

# Probing Beneficiaries' Perspectives on Extension Activities: An Impact Assessment of the Five-year (2014-2019) UA Community-Integrated Development Program

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## ABSTRACT

*In response to the mandate and the strong emphasis on sustaining community development, institutions extended their programs and services to the different communities. Guided by the Vision-mission of the University of the Assumption (UA), the Community Extension Office (CEO) facilitates the institutionalized Community-Integrated Development Program to carry out such mandate. Purok 8 in San Jose, City of San Fernando, has been the chosen adopted community of the University, spanning five years, from 2014 to 2019. UA sought to ascertain the impact of its efforts towards the said community's wellness through the improved life and relationships of residents and establish indicators that the said adopted community is gearing towards self-reliance and as productive members of the society to reflect the program's sustainability. The study intended to assess and probe beneficiaries' perspectives on UA CEO Community-Integrated Development Program and its impact on the adopted community, specifically (1) gauge the significant difference in the beneficiaries' self-assessment ratings before and after the implementation of the programs/activities and (2) Examine the insights of beneficiaries on the impact of the programs/activities in their lives.*

*The study utilized an evaluative/descriptive design through interviews and surveys, applying a concurrent mixed method involving quantitative surveys and qualitative responses. Instruments for beneficiaries were devised by the UA Research and Planning Office (RPO), and UA CEO based on the objectives of the*

*ten programs and activities facilitated in the said adopted community. Responses included the significant difference in the beneficiaries' self-assessment ratings before and after participating in the UA CEO programs/activities. The instruments also included reflective questions regarding the influence of the said UA CEO programs/activities in their lives. Impact questions were also asked to the members of the adopted community derived from the general objectives of the Program. The results of the self-assessment ratings were summarized and statistically examined via SPSS. For the reflective questions, axial coding was used to identify and categorize concepts and ideas derived from the responses with the aid of MaxQDA software.*

*The participants were able to be involved in the ten outreach programs of the UA CEO for the past five years, and based on their responses, they have proved to impact their well-being. Overall, the respondents allude to having a positive impact upon their participation in the different UA CEO Outreach Programs to their whole being. The respondents cited the programs that contributed to becoming productive citizens through improved values, traits, capabilities, knowledge, skills, and virtues. Though findings of the study indicate certain aspects of the program that could be enhanced, the self-assessment of the participants as regards their well-being before and after participating in the different programs of the UA CEO revealed a substantial upsurge and was conclusive enough to determine that the Five-Year Community-Integrated Development Program had a significant positive impact on the residents.*

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**Key words:** extension, impact, well-being, beneficiaries, community-integrated development program

## **INTRODUCTION**

Catholic educational institutions are enjoined in the three-fold mission of Church: (1) proclaiming the Word, (2) celebrating the sacraments, and (3) exercising the ministry of charity (Watson, Maher, O' Shea, & Waters, 2014 as cited in Sicat, Figueroa, & Santos, 2016). Furthermore, such institutions focus on both individuality and the human relationship to fully and holistically develop their learners. With such, Catholic schools are called for extension services in their immediate communities to spread and fulfill the mission of the Church.

Extension programs through outreach activities are significant in realizing the vision-mission and goals of any university (Soska & Butterfield, 2013). Such programs augment the needs of the community and provide socio-economic, academic, and spiritual developmental opportunities to the less fortunate. On the other hand, West-Olatunji, Goodman, Mehta, & Templeton (2011) points out that the immersion of students to its community should fragment the academic experience from basic education to higher education. Thus, extension programs not only address the vision-mission and goals of a university but also supplement the academic learning, personal growth, and civic responsibility of its students (Llenares & Deocaris, 2018).

The Commission on Higher Education (CHED) defines "extension" as the act of communicating, persuading, and helping specific sectors or target clientele to enable them to effectively improve production, community and institutions, and quality of life (Llenares & Deocaris, 2018). Extension services for students were established through Republic Act 7722, known as The Commission on Higher Education under the Higher Education Act of 1994. Its main objective is to engage students in community development by assisting the poorest of the poor, the less privileged, the deprived, and the oppressed (9th Congress of the Philippines, 1994 as cited in Sicat et al., 2016).

Due to various underlying reasons, however, Republic Act 9163, also known as National Service Training Program (NSTP) Act of 2001, eventually superseded RA 7722. The NSTP Law aims at enhancing civic consciousness and defense preparedness of the Filipino youth by developing the ethics of services and patriotism while undergoing training in any of its three program components: (a) Reserve Officers' Training Corps (ROTC), (b) Literacy Training Service, and (c) Civic Welfare Training Service. It is mandated that a student undergoes any one of the three components, which shall be part of the academic requirements for students. Though different

in terms of their purposes, the NSTP, as stated, promotes the civic consciousness among the students while the extension service program engages students to community works for the application of the learnings (12th Congress of the Philippines, 2002 as cited in Sicat et al., 2016).

In response to the mandate and the strong emphasis to sustain community development, institutions in the country extended their programs and services to the different communities. Lunar & Alcaraz (2016) cites that it could thus be viewed that extension activities benefit both the proponents and beneficiaries. In addition to heeding to the said mandates, such programs also develop the well-being of the personnel of the academic institution. Thus, a strong partnership between a school and its adopted community can contribute to the academic success of students and cascade to a positive relationship between the family and the school (Ammakiw, 2013).

Nonetheless, it is clear that community extension programs of Philippine academic institutions primarily provide support to communities that lead to its development in several ways. Such services are focused on capability building through education, the conduct of livelihood skills training to adults who are unemployed, underemployed, or who want to upgrade their skills, out-of-school youth, technical assistance to support programs of the government, and the transfer of technology to the depressed barangays (Lunar & Alcaraz, 2016).

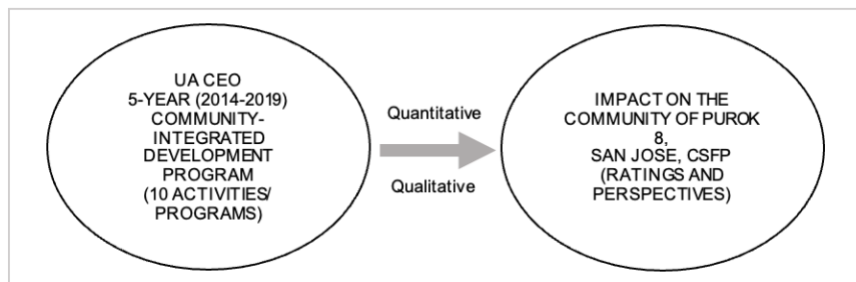
Guided by the Vision-mission of the University of the Assumption (UA), the Community Extension Office (CEO) facilitates the institutionalized Community-Integrated Development Program to carry out such functions stated. Its main thrust is to ensure community wellness by improving the lives and relationships of residents of UA's immediate surrounding

community en route to becoming self-reliant and productive members of society. Also, the program was designed to make the UA Community become service-oriented individuals by sharing professional skills and expertise, develop the spirit of volunteerism and social responsibility through the integration of academic learning, and support the adopted community through employee, student, and alumni-initiated activities.

Purok 8 in San Jose, City of San Fernando, has been the chosen adopted community of the University, spanning a period of five years, from 2014 to 2019. The Development Program for Purok 8 aims for the parents of adopted preschool pupils (Yakap Program) to participate in parish activities, to ensure these selected children complete the preschool level, the elderly to attend health education and training as to eventually improve health condition, and be able to augment residents' income through livelihood undertakings. The University, through the UA CEO, extends its support through (1) spiritual and values formation, (2) health and nutrition wellness, (3) education, (4) environment, (5) livelihood, and (6) outreach activities.

Nearing the end of the set half a decade of University's community involvement with the said outreach recipients, UA now seeks to definitively ascertain the impact of its efforts towards the said community's wellness through the improved life and relationships of residents and establish indicators that the said adopted community is gearing towards self-reliance and as productive members of the society to reflect the program's sustainability. Quezada (2014) stated that difficulties encountered in the conduct of services are factors to be considered in sustaining particular projects in extension services. She called for the utilization of an assessment measure to determine the impact of outreach activities.

In determining the impact of extension programs, the objectives of the program are usually the guides from which potential program outcomes are determined. However, many outcomes of extension programs are unanticipated. More often than not, the outcomes that do occur are not always planned (Poling, n.d.). With this in mind, the program objectives are still the best places to start in determining the impact of an extension program.



**Figure 1.** *The Conceptual Framework of the Assessment*

This study intended to assess and probe beneficiaries' perspectives on UA CEO Community-Integrated Development Program and its impact on the adopted community, in particular the resident-participants or beneficiaries of Purok 8, San Jose, City of San Fernando, Pampanga. Figure 1 presents the conceptual framework of the study, where qualitative (self-assessment ratings) and quantitative (reflective perspectives) will give a portrait of the impact of the ten programs and activities within the five-year Community-Integrated Development Program of the UA CEO.

Specifically, it aims to:

1. Gauge the significant difference in the beneficiaries' self-assessment ratings before and after the implementation of the programs/activities

*Ha: There is a significant difference between respondents' pre and post assessment ratings across UA CEO activities*

*Ho: There is no significant difference between respondents' pre and post assessment ratings across UA CEO Activities and,*

2. Examine the insights of beneficiaries on the impact of the programs/activities in their lives.

## **METHOD**

The study utilized an evaluative/descriptive design through interviews and surveys. It applied a concurrent mixed method involving both quantitative surveys and qualitative responses. Interviews and surveys provide evidence on practice, attitudes, and knowledge. They should have clear research questions using the least possible number of high-quality essential items that will interest the target population (Fink, 2010). The questions should provide reproducible results (reliable), measure what they are supposed to measure (valid), and take less than 10 min to answer. Quantitative findings can be combined with qualitative results in mixed-methods research to provide greater insight (Story & Tait, 2019), which concurs with the purpose of this study.

Instruments for beneficiaries were devised by the UA Research and Planning Office (RPO), and UA CEO based on the objectives of the ten programs and activities facilitated in the said adopted community.

A pilot testing was held to check the ability of the respondents to comprehend the items, the correctness as to how the respondents are to answer, and to verify the appropriateness of the survey instrument in general.

Responses, as regards the impact of each of the UA CEO programs and activities on the beneficiaries' end, were yielded from validated researcher-made questionnaires, which includes measuring the significant difference in the beneficiaries' self-assessment ratings before and after their participation in the UA CEO programs/activities to gain their insights on the impact of these programs/activities in their lives using a 10-point scale.

The instruments also included reflective questions as regards the influence of the said UA CEO programs/activities in their lives as constituents of their barangay and as members of the Catholic Community.

The said instruments were facilitated to the participants of each of the UA CEO programs/activities by the UA RPO and UA CEO Staff as well as parent-volunteers as enumerators. The said enumerators underwent a briefing on the proper conduct of data gathering, as well as to have a deeper understanding of each question to relay them effectively to the respondents. The said questionnaires were also translated into Filipino by a language expert to allow the respondents to relay responses with ease. Ten activities and programs were assessed. One activity involved both parents and their children; therefore, there is a total of 11 instruments for the UA CEO activities and programs. Nine out of these 11 questionnaires corresponding to each of the facilitated outreach and extension activities and programs were given to adult respondents who were likewise asked pertinent questions for the sole purpose of profiling, while two instruments required minor participants' responses since the program is catered for children, who were also be asked to give information for profiling.

Along with the survey questions pegged on each of the activities and programs carried out within the five-year duration, impact questions were also composed, which were asked to the



members of the adopted community. The said impact questions were derived from the general objectives of the Community Extension Program.

Given the nature of the data gathering procedure for the beneficiaries, the study was subjected to ethics review. Ethics clearance was first secured before the conduct of the data-gathering procedure. Written informed consent was secured from the adult participants prior to the actual survey and interview. Assent forms were requested from the parents of child-respondents. These said forms are separated from the main instrument. Enumerators discussed the content of the consent and assent forms, and, in the event a respondent denies permission for him or his child, the conduct of data gathering for that particular individual may be withdrawn.

The results of the self-assessment ratings were summarized and statistically examined via SPSS. To identify the test of difference among pairs or dependent assessments to be adopted, the data sets were subjected to normality test via Kolmogorov-Smirnov and Shapiro-Wilk test. The Wilcoxon test was used for the sets of data that did not satisfy normal distribution, while the T-test was used for data sets that satisfy normality. The null hypotheses for each activity were tested at the alpha of 0.05.

**Table 1. Tests for Normality**

	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
<b>a. Saturday/Sunday School</b>						
Pre Being Prayerful	0.316	12	0.002	0.845	12	0.032
Post Being Prayerful	0.428	12	0	0.547	12	0
Pre Attending Mass	0.319	12	0.001	0.813	12	0.013
Post Attending Mass		12			12	
Pre Praying the Rosary	0.314	12	0.002	0.696	12	0.001
Post Praying the Rosary	0.331	12	0.001	0.736	12	0.002
<b>b. Lenten Recollection</b>						
Pre Recognizing Sins	0.252	8	0.144	0.933	8	0.543
Post Recognizing Sins	0.229	8	.200 <sup>*</sup>	0.847	8	0.088
Pre Admitting Sins	0.352	8	0.004	0.699	8	0.002
Post Admitting Sins	0.235	8	.200 <sup>*</sup>	0.802	8	0.03
Pre Asking for Forgiveness	0.205	8	.200 <sup>*</sup>	0.883	8	0.202
Post Asking for forgiveness	0.391	8	0.001	0.641	8	0
<b>c. Family Rosary Crusade</b>						
Pre Feeling of Blessedness	0.201	16	0.085	0.884	16	0.045
Post Feeling of Blessedness	0.209	16	0.061	0.851	16	0.014
<b>d. Health, Nutrition, and Wellness Program</b>						
Pre Overall Health	0.178	15	.200 <sup>*</sup>	0.896	15	0.082
Post Overall Health	0.445	15	0	0.581	15	0
<b>e. Yakap Parents</b>						
Pre Reading (Parents)	0.264	9	0.069	0.826	9	0.041
Post Reading (Parents)	0.519	9	0	0.39	9	0
Pre Writing (Parents)	0.232	9	0.175	0.902	9	0.264
Post Writing (Parents)	0.519	9	0	0.39	9	0
Pre Arithmetic (Parents)	0.135	9	.200 <sup>*</sup>	0.945	9	0.639
Post Arithmetic (Parents)	0.519	9	0	0.39	9	0
Pre Communicating (Parents)	0.216	9	.200 <sup>*</sup>	0.91	9	0.316
Post Communicating (Parents)	0.396	9	0	0.684	9	0.001
<b>f. Yakap Children</b>						
Pre Reading (Children)	0.233	10	0.131	0.873	10	0.108
Post Reading (Children)		10			10	
Pre Writing (Children)	0.302	10	0.01	0.829	10	0.033
Post Writing (Children)		10			10	
Pre Arithmetic (Children)	0.286	10	0.02	0.885	10	0.149
Post Arithmetic (Children)		10			10	
Pre Communicating (Children)	0.231	10	0.139	0.924	10	0.392
Post Communicating (Children)	0.433	10	0	0.594	10	0
<b>g. Bible (Faith Life) Sharing</b>						
Pre Prayerful	0.311	8	0.022	0.781	8	0.018
Post Prayerful		8			8	
Pre Helpful	0.299	8	0.034	0.815	8	0.041
Post Helpful		8			8	
Pre Loving	0.455	8	0	0.566	8	0
Post Loving		8			8	
Pre Positive view in life	0.317	8	0.018	0.779	8	0.017
Post Positive view in life		8			8	
<b>h. Voters Education</b>						
Pre Voters Education	0.237	12	0.061	0.891	12	0.123
Post Voters Education	0.2	12	0.198	0.867	12	0.061
<b>i. Mother's Class: Sanitation Seminar and Training</b>						
Pre Mothers Class	0.25	9	0.11	0.795	9	0.018
Post Mothers Class	0.349	9	0.002	0.557	9	0

<b>j. Food and Product Demonstration (Soap-Making Seminar)</b>						
Pre Soap Making	0.202	11	.200*	0.85	11	0.043
Post Soap Making	0.227	11	0.12	0.819	11	0.017
<b>k. Environmental Awareness Seminar</b>						
Pre Environmental Awareness	0.184	9	.200*	0.87	9	0.123
Post Environmental Awareness	0.344	9	0.003	0.711	9	0.002
<b>l. Livelihood Program</b>						
Pre Livelihood Program	0.246	10	0.087	0.719	10	0.002
Post Livelihood Program	0.482	10	0	0.509	10	0
<b>m. General Impact of UA CEO Outreach Program</b>						
Pre General Impact Assessment	0.182	63	0	0.916	63	0
Post General Impact Assessment	0.283	63	0	0.765	63	0

\*. This is a lower bound of the true significance  
 a. Lilliefors Significance Correction

Based on the Shapiro Wilk test presented in Table 1, there are five data sets on (a) Saturday and Sunday School Program, three data sets for (b) Lenten Recollection, data on (c) Family Rosary Crusade, the post-assessment data set on (d) Health, Nutrition, and Wellness Program, five data sets for the perception of (e) Yakap parents, all paired data sets on the self-assessment of competencies of (f) Yakap children, all the pre-assessment data sets on virtuous acts brought about by the (g) Bible (Faith Life) Sharing, the two data sets on (i) Sanitation Seminar and Training, the two data sets (j) Food and Product Demonstration, post-assessment of (k) Environmental Awareness program, the data on (k) Livelihood Program, and the two data sets (pre and Post assessment) on the overall impact of UA CEO Outreach Program to the well-being of the respondents are not normally distributed, as shown in Table 1. Since the p-value is less than .05, it is statistically significant that the  $H_0$  must be rejected ( $H_0$ : The data are normally distributed). Such that the said data sets did not satisfy parameters of normality distribution, a non-parametric test was deemed suitable in finding the difference between the pre and post-assessment. In this study, the Wilcoxon test is was utilized.

Meanwhile, one data set on (a) Saturday and Sunday School Program, three data sets in (b) Lenten Recollection, pre-assessment for (d) Health, Nutrition, and Wellness Program, three perception of (e) Yakap parents, all data sets for data sets in (h) Voters Education, and the pre-assessment data set of (k)

Environmental Awareness program yielded p-values higher than 0.05, meaning, the aforementioned data satisfied the central assumption of parametric test with normality. It was deemed that Parametric tests such as a paired-sample t-test must be used since the data sets are normally distributed based on Shapiro-Wilk test results.

For the reflective questions, axial coding was used to identify and categorize concepts and ideas derived from the responses with the aid of MaxQDA software. It was considered in this study since it combines inductive and deductive thinking, as cited in Corbin & Strauss (2012).

### **FINDINGS**

The following are the findings from the data gathering procedures, which includes (1) self-assessment of the participants as regards specific indicators about the effects of each program attended before and after their actual participation, which is indicated through the increase or decrease in mean self-assessment rating in a scale of 1 to 10, and (2) key responses from interview guides from the ten programs within the Five-Year Community Development Program of the UA CEO, which was the primary data used to yield emerging themes through axial coding in consonance with the objectives of the UA Outreach Program. Moreover, key responses from interview guides and the increase or decrease in mean self-assessment rating on the overall impact of the UA CEO Outreach within the Five-Year Community Development Program were also perused.

It is worth taking note, however, that not all participants answered reflective questions thoroughly; some withheld from answering the said questions, despite being accounted for as participants.

**Table 2**  
**Wilcoxon Signed Ranks Test: Saturday and Sunday School**

		N	Mean Rank	Sum of Ranks
<b>Post Being Prayerful - Pre Being Prayerful</b>	Negative Ranks	0 <sup>a</sup>	0.00	0.00
	Positive Ranks	10 <sup>b</sup>	5.50	55.00
	Ties	2 <sup>c</sup>		
	Total	12		
<b>Post Attending Mass - Pre Attending Mass</b>	Negative Ranks	0 <sup>d</sup>	0.00	0.00
	Positive Ranks	10 <sup>e</sup>	5.50	55.00
	Ties	2 <sup>f</sup>		
	Total	12		
<b>Post Praying the Rosary - Pre Praying the Rosary</b>	Negative Ranks	0 <sup>g</sup>	0.00	0.00
	Positive Ranks	11 <sup>h</sup>	6.00	66.00
	Ties	1 <sup>i</sup>		
	Total	12		

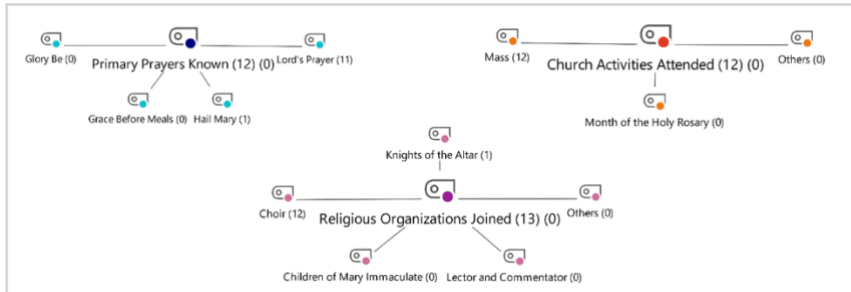
a. Post Being Prayerful < Pre Being Prayerful  
b. Post Being Prayerful > Pre Being Prayerful  
c. Post Being Prayerful = Pre Being Prayerful  
d. Post Attending Mass < Pre Attending Mass  
e. Post Attending Mass > Pre Attending Mass

f. Post Attending Mass = Pre Attending Mass  
g. Post Praying the Rosary < Pre Praying the Rosary  
h. Post Praying the Rosary > Pre Praying the Rosary  
i. Post Praying the Rosary = Pre Praying the Rosary

	Test Statistics <sup>a</sup>		
	Post Being Prayerful - Pre Being Prayerful	Post Attending Mass - Pre Attending Mass	Post Praying the Rosary - Pre Praying the Rosary
<b>Z</b>	-2.871 <sup>b</sup>	-2.871 <sup>b</sup>	-2.956 <sup>b</sup>
<b>Asymp. Sig. (2-tailed)</b>	0.004	0.004	0.003

a. Wilcoxon Signed Ranks Test  
b. Based on negative ranks.

Based on Wilcoxon test results, there is a statistically significant difference in median ranks between the pre and post-assessment of the Saturday and Sunday School program as regards (a) being prayerful, (b) attending mass, and (c) praying the Rosary. Table 2 shows that the post-assessment in all three variables has significant values compared to the pre-assessment. It means that the activities of the Sunday school, precisely referring to each aspect of Catholic obligation, have an impact on the children in terms of being prayerful ( $Z=-2.871$ ,  $p\text{-value}=0.004$ ), in attending mass ( $Z=-2.871$ ,  $p\text{-value}=0.004$ ), and praying the Rosary ( $Z=-2.956$ ,  $p\text{-value}=0.003$ ) as presented in Table 1a.b. All three aspects have seen an increase in self-assessment rating after attending the program, thus deemed as positively impactful. It is worth noting that among the three Catholic obligation activities, praying the Rosary received the least mean rating for both before and after self-assessments from the participants.



**Figure 2.** *Saturday Sunday School Code Theory Models*

The respondents, who were children who attended the Saturday and Sunday School Program, have bared that most of them joined the choir as a religious organization over Knights of the Altar, Children of Mary Immaculate, and Lector and Commentator's Guild. All participants revealed they were compelled to attend mass over other religious activities, which included commemorating the Month of the Holy Rosary.

The Lord's Prayer was cited as the primary prayer which the participants have primarily known over Hail Mary and Glory Be. Such findings are presented in Figure 2 based on coded segments.

**Table 3**  
**Paired Samples T-Test and Wilcoxon Signed Ranks Test**

	Mean	Std. Deviation	Paired Differences			t	df	Sig. (2-tailed)
			Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Pre Recognizing Sins - Post Recognizing Sins	-3.25000	2.25198	0.79620	-5.13271	-1.36729	-4.082	7	0.005

	Ranks			
	N	Mean Rank	Sum of Ranks	
Post Admitting Sins - Pre Admitting Sins	Negative Ranks	0 <sup>d</sup>	0.00	0.00
	Positive Ranks	7 <sup>a</sup>	4.00	28.00
	Ties	1 <sup>f</sup>		
	Total	8		
Post Asking for forgiveness - Pre Asking for Forgiveness	Negative Ranks	0 <sup>g</sup>	0.00	0.00
	Positive Ranks	4 <sup>h</sup>	2.50	10.00
	Ties	4 <sup>i</sup>		
	Total	8		

a. Post Being Prayerful < Pre Being Prayerful  
 b. Post Being Prayerful > Pre Being Prayerful  
 c. Post Being Prayerful = Pre Being Prayerful  
 d. Post Attending Mass < Pre Attending Mass  
 e. Post Attending Mass > Pre Attending Mass

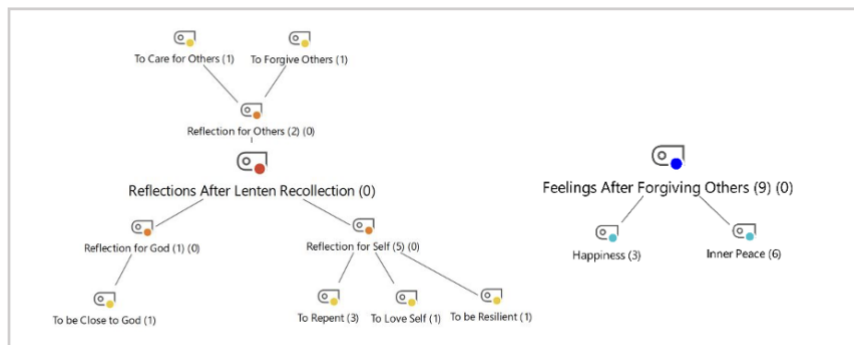
f. Post Attending Mass = Pre Attending Mass  
 g. Post Praying the Rosary < Pre Praying the Rosary  
 h. Post Praying the Rosary > Pre Praying the Rosary  
 i. Post Praying the Rosary = Pre Praying the Rosary

	Test Statistics <sup>a</sup>	
	Post Admitting Sins - Pre Admitting Sins	Post Asking for forgiveness - Pre Asking for forgiveness
Z	-2.410 <sup>b</sup>	-1.890 <sup>b</sup>
Asymp. Sig. (2-tailed)	0.016	0.059

a. Wilcoxon Signed Ranks Test  
 b. Based on negative ranks.

Based on the paired-sample T-test, as shown in Table 3, there is a significant difference in mean scores between pre and post-assessment in terms of recognizing sins ( $t=-4.082$ ,  $df=7$ ,  $p\text{-value}=0.005$ ). Based on Wilcoxon Test results, there is a statistically significant difference in median ranks between pre and post-assessment with the two modes, namely: admitting sins ( $Z=-2.410$ ,  $p\text{-value}=0.016$ ).

The increase in self-assessment rating after attending the activity indicates that the Lenten Recollection has a positive impact on the participants in terms of recognizing and admission of sins. However, the third mode, which is asking for forgiveness ( $Z=-1.890$ ,  $p\text{-value}=0.059$ ), did not register a statistically significant difference; therefore, it does not translate to any impact.



**Figure 3.** *Lenten Recollection Code Theory Models*

Figure 3 based on coded segments present the respondents' insights as regards the impact of their attendance at the Lenten Recollection organized by the UA CEO. The participants have all cited that they were able to have self-reflection and were able to forgive others because of their participation in the Lenten Recollection.

Among the reflections cited are to care for others, to forgive others, to be resilient, to repent, to love self, and to be close to God. The participants also bared that they felt happy and obtained inner peace after forgiving others.

**Table 4**  
***Wilcoxon Signed Ranks Test: Family Rosary Crusade***

	N	Mean Rank	Sum of Ranks
<b>Pre Feeling of Blessedness - Post Feeling of Blessedness</b>	Negative Ranks	5 <sup>a</sup>	32.50
	Positive Ranks	8 <sup>b</sup>	58.50
	Ties	3 <sup>c</sup>	
	<b>Total</b>	<b>16</b>	

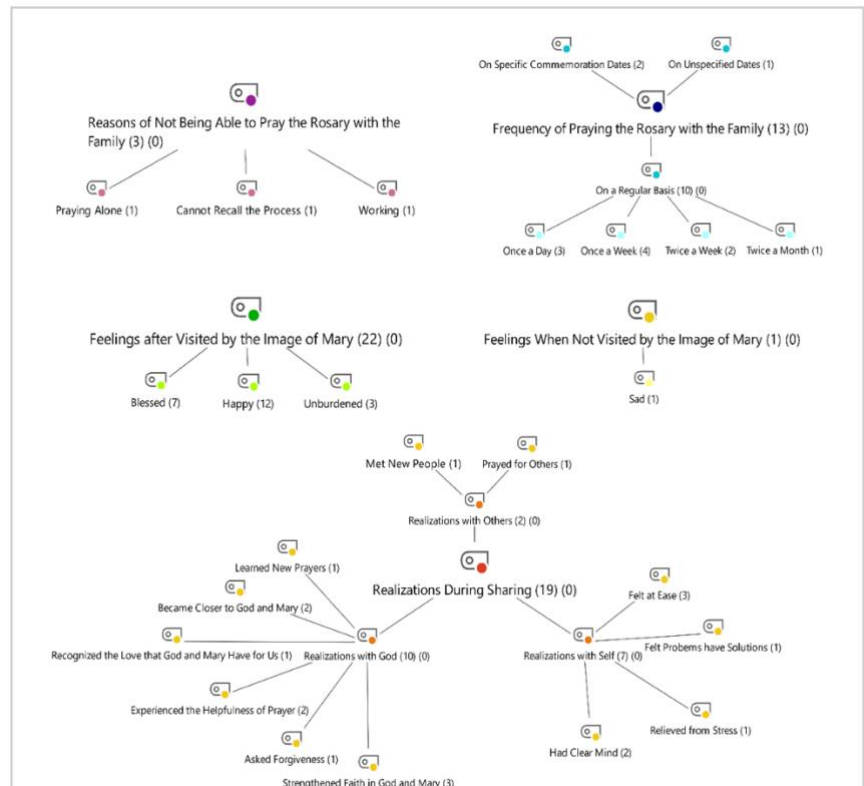
a. Post Feeling of Blessedness < Pre Feeling of Blessedness  
 b. Post Feeling of Blessedness > Pre Feeling of Blessedness  
 c. Post Feeling of Blessedness = Pre Feeling of Blessedness

<b>Test Statistics<sup>a</sup></b>	
<b>Pre Family Feeling of Blessedness - Post Feeling of Blessedness</b>	
<b>Z</b>	<b>-.934<sup>b</sup></b>
<b>Asymp. Sig. (2-tailed)</b>	<b>0.350</b>

a. Wilcoxon Signed Ranks Test  
 b. Based on negative ranks.



Though the mean value of the post-assessment ( $m=8.4$ ) is higher than the mean of the pre-assessment ( $m=7.9$ ), still, there is no statistically significant difference between pre-assessment and post-assessment of the recipients in terms of the impact of the family rosary crusade ( $Z=-.934$ ,  $p\text{-value}=0.35$ ). Using the Wilcoxon test, the  $p$ -value is more significant than 0.05, which is a failure to reject the null hypothesis that there is no statistically significant difference between the post and the pre-impact assessment. It could be deduced that the participants' feeling of blessedness was not significantly impacted by the activity. Such results are reflected in Table 4.



**Figure 4. Family Rosary Crusade Code Theory Models**

Participants of the Family Rosary Crusade bared that all of them were able to participate in sharing sessions held in line with

the program. Figure 4 based on coded segments show the insights from the respondents, which include learning new prayers, experiencing the helpfulness of prayer, asking forgiveness, recognizing the love that God and Mary have for us, becoming closer to God and Mary, and strengthening faith in God and Mary. Participants also revealed that they have prayed for others and have met new people through the program. Moreover, the program led them to have a clear mind, feel at ease, feel that problems have solutions, and be relieved from stress.

The said table also presents the respondents' frequency of praying the Rosary with the family, which was stated as daily, once a week, twice a week, twice a month, and frequently (yet they did not specify how often). Some pray said prayer only during the Month of the Holy Rosary and whenever the image of Mary visits their home.

However, there are also participants who are not able to pray the Rosary with the family, citing their work, difficulty in recalling the process of the prayer and being alone at home as hindrances. Part of the program is the visit of the Image of Mary in households. The visit elicited feelings of happiness, blessedness, and being unburdened, while those who were not visited prompted a feeling of sadness, according to the respondents.

**Table 5**  
**Wilcoxon Signed Ranks Test: Health, Nutrition, and Wellness Program Ranks**

	N	Mean Rank	Sum of Ranks
<b>Post-Overall Health - Pre Overall Health</b>	Negative Ranks	1 <sup>a</sup>	2.50
	Positive Ranks	9 <sup>b</sup>	52.50
	Ties	5 <sup>c</sup>	
	Total	15	

a. Post-Overall Health < Pre Overall Health

b. Post-Overall Health > Pre Overall Health

c. Post Overall Health = Pre Overall Health

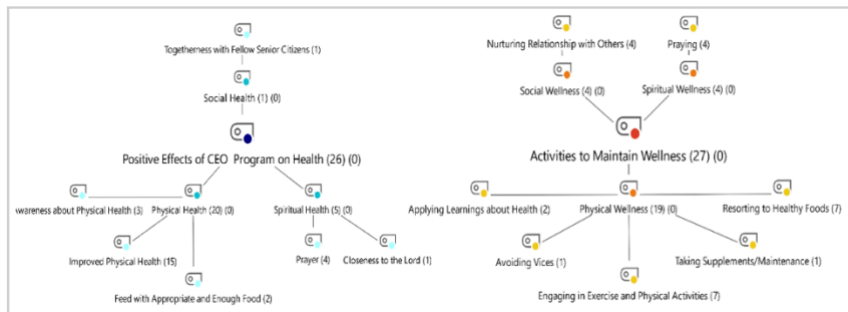
Test Statistics<sup>a</sup>

	Post Overall Health – Pre Overall Health
<b>Z</b>	-2.553 <sup>b</sup>
<b>Asymp. Sig. (2-tailed)</b>	0.011

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

Based on the Wilcoxon test, there is a significant difference in median ranks between the post-assessment and pre-assessment ( $Z=-2.553$ ,  $p\text{-value}=0.011$ ). Table 5, which points out on the test statistics, the  $p$ -value is less than 0.05; therefore, the  $H_0$ : There is no significant difference between pre-assessment and post-assessment of the impact of the Health and Wellness Program is rejected. There is a significant difference between the two assessments. The post-assessment incurred not just a higher mean score ( $m=9.5$ ) than the pre-assessment ( $m=7.1$ ) but also in median ranks. In other words, the health and wellness program has an impact on the recipients well-being. The increase of self-assessment rating of the respondents as regards their overall health before and after participating in the Health, Nutrition, and Wellness Program deduced the positive impact of the program among the beneficiaries.



**Figure 5.** *Health Nutrition Wellness Code Theory Models*

Reflected in Figure 5 based on coded segments are the activities of the participants of the Health, Nutrition, and Wellness Program that they have imbibed in order to sustain their overall health, as well as the positive effects of the said program on their overall health. The participants of the Health, Nutrition, and Wellness Program are senior citizens of the adopted community. According to the respondents, doing health check regimens, applying learnings about health, resorting to healthy foods, engaging in exercise and physical activities, avoiding vices, and taking supplements and maintenance are activities they are carrying out to maintain their overall health based on their learnings from participating in the program. They further stated that nurturing relationships with others and praying also contribute to sustaining their wellness.

Meanwhile, the awareness about physical health improved physical health and being fed with appropriate and enough food, along with togetherness with fellow senior citizens, closeness to the Lord, and opportunity of prayer are perceived as the positive effects of the Health, Nutrition, and Wellness Program.

**Table 6**  
**Wilcoxon Signed Ranks Test: Yakap Parents**

		N	Mean Rank	Sum of Ranks
<b>Post Reading - Pre Reading (Parents)</b>	Negative Ranks	0 <sup>a</sup>	0.00	0.00
	Positive Ranks	9 <sup>b</sup>	5.00	45.00
	Ties	0 <sup>c</sup>		
	Total	9		
<b>Post Writing - Pre Writing (Parents)</b>	Negative Ranks	0 <sup>d</sup>	0.00	0.00
	Positive Ranks	9 <sup>e</sup>	5.00	45.00
	Ties	0 <sup>f</sup>		
	Total	9		
<b>Post Arithmetic - Pre Arithmetic (Parents)</b>	Negative Ranks	0 <sup>g</sup>	0.00	0.00
	Positive Ranks	6 <sup>h</sup>	3.50	21.00
	Ties	3 <sup>i</sup>		
	Total	9		
<b>Post Communicating - Pre Communicating (Parents)</b>	Negative Ranks	0 <sup>j</sup>	0.00	0.00
	Positive Ranks	8 <sup>k</sup>	4.50	36.00
	Ties	1 <sup>l</sup>		
	Total	9		

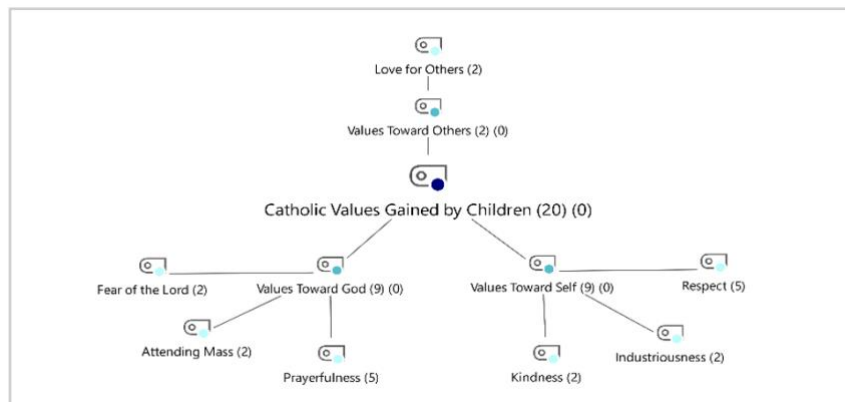
a. Post Being Prayerful < Pre Being Prayerful  
 b. Post Being Prayerful > Pre Being Prayerful  
 c. Post Being Prayerful = Pre Being Prayerful  
 d. Post Attending Mass < Pre Attending Mass  
 e. Post Attending Mass > Pre Attending Mass

f. Post Attending Mass = Pre Attending Mass  
 g. Post Praying the Rosary < Pre Praying the Rosary  
 h. Post Praying the Rosary > Pre Praying the Rosary  
 i. Post Praying the Rosary = Pre Praying the Rosary

	Test Statistics <sup>a</sup>			
	Post Reading - Pre Reading (Parents)	Post Writing - Pre Writing (Parents)	Post Arithmetic - Pre Arithmetic (Parents)	Post Communicating - Pre Communicating (Parents)
<b>Z</b>	-2.692 <sup>b</sup>	-2.677 <sup>b</sup>	-2.214 <sup>b</sup>	-2.536 <sup>b</sup>
<b>Asymp. Sig. (2-tailed)</b>	0.007	0.007	0.027	0.011

a. Wilcoxon Signed Ranks Test  
 b. Based on negative ranks.

Table 6 presents the Wilcoxon test results, and shows that there is a statistically significant median rank difference in favor of the post-assessments of the four skills sets, namely (a) reading (p-value=0.007), (b) writing (p-value=0.007), (c) arithmetic (p-value=0.027), and (d) communicating (p-value=0.011). This shows that there is a significant impact on the level of competencies of Yakap children. As perceived by the parent-respondents, their children have improved in terms of the said skill sets, pointing at a positive impact.



**Figure 6.** Yakap Parents Code Theory Model

The Catholic values child-participants of the Yakap Program have gained as perceived by their parents are presented in Figure 6 based on coded segments. Such values identified by respondents that their children have gained attending mass, being prayerful, fear of the Lord, love for others, respect, kindness, and industriousness.

**Table 7**  
**Wilcoxon Signed Ranks Test: Yakap Children Ranks**

		N	Mean Rank	Sum of Ranks
<b>Post Reading - Pre Reading (Children)</b>	Negative Ranks	0 <sup>a</sup>	0.00	0.00
	Positive Ranks	10 <sup>b</sup>	5.50	55.00
	Ties	0 <sup>c</sup>		
	Total	10		
<b>Post Writing - Pre Writing (Children)</b>	Negative Ranks	0 <sup>d</sup>	0.00	0.00
	Positive Ranks	10 <sup>e</sup>	5.50	55.00
	Ties	0 <sup>f</sup>		
	Total	10		
<b>Post Arithmetic - Pre Arithmetic (Children)</b>	Negative Ranks	0 <sup>g</sup>	0.00	0.00
	Positive Ranks	10 <sup>h</sup>	5.50	55.00
	Ties	0 <sup>i</sup>		
	Total	10		
<b>Post Communicating - Pre Communicating (Children)</b>	Negative Ranks	0 <sup>j</sup>	0.00	0.00
	Positive Ranks	10 <sup>k</sup>	5.50	55.00
	Ties	0 <sup>l</sup>		
	Total	10		

a. Post Reading < Pre Reading (Children)  
 b. Post Reading > Pre Reading (Children)  
 c. Post Reading = Pre Reading (Children)  
 d. Post Writing < Pre Writing (Children)  
 e. Post Writing > Pre Writing (Children)  
 f. Post Writing = Pre Writing (Children)

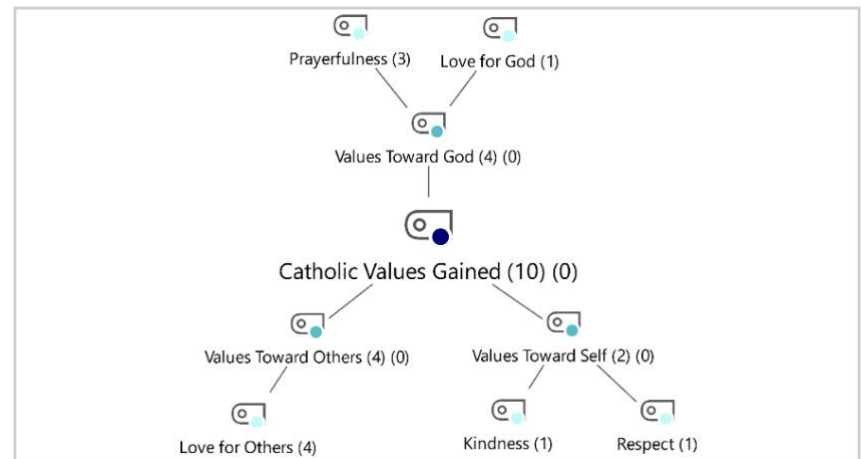
g. Post Arithmetic < Pre Arithmetic (Children)  
 h. Post Arithmetic > Pre Arithmetic (Children)  
 i. Post Arithmetic = Pre Arithmetic (Children)  
 j. Post Communicating < Pre Communicating (Children)  
 k. Post Communicating > Pre Communicating (Children)  
 l. Post Communicating = Pre Communicating (Children)

	Test Statistics <sup>a</sup>			
	Post Reading - Pre Reading (Parents)	Post Writing - Pre Writing (Parents)	Post Arithmetic - Pre Arithmetic (Parents)	Post Communicating - Pre Communicating (Parents)
<b>Z</b>	-2.831 <sup>b</sup>	-2.844 <sup>b</sup>	-2.844 <sup>b</sup>	-2.820 <sup>b</sup>
<b>Asymp. Sig. (2-tailed)</b>	0.005	0.004	0.004	0.005

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

Based on Wilcoxon test results, there is a statistically significant difference between pre and post-assessments in terms of (a) reading, (b) writing, (c) arithmetic, and (d) communicating among the child-respondents. Such results, as shown in Table 7, means that the Yakap Program has a significant impact on children's competency development. As perceived by the respondents, their attendance to Yakap Classes has improved their competencies, thus translating to a positive impact.



**Figure 7.** *Yakap Children Code Theory Model*

The Catholic values children-participants of the Yakap Program are presented in table Figure 7 based on coded segments. Such values identified by respondents they have gained through the said program are being prayerful, love for God, love for others, respect, and kindness.

**Table 8**  
**Wilcoxon Signed Ranks Test: Bible (Faith Life) Sharing Ranks**

		N	Mean Rank	Sum of Ranks
<b>Post Prayerful - Pre Prayerful</b>	Negative Ranks	0 <sup>a</sup>	0.00	0.00
	Positive Ranks	4 <sup>b</sup>	2.50	10.00
	Ties	4 <sup>c</sup>		
	Total	8		
<b>Post Helpful - Pre Helpful</b>	Negative Ranks	0 <sup>d</sup>	0.00	0.00
	Positive Ranks	4 <sup>e</sup>	2.50	10.00
	Ties	4 <sup>f</sup>		
	Total	8		
<b>Post Loving - Pre Loving</b>	Negative Ranks	0 <sup>g</sup>	0.00	0.00
	Positive Ranks	2 <sup>h</sup>	1.50	3.00
	Ties	6 <sup>i</sup>		
	Total	8		
<b>Post Positive view in life - Pre Positive view in life</b>	Negative Ranks	0 <sup>j</sup>	0.00	0.00
	Positive Ranks	4 <sup>k</sup>	2.50	10.00
	Ties	4 <sup>l</sup>		
	Total	8		

- a. Post Prayerful < Pre Prayerful
- b. Post Prayerful > Pre Prayerful
- c. Post Prayerful = Pre Prayerful
- d. Post Helpful < Pre Helpful
- e. Post Helpful > Pre Helpful
- f. Post Helpful = Pre Helpful
- g. Post Loving < Pre Loving
- h. Post Loving > Pre Loving
- i. Post Loving = Pre Loving
- j. Post Positive view in life < Pre Positive view in life
- k. Post Positive view in life > Pre Positive view in life
- l. Post Positive view in life = Pre Positive view in life

**Test Statistics<sup>a</sup>**

	Post Prayerful - Pre Prayerful	Post Helpful - Pre Helpful	Post Loving - Pre Loving	Post Positive view in life - Pre Positive view in life
<b>Z</b>	-1.857 <sup>b</sup>	-1.841 <sup>b</sup>	-1.414 <sup>b</sup>	-1.890 <sup>b</sup>
<b>Asymp. Sig. (2-tailed)</b>	0.063	0.066	0.157	0.059

- a. Wilcoxon Signed Ranks Test
- b. Based on negative ranks.

Based on the Wilcoxon Signed Rank Test results, there is no statistically significant difference in median ranks between pre and post-assessments of the four values: Prayerful (z-value= -1.857, p-value=0.063), helpful (Z-value=-1.841, p-value=0.066), loving (z-value=-1.414, p-value=0.157), positive view in life (z-value=-1.890, p-value=0.059). Despite there is a difference in mean ratings between pre and post assessment in terms of being prayerful, helpful, loving, and with a positive view in life, all these factors have p-values that exceeded 0.05, indicating that the program cannot be confidently concluded that it helped the participants to be prayerful, helpful, loving and having a positive view in life as shown in Table 8. Some of them have been prayerful, helpful, loving, and have a positive view of life even at the onset of



the program, which somehow sustained it further through the program.



**Figure 8.** Bible Faith Life Sharing Code Theory Models

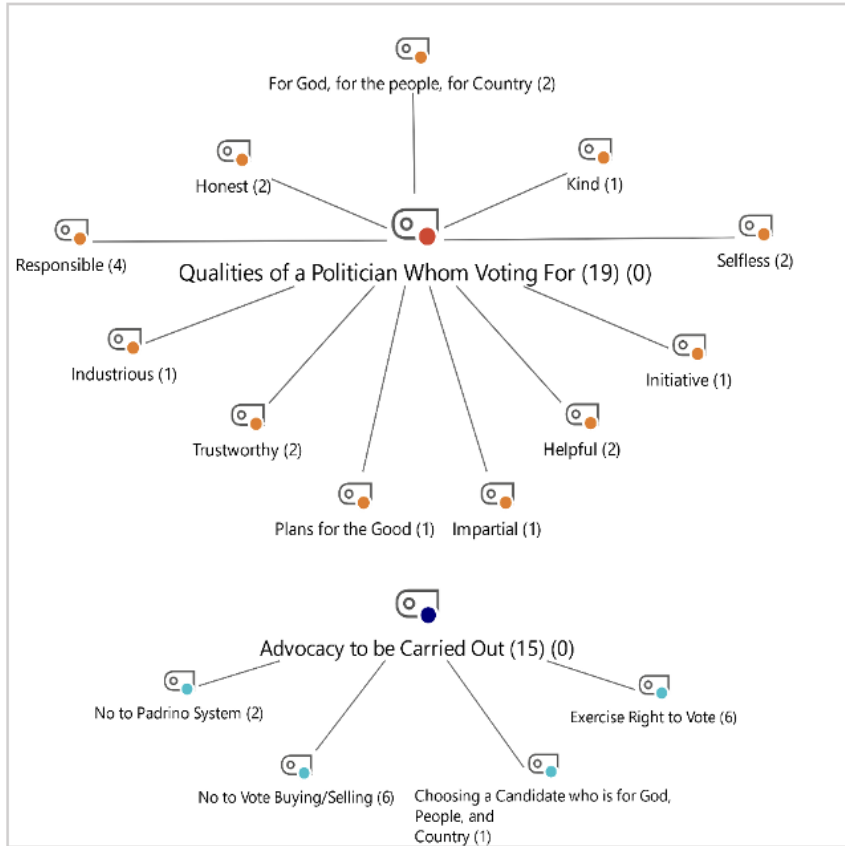
Faith in God, listening to God's words, praying, kind-heartedness, reflecting on wrongdoings, not focusing on material things, and the ability to share learnings are statements depicted by participants of Bible (Faith Life) Sharing as proofs of their faith being deepened through the program as shown in Figure 8 based on coded segments. The said program, which also aims at eliciting participants to attend mass, cites that they attend 3 to 5 times a month.

**Table 9**  
**Paired-Sample T-test: Voters Education**

		Paired Samples Statistics							
		Mean	N	Std. Deviation	Std. Error Mean				
<b>Pair 1</b>	Pre Voters Education	7.3333	12	1.87487	0.54123				
	Post Voters Education	7.8333	12	1.58592	0.45782				
		Paired Samples Test							
		Paired Differences				t	df	Sig. (2-tailed)	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
<b>Pair 1</b>	Pre Voters Education - Post Voters Education	-0.50000	1.00000	0.28868	-1.13537	0.13537	-1.732	11	0.111

Based on paired sample T-test, there is no statistically significant difference in mean ratings between pre ( $m=7.3$ ,  $SD=1.9$ ) and post ( $M=7.8$ ,  $SD=1.586$ ) assessment of respondents on the Voters' Education Program. Though there was a slight difference in mean scores, as shown in Table 9, results show that no significant difference between post and pre-assessment ( $t=-1.732$ ,  $df=11$ ,  $p-$

value >0.05) made by the recipients about the impact of the sessions on voting responsibly.



**Figure 9.** Voters Education Code Theory Models

Based on the responses from interview guide questions, participants of the Voter's Education Program are now inclined to vote for candidates/prospective leaders who have initiative, are selfless, kind, honest, responsible, industrious, trustworthy, impartial, and helpful based on insights learned from the program. According to them, they also look for candidates who plan for the

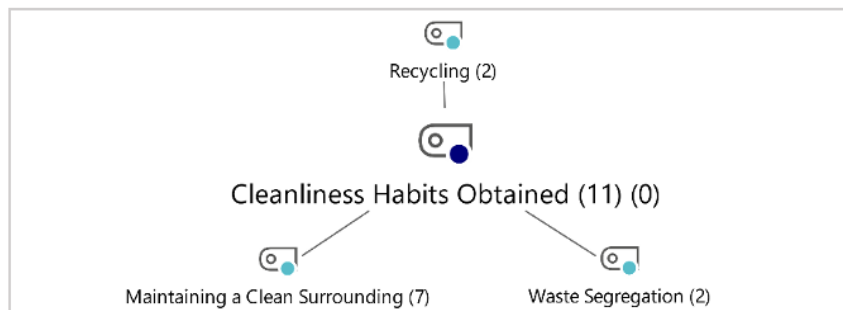
good and work for God, for the people, and country.

Respondents also agree that their knowledge about responsibly choosing a worthy leader was widened by participating in the Voters' Education program. With such, most of them cited exercising their right to vote and not involving themselves in vote-buying and selling. Some also stated not to favor the *Padrino* system and to choose a candidate who is for God, people, and country. These accounts are reflected in Figure 9 based on coded segments.

**Table 10**  
***Wilcoxon Signed Ranks Test: Mother's Class: Sanitation Seminar and Training***

		Ranks		
		N	Mean Rank	Sum of Ranks
<b>Post Mothers Class - Pre Mothers Class</b>	Negative Ranks	2 <sup>a</sup>	3.25	6.50
	Positive Ranks	4 <sup>b</sup>	3.63	14.50
	Ties	3 <sup>c</sup>		
	Total	9		
a. Post Mothers Class < Pre-Mothers Class				
b. Post Mothers Class > Pre-Mothers Class				
c. Post Mothers Class = Pre-Mothers Class				
		Test Statistics <sup>a</sup>		
		Post Mothers Class - Pre Mothers Class		
<b>Z</b>			-.843 <sup>b</sup>	
<b>Asymp. Sig. (2-tailed)</b>			0.399	
a. Wilcoxon Signed Ranks Test				
b. Based on negative ranks.				

Based on the Wilcoxon test results, there is no statistically significant difference in median ranks between pre and post an assessment on Mother's Class ( $Z=-843$ ,  $p\text{-value} > 0.05$ ). Despite there being a difference in mean ratings between pre ( $M=8.67$ ) and post-assessment ( $9.22$ ), statistics presented in Table 10 show that there are no significant differences between pre and post-assessments, deeming that the program has no significant impact on the respondents.



**Figure 10.** *Mothers Class Code Theory Model*

The participants cited that they have imbibed within themselves habits on cleanliness and health through their participation in the Sanitation Seminar and Training. The said training, which caters to mothers in the adopted community, has given the participants insights primarily on maintaining a clean surrounding. Waste segregation and recycling are also among the topics discussed, as reflected in the interview guide responses, as reflected in Figure 10 based on coded segments.

**Table 11**  
**Wilcoxon Signed Ranks Test: Food and Product Demonstration (Soap-Making Seminar)**

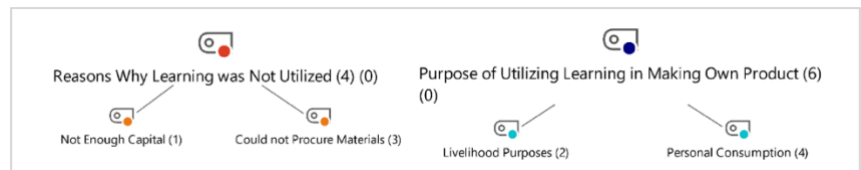
		Ranks		
		N	Mean Rank	Sum of Ranks
<b>Post Soap Making - Pre Soap Making</b>	Negative Ranks	0 <sup>a</sup>	0.00	0.00
	Positive Ranks	8 <sup>b</sup>	4.50	36.00
	Ties	3 <sup>c</sup>		
	<b>Total</b>	<b>11</b>		

a. Post Soap Making < Pre Soap Making  
 b. Post Soap Making > Pre Soap Making  
 c. Post Soap Making = Pre Soap Making

		Test Statistics <sup>a</sup>
		Post Soap Making - Pre Soap Making
<b>Z</b>		-2.527 <sup>b</sup>
<b>Asymp. Sig. (2-tailed)</b>		0.012

a. Wilcoxon Signed Ranks Test  
 b. Based on negative ranks.

Results show that there is a statically significant difference in median ranks in favor of the post-assessment ( $Z=-2.527$ ,  $p\text{-value}= 0.012$ ). Thus,  $H_0$ : There is no significant difference between pre and post-assessment of the soap-making project is rejected. It means that the Soap-Making Seminar had a significant impact on skill development on the part of the trainees. Table 11 presents the improvement of skill in soap-making after attending the said Food and Product Demonstration as perceived by the participants themselves, which translates to a positive impact.



**Figure 11.** *Food and Product Demonstration Code Theory Models*

Participants of the Food and Product Demonstration have cited that they have gained useful insights into soap making. In Figure 11 based on coded segments, the purpose of the utilization of their learning is presented. Participants cited to utilize their learning for livelihood purposes, while there were also those who mentioned using their new insights for personal purposes.

Some meanwhile stated that they were not able to utilize the learnings they have gained in the Food and Product Demonstration, stating that they do not have enough capital and could not procure the materials needed for soap-making.

**Table 12**  
**Wilcoxon Signed Ranks Test: Environmental Awareness Seminar**

		N	Mean Rank	Sum of Ranks
<b>Post Environmental Awareness - Pre Environmental Awareness</b>	Negative Ranks	0 <sup>a</sup>	0.00	0.00
	Positive Ranks	5 <sup>b</sup>	3.00	15.00
	Ties	4 <sup>c</sup>		
	Total	9		

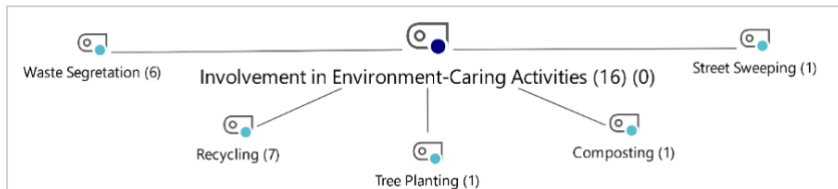
  

		Test Statistics <sup>a</sup>
Post Environmental Awareness - Pre Environmental Awareness		
<b>Z</b>		-2.032 <sup>b</sup>
<b>Asymp. Sig. (2-tailed)</b>		0.042

a. Post Environmental Awareness < Pre Environmental Awareness  
 b. Post Environmental Awareness > Pre Environmental Awareness  
 c. Post Environmental Awareness = Pre Environmental Awareness

a. Wilcoxon Signed Ranks Test  
 b. Based on negative ranks.

Based on the Wilcoxon test results, there is a statistically significant difference in median ranks between pre and post-assessment (p-value= .04) of the Environmental Awareness Seminar. As shown in Table 12, the p-value is less than .05. It means the seminar focusing on caring for surroundings has a significant impact on the participants. A positive impact can be deduced with an upsurge cited on the self-assessment rating of the participants as regards their knowledge in caring for the environment through the program.



**Figure 12. Environmental Awareness Code Theory Model**

Figure 12 based on coded segments presents the activities that the participants began to be engaged in upon participating in the Environmental Awareness Seminar to foster care for the environment in their homes, barangay, and community. According

to the participants of the said program, they learned and were able to do tree planting, street sweeping, composting, waste segregation, and recycling.

**Table 13**  
**Wilcoxon Signed Ranks Test: Livelihood Program**

	Ranks		
	N	Mean Rank	Sum of Ranks
<b>Post Livelihood Program - Pre Livelihood Program</b>	Negative Ranks	0 <sup>a</sup>	0.00
	Positive Ranks	6 <sup>b</sup>	21.00
	Ties	4 <sup>c</sup>	
	Total	10	

a. Post Livelihood Program < Pre Livelihood Program

b. Post Livelihood Program > Pre Livelihood Program

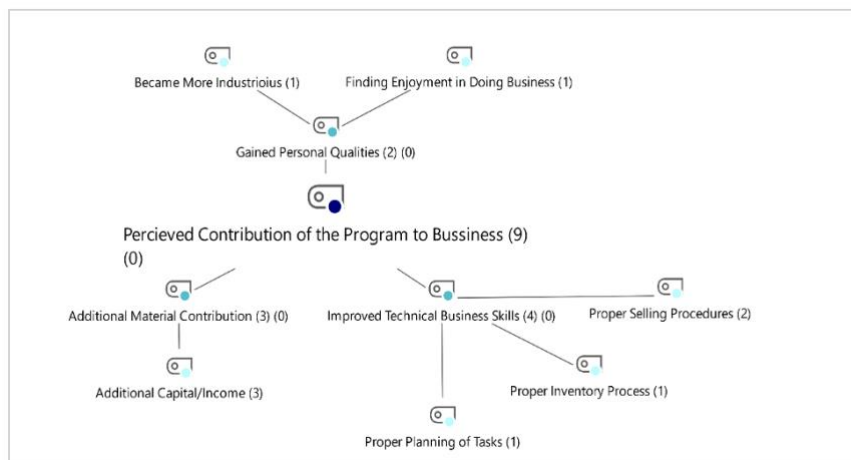
c. Post Livelihood Program = Pre Livelihood Program

Test Statistics <sup>a</sup>	
Post Livelihood Program - Pre Livelihood Program	
<b>Z</b>	-2.232 <sup>b</sup>
<b>Asymp. Sig. (2-tailed)</b>	0.026

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

Based on the Wilcoxon test results, there is a statistically significant difference in median ranks between the pre and post-assessment (p-value 0.026) of the livelihood program. The results in the post-assessment are far higher than in the pre-assessment. It indicates that the livelihood program has a significant impact on the participants of the program. As presented in Table 13, the self-assessment rating of the participants on their knowledge about a business before and after the Livelihood Program improved, signifying a positive impact.



**Figure 13. Livelihood Program Code Theory Model**

The perceived contribution of the participants of the Livelihood Program to their businesses is depicted in Figure 13 based on coded segments. Aside from additional capital and income, the proper planning of tasks, inventory process, and selling procedures was likewise cited as significant assistance of the program. Moreover, the participants stated that they became more industrious and have found enjoyment in doing business.

**Table 14**  
**Wilcoxon Signed Ranks Test: General Impact of UA CEO Outreach Program**

Ranks		N	Mean Rank	Sum of Ranks
<b>Post General Impact Assessment - Pre General Impact Assessment</b>	Negative Ranks	5 <sup>a</sup>	12.90	64.50
	Positive Ranks	41 <sup>b</sup>	24.79	1016.50
	Ties	17 <sup>c</sup>		
	Total	63		
Test Statistics <sup>a</sup>				
Post General Impact Assessment - Pre General Impact Assessment				
<b>Z</b>			-5.241 <sup>b</sup>	
<b>Asymp. Sig. (2-tailed)</b>			0.000	

a. Wilcoxon Signed Ranks Test  
b. Based on negative ranks.



Based on the Wilcoxon results as presented in Table 14, there is a statistically significant difference in median ranks between pre and post-general assessment ( $Z=-5.241$ ,  $p\text{-value}=0.000$ ). The  $p$ -value is less than .05, indicating that there is enough confidence to reject the  $H_0$ : There is no statistically significant difference between pre and post general assessment. Overall, it indicates that UA CEO programs have a significant impact on the well-being of the participants. The self-assessment rating of the participants as regards their well-being before and after participating in the different programs of the UA CEO has seen an upsurge, thus, signifying a positive impact.



Figure 14 based on coded segments present the responses of those who participated in the different UA CEO Outreach Programs as regards the contribution to them as a whole being. Towards becoming productive citizens, the respondents cited the programs contributed in terms of making themselves worthy of respect, setting an excellent example to others, as well as improving their friendliness, industriousness, honesty, respect, helpfulness, and responsibility. The program also contributed to their exercise regimes, promoting healthy eating and avoiding vices. The respondents also mentioned that the programs assisted them in making their products for possible additional income, as well as sharing these learnings with others. The program also gave inputs on how to keep the cleanliness of surroundings, planting, observe waste segregation, and overall have concern for the environment. Also, showing concern for community members, supporting the family, and being involved in community gatherings/projects. Moreover, the UA CEO programs likewise contributed to being prayerful, observing Catholic obligations, and strengthening of faith as perused from the responses of the participants.

The participants likewise highlighted the values they have gained upon participating in the programs of the UA CEO. Such values include friendliness, humility, courteousness, patience, helpfulness, responsibility, industriousness, and self-respect. Values on being concerned for the health and keeping good health were also mentioned. Skills on how to go about business were also cited. Keeping the surroundings clean and having concern for the environment was also cited by the respondents. Also, maintaining an excellent social relationship, having concern for others, and being involved in community activities were given as responses. Moreover, values on being prayerful, sharing spiritual life, learning about God, faith in God, and performing Catholic obligations were

highlighted as being imbibed through the participation in the UA CEO Programs.

**Table 15**  
**Matrix of Test of Difference between Pre and Post-Self-Assessments**

Community Extension Office (CEO) Program /Project	n	Pre		Post		Shapiro Wilk test p-value of data sets		Test (parametric/non-parametric)	Statistics		Decision	Interpretation
		Mean	SD	Mean	SD	Pre	Post		test value (Z/t)	p-value		
<b>1. Saturday Sunday School</b>												
Q1.1. Being Prayerful	12	6.33	2.015	9.58	0.900	6.33	0.000	9.58	-2.871*	0.004	Reject Ho	with impact
Q1.2. Attending Mass	12	6.33	1.923	10.00	0.000	0.013		Wilcoxon	-2.871*	0.004	Reject Ho	with impact
Q1.3. Praying the Rosary	12	5.33	2.060	8.92	1.621	0.001	0.002	Wilcoxon	-2.956*	0.003	Reject Ho	with impact
<b>2. Lenten Recollection</b>												
Q1.1. Recognizing Sins	8	5.38	1.996	8.63	1.302	0.543	0.088	T-test for paired samples	-4.082	0.005	Reject Ho	with impact
Q1.2. Admitting Sins	8	6.50	1.927	9.00	0.926	0.002	0.030	Wilcoxon	-2.410*	0.016	Reject Ho	with impact
Q1.3. Asking for Forgiveness of Sins	8	8.25	1.832	9.63	0.518	0.202	0.000	Wilcoxon	-1.890*	0.059	Failed to reject Ho	no impact
<b>3. Family Rosary Crusade</b>												
Q1. Blessed by Mary	15	7.94	1.914	8.38	1.668	0.045	0.014	Wilcoxon	-0.934*	0.350	Failed to reject Ho	no impact
<b>4. Health and Wellness</b>												
Q1. Health/Nutrition	15	7.07	2.890	9.53	0.834	0.082	0.000	Wilcoxon	-2.553*	0.011	Reject Ho	with impact
<b>5. YAKAP Program (parents)</b>												
Q3.1. Reading	9	5.67	2.550	9.67	1.000	0.041	0.000	Wilcoxon	-2.692*	0.007	Reject Ho	with impact
Q3.2. Writing	9	6.22	2.224	9.78	0.667	0.264	0.000	Wilcoxon	-2.677*	0.007	Reject Ho	with impact
Q3.3. Arithmetic	9	6.78	2.587	9.67	1.000	0.639	0.000	Wilcoxon	-2.214*	0.027	Reject Ho	with impact
Q3.4. Communicating	9	6.67	2.236	9.11	1.453	0.316	0.001	Wilcoxon	-2.536*	0.011	Reject Ho	with impact
<b>6. YAKAP Program (children)</b>												
Q3.1. Reading	10	6.60	1.174	10.00	0.000	0.108		Wilcoxon	-2.831*	0.005	Reject Ho	with impact
Q3.2. Writing	10	6.70	1.160	10.00	0.000	0.033		Wilcoxon	-2.844*	0.004	Reject Ho	with impact
Q3.3. Arithmetic	10	6.80	0.919	10.00	0.000	0.149		Wilcoxon	-2.844*	0.004	Reject Ho	with impact
Q3.4. Communicating	10	6.10	1.287	9.70	0.483	0.392	0.000	Wilcoxon	-2.820*	0.005	Reject Ho	with impact
<b>7. Bible Faith-Life Sharing</b>												
Q1.1. Prayerful	8	8.00	2.268	10.00	0.000	0.018		Wilcoxon	-1.857*	0.063	Failed to reject Ho	no impact
Q1.2. Helpful	8	9.00	1.195	10.00	0.000	0.041		Wilcoxon	-1.841*	0.066	Failed to reject Ho	no impact
Q1.3. Loving	8	9.75	0.463	10.00	0.000	0.000		Wilcoxon	-1.414*	0.157	Failed to reject Ho	no impact
Q1.4. Positive View in Life	8	8.88	1.246	10.00	0.000	0.017		Wilcoxon	-1.890*	0.059	Failed to reject Ho	no impact
<b>7. Voters' Education</b>												
Q1. Rating	12	7.33	1.875	7.83	1.586	0.123	0.061	T-test for paired samples	-1.732	0.111	Failed to reject Ho	no impact

Presented in table 15 is the summary of the tests of differences in the participants' well-being before and after attending each of the ten programs of the UA CEO in their barangay.

Statistical analysis has revealed that virtues within 7 out of the ten activities and programs have significant differences between pre and post-assessments, thus exhibiting impact. These programs are Saturday Sunday School, Lenten Recollection, Health, and Wellness Program, Yakap Program (both for parents and children), Product Demonstration (Soap Making), Environmental Awareness, and the Livelihood Program. The upsurge of rating translates to a positive impact across the above-mentioned programs.

Meanwhile, statistical analysis shows no significant difference, ergo, no impact on the beneficiaries on the virtue of asking for forgiveness under Lenten Recollection, as well as virtues under Family Rosary Crusade, Bible (Faith Life) Sharing, Voter's Education, and Mother's Class despite displaying improvement in the beneficiaries' self-assessment ratings after attending the said activities and programs.

### **ANALYSIS AND DISCUSSION**

Insights obtained from the interview guide questions have given a relative depiction of the impact of the UA outreach programs on the residents of the adopted community. The participants were able to be involved in the ten outreach programs of the UA CEO for the past five years, and based on their responses, they have proved to have an impact on their well-being.

Statistical treatment determined whether each of these programs had a significant impact on the respondents. Moreover, their responses to reflective questions have led to having a clearer portrait of the impact of the ten programs they have been involved in as guided by the objectives of each of the programs and activity, en route to determining the impact of the Five-Year Community Development Program in general.

Religion and spirituality appear to have been alienated from many aspects of life, including scientific exploration, academia, public health, and government (So, 2014). The UA CEO has intended to preserve the teachings of religion and spirituality, starting with children. Congruent to its program objectives, children from the adopted community revealed that they had attended Saturday and Sunday school, recited basic prayers, and learned basic doctrines of the Catholic faith, most of whom were compelled to attend mass over other religious activities, which include commemorating the Month of the Holy Rosary.

In addition, the improvement of self-assessment ratings of Catholic obligation before and after attending the program, particularly being prayerful, attending Mass, and praying the Rosary, have statistically shown a significant impact; yet, among these activities, praying the Rosary received the least rating for both before and after self-assessments from the participants.

The Lord's Prayer was cited as the primary prayer which the participants predominantly have known over Hail Mary and Glory Be. Parker (2010) points out that the best approach to teaching the young to pray is to treat children maturely, valuing their religious experience, and communicating with them authentically, which is what the program advocated. The children likewise participated in the parish activities, most of whom joined the choir over Knights of the Altar, Children of Mary Immaculate and Lector, and Commentator's Guild.

Participants from Purok 8 attended and reflected the Paschal mystery of Christ through the Lenten Recollection. They have spent time for silence and praying as well as shared forgiveness to the members of the family and community, in consonance with the objectives of the program. Among the reflections cited are reflection for others, reflection for self, and

reflection for God. The participants also bared that they felt happy and obtained inner peace after forgiving others. This is in congruence with the study of Liu et al. (2015) that an immediate effect of mindful meditation and reflection leads to the improvement of one's inner peace.

Self-assessments, as regards recognizing sins admitting sins, both aspects of the Sacrament of Confirmation, were made, which showed a positive impact on the attendees based on their self-assessment. The participants' self-rating to the virtue of asking for forgiveness did not translate to any impact statistically. Asking for forgiveness is described as a process of liberation and repair. The main consequences obtained are personal healing, reconciliation, and replacing negative emotions with positive ones (López, Andrade Páez, & Correa-Chica, 2016). Asking for forgiveness is deeply rooted in the Sacrament of Reconciliation, which incidentally is the main thrust of holding the said activity.

The objectives of the Family Rosary Crusade were met as families in the said adopted community prayed the Rosary together and prayed the Rosary regularly, on unspecified dates and specific commemoration dates. Most pray with the family once a week. Participants who were not able to pray the Rosary with the family cited their work, difficulty in recalling the process of the prayer, and being alone at home as hindrances. Participants had reflections that included realizations with God, realizations with others, and realizations with self. Aside from fulfilling Catholic obligation and strengthening faith, praying the Rosary also reveals that such a rhythmic mantra induces favorable psychological and possibly physiological effects. (Bernardi et al., 2001).

Moreover, families welcomed the image of the Blessed Virgin Mary, which elicited feelings mostly of happiness but also of blessedness and being unburdened. Those who were not visited prompted a feeling of sadness. Though the self-assessment rating

of the participants' feeling of blessedness by the Blessed Virgin Mary has improved, such reflection was not conclusive enough to determine that the activity has significantly impacted respondents.

Congruent with the objectives of the Health Nutrition Wellness Program, the health conditions of participants have been assessed through monthly check-ups, health and wellness education, and supplemental feeding. The elderly improved their health condition and immersed themselves with other elders in the community. Activities focused on physical health, social health, and spiritual health activities. This activity thus addresses the concern of poor health literacy among the elderly. Low health literacy is associated with poorer health outcomes and poorer use of health care services (Berkman, Sheridan, Donahue, Halpern, & Crotty, 2011). With such, the participants improved as regards not only physical wellness but also social wellness and spiritual wellness. A positive impact based on the self-assessment ratings of the respondents as regards their overall health is seen.

Apart from medical activities, the program targeted ophthalmic and legal missions to be organized and sponsored but was not significantly mentioned by the participants.

Children from the adopted community were provided free education, received school supplies, books, and uniforms, awarded scholarships, and were recipients of sponsored feeding meals in consonance with the objectives of the Yakap Program. Self-assessment ratings of the parents and the children-beneficiaries on literacy skills have revealed significant impact and have improved in terms of reading, writing, arithmetic, and communicating. When children have a strong foundation in oral language proficiency, coupled with explicit and systematic instruction in word reading and comprehension, they are likely to become proficient readers



(Morrison, Marks, Woods, & Connor, 2016), thus being given more opportunities to become productive citizens.

More than literacy skills, both parents and their children perceive that Catholic values were imbibed by the children-participants of the program, specifically values toward God, values toward others, and values toward self.

Objectives of the Bible (Faith Life) Sharing was met at least once a month; participants have attended and participated during the faith life reflection spontaneously and have been familiarized and reflected the word of God. Working from the narrative assumption that individuals and communities are formed by reading, sharing, and living within Biblical stories. Reed, Freathy, Cornwall, & Davis (2013) suggests that this method may encourage participants to think about how the lives of Christians are shaped by their interpretations of biblical narratives, to offer their interpretations of biblical and other texts, and to consider the stories which shape their own lives. This translated to the deepening of faith in God, listening to God's words, praying, kind-heartedness, reflecting on wrongdoings, not focusing on material things, and the ability to share learnings. The participants also revealed that they had attended Sunday Mass as a fruit of their prayer life 3 to 5 times a month.

As regards the participants' self-assessment ratings on the participants' spiritual life, specifically o being prayerful, helpful, loving, and having a positive view in life have all seen significant gain, yet, cannot confidently determine that it helped the participants to improve in living such virtues with impact. It can be deduced that the participants have been prayerful, helpful, loving, and have a positive view of life even before attending the program, which they have just maintained.

Carrying out Voters' Education Seminar and orienting the

participants on the voting process, protocols and responsibilities align with the objectives of the said program. To wit, participants of the Voter's Education Program are now inclined to vote for candidates/prospective leaders who have been observed to have initiative, are selfless, kind, honest, responsible, industrious, trustworthy, impartial, and helpful based on insights learned from the program. According to them, they also look for candidates who plan for the good and work for God, for the people, and country. The advocacy they will be carrying out is to exercise their right to vote and not to involve themselves in vote-buying and selling. Not favoring the *Padrino* system and choosing a candidate who is for God, people, and the country was also cited.

A study by Sobbrío & Navarra (2010) pointed out three significant concepts as regards voter turnout: (1) being both independent and uninformed voter does not have any statistically significant effect on electoral participation, (2) the probability of voting as communicating is positively related with the level of education, and the degree of dissatisfaction with the political system, and (3) political preferences and institutional features characterizing the functioning of the political system and the media market has a significant effect both on electoral participation and on the voting decision. Congruence to such may have led to the participants' self-assessment on their ability to responsibly choose a worthy leader was improved after they participated in the said program, yet presented no significant difference as regards the impact of the sessions on voting responsibly.

Congruent with the objectives of the Mothers' Class Program, participants were oriented about the importance of sanitation demonstrated proper hygiene. The effectiveness of community-based interventions (CBI), including community education and cleanliness campaigns, have the potential to reduce the incidence and diseases (Das, Salam, Arshad, Maredia, &

Bhutta, 2014). Among the cleanliness habits obtained by the participants primarily focused on maintaining a clean surrounding, while waste segregation and recycling are also among the learnings gained.

However, the distribution of emergency kits and holding of a seminar on emergency / first aid, which is part of the objectives of the said program, was not explicitly emphasized by the respondents. Although participants' knowledge of cleanliness and caring for health has also improved, as reflected on their self-assessment rating, it was not enough to attest that the program had a significant impact on the respondents.

The College of Business and Administration organized a product demonstration en route to producing a product used in the business and at the beneficiaries' residence. Opportunity is a central concept within the entrepreneurship field (Short, Ketchen, Shook, & Ireland, 2010); such is the objective of the Product Demonstration Program of the UA CEO. Participants cited the utilize their learning for livelihood purposes, while there were are also those who mentioned using their new insights for personal purposes. However, not having enough capital and the inability to procure the materials needed for soap-making deterred some participants from utilizing their learning. The participants' skills in soap-making had a significant upsurge through their participation, as cited in their self-assessment, which ascertains the program's positive impact among the participants.

More than the level of community awareness towards the environment, a more crucial aspect is the level of participation of a community in environmental programs Kamaruddin, Ahmad, & Alwee (2016) recommends encouraging more interest and involvement from the community, which includes strengthening the coordination between the stakeholders and the community. Such is how the objective of the UA CEO Program as regards

environmental awareness was met as an ecological awareness educational campaign through a house to house segregation was organized by the students.

Moreover, residents of Purok 8 participated in the clean-up drive, and Yakap beneficiaries initiated vegetable (urban) backyard gardening. According to the participants, they learned and were able to do tree planting, street sweeping, composting, waste segregation, and recycling. With such, the program had a positive impact on the respondents based on their self-assessment. There is a significant increase in knowledge and awareness in caring for the environment through their participation in the said program.

The concept of livelihood resilience in the community is growing in prominence with international development and humanitarian organizations that aim to measure and build resilience to challenges faced by communities (Quandt, 2018). To heed to this emergence of a crucial element of outreach and extension, beneficiaries in the adopted community were trained about business through the Livelihood Program. Qualified residents received funds from the Department of Labor and Employment (DOLE) for business growth.

Beneficiaries cite that aside from the additional material contribution, they have likewise gained personal qualities and have improved technical business skills. Based on their self-assessment, the participants' knowledge about business has a significant upsurge through their participation, thus revealing the program's significant impact on the respondents.

It is worth noting, however, that the facilitation of the "Ukay-ukay for a Cause," an activity that is part of the Livelihood Program intended as a fund-raising, is one of the identified objectives of the program, but was not explicitly made mention by the respondents.

## **Conclusion**

Overall, the respondents of the residents of Purok 8, Barangay San Jose, City of San Fernando allude to having a positive impact upon their participation in the different UA CEO Outreach Programs to their whole being. The respondents cited the programs that contributed towards becoming productive citizens, specifically (1) for self-improvement, (2) towards becoming stewards of the environment, (3) for their family and community, and (4) for God.

The UA CEO Program likewise imbibed improved values, traits, and capabilities to the participants, precisely to the beneficiaries' (1) environmental awareness, (2) health awareness, (3) spirituality, (4) skills, (5) personal values, and (6) social well-being.

Programs and activities carried out within half a decade on the residents of Purok 8 have revealed significant improvement in the knowledge, skills, and virtues of the respondents based on their self-assessments, thus, showing substantial impact. These programs are Saturday Sunday School, Lenten Recollection, Health and Wellness Program, Yakap Program, Product Demonstration (Soap Making), Environmental Awareness, and the Livelihood Program.

Meanwhile, the virtue of asking for forgiveness, reflections on Family Rosary Crusade, Bible (Faith Life) Sharing, lessons on Voter's Education, and sanitation training on Mother's Class have likewise shown improvement in self-assessment ratings, yet, does not ascertain whether the programs had made a significant impact on the beneficiaries. It is possible that the knowledge, skills, and virtues targeted to be imbibed within these activities and programs already were with the participants and were sustained upon attending or simply had no impact at all.

In general, the self-assessment of the participants as regards their well-being before and after participating in the different programs of the UA CEO revealed a substantial upsurge and was conclusive enough to determine that the Five-Year Community-Integrated Development Program had a significant positive impact on the residents of Purok 8, San Jose, City Of San Fernando.

### **Recommendations**

The findings of the study indicate certain aspects of the program that could be improved. With such, the following are recommended:

- Provide and intensify activities that would highlight and promote commemorating the Month of the Holy Rosary and praying the Rosary with the family
- Promote other religious organizations among children, including Knights of the Altar, Children of Mary Immaculate and Lector and Commentator's Guild apart from the Choir
- Processing of the participants' reflection during Lenten Recollections, specifically on asking for forgiveness, which incidentally is one of the main thrusts of holding the said activity
- Strengthen activities that would further support the virtues of being prayerful, helpful, loving, and having a positive view of life
- Intensify sessions that would further foster responsible voting
- Deepen sessions that would advance cleanliness and sanitation

- Launching or significant carrying out of ophthalmic and legal missions, distribution of emergency kits, holding of a seminar on emergency / first aid, and facilitation of the “Ukay-Ukay for a Cause” that carry substantial bearing and impact on the well-being of the beneficiaries

The UA CEO Five-Year Community Development Program is a continuing and developing program consisting of interrelated activities to develop its beneficiaries holistically. It aims at increasing the knowledge of nutrition, maintaining a healthy lifestyle, improving the physical condition, and also promoting quality community living, as can be perused from the activities lined up throughout the program.

The half-decade-long program was carefully planned and was based on the analysis of the needs of the beneficiaries. It involved various sectors of the UA Community, giving their contribution to the beneficiaries' wellness in their respective fields of expertise and capacity.

Moreover, the program pictures self-sustenance and protraction among the beneficiaries themselves and of the community stakeholders even after the duration of the outreach undertaking. The program is designed in such a way that the residents of Purok 8 are envisioned to be able to maintain their overall wellness to continue to be productive and significant members of the community.

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