

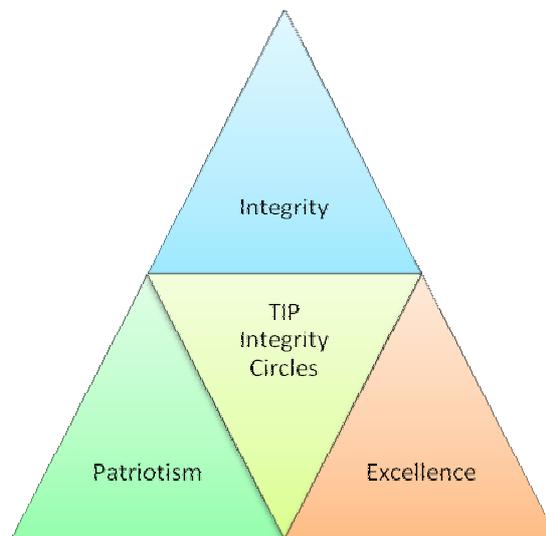
ORGANIZING INTEGRITY CIRCLES:

A Manual for Transformational Leaders

How to Make Yourself and Your Organization

Truly Excellent:

- *Effective*
- *Efficient*
- *Ethical &*
- *Enjoyable*



BOOK I. DISCOVERY: APPRECIATING INTEGRITY BUILDING INITIATIVES

By

DR. ANTONIO C.ROLDAN, JR. – CHAIRMAN

ADVISORY COUNCIL TRANSPARENCY INTERNATIONAL PHILIPPINES

ORGANIZING INTEGRITY CIRCLES: A Manual for Transformational Leaders

Book I. DISCOVERY: Appreciating Integrity Building Initiatives
First Edition

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Roldan's HRD Philippines First Edition
Suite 517 Century Citadel Inn
P. Burgos St. Makati City - Philippines



Cover Design is the Logo of the Building Integrity in Democratic Governance Project. This symbolizes the strength of the Integrity Circles in the fight against corruption. Designed by Dr. Antonio C. Roldan, Jr. and Ms. Hazel H. Navarro.

Cover lay-out by Rosecille Roldan-Morales, edited by Nhed Leonil D. Diligencia

Printed in the Philippines
Library of Congress Control Number:

Supported by the Training and Publication Committees of the Joint Project for Building Integrity in the Criminal Justice System (CJS) by Transparency International Philippines (TIP), the Civil Service Commission (CSC) and the United Nations Development Programme (UNDP) for Strengthening Democratic Governance.

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Transparency International-Philippines

☐ Telefax : 527-0573 ☐ Phone: 872-8888 ☐ Fax: 871-9752 ☐ Email: transparencyinternational_ph@yahoo.com



MESSAGE

The Filipino people being the beneficiaries of the program of the UNDP aimed at “Fostering Democratic Governance” and implemented through the Civil Service Commission as the Implementing Partner (IP) of the Project being implemented by Transparency International – Philippines as their Responsible Partner (RP), are extremely fortunate recipients of this effort focusing on the five (5) pillars of the criminal justice system by “Building Integrity in Democratic Governance by Enhancing the Culture of Patriotism and Good Citizenship.”

Corruption in all its forms is a behavioral problem and it is impossible to address this scourge other than preventing its occurrence by imbibing internally moral values by the individual members of society. Building integrity is strengthening the moral fiber of each and every individual by refraining to be tempted with the glitter of gold, fame and power.

While this menace dates back to the progenitor of mankind, man is forewarned that the lust of the eyes, lust of the flesh and the boastful pride of life results to damnation. Thus if man shies away from these worldly manifestations of greed, integrity, morality and probity will envelop him and necessarily enable him to ward off corruption. It would be difficult to imagine how we can wipe out corruption, but if we can show our aversion to this evil, life will be happier and worth-while living.

By forming Integrity Circles among similar – minded persons in authority, we can tackle corruption more efficiently as working in a group with sufficient strength and support of each one will counter the enclave of syndicated activities of its adversary.

Thus, we entreat our partners to join me and TI-Philippines in saluting UNDP and the Civil Service Commission for their worthy contribution to the nation!

Dolores L. Español

Chairperson & Project Coordinator
Transparency International – Philippines

PREFACE

ORGANIZING INTEGRITY CIRCLES: A Manual for Transformational Leaders is a humble contribution of Transparency International Philippines (TI-Phils.) to address the worsening problem of CORRUPTION and POVERTY in the Philippines and elsewhere. It is a manual intended to all leaders and members of Good Citizenship and Governance movements within and outside government who strongly envision a corruption and poverty free Philippines and expect the next elected President of the Philippines to lead its achievement.

This Book constitutes the first part of a series, which attempts to document our multi-sectoral groups' continuing search for solutions to address the issue of corruption - starting from 1986 when democratic government was restored through a People Power Revolution, until and beyond the coming May 2010 Presidential election when fighting corruption remains the top agenda of all Presidential candidates. This series unfolds in four books in accordance with the four-phased OD Appreciative Inquiry model and schedule of the TI-Phils. – CSC – UNDP Project, namely:

- 1) BOOK I. DISCOVERY: Appreciating Integrity Building Initiatives (end of 2009)
- 2) BOOK II. DREAM: Envisioning a Corruption & Poverty Free Philippines (end of 2010)
- 3) BOOK III. DESIGN: Revisiting the Philippine National Integrity System (end of 2011)
- 4) BOOK IV. DESTINY: Achieving a Corruption Intolerant & Progressive Society (end of 2012)

Book I contains the continuing story and lessons of the Integrity Circles Movement from 1987 to 2010 as it was conceived and launched by the Organization Development Associates International (ODAI), applied to the Professionalization Program of the Armed Forces of the Philippines (1989-2000), promoted by the Moral Recovery Program of President Fidel V. Ramos (1992-1997), perpetuated by the Moral Recovery Officers Foundation (MROFI) and the Good Citizenship Movement (1997-2010), and applied to the project of building integrity in the Criminal Justice System by TI-Phils. – CSC – UNDP.

Chapter 1 gives you An Overview of the Method of Appreciative Inquiry as proposed structure for knowledge gathering and analysis of Integrity Building Initiatives.

Chapter 2 traces the conceptual and historical roots of Integrity Circles program and movement and the underlying values and passions which sustain them.

Chapter 3 recalls the introduction and application of Integrity Circles to the Ten-Year Professionalization Program of the AFP.

Chapter 4 describes the introduction and acceptance of the Integrity Circles Movement as an essential component of the by the Moral Recovery Program of Philippine President FV Ramos.

Chapter 5 traces the continuing interest of the Integrity Circles revival in the Good Citizenship Movement and Moral Renewal Program.

Chapter 6 presents the application of Integrity Circles in TI-Phils. – CSC – UNDP Project for Building Integrity in the Criminal Justice System.

Attachments include important records of proceedings from the first phase of the TI-Phils. – CSC – UNDP Project and its initial outputs of integrity building initiatives and Integrity Circles projects from each pillar of the Criminal Justice System.

ACKNOWLEDGMENTS

This first Book aims to share some of my transformational leadership experiences and tools as an Integrity Builder and Organization Development consultant to my country's top church, business, military, government and non-governmental organizations for more than thirty (30) years. But I couldn't have undertaken them and learned so much from them without the help of my most significant teachers, partners and sponsors to whom I owe an everlasting debt of gratitude, and to whom I also dedicate this book:

1. To my beloved parents Antonio Sr. & Crispina, who first taught me how to love, pray and play as a basic Christian community, loyal to the teachings of Christ and yet open to dialogue with the teachers of science and other religions with tools of faith, compassion and reason; and who helped me discover and take pride of my identity as a human person and a Filipino.
2. To the PME Fathers and the Missionary of Immaculate Conception Sisters of Quebec Canada, whose exemplary lives in Davao inspired me early in life to work with tribal and rural communities and to engage in spreading the gospel of hope and development.
3. To the Archdiocese of Davao for giving me the scholarship to undergo the training for the priesthood; and yet respecting my final decision to engage in lay apostolate in family renewal as well as in the renewal of Church institutions: through the John XXIII Catechetical Center in charge of professionalizing the lay teachers of religion and facilitating the implementation of the radical liturgical and social reforms envisioned by the Second Vatican Council; and through the Secretariat for the Mindanao-Sulu Conference mandated to unify the scattered efforts of the churches, schools and lay organizations to address the issues of poverty and peace in the ever troubled island archipelago of Mindanao and Sulu.
4. To Dr. Jacqueline Blondin for giving me a fellowship to be among the first students and alumni of her pioneering graduate school of Organization Development in the Philippines - the Southeast Asia Interdisciplinary Development Institute (SAIDI).
5. To the Philippine National Oil Company (PNOC) for providing me the arena to put into test my skills of Human Resource and Organization Development in support of the country's top Business Management Team led by Minister and Energy Tsar Geronimo Velasco; and full support to test all new tools of Labor and Management Development, Productivity and Quality Improvement, Organization Development and Change Management, at the service of its many corporate and affiliate companies.
6. To the founders and members of OD Associates International, Inc. especially Dr. Perla Rizalina M. Tayko of SAIDI and Dr. Marciano Evangelista of Don Bosco Technical School of Makati - who helped me host two international OD Congresses in Manila and pilot Organization Development, Ethical Management and Integrity Circles in the AFP Command and General Staff College; and assisted me through the uncharted process of AFP Code of Ethics formulation, internalization and institutionalization for a more united and professional AFP.

7. To the internal Team of Philippine Military Academy Alumni led by PA Col. Alfonso Rivera, PAF Col. Arturo Lim and PN Capt. Artemio Arugay for championing the Unification, Professionalization and Modernization Programs of the AFP as our internal change partners for more than ten years.
8. To Philippine President Fidel V Ramos, Senator Letty R. Shahani and MRP Director Marieta P. Goco for giving me the opportunity to serve as Training and Organization Development consultant to the Moral Recovery Program and chief facilitator to the First National Congress on Filipino Values, the 4th National Congress on Peace and Development and a number of National Multi-Sectoral Summits for mobilizing active citizen participation in nation building.
9. To Transparency International for the chance to co-found Transparency International Philippines with RTC Judge Dolores Espanol and Atty. Mervin Encanto; for the occasions to attend and learn from many of its global conferences against corruption; and for the access to network with its knowledge pool of international experts and resources for rebuilding National Integrity Systems.
10. To Professor Connie Alaras, Charing Reyes, and Linda Abdon of the Moral Recovery Officers Foundation Inc. (MROFI); Cav Benny Lomotan, Cav Galileo Kintanar and Cav. Manuel B. Mariano of the Philippine Military Alumni Association, Inc. (PMAAAI); Bro. Roly Dizon, Sis.Luz Emmanuel Soriano, Hermie Ceniza & Tess Baltazar of the Good Citizenship Movement: for keeping alive the struggle for Moral Reform and Renewal in government, military and the civil society respectively.
11. To all the top business, government and non-governmental organizations who patronized and still continue to patronize our Kaibigan Teambuilding and Strategic Planning Seminars, Kabuuan Culture Integration Seminars, Transformational Leadership and Change Management Seminars, Rational and Ethical Management Workshops for thirty years, with special mention of Philippine Long Distance Telephone Company, San Miguel Corporation, National Power Corporation, Energy Development Corporation, Vibal Publishing House, Sn Aboitiz Power Company, Cooperative Development Authority and Catholic Relief Services.
12. To my most devoted life-and-work partner Cecilia and children Walter, Rosecille, John and Mark; who have filled my life with love and laughter and participated in my life-time passion and activism for total transformation.
13. To Almighty God Lord of the universe, for all the blessings and guidance received in the pursuit of His divine plan of salvation, liberation and transformation.

Thank you.

Sincerely,

Dr. Antonio C. Roldan, Jr.

Rizal Martyrdom Day

30 December 2009

**To all who participated in our activities,
and particularly to those worthy of special mention:**

to the Project Team Support Staff

Carmen C. Grajo and Philip M. Maderazo

who whole-heartedly devoted their time, talent and energy for the project;

to our TI-Philippines partners and friends

Celia Parcon and the UP-OCEP Team, Voltaire L. Acosta II and his CRFV group, Victor Terry Medina and Isagani Tan, Jr. with their Philippine Mediation friends, Hon. Rufus Rodriguez and all his very supportive staff

who have been supporting us in this endeavor;

to our Project Partners

United Nations Development Programme (UNDP) thru Dr. Emmanuel Buendia and his accommodating staff,

the Civil Service Commission (CSC) thru Hon. May Fernandez-Mendoza and the supportive CSC-Project Management Office Staff

for the trust in us and in this project,

to Transparency International – Philippines partners

Judge Dolores L. Español, Dr. Georgina R. Encanto, Ms. Poi De Asis, Dr. Antonio and Mrs. Cecilia Roldan

**for sharing their expertise, believing in the Integrity Circles
and ensuring the success of the project.**

Our Sincerest Gratitude!

*Ms. Hazel H. Navarro-Tan
Project Manager*

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Onward to Freedom

Original Music & Lyrics by Tony & Cecil Roldan



1. Onward to freedom, servants of the light,
Let our voices travel far and wide.
Let us build a new world that is right,
Foregoing all our lies so love can thrive.

(Repeat)

2. Onward to freedom, servants of the light,
Let our lives speak louder than our might,
Let's curb corruption through joint action
To free this world from poverty.

(Repeat)

Chorus: Honesty is our policy.
Democracy is our destiny.
Transparency is our strategy
So all can trade in harmony.

(Repeat 1, Chorus and end with 2)

Coda: Let's curb corruption through joint action
To free this world from poverty.

(Dedicated to all advocates and builders of integrity.)

TI-P

Roldan's HRD Philippines

1

Sulong sa Kalayaan

Original Music & Lyrics by Tony & Cecil Roldan



1. *Sulong sa kalayaan, ilaw ng bayan,
Isigaw and tawag ng kabutihan,
Itatag and mundong makatarungan,
Itakwil lahat ng katiwalian (Ulitin)*

2. *Sulong sa kalayaan, ilaw ng bayan,
Isabuhay diwa ng katapatan.
Itigil ang korupsiyon, sabay nating iaahon
Ang buong mundo sa kahirapan (Ulitin)*

*Koro: Katapatan gawing kaugalian
Demokrasya maging kinabukasan.
Lantaran ating pamamaraan
Walang dayaan sa kalakalan.*

(Ulitin 1, koro at 2)

*Coda: Itigil ang korupsiyon, sabay nating iaahon
Ang buong mundo sa kahirapan*

(handog sa lahat na lumalaban sa katiwalian)

Kabuuan Day 3

HRD Philippines

1

ONWARD TO FREEDOM (SULONG SA KALAYAAN) is a hymn dedicated to all members and partners of Transparency International by its author-composers, Dr. Tony & Cecille Roldan of TI Philippines and the Integrity Circles Movement.

What does Mother Theresa have in common with Bill Gates and Steve Jobs?

Transformational Leadership



= the Ability to Inspire People to Superior Behavior & Performance

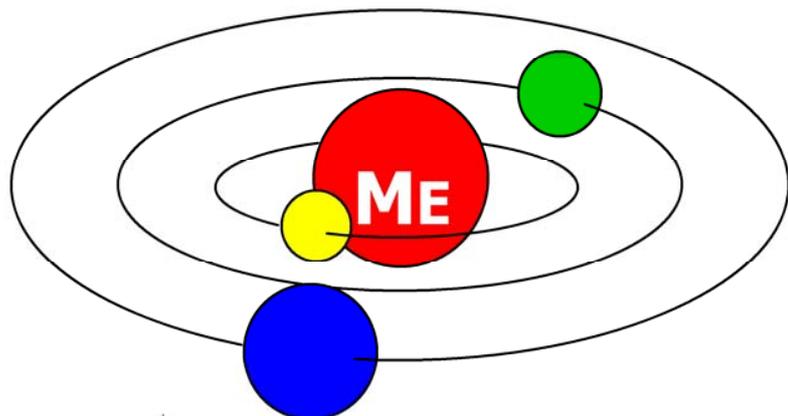


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Change Starts With ME!



In Islands of Integrity

SNAP KAIBIGAN

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CHAPTER 1. AN OVERVIEW OF APPRECIATIVE INQUIRY (AI)

This chapter will brief you on the purpose of the book, a history of Organization Development and the reasons why the author chooses Appreciative Inquiry (AI) as the structure for the manual as well as the start-up process for strengthening the Criminal Justice System.

A. PURPOSE OF THE BOOK

This manual is intended as guide and resource book for all present and future members, friends and allies of Transparency International and other international development organizations who desire to participate in the project of strengthening integrity in the Criminal Justice System, restoring investor and public confidence on democratic governance, and in helping monitor the state compliance to the United Nations' Convention Against Corruption (UNCAC) for a corruption and poverty-free Philippines.

As such this provides a basic reference book for leaders in government, business and civil society, participating in the common tasks of national development, liberation and transformation, especially:

- Newly elected Government Executives preparing to assume new terms of office
- Public Administration teachers, trainers and students
- Human Resource/Capital Developers and Managers
- Organization Development & Change Management Practitioners
- Anti-corruption activists
- Adult education workers
- Integrity Circle coordinators, trainers, facilitators, leaders and members
- Church workers and trade union educators
- Citizens concerned with the process of transforming society
- Anti-corruption watchdogs searching for better tools for reducing corruption
- Moral values educators and transformers

This provides you the tools to discover and appreciate current Integrity Building initiatives or anti-corruption projects/programs which transformational leaders of multi-sectoral organizations are most passionate about.

Their meaningful initiatives will serve as positive foundations for organizing your own Integrity Circle which will initiate and implement more realistic projects, visions and roadmaps for rebuilding the National Integrity Systems of Philippine Democracy, starting with the Criminal Justice System - shattered by twenty years of Martial Rule, barely

restored by the peaceful EDSA People Power Revolution, yet seriously undermined and weakened by unresolved scandals of corruption in high places amidst continuing movements and acts of insurrection, rebellion, cessation, and terrorism.

Organizing Integrity Circles is an Organization Development Strategy to Fight Corruption. As founder of the Integrity Circles Movement, this author believes that the best way to start strengthening integrity in the Criminal Justice System is **to discover and appreciate the Integrity Building Initiatives of its Five Pillars through the method of Appreciative Inquiry (AI).**

For soon you will find that the Integrity Circles and AI transformational approaches are very positive, friendly, non-adversarial and most compatible to the Guiding Principles of Transparency International and to the Key Success Factors of Transformational Leadership, Organization Development, Knowledge Management, Change Management.

B. A BRIEF HISTORY OF ORGANIZATION DEVELOPMENT

OD is the task of improving and/or changing any organization to better achieve its purpose. It started in the United States in the 60's as a mere collection of *educational strategies* devised by management consultants to assist business leaders plan and implement major improvements in their institutions to respond to rapidly accelerating changes in markets, technologies and people's behavior.

In the 70's OD has established itself as *one of the fastest-expanding behavioral science disciplines*, acknowledged by management and academic circles worldwide to be most effective in facilitating cultural (people-related) changes. In the 80's OD has become *a regular Human Resource Development Program* among top corporations, and *a regular course offering* among top academic and management development institutes. Since the 90's OD has become a *part time function* of CEOs, HRD Managers and Community Organizers; and *a full time occupation* for more and more HRD and Management consultants.

OD entered Southeast Asia in the early 70's through occasional interventions (seminar/workshops) by foreign management consultants of multi-national companies. The first OD School in Asia was founded in 1975 by Dr. Jacqueline Blondin in Intramuros Manila. Its name is the Southeast Asia Interdisciplinary Development Institute (SAIDI). It still operates today but in its new campus in Hinulogang Taktak, Antipolo City.

SAIDI's first wave of graduates led by Dr. Antonio C. Roldan, Jr., Dr. Perla Rizalina Tayko and Dr. Marciano Evangelista formed the core of OD Associates International (ODAI) – an OD network committed to facilitate peaceful transformations in the Philippines & Asia.

On Nov.15-18, 1988 ODAI hosted the first Manila OD Congress on "*Models and Strategies for Peaceful Transitions*" for SAIDI and the Ohio-based Organization Development Institute (ODI). As ODAI President, Dr .Roldan not only gave the welcome address and discussed the theme of the congress, but also delivered two landmark papers:

- 1) "*Integrity Circles as an OD Strategy to fight Corruption*"; and
- 2) "*Hallmarks of OD Professionalism*" – a redefinition of OD as a multi-disciplinary art, science and profession of transforming organizations, communities and other social institutions for the greatest good and the least harm on people.

In this paper he described **OD professionals as doctors of organizations**. As such they are expected to master the knowledge, skills and technologies for:

- 1) Diagnosing causes of organizational problems;
- 2) Facilitating people to cooperate and actively participate in finding solutions to these problems;
- 3) Planning & implementing changes with the least harm on people;
- 4) Institutionalizing such changes in the systems and culture of the organization;
- 5) Evaluating accurately both the outcome and process of change.

He also described OD’s professional values as both **Humanistic and Democratic**, giving prime importance to PEOPLE, OPEN COMMUNICATION, VOLUNTARY PARTICIPATION and DUE PROCESS.

At the end of the Congress, he challenged the international HRD & OD practitioners and consultants to adopt a Paradigm Shift in their practice of OD following his Trends of OD practitioners in Manila as shown on Table 1.

Table 1. TRENDS OF OD IN MANILA		
OD Paradigm Shift	From	To
1.PURPOSE	Planned organizational change (improvement & development) for greater productivity, industrial harmony & survival in a competitive/hostile market.	Peaceful social/institutional change (transition/transformation) for long-term productivity, quality of life and social equity in a fragile & transitory world of limited resources which are meant for all
2.BENEFICIARY	Business organizations coping especially with people problems in an increasingly competitive world.	Social institutions in crisis of relevance and identity in a world of increasingly humanistic and democratic aspirations & expectations.
3.APPROACH	External & Internal management consultancy utilizing applied behavioral science skills & technologies.	External and Internal change facilitation utilizing applied multi-disciplinary science skills and technologies.

4.SCIENTIFIC BASIS	Organizational Change concepts derived from best practices of large multi-national corporations which outlived competition.	Institutional change concepts derived from both secular and religious institutions/movements and communities which outlived most business organizations by adapting remarkably to the values & aspirations of their times.
5.RESEARCH METHOD	Applied ,eclectic, uni-disciplinary, relativistic and faddish	Applied, eclectic, interdisciplinary, ethical, trans-theoretical and critical

Today, despite waves and waves of quick-rich management gurus and fads, OD remains at the heart of all Productivity Improvement Strategies as illustrated here in ODAI's 2001 survey chart (Table 2). Successful ISO accredited companies are those grounded on best OD principles and sustained by Total Quality Management (TQM) practices.

Table 2. SUCCESSFUL PRODUCTIVITY IMPROVEMENT STRATEGIES COMPARED			
	ISO 9000	OD	TQM
END GOAL	An Organization with an established & documented system of ensuring that its products & services meet customer specification.	An organization with a strategy, leadership, climate & culture conducive to continuous change & learning for productivity.	An organization obsessed with quality for the customer, armed with simple statistical tools for analyzing & solving problems.
MEANS	Use ISO 9000 registration preparation & assessment process to build a quality system according to international standards.	Transformation of commonly felt organizational problems/ crisis into an opportunity for improvement thru carefully selected & third party – facilitated interventions.	Organization of Quality Control Circles (QCC) or Productivity Improvement Circles (PIC) a motivating them to apply quality checks in production chain & initiate incremental changes.
FOCUS	How to meet international standards of quality systems	How to transform a win-lose crisis into a win-win opportunity.	How to please both internal & external customers here and now.
Positive Features	Additional prestige as an ISO 9000 Certified Company plus opportunity for new markets.	Diffusion of crisis & setting the foundation for long term mutually acceptable solution. Present & Future oriented. Easier to accept changes. Reconcilable with local culture.	Short term surge of passion for quality and heroic sacrifices. But Program continuity depends more on maintaining workers' interest than on management.
Negative Features	Long & tedious activity of interpreting international standards & meeting their requirements. Difficulty of getting workers to adjust to seemingly imposed changes. Requires excellent ISO Consultants and assessors.	Duration of intervention depends on the nature & intensity of problems. Requires excellent OD consultants. Program continuity depends largely on the will of top management.	Needs continuous motivation & monetary incentives. Requires a charismatic CEO or GM and excellent TQM trainers.

Key Success Factors	1.Top Management Mandate 2.Proper choice of consultants 3.Proper Documentation 4.Political Will 5.Annual Budget of 2Million Pesos and above	1,Top Management Support 2.Proper choice of consultants 3.Sense of crisis 4.Openness to Change 5.Annual Budget of 2 Million Pesos and above	1.Top Management Charisma 2. Proper Choice of Trainers. 3.Passion for Quality 4.Passion for Quality 5.Annual Budget below 2 million Pesos
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C.APPRECIATIVE INQUIRY (AI) as an OD Strategy

Traditional OD starts a change project by identification of organizational weaknesses and threats to diagnosis their root causes. Appreciative Inquiry (AI) instead starts by identification of organizational strengths and opportunities in order to harness their positive forces for change.

Appreciative Inquiry is a particular way of asking questions and envisioning the future that fosters positive relationships and builds on the basic goodness in a person, a situation, or an organization. In so doing, it enhances a community's capacity for collaboration and change. Appreciative Inquiry utilizes a cycle of 4 processes to:

1. **DISCOVER:** Identify practices that work well and the hidden forces and people behind them
2. **DREAM:** Envision an alternative future where these forces and people can work even better to produce more positive outcomes.
3. **DESIGN:** Planning concrete steps to mobilize both resources and champions to achieve the desired future.
4. **DELIVER (DESTINY):** Ensure timely and coordinate execution of plans and delivery of expected outcome to achieve one's destiny.

The basic idea is to build organizations around what works, rather than trying to fix what doesn't. It is the opposite of problem solving. Instead of focusing on gaps and inadequacies to find blame and remediate skills or practices, AI focuses on how to create more of the occasional exceptional performance that is occurring because a core of strengths is aligned. The approach acknowledges the contribution of individuals, in order to increase trust and organizational alignment. The method aims to create meaning by drawing from stories of concrete successes and lends itself to cross-industrial social activities.

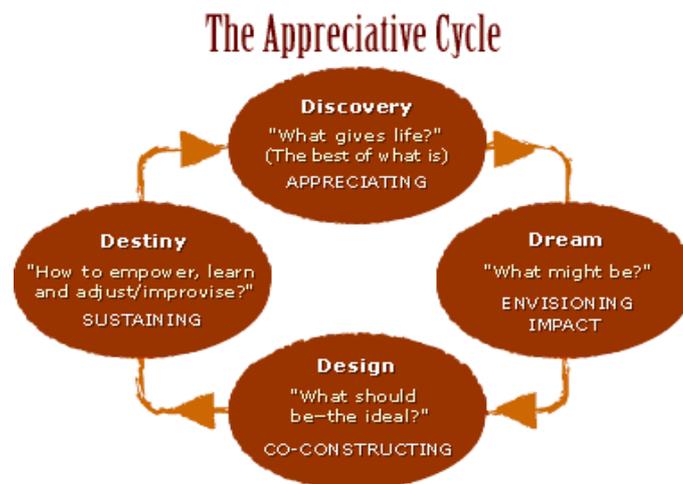
While the development of this approach has been credited to David Cooperrider of the Case Western Reserve University. David realized that most organizations are predisposed towards "what is wrong" within the organization. He attributed this predisposition to the inculcated problem-solving mentality of the scientific method which tends to ignore "what is working", "has gone well", and "does not need fixed" components of the organization. In developing Appreciative Inquiry, he refocused the attention away from the critical, more pessimistic perceptions of the organization to the supportive, more optimistic behaviors. In doing so, he sought to harness the untapped creative energies. In so doing a sense of community is created as commonality, pride, and creativity are unleashed. The end result is a new perspective of the

organization and of what is possible. (Cooperrider & Dutton, 1999; Cooperrider & Whitney, 1999; Cooperrider et. al. 2000)

AI has been used extensively to foster change in businesses (a variety of sectors), health care systems, social profit organizations, educational institutions, communities, local governments, and religious institutions worldwide.

AI fosters a positive attitude towards change. It is a non-threatening and non-adversarial collaborative approach to address common concerns. It is therefore compatible to the non-partisan and non-adversarial approach of the Integrity Circles Movement and Transparency International.

For a similar reason the author has adopted its 4-phased Appreciative Cycle (Figure 1) not only as Change Process model for the TIP-CSC-UNDP Project but also for building a Knowledge Management (KM) resource base for Transformational Leaders.



D.APPRECIATIVE INQUIRY as a KM STRATEGY

Knowledge Management (KM) is the relatively new (1990) management fad in town. Realizing the strategic importance of knowledge (people's insights and experiences) to organizational survival and success in a global market, a new management discipline emerged *to systematize the process of identification, creation, storage, distribution and utilization of knowledge either embodied in individuals or embedded in organizational processes or practice.*

Many large companies (like Bhp Billiton) and non-profit organizations (like Transparency International) have resources dedicated to internal KM efforts, often as a part of their business strategy, information technology or human resource management. They have developed various strategies for KM such as:

- Employee rewards (as a means of motivating for knowledge sharing)
- storytelling (as a means of transferring tacit knowledge)
- cross-project learning
- after action reviews
- knowledge mapping (a map of knowledge repositories within a company accessible by all)
- communities of practice
- expert directories (to enable knowledge seeker to reach to the experts)
- best practice transfer
- competence management (systematic evaluation and planning of competences of individual organization members)
- proximity & architecture (the physical situation of employees can be either conducive or obstructive to knowledge sharing)
- master-apprentice relationship
- collaborative technologies (groupware, etc)
- knowledge repositories (databases, bookmarking engines, etc)
- measuring and reporting intellectual capital (a way of making explicit knowledge for companies)
- knowledge brokers (some organizational members take on responsibility for a specific "field" and act as first reference on whom to talk about a specific subject)
- social software (wikis, social bookmarking, blogs, etc)

By itself Appreciative Inquiry (AI) is not only an appropriate strategy for Organizational Change but more so for Knowledge Management (KM).

Appreciative inquiry is a strategy for purposeful change that identifies the best of "what is" to pursue dreams and possibilities of "what could be." It is a co-operative search for the strengths, passions and life-giving forces that are found within every system—those factors that hold the potential for inspired, positive change. Appreciative inquiry is a way of seeing that is selectively attentive to—and affirming of—the best and highest qualities in a system, a situation or another human being.

The core task in the **discovery phase** is to appreciate the best of "what is" by focusing on peak moments of community excellence—when people experienced the community in its most alive and effective state. Participants then seek to understand the unique conditions that made the high points possible, such as leadership, relationships, technologies, values, capacity building or external relationships. They deliberately choose not to analyze deficits, but rather systematically seek to isolate and learn from even the smallest victories. In the discovery phase, people share stories of exceptional accomplishments, discuss the core life-giving conditions of their community and deliberate upon the aspects of their history that they most value and want to enhance in the future.

In order to apply AI as KM methodology for Identifying Integrity Building Initiatives for the TIP-CSC-UNDP Project, the author obliges all participants to its workshops to fill up, verbally share and submit their best programs by the following AI Discovery Template .

Table 3. APPRECIATIVE INQUIRY (AI) DISCOVERY TEMPLATE				
Instruction: Identify & Share One Anti-Corruption Project or Program in your Organization Which You are Most Passionate About				
Name of Program/ Project	Duration & Coverage	Desired Outputs/ Outcomes	Actual Results	Issues/Concerns
LESSONS LEARNED:				
RECOMMENDATION:				

To maximize knowledge extraction from AI generated program information, the author proposed to the project research team two alternative methods of analyzing integrity building initiatives (Table 4.)

Table 4. ALTERNATIVE METHODS FOR ANALYZING INTEGRITY BUILDING INITIATIVES			
Program Title:	Program Information	PROBLEM SOLVING	APPRECIATIVE INQUIRY
S-Situation (how did you define the problem?)		Analyze root cause	Appreciate & value “the best of what is”
T-Task (who were the main actors of change? What role did you play?)		Propose possible solution	Envision “what might be”
A-Approach (what is your specific strategy/plan of change?)		Create action plan	Discuss “what should be”
R-Result (what are your Actual as against Desired Outputs & Outcomes?)		Figure out what’s broken & eliminate it	Create “what will be”
T-Thought (what lessons did you learn? What factors led to its failure or success?)		Basic Assumption: Organizations are problems to be solved	Basic Assumption: Organizations are a mystery to be embraced.

CHAPTER 2. INTEGRITY CIRCLES AS AN OD ANTI-CORRUPTION STRATEGY

This chapter traces the origin of Integrity Circles concept and the religious and secular movements from which it derives its inspiration, values and tools of transformation. With it come additional frameworks and tools for understanding and transforming individuals, groups, communities and organizations.

A.CONCEPTUALIZATION

The concept of Integrity Circles started with Dr. Roldan's paper which he presented first to his ODAI members, second to the 1988 OD Congress in Manila and third the 1991 IODA Conference in Germany as reported in the World Executive Digest (June 1987), The Lawmaker (December 1987), the Organization Development Journal (Winter 1988), and OD Digest (First Quarter 1989).

In this paper he presented an OD Strategy for the prevention of corruption in both private and private organization based on his premise that corruption may be treated just like one of the many maladies of organizations which should fall within the expertise and domain of the OD practitioner..

1. Corruption Defined

Today Corruption is globally defined as "any abuse of delegated power for personal gain." In his original paper, however he defined Corruption as a generic term for *white collar crimes*, meaning those illegal as well as unethical practices committed by leaders of organizations as differentiated from those merely committed by their followers.

As such, corruption includes crimes of *political* leaders (political corruption) such as vote buying, threats, intimidation, coercion or terrorism, tampering of election returns, black propaganda, extortion or illegal protection and political assassinations. It includes also crimes of *public* officers (bureaucratic corruption) such as malversation of public funds, bribery, nepotism or favoritism, dereliction or neglect of duty, frauds and illegal transactions, and forgeries.

As such corruption also embraces crimes of religious leaders, community leaders, labor union leaders and all other kinds of leaders when they use, misuse, or abuse leadership power and resources for personal gain.

2. Pervasiveness of Corruption

He believes that Corruption is a universal plague. It respects no boundaries, no laws or constitutions, no social classes, races or colors, no religious beliefs and affiliations, no social organizations, no political ideologies. It devours everything in its way: first the national patrimony, then the civil liberties, then the lives of innocent women and children, the poor and the oppressed, and finally the oppressors themselves in their greed for power.

Corruption is not merely a disease of governments. It is a chronic malady of societies whose leaders have distorted their sense of values.

3. Causes of Corruption

He constructed a **Diagnostic Model of the causes and effects of Bureaucratic Corruption** (Table 5) based on the three major causes of corruption identified by social and behavioral scientists have identified then, namely: 1) low morality of employees and officers in the private and public sectors of society, 2) defective organizational practices, and 3) deformed values, norms and practices

Table 5. A DIAGNOSTIC MODEL OF BUREAUCRATIC CORRUPTION		
INDEPENDENT VARIABLES	INTERVENING VARIABLES	DEPENDENT VARIABLES
<p><i>LOW MORALITY OF CLIENTS AND BUREAUCRATS</i></p> <p>Materialism – Power and money the only goal in life, public office the best to it</p> <p>Pragmatism – End justifies means. It’s better to fool than get fooled.</p> <p>Familism – My family first before anyone else.</p> <p>Commercialism – Every man has a price. Bribery is but a part of doing business.</p> <p>Split-Level Christianity – OK to sin provided you are not caught. OK to sin provided you confess or give to the poor.</p>	<p><i>SOCIETAL VALUES, NORMS AND PRACTICES</i></p> <p>Legal Formalism – High statutory standards passed without consideration of existing social norms or of government capacity & resources to implement them.</p> <p>Societal Tolerance of Corruption</p> <p>Lack of Political Will – To wage a determined anti-corruption movement.</p>	<p><i>BUREAUCRATIC CORRUPTION</i></p> <p>Bribery – Illegal demand, acceptance or offer of valued tangible objects to induce or deviate from public duties.</p> <p>Graft – Embezzlement or illegal appropriation of public resources for personal or particularistic use.</p> <p>Nepotism – Illegal exchange of favors or sentiments on the basis of other considerations that have no merit.</p>
<p><i>DEFECTIVE ORGANIZATIONAL PRACTICES</i></p> <ul style="list-style-type: none"> - Inadequate compensation levels - Inadequate management control systems - Lack of clear performance & behavioral standards - Poor recruitment & selection - Red tape/strict adherence to procedural trivialities - Inadequate service facilities to meet volume of demand - Poor working conditions - Bad organizational leadership - Lack of information on public service procedures - Dependence on patronage 	<p>Difficulty of Proving Cases in Court and of Establishing Guilt in Corruption Cases</p> <p>Value of Particularism – of informal networks such as kinship, friendship and patron-client relations as against the value of bureaucratic universalism.</p>	<p>Usually Occurring Among:</p> <ul style="list-style-type: none"> - Revenue-raising agencies - Revenue-spending agencies - Regulatory agencies <p>Among Public Officials:</p> <ul style="list-style-type: none"> - In regular contact with clients - w/ discretionary powers to resolve certain issues - with tacit approval of top officials.

4. Individual Most Prone to Corruption

1. Those who sacrifice themselves to the altar of MATERIALISM. Those who believe that power and money are the ultimate goals and purposes of life and that public service is the best opportunity to get them.
2. Those who wittingly have made idols of their own FAMILY. Those who believe everything done for their family is good, including acts of cheating, stealing, killing and others.
3. Those who have sold their souls to their BOSSES. Those who naively believe that their boss/leader is always right. His whims are their commands, unmindful of the legal and moral implications of such commands.
4. Those whose sole ethical principle is PRAGMATISM. Those who believe that might makes right and the end justifies the means, and the only rule of life is survival of the fittest.
5. Individuals who have fallen completely in love with their BUSINESS. To them, everything and everybody is for sale, "if the price is right."
6. Individuals who split their RELIGIOSITY/CHRISTIANITY in church, at home and at work. Those who say to themselves, "It's OK to steal as long as you are not caught," or "It's OK to sin as long as you confess, give alms to the poor, or donate to projects of the church."
7. Employees in the **revenue rising, revenue spending** or **regulatory functions** with **monopolistic and discretionary powers** to resolve issues, especially if they are in regular contact with clients and have tacit approval of top officials to engage in monkey business.

5. Organizations Most Vulnerable to Corruption

1. Organizations which provide inadequate compensation to their employees.
2. Organizations with very loose management controls.
3. Organizations which lack clear performance and behavioral/ethical standards.
4. Organizations with poor recruitment and selection systems.

5. Organizations entangled in red tape, strictly adhering to procedural trivialities at the expense of essentials.
6. Organizations with adequate outlets and facilities to meet seasonal demands of their services.
7. Organizations with poor working conditions for their workers.
8. Organizations with poor, if not totally scandalous, leadership.
9. Organizations which keep clients/customers ignorant of service procedures.
10. Organizations whose promotional system depends mainly on patronage.

6. Societies Most Supportive of Corruption

1. Societies which lack the political will and leadership to wage an all-out war against corruption.
2. Societies which pass always totally oblivious of the cultural norms and traditions of their own people.
3. Societies which find difficulty prosecuting graftors and rewarding honest men.
4. Societies unclear about their common interest.
5. Societies indifferent to or totally tolerant of corruption and the morality of their leaders.

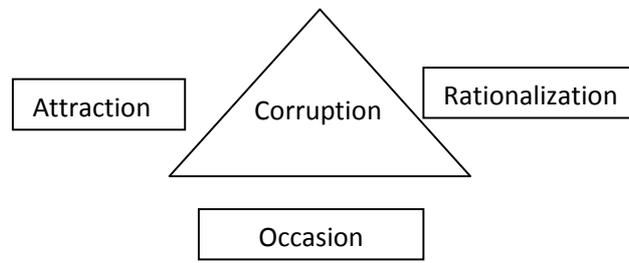
7. Corruption Must Be Prevented

Despite claims by some sectors of some positive/tonic by-products of corruption to society as a whole, Dr. Roldan insisted that these are not sufficient to justify acceptance of corruption as a “necessary evil” or as an acceptable standard of behavior for leaders of organizations. Corruption leads to the breakdown of morality and law, paralyzes governments and societies,

wastes valuable resources, and demoralizes employees and taxpayers. Corruption must be prevented or at least minimized.

8. Corruption Can Be Prevented

While doing a Factor analysis of variables leading to corruption Dr Roldan discovered that corruption depends on three interdependent variables, the absence of one of which makes it impossible to occur. Corruption then is like fire. It takes three essential and interdependent elements to take place. While fire requires fuel, oxygen and ignition to happen, corruption requires: ATTRACTION, RATIONALIZATION and an OCCASION. Take any one element out and corruption cannot occur. These three elements constitute what he calls The Corruption Triangle (Figure 2).



From this he derived his Corruption Formula: $C = A R O$ where C is the probability of Corruption which is dependent on the intensity of A (Attraction), the validity of R (Rationalization) and the abundance of O (Occasion or Opportunity) to commit the corrupt or unethical action As an example he cited the case of Bribery.

Bribery, the most prevalent type of bureaucratic corruption, is the illegal demand, acceptance or offer of valued tangible objects (money, property or gifts) to induce an official to deviate from his public duties.

Bribery is committed first because it is *attractive*. It offers gains or rewards to both the giver and the taker at very negligible or minimal risks. Its consequences to these individuals are tempting or seductive enough. Take always its attraction by reducing rewards and increasing the risks, and nobody in his right mind is going to risk it.

Bribery is committed because it is *rationalized* as good. Both giver and taker have a battery of alibis, half-truths and plain lies to justify their action to themselves, their families and their peers. Such alibis include such common conscience plugs and image preservatives such as, "Everybody does it anyway", "We're only human", "If I don't take it, others will", and many others.

Bribery is finally committed because there is an *occasion* or opportunity to do it. Your defective communication and control systems and procedures provide the opportunity to do it. Improve your systems. Make them more transparent and measurable and these intended culprits will never consummate their deal, no matter how much they want and justify it.

B. PROGRAM LAUNCHING

With this insight, Dr. Roldan created a task force of ODAI members to brainstorm on his paper. After three months, his group came up with a seminar-workshop and program for building integrity through integrity Circles – an approach which remains essentially secular/scientific while incorporating basic values and features of successful religious and secular movement.

At the first Manila OD Congress in 1988, ODAI launched the Integrity Circles Movement (ICM) as an international movement for fighting corruption complete with an IC Primer and structure of organization, half a decade before Transparency International was born.

1. Integrity Circles Movement

The proposed approach consists mainly of the formation of *Integrity Circles* in critical (corruption-prone) areas/functions of each organization. Each integrity circle is composed of 5-10 people from the same workplace, performing similar or related functions, but who have freely committed themselves to live up to the movement's values of *honesty, simplicity and professionalism* and to organize themselves to improve their service to the public by helping to prevent corruption in their organization for love of God and country.

The first step in this approach is the *Ethical Management Workshop* for top management to help it appreciate the long-term value of ethics in management, clarify its corporate ethical standards, identify areas prone to corruption through the integrity circles movement.

The second step consists of the formation of *Integrity Circle Leaders* so that they can be equipped with the required knowledge, values and skills for leading active and vibrant circles.

The third step consists of the formation of *Integrity Circles Support Groups* from staff and managerial groups to maintain the interest and integrity of each circle.

2. Basic Features

The task force agreed that for better acceptance in a pluralist society, a movement to fight corruption has to remain *secular* rather than religious, *ecumenical* rather than sectarian/denominational and *moral/cultural* rather than political.

Inasmuch as corruption is a crime of leaders or top managers with concentrated authority and power, the movement should adopt a *top-down approach* starting with the highest officials down the line. Inasmuch as corruption is a function of attraction, rationalization and occasion, its approach should combine *programs of rewards and sanctions* to neutralize the forces of attraction, a *program of value formation* to neutralize the forces of rationalization and a *program of systems improvement* to eliminate the occasion. And inasmuch as fighting

corruption requires a very strong motivation, it should anchor itself on today's strongest motivations for goodness, namely love of *God (as each person understands God)*, *country* and *family*.

Inasmuch as it has to be a moral programming movement, it has to start with oneself, particularly with personal commitments to three values completely opposed to the elements of corruption, namely: *simplicity* (living within one's means and the means of the country) to neutralize attraction, *honesty* (openness/transparency to peer appraisals) to neutralize rationalization, and *professionalism* (service to people consistent with laws and the code of ethics).

Inasmuch as behavior is a function of both the person and his environment, its approach has to be also environmental, the provision of a healthy peer support group/milieu to reinforce individual and group commitments.

3. Historical Antecedents

This program derives its structure from that of the Japanese Quality Control Circles (QCC) and their adaptation like the Productivity Improvement Circles (PIC). The structure has worked remarkably to improve quality and productivity in both private and public organizations. The structure is projected to also help improve integrity in the same organizations. In fact, one possible way of installing integrity cycles is to transform existing QCCs or PICs into ICs by providing them the proper motivation and tools to fight corruption. This is evident in this Comparison of Quality & Integrity Circles in Table 6.

Table 6. Quality & Integrity Circles Compared		
	QUALITY CIRCLES (TQM)	INTEGRITY CIRCLES (ODAI)
WHAT	Small groups of employees doing similar or related work who meet regularly to identify, analyze, and solve product-quality and production problems and to improve general operations with the formal consent, support and encouragement of management.	A network of friends from the same workplace or community who voluntarily live up to the ideals of Integrity: Honesty, Simplicity and Professionalism to develop themselves morally and improve the services of their respective organizations /governments in close coordination with their respective leadership and the Integrity Circles Movement
WHY	To mobilize active worker participation in: 1. Productivity improvement 2. Quality control improvement 3. Continuously process improvement 4. Total Quality Management 5. Compliance to ISO registration	To facilitate active citizenship and government partnership in 1. continuous moral and professional development 2. waste and corruption prevention 3. Public service quality improvement. 4.Total Excellence Management 5.Compliance to Good Corporate

	standards	Citizenship, Governance and Social Responsibility Standards
HOW	<u>A-ware</u> : QC/TQM Appreciation Course <u>C-ommit</u> : QC/TQM Structure <u>E-mpower</u> : QC/TQM Leadership & Facilitators <u>I-mplement</u> : QC/TQM Projects Implementation <u>S-ustain</u> : QC/TQM Awards	<u>A-ware</u> : IC Appreciation Course <u>C-ommit</u> : IC Plan & Structure <u>E-mpower</u> : IC Leadership & Facilitators' Training <u>I-mplement</u> : IC Projects Implementation <u>S-ustain</u> : IC Awards
TOOLS	1.BASIC TOOLS: Brainstorming, Control Chart, Pareto Chart, Fishbone Diagram, Run Chart, Histograms, Scatter Diagrams, Flow charts 2.ADVANCE TOOLS: Fault tree diagram; affinity diagram; factor analysis, Taguchi Design of Experiment(DOE) ; Shainin DOE; Total Production Maintenance (TPM); Five S's.	1.KAIBIGAN Teambuilding Seminars 2.KABUUAN Values Integration 3.Code of Ethics Formulation 4.Transformational Leadership Seminars 5.Strategic Planning Workshops 6.Operational Management Seminars 7.Good Corporate Governance Workshops 8.Corporate Social Responsibility Seminars 9.Rational & Ethical Management Workshops 10.Integrity Circles Seminars
STRUCTURE	1. QC steering committee 2.QC Program Coordinator 3.QC Trainers/Facilitators 4.OC Leader 5.QC Member	1.IC Steering Committee 2.IC Program Coordinator 3.IC Trainers/Facilitator 4.IC Leader 5. IC Member
	QUALITY CIRCLES (TQM)	INTEGRITY CIRCLES (ODAI)

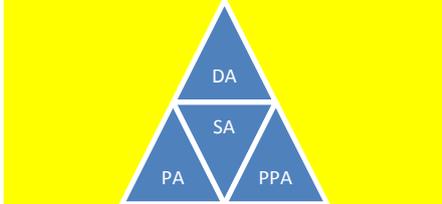
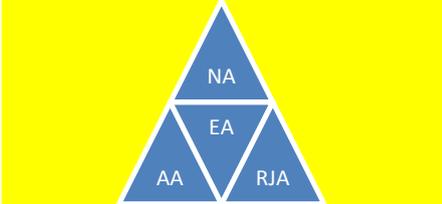
However ICM derives and aligns its values and techniques from and to other movements, both religious and secular. The program benefited from the author and ODAI task force's experience, expertise and involvement in such religious movements as the Cursillo de Christianidad, the Charismatic Renewal Movement, and the basic Christian communities and in such secular movements as *labor, consumerism, human potential, productivity* and *anti-graft*. It may be seen as the convergence of major secular and religious movements in values and techniques and their application to the universal problem of corruption as shown on Table 7.

Table 7. HISTORICAL ANTECEDENTS OF THE INTEGRITY CIRCLES MOVEMENT (ICM) AND THEIR DRIVING VALUES			
RELIGIOUS MOVEMENTS	<i>RELIGIOUS VALUES</i>	<i>SECULAR VALUES</i>	SECULAR MOVEMENTS
1.ASCETICAL: * Denial of marriage and property for total service to the Christian community	<i>"Total Commitment to Service of God & People"</i>	<i>"Social Justice"</i>	1.LABOR: Protection of the rights of workers, the poor and the oppressed
2.MENDICANT: Life of simplicity after the Gospel teaching	<i>"Total Detachment from Material Things"</i>	<i>"Quality Products & Services"</i>	2.CONSUMER: * Protection of the rights of consumers
3.CURSILLO: Encounter with Christ in the Eucharist and the sacraments	<i>"Repentance & Forgiveness"</i>	<i>"Participatory Management"</i>	3.HUMAN POTENTIAL: Productivity through empowerment of people
4.CHARISMATIC: * Spiritual rebirth through the Bible and the power of the Holy Spirit	<i>"Power of Prayer"</i>	<i>"Innovation & Resourcefulness"</i>	4.PRODUCTIVITY/QUALITY *War on waste * Maximization of value to customers
5.BASIC CHRISTIAN COMMUNITY: Building cultures favorable to the flowering of faith at home, in school, at work and inc society	<i>"Need for Community support/fellowship"</i>	<i>"Good Citizenship & Governance"</i>	5.ANTI-GRAFT: War on graftors & corrupt practices in public services
6.ECUMENISM: Respect for each others' religious beliefs and practices	<i>"Embodied Spirituality"</i>	<i>"Harmony with Nature"</i>	6.ENVIRONMENTAL: Human and ecological security thru Sustainable Development
7.INDIGENOUS SPIRITUAL: God-centered leadership/ society	<i>"Spiritual Governance"</i>	<i>"Just & humane society"</i>	7.NATIONALIST: Building a sovereign and progressive nation
	<i>INTEGRITY</i>	<i>PATRIOTISM</i>	
	8. INTEGRITY CIRCLES MOVEMENT: Building islands of integrity for a corruption & poverty-free country		
	<i>TOTAL EXCELLENCE</i>		

4. Ethical Management

The first part of the program consists in an Ethical Management Workshop to provide leaders with the basic motivation, processes and tools to face ethical dilemmas in their lives and help create a healthy work environment where people don't have to cheat to succeed.

This is an attempt to form morally upright leadership in both private and public institutions while minimizing indoctrination, moralization and interdenominational religious debates without falling into ethical subjectivism of mere value clarification. It is based on works of moral development by such authors as Piaget, Eric Erikson, Kohlberg, and Blanchard and Peale (*The Power of Ethical Management, 1988*) and our original contribution to the subject. It introduces for the first time our Ethical Decision-Making Tree as a guide to making ethical decisions. It combines Rational and Ethical Management Problem-Solving & Decision Making Processes. See Table 8.

Table 8. ARE YOU A RATIONAL AND/OR ETHICAL MANAGER?		
ELEMENTS	THE RATIONAL MANAGER (Kepner-Tregoe)	THE ETHICAL MANAGER (Roldan-Tayco)
World View	<ul style="list-style-type: none"> • Basically hostile & problematic world • Self as defender and group interests (Phases I & II of Moral Development) 	<ul style="list-style-type: none"> • Basically Changing & Fragile World • Self as builder & defender of mankind and the planet earth (Phase III & IV of Moral Development)
Value System	<ul style="list-style-type: none"> • Self & Group Advantage for immediate survival & growth by all thinkable means 	<ul style="list-style-type: none"> • Equal Opportunity for Human Survival & Growth through Respect of Human Rights, Environmental Conservation & Sustainable Development
Thinking Process	<p>RATIONAL MANAGEMENT PROCESS</p>  <p>1. SITUATION APPRAISAL (SA) to sort out, clarify and prioritize work concerns/issues in complex situations</p> <p>2. PROBLEM ANALYSIS (PA) to find the most probable cause of a problem/deviation</p> <p>3. DECISION ANALYSIS (DA) to make the best choice among various alternatives</p> <p>4. POTENTIAL PROBLEM ANALYSIS (PPA) to formulate and protect an action plan</p>	<p>ETHICAL MANAGEMENT PROCESS</p>  <p>1. ETHICAL ANALYSIS (EA) to sort out, clarify and prioritize ethical concerns/issues in complex situations;</p> <p>2. NORM ANALYSIS (NA) to clarify and prioritize values and set proper norms of conduct</p> <p>3. ACTION ANALYSIS (NA) to assess the moral determinants and modifiers of each human act</p> <p>4. RATIONAL JUDGMENT ANALYSIS (RJA) to make the most ethical decisions applying the basic principles of conscience</p>
Basic Moral Principle	RIGHT IS WHAT IS ACCEPTABLE TO ME AND MY GROUP INTERESTS	RIGHT IS WHAT IS EXCELLENT TO BOTH THE INDIVIDUAL AND THE COMMUNITY

5. Integrity Circle Leaders

The second part is the formation of Integrity Circle Leaders to lead IC activities. Volunteers are screened for courage and integrity and selected for a special training. Tools for diagnosing corrupt practices and formulating concerted actions are introduced. IC values are enunciated and professed. Commitments are made public and periodically renewed. ICs are formed. Anti-graft projects/campaigns are planned and implemented. Meetings are held. Individual and group performance is appraised against ethical standards.

6. Integrity Circle Support Groups

These are groups within and outside the organization who shall help monitor, evaluate and reward the performance/honesty/integrity of circles to ensure continuity. These are groups to help continue the moral development of circles, to ensure that these values become the lifestyle of the new Filipino. *makaDiyos, makabayan, makatao, makakalikasan.*

7. ICM Organizational Structure

Integrity Circles are really work-groups, study groups, action groups and prayer groups all rolled into one. Similar to Quality Circles they meet once a week to discuss ways to 1) contribute to the development and improvement of the organizational system, 2) humanize the workplace by establishing a cheerful and challenging atmosphere and 3) utilize to the utmost their human ability potentials to do good to their organization and country. Their performance may be measured by their direct improvement outcomes to the reduction of corruption in their respective areas of responsibility and the savings in public resources they conserve as a result of their IC projects. Or by their indirect improvement outcomes to the overall climate, image, relationship and health of their organization's stakeholders.

While organizational structures may vary with every organization, the Integrity Circles Movement suggests the adoption of the following functions described in Table 9.

TABLE 9. INTEGRITY CIRCLES MOVEMENT: INTERNAL ORGANIZATIONAL STRUCTURE		
INTEGRITY CIRCLE COMMITTEE	FACILITATOR/COORDINATOR	CIRCLE LEADER
<p>Composition:</p> <p>Top-level management personnel with high degree of commitment to the concept, five to fifteen members, including the</p>	<p>Composition:</p> <p>One facilitator per company/ bureau or agency of 500 employees.</p>	<p>Composition:</p> <p>One leader per Circle.</p>

<p>facilitator/coordinator.</p> <p>Function:</p> <p>Overall in charge of managing the Integrity Circles in the organization to ensure their success.</p> <p>Responsibilities:</p> <ol style="list-style-type: none"> 1. To set the overall goals, objectives and policies of the Integrity Circles Movement in the organization, in harmony with the national thrusts and direction of the movement. 2. To promote the movement and ensure maximum participation of employees in Circle activities. 3. Decide on rewards and other methods of recognizing honest and active Circles. 4. Periodically review and evaluate activities of Circles and protect them from harm 5. To recommend to management worthwhile projects/ improvements suggested by a Circle but needing budgetary expenditures or policy changes. 	<p>Function:</p> <p>Overall in charge of implementing the Integrity Circles program in the organization.</p> <p>Responsibilities:</p> <ol style="list-style-type: none"> 1. To initially participate in the Integrity Circle Committee to develop an Integrity Circle plan/ program and establish operational guidelines. 2. To train trainers and leaders of Circles. 3. To coordinate activities of Circles coach and motivate their leaders. 4. To facilitate communication between Integrity Circle activities, recommendations and achievements. 5. To maintain records of Circle activities, recommendations and achievements. 	<p>Function:</p> <p>To ensure the smooth and effective operative operation of the Circle.</p> <p>Responsibilities:</p> <ol style="list-style-type: none"> 1. To set an example. 2. To recruit members. 3. Schedule and preside Circle meetings. 4. Ensure orderly and fruitful meetings. 5. Encourage maximum participation of members in Circle meetings and other activities.
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C. INITIAL ASSESSMENT

In March 1987, prior to the Manila OD Congress, Drs. Roldan, Tayko and Evangelista conducted a two-day workshop for a group of 20 expert HRD/OD practitioners at Don Bosco Technical School Makati City to experience and evaluate the new program. Most participants rated the program highly in effectiveness, relevance and timeliness. They recommended the program for immediate promotion both in government and business organizations. Some compared ICs to “Basic Christian community building” in an corporate or bureaucratic setting”; others, to “internal graft-busters and whistle-blowers “with two main differences: 1) concerned more with rewarding honesty than catching the dishonest; and 2) concerned with practicing integrity than with simply advocating or talking or about it. But all of them pledged to live up to the Integrity Circle’s Vows of Integrity: Honesty, Simplicity and Professionalism (see Table 10):

Table 10. THREE VOWS OF INTEGRITY		
HONESTY	SIMPLICITY	PROFESSIONALISM
<p><i>THRUTHFULNESS, UPRIGHTNESS, AUTHENTICITY, SINCERITY</i></p> <p><i>EXPRESSED IN:</i></p> <ol style="list-style-type: none"> Earning a living the honest way. Overcoming temptations to commit acts of: <ol style="list-style-type: none"> Bribery Graft Nepotism Openness to self-appraisal and appraisals of other circle members. Helping others do the same. <p>-----</p> <p>“Like fire, government is a dangerous servant and a fearful master; never for a moment should it be left to irresponsible action.” – George Washington</p> <p>“Honesty in government is the first essential for the maintenance by the people of faith in its actions.” – Manuel Roxas</p>	<p><i>FRUGALITY, HUMILITY, FREEDOM FROM VANITY</i></p> <p><i>EXPRESSED IN:</i></p> <ol style="list-style-type: none"> Living within one’s means and the country’s means. Overcoming temptations to: <ol style="list-style-type: none"> Avarice and gluttony Pride and envy Elitism and vanity Patronizing local products and industries. Resourceful in managing scarce resources. <p>-----</p> <p>“Nothing is more hateful to a poor man than the purse-proud arrogance of the rich,” – Cumberland</p> <p>“A man is rich in proportion to the number of things he can afford to let alone.”</p> <p>“A man is rich in proportion to the number of things he can afford to let alone.” – Thoreau</p>	<p><i>UNWAVERING COMMITMENT TO SERVE THE COMMON GOOD</i></p> <p><i>EXPRESSED IN:</i></p> <ol style="list-style-type: none"> Cheerful service to people. Overcoming temptations to: <ol style="list-style-type: none"> Selfishness Idleness Discrimination Exemplary performance. Love of country. <p>-----</p> <p>“The truly generous is truly wise, and he who loves not others lives unblest.” – Home</p> <p>“The more self is indulged, the more it demands and therefore, of all men, the selfish are the most discontented.” – Franklin</p> <p>“The integrity of men is to be measured by their conduct, not by their professions.” – Janius</p>

The initial reaction to the ICM launching was also most encouraging. More than half of the Congress participants HRD & OD practitioners expressed their interest to join the movement. The rest gave immediate referrals to their contacts in government, especially the Civil Service Commission to enhance its new program of “Do Away with Red Tape” (DART). His Excellency Jaime Cardinal Sin referred it to office of President Aquino and to its “Operation Walang Lagay” (OWL).

But none of them were as willing a cooperator as the Armed Forces of the Philippines Command and General Staff College (AFP-CGSC) under the leadership of its Dean of Studies Col. Alfonso Rivera and BGen Eduardo Cabanlig its Commandant.

CHAPTER 3. INTEGRITY CIRCLES FOR AFP PROFESSIONALIZATION

This Chapter describes the process of building integrity in the Armed Forces of the Philippines by piloting the Integrity Circles in the AFP Command and General Staff College (CGSC). This generates a new movement of moral reformers within the AFP who lobbied for the creation of a new anti-graft body, the AFP Office of Ethical Standards and Public Accountability (AFP-OESPA). This in turn helped the top leadership of the AFP address its pressing problems of internal fragmentation, corruption and discipline through a participatory process of AFP Code of Ethics and Professionalization Plan formulation, internalization and institutionalization.

A. ODAI PILOTS INTEGRITY CIRCLES IN THE AFP-CGSC

Integrity Circles (ICs) are ODAI's response to the problem of corruption. ODAI is a network of interdisciplinary professionals (PhDs, MAs and MBAs) committed to social transformation through peaceful, democratic and non-violent means. It derived its moral inspiration from the 1986 People Power Revolution in the Philippines.

Integrity Circles are peer groups from the same workplace publicly committed to live up to the ideals of Honesty, Simplicity and Professionalism and formally organized to help prevent corruption and improve the services of their respective organizations.

The organization of Integrity Circles applies behavioral modification, values formation and organization development and change strategies learned from successful religious and secular movements. Yet its approach remains secular/scientific rather than religious, ecumenical rather than sectarian/denominational and moral/cultural rather than partisan and political.

In the 1988 OD Manila Congress, Dr. Roldan delivered a paper on "Integrity Circles: An OD Approach to the Prevention of Corruption in private and public organization." One of the Congress participants was Col. Alfonso Rivera, Dean of the Armed Forces of the Philippines Command and General Staff College (AFP-CGSC) – the highest learning institution mandated to regularly train and educate officers for top AFP positions; and to specially retrain officers suspected of getting involved in the failed coup attempts against the newly restored democracy.

With the approval of his Commandant BGen Eduardo Cabanlig, he invited ODAI to pilot the Integrity Circles Program in the AFP-CGSC Regular Class No.33 composed of two (2) Colonels, forty (40) LTC/CDR and fourteen (14) MAJ/LCMD from the four major services of the AFP, including five officers from the Allied Forces of Indonesia, South Korea, Malaysia and Thailand.

ODAI complied by conducting an intensive ten-day seminar workshop on 15-17, 20-21 March and 4-8 April 1989. The program is a structured initiation into three transformational leadership competencies:

- 1) Organization Development – the art and interdisciplinary science of changing/improving organizations for the greatest good and the least harm on people.
- 2) Ethical Management – the systematic process of handling ethical differences/conflicts/dilemmas within oneself and with others.
- 3) Integrity Circles – the people’s movement to fight corruption through legislation/policy reform, value formation and systems improvement.

ODAI President Dr. Antonio C. Roldan and Vice President Dr. Perla Rizalina Tayko teamed up to conduct the program. Earlier they teamed up also to conduct a three-day workshop to review and update the AFP-CGSC curriculum to address the needs of military leadership in a democratic society.

By the end of the Integrity Circles Formation Program, the AFP-CGSC Reg. Class No.33 formally organized eight (8) Integrity Circles. Each Circle composed of 5-9 members from similar services chooses its name, leader and secretary; and formulated one IC project to eliminate one corrupt practice in their respective areas of responsibility. The dean and a team of AFP-CGSC professors served as their Integrity Circle Committee and adviser to ensure implementation of each of their student’s IC project.

In addition, each IC member freely made a solemn oath:

- To STOP unethical practices in their respective areas of responsibility
- To START protecting and rewarding honest people through the Integrity Circles network
- To CONTINUE serving God, People and Country to the best of their ability; and
- To APPRAISE EACH OTHER regularly on these commitments.

B. CGSC-ICS FACILITATED CREATION OF AFP- OESPA

One of the eight (8) Integrity Circles headed by PAF LtCol Arturo Lim made it its IC project to reform the AFP’S weak internal anti-graft body (headed by a mere colonel) by facilitating the creation of the Office of Ethical Standards and Public Accountability (OESPA). Through its advocacy and with the help of THE other CGSC-I Cs, the AFP Chief of Staff then Maj. Gen. Renato de Villa by Staff Memo No.3 (dated 2 May 1990) formally created the OESPA under the command of Deputy Chief of Staff Maj. Gen. Rodolfo Biazon.

On 23-25 May 1990, ODAI’s team of Drs. Roldan, Tayko and Evangelista (acting as external Integrity Circle and change agents) in partnership with Col. Lim’s internal Integrity Circle (as internal change agent) conducted a Strategic Planning Workshop for 70 representatives of OESPA and related AFP staff to define the new vision-mission-goals of AFP-OESPA.

As a result of this historic workshop, AFP-OESPA committed before the AFP top brass and Joint Staff to pursue the following:

1. **Vision:** To be a graft-free and professional AFP on or before 2000 A.D.
2. **Mission:** To enhance professionalism, promote honesty and integrity in the military service, and instill a strong sense of public accountability among military and civilian personnel of the AFP.
3. **Goals:** To reduce and maintain to zero all incidents of corruption and human rights violation and attempts of military adventurism.
4. **Strategy:** To adopt Integrity Circles' three-pronged Determined and Institutional Approach to fight corruption through:
 - 1) INTEGRITY PROMOTION: Through the AFP Code of Ethics Formulation and Integrity Circles Formation
 - 2) CORRUPTION PREVENTION: Through Systems/Organization Development/Improvement & Climate/Culture Building
 - 3) CORRUPTION PROSECUTION – Through accurate intelligence and fair investigation of graft cases.

C. INTERNAL & EXTERNAL IC PARTNERSHIP

In the same workshop, the ODAI external Integrity Circle formalized its partnership with the AFP as a Change Management Team to provide OESPA the research, training and consultancy it required to achieve its strategic plan. In particular ODAI committed to:

- 1) Design the study and instruments to establish baseline information on the climate, culture, values and ethical standards of the AFP;
- 2) Design and facilitate interventions to institutionalize and operationalize OESPA's three-pronged Strategy to fight corruption.
- 3) Train AFP trainers to include in AFP-CGSC curricula programs of Organization Development, Professional/Ethical Management and Integrity Circles.
- 4) Conduct a Professional Management Seminar on 16-20 July 1990 for CGSC special class Class No, 35 for full AFP colonels and young officers suspected of engaging in the series of attempted coup d'états.

D. AFP-OESPA HELD A CODE OF ETHICS CONVENTION

Through the partnership of AFP Internal Integrity Circle with ODAI's external Integrity Circle, OESPA made its first major step towards Integrity Promotion. OESPA invited a total of 103 officers and enlisted personnel from all ranks and units of the four AFP Major Services and GHQ to a historic Code of Ethics Convention from 11 October to 13 November 1990. The purpose of the Convention was to draft and submit for ratification an AFP CODE OF ETHICS which is to contain a summary of the fundamental

values, principles and rules that every Filipino soldier must know to behave correctly in the AFP organization.

The external ODAI Integrity team designed and facilitated the process of code formulation while the internal OESPA Integrity Circle took charge of all the logistical and administrative requirements. First of its kind and possibly in the world, the Code of Ethics Convention was planned and carried out according to this Systems Process Model (Figure 2):

Figure 3. THE DYNAMIC SYSTEMS PROCESS MODEL OF THE AFP CODE OF ETHICS CONVENTION		
INPUTS	PROCESSES	OUTPUTS
From EXPERTISE/ EXPERIENCES - Of 103 Delegates - Of ODAI Consultants - Of guest resource persons From RELEVANT - DOCUMENTS - LITERATURE From AFP-wide Survey Results: 1.Pre-Formulation Survey 2.Post-Formulation Survey From AFP-Wide Consultation & Referendum	I.PERSPECTIVE SETTING - Perceptions Clarification - Systems Perspective - Vision-Mission Setting - Scenario Scanning II.IDENTITY SUBSTANTIATION -Retrospection -Introspection -Review of Current Mandates III. VALUES CLARIFICATION -Identification -Clarification -Selection -Affirmation -Commitment -Membership Criteria Setting IV.STANDARD SETTING -Goal/Objective Setting -Performance Standards -Customs/Traditions V.TESTING THROUGH - PARLIAMENTARY DELIBERATION PUBLIC CONSULTATION & AFP-WIDE PLEBESCITE	➤ PREAMBLE ➤ AFP IDENTITY ➤ AFP HISTORY ➤ AFP CREED ➤ AFP MEMBERSHIP ➤ STANDARDS OF PROFESSIONALISM ➤ CUSTOMS & TRADITIONS ➤ GENERAL PROVISIONS ➤ FIRST DRAFT ➤ FINAL DRAFT ➤ RATIFIED CODE

Between 23 November to 23 December 1990, the first draft of the AFP Code was disseminated, presented and discussed in the field with officers and enlisted personnel all over the country. The result was then collated and inputted into the final draft on 9-18 January 1991. This document was presented to the J-Staff for their consideration in the formulation of a ten-year AFP Professionalization Plan as well as to the Chief of Staff for approval.

However prior to Chief of Staff Approval, the final draft was disseminated to every member of the AFP and subjected to an AFP-wide process of referendum. Upon favorable result of the referendum, the AFP Chief of Staff Maj Gen Lizandro Abadia issued an official proclamation for the adoption of the AFP Code

of Ethics and enjoined all members of the AFP nationwide to take a simultaneous pledge of obedience to the code on one flag ceremony day. That day is then regularly remembered and celebrated by the OESPA family as the AFP Code of Ethics Day.

E. AFP-OESPA & AFP-CGSC FORMULATED AN INTEGRATED PROFESSIONALIZATION PLAN

If the restoration to democracy wasn't easy for the new Cory Government, it was more so for the Armed Forces of the Philippines. Its renegade officers staged no less than seven failed coup attempts to grab political power. Even its Secretary of Defense and retired military officers openly campaigned against the ratification of the 1987 Philippine Constitution. The military establishment was gravely divided not only according to distinct cultures and structures of their major branches of services, but also according to their personal loyalties or disloyalties to the new Constitution and government, to their peer groups and informal organizations which honeycombed the entire military organization.

The challenge of the new AFP leadership was how to conceive and launch a program of AFP Unification, Professionalization and Modernization to meet the demands of a newly liberated nation. The AFP Chief of Staff Maj Gen Renato de Villa and later on Maj Gen Rodolfo Biazon soon found this opportunity in the emerging Integrity Circles movement of AFP-CGSC and OESPA and its project the AFP Code of Ethics formulation, integration, internalization and institutionalization.

With the successful ratification and adoption of the AFP Code of Ethics, the internal and external Integrity Circles Change Management team facilitated a series of seminar workshops for:

- 1) the AFP Code of Ethics Integration through the process of engaging the various AFP Functional families to formulate a five to ten year Professionalization Plans and functional Creeds in line with the values, ideals and provisions of the AFP Code of Ethics;
- 2) the AFP Code of Ethics Internalization through personal and group studies of the content of the code; clarifying and updating job missions, responsibilities, authorities and priorities,; forming work teams and organizing integrity circles to prevent incidents of corruption.
- 3) the AFP Code of Ethics Institutionalization through integration of all AFP Functional Professionalization Plan into one ten-year AFP Professionalization Plan (Table 11) and improving all the systems to facilitate its implementation.

TABLE 11. AFP PROFESSIONALIZATION PLAN (1990-2000)						
AFP TRANSFORMATION PROGRAMS	1990	Monitoring Milestones				2000 AFP VISION
		1992	1994	1996	1998	
1. UNIFICATION PLAN						UNITED
2. PROFESSIONALIZATION PLAN						PROFESSIONAL
3. MODERNIZATION PLAN						MODERN

The result is a document containing the long & medium term Integrated Professionalization Plan with these features:

1) COMMON VISION: A PROFESSIONAL AFP ON OR BEFORE 2000 AD

2) COMMON GOALS:

- a) To make the Filipino soldier truly professional in accordance with the AFP Code of Ethics
- b) To make the Filipino soldier the model for integrity and professionalism in public service.
- c) To reduce and maintain to zero proven incidents of graft & corruption, human rights violation and acts of military adventurism.
- d) To regain the Filipino's trust and respect on the AFP as defender of the people and the state.

3) COMMON STRATEGY: KINGPIN STRATEGY

Top-down approach, involving people with POWER, AUTHORITY & INFLUENCE, through proper chain of command, in behavioral and organizational/Institutional Reform/Rejuvenation/Transformation, utilizing a simple, high key, positive, quick action culture oriented Integrity/Code promotion, Code Violation prevention and code violation prosecution.

F. AFP-OESPA IMPLEMENTS & EVALUATES AFP PROFESSIONALIZATION

Every year AFP-OESPA celebrates the AFP Code of Ethics Day. It is the day when it renders public report of the status of professionalism in the AFP and renders account of its accomplishment against the goals of the AFP Professionalization Plan. Twice AFP-OESPA invited outside research groups to evaluate its performance. In the last quarter of 2000, AFP-OESPA conducted a Strategic Planning and Program Evaluation Workshop, participated by all the major service OESPA officers and facilitated by Dr. Roldan's team with resource persons from reputable public opinion survey groups like the Social Weather Station. The result of the evaluation is found on Table 12.

Table 12. RESULT OF APPRECIATIVE INQUIRY (AI) OF IC APPLICATION TO AFP PROFESSIONALIZATION				
Instruction: Identify & Share One Anti-Corruption Project or Program in your Organization Which You are Most Passionate About				
Name of Program/Project	Duration & Coverage	Desired Outputs/Outcomes	Actual Results	Issues/Concerns
The AFP Professionalization Program	1989-2000	1. AFP CODE OF ETHICS <ul style="list-style-type: none"> • Is democratically drafted, adopted & institutionalized in all AFP education programs • Is given support by AFP top brass 2. AFP OESPA is empowered to implement the Professionalization Plan	100% achieved 90% achieved 80% achieved	1. WHO INITIATES & CHAMPIONS THE PROGRAM OF CHANGE? 2. HOW TO 'SELL' THE PROGRAM TO THOSE IN AUTHORITY TO DECIDE & ALLOCATE RESOURCES? 3. HOW TO IMPLEMENT AND SUSTAIN THE PROGRAM?
Initiated by an internal team of PMAers in partnership with an external team of ODAI experts to address the issues of corruption and fragmentation of the AFP after EDSA I Revolution.	All AFP major services & all ranks including the PC which later became PNP	3. Vision: Graft-free & Professional AFP on or before 2000, measured in: <ol style="list-style-type: none"> 1) Improved AFP morale 2) Decreased incidents of Corruption & HR Violations 3) Zero Coupdetat 	80% achieved 20% achieved 100% achieved	4. HOW TO MONITOR & MEASURE PROGRAM RESULTS? 5. HOW TO BRING THE PROGRAM DOWN TO THE LOWEST RANK? 6. HOW TO REKINDLE THE ENTHUSIASM OF ITS CHAMPIONS AMIDST RECURRENCE OF MILITARY COUPS & CORRUPTION?
LESSONS LEARNED:	1.NECESSITY OF INTERNAL & EXTERNAL CHANGE MGT TEAMS; 2.NECESSITY OF PLANNED/STRUCTURED APPROACH TO CHANGE; 3.NECESSITY OF TOP BRASS MORAL & FINANCIAL SUPPORT;			
RECOMMENDATION:	1. NEED TO REVISIT THE AFP PROFESSIONALIZATION PROGRAM AND INITIATE ITS NEXT PHASE (2010-2020). 2. NEED TO MOBILIZE INTERNAL & EXTERNAL CHAMPIONS FOR THIS PROGRAM			

G. LESSONS LEARNED FROM IC APPLICATION TO AFP PROFESSIONALIZATION

In addition to the three lessons derived from the OESPA Strategic Planning and Program Evaluation of 2000, the author later applied the Appreciative Inquiry (AI) method of analysis only to find more insights what did really work as found on Table 13.

Table 13. APPRECIATIVE ANALYSIS OF THE INTEGRITY CIRCLES APPLICATION IN THE AFP PROFESSIONALIZATION		
	AFP PROFESSIONALIZATION PROGRAM (1989-2000)	WHAT WORKS
S – Situation (Problem)	Immediately after the euphoric restoration of democracy through peaceful People Power Revolution (EDSA), the Revolutionary Gov of Cory Aquino suffered political instability due to seven military coup attempts coming from a severely divided and corrupt AFP in addition to three-decades-old communist insurgency and Muslim separatist movements.	1. People power becomes a viable option for peaceful restoration of democracy even though the transition period is rough
T – Task (Change Agents)	After attending the 1988 OD World Congress on “Strategies for Peaceful Transitions,” AFP-CGSC Dean & Comdt invited ODAI to pilot Integrity Circles Program to Reg. Class No.33 which led to a ten-year collaboration between AFP-CGSC-OESPA Integrity Circles led by Cols Rivera & Lim and ODAI led by Drs. Roldan & Tayko	2. A partnership between government & civil society for change is possible in a climate of mutual respect & trust
A – Approach (Change Strategy)	<p>1.PREPARATION FOR CHANGE</p> <p>1.1 ODAI 10-day seminar on OD-EM-IC to AFPCGSC Regular Class no 33</p> <p>1.2 Formation of Internal & External Change Management Teams & role clarification</p> <p>2. CHANGE IMPLEMENTATION</p> <p>2.1 Strategic Planning Workshop for AFP-OESPA & MAJ SERVICES Staffs:</p> <p>2.2 Code of Ethics Formulation</p> <ul style="list-style-type: none"> • Baseline Survey • Selection of Delegates • Code of Ethics Convention Part I: <ul style="list-style-type: none"> 2 weeks committee workshops 2 weeks plenary deliberation Outputs: COE first draft COE primer <ul style="list-style-type: none"> 2 weeks COE consultations & survey • Code of Ethics Convention Part II: <ul style="list-style-type: none"> 2 weeks plenary finalization 2 weeks printing & dissemination Output: COE booklets with detachable referendum ballot • Code of Ethics Ratification <ul style="list-style-type: none"> 6 months COE Referendum COE Ratification & Adoption COE simultaneous pledge <p>2.3 Code of Ethics Promotion</p> <ul style="list-style-type: none"> • COE translation into vernaculars • COE day Celebrations 	<p>3. CGSC students became active internal change agents thru organization of the Integrity Circles</p> <p>4. Participatory process of strategic visioning generates ownership of AFP vision</p> <p>5. Democratic process of formulating & ratifying the AFP Code of Ethics strengthens common ownership of the Code.</p> <p>6. It also restores to convention participants the value of democracy which the AFP is mandated to defend</p> <p>7. OESPA has become an institutional mechanism for sustaining the work began by the CGSC integrity circles.</p>

	<ul style="list-style-type: none"> • COE Awards • Incorporation of COE in all levels of AFP Education <p>2.4 Code of Ethics Institutionalization</p> <ul style="list-style-type: none"> • AFP Professionalization Planning • Strengthening of OESPA power & support • Designation of Deputy Cmdrs as OESPA officers • Regular coordination meetings of all OESPA Family officers • Functional Code of Ethics Integration Workshop to clarify functional roles and align creeds and programs of each major service staff • Workshop to update Military Justice System • Workshop of committee to review & update COE in five years • Workshop to evaluate impact of OESPA after 10 years. 	<p>8. All Deputy Commanders automatic ally designated as OESPA officers serve as unit conscience & integrity officer.</p> <p>9. The fervor of the original Integrity Circles wane gradually wanes with time, but remains aflame in some OESPA officers</p> <p>10. Military Professionalism is a culture to be preserved, not just a subject to be taught.</p>
R – Result (Outputs & Outcomes)	<ul style="list-style-type: none"> • AFP COE has become a bible for every AFP officer • 2000 OESPA Evaluation reported significant achievements in AFP/OESPA Goals • Zero coupdetat until 2000 • COE has become a regular subject in AFP education • J-5 adopted and institutionalized an Integrated Strategic Planning process and Structure & improved its facilities • J-5 formulated the AFP modernization plan • J1 reviewed its policies and • J4 conducted a Strategic Planning Workshop 	<p>11. The impact of IC application in the AFP extends to all Joint Staff services including the improvement of J-5 & J-4 Planning methodologies & facilities</p> <p>12. The Modernization Plan becomes its indirect effect.</p>
T – Thought (Lessons Learned)	<p>An internal movement to transform the AFP through the COE professionalization program initiated by a team of mid-level visionary officers attained significant and lasting change in the AFP within its time frame of 10 years because of these factors:</p> <ul style="list-style-type: none"> • The approach is non-adversarial and knowledge based • A dynamic team of internal champions from the AFP-CGSC & OESPA forged a partnership with an Organization Development Expert team of a Civil Society Organization • A transformation strategy which combines tools for personal and organizational change • Moral & Financial support from the AFP top brass • COE Institutionalization through the OESPA & functional integration 	<p>13. This hands-on experience of applying Integrity Circles in the AFP strengthened our conviction that this approach to build integrity can work else-where.</p> <p>14. PNP formulated a PNP Code of Ethics with the help of Dr. Roldan</p>

This hands-on experience of applying Integrity Circles in the AFP strengthened our conviction that this approach to build integrity can work elsewhere. The IC Approach is non-adversarial and knowledge based which combines transformational tools for personal and organizational change

Its success depends on the a partnership between a dynamic team of internal champions from the AFP-CGSC & OESPA and an expert transformational team of a Civil Society Organization, Moral & Financial support from the AFP top brass and the democratic process of COE formulation, Integration, internalization and Institutionalization .

PNP likewise followed AFP's example and formulated a PNP COE later renamed as PNP Ethical Doctrine and sourcebook of its current Police Transformation Program



Picture 1. ODAI & HRD Phil President Dr. Antonio C. Roldan Jr. with DND Secretary Angelo Reyes and AFP-OESPA Deputy Commander Col. Gerardo Lantoria during the AFP Ethics Day Celebration of 2001.

CHAPTER 4. INTEGRITY CIRCLES FOR MORAL RECOVERY

This Chapter recounts the unfolding story of the Moral Recovery Program from conceptualization to institutionalization by way of organizing integrity circles in all government offices and agencies. It highlights the transformational processes and tools used to pursue its goals and objectives.

A. The Unfolding MRP Story

1. Phase I. CONCEPTUALIZATION (1987-1991)

One year after the restoration of democracy in the Philippines, Senator Leticia Shahani raised a concern in the Senate over the resurgence of the same social ills which plagued the past administration, decaying the moral fiber of the nation thus creating more opportunities and justifications for ultra-leftist and rightist groups to repeat their foiled attempts to grab political power. Upon her advocacy the Senate issued Res. No.10 "Directing the Committee on Education, Arts and Culture and the Committee on Social Justice, Welfare and Development to conduct a Joint Inquiry into the Strengths and Weaknesses of the Character of the Filipino with a View to Solving the Social Ills and strengthening the nation's moral fiber."

On 9 May 1988 the Senate Task Force submitted the result of a nationwide survey which identified the strengths and weaknesses of the Filipino character; examined their root causes; and suggested the following goals and strategies to achieve desired changes in the behavior of individuals and society:

- a) To develop in the Filipino :
 - A sense of patriotism and national pride, a genuine love, appreciation and commitment to the Philippines and things Filipino;
 - A sense of common good, the ability to look beyond selfish interests, a sense of justice and a sense of outrage at its violation;
 - A sense of integrity and accountability; and aversion towards graft and corruption in society and its avoidance in practice;
 - The value and habits of discipline and hard work;
 - The value and habits of self-reflection and analysis, the internalization of spiritual values, the emphasis on essence rather than form.
- b) General Strategies (Principles):
 - Multi-layered & Multi-sectoral
 - Change in power holders as well in the masses
 - Holistic (Individual and Structural/systemic change
 - Critical-Mass or Network-of-change initiators
 - "Bite-size" change goals
 - Life- related goals
 - Requiring an act of the will (self-sacrifice)

2. Phase 2. FORMATION (1992-1995)

When Fidel V. Ramos won the Presidency of the Philippines in 1992, one of the first acts he made was to issue Presidential Proclamation No.62 “Declaring a Moral Recovery Program and Enjoining Active Participation of all sectors in the Philippine society” in support of his sister’s initiative. He sees it as an integral aspect in ensuring success in his administration’s economic development and people empowerment programs; and a way to prepare the youth to respond to the challenges of modernization and the 21st Century. He also enjoined all Constitutional commissions, bodies including the judiciary to actively promote and participate in this program.

He designated the KABISIG People’s Movement National Operations Center as its implementing arm with Ms. Marietta Goco as its executive director. As start- up activities, the MRP secretariat availed of the services of the country’s top values educators and development experts and consultants including Dr. Antonio Roldan Jr. of OD Associates International and his new consulting firm Roldan HRD Philippines. Separately and/or together they developed and conducted new training modules for KABUUAN (holistic transformation) such as the one day MRP Launching, the five-day Transformational Leadership Seminars, and the three-day Integrity Circles Workshops.



Dr. Antonio and wife Cecilia Roldan with President Fidel B. Ramos and MRP Executive Director Marieta P. Goco at the launching of the Integrity Circles Movement (ICM) and Operation Karangalan (OK) at the Maharlika Hall of Malacanan Palace in 1995.

By 1995 MRP has reached most offices of national government. Preparations were made to incorporate MRP in DECS and CSC curricula. Experiments were made to develop and promote new modules of PAMATHALAAN (Spiritual Governance) and conduct follow-up sessions through SALABATAN (ginger-ale, instead of coffee, sessions). While external program critics and evaluators were demanding for more tangible results, MRP graduates themselves were demanding for a mechanism to mainstream the whole program and impact directly on corruption. These demands later brought forth radical changes in the focus of MRP, giving way to the general acceptance of the Integrity Circles Movement. See Table 14.

Table 14. The Unfolding MRP STORY (1987-1998)			
	1987-1991	1992-1995	1996-1998
STRATEGIC CONCERN & THRUST	Phase I. CONCEPTUALIZATION	Phase II. FORMATION	Phase III. INSTITUTIONALIZATION
MAIN PROBLEM/ CHALLENGE	“Continuing economic backwardness & political instability.”	“Mobilizing the country for Philippines 2000”	“Alienation of the ruling elite/leaders from popular culture.”
ROOT CAUSE	“National demoralization”	“Absence of Moral Cohesion”	“Process of Decolonization”
STRATEGIES	1.Senate Resolution 1010: an inquiry on the strengths & weaknesses of the Filipino; 2. Public consultations to promote positive Filipino values.	1.Development of KABUUAN Modules: a) one day MRP Launching ; b) five-day Transformational Leadership Seminar; c) three day Integrity Circles Seminars. 2. Experimentation with a) PAMATHALAAN, b) Salabatan; c) incorporation of MRP & DECS/CSC curriculum.	1.Full integration of KABUUAN & PAMATHALAAN towards SAMBAYANIHAN; 2.Organization of MRP graduates into Integrity Circles; 3.Network with allied organizations; 4.Mobilize for SAMBAYANIHAN
ORGANIZATION	Creation of a Task Force to: 1.undertake the study; 2.review relevant literature; 3.conduct focused group interviews; 4.conduct consultations; 5. Submit a report to the Senate.	1.Proclamation No.62 launching MRP and designating KABISIG National Operations Center as its implementor; 2.Organization of MRP Advisers, Convenors, Regional Coordinators	1.Reorganize MRP directly under the Office of the President; 2.Up-scaling training & organization development; 3.Mobilize masses around key national issues; 4.Strengthen MRP’s media arm; 5.Strengthen MRP’s legal mandate
	PHASE 1	PHASE 2	PHASE III

3. Phase 3. INSTITUTIONALIZATION

Two significant events ushered the third phase of the Moral Recovery Program: the First National Congress on Filipino Values, and the 4th National Summit on Peace and Order. The first was convened by MRP at the Philippine Convention Center in November 1994 to engage 300 foremost values

educators assess the state of Filipino values education in the country. The second was convened by the Department of Local Government and Interiors on April 1995 to involve 500 representatives from the five sectors of the Criminal Justice System in formulating an integrated Five Year Strategic Plan for the strengthening the integrity of Five Pillars of the Criminal Justice System. Dr. Roldan and his HRD Phil teams facilitated the processes of both events to produce these results:

- a) The First National Congress on Filipino Values – highlighted the pervasive alienation of the ruling elite leaders from popular/indigenous culture due to the process of colonization; and thus the necessity of mainstreaming the process of decolonization by way of recovering and remembering the positive Filipino cultural values as possible forces for restoring national pride and identity.
- b) The 3rd Summit on Peace and Order – not only produced a Five Year Master Plan of Action for Peace and Order (1997-2001) but proposed ten Presidential Directives in support of this Plan. One of these became Executive Order No.319 directing all government agencies to establish MRP Integrity Circles (to lay down the foundations for moral recovery crusade in their respective organization’s culture, systems and processes) and ensure the allocation of at least 1% of their agencies’ respective budgets on Human Resource Development to implement identified MRP Programs.

These two events radically changed MRP’s priorities at the tail-end of the Ramos administration as shown in the final version MRP Vision-Mission Statements (Table 15)

Table 15. THE MORAL RECOVERY PROGRAM (MRP) VISION-MISSION STATEMENTS	
LEGAL MANDATES	<ul style="list-style-type: none"> • FVR PP 62 DECLARING A MORAL RECOVERY PROGRAM AND ENJOINING THE ACTIVE PARTICIPATION OF ALL SECTORS IN SOCIETY & • EO 319 CALLING FOR THE INSTITUTIONALIZATION OF MRP IN GOVERNMENT THRU THE ESTABLISHMENT OF INTEGRITY CIRCLES.
PROBLEM	<ul style="list-style-type: none"> • Continuing reports of national demoralization despite restoration of democratic rule & economic gains after EDSA 1. • This is due to our historical alienation from our native culture due to colonial imposition and wholesale acceptance of foreign cultures.
SOLUTION	<ul style="list-style-type: none"> • A government-initiated movement to mobilize all Filipinos for nation-building • By recovering and promoting positive Filipino cultural values as a source of moral consensus, national identity and pride.
VISION	<p><i>SAMBAYANIHAN</i></p> <ul style="list-style-type: none"> • For the nation: A Filipino nation that is God-centered, people-empowered, prosperous and living in UNITY, JUSTICE, FREEDOM, LOVE & PEACE for it is ruled by a government that is visionary, democratic, responsive and effective, graft-free, transparent, self corrective, and operated by a community of civil and military servants who are professional, competent, disciplined and trustworthy. • For its organization: A national movement for Filipino social & cultural transformation

MISSION	KABUUAN: To arrest the moral decay and strengthen the moral resources of the Filipino people rooted in Filipino culture and ideals that are PRO-GOD, PRO-PEOPLE, PRO-COUNTRY& PRO-NATURE
STRATEGY	PAMATHALAN: Through promotion of indigenous philosophy and practice of living, communicating, leadership, management & governance rooted on sacred ancestral and heroic traditions and formation of Integrity Circles for graft prevention and life promotion
GOALS	1993-1997 <ol style="list-style-type: none"> 1. To reach & inform at least 80% of the Philippine Population 2. To implement the program at the regional and sectoral levels 3. To discover, document and disseminate the stories of new heroes (KABAYANI) in the DAMBANA NG BAYAN 4. To evolve the National Vision as formulated, experienced, shared and accepted by the majority of Filipinos
VALUES PROMOTED	7 CORE FILIPINO VALUES <u>A. MAKA-DIYOS</u> <ol style="list-style-type: none"> 1. <i>Pagpapalaga sa sariling kagandahang-loob sa ilalim ng pamamahala ng Panginoong Diyos</i> 2. <i>Disiplina, kalinisan at Kaayusan</i> <u>B. MAKA-TAO</u> <ol style="list-style-type: none"> 3. <i>Sariling-Sikap</i> 4. <i>Liwanag ng katotohanan dala ng budhi ng katuwiran</i> <u>C. MAKA-BAYAN</u> <ol style="list-style-type: none"> 5. <i>Pagmamahal sa bansa</i> 6. <i>Pagmamahal, pagkalinga at pakikipagkapwa</i> <u>D. MAKA-KALIKASAN</u> <ol style="list-style-type: none"> 7. <i>Katapatan at pananagutan</i>

B. Integrity Circles as applied to the Moral Recovery Program

MRP-IC aims to form leaders who can inspire the transformation of their respective government, business and civil society organizations by becoming exemplars of the change they advocate and formally organizing circles of transformational leaders like them to support each other:

- 1) Kabuuan (Wholeness) Circles for continuing their self-development.
- 2) Integrity Circles for preventing corrupt and unethical practices in their workplaces and promoting Pamathalaan (Moral Leadership and Spiritual Governance), and
- 3) Sambayanihan (community oriented) Circles for preventing poverty and environmental damages of their communities.

Its ultimate goal is the creation of a people’s movement to empower and mobilize citizens for nation-building through practical exercise of human and cultural values in their daily lives.

Encouraged by these positive developments in MRP, President Ramos issued on 14 March 1996 a directive calling for the integration of Pamathalaan (Spiritual Governance) in existing training programs of government. On 23 August he tasked the MRP-IC to develop an effective mechanism for tracking the budget allocation and expenditure of financial resources committed to his Social Reform Agenda flagship projects from the national down to the municipal levels for greater transparency and accountability.

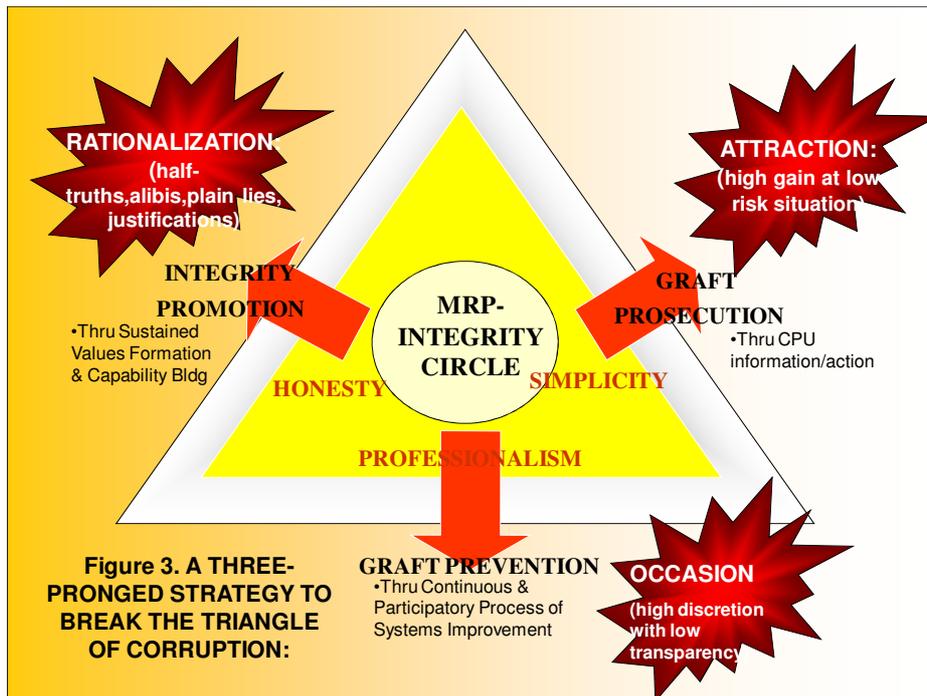
He reorganized the MRP secretariat directly under the Office of the President. The secretariat served as Central Steering Committee for registering the Integrity Circles organized throughout government and for receiving and monitoring the implementation of their Integrity Circles project proposals and bite-sized commitments. It maintained a hotline for receiving reports and complaints regarding the Social Reform Agenda. The Integrity Circles took a center stage in the MRP’s transformational process (See Table 16)

Table 16. INTEGRITY CIRCLES AS APPLIED TO MRP (EO 319)

INPUT	PROCESS	OUTPUT
<p>FILIPINO LEADERS (Gov’t/Media/Civil/Society/ Interfaith Group) - From top to bottom - Regardless of political party or religious affiliation</p> <p>BUT NOT TOTALLY GIVING UP HOPE on the: * goodness of God * innate wisdom of the Filipino people * innate goodness of every person</p> <p>AND OPEN TO EXPLORE NEW/DIFFERENT WAYS OF SEEING/THINKING/DOING/ SOLVING PROBLEMS</p>	<p>1.0 MORAL RECOVERY PROGRAM 1.1 MRP LAUNCHING 1.2 CORE ENERGY 1.3 IC ORIENTATION 1.4 MEDIA BLITZ 1.5 CONTINUOUS LEARNING PACKAGES</p> <p>2.0 IC Teambuilding Workshop 2.1 IC FACILITATORS/ COORDINATORS 2.2 IC COMMITTEE 2.3 IC LEADERS 2.4 IC MEMBERS</p> <p>3.0 IC Projects 3.1 KABUJAN 3.2 PAMATHALAN 3.3 SAMBAYANIHAN</p> <p>4.0 IC Support Programs: 4.1 Incentives/Awards 4.2 DAMBANA NG BAYAN 4.3 Continuous Learning</p>	<p>FILIPINO LEADERS (Gov’t/Media/Civil/Society/ Interfaith Group) 1.To voluntarily commit: - First for six (6) months - Then for one (1) year - Then perpetually as a way of life as Morally Renewed Filipinos: - MAKADIYOS, MAKATAO, MAKABAYAN, MAKAKALIKASAN</p> <p>2. To organize themselves Into INTEGRITY CIRCLES - For promoting body-mind- spirit integration/dev’t - For grounding leadership / governance on Divine & Filipino wisdom/values - For integrating spirituality, economics & politics in Philippine & global society</p> <p>3. To restore decency and pride in public service, honest work and being Filipino</p>
PEOPLE	EMPOWERMENT	TRANSFORMATION

C. MRP Integrity Circles Movement achievements

After a series three five-day MRP trainers-training of national government Human Resource and Administration officers, the MRP Integrity Circles Movement spread like wild-fire from 1995-1988. Most active were the MRP-ICs of the Department of Local Government and Interiors (DILG) under the leadership of Secretaries Alunan and Barbers, the Department of Education Culture and Sports (DECS) under Secretary Gloria, the Department of Science and Technology (DOST), the Department of Labor & Employment (DOLE), the National Police Commission (NAPOLCOM), Department of Agrarian Reform (DAR), Department of Agriculture (DA), Department of National Defense (DND), the Philippine National Police (PNP), the Armed Forces of the Philippines (AFP), the Commission on Audit (COA), the Philippine Export Zone Authority (PEZA), the Government Security Insurance Services (GSIS), National Power Corporation (Napocor), the Philippine National Oil Company (PNOC), and Energy Development Corporation (EDC). They all applied MRP-IC's Three-pronged Strategy for breaking the triangle of corruption (Figure 3).



With their own trainers, they conducted MRP-IC seminars and gathered IC projects and individual “bite-sized” commitments to change. At the last count of the MRP secretariat, a total of 360 integrity circles had been formed; and more than half of them reported to have accomplished their projects and contributed to the prevention of corruption in their respective offices similar to this on Table 17.

Table 17. Sample IC Project of Sales & Services – BARAKO					
1.0 Name of Circle : BARAKO (Barkadahan to Reform Asiong Aksaya & Others)					
1.1 Leader: Yek Regis					
1.2 Facilitator: Sam Pabilona					
1.3 Members: Maning Labuka, Jun Carriaga, Lut Bonifacio, Procs Villason					
2.0 Name of Project: Reform Asiong Aksaya					
3.0 List of Corrupt/Unethical Practices		Seriousness	Controllability		
1) Unnecessary material expenses		High	Medium		
2) Unnecessary travel		Medium	High		
3) Unauthorized use of NPC service vehicle		High	High		
4) Personal Use of Office Supplies & Equipment		High	Medium		
5) Negligence of periodic meter calibration		Medium	High		
4.0 Target Corruption/Unethical Practice					
4.1 Description: Unauthorized use of NPC service vehicle					
4.2 Reason for Choice: This is waste of NPC money & resources on fuel usage					
5.0 Analysis of Corruption Factors					
5.1 Attraction – Service vehicle is always available. Free transportation. No fuel expenses for own car. NPC has no logo.					
5.2 Rationalization – Most are doing it. Office has limited secured parking. Trip ticket can be easily secured.					
5.3 Occasion – With approved trip ticket, anybody can use the vehicle.					
6.0 Action Plan: After office hour and when vehicle is not servicing NPC official on official travel/business, NPC official should be parked & left at the office to minimize the use of office.			WHO	WHEN	COST
6.1 Vs. Attraction	1) Implement Pres. MEMO that all NPC should have logo 2) All NPC vehicle should have the telephone number/cellphone of the particular NPC office				
6.2 Vs. Rationalization	1) Counseling of all NPC drivers & NPC officials				
6.3 Vs. Occasion	1) Trip tickets should be approved with justification 2) Trip tickets should not be open, it should be specific with defined destination and time and submitted at the end of the day.				
1. Cost Benefit Analysis	Assuming: 30 km/day of unofficial travel; P6.00/km				
7.1 Cost of Problem	Fuel Cost for brining home 1 NPC vehicle daily for 1 year: 30 km/day x P6.00/km x 254 days/year = P45,720.00/yr; For				
7.2 Less Cost of Project	approximately 70 units new vehicle: P45,720 x 70 vehicles = P3,200,400.00				
7.3 Benefit	Cost of sticker with telephone numbers for one vehicle = P150.00				
	For approximately 70 units new vehicle: P150 x 70 vehicle = P10,500.00 (one time cost)				
	P 3,200,000.00 – P10,500.00 = P3,189,500.00				

As outcome, one DILG Director Bert Abejero of Region 8 publicly acknowledged his personal debt of gratitude to the MRP-IC movement for transforming his regional team into a superstar performer, garnering five out of ten highest Philippine Centennial national awards for DILG outstanding public performance for 1998. DOST reported significant savings in resources and improvements in the work habits of their managers and employees due to integrity circles.

D. An Appreciative Inquiry of the MRP Integrity Circles

Due to the unexpected defeat of President FV Ramos' party to President Estrada's in the 1998 polls, many MRP planned activities were scrapped, including the Integrity Circles First National Congress, intended to give public recognition to all accomplished projects of Integrity Circles. The turnover of power to the new president came so swift that many of the MRP-IC documents and reports got misplaced. However, Table 18 accurately outlines the author's appreciation of the IC Application to the Moral Recovery Program.

Table 18. RESULT OF APPRECIATIVE INQUIRY OF IC APPLICATION TO MORAL RECOVERY				
Name of Program/Project	Duration & Coverage	Desired Outputs/ Outcome	Actual Results	Issues/Concerns

<p>The Moral Recovery Program (FVR PP 62 & EO 319)</p>	<p>1992-1997</p>	<p>1. MRP Values Seminars are given to all civil servants</p> <p>2.All MRP Graduates are organized into Integrity Circles and submit plans to prevent corruption in their respective organizations</p> <p>3. MRP IC is budgeted and sustained thru the MRP Foundation</p>	<p>80% achieved</p> <p>30 % achieved (360 Integrity Circles were reported as organized)</p> <p>80% achieved</p>	<p>1. HOW TO SUSTAIN THE PROGRAM UNDER A NEW PRESIDENT?</p> <p>2. HOW TO UTILIZE MRP TO PREVENT CORRUPTION IN GOVERNMENT THUS IMPROVE CPI RATING?</p> <p>3. HOW TO BUDGET FOR INTEGRITY BUILDING & DEVELOPMENT?</p>
<p>Initiated by Sen. Shahani & implemented by an MRP National Director with the assistance of an external OD expert from TI-Philippines to recover & promote positive Filipino values as source of National identity and pride.</p>	<p>All government agencies, departments & GOCCs</p>	<p>4. Increased Awareness & pride of Filipino identity thru positive cultural values</p> <p>5.Increased support to the vision of Philippines 2000</p> <p>6.Fulfilled bite-size commitments to change</p> <p>7.Accomplishment report of Integrity Circles projects completed & saving made</p>	<p>Anecdotal data</p> <p>No system for monitoring</p> <p>50% reported (plan for IC Congress suddenly shelved due to Presidential election)</p>	<p>4. HOW TO HARMONIZE MESSAGES OF VALUE FORMATORS /COMMUNICATORS?</p> <p>5. HOW TO FIGHT CORRUPTION IN A FRIENDLY MANNER?</p> <p>6.HOW TO GO BEYOND MORAL AWARENESS TO COMMITMENT</p>
<p>Lessons Learned:</p>	<p>1. FOR SUCCESS ANY MORAL RECOVERY OR INTEGRITY BUILDING PROGRAM REQUIRES THE SUPPORT OF AGENCY HEAD;</p> <p>2. CIVIL SERVANTS APPEARED HUNGRY FOR PROGRAMS WHICH CAN IMPROVE THEIR SELF-ESTEEM AND PEACE OF MIND.</p>			
<p>Recommendations:</p>	<p>1.TAKE ADVANTAGE OF GMA'S AO 255 (MORAL RENEWAL PROGRAM) AND THIS CSC-UNDP-TI-P PROJECT TO STRENGTHEN PROFESSIONALISM WITHI GOVNT;</p> <p>2. SUPPORT THE RESUMPTION & EXPANSION OF THE INTEGRITY CIRCLES APPROACH TO BUILD INTEGRITY IN DEMOCRATIC GOVERNANCE.</p>			

E. MRP-IC and issue of continuity

In 1988 to face the issue of program continuity under a new President, who has not been rated high on “morals”, MRP Executive Director Goco and Dr. Roldan facilitated the organization of all MRP Officers into a national network - the MRP Officers foundation (MROFI). Its mission was to keep the MRP spirit burning and the movement going, with or without top leadership support. Like all MRP Integrity Circles, the network elected its first set of officers and incorporators by the Integrity Circles way – that is by BATHALALAN (Biblical Election) an alternative practice of election initiated and popularized by Dr. Roldan based on the biblical account on the Election of Matthias (Acts 1:1-16).To this day the MROFI survives even without Presidential support.

Philippine elections have always been divisive, fraudulent and violent even in church organizations. Most people feel these elections rarely reflect the true will of the people and much less of God. To remedy the situation in his early pioneering effort of building basic Christian communities in Mindanao, Dr. Roldan proposed a four-step process of selecting leaders for grassroots communities based on the biblical election of Matthias, namely:

- 1) Set clearly the purpose of the election as well as and the criteria for electing a candidate (usually the ACID Test: “A” for Availability, “C” for Competence, “I” for Integrity and “D” for Dedication or willingness serve with little or no fee;
- 2) Allow open nomination and public discussion for elimination of candidates who don’t meet the criteria;
- 3) conduct a series of prayer meetings to seek divine guidance in the choice of remaining candidates for the position;
- 4) Pray over a child; through her, allow God to select the best leader by lot; and proclaim the winner as a mandate of both man and God and therefore a stewardship and accountability to both.

The practice of Bathalalan became a standard way of electing MRP Integrity Circle leaders and coordinators in 1987-1988. Today, some grassroot and religious communities routinely resolve their electoral protests and leadership conflicts through the Bathalaan way.

F. MRP-IC and Transparency International

Transparency International (TI) is an international non-for-profit, politically non-partisan, non-governmental organization (NGO) devoted to curbing corruption world-wide. TI was founded in Berlin, Germany in 1993. Since then it has achieved global recognition as the leading civil society organization dedicated to the fight against corruption. TI takes credit in having helped place corruption on the world agenda at a time when the subject was taboo in global forums.

TI established its first contacts in the Philippines through a series of conferences jointly hosted by the Integrated Bar of the Philippines (IBP) and the Moral Recovery Program (MRP) in 1993. This resulted into the founding of TI-Philippines in 1995 - its national chapter with Judge Dolores Espanol, Atty Mervin Encanto and Dr. Antonio Roldan among its incorporators. Still preoccupied with birthing pangs, TIP’s direct influence to the Moral Recovery Program was minimal except through the active advocacy of Dr. Roldan in the formation of Integrity Circles and Operation Karangalan (OK).

Operation Karangalan (Dignity) was much more directly influenced by TI. OK motivated Integrity Circles in government spending agencies to conduct Integrity Pacts (pledging sessions between procurement officers, suppliers and contactors to adhere to honesty and transparency in their business transactions otherwise got blacklisted in the next government bidding exercises.) A number of agencies with well established integrity circles were able to hold successful integrity pacts from 1988-1999. However the assumption of a new President and Cabinet completely ended all their experiments.

As a matter of fact, a major series of events shocked the foundations of all integrity building initiatives of the Philippines: the foiled impeachment of President Joseph Estrada which led to his ouster in 2001 by EDSA People Revolution II on accusations of grand corruption. The issue of corruption became politicized. The assumption of power by Vice President Gloria M. Arroyo through what appeared as a “judicially-assisted military coup” further weakened the already weak institutions of Philippine democracy.

CHAPTER 5. INTEGRITY CIRCLES FOR GOOD CITIZENSHIP & GOVERNANCE

This Chapter describes the Organization and Change Management frameworks and integrity building tools developed by the Integrity Circles Movement, since it began in ODAI, piloted and applied in the AFP, mainstreamed in the MRP, extended to transformational projects of business corporations, and enriched by civil society initiated Good Citizenship and Governance Movements after the second EDSA Revolution.

A. IC TOOLS FOR ACHIEVING CORPORATE EXCELLENCE

The socio-political situation before and after the second EDSA Revolution brought to immediate halt the Moral Recovery Program and other serious integrity building initiatives in government. This gave a chance for the founder of the Integrity Circles Movement to keep an inventory of its integrity building tools for other applications outside government. These are known as the seven (7) Basic Integrity Building Tools: 1) The 4 Es of Total Excellence; 2) The 4 Marks of Professionalism; 3) The 4 Social Norms of Right Conduct; 4) The 4 Principles of Conscience; 5) The 3 Causes of Corruption 6) The 3 Levels and Processes of Transformation; and 7) The 7 Chronic Illnesses of Organizations & Some Remedies.

1. The 4 Es of Total Excellence

Table 19. WHAT IS A WORLD CLASS ORGANIZATION?							
EXCELLENT ORGANIZATIONS	SUPERIOR COMPETENCE	SUPERIOR CHARACTERISTICS	MGT TECHNOLOGIES				
			HR	OD	CM	TQM	KM
3. WORLD CLASS	To compete with anybody, any place, any time	3.1 CUSTOMER-BASED FOCUS			X	X	
		3.2 CONTINUOUS IMPROVEMENT			X	X	
		3.3 USE OF FLUID, FLEXIBLE OR "VIRTUAL" ORGANIZATIONS			X		X
		3.4 CREATIVE HUMAN RESOURCE MANAGEMENT	X				
		3.5 EGALITARIAN CULTURE		X			X
		3.6 TECHNOLOGICAL SUPPORT					X
2. LEARNING ORGANIZATION	To anticipate change and discover new ways of creating products & services	2.1 OPENNESS TO EXTERNAL ENVIRONMENT		X		X	X
		2.2 CREATIVITY					X
		2.3 SELF-EFFICACY	X			X	X
1. TOTAL QUALITY	To deliver ever-improving value/quality of products & services to their customers	1.1. VISIONARY LEADERSHIP	X	X			
		1.2. CUSTOMER DRIVEN			X	X	
		1.3. ORGANIZATIONAL & PERSONAL LEARNING	X				X
		1.4. VALUING EMPLOYEES & PARTNERS	X	X			X
		1.5. AGILITY		X			
		1.6. FOCUS ON THE FUTURE		X			
		1.7. MANAGING INNOVATION			X		X
		1.8. MANAGING BY FACT		X		X	
		1.9. PUBLIC RESPONSIBILITY & CITIZENSHIP	X				
		1.10. FOCUS ON RESULTS & CREATING VALUE		X		X	
		1.11. SYSTEMS PERSPECTIVE		X			

*Source: Dr.A. C. Roldan, HRD Philippines 2008

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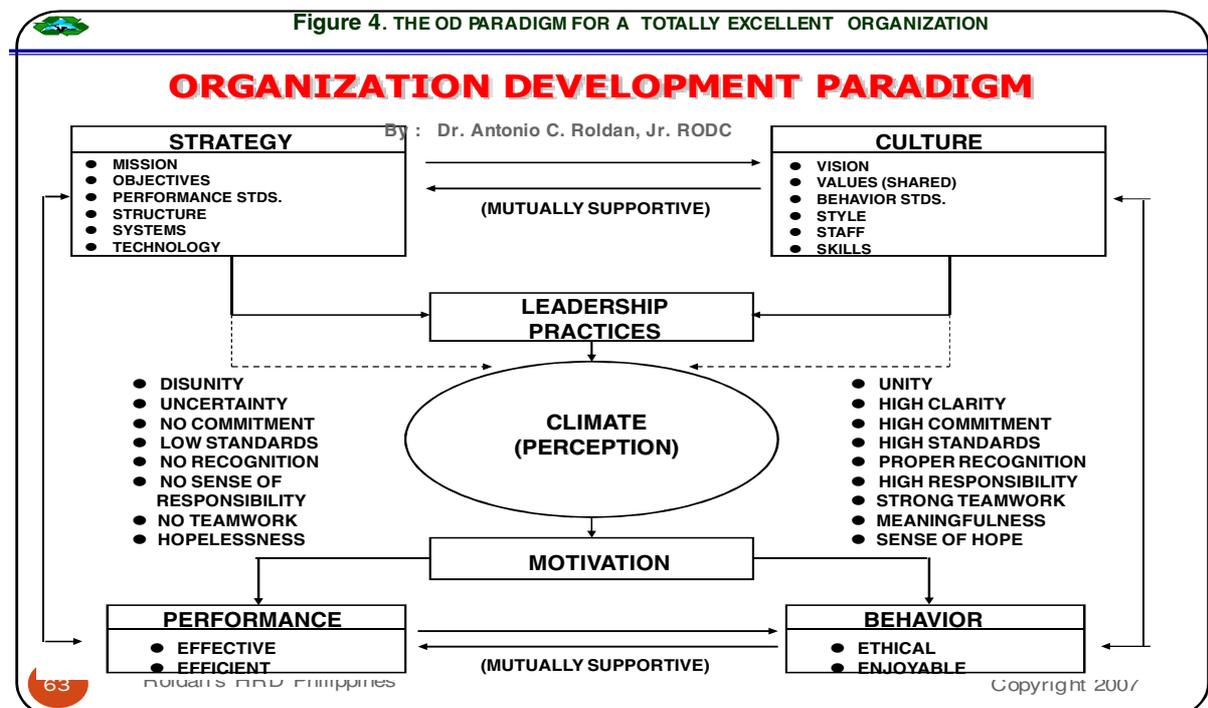
Roldan's HRD Philippines

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Table 19 contains a summary of contemporary literature about excellent companies and organizations prior to the ENRON scandal and the US financial meltdown due to unethical practices which ultimately

led to unexpected bankruptcies. To be world class means to have the superior competence to compete with anybody, any place and any time in the globe mindless of moral and ethical considerations.

Figure 4 contains our original OD PARADIGM FOR A TOTALLY EXCELLENT ORGANIZATION. It has an *Effective and Efficient Performance* but at the same time an *Ethical and Enjoyable Behavior*. Its superior Performance depends on its **Superior Strategy**; but its superior Behavior depends on its **Superior Culture**. The Superiority of both Strategy and Culture depends on the **Superiority of the Leadership Team's ability to run the organization**. For this team's dominant leadership styles, practices and ability impact directly on the **Organizational Climate** which directly impacts positively or negatively on the company's **Motivation** to perform and behave below or above expectations. **Transformational leadership is the total ability or competence to inspire people to superior behavior and performance**. It is not just a particular style or fad of leadership.



The true measure of organizational excellence is ability to achieve its short and long term goals effectively and efficiently to the satisfaction of its stakeholders without violating any law of God and man. This is ICM's model of organizational excellence.

ICM promote a personal, social and organizational ethics of total excellence in order to live an effective, efficient, ethical and truly enjoyable life.

2. The 4 Marks of Professionalism

Today we tend to use the word "professional" rather loosely. We tend to equate the professional with the "technically competent" in any job. Thus, we call an elusive thief a "pro," systematic killers

“professionals,” and prostitution as the “oldest profession.” We admit being terrorized by “professionals,” yet we want our managers, executives and public servants to be “professionals.”

In the 1988 Manila OD Congress, the Integrity Circles established the following as its Hallmarks of Professionalism:

- 1) SOCIAL RELEVANCE or *commitment to a socially relevant mission,*
- 2) QUALITY SERVICE or *mastery of specialized skills*
- 3) SCIENTIFIC BASIS: *based on a special science/organized body of knowledge;*
- 4) ETHICAL BEHAVIOR: *practiced in accordance to law and/or code of ethics.*

An example of its application is found on table 20:

Table 20.
SAMPLE OF PROFESSIONS COMPARED

HALLMARKS OF PROFESSIONALISM	A BUSINESS MAN (AN ENTREPRENEUR)	A CERTIFIED PUBLIC ACCOUNTANT
1. COMMITMENT TO A SOCIALLY RELEVANT MISSION	•TO MEET SOCIETY’S NEEDS BY PROVIDING QUALITY GOODS & SERVICES AT AFFORDABLE COSTS AND REASONABLE PROFIT.	•TO FULFILL THE OWNER & PUBLIC’S RIGHT TO KNOW THE TRUTH BY PROVIDING THEM WITH ACCURATE & HONEST STATEMENT OF FACTS REGARDING THE STATE OF THE ENTERPRISE.
2.MASTERY OF SPECIALIZED SKILLS	•THE ART OF TURNING PROBLEMS INTO OPPORTUNITIES BY SKILLFUL TRANSFORMATION OF RAW RESOURCES INTO APPROPRIATE BUSINESS SOLUTIONS.	•THE ART OF RECORDING & REPORTING BUSINESS TRANSACTIONS, OF IDENTIFYING CAUSES OF PROBLEMS & RECOMMENDING WORKABLE SOLUTIONS.
3.BASED ON A SPECIAL SCIENCE/ KNOWLEDGE	•BUSINESS MANAGEMENT – THE STUDY OF BEST PRACTICES OF COMMERCE & INDUSTRY AND SKILLS OF MANAGING AN ENTERPRISE,	•ACCOUNTING – THE STUDY OF INTERNATIONALLY ACCEPTED NORMS, PRACTICES & PRINCIPLES OF RECORDING & REPORTING BUSINESS TRANSACTIONS
4.PRACTICED ACC TO LAW AND/OR CODE OF ETHICS	•SERVICE/PRODUCT QUALITY •CORPORATE SOCIAL RESPONSIBILITY •FAIR TRADE	•HONESTY •HONOR •ACCURACY

Kabuuan Day 3

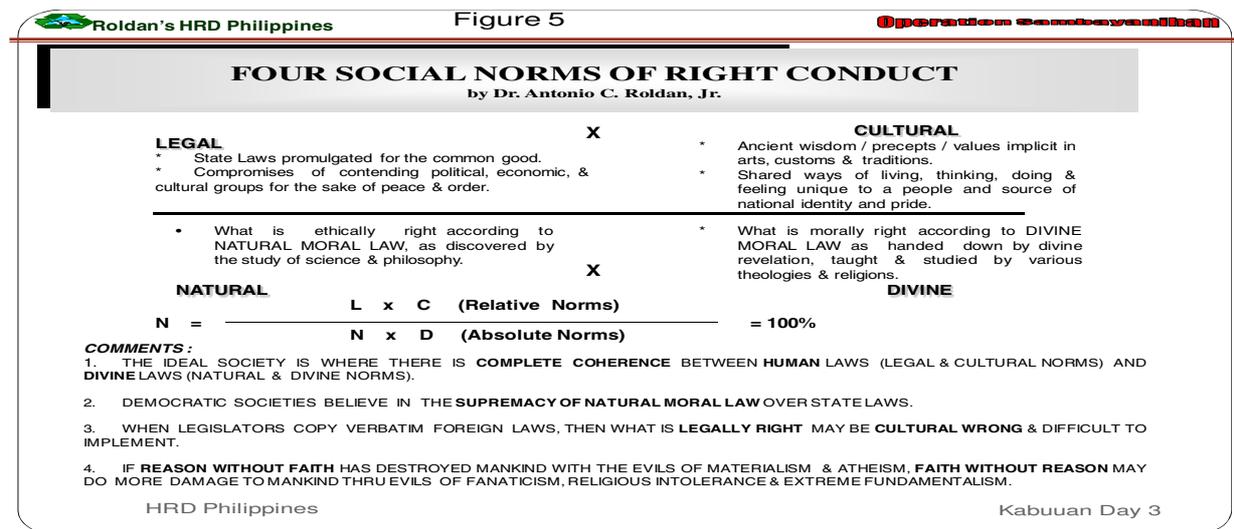
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3. The 4 SOCIAL NORMS OF RIGHT CONDUCT

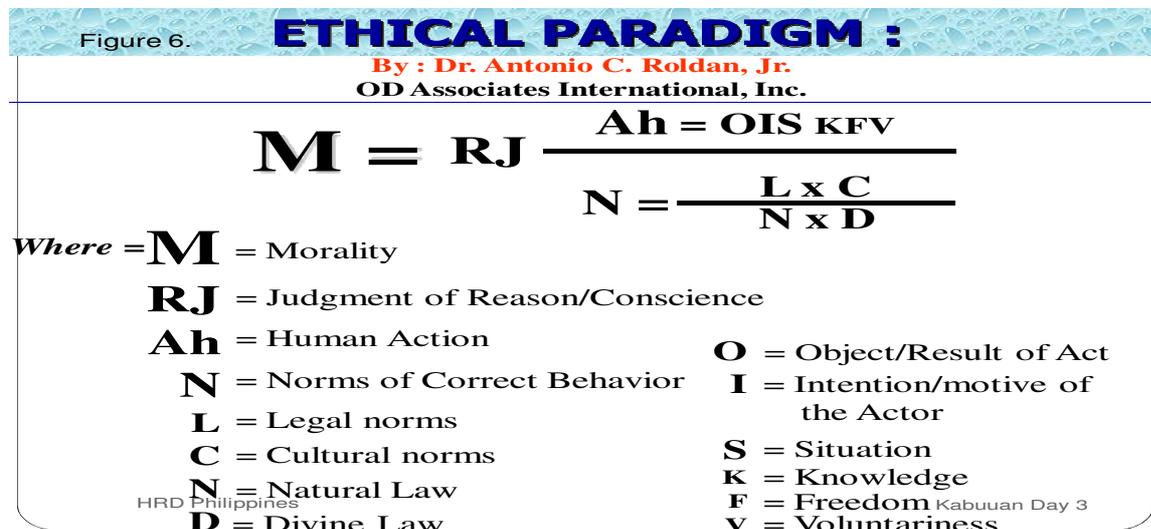
To be ethical means to work or live consistently with our values and social norms/rules/standards. Very few however know that in every society there are at least four types or clusters of values and social norms as found on Figure 5. These are: 1) Legal (values and norms imposed by a dictator or agreed by a democratic society); 2) Cultural or Customary (values and habits handed down by tradition), 3) Natural (rights and duties endowed by Nature) and 4) Divine (values and codes believed to be handed down by God through his representatives).

Legal and Cultural norms are relative. They change from one society to another. Natural and Divine norms are believed to be self-evident or divinely revealed truths. These are absolute, according to the founding fathers of the American as well as Filipino republics and the believers of God.



There may be an occasional clash between relative and absolute values. In which case the absolute should prevail. Thus what may be passed into law as legally right can be morally wrong according to natural and divine law. Natural law is discovered by reason. Divine law is known by faith. Efforts must be made to harmonize the findings of faith and reason. In the past, reason without faith has destroyed mankind with the evils of materialism and atheism. Today faith without reason may also do more damage to mankind through the evils of fanaticism, religious intolerance and extreme fundamentalism. The ICM participates in raising public awareness of these dangers.

4. The 4 Rules of Conscience



ICM offers a course on Ethical Management. This consists of a Moral Paradigm (Figure 6) which describes Morality (M) as a Judgment of Reason (RJ) on a particular Human Action (Ah) whether or not it conforms to a social Norm (N). So when two persons or groups disagree on a moral issue, the root cause of their disagreement may be found in either one of these elements of morality:

- a) the Norm (N) applied, whether it is Legal, Cultural, Natural or Divine, which can be handled through a Norm Analysis (NA);
- b) or the elements of the Human Action (Ah), whether they refer to the Object (O) or consequences of the act, the Intention (I) or Motive of the Actor, or the Situation (S) or circumstances of persons, place and time which can be identified through Action Analysis (AA); or
- c) the four universal principles of conscience used by Reason to determine if an action is Right rightly applied through a Right Judgment Analysis (RJA). These are the four most important principles of Conscience (Table 19)

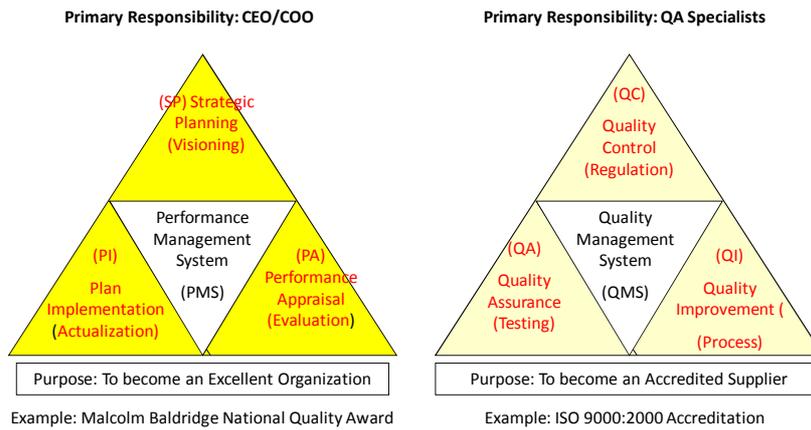
Table 19. 4 RULES OF CONSCIENCE	
By : Dr. Antonio C. Roldan, Jr.	
OD Associates International, Inc.	
I.	PRINCIPLE OF ACCOUNTABILITY <i>I AM RESPONSIBLE FOR WHATEVER I WILL AS A MEANS OR AN END.</i>
II.	PRINCIPLE OF INTEGRITY <i>I SHALL NOT WILL A MAJOR EVIL EITHER AS A MEANS OR AN END.</i>
III.	PRINCIPLE OF PROPORTIONALITY <i>I SHALL NOT RISK OR PERMIT A MAJOR EVIL AS A SIDE-EFFECT OF MY ACTION WITHOUT A PROPORTIONATE REASON</i>
IV.	PRINCIPLE OF DOUBLE-EFFECT <i>I SHALL NOT WILL, RISK OR PERMIT A MINOR EVIL WITHOUT A PROPORTIONATE REASON</i>
HRD Philippines	Kaburuan Day 3

5. The 3 Causes of Corruption

Through MRP-IC, ICM's Corruption Triangle and Formula (Figure 2) has already gained national acceptance as basis for a three-pronged strategy against corruption by prosecution, prevention and values promotion (Figure 3). It is a practical tool for diagnosing specific causes of corrupt practices and formulating proper plans of action for Integrity Circles project formulation and implementation (Table 17).

Through recent IC application in strengthening Corporate Integrity, Governance and Social Responsibility in the four of the country's largest business companies, ICM has used it for developing an Integrity Management System distinct but complementary to existing Performance and Quality Systems. Tables 22 compares Performance to Quality and Integrity Management Systems.

Table 22.
Performance Management & Quality Management
Systems Compared

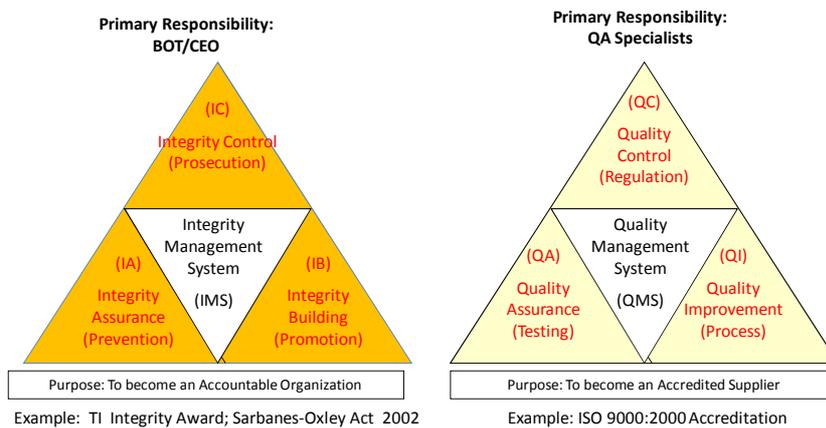


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Table 23.
Integrity & Quality Management
Systems Compared



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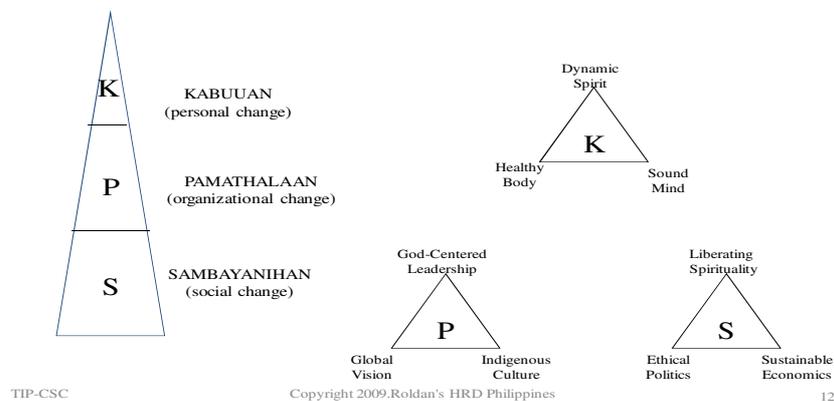
- 1) The Performance Management System (PMS) is the first management system developed . It aims to build productive (effective and efficient) organizations. It consists of Strategic Planning (Visioning), Plan implementation (Actualization), and Performance Appraisal (Evaluation and Reward).

- 2) The Quality Management System (QMS) is the second management system developed. Its specific purpose is to make the company become a more reliable supplier of quality products and services to its customers/markets, without which one loses competitiveness. It consists of Quality Control (QC) through regulation; Quality Assurance (QA) through Testing; and Quality Improvement (QI) through continuous process improvement.
- 3) The Integrity Management System (IMS) is now still being developed by socially responsible companies. It aims to build a more transparent and accountable organization. It consists of Integrity Control (IT) through graft prosecution; Integrity Assurance (IA) through graft prevention; and Integrity Building (IB) through values/culture transformation.

6. The 3 Levels & Processes of Transformation

The IC transformation and development process starts at the personal level, and then moves to the organizational level, then to the community level. In the Moral Recovery Program this process is known as the K-P-S or MRP Model of Total Transformation (Figure 5).

Figure 5.
MRP Model of Total Transformation



- 1) KABUUAN is personal transformation through development and integration of a healthy body, a sound mind and a dynamic spirit with Core Energy as main provider of transformational technologies ;
- 2) PAMATHALAAN is organizational transformation through development and integration of God-centered Leadership, Global Vision and Indigenous culture with the Integrity Circles Movement providing the transformational technologies.
- 3) SAMBAYANIHAN is community transformation through development and integration of Liberating Spirituality, Ethical politics and Sustainable Economics with the Anti-Poverty Commission and the Social Reform Agenda leading the reforms.

**Figure 6.
Kaibigan Process of Self Transformation**



MRP-IC has adopted the Kaibigan Process of Self-Transformation (Figure 6). The regular way is by Thinking Good so you can Do Good, Feel Good and Look Good. The special way is by Seeking first God and His Righteousness so that all these blessing will be given to you beside.

Personal change usually happens by stages starting from Awareness to Commitment, to Empowerment, to Implementation and rewards for Sustainability (ACEIS). Usually the most difficult is the transition from Awareness to Commitment. Human and divine interventions can facilitate the jump.

7. The Seven Chronic Illnesses of Organizations and Their Remedies

**Table 22.
Seven Chronic Illnesses of Institutions & Some HROD Remedies**

1.	No Shared Vision-Mission-Goals & Values		Strategic Visioning/Planning Culture Building
2.	Wrong Strategy (Business Model) to Achieve VMG		Business Planning Project Planning
3.	Weak Organizational Structure & Systems		Process/Quality Improvement Re-engineering/Rationalization
4.	Wrong Leadership Styles & Practices		Transformational Leadership Professional Mgt Development
5.	Poor Skills/Talents Selection, Mix & Dev		Recruitment, Career Dev, Performance Management
6.	Low Respect & Trust of Each Other		Kaibigan Teambuilding Organizational Climate Building
7.	No Honesty & Integrity		Values Clarification/Formation Integrity Circles Seminar

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Past Organization Development and Change Management practitioners and consultants have long identified the seven most serious and fatal illnesses of organizations. Through more the 30 years work,

the Integrity Circles Movement has developed, tested and applied the above remedies in business, government and non-government organizations with considerable success. These are reliable tools not just for organizers of Integrity Circles but also for all transformational leaders anywhere in the world.

These were the instruments which the author used 1) to assist a giant communication company reengineer a culture of global excellence after long years of slumbering in an unchallenging culture of monopoly; 2) to strengthen the integrity of employees of a global mining company caught in the crossfire of a hostile takeover amidst un-relentless barrage of extortionists; 3) to restore industrial harmony of a large energy development company ; 4) to integrate the old and new corporate cultures of a newly acquired power generation company; 5) to stop the demoralization of Filipino managers of a global company after its Filipino top leadership got sacked on alleged issues of corrupt practices; and many more.

B. ICM NETWORKS WITH MOVEMENTS FOR GOOD CITIZENSHIP & GOVERNANCE

After the Second EDSA People Power Revolution the Integrity Circles Movement didn't stop its integrity building advocacy. While distancing from the controversies of the new government and the 2004 elections, ICM focused its advocacy in the private business sector as well as with the civil society.

The author facilitated the nationwide Coalition Building Workshops of Transparency International Philippines (TIP) and actively participated in the start-up organization of the Transparency and Accountability Network (TAN). While these two initiatives are worth documenting and appreciating for future use, ICM's networking activity with the Good Citizenship Movement (GCM) and later the Moral Renewal Program of President Gloria Macapagal Arroyo which was directly triggered by GCM.

1. The Good Citizen Movement (GCM)

Table 22 is a result of our appreciative inquiry of the GCM and the Moral Renewal Program.

TABLE 22 AN APPRECIATIVE INQUIRY OF GCM & MORAL RENEWAL PROGRAM		
LEGAL MANDATE	Good Citizenship Movement (GCM) GMA PP 820 DECLARING A DECADE (2005-2015) OF GOOD GOVERNANCE & GOOD CITIZENSHIP TO FIGHT CORRUPTION AND TO ERADICATE POVERTY	Moral Renewal Program (MRP) & AO 255 DIRECTING THE HEADS OF THE EXECUTIVE DEPARTMENT TO LEAD MORAL RENEWAL IN THEIR AGENCIES
PROBLEM	<ul style="list-style-type: none"> • Continuing reports of wide-spread corruption and complaints of worsening poverty despite government reforms & economic gains after EDSA 2. • This is due to pervasive ignorance of Good Citizen and Good 	<ul style="list-style-type: none"> • Worsening public reports & accusations of wide-spread corruption among executive department bureaus, offices and agencies and increasing call for moral renewal of government by religious & other non-governmental organizations

	Governance Values as enshrined in the Philippine Constitution	<ul style="list-style-type: none"> This is due to insufficient awareness & implementation of the Integrity Development Action Plan (IDAP)
SOLUTION	<ul style="list-style-type: none"> A civil-society-initiated movement to mobilize all Filipinos for nation-building by living and sharing the basic values of the Filipino People as enshrined in the 1987 Philippine Constitution. 	<ul style="list-style-type: none"> A Cabinet-led Moral Renewal Program With active participation of religious, civil society and civic groups to strengthen the moral values and ethical behavior of their respective government officers and employees and achieve zero tolerance for corruption
VISION	<p><i>A JUST & HUMANE SOCIETY</i></p> <ul style="list-style-type: none"> For the nation: With the aid of Almighty God, a just and humane society managed by a Constitutional Government that shall embody the ideals and aspirations of the sovereign Filipino People. promote the common good, conserve and develop our patrimony and secure to ourselves and our posterity the blessings of independence and democracy under the rule of law, and regime of truth, justice, freedom, love, equality and peace For its organization: A national constituency of living exemplars and advocates of Good Citizenship & Governance values actively engaged in nation-building 	<p><i>A GOVERNMENT CULTURE OF ZERO TOLERANCE FOR CORRUPTION</i></p> <ul style="list-style-type: none"> For all its department/ office/ bureau/agency heads lead by example All its employees live up to the Filipino Values of Citizenship enshrined in the Preamble of the Constitution All department offices, bureaus & agencies enthusiastically adopt and implement the Integrity Development Action Plan – the National Anti-Corruption Framework of the Executive Branch Strong Integrity Committees Agency-specific Code of Conduct is formulated, promulgated & adopted
MISSION	<p><i>VALUES EDUCATION</i></p> <p>To contribute to the reduction of corruption and poverty in the country by promoting the values of Good Citizenship and Governance as enshrined in the Philippine Constitution.</p>	<p><i>VALUES FORMATION</i></p> <p>To contribute to the eradication of corruption in government through effective values formation, IDAP implementation and leadership by example.</p>
STRATEGY	<p>SOCIAL ARTISTRY</p> <p>Through application of the art of creative contemplation and multi-media and multi-sensory artistic expression to develop an environment conducive to imbibing and living the Good Citizenship values.</p>	<p>COMMAND RESPONSIBILITY:</p> <p>By directing each executive department/ office/ bureau/ agency head accountable for the values formation and ethical behavior of their respective officers; and responsible for the adoption and implementation of the Integrity Development Plan (IDAP).</p>
GOALS	<p>2007-2009</p> <ol style="list-style-type: none"> To institutionalize good citizenship and its values in the organizational culture, programs & projects of participating institutions; To mainstream/integrate core values of good citizenship within the existing programs of the 	<p>2009-2010</p> <ol style="list-style-type: none"> All Agencies submit their respective MRP Action Plans to PAGC, copy furnished the President, within (90) days. All agencies shall enlist the participation of religious, civil society and civic groups in

	academe, business sector, civil society and government.	MRP. 3. All agencies shall have conducted Values Formation Seminars for all their employees 4. All agencies shall have organized respective Integrity Committees and Task Forces to implement IDAP, formulate agency specific Code of Conduct, monitor & evaluate program with PAGC
	<p>16 GOOD CITIZENSHIP VALUES</p> <p>A. PAGKAMAKA-DIYOS</p> <ol style="list-style-type: none"> 1. Faith in the Almighty God 2. Respect for Life 3. Order 4. Work 5. Concern for Family & Future Generations <p>B. PAGKAMAKA-TAO</p> <ol style="list-style-type: none"> 1. Love 2. Freedom 3. Peace 4. Truth 5. Justice <p>C. PAGKAMAKA-BAYAN</p> <ol style="list-style-type: none"> 1. Unity 2. Equality 3. Respect for Law & Government 4. Patriotism 5. Promotion of the Common Good <p>D. PAGKAMAKA-KALIKASAN</p> <ol style="list-style-type: none"> 1. Concern for the Environment 	<p>16 GOOD CITIZENSHIP VALUES WITH EMPHASIS ON 3 VALUES RELEVANT TO BUILDING A CULTURE OF ZERO CORRUPTION:</p> <ul style="list-style-type: none"> • PATRIOTISM: Love of Country • INTEGRITY: Love of Truth & wholeness • EXCELLENCE: Love of Service Quality

Table 24. Behavioral Indicators of Patriotism

PIE VALUES	Behavioral Indicators & Standards for :	
	Good Governance	Good Citizenship
Patriotism LOVE OF COUNTRY	<p>1. COMMIT YOURSELF TO PUBLIC INTEREST</p> <p>1.1 ALWAYS UPHOLD PUBLIC INTEREST OVER AND ABOVE PRIVATE INTEREST;</p> <p>1.2 AVOID WASTAGE OF PUBLIC FUNDS AND REVENUES</p> <p>6. BE NATIONALISTIC & PATRIOTIC</p> <p>6.1 ALWAYS BE LOYAL TO THE REPUBLIC & FILIPINO PEOPLE; PROMOTE USE OF LOCALLY PRODUCED GOODS, RESOURCES</p> <p>6.2 PROMOTE PRIDE OF COUNTRY & PEOPLE & DEFEND PHIL.SOVEREINTY AGAINST FOREIGN INTRUSION.</p> <p>7. COMMIT YOURSELF TO DEMOCRACY</p> <p>7.1 ALWAYS COMMIT TO THE DEMOCRATIC WAY OF LIFE & VALUES, MAINTAIN PRINCIPLE OF PUBLIC ACCOUNTABILITY</p> <p>7.2 MANIFEST BY DEEDS THE SUPREMACY OF CIVILIAN AUTHORITY OVER THE MILITARY; UPHOLD THE CONSTITUTION AND PUT LOYALTY TO COUNTRY ABOVE LOYALTY TO PERSONS OR PARTY.</p>	<p>1. SEEK UNITY & PEACE (UNITY & PEACE)</p> <p>1.1 ALWAYS SEEK WHAT UNITES YOU AS A PEOPLE WITH A COMMON HISTORY AND IDENTITY WHO WON OVER YOUR WARS OF NATIONAL INDEPENDENCE AND GAINED YOUR RIGHT TO BE A SOVEREIGN NATION.</p> <p>1.2 AVOID REGIONAL BICKERINGS & DIFFERENCES.</p> <p>2. BE NATIONALISTIC & PATRIOTIC (NATIONHOOD/SOVEREIGNTY/INDEPENDENCE)</p> <p>2.1 LOVE AND DEFEND YOUR FELLOW FILIPINO ANYWHERE IN THE WORLD; SAFEGUARD YOUR NATIONAL PATRIMONY AND NATIONAL SOVEREIGNTY;</p> <p>2.2 DISCARD COLONIAL MENTALITY & ALL THE HISTORICAL LIES SUSTAINING IT.</p> <p>3. RESPECT THE LAW & GOVERNMENT (ORDER/LAW/GOVERNMENT)</p> <p>3.1 OBEY THE LAW AND BE AN ACTIVE PARTNER OF GOVERNMENT IN ENFORCING THE LAW;</p> <p>3.2 AVOID TAKING THE LAW INTO YOUR OWN HANDS.</p>

So far the author's direct contribution to PGMA's Moral Renewal Program remains minimal except for one MRP-IC Workshop for the Chairman and middle managers of the Presidential Commission on Good

Government (PCGG) – the agency tasked with recovering the ill-gotten wealth of the late President Marcos and his cronies.

Table 25. Behavioral Indicators of INTEGRITY

PIE VALUES	Behavioral Indicators & Standards for :	
	Good Governance	Good Citizenship
Integrity LOVE OF TRUTH & JUSTICE	<p>3. BE JUST AND SINCERE</p> <p>3.1 ALWAYS REMAIN TRUE TO THE PEOPLE BY RESPECTING THE RIGHTS OF ALL;</p> <p>3.2 AVOID DISCRIMINATION & ALL ACTS CONTRARY TO LAW, GOOD MORALS, GOOD CUSTOMS, PUBLIC POLICY, SAFETY & ORDER</p> <p>4. BE POLITICALLY NEUTRAL</p> <p>4.1 ALWAYS PROVIDE SERVICE TO EVERYONE WITHOUT DISCRIMINATION</p> <p>4.2 DON'T GIVE SPECIAL PREFERENCE DUE TO PARTY AFFILIATION</p> <p>8. LIVE A SIMPLE LIFE</p> <p>8.1 ALWAYS LEAD MODEST LIVES APPROPRIATE TO YOUR POSITIONS & INCOME</p> <p>2.2 AVOID INDULGING IN EXTRAVAGANT OR OSTENTATIOUS DISPLAY OF WEALTH</p>	<p>4. BE TRUTHFUL & JUST (TRUTH & JUSTICE)</p> <p>4.1 BE HONEST EVEN IF OTHERS ARE NOT, EVEN IF OTHERS WILL NOT, AND EVEN IF OTHERS CANNOT.</p> <p>4.2 AVOID STEALING, CHEATING AND ENGAGING IN ANY FORM OF CORRUPTION</p> <p>5. STAY FREE (RESPECT FOR LIFE/FREEDOM)</p> <p>5.1 CHERISH AND SAFEGUARD THE FREEDOMS ASSURED TO YOU YOUR CONSTITUTION BUT BALANCE CIVIC RIGHTS WITH CIVIC RESPONSIBILITIES;</p> <p>5.2 AVOID THE PITFALLS OF FATALISM, AND SPIRITUAL OR MATERIAL DETERMINISM AND EXERCISE YOUR FREE WILL WHILE HARMONIZING PERSONAL AND COMMON GOOD.</p> <p>6. HAVE FAITH IN GOD</p> <p>6.1 RESPECT LIFE AND THE GIVER OF LIFE; LOVE GOD WITH ALL YOUR HEART AND YOUR NEIGHBOR AS YOURSELF.</p> <p>6.2 RESPECT EACH OTHERS RELIGIOUS BELIEF; NEVER FIGHT EACH OTHER IN THE NAME OF GOD</p>

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Table 26. Behavioral Indicators of EXCELLENCE

PIE VALUES	Behavioral Indicators & Standards for :	
	Good Governance	Good Citizenship
Excellence LOVE OF QUALITY WORK/ SERVICE	<p>2. BE PROFESSIONAL</p> <p>2.1 ALWAYS PERFORM DUTIES WITH THE HIGHEST DEGREE OF EXCELLENCE, INTELLIGENCE, SKILLS, UTMOST DEVOTION & DEDICATION TO DUTY</p> <p>2.2 DON'T BE PATRONAGE DISPENSERS/ PEDDLERS</p> <p>5. BE RESPONSIVE TO THE PUBLIC</p> <p>5.1 ALWAYS EXTEND PROMPT, COURTEOUS AND ADEQUATE SERVICE TO THE PUBLIC; PROVIDE CLEAR INFORMATION ON POLICIES & PROCEDURES SUITED TO THE SOCIO-ECONOMIC CONDITIONS OF THE POOR</p> <p>5.2 AVOID RED TAPE</p>	<p>7. WORK SMART (HONEST WORK/INDUSTRY)</p> <p>7.1 WORK WITH YOUR HANDS AND YOUR MIND WITH FULL DILIGENCE, CHEERFULNESS AND PERSEVERANCE;</p> <p>7.2 AVOID A LIFE OF CONSUMERISM, IDLENESS, VICE, WANTONNESS AND CRIME.</p> <p>8. BE RESPONSIBLE PARENTS (CONCERN FOR FAMILY, ENVIRONMENT & NEXT GENERATION)</p> <p>8.1 DEVELOP AND PROTECT YOUR FAMILY AND THE FUTURE GENERATION FROM DANGERS;</p> <p>8.2 KEEP YOUR HOMES & WORK ENVIRONMENT SAFE, CLEAN AND GREEN</p> <p>8.3 AVOID POLLUTING YOUR AIR, LAND AND WATER.</p>

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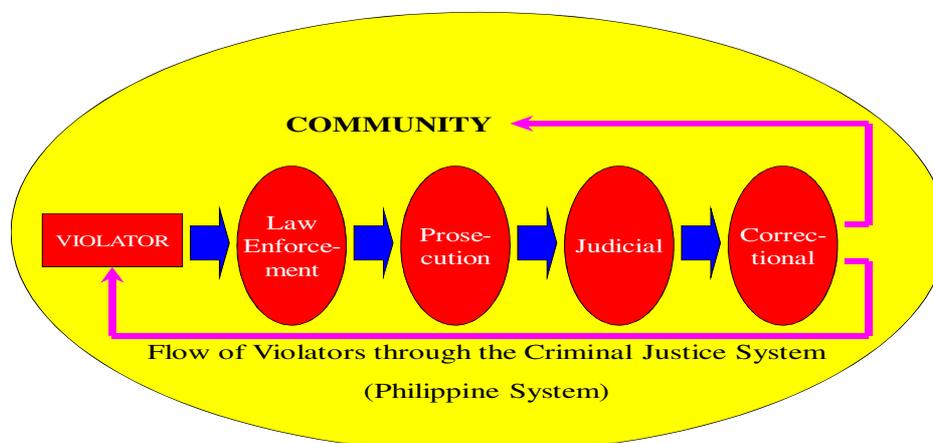
To Bro. Roly Dizon's Good Citizenship Movement (GCM) his contribution is growing in significance as with Bro. Roly and the TETP, he advocates focus efforts on three national values of Patriotism, Integrity and Excellence (with Good Governance behavioral indicators and standards derived from RA 6713 Code of Ethical Standards for Public Servants; and Good Citizenship behavioral indicators derived from the Preamble of the 1987 Constitution, as described in Tables 24-27.

CHAPTER 6. INTEGRITY CIRCLES FOR STRENGTHENING PILLARS OF CRIMINAL JUSTICE SYSTEM

This Chapter provides an appreciation of the start-up phase of the Project for Building Integrity in Democratic Governance by enhancing the culture of Patriotism and Good Citizenship in the Criminal Justice System by applying Integrity Circles tools and strategies. This is a joint project of Transparency International Philippines and the Civil Service Commission under the UNDP Programme for “Building Integrity in Governance System for Fostering Democracy.”

A. CRIMINAL JUSTICE SYSTEM IN THE PHILIPPINES

The Criminal Justice System (CJS) is the legal system or process by which crimes are properly investigated, and the persons suspected thereof are taken into custody, prosecuted in court and, if found guilty, punished and provided proper correction and rehabilitation before being returned to the community (Figure 7).



In the Philippines, the CJS is composed of five (5) pillars or subsystems namely:

1. The Law Enforcement System composed of all law enforcers (the PNP, NBI and other agencies) whose functions are related to ensure compliance of the law, investigate when crime are committed, collect evidence for use in prosecution, arrest suspects and refer the case and the suspects to the office of public prosecutor for preliminary investigation and. or trial.
2. The Prosecution System composed of the Provincial, City and State Prosecutors, whose functions are related to the evaluation of police findings or citizen complaints, file corresponding informations or criminal complaints in proper courts, and prosecute the alleged

offenders in the court, in the name of the People of the Philippines. This system includes Attorneys in private practice as they represent the complaining or responding parties and public defenders (PAO) and other Legal Aid Lawyers (IBP,CLAO,FLAG,MABINI,UP,UST,etc.).

3. The Judicial System consists of the hierarchy of courts (from the Supreme Court, down to the Courts of Appeals, the Regional Trial Courts, and the Metropolitan or Municipal trial Courts) and the procedures by which they determine the innocence or guilt of persons accused of crimes by prosecutors
4. The Penal or Correctional System consists of the Bureau of Prisons, the Parole and Probation Administration whose functions are related to the imposition of punishment to convicted felons and provision of correction and rehabilitation as prescribed by law.
5. The Community System are composed of responsible and law-abiding citizens, as individuals or as members of business, academic, media, civic, religious, local government and non-governmental organization engaged in the preventing and reporting crimes, preventing and reporting suspected criminals from escaping justice, and facilitating the return and reintegration of ex-convicts into the community.

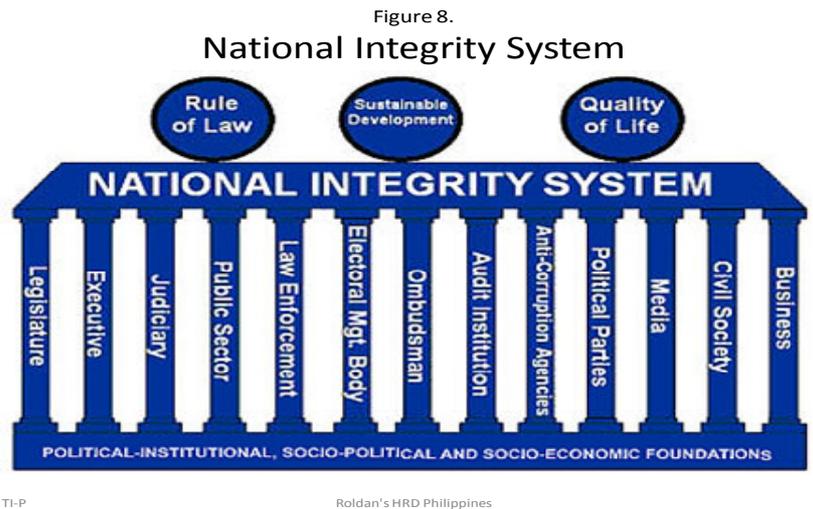
B. VITAL IMPORTANCE OF CJS IN THE NATIONAL INTEGRITY SYSTEM

Ever since the beginning, Transparency International and Its national chapters seek to curb corruption by building and strengthening integrity systems, rather than by “naming names” and denouncing specific corrupt individuals, governments or companies. TI commits to mobilize broad coalitions of like-minded civil society to engage in an interactive partnership with like-minded leaders of their respective governments in order to jointly assess the strengths and weaknesses of their National Integrity System (NIS) and cooperate in reinforcing strengths and eliminating weaknesses in order to eliminate the attraction and occasion to corruption.

The National Integrity System (NIS) represents all the vital institutions and mechanisms which if strengthened individually and well-functioning can provide effective safeguards against corruption as part of the larger struggle against abuse of power, malfeasance, and misappropriation in all its forms. However, when these institutions are characterized by a lack of appropriate regulations and by unaccountable behavior, corruption is likely to thrive with negative ripple effects for the societal goals of equitable growth, sustainable development and social cohesion. Strengthening the NIS promotes better governance across all aspects of society, and, ultimately, contributes to a more just society overall, as depicted in the NIS Temple.

The NIS “Temple” is built on and sustained by “the People” from whom consent to govern flows and who are not only aware of the evils of corruption but support a culture intolerant of corruption. The “pillars” are interdependent but may be differing in strength. If one pillar weakens, and increased load is thrown on to one another. If several weaken, their load will ultimately tilt, so that the “round balls” of

sustainable “development”, “rule of law”, and “quality of life” roll off and the edifice collapses into chaos. Through a country NIS Study or Workshop, TI can partner with like-minded leaders in government to diagnose specific problems of corruption in their country and jointly collaborate for finding lasting solutions. See Figure 8. The National Integrity System



Note that three vital pillars of the National Integrity System belong to the Criminal Justice System, namely: Judiciary, Law Enforcement and Civil society. TI’s 2006 Global Corruption Barometer rated the police and legal system second only to politicians in the most corrupt category as perceived by the public. Police, public prosecutors, court officials, lawyer and judges – all seem to be demanding extra payments – not just for doing a good job but also for diverting justice from its true course. This joint project between TIP, CSC and UNDP is therefore not only most necessary but very timely.

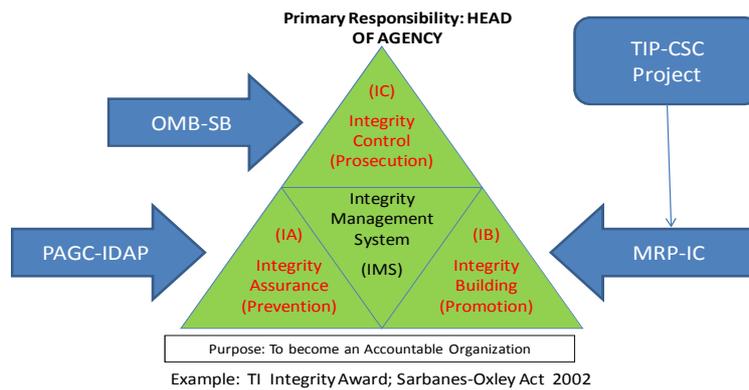
C. THIS PROJECT COMPLEMENTS SIMILAR INITIATIVES

This project does not duplicate existing integrity building initiatives. On the contrary it aims to identify them, discover the champions behind them, unleash the power of the values and the passions behind them ,so that together the country can move from a CPI rating of 2.4 (Very Corrupt) to at least 5.0 (Moderately corrupt) in the next five years.

Using ICM’s Integrity Management System framework (Figure , it is easy to appreciate that the TIP-CSC-UNDP Project focuses on Promotion (Integrity Building), to support the Ombudsman’s Graft Prosecution (Integrity Control) and the Presidential Anti-Graft Commission’s Prevention (Integrity Assurance)

through its Integrity Development Action Plan (IDAP) and the Moral Renewal Program (AO 255)

Figure 9.
BUILDING INTEGRITY FRAMEWORK



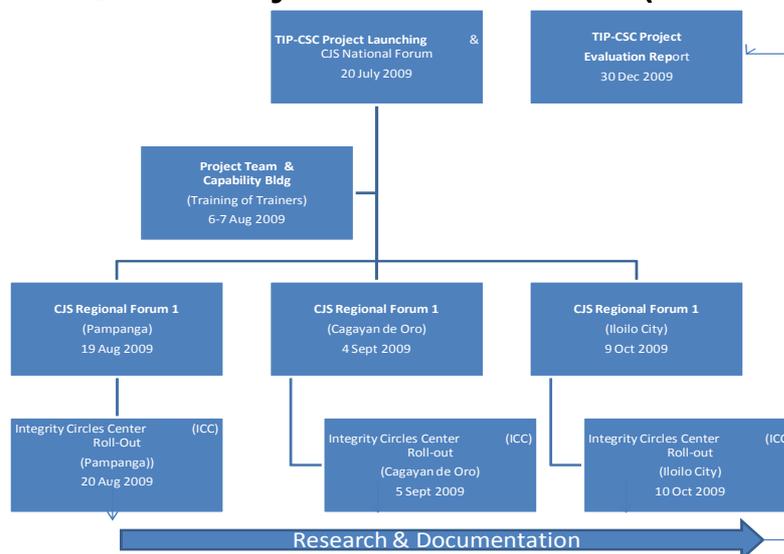
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D. PROJECT MILESTONES (PHASE I: 1 July-31 Dec 2009)

Figure 9. Project Milestones (Phase 1)



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Figure 9 illustrates the project milestones for the first phase of the project. After the project launching, the project team conducted one Integrity Circles' Trainers Training followed by three regional CJS Regional Forums. Using the Appreciative Inquiry (AI) Methodology, participants shared and reported their integrity building initiatives. Annex 1 contains a summary of their reports. In addition, they formed

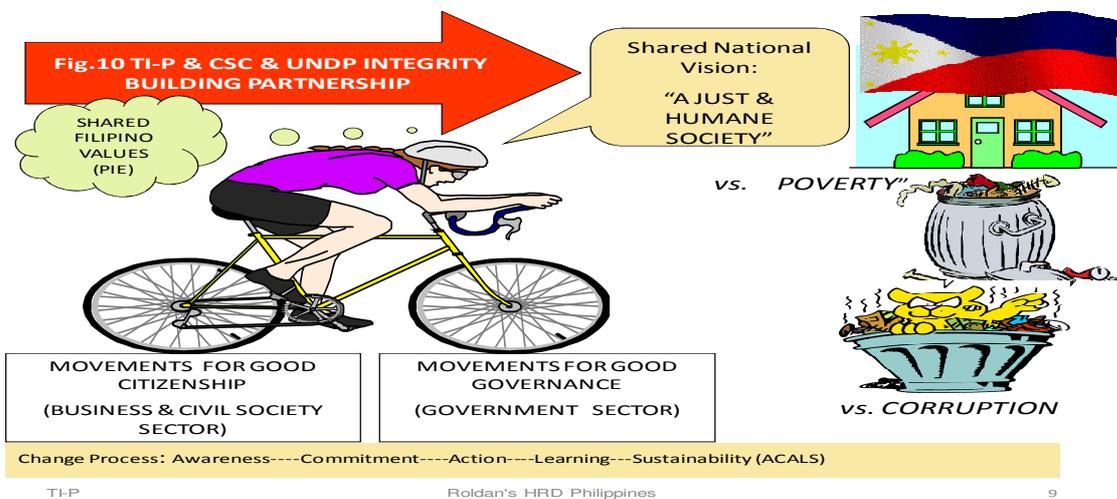
Integrity Circles per pillar of CJS and submitted their Integrity Circles project proposals. Annex 2. A point person was assigned per region to prepare for the next phase of the project that is of formally organizing them into Integrity Circles Centers (ICC). A simultaneous survey was conducted and a tentative report submitted, in preparation for the next phase.

E. OVERVIEW OF IC APPLICATION TO TIP-CSC-UNDP PROJECT

Table 27. OVERVIEW IC APPLICATION TO BUILDING INTEGRITY IN DEMOCRATIC GOVERNANCE (TIP-CSC-UNDP)		
INPUT	PROCESS	OUTPUT
<p>LEADERS OF MULTI-SECTORAL ORGS (Gov't/Business/Civil Society)</p> <ul style="list-style-type: none"> - From top to bottom - Regardless of political party or religious affiliation <p>GRAVELY CONCERNED about:</p> <ul style="list-style-type: none"> * worsening poverty * environmental degradation * lawlessness & violence * due to unabated graft & corruption <p>BUT NOT TOTALLY GIVING UP HOPE on the:</p> <ul style="list-style-type: none"> * goodness of God * innate wisdom of the Filipino people * innate goodness of every Person <p>AND OPEN TO EXPLORE NEW/DIFFERENT WAYS OF SEEING/THINKING/DOING/SOLVING PROBLEMS</p>	<p>1.0 APPRECIATIVE INQUIRY OF THEIR PAST & CURRENT INTEGRITY BUILDING INITIATIVES</p> <ul style="list-style-type: none"> 1.1 Project launching 1.2 Regional workshops 1.3 IC projects planning <p>2.0 IC CAPABILITY BLDG WORKSHOPS</p> <ul style="list-style-type: none"> 2.1 IC trainers 2.2 IC committees 2.3 IC leaders 2.4 IC members <p>3.0 IC INSTITUTIONALIZATION</p> <ul style="list-style-type: none"> 3.1 Formal IC Center Organization & Staffing 3.2 IC Projects Implementation & Monitoring 3.3 IC Project Evaluation & Recognition/Awarding 3.2 Annual IC Congresses <p>4.0 IC INSTITUTIONAL-IZATION</p> <ul style="list-style-type: none"> 4.1 Formal IC Center Organization & Staffing 4.2 IC Projects Implementation & Monitoring 4.3 IC Project Evaluation & Recognition /Awarding 4.4 IC Congresses <p>5.0 TIP SUPPORT PROGRAMS</p> <ul style="list-style-type: none"> 5.1 Incentives/Awards 5.2 Continuous Learning 5.3 TI Knowledge Community 	<p>TRANSFORMATIONAL LEADERS (Gov't/Business/Civil Society)</p> <p>Who voluntarily commit:</p> <ul style="list-style-type: none"> 1. To serve as active partners of TIP, CSC & UNDP in Strengthening Democratic Governance & Monitoring UNCAC compliance. 2. To acquire and apply the proper competencies of internal and external Integrity Builders through the tools of : <ul style="list-style-type: none"> - Organization Development, Change & Knowledge Management - Total Productivity, Quality and Integrity Management - Rational & Ethical Problem Solving & Decision Making 3. To promote and organize INTEGRITY CIRCLES <ul style="list-style-type: none"> - to promote people participation in reducing & preventing corruption in their respective sectors & organization - to effect significant improvement in Philippine CPI & Corruption Barometer ratings 4. To strengthen the Five Pillars of the Criminal Justice System and eventually of all the pillars of the National Integrity System
PEOPLE	EMPOWERMENT	TRANSFORMATION

F. VISION FOR CJS TRANSFORMATION

It is too early yet to predict the outcome of this project. But it should not hinder us to dream of a better CJS because of what we all have done and promise to do next year and the years to come. Our project team’s dream is for a more effective, efficient, ethical and enjoyable CJS, driven by the nationalist values of Patriotism, Integrity and Excellence through dynamic partnership between TIP, CSC and UNDP as illustrated by Figure 10.



Our first indicator of the achievement of this vision is for leaders of the CJS to be able to internalize the Preamble of the Constitution by practicing the EIGHT HABITS OF GOOD CITIZENSHIP (Table 28)

Table 28.
EIGHT HABITS OF GOOD CITIZENSHIP

<p>1. BE PATRIOTIC & NATIONALISTIC (NATIONHOOD/SOVEREIGNTY/INDEPENDENCE) 1.1 LOVE AND DEFEND YOUR FELLOW FILIPINO ANYWHERE IN THE WORLD; SAFEGUARD YOUR NATIONAL PATRIMONY AND NATIONAL SOVEREIGNTY; 1.2 DISCARD COLONIAL MENTALITY & ALL THE HISTORICAL LIES SUSTAINING IT. 1. SEEK UNITY &</p>	<p>5. STAY FREE (RESPECT FOR LIFE/FREEDOM) 5.1 CHERISH AND SAFEGUARD THE FREEDOMS ASSURED TO YOU YOUR CONSTITUTION BUT BALANCE CIVIC RIGHTS WITH CIVIC RESPONSIBILITIES; 5.2 AVOID THE PITFALLS OF FATALISM, AND SPIRITUAL OR MATERIAL DETERMINISM AND EXERCISE YOUR FREE WILL WHILE HARMONIZING PERSONAL AND COMMON GOOD.</p>
<p>2. SEEK UNITY & PEACE (UNITY & PEACE) 2.1 ALWAYS SEEK WHAT UNITES YOU AS A PEOPLE WITH A COMMON HISTORY AND IDENTITY WHO WON OVER YOUR WARS OF NATIONAL INDEPENDENCE AND GAINED YOUR RIGHT TO BE A SOVEREIGN NATION. 2.2 AVOID REGIONAL BICKERINGS & DIFFERENCES.</p>	<p>6. HAVE FAITH IN GOD (GOD/ RE/ENVIRONMENT) 6.1 RESPECT LIFE AND THE GIVER OF LIFE; LOVE GOD WITH ALL YOUR HEART AND YOUR NEIGHBOR AS YOURSELF. 6.2 RESPECT EACH OTHERS RELIGIOUS BELIEF; NEVER FIGHT EACH OTHER IN THE NAME OF GOD</p>
<p>3. RESPECT THE LAW & GOVERNMENT (ORDER/LAW/GOVERNMENT) 3.1 OBEY THE LAW AND BE AN ACTIVE PARTNER OF GOVERNMENT IN ENFORCING THE LAW; 3.2 AVOID TAKING THE LAW INTO YOUR OWN HANDS.</p>	<p>7. WORK SMART (HONEST WORK/INDUSTRY) 7.1 WORK WITH YOUR HANDS AND YOUR MIND WITH FULL DILIGENCE, CHEERFULNESS AND PERSEVERANCE; 7.2 AVOID A LIFE OF CONSUMERISM, IDLENESS, VICE, WANTONNESS AND CRIME.</p>
<p>4. BE TRUTHFUL & JUST (TRUTH & JUSTICE) 4.1 BE HONEST EVEN IF OTHERS ARE NOT, EVEN IF OTHERS WILL NOT, AND EVEN IF OTHERS CANNOT. 4.2 AVOID STEALING, CHEATING AND ENGAGING IN ANY FORM OF CORRUPTION</p>	<p>8. BE RESPONSIBLE PARENTS (CONCERN FOR FAMILY, ENVIRONMENT & NEXT GENERATION) 8.1 DEVELOP AND PROTECT YOUR FAMILY AND THE FUTURE GENERATION FROM DANGERS; 8.2 KEEP YOUR HOMES & WORK ENVIRONMENT SAFE, CLEAN AND GREEN 8.3 AVOID POLLUTING YOUR AIR, LAND AND WATER.</p>

Our second indicator is for CJS leaders to live up to the professional standards of RA 6713 by practicing daily the EIGHT HABITS OF GOOD CITIZENSHIP (Table 29).

Table 29. EIGHT HABITS GOOD GOVERNANCE – PUBLIC SERVICE (RA 6713)

1. COMMIT YOURSELF TO PUBLIC INTEREST 1.1 ALWAYS UPHOLD PUBLIC INTEREST OVER AND ABOVE PRIVATE INTEREST; 1.2 AVOID WASTAGE OF PUBLIC FUNDS AND REVENUES	5. BE RESPONSIVE TO THE PUBLIC 5.1 ALWAYS EXTEND PROMPT, COURTEOUS AND ADEQUATE SERVICE TO THE PUBLIC; PROVIDE CLEAR INFORMATION ON POLICIES & PROCEDURES SUITED TO THE SOCIO-ECONOMIC CONDITIONS OF THE POOR 5.2 AVOID RED TAPE
2. BE PROFESSIONAL 2.1 ALWAYS PERFORM DUTIES WITH THE HIGHEST DEGREE OF EXCELLENCE, INTELLIGENCE, SKILLS, UTMOST DEVOTION & DEDICATION TO DUTY 2.2 DON'T BE PATRONAGE DISPENSERS/ PEDDLERS	6. BE NATIONALISTIC & PATRIOTIC 6.1 ALWAYS BE LOYAL TO THE REPUBLIC & FILIPINO PEOPLE; PROMOTE USE OF LOCALLY PRODUCED GOODS, RESOURCES 6.2 PROMOTE PRIDE OF COUNTRY & PEOPLE & DEFEND PHIL. SOVEREIGNTY AGAINST FOREIGN INTRUSION.
3. BE JUST AND SINCERE 3.1 ALWAYS REMAIN TRUE TO THE PEOPLE BY RESPECTING THE RIGHTS OF ALL; 3.2 AVOID DISCRIMINATION & ALL ACTS CONTRARY TO LAW, GOOD MORALS, GOOD CUSTOMS, PUBLIC POLICY, SAFETY & ORDER	7. COMMIT YOURSELF TO DEMOCRACY 7.1 ALWAYS COMMIT TO THE DEMOCRATIC WAY OF LIFE & VALUES, MAINTAIN PRINCIPLE OF PUBLIC ACCOUNTABILITY 7.2 MANIFEST BY DEEDS THE SUPREMACY OF CIVILIAN AUTHORITY OVER THE MILITARY; UPHOLD THE CONSTITUTION AND PUT LOYALTY TO COUNTRY ABOVE LOYALTY TO PERSONS OR PARTY.
4. BE POLITICALLY NEUTRAL 4.1 ALWAYS PROVIDE SERVICE TO EVERYONE WITHOUT DISCRIMINATION 4.2 DON'T GIVE SPECIAL PREFERENCE DUE TO PARTY AFFILIATION	8. LIVE A SIMPLE LIFE 8.1 ALWAYS LEAD MODEST LIVES APPROPRIATE TO YOUR POSITIONS & INCOME 2.2 AVOID INDULGING IN EXTRAVAGANT OR OSTENTATIOUS DISPLAY OF WEALTH

And our third but immediate indicator is when all those who attend our seminar-workshops will not only submit and implement their Integrity Circles projects, but also make publicly and before anyone or anything sacred to them this National Integrity Code that from now on:

I SHALL NEVER ELECT ANYONE WHO BRIBES, CHEATS, LIES, STEALS AND KILLS; NOR TOLERATE ANYONE WHO DOES.SO HELP ME GOD.

For only then can we build a new culture of democracy as envisioned by UNDP and ICM.

Table 30. THE CHARACTERISTICS OF GOOD GOVERNANCE AND CITIZENSHIP

GOOD GOVERNANCE	GOOD CITIZENSHIP
1. PARTICIPATORY: STAKEHOLDER INVOLVEMENT	1. PATRIOTIC & LAW-ABIDING
2. TRANSPARENT: OPEN ACCESS & FREE FLOW OF INFORMATION	2. HONEST & INTOLERANT OF CORRUPTION
3.ACCOUNTABLE: RESPONSIBLE FOR ACTIONS TAKEN	3. EXCELLENT IN CREATIVITY & INDUSTRY
4.INCLUSIVE: PROMOTING EQUALITY & EQUITY	
5.EFFECTIVE: EFFICACIOUS & EFFICIENT	
(UNDP Regional Governance Program for Asia & the Pacific, 2000)	Integrity Circles Movement (1998) Good Citizenship Movement (2006)

