with an urban bias. This means most of the newspapers, TV and radio stations, and films originate from cities particularly the national capital region (NCR). It also means that most media consumers are from the cities and from the national capital region. Needless to say, most of media's content is about events that happen in the cities and around the national capital region.

National cultural communities have historically been driven out to the hinterlands by the new town and city dwellers. They are found,

therefore, in remote areas and sometimes inaccessible to normal travellers. The more numerous ethnic groups, however, have formed ghetto communities in some cities.

In general, the government has recognized the "imbalanced flow of information into, out of, and across the country" irregardless of ethnic origins. This has been the major deficiency of the present media structure.

There are around 19 daily national paper based in Metro Manila and around 58 provincial weekly paper with about an average of 3,000 circulation each (see Table 1).

TABLE 1 Newspaper Circulation by Regions as of 1987 5

	<u>Total Cir</u>	<u>Percentage</u>
Metro Manila	1,164,850	69.63%
Ilocos Region	41,334	2.47%
Cagayan Valley	17,058	1.01%
Central Luzon	122,436	7.31%
Southern Luzon	92,585	5.53%
Bicol Region	38,349	2.29%
West Visayas	45,586	2.72%
East Visayas	61,306	3.66%
North Mindanao	27,001	1.61%
South Mindanao	62,388	3.72%
Total PHILIPPINES	1,672,893	
Foreign Paper	11	.05%
GRAND TOTAL	1,672,904	100.00%

5 Source: Media Fact-Book 1987-1988, p. 26.

The Metro Manila circulation covers 70 % of the total newspaper circulation of the country. The smallest circulations are in Cagayan Valley (1.01%) and in North Mindanao (1.61%). It is in these areas other than Metro Manila where cultural communities are found.

Magazine circulation is no better (see Table 2). Over 50% of magazines circulate in the Metro Manila area and 27% in Luzon. The two geographic areas alone cover 82% of all magazine circulation.

TABLE 2 Magazine Circulation by Regions as of 1987 6

	<u>Total Cir</u>	<u>Percentage</u>
Metro Manila	694,124	54.64%
Luzon	352,617	27.76%
Visayas	119,730	9.43%
Mindanao	98,450	7.75%
Foreign	5,336	.42%
Total PHILIPPINES	1,270,257	100.00%

Table 3 shows that 63% of Metro Manila's 1,387,500 households (or 874,125 households) have access to newspapers. In the Visayas region only 16% or 369,504 households can be reach by newspapers. Access to magazines are even lower.

6 Source: Media Fact-Book 1987-1988, p. 30.

TABLE 3 Percentage of Households with access to Newspapers and Magazines

Households with <u>NEWSPAPERS</u> in the past week	% With	<u>Households</u>
Metro Manila	63%	1,387,500
Luzon	29%	4,295,600
Visayas	16%	2,309,400
Mindanao	21%	2,292,500

Households with <u>MAGAZINES</u> past 4 weeks	% With
Metro Manila	27%
Luzon	15%
Visayas	9%
Mindanao	12%

The picture does not change much with regards the electronic media (see Table 4). Metro Manila's households have a 91% radio saturation while Visayas' rural households have 69%. Of all media, radio has the highest household penetration.

Television is worse off in rural areas. Rural Visayas has the lowest television households (19%) followed by rural Mindanao (21%) and rural Luzon (28%). The five television stations have their originating transmissions in Metro Manila. The provincial stations only replay or relay Manila programs.

TABLE 4 Percentage of Household Media Ownership by Region

<u>RADIO</u>	<u>Urban</u>	<u>Rural</u>
Philippines	85%	73%
Metro Manila	91%	
Luzon	82%	76%
Visayas	79%	69%
Mindanao	82%	73%
 <u>TELEVISION</u>		
Philippines	64%	24%
Metro Manila	87%	
Luzon	65%	28%
Visayas	48%	19%
Mindanao	44%	21%

Media structures and national unity. The flow of communication and information in a media structure like ours has been from the rural areas to the cities, from the provinces to Metro Manila. This is the main reason for the urban bias.

If this is the situation of the Philippines, we can see the difficulties of arriving at a sense of nationhood and national unity. At this stage of its media development, the Philippines is identified with the National Capital Region, particularly Manila. This could be another reason why migration patterns always move along the direction

of the NCR region. The sense of belonging is associated with the urban Manila ethos.

After Manila, the provincial cities come next. There has been some improvement here particularly the city of Cebu in the Visayan region. This city is a fast rival of Metro Manila. In Mindanao, Davao City is looked upon as the center of development, but the local insurgency has retarded its growth.

Media Content

The problem of access to the media give rise to the problem of media content. Because the consumers are primarily urban based, the media content will be those that urban households will likely consume. These are life styles, events in and around the city, economics and politics greatly affecting urban, i.e., Metro Manila, life.

Cultural community issues are peripheral to urban life. Once in a while, some of these issues surface and reach the national dailies or become feature articles of weekly magazines. These are more exceptions than the rule. Special national events may provoke an issue.

Most of cultural community issues that break into the national dailies are:⁷

1. Historical inequities and misunderstanding
2. Western imperialism
3. Land grabbing

⁷ These issues were summarized from the speech of Bai Yasmin Macalandong delivered at the "Workshop on reporting peace in Mindanao," September 8-10, 1988, at El Corazon Hotel, Cotobato City.

4. Political factionalism
5. Private armies
6. Manipulation of religious and cultural differences by self-serving persons for political and economic ends
7. Exploitation of the unlettered and powerless people by the outsider
8. Relative under-development
9. Inadequacy of social services
10. Massive influx of aggressive Christian settlers
11. The clash and impact of new political institutions of the democratic system against the tradition-bound society

None of these issues directly affect the urban population of Metro Manila. These are curiosity issues for most urban cities. They become less and less important as one gets nearer and nearer to the National Capital Region.

The Style of Journalism

In 1970, the Press Foundation of Asia presented a 22 point General Guidelines for reporting racial and communal tensions.⁸ The report began by stating that "racial, religious and communal tensions are a threat to many societies. Experience has shown that the way they are reported can affect the course of events and attitudes. Journalists have therefore a special responsibility, and what follows is an

⁸ Press Foundation of Asia, "Reporting racial and communal tensions." Pagkakaisa Reprint Series No. 39. Davao: April 1970.

attempt to set out some basic working principles."

The general guidelines are as follows:

1. Factual accuracy in a single story is no substitute for the total truth. A single story which is factually accurate can nonetheless be misleading.
2. Prejudice may sell newspapers but newspapers should resist the temptation to exploit human fears for commercial gains.
3. In mixed societies, editors should be aware of the danger of feeding by selective reporting, common prejudicial stereotypes about groups. Generalization based on the behavior of an individual or a small number of individuals are invariably unjust.
4. When there is potential for communal tension, there should be a constant effort to investigate and expose the underlying causes.
5. Statistics can be used to excite passion. It should always be checked and interpreted.
6. All stories of communal, racial or religious nature should be scrupulously ascribed to their source. The authority of the source should be properly evaluated.
7. Advertisement of an unfair discriminating nature should not be accepted.
8. Editors have a responsibility for the tone and truth of the letters' columns.
9. Harm can be done by distortion in translation, especially in areas where several languages are spoken. Words and phrases may have different connotations among different groups.
10. It should be recognized that editorial comment, however benign, does not necessarily compensate for the harm done by a misleading news report.
11. Journalists should always use cool and moderate language, especially in headlines and also in display. No concession should be made to rhetoric. Lurid and gory details and emotive reference to past history should be avoided.
12. In mixed societies where extra-territorial loyalties are often alleged and are a cause of tension, great care should be taken about stories imputing interference by a foreign power unless it is clearly established.

13. The traditional newspaper standards of checking for accuracy should be applied with even greater rigor in any stories involving racial, religious or communal groups. Statements should not be accepted at face value from any source, including official ones, and where necessary, these should be accompanied in the news columns by corroboration and interpretation.
14. Unverified rumor is not the proper content of news columns especially when there is great danger in speculation about violence.
15. When there is violence, particular care should be taken about publication of the first incidents.
16. Every effort should be made to portray ethnic groups in other than conflict situations.
17. When violence has broken out, the role of government in the supply of information is crucial. There must be a continuous supply of information from this source to prevent rumor, speculation and needless panic. In these circumstances, a close working relationship between the Press and the Government is essential and there should be no division of interest.
18. Casualty figures can cause chain reactions, and experience has shown that official figures may be under or over estimates.
19. Pictures can distort reality. An unrepresentative picture may lie even more than a news story and add to prejudices.
20. Journalists, particularly foreign correspondents, should not report crises without a sufficient understanding of the background of events and trends.
21. In newspaper groups publishing in different languages, care should be taken that they speak with the same voice on explosive issues and in time of tension. The cumulative effect of differing coverage and opinion is deadly.
22. In mixed societies with underlying causes of tension - social, economic, or religious - newspapers and the broadcast media should initiate investigative and interpretative stories with sociological content. These would spread understanding and also help disperse an environment of resentment and suspicion which can turn a minor incident into a riot.

Reporting and commenting on ethnic, religious and communal tensions need special knowledge and understanding of social change and also special professional skill. Newspapers and broadcast media in societies which contain the seeds of such tensions should train reporters and news executives so that they have the special knowledge and skills required. None of the principles above is alien to the principles of good journalism.⁹

The Journalist's Code of Ethics. In response to the problems created by an irresponsible press, the Philippine Press Institute together with the National Press Club formulated the "Journalist's Code of Ethics" (see Appendix III). Section VII of this code describes how the journalist should report ethnic news:

I shall not in any manner ridicule, cast aspersions on or degrade any person by reason of sex, creed, religious belief, political conviction, cultural and ethnic origin.

In the final analysis, what will come out of the papers will be determined by the reporter and his city editor. The journalist has the last say. What he says and how he says it speaks of his kind of journalism.

Three Case Studies. The following are three case studies illustrating the issues of access, content and journalism style. The first case study is an attempt of local cultural communities to overcome the problem of media access. The second is an example of

⁹ The principles above evolved out of a nine-nation "Seminar on Reporting Ethnic Tensions" conducted by the Press Foundation of Asia in Davao City in April 1970.

negative ethnic reporting and the third provides an example of the difficulty in overcoming poor access to the media and bad ethnic reporting.

**Case Study 1: The Cordillera News Agency Association, Inc.
(CNA): Building news access for the people¹⁰**

The Cordilleras comprise the provinces of Abra, Benguet, Ifugao, Kalinga-Apayao, Mt. Province and the chartered City of Baguio. It has a population of 1,033,441 (1980 census) consisting of various ethnolinguistic groups: the Ibalois of Southern Benguet, the Kankana-ey in Northern Benguet and Western Mt. Province, the Bontoc in Central Mt. Province, the Gaddang in Eastern Mt. Province, the Ifugao in Ifugao, the Kalinga and Isneg in Kalinga-Apayao, the Tinggian or Itneg in the eastern and mountainous half of Abra.

The major problem of the area is the difficult terrain which limits development to river valleys, plateaus and the lowlands. At the same time the urban centers and markets are inaccessible. The network of roads are poor and inadequate. Social amenities, facilities and services cannot serve the needs of rural and far-flung communities. Social services are usually located only in urban areas like Baguio City.

These are the conditions under which the Cordillera News Agency Association, Inc. work. The core members of the CNA are former members of the Philippine News and Features (PNF) agency. In July 26, 1986 CNA

¹⁰ This is based on the paper presented by Domecio Cimat, Jr. entitled "The corporate strategy in community communications," delivered at the National Conference on Community Communication in Los Banos, Laguna on November 17-20, 1988.

became a non-stock corporation with the following objectives:

1. To promote the free flow of information from and into the Cordilleras;
2. To develop various communications media in the Cordilleras;
3. To offer the nation and the rest of the world an insight into the Cordilleras via print, broadcast and filmworks on the region;
4. To cooperate with the duly-constituted authorities in the carrying out of a program for full communications development in the Cordilleras; and
5. To mobilize all resources, including those forth coming from international agencies, for the promotion and preservation of the indigenous Cordillera tribal cultures.

Since then, the CNA has accomplished major things in the training of local journalists, in feeding news to community news papers like the Kadaclan News of barangay Kadaclan, Barlig, Eastern Mt. Province. It has involved itself in the movie production of "BALWEG" (a rebel priest, native of the Mt. Province). It has started to use radio through DZWT of the Mt. Province Broadcasting Corporation with its thirty-minute program "CNA Newspaper-on-the-air."

The CNA experience is an example of how cultural communities have banded together to address the imbalance flow of information and how to use communication for development and the advancement of their own communities.

Case Study 2: Racial Labelling: The Filipino-Chinese

The Filipino-Chinese tension has long historical roots. Since recorded history, Chinese merchants have traded with Filipinos and some had stayed on. The Filipino-Chinese tensions may have originated from the perceived business acumen of the Chinese merchant. The Chinese is perceived as business minded, good in mathematics, industrious, and good cooks. At the same time he is noisy, loquacious, thrifty, dirty, clannish, patient, prolific and polygamous.¹² These could be the Filipino's source of envy and disgust. The derogatory term used against Chinese is "intsik," which in the normal use of the term means "Mr."

Ms Lim, a columnist of Manila Chronicle, calls to task media's propensity to attach "the Chinese label to any personality in the news who bears a Chinese-sounding name even if he may in fact be a Filipino citizen." This practice of media, she says, presents a serious obstacle to assimilation and national unity.

Case Study 3: Media's built-in bias against Muslims: The Case of the Moro National Liberation Front

Like the Chinese problem, the Muslim situation in Mindanao is as old as the written history of the Philippines. The "Moro Problem"

11 This is based on the article by Lily Lim entitled, "What racial labelling can do," Manila Chronicle, September 30, 1988.

12 Joel Berreman, "Filipino stereotypes of racial and national minorities," Pacific Sociological Review, Vol. 1, 1958, pp. 7-12.

has been inherited from the Spaniards, Americans, and the Marcos government. Throughout these long years the Muslim, exemplified by Nur Misuari (the Moro National Liberation Front Chairman) felt that they, "the Bangsamoro people have never genuinely felt that they were part of the Filipino nation... In those areas where no development have taken place, a Filipino is as foreign to them as an American or a Spaniard," quotes Ms Coronel from the Misuari's book The Rise and Fall of Moro Statehood.¹³

Ms Coronel points out that distance of Mindanao from Manila-based journalists has made the Moro problem appear as if the "war there was taking place in some strange and foreign land." The issues of the conflict are long standing and complicated and therefore deserves more study and in-depth analysis. But unless these involved Manila politicians or large military casualties, the Manila newspaper will not carry the Mindanao story.

The biased coverage of the Muslim problem can be attributed to other causes. The problem itself is complicated even from a Muslim point of view. The cultural differences between the Christian Filipinos and the Muslim often make it difficult for a Manila-based Christian journalist to understand the complexity of Moro political life. The current wave of journalists are the Manila students of the 1970s who showed strong and deeply seated biases against the Moros.

Unique Philippine situation. The combination of these three conditions: (a) problem of access to media, (b) media content on ethnic communities, and (c) style of reporting are unique to Philippine conditions. The Philippines is just recovering from 20 years of

¹³ Sheila Coronel, "Media's built-in bias against Muslims," Manila Chronicle, February 28, 1988.

controlled media. The past three years of press freedom are adolescent years on the verge of maturity. Hopefully, Philippine media will mature.

CONCLUSIONS AND RECOMMENDATIONS

The problem of media, ethnicity and national unity can be reduced into two major component: (a) the development of a media structure that is "suitable to the needs and aspirations of the nation and the balanced flow of information into, out of, and across the country" (Constitution of the Philippines, General Provision, Section 10), and (b) journalists and communicators committed to their profession and their fellow Filipinos.

The first problem has some economic and legislative component which the national government can do something about. Thus, the "Workshop on Reporting for Peace in Mindanao" concludes with the following recommendations addressed to the Cabinet Action Committee on Implementation Assistance (CACIA):

1. Tax-exempt privileges for the importation of equipment, machineries, supplies, materials and spare parts for print and broadcast media.
2. Require government banking and financing institutions to extent liberal and low-interest loans and credits to finance acquisition, expansion and modernization of the provincial print and broadcast media.

3. Require the government national agencies and institutions to use the community newspapers for their advertising and announcements to enable the provincial print and broadcast media to earn additional revenues to carry out effectively their public responsibility as well as promote the welfare of their staff and personnel.

The second problem pertains to the training and formation of journalists. Schools in Journalism should not only develop skills but also value formation. Skills can be learned through text books and other instructional methods. Value formation, on the other hand, is culture dependent and anchored in the concrete lives of leading journalists and publishers in the country, and in the orientation of journalism schools.

Small steps have been initiated by the Philippine Press Institute and similar organizations in the propagation of the Journalist's Code of Ethics. In the final analysis, journalism is not just a profession but a vocation, a mission to make the world a better place to live for all peoples of different races, nationalities and creed.

APPENDIX I LIST OF ETHNIC TRIBES BY REGION

Region I: ILOCOS REGION (Abra, Ilocos Norte, Ilocos Sur, La Union, Pangasinan)

Bontoc, Kankan-ay, Iwak, Apial, Isneg, Tinggian, Balangao, Isinal, Kalanguya, Ibaloi, Bago.

Region II: CAGAYAN VALLEY (Benguet, Mt. Province, Cagayan, Batanes, Ifugao, Isabela, Kalinga-Apayao, Nueva Vizcaya, Quirino)

Ifugao, Bugkalot, Gaddang, Ikalahan, Ilongot, Ibanag, Igorot, Pugot, Itawis, Agtaynon, Kalinga, Apayao, Ivatan.

Region III: CENTRAL LUZON (Bulacan, Bataan, Nueva Ecija, Pampanga, Zambales)

Aeta, Baluga, Dumagat, Remontado, Abelling, Negrito.

Region IV: SOUTHERN LUZON (Rizal, Aurora, Quezon, Laguna, Cavite, Batangas, Marinduque, Oriental Mindoro, Romblon, and Palawan)

Iraya, Tadyawan, Hanunuo, Ratagnon, Alangan, Mangyan, Tao Buhid, Batangan, Tao Bato, Tagbanwa, Batak, Ken-uy, Cuyonon, Lalamian-en. The estimated population of these people is half a million.

Region V: The BICOL Region (Albay, Camarines Norte, Camarines Sur, Sorsogon, Catanduanes, and Masbate)

Agta, Cimaron and Tabangnon. Estimated population of this group is 70,000.

Region VI: WESTERN VISAYAS (Panay, Capiz, Antique, Aklan, Guimaras, and Negros Occidental)

Bukidnon, Ati, Sulod, Magabat or Carolano. They number more or less 69,000.

Region VII: CENTRAL VISAYAS (Negros Oriental, Bohol, Siquijor and Cebu)

Iscaya, Badjao-visayas, Mamanwa-visayas, Magahat, Korolanos.

Region VIII: EASTERN VISAYAS (Northern Samar, Eastern Samar, Western Samar, Northern Leyte, Southern Leyte)

Kongking.

Region IX: WESTERN MINDANAO (Zamboanga del Sur, Zamboanga del Norte, Basilan, Sulu and Tawi-tawi)

Subanon, Bajao, Samal, Tausog, Yakan.

Region X: NORTHERN MINDANAO (Agusan del Norte, Agusan del Sur, Bukidnon, Misamis Occidental, Misamis Oriental, Surigao del Norte, and Camiguin)

Subanon-Misamis, Higaonon, Manobo-Agusan, Higaonon-Misamis, Matigsalog, Umayam-non, Manobo-Bikidnon, Tigwahanon, Tala-andig, Mamanwa, Banwaon, Kamigin, Lapacnon. This is one of the biggest groups estimated at 1.6 million.

Region XI: CENTRAL MINDANAO (South Cotobato, Davao del Norte, Davao del Sur, Davao Oriental and Surigao del Sur)

Langilan, Talaingod, Mandaya, Mansaka, Mangguangan, Isamal, Kaylawan, Dibabaon, Manobo Blit, Tiboli, Bilaan, Tasaday, Tagakaolo, Camayo, Manobo-Surigao, Bagobo, Kalagan, Klata, Ubo. Their total estimated population is 1.9 million.

Region XII: SOUTHERN MINDANAO (North Cotabato, Sultan Kudarat, and Maguindanao)

Manobo-Cotobato, Tiruray, Lambangian, Dulangan, Higaonon-Lanao, Aromanon, Kirintik, Illianon, Maranao, Maguindanao. These tribes are estimated to be 700,000 in population.

APPENDIX II KBP TV CODE OF PROGRAM STANDARDS

Section E Support to Development and Nationalism

1. All stations shall contribute to national development and promote the social and economic upliftment of the people in their communities.
2. All stations shall actively provide the continuing expression of the Filipino national identity and shall encourage the development of traditional and indigenous forms of culture.
3. Programs shall continually strive to use predominantly Filipino creative resources and talents.
4. Broadcast stations shall endeavor to encourage and promote nationalism in the arts, sciences and culture in their programs.

APPENDIX III A JOURNALIST'S CODE OF ETHICS

- I. I shall scrupulously report and interpret the news, taking care not to suppress essential facts nor to distort the truth by omission or improper emphasis. I recognize the duty to air the other side and the duty to correct substantive errors promptly.
- II. I shall not violate confidential information or material given me in the exercise of my calling.
- III. I shall resort only to fair and honest methods in my effort to obtain news, photographs and/or documents, and shall properly identify myself as a representative of the press when obtaining any personal interview intended for publication.
- IV. I shall refrain from writing reports which will adversely affect a private reputation unless the public interest justifies it. At the same time, I shall fight vigorously for public access to information.
- V. I shall not let personal motives or interests influence me in the performance of my duties; nor shall I accept or offer any present, gift or other consideration of a nature which may cast doubt on my professional integrity.
- VI. I shall not commit any act of plagiarism.
- VII. I shall not in any manner ridicule, cast aspersions on, or degrade any person by reason of sex, creed, religious belief, political conviction, cultural and ethnic origin.
- VIII. I shall presume persons accused of crime of being innocent until proven otherwise. I shall exercise caution in publishing names of minors and women involved in criminal cases so that they may not unjustly lose their standing in society.
- IX. I shall not take unfair advantage of fellow journalist.
- X. I shall accept only such tasks as are compatible with the integrity and dignity of my profession, invoking the 'conscience clause' when duties imposed on me conflict with the voice of my conscience.
- XI. I shall comport myself in public or while performing my duties as journalist in such manner as to maintain the dignity of my profession. When in doubt, decency should be my watch word.