

A General Assessment on the Programs of the UA Outreach Ministry Office from the Lens of Select Resident Leaders of Purok 8, Barangay San Jose City of San Fernando (P)

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Abstract

There are many studies that assess school extension on adopted communities, but few cover impact assessment on outreach program using mixed method design. This research is an assessment of the overall impact of the programs of University of the Assumption Outreach Ministry Office AY 2017-2018 on the resident-beneficiaries of Purok 8 San Jose, City of San Fernando Pampanga. Eleven leader residents of the said Purok became the select participants of the study. Through content analysis of transcripts of Focus Group Discussion (FGD), themes were derived describing the impact of programs. Descriptive evaluation ratings were also obtained. Major findings include participants' extreme satisfaction in terms of realization of objectives, improvement of the quality of life, people mobility and empowerment. Benefits from the program are: enhancement of knowledge and skills; increment of the family income and acquisition of good values. Difficulties are: the seeming lack of initiative of the recipients; the absence of leader and the negative attitudes of some community members. Close collaboration and stronger coordination with the Barangay Council of San Jose by Outreach Ministry Office (OMO) volunteers is recommended to ensure the synergy of the OMO's programs.

Keywords: impact assessment, FGD, community extension program

INTRODUCTION

Since time immemorial, Catholic universities and schools have engaged in helping the poor and the marginalized sector of society. O'Shea (2014) delineates that Catholic School enfolds with the triad responsibilities of Church's mission such as: proclaiming the word, celebrating the sacraments and exercising the ministry of charity. He added that Catholic schools focus in the individuality and human relationship to fully develop students. According to him, Catholic schools are also called for the extension works to spread and fulfil the mission of the Church.

In response with the Catholic Church's mission and accomplishment of the sublime goal on community extension, the University of the Assumption (UA) created the Outreach Ministry Office (OMO) to facilitate and concretize the holistic growth and development of students and employees by engaging them in various community service activities through Christian formation and community service to the poor in our society.

Outreach and community extension programs support the needs of the community and provide socio-economic and education opportunities to the poor. Extension program through outreach is relevant in the fulfilment of the vision-mission and objectives of the university (Dilao, 2009). UA outreach programs promote extension projects emanating from the principle-"helping people to help themselves". The said programs focused on the young, the poor, and the youth who are in peril toward enhancing their means of living.

According to the Commission on Higher Education (2008), "extension" refers to the act of communicating, persuading and helping specific sectors or target clientele to enable them to effectively improve production, community and/ or institutions, and quality of life.

Extension services was established through Republic Act 7722 known as The Commission on Higher Education pursuant to Higher Education Act of 1994. Its main purpose is to engage students to community development by giving assistance to the poorest of the poor,

the less privileged, the deprived and the oppressed (Bidad & Campiseno, 2010).

On the other hand, Republic Act 9163 also known as National Service Training Program (NSTP) Act of 2001 aims to enhance civic consciousness and defense preparedness in the youth by developing the ethics of services and patriotism while undergoing training in any of its three program components: Reserve Officers' Training Corps (ROTC), Literacy Training Service, and Civic Welfare Training Service. Both are part of the academic requirements of the students but differ in terms of their purposes. NSTP as stated, promotes the civic consciousness among the students while extension service program engages students to community works for the application of the learnings.

Simpson (1998) and Czerwiec (2016) assert that extension does not only play the service mission of the universities but also it constitutes the academic learning, personal growth, and civic responsibility of the students by which he identified it as a service learning method.

According to Bidad and Campiseño (2010), there are two types of extension programs that are referred to in this proposition among State Universities and Colleges. The first is the demand driven enclosed with basic necessities for the community welfare. Usually this is requested by the officers of the Local Government Unit (LGU) concerned upon identification of their specific needs of the constituents. The other type of extension program is the accreditation-driven which are implemented in response to the requirements of an accrediting body. These programs complete the requirements of the curriculum of the institution. Both programs enable target clientele to effectively improve production, community and quality of life.

Erickson (2010) states that community involvement of students should be included as part of their academic experience from kindergarten classrooms through high schools and continuing on into higher education institutions. Service-learning, skills, social interactions, and other forms of extension activity are prevalent in educational settings.

Based on the principles of volunteerism and partnership for education, State Universities and Colleges aim to create multiple partnerships with different business sectors, NGOs, foundations, individuals and other private entities here and abroad in order to generate investments outside the funding mainstream and national budget by providing assistance on a short term or long term basis in upgrading ones community (Santiago, 2015).

Several studies stated that community development is the main focus of extension services. Assistance of agencies like an academic institutions carries out its goal to uplift the way of life of the poor (Rubio, Pentinio, Ascan, Mendoza, Vito & Encio, 2016).

Both the giver and receiver of extension service benefit in the programs. For students, it enhances their spirit of volunteerism (Rubio, Pentinio, et al., 2016; Erickson 2010; Laguador & Chavez 2013, Daquiz, Flores, Mercado, & Plandez, 2016), leadership skills (Ano, 2015; Laguador & Chavez 2013), integrity and nationalism (Laguador & Chavez 2013), and service learnings (Erickson 2010) and more productive and efficient students and member of the community (Rubio, Pentinio, et al., 2016). Additionally, faculty and staff of academic institutions have found that the integration of community outreach improves student learning. For faculty, extension service enhances their skills and become service-oriented individuals (Gonzales & Maghamil, 2009). Also, it is through extension service that application and utilization of the theories and knowledge are realized in solving problems in the real world. Thus, some universities give awards and recognition to those faculty members whose research and extension work are published nationally and internationally. For school administrator, service strengthens relationships between school and community (Vidal, Nye, Walker, Manjarrez & Romanik, 2002). Hogue (2012) stressed out that there is a strong partnership between a school and its community which can contribute to the academic success of students and positive relationship with the family and school.

Studies on community extension programs showed that communities benefitted in several ways. These include physical improvement (Erickson, 2010; Montalbo, 2016), thrived community

capabilities, increased project legitimacy, and stimulation of local dialogue, activities, and creative capacity (Erickson, 2010). Dilao (2009) stated that extension programs have contributed a lot to the community. These includes enhanced knowledge and skills of the residents (Dilao, 2009; Dugyon, 2016) and increased family income (Dilao, 2009; Montalbo, 2016; Vidal, Nye, et al., 2002), food and nutrition security (Montalbo, 2016), and in preventing the youth and the mothers not to be indulged with vices (Dugyon, 2016).

Universities and other agencies use to evaluate the impact of their extension programs in order to determine the successes and challenges in conducting the programs. Quezada (2014) averred that problems encountered in reality are factors to be considered in sustaining particular projects in extension services. She added that there is a need to utilize an assessment measure to monitor the success and failure of extension projects. Meanwhile, Suvedi (2011) professed that evaluation aims to detect the strength and weaknesses to develop excellent programs. Consequently, researchers sought the problems that hinder the success of the program. Monitoring of the programs (Ammakiw, 2013), funds for students (Rubio et al., 2016), and needs for improvement of activities (Gonzales & Maghamil, 2009) are some of the problems encountered in the extension programs.

The University of the Assumption (UA) has been actively involved in the extension work in different communities particularly in selected nearby barangays. One of the adopted barangays is Purok 8, Barangay San Jose, City of San Fernando, Pampanga. Since 2014, it has been supported by faculty and student volunteers to fulfil the university's mission of extending help to people in terms of social and economic aspect as well as religious instruction. Institutional programs like educational assistance, values formation, health and sanitation, environmental care, para-legal assistance, medical, dental and optical assistance, basic ecclesial community (BEC) initiatives through Family Rosary Crusade are some of the programs and activities. Shared benefits between UA faculty and students and the adopted community were expected in the accomplishment of the programs.

In order to sustain and improve the program or activity in the institution, an impact evaluation on the community must be sought. Thus, this study purported to assess the overall impact of the UA Outreach Ministry Office's program on the community residents of Purok 8. This would be beneficial for planning and for providing vital information toward improving the extension program and activities needed by the community for them to become self-reliant in the future. Specifically, the study sought to: 1) describe the experience of the recipients of the programs in terms of its impact on themselves, on their families, and the community in general; 2) discuss the implementation of the programs in terms of its benefits and difficulties; and 3) evaluate the impact of the program in terms of realization of objectives, improvement of the quality of life of the people, people empowerment and mobilization.

Data gathered from the participants are expected to provide significant inputs for the schools' partner communities, teachers and students, as well as school administrators to improve the social and economic living conditions of community residents. The impact of outreach activities in the community would somehow determine if the objectives of the program were achieved. In particular, it is expected that the findings will be highly beneficial to the newly established Community Extension Office (CEO) as it would concretely address the gaps and concerns in sustaining and improving the extension programs and activities.

METHOD

The study utilized mixed method applying both descriptive quantitative and qualitative approaches. A focus group discussion (FGD) for the qualitative part and descriptive evaluation for the quantitative section was carefully undertaken.

In order to assess the overall impact of the Outreach Ministry Office's programs on the lives of the residents of the Purok 8, Barangay San Jose, a focus group discussion was conducted. It was composed of 11 participants coming from the different programs of OMO. The FGD needs to be large enough to generate rich discussion and information but not so large that some participants are left out (Eliot & Associates, 2005). Participants were recruited based on the program they represent and for

being active and rich informants of the outreach projects. The following are the participants of the FGD.

PARTICIPANTS	AGE	GENDER	CIVIL STATUS	RELIGION	OCCUPATION	PROGRAM/S PARTICIPATED
P1	73	F	Widowed	Catholic	Business	Sunday School, Catechetical Instruction, Medical Mission & Block Rosary
P2	62	F	Widowed	Catholic	Teaching Catechism	Catechetical Instruction & Block Rosary
P3	37	F	Married	Catholic	Business	Livelihood Training & Program
P4	45	F	Married	Catholic	Laundress	Sunday School, Livelihood Training and Program, Environmental Care, Medical Mission, Block Rosary & YAKAP Scholarship
P5	40	F	Widowed	Catholic	School Cook	Livelihood Training and Program, Medical Mission, Block Rosary, & Para-Legal Assistance
P6	38	F	Married	Catholic	Business	Sunday School, Livelihood Training and Program, Medical

						Mission, & Block Rosary
P7	35	F	Married	Catholic	None	Block Rosary & YAKAP Scholarship
P8	42	F	Married	Catholic	Tailoring	Sunday School, Livelihood Training and Program, Block Rosary & YAKAP Scholarship
P9	38	M	Single	Catholic	Secretary Barangay office	Livelihood Training and seminars
P10	59	M	Married	Catholic	Purok Leader Purok 8	Livelihood Training and seminars
P11	62	M	Married	Catholic	Barangay Captain	Livelihood Training and seminars

A researcher-made interview guide containing five questions was used to obtain the data from the beneficiaries on the impact of OMO's program on the community. The interview guide was reviewed by research experts. Also, a 9-point Likert Scale was used to determine the impact in terms of realization of the objectives, improvement of the quality of life of the people, sustainability of the activities, and people empowerment and mobilization. In this scale, 1 is the lowest value indicating "extreme dissatisfaction" and 9 is the highest labelled as "extremely satisfied". The researcher used the frequency and percentage distribution to treat and summarize the data statistically.

Scale	Description
1	Extremely dissatisfied
2	Very dissatisfied
3	Moderately dissatisfied
4	Slightly dissatisfied
5	Neither satisfied nor dissatisfied
6	Slightly satisfied
7	Moderately satisfied
8	Very satisfied
9	Extremely satisfied

Arbitrary Scale

From	To	Verbal Interpretation
1.00-	1.87	Extremely dissatisfied
1.88-	2.77	Very dissatisfied
2.78-	3.67	Moderately dissatisfied
3.68-	4.57	Slightly dissatisfied
4.58-	5.47	Neither satisfied nor Dissatisfied
5.48-	6.37	Slightly satisfied
6.38-	7.27	Moderately satisfied
7.28-	8.17	Very satisfied
8.18-	9.07	Extremely satisfied

Two expert validators were asked to check the interview guide for the focus group discussion (FGD) to ensure language and content reliability.

A letter addressed to the Barangay Captain asking permission to conduct the FGD was carefully facilitated and a consent form was signed by all members of the FGD. Before the focus group interview started, the rights of the participants were explained which include the right to be informed and the right to withdraw at any time without negative sanction. An expert facilitator was assigned to facilitate the focus group discussion. Each participant was given ample time to share their answers to each question. The discussion and interaction was limited to 1 hour and 30 minutes. The FGD proper began with the presentation of the purpose and objectives of the study and the signing of the consent form. It was explained that the statement, opinions, and shared experiences made by the participants will be discreetly treated accordingly and their identity will be taken care with utmost confidentiality.

The secretary jotted down responses of the beneficiaries. Moreover, through an audio recorder, statements were documented and later transcribed. Immediately after the FGD, a short evaluation was carried out and satisfaction ratings were obtained.

Results from the survey evaluation were encoded and summarized by getting the mean and standard deviation using Excel. After which, verbal interpretations were assigned to each indicator based on the prepared arbitrary scale.

Through content analysis of the transcript, themes and categories were generated. Axial coding was used to identify and categorize concepts and ideas derived from the quotes of participants.

FINDINGS

Findings are presented following the sequence of the objectives of the study: (1) experiences of the recipients in OMO's programs in terms of its impact to themselves, family, and community; (2) narratives on the implementation of the programs in terms of benefits and difficulties; and (3) assessment ratings of the programs in terms of realization of

objectives, improvement of the quality of life of the people, and people empowerment and mobilization.

Experiences of the recipients

Recipients of the programs have different experiences during the implementation of the programs and activities of the Outreach Ministry Office (OMO). The participants expressed positively their active involvement in the programs.

Table 1
Experiences of the recipients in OMO’s programs

Self	Family	Community
<i>Camaraderie</i>	<i>Healthy Relationship</i>	<i>Values</i>
“met different people know more my neighbors”	“became closer became supportive”	“learned the spirit of respect became decent”
<i>Educational</i>	<i>Schooling</i>	“learned how to serve God”
“knew my life better, provided lots of learning and became more productive”	“support my grandchildren financially” “received school supplies, support children’s studies”	“deepened faith when they joined UA programs” <i>Apprenticeship</i> “learned a lot from training, became a leader in the community and
<i>Spiritual</i>	<i>Revenue</i>	<i>Assistance</i>
“became more religious and God-fearing”	“income had increased”	“helped solve problems” “provided livelihood” “gave assistance on health care”

Table 1 shows the experiences of the beneficiaries in terms of self, family, and community. Each individual participant revealed that they were able to enhance camaraderie in the community that is giving them the

opportunity to know the people in the neighbourhood. It was also very educational since it provided opportunities for learning, for self-productivity and discovering oneself. In terms of spirituality, participants confessed becoming more religious and God-fearing. While the family improved in terms of relationship by becoming closer to one another and becoming supportive to the needs of the family. Financial blessing to family in terms of income and school supplies was also cited. It was also emphasized that both the financial and spiritual aspects in the family have improved significantly since they are able to support the financial needs of their children. The participants perceived that the community was able to hone values such as respect, faith and love of God as they carried out OMO's programs. Furthermore, they were able to harness their leadership potential from the trainings/programs conducted by the university. They also bragged about the financial support given to them for their livelihood programs.

Experience of the Self

Participants revealed the following statements:

Camaraderie.

"Manibat niang linub kuka reng programa na ing UA, dakal ku akilala". [Since I joined the different programs of UA, I met different people.]

P1

"Dakal ku pu a-meet king kekaming baryu." [I got to know more of my neighbors.]

P6

Educational.

"Manibat niang linub ku kareng programa na ning UA, dakal ku abalu at abalu ke kung nanu maging bie ku."
 [Since I joined the different programs of UA, I met different people. I learned more and knew my life better.]

P1

"Para po sa akin, nabawasan po yung trabaho na mabibigat at napadali ang mga gawain ko ngayon." [For me, my everyday works became productive and easily.]

P2

"King sarili ku pu, dakal ku pu aranasan kareng program naikit-ikit ku mebiasa ku pung dakal." [As a whole, my experiences on UA's programs provided me lots of learning.]

P3

Spiritual. One participant commented:

"Lalu ku pung melapit king Apung Guinu at ing faith ku lalu yang meg-increased." [I became closer to God and my faith has deepened.]

P3

Experience in the family

Participants commented:

Healthy relationship

"Ing kanakung pamilya, meging close kami at meging malapit kami king Apung Guinu. Sabe-sabe kaming sisimba ampong patse mamangan mipagkwentu nung nanu milyari king eskwela." [My family became closer. We

pray and dine together. We have conversations regarding schooling.]

P1

"Ing pamilya ku, meging supportive ya ban kong agampanan ding programa ning UA." [My family turned out to be supportive on my tasks regarding UA's program.]

P6

Schooling

"Ing apu ku, mekapagaral ya king Yakap. Dakal ya abalu at akilala." [My grandson joined the "Sunday School" program where he learned a lot and met new people.]

P2

"Kapamilatan na ning Sunday School, midinan lang gamit ding anak ku." [Through Sunday School, my children received school supplies.]

P3

"Ita pung apu ku, megi yang lider king Sunday School." [My granddaughter became a Sunday School leader.]

P4

"Mekapagaral ya pu ing anak ku. Enaku megastus maragul." [They helped me to support my son/daughter's studies.]

P7

Revenue

"Midagdagan ing income ning pamilya. Mekasaup ya king pamamayad sulu."[My family income had increased to pay expenses specifically electric bills.]

P5

Experience in the community

The participants revealed the following statements:

Values

"Potang atin kening Black Rosary, reta ngang groups makyabe la." [During the Black Rosary all groups had joined.]

P2

"Yung Sunday School, maganda ang naging epekto sa mga bata. Natuto silang rumespeto sa bawat isa. Yung pangkabuhayan din po, nagkaroon ng opportunity gumanda ang buhay at nakakapagshare sa ibang tao."
[Sunday school program helped the youth to respect one another; we had livelihood opportunity and chance to have better living and to sharing blessings to others.]

P4

"Kapamilatan na pu ning pamanuru tungkul king Apung Guinu, minangat la moral ding kayanakan ning baryu at meyubug la ding anak."[Through catechetical instruction, children's good values were formed.]

P6

"Ding anak kanita mamyalung la ampong susugal, pero pu pauli na ning programa ning UA, akit mu nala abak pang maranun atsu nala king pisamban." [Before the youth joined different gaming/gambling, but because of UA's program they became active in church's activities.]

P7

"Melalam la kasalpantayanan ding memaryu." [The members of the community have deepened their faith.]

P8

Assistance

"Aku pu, pauli na pu ning programa ng pangkabuhayan, milako ku sakit buntuk. Enaku mimisip nukarin kung kumang bakal da reng apu ku." [By means of the livelihood program, it really helped me financially to support my grandchildren's studies.]

P4

"Number 1 yang mekasaup ing pangkabuhayan king komunidad." [Among the programs, livelihood program truly helped the community.]

P3

"Mekasaup ya pu ing UA kareng problema na ning baryu mi." [UA really helped our community as regards to its problems.]

P1

"Patse ala la pung panulu ding mangatwa, midinan pung pagkakataon magpacheck-up." [Even the elders had the opportunity to have their check-up and be given medicines.]

P5

Benefits and difficulties

Table 2 shows the benefits and difficulties encountered during the facilitation of the programs. The benefits gained by the recipients contributed meaningfully to the lives of the recipients. While, difficulties obstructed both the donors and the recipients of the programs. The beneficiaries procured ethics, basic necessities, physical well-being and skills development in the program. While the difficulties encountered are people’s lack of initiative, short-sighted leadership, poor monitoring and negative attitudes of some recipients.

Table 2
Benefits and difficulties in the OMO’s programs

Benefits	Difficulties
<i>Ethics</i>	<i>Lack of Initiative</i>
"learned spirit of sharing"	"Attended programs for incentives"
"became more active in Church"	"inadequate support of parents"
<i>Basic necessities</i>	"absence of unity"
"support our needs"	<i>Short-sighted leadership and monitoring</i>
"earned money"	"no monitoring"
"learned how to earn money"	"no leader"
"income had increased"	<i>Negative attitude</i>
<i>Physical well-being</i>	"envy"
"helped to afford health care"	"slander"
"learned proper hygiene"	
<i>Skills development</i>	
"learned knowledge and skills among parents"	

Notably, the UA outreach programs are relevant and responsive to the needs of the community. The following are some of the benefits received by the recipients:

Ethics. Pastoral or apostolic work is the major activity of the OMO. According to them, the Catechetical program helped them become active in church activities. Their children are motivated to participate in the programs of school and church (Dugyon, 2016). They are eager to attend mass and listen attentively to the Gospel. From this statements, one can say that the programs may contribute to the moral development of the children and parents as well.

"Hindi lang po ako kumikita, nakakapag-share din po ako sa iba." [I do not just earn money, I could share with other even.]

P2

"Medakal la pu ding sisimba, kayanakan man o pengari."
[Young and adults of the community became more active in church.]

P8

Necessities. Recipients claimed that livelihood program has improved their quality of living because of the increased family income (Ammakiw, 2013). Moreover, they have also gained knowledge and skills which enabled them to uplift and invigorate their businesses and sufficiently provided and supported the needs of the family. The problems of the family particularly in providing basic necessities have considerably lessened. Therefore, the program has helped them in one way or another in making both ends meet since they experienced being well-compensated and having a decent living.

"Mekamenus ku pu king pamasahi at king aliwang gastus. Maragul ya pung bage kana ku ita." [UA programs helped me to support our needs.]

P1

"Dahil po sa livelihood training seminar, nagkaroon po ng ideya kung anoang pwedeng pagkakitaan kahit nasa bahay lang." [Because of the livelihood training seminar, we learned skills and gained information on how to earn even we stayed at home.]

P3

"Medagdagan ku pu income para pu a-provide mi ing pag kagastusan king pamilya. Mekasaup ku rin karetang kapwa ku mangailangan." [My financial income had increased enabling me to satisfy family needs and also to share to those needy.]

P4

Well-being. Recipients expressed that program for healthcare played a vital role in the community. Having limited access to the basic healthcare, the program provided health and sanitation seminars, environmental care, medical, and dental and ophthal assistance to the people. Such program had a palpable effect on the well-being of the recipients (Banteyerga, 2011). The recipients were very much grateful for having this program in their place. Hence, this mission of the University should be sustained for it responds to the needs of the resident of Purok 8.

"Mekasaup ya rin pu king baryu tang Medical Mission, madakal la pung mekapagpacheck-up." [Medical mission truly helped the community, most had their check-ups.]

P5

"Mebiasa ke pu king sanitation at proper hygiene." [We learned how to apply proper sanitation and proper hygiene.]

P7

Parenting. Recipients said that the "Yakap Extension Program is the most liked programs of the community because it is not only helping the young toddlers but also educating their parents. Values-spiritual formation program was integrated to help parents to be more responsible.

"Ing Yakap Scholarship, e ya mu magbenepisyu ing anak, pati ing pengari, makiramdam la at mabibyasa la keng formation." [The Yakap Scholarship Program helped not only children but also the parents; they listen and learn things being discussed during formation.]

P6

The following are the problems encountered in the implementation of the programs:

Lack of Initiative.

"Ding aliwa, patse mag-attend la, mag-expect lang ating atanggap a relief." [Some of the beneficiaries only attended the programs because they were expecting to receive relief goods.]

P1

"E la pu mekisanmetung king kalinisan. Ali la magkusa." [There is lack of unity and initiative for the cleaning program.]

P4

"Ding aliwang kayanakan mag-attend la mu king programa pag atin lang atatanggap." [Some youth attended programs, if they could receive something.]

P9

"Kulang ing saup da ring pengari king Sunday School."
[There is inadequate support of the parents on Sunday School.]

P6

Absence of the leader

"Alang meging lider a manimuna ampong tumutuk kareng programa." [None of them became a leader who will monitor the programs.]

P2

Negative attitudes

"Inggitan at paninira sa mga ibang miyembro." [There is slander and envy with other members.]

P3 & 10

Implementation of the OMO's Programs

Table 2 shows the satisfaction ratings and percentages on the facilitation of the OMO's programs. In terms of frequency distribution, out of 11 participants, 27.27% (3) are "extremely satisfied", while 73.73% (8) are "very satisfied" on the realization of the objectives. Moreover, "90.91% (10) are "extremely satisfied" and 9.09% (1) are "very satisfied" on the improvement of the quality of life of the people. There are 81.82% (9) who rated extremely satisfied and 18.18% (2) who are "very satisfied" on the people empowerment and mobilization. Based on the mean ratings and standard deviation of each item, beneficiaries were all "extremely

satisfied" with OMO's program. Improvement of the quality of life of the people (M=8.91, SD=.302) was highlighted.

Table 3
Implementation of the OMO's programs

Items	Very Satisfied		Extremely Satisfied		Mean	SD	Verbal Interpretation
	F	%	F	%			
Realization of the Objectives	8	73.73	3	27.27	8.27	.467	Extremely satisfied
Improvement of the Quality of Life of the People	1	9.09	10	90.91	8.91	.302	Extremely satisfied
People Empowerment and Mobilization	2	18.18	9	81.82	8.82	.404	Extremely satisfied

"Helping people to help themselves" is the main principle of the Outreach Ministry Office of the University of the Assumption. Its goal is to help the community people to improve their life and be able to help themselves in their daily living. Purok 8 being the adopted community of UA, has made this goal a near reality. This was supported by the 73.73% of respondents who are "very satisfied" in terms of the realization of the objectives due to the benefits they gained, either tangible and intangible. It signifies that OMO's objectives were fully realized. Participants commented:

"Ing Yakap School pu dakal ya pung asaup king Purok."
[Yakap School has helped a lot in our community.]

"Yung pangkabuhayan din po. Lahat naman po ng programa ng Assumption napakinabangan ng Purok 8. Wala po kaming maitatapon. Lahat po yan pinagpapasalamat namin na ibinigay ng Assumption."

[The livelihood program has helped a lot of residents. All UA programs benefitted the people at Purok 8. We are grateful that UA shared these programs to our community.]

P3 & 11

"Nabawasan yung nagmumura at nagsusugal, karamihan sa mga bata pursigido silang mag-aral." [It lessened the prevalence of cursing and gambling. And many of the young toddlers strived hard in their studies.]

P3

"Mitas la moral ding anak pati reng pengari meging mayap la at maka-Diyos uling dati e la sisimba." [The children gained moral confidence and even their parents learned to be good and God-fearing. Before they don't attend Sunday mass.]

P9

"Ding ngan pung programa worth la pung ipagpatuluy, ala pung e mekasaup." [OMO's programs are valuable and they are worthy undertakings that need to be sustained.]

P4 & 11

DISCUSSION

The range of information derived from the focus group discussion has provided a relative portrait of the UA outreach programs in the adopted community. The participants have different experiences on the UA outreach and extension programs. However, commonalities surfaced

in the focus group discussion. In the aggregate, the programs inspired them to strive for the welfare, development, and betterment of selves, family, and community. Educational assistance, values formation, health and sanitation seminars, environmental Care, para-legal assistance, medical, dental and optical assistance, basic ecclesial community building (BEC) through Family Rosary Crusade are some of the programs and activities that the community residents at Purok 8 have received and experienced. Many of them have expressed appreciation and gratitude to the university.

In any community extension service and outreach, everyone is encouraged to participate and engage in activities whether as volunteer faculty or students or recipient of the program. On one's own volition, an individual chose to attend and participate in the programs where he/she can satisfy his/her needs for acceptance, support and to the mind of a volunteer- to become an active and productive member of the community. This is also true with the recipient of the program.

According to the recipients of the program, participating in the activities of the OMO program made them gladly grateful, because they had the opportunity to interact with other members in the community (Rubio, Pentinio, et al., 2016) and had the opportunity to meet new set of friends (Lott & Chazdon, 2009). It implies that joining extension services of HEIs enabled recipients to improve their relationship with others and establish support system that somehow ensured social security in their struggles in life.

The Outreach Ministry Office (OMO) has opened doors to many opportunities for the residents of the adopted community. There were seminars, trainings, and sharing of expertise rendered in facilitation of the programs. Recipients stated that as they involved themselves in the outreach and extension programs, they learned essential things including their responsibilities, goals in life, knowledge and skills (Dilao, n.d.; Dugyon, 2016; Montalbo, 2016; Herrera, 2010; Lott & Chazdon, 2009). One can safely say that a number of beneficiaries of the extension programs became productive and empowered due to the learnings they had gained in participating in the programs (Dugyon, 2016).

The University of the Assumption as a Catholic institution included catechetical works and through the Block Rosary, Catholic residents became more active in church activities, and acquired good values as Christians. Recipients pointed out that due to this spiritual activity, they became more religious and God-centered individuals (Laguador & Chavez, 2013). It can be inferred that involvement in the extension works particularly in catechetical program may minimize the wrongdoings and vices (Dugyon, 2016) of the members of the community.

Recipients conveyed that they had better family relationship since all members of the family are invited to participate and share their time in apostolate of the Church. Each member of the family allotted time for their family bonding like attending Mass, eating meals together, and sharing one's experiences. Furthermore, they attested that they became more supportive to one another due to the moments of bonding together.

The institution also supported the studies of select children of poor families by means of the "Yakap Extension Scholarship Program and Sunday School". The programs provided school supplies, education for the young, and catechetical works which proved to be very helpful to the family and in the educational development of their children. As a result, the children-recipients' social, emotional, physical, cognitive growth have improved. Moreover, children became more inspired to become hardworking in their studies because of the available resources given to them by the program (Montalbo, 2016).

OMO offered livelihood seminars and training, and livelihood resources to help the families in the community to sustain their basic needs. It taught entrepreneurial skills to trainees that helped them in starting up a business in the hope that they become productive citizens of society. Recipients shared that such livelihood program augmented the family income particularly in sufficiently satisfying the basic needs of the family (Dilao, 2009; Montalbo, 2016; Vidal, Nye et al., 2002). Additionally, it hastened their entrepreneurial skills as they applied the learnings from the trainings provided by the programs. OMO's programs has brought huge contribution to the family in terms of the day-to-day income. The recipients proclaimed gratitude in terms of community sustainability. According to them, the livelihood program provided financial support to

the community, for it augmented the income of the family (Dilao, 2009; Montalbo, 2016; Vidal, Nye, et al., 2002). This has been described as the number one program that helped the community improve their quality of life (Ammakiw, 2013). It has provided financial support (Lott & Chazdon 2009) by means of a livelihood program to pump prime productivity and address the basic needs in life (Quezada, 2014).

In the community extension programs, values are being formed through the meaningful activities. As the saying goes, "Values are caught and not taught." It denotes that values and deeds are acquired from the people's actions around them (Gonzales, 2014). Accordingly, catechetical works such as Block Rosary and the Sunday school have affected the moral value formation in both the young and adults in the community. Through outreach programs, they have acquired good values such as respect, sharing and care for one another (Dugyon, 2016), and above all it deepened their faith in God as one community. Based on the findings, the community residents have improved their relationships with one another and most of all their relationship with God through their active participation in religious activities conducted by OMO volunteers. Likewise, there was a symbiotic effect on volunteers as well in terms of their worldviews and aspirations to contribute in transforming society for the better.

Concomitantly, the medical mission has offered opportunities for the residents to determine their health conditions especially the elders of the community (Dugyon, 2016). Elders were given medication to mitigate illnesses and health risks.

These programs have helped the residents in mitigating problems in some aspects. Recipients disclosed that they have responsibilities and obligations in the community which were unearthed through their social interaction. One of these obligations that was highlighted was their task to sustain not only their personal needs and the needs of their families but also the needs of the community as a whole.

Active participation of the recipients in the activities of the program is necessary in achieving success. Community residents should have their own volition, harmonious participation, and support system in

order to fully achieve the goal of the programs. Participants of the study confessed that they still lacked these attributes. During the implementation of the programs, some of the young and adults failed to attend regularly the activities scheduled for them. There are some residents who only appeared during the program because of the relief goods or incentives being given. There exists an inadequate support of some residents in the execution of OMO activities. This lukewarm behaviour of some parents indicated the perceived gaps that need to be addressed in the implementing the program.

One of the perceived gaps in the implementation of the program is also the lack of leadership among the residents. Leadership is the ability to persuade and inspire others to accomplish eagerly desired objectives. It is the human factor which binds a group together and motivates it towards goals (Das, 2016). All programs or activities must have leaders who could facilitate, monitor, and evaluate the programs implemented. Leaders are responsible for the motivation and persuasion to participate actively in the programs. Recipients expressed that one of the problems encountered in the programs is the absence of a leader. They disclosed that program implementers failed to assign leaders who could effectively coordinate and disseminate information (Ammakiw, 2013). As a result, some programs were not well-participated due to communication gaps brought by the absence of a leader.

However, despite the downside on leadership, recipients learned and gained positive attitudes like volunteerism, respect support, and others through the personal commitment and participation of active few in the programs.

Other recipients voiced out that envy and slander among others, are observed among some community residents when programs are being implemented. According to them, such uncalled behaviour happened during distribution of relief goods and awarding of financial assistance of the program.

There is improvement in the quality of life of the people as perceived by the participants and revealed in the evaluation results. Majority are "extremely satisfied" regarding OMO's implementation of the

programs. Specifically, the results of evaluation point that OMO programs has improved the way of life of the recipients (Quezada, 2014). Various opportunities in terms of provision of goods and services were given to the recipients to uplift their lives. Augmented income (Dilao, n.d.; Montalbo, 2016; Vidal, Nye, et al., 2002), acquired knowledge and skills (Dilao, 2009; Dugyon, 2016; Montalbo, 2016) from seminar and trainings, positive attitude and good values are some of the fruits that were generated through proper program implementation.

Problems are said to be constructive part of improving ones craft (Santiago, 2015). OMO's outreach program tried to mitigate hindrances by empowering communities especially the poor and the marginalized. The programs were not perfect and there were a lot of structural glitches in the implementation. Notably, the guidelines in the selection of recipients of the livelihood program was not carefully formulated. Thus, there were gaps and glitches along the way. However, there will always be the room for improvement, hence it must always be the desired goal of every program provider (Dugyon, 2016). To the mind of the implementer, it has to be primary and intrinsic motivator to achieve excellence.

Results from people empowerment and mobilization indicator revealed that a greater majority of recipients are "extremely satisfied". It indicates that OMO programs has relatively empowered and mobilized people toward becoming honest and productive members of the community. Recipients expressed that the outreach activities helped them to stay away from vices and uttering bad words (Dugyon, 2016). Moreover, the program has encouraged children to participate in prayer during the Sunday school. Children were nourished physically, mentally, and spiritually. Recipients' involvement in the various activities reinforced their sense of care, respect, and responsibility through the support system of the programs.

In conclusion, the Outreach Ministry Office of University of Assumption (UA) as a whole has improved the lives of the residents, particularly the relationship of the members of the family, and the culture of the community. All the knowledge, skills, and values they learned made them better productive members of the society. Meanwhile, there are still some problems encountered that need to be addressed. The lack of

initiative of some members of the community was not the only perceived problem but the honing of leaders in the community.

Based on the findings, the following are recommended:

The recipients explicitly suggested that programs must respond to the economic needs of the community. Others proposed that the university would provide capital to sustain their livelihood and businesses. They also requested for trainings on ecological awareness to address the problem regarding waste management. It was recommended that UA would offer outreach or extension program that would promote peace and order in the barangay. These proposals serve as baseline data for future planning of relevant programs and the strengthening of existing ones.

Ongoing formation of the recipients of the program must be considered to help them sustain their enthusiasm to improve their lives. Partnership and collaboration between the University and Barangay Jose (Purok 8) and other GOs and NGOs must be considered through continuing dialogue. This would strengthen and intensify the implementation of existing programs.

Further exploration of new innovative extension programs may also be considered. With that, students and faculty members must be involved in the strategic implementation of OMO. It would demand shared responsibility toward improving the lives of community residents. Cooperation and participation from community resident volunteers must be sought to help in monitoring and dissemination of vital information of outreach and extension activities.

The University must sustain its partnership with funding government and non-government agencies that provide capital for the livelihood program of the residents. A strong campaign may be administered to motivate more members of the community to participate in fund raising as well.

Since extension and outreach programs involves student volunteers, it is recommended that an appreciative inquiry may also be conducted to determine the impact of student involvement in outreach

and extension activities. It may also be aligned with the curricular and co-curricular activities of the academic program of the students.

Guidelines for the implementation of livelihood program must also be enforced properly. The impact of the program on the community must be periodically evaluated in order to re-calibrate a more responsive and relevant activities, and perhaps replicate the project in other communities or barangays. Specific evaluation tools must be administered for each and after every activity to avoid selection bias of participants.

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