



Asian Institute of Journalism  
and Communication



RAUL S. MANGLAPUS CENTER  
FOR FREEDOM AND DEMOCRACY

**CSDU**  
Centrist Social Democratic UNION



Keynote Message  
by Mel Velasco Velarde  
Chairman, CSDU and AIJC

Launching Ceremony of CSDU and the Raul S. Manglapus Center for Freedom and Democracy, at the Glass Pavilion, Dusit Thani Hotel, Makati City. 26 October 2018.



**Asian Institute of Journalism  
and Communication**

## **The Asian Institute of Journalism and Communication**

A graduate school in media studies in the Philippines. It is considered as one of the leading communication institutions in the Philippines and the ASEAN region.



**RAUL S. MANGLAPUS CENTER  
FOR FREEDOM AND DEMOCRACY**

## **RAUL S. MANGLAPUS Executive Education Programs**

Envisioned to be an organization tasked to educate and train current and future leaders in the field of government, the private sector and civil society.



## **Centrist Social Democratic UNION**

To refine and promote centrist ideals for nation building. The Union will engage in research, advocacy, promotions, and publications using traditional and online platforms.



# Typhoon Yolanda







Asian Institute of Journalism  
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# Post-Yolanda UNICEF Project

In January 2014-April 2015, UNICEF Philippines commissioned the **Asian Institute of Journalism and Communication (AIJC)** for the project, Development and Implementation of Communication for Development Interventions for Health, Nutrition, Education, WASH, and Child Protection in Yolanda-Affected Areas. The project developed, implemented, and managed a package of communication for development (C4D) interventions in support of health, nutrition, education, child protection, and water, sanitation and hygiene (WASH) programmes in Typhoon Yolanda (Haiyan)-affected areas in the Visayas.

In preparation for the implementation of C4D interventions, **AIJC** designed and conducted a rapid assessment of the C4D situation in four affected areas--Capiz, Eastern Samar, Leyte, and Cebu. Research methods used were focus group discussions, key informant interviews, and direct observation.





# Primary Purpose :

## To evangelize the ideals of Centrist Social Democracy

Particularly the humanistic philosophies that promote dignity of man that are enshrined in the social teachings of **Hinduism, Buddhism, Judaism, Christianity, Islam and other beliefs and religions**, and to help produce a new generation of leaders in the private and public sectors who would dedicate their lives for the fulfillment of these ideals without organizing as a political party, or engaging in political activities.

Centrism is not moderate but rather supports strength, tradition, open mindedness and policy based on evidence not ideology.

Centrism is not about compromise but rather allows for it as reasonable.

**cen·trist**

Pronunciation:

\'sen-trist\

Date: 1872

## Noun

1. One that holds to well reasoned views considerate of short and long-term needs

## Adjective

1. Considerate of traditional values and new ideas in the context of evolving needs :

\* favorable to or respectful of individual rights and freedoms in the context of community needs :

\* (in a political context) favoring reasonable individual liberty and regulation in political and social reform

2. [ attrib. ] (of education) Concerned mainly with broadening a person's general knowledge and experience, as well as scientific, technical or professional training.

3. Well reasoned, construed or understood; considerate of context and precedence but not strictly literal or exact.



Centrists are independent thinkers.

They gauge situations based on context and reason, consideration and probability.

They are open minded and exercise conviction.

Willing to fight for reason as opposed to ideology.

1. Ideology limits the capacity of reasoning
2. Centrist conviction is not limited by ideology
3. Reasoning is based on pragmatic reality and circumstance.

Centrism is not a belief. It is an open book to an unfolding situation.

It is considerate of changing circumstances that may require reconsideration based on the intelligence available, and reason itself.

- Centrists argue based on reason and context to define relevance of a given point.
- Centrists are pragmatic and avoid extremes whenever possible.
- Centrists dislike special interest influence and unfair practices.
- Centrists believe that if we dealt with the facts and concentrated on working together we could fix a lot more problems than two polar opposite parties constantly embattled in their own agendas and ideologies.
- Centrists seek accountability in governance.
- Honor & Integrity - Centrists believe that political spin erodes the integrity of the vote and certainly that of the politician.





**Bifurcate** *verb*

bi·fur·cate | \ 'bī-(,)fər-, kāt, bī-'fər-\  
bifurcated; bifurcating

## Definition of bifurcate

**transitive verb:** to cause to divide into  
two branches or parts

// bifurcate a beam of light

**intransitive verb:** to divide into two  
branches or parts

// The stream bifurcates into two narrow channels

<https://www.merriam-webster.com/dictionary/bifurcate>  
<http://www.melvelarde.com/keynoteCSDU>

# Profile of CSDU Members: Bifurcated Individuals

- Can live dual life as private professional and public leader
- Respects and demands Privacy
- Leader of their company or networks
- Authenticity is their number 1 trait
- Family is priority
- Educated but conscience and reason keep them sane
- Feels inadequate for not doing more for the country
- Hates politics but finds politicians necessary, some admirable and vital to status quo and reforms
- Silently supports candidates of their liking
- Feels running for office a major lifestyle change
- Detests compromise of principles and change of character
- Ready to lead and be led by people like them



All of the world's great religions, despite their many differences, **seek to address the issue of human responsibility** for the well-being of others.

- They express their dissatisfaction with the world as it is and their determination to make it as it ought to be.
- They give expression to the value and dignity of human life and to the kinship and common humanity of all.
- Moreover, they call us to recognize our responsibility to transcend or go beyond our own self-centeredness, to treat others as we would have them treat us, to show compassion, and to care for those who suffer.



# Hinduism

- 3,000 years old
- Selfless, devout adherence to duty (dharma) and moral action (karma) on behalf of others.
- Stressed the absolute principle of practicing non-violence or non injury (ahimsa) toward all living beings in thought, word, and deed.

# Buddhism

- 2,500 years old
- “Only by empathy and feeling the suffering of others, do we become truly and fully human ourselves.”

# Islam

- All believers possess an obligation to practice charity toward others and to lift the burdens of the less fortunate.
- Addresses the importance of racial equality, religious toleration, mercy, and social justice.

# Christianity

- 2,000 years old
- Emphasized the value of all human life and sought to break down ethnic, gender, and class divisions.
- Good Samaritan: “And who is my neighbor?”

## Jainism

“Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being.”

# Judaism

- Teaches about the shared fatherhood of God to all humankind, the value of human life, and responsibilities toward others.
- Brother’s Keeper



# Why did God play favorites and made the Jews the chosen people?


“God never played favorites with the Jews. The word chosen, “Or Goyim Saathiya” (I have made you a light to the nations) is never a noun, it is a verb, it connotes an activity. You are chosen by God to spread the light of God and laws of God to all the inhabitants of the Earth to tell them how they too are God’s children, to tell them how they too matter, how they too are loved by God...We are the only nation on Earth that exists on the non-copyright to truth held by our religion.”

- Rabbi Shmuley Boteach





In establishing these fundamental principles, all of the major world religions made **four important contributions** to the rights of man.

- 
- 1 Followers **helped to establish visions of timeless ideals and normative standards** in moral codes about the worth of all human beings and how they should be treated.
  - 2 Religious traditions **presented a radical challenge to existing power structures**, the tyranny of vested interests, injustices born of special privilege, and social divisions based on prejudice.
  - 3 Major World Religions also **established a moral imperative or a universal sense of responsibility** toward all mankind.
  - 4 Finally, by developing concepts of responsibility, they provided an inherent foundation for discussions about the rights of man. **Duty** is something that one owes to someone else, and that person, in turn, has a right to claim that duty be done.





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Republic of the Philippines  
SUPREME COURT  
Manila  
EN BANC

G.R. No. 208566

November 19, 2013

GRECO ANTONIOUS BEDA B. BELGICA JOSE M. VILLEGAS JR. JOSE L. GONZALEZ REUBEN M. ABANTE and QUINTIN PAREDES SAN DIEGO, Petitioners,  
vs.

HONORABLE EXECUTIVE SECRETARY PAQUITO N. OCHOA JR. SECRETARY OF BUDGET AND MANAGEMENT FLORENCIO B. ABAD, NATIONAL TREASURER ROSALIA V. DE LEON SENATE OF THE PHILIPPINES represented by FRANKLIN M. DRILON in his capacity as SENATE PRESIDENT and HOUSE OF REPRESENTATIVES represented by FELICIANO S. BELMONTE, JR. in his capacity as SPEAKER OF THE HOUSE, Respondents.





# Detected communities in the relationship networks of PDAF releases from 2007-2009

Gabriel Sison, Pamela Anne Pasion and Giovanni Tapang  
National Institute of Physics, UP Diliman

The release of the Commission on Audit (COA) Special Audits Office Report No. 2012-03 [1] opened a wealth of data that gives us a glimpse of how the Priority Development Assistance Fund (PDAF) and the so-called Various Infrastructure, Including Local Projects (VILP) funds were used in government agencies. The report gives a government-wide Performance Audit of the PDAF and the VILP of various implementing agencies from 2007 to 2009.

The data is in several tables and annexes that listed the non-governmental organizations (NGO) to whom funding was given by a legislator. One cannot immediately see the relationships between the NGOs and between legislators by simply looking at the tables. Visualizing such relationships and quantifying them is a problem of network analysis and visualization. The visualization of the PDAF releases is what we address in this technical note.

We present a visualization at <http://visser.ph/pdaf> (using sigma.js).





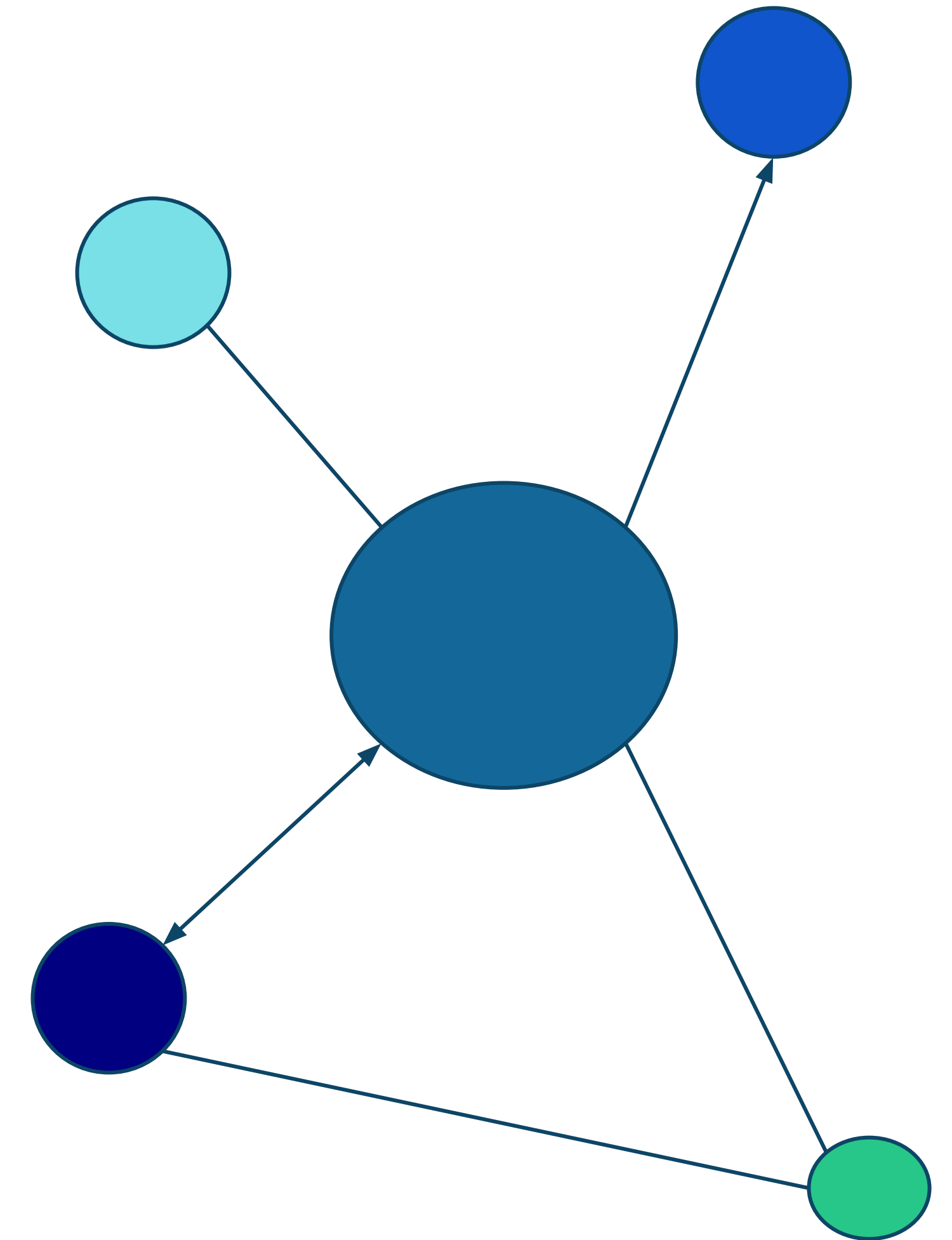
# Detected communities in the relationship networks of PDAF releases from 2007-2009

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National Institute of Physics, UP Diliman

## Network Analysis

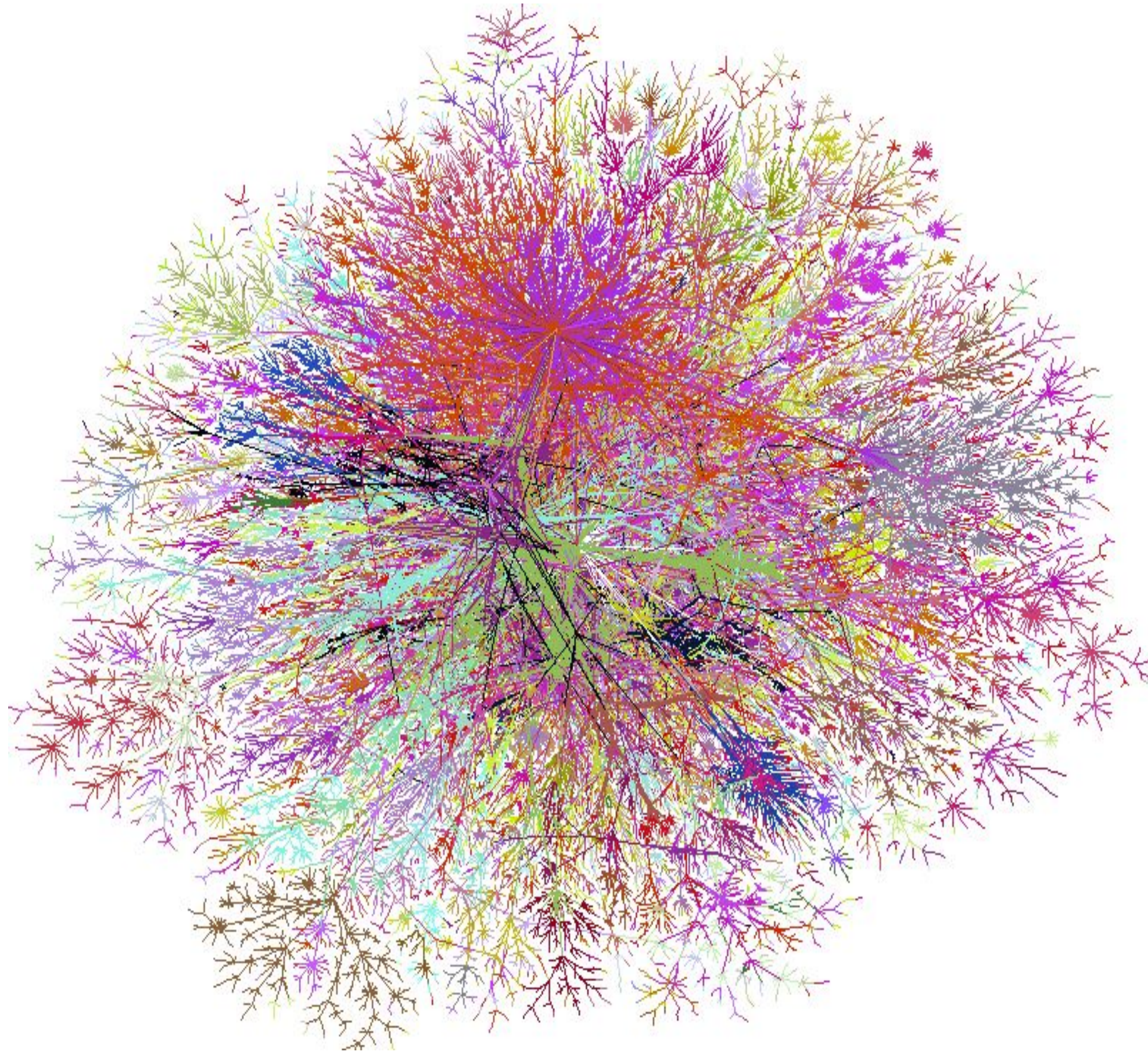
Network tools have been used in many applications to date. We have analyzed different systems such as prose and poetry [2], SMS messages [3], translations [4], poetic styles [5] and bill co-authorships in the Philippine Congress[6] among others.

A network is a simple way to represent a set of objects or nodes who has a defined relation between each other. We call these objects a node or a vertex while we call the relationship between them as an edge [7]. Depending on the data set, edges could represent different kinds of relationships. In a social network, these could be friendship relations [8], or co-authorships in a Congressional setting[9]. Edges in networks can have values attached to them (weighted networks) or one can set a uniform weight for the edges of an unweighted networks [7]. Depending on the direction at which the relationship is defined we can have directed or undirected networks.





# Uses of Networks

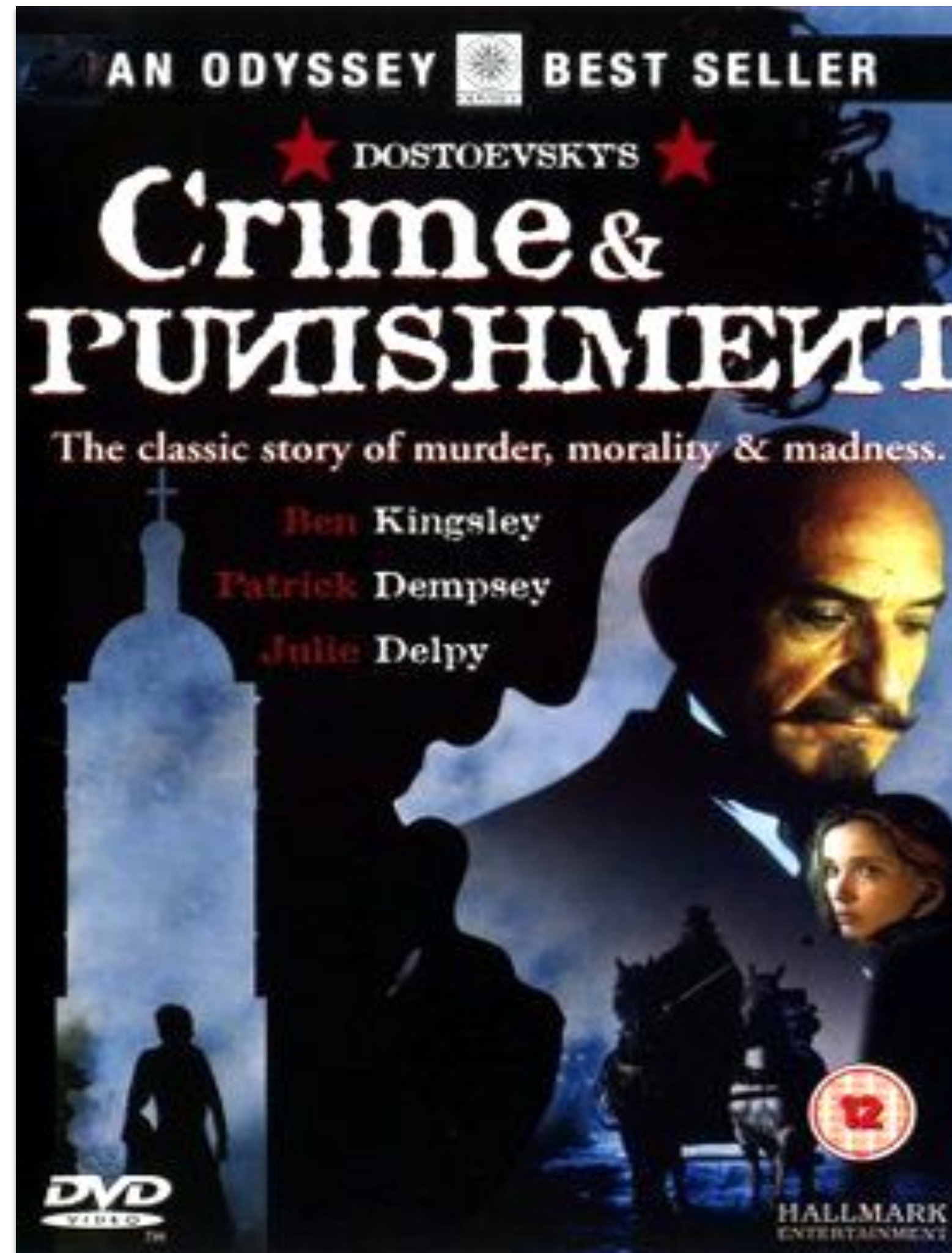


- Word adjacency networks
- Epidemics
- Terror networks
- Facebook
- Music
- Politics
- Internet
- Biological network
- Genetic networks
- Food webs
- Social networks
- Transport networks





# Ethical Theories thru the Art of the Cinema







# Ethical Theories in PDAF Case Study and the Movie, “Crimes and Punishment”

## *Moral relativism*

- **Moral nihilism** –all moral statements are meaningless
- **Moral subjectivism**—the individual is the final arbiter of morality
- **Cultural moral relativism**—the culture is the final arbiter of morality

## *Moral objectivism*

- **Consequentialism**
  1. **Moral egoism**—an action is right if it maximizes the actor’s happiness
  2. **Act utilitarianism**—an action is right if it maximizes overall happiness
- **Nonconsequentialism**

1. **Kant’s ethical theory**—an action is right based on the actor’s intentions

2. **Natural law theory**—an action is right if it accords with “nature”

(a) **theistic**—“nature” is fleshed out in terms of God’s purposes

(b) **nontheistic**—“nature” is fleshed out without mentioning God

3. **Divine command theory**—an action is right if it accords with God’s will





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# Deregulation of Major Industries

## Energy, Oil, Telecommunications, and Water



**Fidel V. Ramos**  
*Former President*

**Justice Antonio Carpio**  
*Acting Chief Justice of SC*



**Ret. Maj. Gen.  
Jose T. Almonte**  
*Former National Security Adviser*





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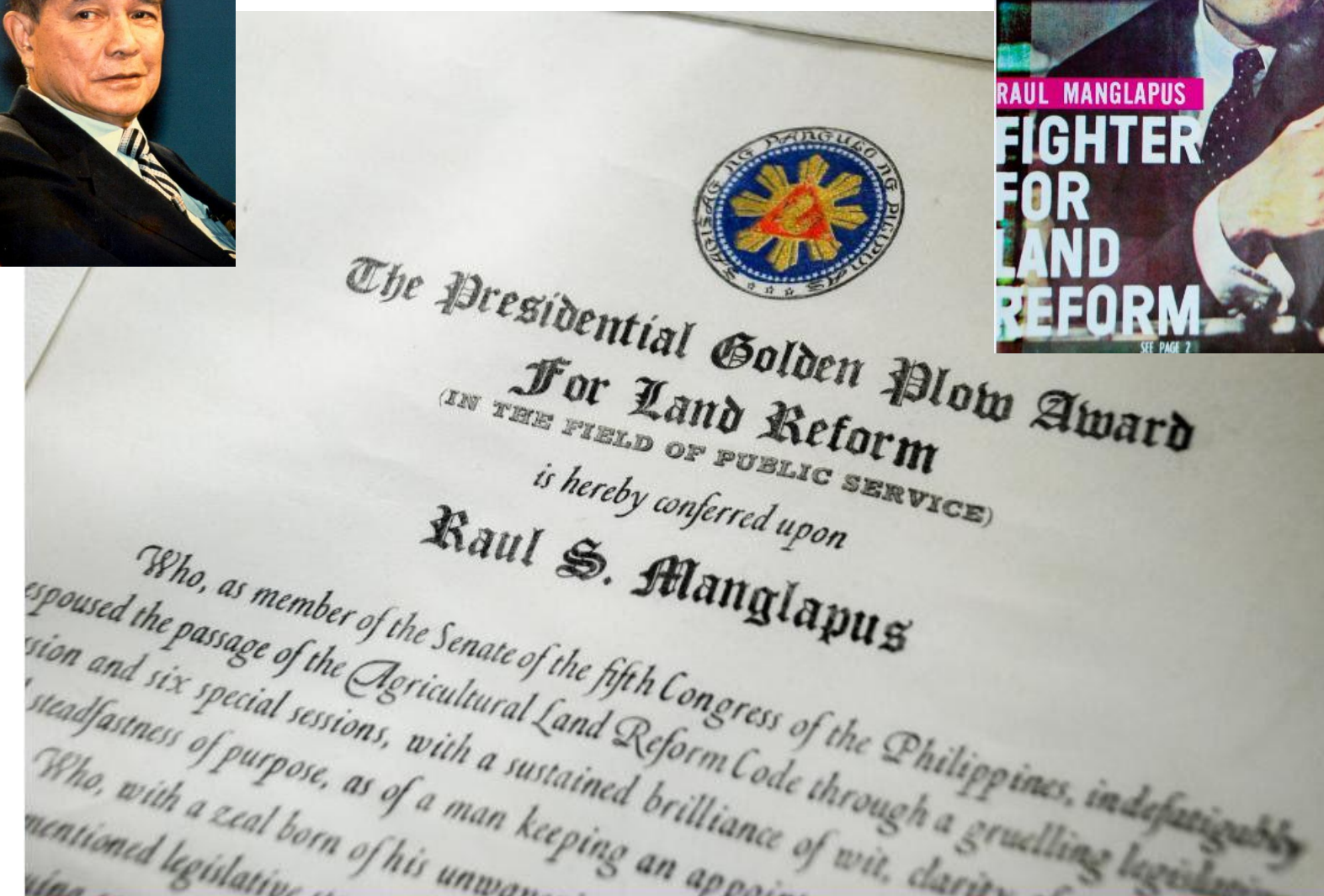
# Land Reform



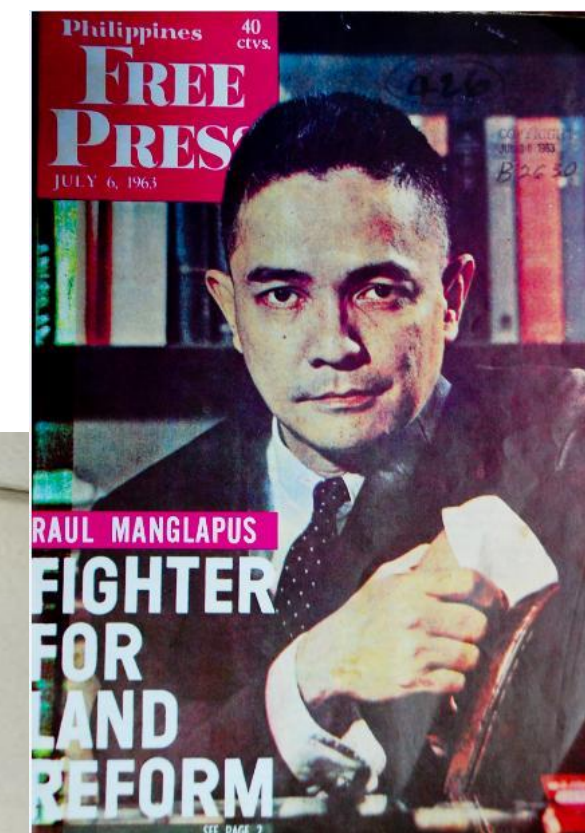
Father  
Pedro Murillo Velarde



Gen. Douglas MacArthur



Sen. Raul Manglapus

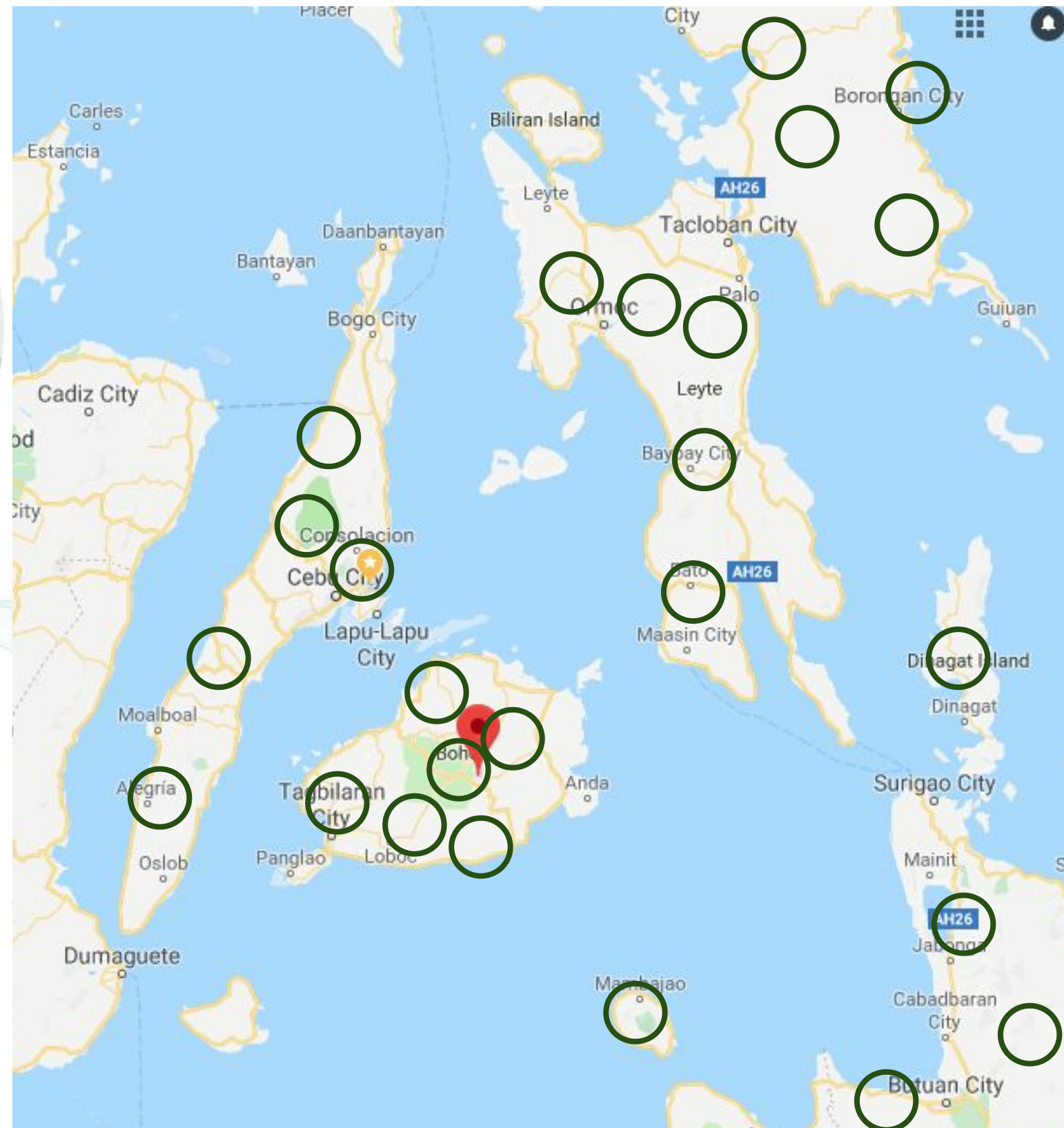




## Velarde Vision for the Philippine Telecommunications:

Local Folks and Entrepreneurs must participate in the distribution of telecom services and partake of a big chunk of economic benefits from this multi-billion U.S. dollar industry.

Before, land was the source of wealth, now it is technology and intellectual capital. My dream is to produce as many millionaires and billions spread throughout the country during my lifetime. Formula is simple: Equitably distribute opportunities will lead to equitable distribution of wealth. Social and Financial Mobility for all Filipinos!



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# Thank you!

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Glass Pavilion, Dusit Thani Hotel, Makati City  
26 October 2018

<http://csdu.ph> | <http://csdu.nowplanet.tv> |  
<http://melvelarde.com/keynoteCSDU>