

KADUGTONG- COMMUNITY ENGAGEMENT AND SERVICES (Kadugtong-CES): SHEDDING LIGHT TO GLAB COMMUNITY

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Abstract

Saint Columban College, as a Higher Educational Institution (HEI), offers Kadugtong-Community Engagement Services (Kadugtong-CES) to its beneficiaries in Glab Cogonan. This study determined the impact of the Kadugtong-CES by identifying the experiences of Glab beneficiaries in the program and offering suggestions on how its programs could improve the extended services to the Glab indigenous (Subanen) community. This phenomenological qualitative research utilized the focus group discussion method in gathering the data. The participants were identified through purposive sampling and were composed of one (1) Timuay, School Principal, Parent-Teacher Association President, two (2) Barangay officials, and five (5) Indigenous Residents who were direct beneficiaries of the Kadugtong- CES extended to the Glab community. The results of the study show that the participants' responses highlighted the impacts of the services upon them, which generated three (3) themes: (a) alleviate financial needs, (b) community education aspiration, and (c) pure expression of core values on gratitude and joy. Lastly, participants have suggested expanding the services by providing the community with Livelihood training, Teachers' Skills training, and Medical and Infrastructure augmentation. The study concluded that the Kadugtong-CES instilled empowerment in the Glab residents-beneficiaries as they have discerned, among themselves, the essence of education in the propagation of their community while promoting their cultural values and traditions in the realm of modernity and technological orientation. Hence, the resident beneficiaries become aware of their fundamental/indigenous rights and become conscious of the services that have been deprived of them for several decades. They long to have water systems, infrastructure augmentation, electricity, sustainable livelihood, and medical services. The participants' awareness has raised serious challenges for the Kadugtong- CES office of its role in bridging the government by making community services be readily visible and available to the

marginalized Sitio Glab community.principle, which is to bring the good news to the lost, the last, the least, and the lonely.

Keywords: *community engagement service, impact study, extension service, focus group discussion, phenomenology*

Over the decades, the country's Higher Education Institutions (HEIs) have been significant in forming a professionally competent, value-laden, and productive citizenry. It drives national development through its core functions: instruction, research, and extension (Costano & Cabanda, 2007). On the international stage, appears to be an agreement that community service is one of the core functions of an academic institution, the third pillar of the mission, alongside traditional instruction and research (Cadosales et al., 2020; Nimer, 2020). Higher education must consider how knowledge formation, dissemination, and utilization impact society and people's ambitions for a better future (Escrigas, 2016).

Schools that engage with their communities can help students solve local problems, contribute to civic life, and respond to a changing economy (Eisma & Naparan, 2022; Great Schools Partnership, 2020). The school's engagement services in the community enhanced academic performance, fewer conflicts to settle, and higher staff morale (Llenares & Custer, 2018). For students, extension programs help instill the importance of citizenship in a manner that classroom discussion cannot provide. Such community engagements can also add creative ideas to the intellectual process and provide a deeper understanding of both work and the world of academics. The nature of school community engagement services for Higher Education Institutions (HEIs) includes various delivery methods involving faculty and staff programs to address community development through educational cohorts, social service, public health, livelihood, Technical Training, and consultations (Llenares & Custer, 2018).

The higher learning institutions worldwide are encouraged to provide meaningful education, fostering democratic ideals. They involve faculty and students in research that may lead to the region's growth and transformation of society. With this, educational institutions have a variety of partners and partnerships, ranging from the local community, small businesses, and nonprofits to large universities and corporations (Bathan, 2021). School factors that facilitate these partnerships include strong school leadership, an inviting school culture, educator commitment to student success, and the ability to collaborate and communicate with community partners Ramirez, 2021). Strong community partnerships support schools in the present, while the benefits to the community may continue long into the future (Gross et al., 2015).

The importance of helping others and community work can motivate individuals to realize their role in society (Naparan et al., 2021). Therefore, further research on the same paradigm can help educationists and school administrators make community service programs a mandatory part of their curriculum at a higher level and from the elementary level (Afzal & Hussain, 2020). To succeed, it must encompass strategies and processes sensitive to the community context in which it occurs (Penn State College of Agricultural Sciences, 2021).

In the Philippines, the Commission on Higher Education (CHED) emphasized in CMO No. 46, series of 2012, its mandate that universities and colleges are duty-bound to help Filipinos improve the quality of their lives. They are responding well to the evolving societal needs and conditions and proposing doable solutions to various issues from the grassroots to the national level (Sermona et al., 2020).

Among this trinity of functions, extension services allow HEIs to provide an avenue for their constituents to manifest their core values and expertise at the community level. For instance, education students, under the guidance of their supervisors, can extend their services by teaching the out-of-school youth in the community about numeracy and literacy. Likewise, the other institutions' colleges can also extend help to the community based on the resources they have in their department (e.g., business students are teaching the community about entrepreneurship). Thus, community extension services bridge the gap between theory and practice.

Notably, Llenares and Deocarís (2018) emphasized that since extension services are significant steps towards reaching one of the sustainable development goals of the United Nations, they must be monitored and evaluated for their outcomes. Likewise, Naparan et al. (2019) emphasized that gathering feedback about implemented programs would provide a sound basis for evaluation, leading to improvement and innovations. Ineffective programs can be replaced with new ones to maximize their usefulness. In contrast, high-impact programs can be sustained or enhanced to better respond to the community's changing needs.

SCC operates through academic and professional programs. The institution pursued the fundamental objective of total human formation and included a necessary social dimension beyond its wall. The institution has been actively involved in various community involvement programs through the Kadugtong - Community Engagement and Services (Kadugtong-CES) Office, originally named CIP Office or Community Involvement Program Office. The term “Kadugtong” is the general term for the CES office's programs, services, and activities.

As a Catholic institution, SCC's mission is to serve the marginalized communities within its vicinity and neighboring areas, emphasizing the holistic development of spirituality and ecology. The school also emphasizes that the focus of its community engagement produces development in the beneficiaries' educational, physical, and social aspects. Some of the past programs implemented by the Kadugtong- CES involved collaborative efforts among the students and employees. The NSTP students and Grand Student Council adopted communities by providing support of school materials, feeding programs, and tutorials for the students of Barangay Sta. Lucia, Poloyagan and Bomba. SCC has also supported Lingap Center, the shelter for lost children, children with disabilities, and victims of physical, emotional, and sexual harassment. Though the Kadugtong - CES had been so involved in facilitating community engagement activities, access to the programs was limited only to barangays within the city. It forfeits the selection of Kadugtong-CES beneficiaries that the community is considered depressed, deprived, and underprivileged (DDU) and “Last, Least and Lost” (Triple L).

To reach out to the remote community, the Kadugtong-CES extension, adapt the economically depressed areas in Sitio Dumalian, Barangay Lourdes, through feeding programs, basic ecclesiastical community formation, tutorials, Day Care Center Construction at Upper Sibatang, and many others (SCC, 2016). These programs were based on the need assessment conducted in the past in alignment with its program offerings.

In the year 2018, it was reported that twenty- six (26) of the one hundred fifty-four (154) students at Glab Elementary School suffered severe malnutrition and recorded one (1) death of a student (Agonoy, 2018). In that incident, SCC adopted the Sitio Glab, Barangay Cogonan, Labangan Zamboanga Del Sur and became the Kadugtong- CES community beneficiary. The school signed a memorandum of agreement with the local community that formalizes them as the institution's adopted community. The Sition Glab is a native Subanen community in a very far-flung area that can only be reached by trekking for more than three hours, crossing rivers and mountains. Undeniably, poverty is more prevalent in remote barangay like the Sitio Glab than in

urban areas. Since the barangay is situated remotely, access to community help from agencies was very seldom because those trying to deliver health services and community volunteers are struggling to survive in giving their services due to the location of Sitio Glab. However, despite the distance and the isolated community, the school still pursues its mission of helping the community. Through the CES office, the school continues to contribute to the development of the said community through the five areas of Spirituality, Education, Ecology, Peace and Health, and livelihood (CES- General Manual, 2023). The Sitio Glab community has been the recipient of SCC's Kadugtong-CES programs for five (5) years. As the Sitio Glab community benefitted from the Kadugtong- CES programs of the school for a longer time, they have direct experience with how the programs have given them positive influences in alleviating their living conditions.

This impact assessment is necessary for efficient and sustainable program implementation. The school must revisit and reassess how the Kadugtong- CES program influenced and transformed the many lives of the Sitio Glab residents by hearing their narratives.

Anchored on Marc Zimmerman's Empowerment Theory, this study promotes empowerment that is both a value orientation for collaborating in the community and a theoretical model for providing a process understanding of influence and group efforts that affect the life, organizational functioning, and the quality of community life that reflects social change (Zimmerman, 2020). Further, empowerment can be expressed as an intentional, ongoing process-centered engagement in the local community. The empowerment theory is based on the values of mutual respect, critical reflection, caring and proactive action of an organization helping underprivileged marginalized communities.

This research endeavor specifically examined the impact of the SCC's Kadugtong-Community Engagement and Services (Kadugtong-CES) on the Sitio Glab residents for the past five years in the journey of strong partnership and community empowerment. Specifically, the study has answered the following queries: what are the different services rendered by the Kadugtong-CES to the community; how do the services affect the Glab residents in terms of their financial aspect, views on education, and value aspect; how do the Glab community experiences in the Kadugtong-CES empower them as a community and how can Kadugtong-CES improve their services to Sitio Glab community.

Method

Research Design

This study employed a phenomenological qualitative research design. This approach provides opportunities for a more in-depth description of the lived experiences of Sitio Glab beneficiaries in the Kadugtong- CES program. It helped the researchers gain more profound insights into how the participants gave meaning to their experiences in the program. The phenomenological approach focuses on the common meaning for several individuals of their lived experiences of a concept or a phenomenon (Dodgson, 2017). This design established a connection between the readers and the study participants and a detailed image of their life. This study followed the qualitative paradigm that guides the selection of participants based on transparent criteria such as their knowledge, life experience, specific features, or function in a group or society.

Research Environment

The study was conducted at Sitio Glab, Barangay Cogonan, in Labangan, Zamboanga Del Sur. Sitio Glab settles all Subanen that form part of the tri-people in Zamboanga del Sur. It was chosen as the research environment for this study because Barangay Cogonan was the recipient of the community involvement program of Saint Columban College under the Kadugtong- CES office.

Research Participants

Using the purposive sampling method, the research participants were the selected residents of Sitio Glab, Barangay Cogonan, in Labangan, who had direct experience of Kadugtong- Community Engagement and Services (Kadugtong- CES) as program beneficiaries. They were composed of one (1) Timuay, one (1) School Principal, one (1) Parent-Teacher Association President, two (2) Barangay Officials, and five (5) Residents. The number of identified participants is appropriate for the recommended size of the focus group session, between six and twelve participants. The group is small enough for all the participants to talk and share their thoughts and yet large enough to sufficiently produce in-depth and various data on their views and experiences of Kadugtong- CES programs. As the participants' responses were noticeably redundant and could offer no new themes for the phenomenon explored, data adequacy gathered has achieved data saturation in this qualitative inquiry. Fusch and Ness (2015) support this data saturation method by highlighting in their research article that a focus group is one way to elicit many perspectives on a given topic to reach data saturation with diverse participants.

Research Instrument

An interview protocol guided the researchers, who were the main instrument of this study, out of the open-ended or semi-structured questions that will come from the statement of the problem. The study utilized the focus group interview to let the researchers deal with the phenomenon in data collection. The interview guide used by the researchers was divided into three parts. The first part is more engaging in building rapport with the research participants. The second part is composed of exploratory questions that gathered data on the impact of the Kadugtong-CES on the Sitio Glab residents for the past five years and how the SCC's community programs empowered them as a community. Probing questions are also given to the participants to gain greater insight and help uncover the reasons and emotions behind them. The last part is the exit question. It allows the participants to ask the researcher questions or anything they like to say before the interview session ends.

Data Gathering Procedure

In data gathering, the researchers gave a letter of permission noted by the Principal of Sitio Glab Elementary School. After the approval, the researchers identified possible research participants that fit the criteria needed for the research sample of the study. The principal coordinated approval to the Timo-ay, the leader of the Sitio Glab, that the researchers would conduct a study. The researchers did not bring any copy of informed consent since the participants were non-readers. The researchers informed the participants about the study and verbally agreed

to record the interview. The moderator (researcher) explained the voluntary participation of the participants, their rights to decline to answer uncomfortable questions for them or end the interview, the confidentiality of the information they gave, and their privacy. In the conduct of the research interview, the focus group discussion was recorded through a phone recorder with the participants' permission prior to the start of the discussion. After the interview, participants were thanked for their participation. After the discussion, the transcription process followed. The data obtained from interviews was analyzed and transcribed.

Data Analysis

During the data analysis, participants' names were changed to codes to protect the confidentiality and privacy of the group. Codes such as SG, which refers to Sitio Glab Participants with a corresponding number, were used to identify the participants' responses during the data analysis. Codes are from P1 to P10 since there were 10 participants.

A cellphone audio recorder was used to have easy access to rewinding the audio records. The researchers transcribed the audio recordings using the recorder and removed unnecessary statements from the responses of the research participants. The researcher identified the moderator (researcher) statements and put the comments. After transcribing the audio recordings, the researchers read transcribed texts and translated the transcription into English. The researchers noted the keywords, significant phrases, and statements from the responses of the research participants. The researchers looked out for the emerging themes by a question and then described findings by the narrative reporting style.

The data analysis method employed in this study is anchored on Collaizzi's analysis technique, which involves seven steps in identifying and extracting meaningful themes from the gathered raw data. Collaizzi's steps involved data familiarization, significant statements identification, meaning formulation, theme clusterization, description development, and producing fundamental data structures which capture just those aspects essential to the explored phenomenon. The final step is the researcher's return to the original text to ensure the thematic analysis accurately represents the participants' experiences (Morrow et al., 2015).

Ethical Considerations

Ethical concerns are taken into significant consideration in the proposed conduct of the study. The researchers are responsible for adhering to a high ethical standard to ensure the integrity of the research process. The researchers provided a letter to the Sitio Glab Principal and coordinated the Timo-ay and to the participants for permission to conduct the study in their community. They were informed as to why the study was conducted and what will happen to the data gathered. As mentioned in the data-gathering procedure, the participants expressed their understanding and voluntary participation, and they agreed to record the whole interview. The participants observed terms and conditions during the interview. They had the right to stop the interview, depending on their comfort. Confidentiality and protection of data were assured to the students.

Moreover, participants are allowed to speak in their local dialect for their convenience in answering during the interview sessions. To address the researchers' language barriers in understanding the Subanen dialect, the researchers asked help from the school principal to interpret if participants would use their local dialect during the focus group interview.

The participants' privacy was also considered in the conduct of the study. Each participant was assigned a code so their real name would not appear when quoting their statements. The researcher did the necessary means of protecting the participants by having the interview where the participants preferred to be interviewed. There were no other people to listen to their answers and experiences.

Findings and Discussion

This part presents the results and the discussion based on the data gathered from the selected indigenous residents of Glab, Cogonan, Labangan, Zamboanga del Sur, Philippines.

The different services rendered by the Kadugtong- Community Engagement and Services (Kadugtong-CES)

During the interview, participants vividly noted various services rendered through the Kadugtong- CES program of Saint Columban College. The transcripts generated three themes: Provision of essential necessities, Collaboration for Glab Integrated National High School Advancement, and Infrastructure services.

Provision of essential necessities. Generally, necessities are essentials to the basic needs of the people for sustenance, including but not limited to food, water, and health care. In this study, the theme, provision of necessities, stems from the participants' experiences receiving goods such as preloved items, groceries, school supplies, slippers, and other items. The accounts of the participants supported the themes.

“Daghan man tong mga hinabang pang hatag naay uban atom mga grocery, sanina kato nahitabo nga aksidente sa dao ba tulo ka tuig na biya.” [There were various aids or assistance that Saint Columban extended in our community like groceries and preloved items during the vehicular accident happened in Dao three years ago.] – P1

“Nalipay jud ko kay sulod sa tulo (3) ka tuig dako gyud natabang ang Columban..ang mga bata naa nay mga gamit sa school.” [I am happy because within three years, Columban helped much to the needs of our children because their school supplies were provided.] – P2

“Kato panahon sa pandemic maam. Katong mga school supplies, mga groceries. Mga bag then tsinelas nila dire sa among lugar.” [During the onset of the Pandemic ma'am, school supplies, groceries, bags, and slippers were given to the community. -P4

Based on the above responses, the services of Saint Columban Kadugtong- CES are very evident in providing necessities to the residents of the Glab Community. Further, providing ice cream to the community offers a unique experience to the children and parents since it is their first time trying it. Some thought it was their usual food as nilugaw or porridge. One participant shared his personal experience.

“Nagdala ug mga pagkaon sa unang pag anhi Ninyo dire tapos, nagdala sad mo ug icecream, tapos wala mi kaila sa ice cream kay abi nalo lugaw. Nalipay kayo mi kay nakatilaw mi sa ice cream nga lami pod kayo.” [When you first visited in our community, you brought us food and you also brought ice cream which we did not recognize. We thought it was forridge We were very happy because we were able to eat ice cream for the first time.] -P6

Collaboration for Glab Integrated National High School Advancement. In order to promote access to basic education in the far-flung community of Sitio Glab, Kadugtong- CES has consistently given educational assistance to the school and has supported the community's aspiration to upgrade their extension school to Glab Integrated National High School. The Philippine standard of upgrading the education system may refer to better standards, more accountability, parent involvement, autonomous structure, and adaptation to new technologies. In this study, upgrading the education system means almost the same as specified in the Philippine standard because the school was just an extension of Cogonan National High School. However, with the active leadership and hard work of the principal of Glab, who was one of the Community Extension Program scholars of Saint Columban College more than a decade ago, the school has upgraded to Glab Integrated National High School. The upgrade of the school is a catalyst of enthusiasm for Sitio Glab learners to pursue higher learning education. The parents have also gratefully considered the collaboration of SCC Kadugtong- CES and the school principal on the success of the conversion of Glab Integrated National High School with significant help to their community, in particular to the educational access of their children. Being an integrated school, it has greater accountability to make education the catalyst and pillar of civilization for its evolution, existence, survival, and proliferation. The theme supported by participants' narratives:

“Tulo (3) ka tuig nako mag PTA President sa skwelahan ug nagpasalamat ko ug dako sa pag partner sa Columban ug diri sa Glab, Nagpasalamat gyud ko ug dako na dako kaayo ug natabang ang Columban sa Glab Integrated School (integrated naman jud ni siya karon)” [I am already three years as president of the PTA in the school. I am very much thankful of the partnership between Saint Columban and Glab Community. Saint Columban has helped a lot in transforming Glab Integrated School through the effort of Sir Joel, who is the principal and a product of Saint Columban College as CES scholar.] – P3

“Nagpasalamat gyud ko ug dako na dako kaayo ug natabang ang Columban sa Glab Integrated School (integrated naman jud ni siya karon) gumikan sa pagpangusog sa principal nga sir Joel nga produkto sa CIP scholar sa Columban. Kini maoy nahimong tulay nga daghang nagtahag sa ilang panahon kanamo nga diin kami nabulahan usab.” [I am truly happy because of the huge contribution Saint Columban has extended to the Glab Integrated School. This has become Integrated school because of the leadership of Sir Joel as the school principal and at the same time product of the CIP scholar in Saint Columban. He has become an important instrument of the many assistances extended to us that we benefited much.] – P9

Infrastructure Service. Community infrastructure services include transportation systems, communication networks, sewage, water, electric systems, bridges, and roads that require capital-intensive and high-cost investments. These services are vital for economic development and

prosperity. In this study, the participants highlighted the infrastructure services mainly on the hanging bridge construction in a hazardous river for the residents to use, especially during the rainy season when floods endanger residents, especially the children after school. Most participants shared:

“Nadaot na ang kuan tulay pero ge ayo na sa barangay, naa pod toy hanging bridge diri ang gi build sa columban” [The bridge was already destroyed, but Saint Columban put up the hanging bridge in our community.] -P7.

Another participant added, *”Nalipay mi pagkatukod sa hanging bridge kay among mga bata dili na piligro inig uli gikan sa eskwelahan, labi na kun baha. Dili na mi mabalaka kay luwas sila.”* [We are very happy when the hanging bridge was finally constructed because our children are no longer in danger when they go home from school especially when there is flood. We are no longer afraid because they are safe.] -P8.

The data revealed that the Glab residents received various services from Kadugtong- CES programs, foremost on essential necessities on groceries, school supplies, slippers, preloved items, and other items provisioned by the school; second on the partnership of collaborative efforts upgrading the community’s extension school to Glab Integrated National High School and third on the infrastructure service, particularly on hanging bridge construction. The services benefitted by the participants addressed the CHED mandates on community extension services which highlighted the universities and colleges' mobilization of expertise and technology by providing services that help address the community's increased productivity, poverty reduction, and achieving the country’s development goals by actively conducting extension programs/ projects (CMO 08, s. 2010). Cadosales et al. (2021) mentioned that in setting view on community extension, "Philosophy and Vision of a State University towards Extension must influence the quality and sustainability of the activities undertaken and eventually the overall impact on the community in terms of empowerment and self-sufficiency."

Impact of Kadugtong-CES Program to the community

Different experiences from the participants reveal positive thoughts that impact a broader perspective on life. These impacts expressly point out their financial aspects, view of education, and values in life. These are supported by the participants' responses that generated three themes: alleviate financial needs, community education aspiration, and genuine expression of core values.

Alleviating financial needs. This theme stems from the codes; less budget for school supplies and essential commodities are provided as participants reiterated the impact on their financial needs. Subsequently, the following narration supports their experiences.

“Naka tabang sya sa among financial aspect.” [It really helped us in the financial aspect] –P7.

“Yes maam, tabang kaayo...Di najud mi mo adto didto centro sa Cogonan maam para mamalit gamit sama sa gamit sa eskwelahan, tsinelas, ug mga pagkaon.” [Yes Ma’am, it was indeed of great help. We need not to go to Cogonan to buy school supplies and other basic needs.] –P8.

Another participant added, “*Kon mahurot na ang gamit sa among mga anak, hatagan ra sad sila nilang mam ug sir kay naa raman daghang pondo gikan sa Columban mam. Dili na mi mogasto pa.*” [Whenever our children's school materials are exhausted, the teachers can supply them immediately because SCC has donated several school supplies that the teachers can readily provide them in times of need so that parents will no longer spend for their children's school materials.]-P9

Community Education Aspiration. – Another theme of the impact of Kadugtong-CES stems from the codes; education as motivation for self-development, education is seen as key for future security, and education as a community builder. Participants expressed their perspectives on the essence of education in the following accounts.

“*Unya kaming mga ginikanan maam naingganyo pod sab sa pag eskwela. Hehe kay nag als man mi kay gusto unta mi makahuman pod ug eskwela*” [On our part as parents Ma’am, we were also encouraged to study. So, we enrolled to Alternative learning School.] –P2.

“*Modawat pod mo working mam kay gusto naku magworking ang akong anak kay Nakita naku nga maayo ang ugma sa akong mga anak kung naay mahuman.*” [Are you accepting working students Ma’am? Because I want my daughter to become a working student for I was able to see the good future of my child if she has earned a degree.] –P4

On the other hand, another participant said, “*unta naa pay mga grasya mo abot namo gikan sa Columban. Pasalamat pod mi dako na among mga anak didto padulong sa inyoha maam aron ma porma, basin makahuman amoang mga anak daku na kaayo na ug tabang sa amoang lugar.*” [We hope there will be more graces from Saint Columban like our children will go to study in Saint Columban to finish a degree because we believe that education can help improve our community.] –P5

Expressing Joy and Gratitude. Putting together the scripts and the observed behaviors of the Glab residents in the focus group discussion support the theme of genuine core values vehemently described the values of gratitude and joyfulness they experienced in the three-year journey of the partnership between the Glab community and Saint Columban. The participants wholeheartedly shared how grateful and joyful they were when the Saint Columban family reached out to their community.

“*Nagpasalamat kay ko nga nisaka mo diri kay murag ganahan pod mo diri, bahala ug bakilid kaayo.. naningkamot tawon mo ug saka diri. Mao rato maam.*” [I am thankful because you have reached our place despite the difficult terrain, but you did not hesitate in visiting our community.] –P1

“*Dako kaayo akong pasalamat naa jud mo bisan unsa ka lisod sa dalan.. naabot jud mo diri.*” [I am very much thankful despite the difficult way, but you have reached us here.] –P2

“*Salamat kaayo maam kay ni tungas mo diri. Nalipay mi ginikanan pod unya kami pod mo tabang sa inyo kanang mo saka mo diri. Molugson jud mi sa centro para matabangan mo ug dala ug dili na kaayo mo kapuyon.*” [Thank you very much Ma’am because you have come here. We,

parents are very happy then we will also help you when you come to our place. We will also go down and help you with your baggage for you not to become very tired.] –P3

“Pasalamat kaayo ko kay dako mo ug tabang dire sa among lugar. Unsay obligasyon didto tagbuon sa ubos para tabangan bitbit sa inyong mga dala.” *[I am very grateful because you have helped us a lot in our community. Our obligation is to fetch you and help you in your baggage.] –P4*

“Nagpasalamat pod ko sa supporta diri sa Glab, nalipay kaayo ko sa inyong mga tabang,” *[I am also very grateful of your support in Glab. I am very much Happy of all your assistance.] –P5*

“Dako kaayo mi ug pasalamat sa inyoha sa Columban kay dako gyud tabang gikan padulong diri sa amoa dayon pasalamt gyud ko sa among principal diri kay abtik gyud siya mo follow-up kung unsa ang kinahanglanon diri.” *[I am very much grateful to your Saint Columban because you have helped us a lot and I am indeed grateful to our active principal who never failed to make some follow ups of our needs here.] –P6*

“Nagpasalamat gyud ko ug dako na dako kaayo ug natabang ang Columban sa Glab Integrated School (integrated naman jud ni siya karon).” *[I am very much grateful because of the huge help Saint Columban extended to Glab Integrated School because it has now become an integrated school.] –P7*

“Nalipay gyud ko naka anhi mo basin unsa kalisod ug naka tabang mo sa amoa mao na lipay jud mi.” *[I am very happy that you have come in your place despite the distance because you have extended a lot of help that is why we are so happy.] –P*

“nagpasalamat ko sa Saint Columban dako kaayo kausaban ang Glab, nag tabang gyud ug supporta sa amo diri sa skwelahan sa Glab.” *[I am grateful to Saint Columban because there is this big transformation after Saint Columban has extended its support and project to our school in Glab.] –P9*

“Ang Saint Columban nag tabang gyud ug nagsupporta sa amo diri sa skwelahan sa Glab ug unsa pa diha na kinahangalan nag support ka namo sa inyong pag anhi, kami andam usab nga mohatag niini labi pa inig tungas Ninyo dire. Kami jud modala tana sa inyong mga gamit.” *[Saint Columban was really helping and supporting us in our school community in Glab. Whatever assistance we can give you when you visit us, we are always ready to help you also especially in bringing all your things.] –P10*

The Kadugtong-CES program impacts the lives of the Glab residents and their outlook on life. The services help them financially, especially with the school supplies provided to them. In the education aspect, education has become a motivation for self-development; it is the key to future security and community building. On the other hand, their positive experiences allow them to genuinely express the value of gratitude and joyfulness, which are closely related to a positive outlook in life. Llenares and Deocarís (2018) conducted a study to measure the Impact of a Community Extension Program. Their study found that only the frequent and occasional participants had better long-term outcomes as an impact of community extension. Positive experiences among beneficiaries promote empowered communities who become more productive

and capable of making intelligent decisions to improve and develop their socioeconomic well-being (Pesigan et al., 2017).

Experience of empowerment of CES-Kadugtong program.

There one central theme that captures the empowerment experience of the beneficiaries of the Kadugtong- CES program. They were empowered to discover opportunities beyond their community.

Empowered to discover opportunities beyond their community. The data generated various experiences of empowerment among participants. The theme comes from several codes: the world becomes broader for opportunities, empowerment through quality education, empowerment through skills development, and empowerment through social development in the association. Below are their personal stories of empowerment.

“Ang ako ma storya nga naa mo diri, napuno ko ug kalipay tungod kay kami g tagaan mi ug pagtagad sa Columban kami diri sa bukid sa sitio glab barangay cogonan kato wala pa sauna si Sir Joel dili ma ing ana. Daghan mi nadiskobre sa laing lain nga butang Sa SCC. Si Sir Joel Jud ang nahimong tulay sa SCC ug sa Glab.” [What I can say while you are here is that we are filled with joy because Saint Columban has given the Glab Community in barangay Cogonan its attention and assistance. Previously when Sir Joel was not here, it was never like this. We discover a lot of good things in SCC. Indeed, Sir Joel became bridge or the significant link that connects SCC and Glab.] –P4

“Nagpasalamat gyud ko ug dako na dako kaayo ug natabang ang Columban sa Glab Integrated School (integrated naman jud ni siya karon) gumikan sa pagpangusog sa principal nga sir Joel nga produkto sa CIP scholar sa Columban. Kini maoy nahimong tulay nga daghang nagtahag sa ilang panahon kanamo nga diin kami nabulahan usab.” [I am truly happy because of the huge contribution Saint Columban has extended to the Glab Integrated School. This has become integrated school because of the leadership of Sir Joel as the school principal and at the same time product of the CIP scholar in Saint Columban. He has become an important instrument of the many assistances extended to us that we benefited much.] –P6

“NC2 mi Land crafts tungod kay anaa na ang pangandoy sa pag asenso sa kaugalingon.” [We become NC2 holders in land crafts because we have developed that sense of self-development.] –P3

“Natukod and SITIO GLAB MAGBULAY ASSOCIATION pinaagi sa pagpangusog ni sir Joel nga maoy principal sa school.” [The Sitio Glab Magbunlay Association was organized which was spearheaded by Sir Joel who is the principal of the School.] –P9

The participants' disclosure of their experiences with empowerment conforms to the study of Llenares and Custer (2018). They posited that community stakeholders understand relevant issues and are empowered to step up decisions to alleviate their present conditions. Undeniably,

participants become more assertive and objective of their fundamental rights and privileges. They are now gearing towards community development through the power of education, skills development, and social connections. The framework used in this study on empowerment theory gives a clear picture of empowerment as it connects to mutual help that creates a responsive community initiated by the concerned organization.

Consequently, in Zimmerman's descriptions of his theory, empowerment can be expressed as an intentional, ongoing process centered on engagement in the local community bounded by the values of mutual respect, critical reflections, caring, and proactive action of an organization helping the underprivileged marginalized community. (Zimmerman, 2020). In this study, it is not only the Kadugtong- CES providers who experienced empowerment but also the beneficiaries. In conclusion, beneficiaries are empowered, mobilized, and given opportunities to participate in and decide on the nature of the general activities they will be involved in for their welfare. When they are empowered, mobilized, and given opportunities to participate in and decide on the nature of the general activities, they will eventually develop assertiveness and dynamism (Cadosales et al., 2021).

Ways to improve the CES-Kadugtong program in Glab Community

The research participants mentioned ways of improving the CES-Kadugtong program in their community. Their sharing focuses on the implementation of sustainable essential services.

Implementation of sustainable essential services. Participants expressed their hopes and dreams of more services to their community. The specific services they pointed out in the interview are in codes such as livelihood services, teachers' skills training services, medical services, and infrastructure services. The narratives of the participants support these codes.

“Ang mga maestra matagaan ug training like sa Information technology kay looy kayo sila dire walay training.” [The teachers may be given trainings like in information technology because they don't have enough training.] –P10

“The teachers may be given training in information technology because they do not have enough training.” [Training on preparing video presentations to promote our place's many projects and cultural heritage.] –P10

“Ma improve unta among senior High school classrooms mam kay wala pa nay flooring ang duha ka classrooms.” [I hope our Senior High School classrooms will be improved because there are no floorings as of this time.] –P6

“Kana gyud maam, nangandoy mi ana na livelihood na sustainable kay dghan kaayo mga plano ang politics nag promise sila. Support man gud kulang sa Glab maam kay ang ang glab man gud Sitio ra.” [That is one of our dreams and aspirations to have a sustainable livelihood although the politicians have many plans and promises but the Glab community need ample support because Glab is just a Sitio.] –P3

“Kana lage akoang gipangita ang starter kit, kanang sa makatabang jud sa panginabuhian namo dire.” [I am also looking for a starter kit so that it can help in our income here.] –P1

“Akong bana gyud ang nag pa bilin grabi na kuan hangtod karon di kalakaw ang nana, nag agas. Nagkinahanglan mi ug doctor kay lisod kayo karon nga pandemic. [My husband is still unable to walk due to the pus cells continuously flowing from his wound. We need a doctor and medical assistance, especially during this pandemic.] –P6

“Maayo unta naa nay karsada mam para maabtan pod mi sa mga serbisyong pampubliko gikan sa gobyerno.” [It would be good if we could have a passable road for us to be able access the public services from the government.] –P7

The Kadugtong- Community Engagement and Services (Kadugton- CES) have many ways to improve the program despite its tremendous effort in addressing the needs of the Sitio Glab community. The participants have honestly pointed out the program's sustainability by expounding its service to teachers' information technology and Microsoft skills training that will help them innovatively adopt technology in classroom presentations. Moreover, the participants hope that livelihood training, SHS classroom improvement assistance, and health care services will be available in the community. The results also noted improvement in the Kadugtong- CES framework, and it may be good to explore the Best-Fit Framework as an analytical tool to strengthen extension systems. The system includes six dimensions: governance structures and policy environment, organizational and management capacities and cultures, advisory methods, market engagement and livelihood strategies, and community engagement (Davis & Spielman, 2017).

Based on the findings, the Sition Glab resident-beneficiaries experienced different services that helped augment their living conditions through the SCC's Kadugtong- Community Engagement and Services (Kadugtong- CES). The Kadugtong-CES office can use such results as empirical evidence that the programs rendered have impacted the participants by broadening their perspectives on the essence of education in improving their living conditions in the community. The school can start with program enhancement formulation that could address the overlooked community's needs which explicitly came out in the research findings. Through enhanced evidenced-based Kadugtong- CES programs, the school will have guaranteed equitable and personalized community engagement services from which the underprivileged community would ultimately benefit.

The experience of the Glab residents compliments the empowerment theory of (Zimmerman, 2020). Zimmerman (2020) described the concept of empowerment as both a value orientation for collaborating in the community and a theoretical model for providing a process understanding of influence and group efforts that affect the life of the people, organizational functioning, and the quality of community life that reflects social change (Zimmerman, 2020).

Conclusion

The Kadugtong- CES program extended essential services such as providing basic commodities like distribution of school supplies, community feeding, educational transformation, and infrastructure project. The services rendered to the Sition Glab community impacted their

living conditions and perspective. The impact stemmed from the themes; of alleviation of financial needs, community education aspiration, and genuine expression of core values, specifically on gratitude and joy. These values are closely related to producing a positive outlook that can help them look for opportunities in any uncertainties and become empowered. Empowerment of the locals allows them to discover tremendous opportunities beyond their community. Saint Columban family becomes an extension of the Sitio Glab community due to the training activities extended to the teachers. The education system has improved as it has become Glab Integrated School with a complete Basic Education level from just an extension school of Cogonan, National High School, the previous mother school. In addition, their subgroup is now stabilized as they have organized the Sitio Glab Magbunlay Association through the effort of their school principal, a CIP scholar in his college.

Subsequently, because residents are now empowered, they also become aware of their fundamental rights and services that have been deprived of them for years, such as water systems, infrastructure services, electricity, sustainable livelihood, and medical services. This awareness raises some challenges on the part of the Kadugtong-CES program of its role in bridging the government to the Sitio Glab residents to truly live its guiding principle, which is to bring the good news to the lost, the last, the least, and the lonely.

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