

ISSN 2094-6082

Tayla

The Harvest Continues



ISSN 2094-6082

The Official Academic Research Journal
AQUINAS UNIVERSITY OF LEGAZPI
Rawis, Legazpi City



The Official Academic Research Journal
of Aquinas University of Legazpi
Rawis, Legazpi City

Volume II No. 1
October 2010

Publisher

REV. FR. RAMONCLARO G. MENDEZ, O.P.

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ISSN 2094-6082

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FOREWORD

Every rational mind is based on and defined by certain concepts and principles one believes to be the composite of a meaning-full human life. Such concepts and principles are anchored on domains as we approach the complexity of our human existence: enlightenment (characterized by study and prayer) and solidarity (realized by community and service). With these key concepts governing one's perspective, one is given a certain standpoint that is truly essential in making a significant contribution in the attempt towards full human flourishing in the midst of reasonable pluralism in his life world. All these redound to the idea that man searches for his meaning given the truth of his nature as good. To exist is to become meaningful, in that sense.

I think that education has a powerful force in realizing enlightenment and solidarity. It serves not only in the formation of students and strengthening system's normativity but more so as an agency of transformation in the communities. This makes education a transformative education making itself a medium for cultural transformation.

Tagba 2010 dwells on the multi-dimensional and interdisciplinary character of transformative education. It centers its discourse on various ways of seeing educational effectiveness in particular and social reality in general. It tackles positions and standpoints an administrator, educator, and student may subject to his/her reflection. In the ultimate analysis, one is asked to dare and go beyond limits and challenge status quo.

Hopefully, this volume marks a significant step towards our collective enlightenment and solidarity.

Alvin A. Sario, MA (Ph)

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ENGR. VIRGILIO S. PERDIGON, JR is the Secretary-General of Aquinas. He served as the Dean of the College of Engineering and also the former Dean of the Polytechnic Institute. He is now fully engaged in environmental and educational researches. His paper titled, 'A Plan of Government, A Paradigm of Economy and a Program of Education' provides some socio-political critiques, proposes some substantial solutions, and challenges some policies in Philippine education, in order to realize genuine national development. He concludes, "We have to acknowledge the miseducation that has plagued us. Admission and diagnosis of a disease is the first step to cure. Then we have to 'de-educate' ourselves from the errors and ultimately 're-educate' ourselves with that learning and teaching process that truly provides for our needs as persons and as a people."

SUSAN G. BOBADILLA is the current Dean of the College of Arts, Sciences, and Education in Aquinas University. She is formerly the Student Development Services Coordinator and former Director of the Office of Testing, Measurements, and Standards in the University. Her paper titled, 'Congruence between Higher Education Preferences of Senior High School Students in Albay and Manpower Demand' shows that "the mismatch found in the course choices and manpower demand was one of the issues that higher education institutions need to consider in designing instruction program. The skills and competencies needed by the industry was a serious matter that requires thorough evaluation and assessment of the whole educational system."

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ETHNOGRAPHIC CO-PERFORMANCE AS METHODOLOGY IN THE STUDY OF LOCAL 'ART' PRACTICES

Jaꝑmin B.Llana, Ph.D.

We should interrogate why and how we study and write. This is my first lesson learned on doing performance research in Bicol. I am an insider studying my own culture from the outside and I still say this though I now write at and from 'home'. The tools I use, the books I read, the frames of thinking I have been trained in are of the Western academy. And so I ask: with what authority do I write and who should speak for whom, since I share the same history with those I write about: us, but remain outside? The 'enabling violation of the post-colonial situation' that Gayatri Spivak speaks of (1990, 137) remains poignantly vivid. Perhaps I am too fettered by colonial training to escape its epistemological net and so I am stuck in the postcolonial predicament of thinking outside of while thinking in and with Western frames? Spivak explains this best as *a response to a command*. The intellectuals from the non-West did not or do not have a choice. '[O]ur turn towards the West—the so-called non-West's turn towards the West is a *command*. Whereas 'the Western intellectual's longing for all that is not West' can be seen as marking 'the management of crisis'—a repeated crisis of European consciousness, the reverse of this reveals 'the violence' wrought on the non-West, who could now be accused as being 'too Western' or whose 'desire to turn toward what is not the West (to study one's own culture, for instance) ... could very easily be transformed into just wanting to be the "true native"' (Spivak 1990, 8).

We are all probably familiar with how this situation has played out in the area of Philippine cultural performance, with scholars piling up arguments against the statements of Retana and Barrantes saying that all our drama and theatre came about only as a result of colonization, or our preoccupation with definitions of 'Filipino drama'. Reading texts on the history of drama/theatre/performance in the Philippines, one gets the impression that there is a desire to show that we,

too, have these forms, if only drama be defined... 'as it was in its beginnings in the Western world—as "action" or "deed" involving mimesis or mimicry' (Fernandez 1996, 2). But, meaning no disrespect, I ask: what is the point of doing so? Is this not a case of 'syndicalism' as Alain Badiou (2001, 109) calls it—the putting forward of '*particular* claims that seek to be recognised and valued,' the desire merely to belong with the established order?

Whatever has been said or written about them, a multiplicity of performances exist and happen as a matter of course in the daily life of communities in the Philippines—what can be called, for lack of a better term, local 'art' practices. These form what Diana Taylor calls the 'repertoire' of embodied practices, mnemonic devices that are as important as the 'archive' in the production of knowledge. To the post-colonial academy beset by the 'double bind' of an 'enabling' cultural imperialism and its legacies, these performances continue to present challenges for research and writing and thinking—and also for performing and art-making. How to build the archive from the repertoire? Or how to make space in the archive for practices which are as beautiful and valuable as they can be as they are, without the intervention of 'artists'—without performance being mere 'grist for the mill' of art?

Writing about Latin American experience, Diana Taylor (2001; 2003) explains that '[p]art of the colonizing project consisted in discrediting autochthonous ways of preserving and communicating historical understanding' (2001, 219). '[T]he colonizers... tried to destroy embodied memory systems, by both stamping them out and discrediting them' (2003, 34). Most of these autochthonous ways are what she calls the 'repertoire'— 'performances, gestures, orature, movement, dance, singing, and...traumatic flashbacks, repeats, and hallucinations'. Writing and written records—the 'archive'—were privileged over the repertoire.

Paradoxically, the 'preserved' colonial writings have become the sources of knowledge by natives studying their own culture. On the one hand, such practice has resulted in the reversal or subversion of the colonial agenda and led to the production of emancipatory texts by radical scholars; on the other hand, the uncritical use of such inherited materials has fulfilled precisely the colonial project beyond even the expectations of the colonialists during their time. The recent work by Gloria Cano (2008) questioning the integrity of Blair and Robertson's book series is a case worth noting.

The value of Taylor's work goes beyond explaining the colonial condition that persists even after the colonialists have physically left. It provides a way forward in methodology: using performance as an epistemic tool that is equally as valuable as the archive in the production of social memory and historical knowledge. Taylor is not rejecting the archive or writing—her work itself is 'destined' for it (2003, 52). She avers in fact that 'writing and embodied performance have often worked together to layer the historical memories that constitute community.... [with] the telling...as important as the writing, the doing as central as the recording, the memory passed down through the bodies and mnemonic practices' (2003, 35-36). But given the primacy of writing, Taylor's question is an urgent one: 'What is at risk politically in thinking about embodied knowledge and performance as ephemeral [and] that which disappears? Whose memories "disappear" if only archival knowledge is valorized...?' (2001, 220). The colonized were 'converted' but not subdued; their practices lived on, were in fact 'transferred and reproduced within the very symbolic system designed to eliminate them: Roman Catholicism' (44). As Philippine scholars (Mojares [2008], Rafael [1993], Aguilar [1999], etc.) assert for the Philippine case, the terms of conversion were altogether different if seen from the perspective of the colonized, for they were active agents who 'performed' for the colonizer and negotiated the doubling process that this entailed. They accommodated the new belief and practices into their repertoire and by such act survived the violence of conquest. But what this means is that the archive can never contain the repertoire; there would always be something in excess, something that escapes, but also something that is retained that could develop as counter-knowledge, as counter-memory. And it is to, and with, this 'excess' that performance speaks, even for the Western-trained researcher 'enabled' by cultural imperialism.

Moving now fast forward to the present, the archive, as it has been constructed in the post-colony, has its firm hold over people's affections and ways of seeing. And the tool has been, is, writing, and the way that objects, behaviours, and practices are elevated to the realm of the aesthetic. Ethnography and the academy have much to account for. Despite the departure from positivist writing and towards interpretive methodologies, ethnography as writing fixes so that the said can be culled for future examination from the event of saying that is soon over. The performed is separated from the performance. The archive is built from the repertoire, as Diana Taylor would say it. For Barbara Kirshenblatt-Gimblett, this is how ethnography creates its objects, the ethnographic artifacts: 'They are ethnographic not because they were found...but by virtue of the manner in which they have

been detached' (Kirshenblatt-Gimblett, 1998, 18). It does not matter if the object is a physical thing displaced from its source or if it is intangible, ephemeral, or animate, like people and their embodied performances. These too are detached, segmented, and objectified by the act of inscription in field notes, recordings and reproductions via photography or filming (30), or the display of live bodies in reconstructed villages built for an exhibition (like the St. Louis World's Fair of 1904). While Geertz says that the product is 'fiction' (qualified nevertheless as not false, just constructed), in the passage of time such fiction tend to speak as truth, the 'real', to readers. Moreover, the 'sayer' who is supposedly foregrounded with the 'said' may not be so, and in fixing the said the sayer is fixed as well, petrified in the textualization. Agency is foreclosed; the sayer is silenced. The situation is all the more complicated when we locate it in the historical complexities of the conflict and violence-ridden, assymetrical struggle for the power of 'worlding' (as Spivak terms it) or articulating realities, spaces, events, identities, rights and wrongs—both the 'what is' and the 'what should be'.

If Clifford Geertz wants to rescue the said from the saying, Dwight Conquergood wants to go back to the event and act of saying and to bring back the sayer in the telling of the tale. He calls for a 'radical rethinking of the research enterprise' in the face of 'the double fall of scientism and imperialism' and the 'ensuing "crisis of representation" that has set off the discipline's self-questioning about its basic assumptions, principles, and methodologies' (Conquergood 2003b). While he refers to and uses many of Geertz's ideas, Conquergood's praxis and proposals reject and criticize textualism or the idea of 'world-as-text' that Geertz propounds; saying it is 'ethnocentric' especially 'when applied to the counter-cultures of enslaved and other dispossessed people,' whose repertoire of performance practices (Conquergood 2002, 150) 'have been erased because they are illegible.... [t]he whole realm of complex, finely nuanced meaning that is embodied, tacit, intoned, gestured, improvised, co-experienced, covert—and all the more deeply meaningful because of its refusal to be spelled out' (Conquergood 2005, 146). This 'refusal to be spelled out' is exactly what Taylor calls the 'diabolic opaqueness of performance' (Taylor 2003, 40) that provides opportunities for parody and subversion (31).

Against textualism, Conquergood espouses what Victor Turner calls the 'performative turn' in ethnography: using 'performance as concept, practice, and epistemology' (1995, 139), or what Johannes Fabian calls a 'performative' rather than 'informative' ethnography (Fabian 1999, 25; 1990, 3).

For Conquergood, performance can be thought of in four ways: in terms of 'poetics, play, process, and power' (Conquergood 2007, 38). Poetics refers both to the invented character of realities, the expressive forms that performance-centred research looks at, and to the way that scholarly writing is also constructed. Attending to such poesis 'alerts us to the fact that 'culture and persons are more than just created; they are creative' (2007, 39). Play is likened to the activity of the trickster and his playful yet 'radical self-questioning critique.' Process signals 'the shift from mimesis to kinesis,' 'from product to productivity,' culture is 'transacted through performance' and researchers attend not to concepts but to the 'unfolding voices, nuances, and intonations of performed meaning...the irreducible and evanescent dynamics of human life—all the forces that resist closure.' Such attention to the processual nature of culture leads to 'a both/and' rather than to an 'either/or' position or consideration of how power invokes politics, domination, ideology as well as struggle, resistance, and subversion (39).

Conquergood calls for a 'return to the body,' the awareness that ethnographic activity is corporeal—an ethnography of the ears and heart that reimagines participant observation as coperformative witnessing' (Conquergood 2005, 149): "[e]thnography [as]...an intensely sensuous way of knowing" (2003, 353). Such engagement poses risks for the ethnographer. But *vulnerability, in fact, not authority*, is sought by the radical ethnographer and responded to with 'honesty, humility, self-reflexivity, and an acknowledgement of the interdependence and reciprocal role-playing between knower and known' (356). *Time rather than space*—recognition of a shared, coeval time, because (as Fabian says) 'denial of coevalness' is a strategy to keep the dominated others in their marginal, backward time, always the primitive to the imperialist's civilized. *Sound and voice instead of sight and vision*—sight and observation connote space, and space divisions, and surveillance while the gaze constitutes and forecloses. *Performance rather than text*.

This ethnographic practice is liminal, processual, where the ethnographer is not a solid and unified subject and the people studied have no essential identities. Culture and identity are constructed and relational, contingent, invented. 'Meaning is contested and struggled for in the interstices....' (Conquergood 2003b, 359). This is ethnographic co-performance: 'the ethnographer moves from the gaze of the distanced and detached observer to the intimate involvement and engagement of "coactivity" or "co-performance" with historically situated, named, "unique individuals"' (363). It is 'knowing how' and 'knowing

who'... '[on] the ground, in the thick of things' (2005, 146) –'learning something "on the pulses"' (2003, 363). It is dialogical; it 'struggles ... to bring self and other together so that they can question, debate, and challenge one another....[a] kind of performance that resists conclusions....' (407-408).

To engage in dialogical performance is 'to recognize others as others [in order to love] them better.' Tami Spry coins her own version of this ethnographic moral stance: 'performative-I positionality' that she describes as concerned less about identity construction and more about constructing a representation of the 'incoherent,' fragmented, conflictual effects of the copformance, of the copresence between selves and others in contexts (Spry 2006, 344). D. Soyini Madison calls this 'the dialogic performative' defined as 'a generative and embodied reciprocity' that encompasses both reflective and reflexive knowledge—not just an awareness of ourselves, or showing ourselves to ourselves, but being conscious of that consciousness of the self... 'the quintessential difference between solipsism and self-reflexivity that the dialogic performative begs to take up' (Madison 2006, 321-322).

In Bicol, there is a term, *anduyog*, that appears in Lisboa's 1628 *Vocabulario de la lengua Bicol*. Its fundamental idea is favouring or helping others; among the Bicolanos it means lending one's bodily presence to help another carry out a task or a project that a person, alone, cannot accomplish—for instance the transfer or physical carrying of an entire house to another location, or the preparations for a wedding feast. 'Favouring' or helping does not mean that one has more and the recipient has less or that one is superior to the other; it is an act of community. It is the very same act that enables poor communities to stage performances year in and year out, however meagre the individual contributions.

I am using *anduyog* to refer to my own epistemological and ethical stance and methodology. *Anduyog* as ethnographic co-performance is premised on a shared history—of colonialism and a liminal present that is not yet post- but neocolonial, an oppressive present that is a continuation of that history, characterized by vulnerabilities due to economic lack, political marginalization and silencing, and a subsequent incapacity to deal with disaster both human-made and natural. It is founded on a shared culture that might seem to an outsider as an odd mix of various influences: Spanish, but not quite, Catholic but not quite, Asian but not really so, etcetera, one that seems to have remained the same for centuries but is actually changing so rapidly that it leaves people disoriented. It

presupposes a people who have survived through hard times and are capable of advancement, of making things better, however they may define it or want it to be. It claims a stake in a common future and risks the heartache and despair that come with failures and the lashes of greater ills. It invests in and partakes of a sensibility of a people who come from a place called home.

Anduyog as ethnographic co-performance has six defining principles: presence, paying attention, participation, visibility, reflexivity, and activism. All these are drawn from Conquergood, but also from many of the people cited here who have chosen a radical ethnographic practice that recognizes that individuals and communities have never stopped speaking, that their performances have not disappeared, that they in fact live in the ethnographer's own time and space.

Presence is corporeal engagement that enables 'thick description' and the doing of all the others listed—one cannot pay attention if one is not present. Paying attention is listening, but, more importantly, it is an expression, according to Madison, of a 'godly' gratitude, a recognition both of beauty and of anguish and misery—a 'body-to-body convergence that pays attention to the right now and newly comprised by all the representations, histories, and longings that came before this moment to make the now extraordinary (Madison 2006, 323). Participation is performing the act, ritual, tradition, celebration; being taught and learning with humility; singing the song; dancing the dance, donning the dress or shoes of the other, and knowing how it feels like. Visibility is showing my hand in the writing, holding back but also disclosing the 'me' so that both I and they are in the text, on the photograph, and in the memory of the lived moments; acknowledging a common bond, but also the possible chasm between us and the tensions that it holds. *Reflexivity* is constant awareness of me trying to see myself seeing them or they seeing me and in the seeing, feel or in the feeling, see, and hear, and taste, and touch and smell; examining my methods, evaluating my outputs whether performed or written up. *Activism* is a commitment to give back in return what has been received: time, trust, memory, fears, hopes and dreams, faith; it is taking responsibility as a daughter, sister, neighbour, citizen, friend, or a fellow seeker of the creative good that must lie somewhere in us or in the gaps between us, and that we 'coactively' perform as best as we are able.

Anduyog as ethnographic co-performance is an ethics of action as well as a cultural politics, from 'mimesis' to 'poiesis' and from 'poiesis' to 'kinesis'—a movement that reverses the death-dealing violence of aestheticization; it makes

space for 'performance' beyond or beneath 'drama' or 'theatre,' beyond or beneath 'art'—for the messy, the inconsistent, the improvised, the repetitive. I can only hope that it will eventually migrate into pedagogy, which is an altogether different but equally urgent challenge.

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A PLAN OF GOVERNMENT, A PARADIGM OF ECONOMY AND A PROGRAM OF EDUCATION

Virgilio S. Perdigon, Jr.

Drawing up a manner by which the country may be governed; the economy, promoted; and education, offered is a very tall order. Being so, my wisdom is not sufficient to accomplish the aim for which I set out, and my work is imperfect. I trust that others will pitch in their own intelligence and make this more like the ideal for which it is intended.

A Plan of Government

I begin with a premise that any government ought to be *of the people, by the people, and for the people*. If so, government should provide for the people's basic needs at the very least. Consequently, the program of government should be designed around those needs.

What are the people's basic needs? I submit the following:

- | | |
|-----------------------------|---------------|
| 1. food | 5. education |
| 2. clothing | 6. security |
| 3. shelter | 7. recreation |
| 4. livelihood or employment | |

This may be altered according to the level of development of our country. Today, I believe these are the most basic. Food includes drinking water and everything a normal person takes through the mouth to maintain such normal state. Clothing includes head gear and footwear. Shelter includes bathing water and energy. Livelihood, employment, job or any source of income, *supports the other six (6) but not as basic as food, clothing and shelter for a person in extreme poverty.*

Under normal economic and weather conditions, this is the most basic because possessing it allows a person the ability to acquire the other six. Education includes communication and information such as access to books, newspapers and other media of information. Security covers protection from crime, disease, disasters and effects of old age. Recreation *can be in the form of nature appreciation (sunset watching, mountain trekking, swimming in the beach), radio listening or tv watching. Beyond these seven basic needs, all else are just luxuries.* I also submit that if a person has access to all these, he will not ask for anything more unless he aspires for “luxuries” like recreation through gambling in Las Vegas, riding a Mercedes Benz, or wearing gold jewelry and diamonds. If only every ordinary Filipino would be assisted by government to have fair access to those seven needs, then our society would be better. We can say we have genuinely developed.

So, how should government be designed if these are the people’s basic needs? Government structure should parallel those needs, in the Executive, Legislative and Judicial Branches. Among the key principles of governance is “*power to the masses.*”

The Executive Branch. – On the basis of the seven basic needs the following departments ought to be organized, if possible by constitutional mandate:

1. Department of Food (Grains, Fisheries, Meat and Poultry)
2. Department of Clothing and Shelter (Textile, Hardware)
3. Department of Labor and Employment
4. Department of Education (Basic, Tertiary, Graduate, Vocational)
5. Department of Police Affairs
6. Department of Health
7. Department of Social Welfare
8. Department of Emergency Management
9. Department of Recreation and Tourism
10. Department of Environmental Protection

Other departments are needed:

11. Department of Economic Affairs (Energy, Taxation, Transportation, Communication, Economic Dev, Trade, Budget)
12. Department of Culture
13. Department of Political Affairs (Local Government, Election, Ombudsman, Civil Service)



14. Department of Foreign Affairs
15. Department of Military Defense

Any office formed shall be aligned under the appropriate department. Otherwise it shall be placed under the supervision and control of the Vice-President. The government shall prohibit political dynasties, be independent from economic interest blocs, require genuine divestment of officials, and impose life sentence for corruption involving P50,000 and higher amounts.

The regions shall be transformed into autonomous states. Each state shall have its own department as outlined above except foreign affairs and military defense. They shall have their own legislature. They shall have lower courts, Courts of Appeals but not a Supreme Court. The Governors of the Provinces in each state shall constitute a Governing Council of the Autonomous State whose presidency shall be rotated every year.

The 911 system for dealing with domestic emergencies shall be designed and implemented.

The Legislative Branch. – There shall be a *House of Geographic Representatives* and a *Senate of Sectors*. The House shall be allocated among districts. The Senate shall be composed of delegates elected by *Party List System*. The current abuse of the system whereby almost any group is whimsically presented as a sector should be curtailed. The constitution shall specifically cite the following as permanently represented sectors: *farmers, factory workers, transport workers, academe, professionals, youth, and women*. The urban or rural poor shall not be designated as a permanent sector because doing so would mean that poverty shall not in due time be eradicated. However, Congress may pass a law citing that sector and others to be represented as well. The number of senators per sector shall be proportional to their population according to the latest census. The Church shall not be designated any representation because it is strong enough as a group to deal with any other power in society. The Legislature shall perform purely law-making duties. There shall be no pork barrel in whatever guise. No funds shall be allocated to infrastructure projects through legislators but only funds in aid of legislation. Both houses of Congress shall have permanent committees for food, clothing, shelter, livelihood or employment, education, law and order, health, social security, emergency management, and recreation. Other committees shall be formed by law on a temporary basis.

The presidency of the Senate shall be rotated among the sectors annually. The order of rotation shall be defined by law. The speakership of the House of Geographical Representatives shall be rotated among the Regions. The order of rotation shall be defined by law.

The Judicial Branch. – The Judiciary shall be composed of lower courts, Court of Appeals and Supreme Court. In the lower courts, trial by jury shall be adopted. Inasmuch as the judicial is co-equal of the executive and legislative branches, the Supreme Court Justices shall be elected. Nomination shall be made by the Judicial and Bar Council. Campaigning shall be free of charge through all media networks which shall allocate equal time and space for all candidates. The elected justices shall in turn elect among themselves the Chief Justice whose term shall be rotated. The local courts shall be headed by magistrates who will also be elected. Their nomination shall come from the local judicial and bar council or personal application of any member of the bar subject to certain qualifications like experience.

To deload the regular courts, special courts shall be organized by law for each of the cases about basic needs: agricultural courts, clothing and shelter courts, labor courts, education courts, health courts, social security courts, and emergency management courts. Law and order and recreation cases shall be handled by the regular courts. Environmental courts shall be maintained as well.

The position of Chief Justice shall be assumed first by the most senior justice and rotated annually among the next most senior until the next election. The next round of rotation shall begin from the new most senior justice after an election.

There are three other powerful estates in Philippine society: the Church, the mass media and the military. Of these three, the military is under the ambit of government authority. Along side the military is the civilian but armed organization of the police. Let us therefore comment on them.

The armed forces. – The military shall be under the control of the President as Commander-in-Chief of the AFP. However, in times of war and when the President declares martial law, the military shall be under the control of the Senate. When the United States was waging its revolutionary war, there was

no US President; there was no executive branch of government. The revolutionary army was taking orders from and reporting to the Continental Congress. In peacetime, the US Army went under the control of the President.

The police. – The police shall be under the control of the Judiciary at all times. The PNP shall be under the Supreme Court Chief Justice. The provincial, city, and municipal police shall be under the control of the local magistrates. The courts are instruments of law and the police is an instrument of order.

Terms of office. – The President and Vice-President shall be elected every six years. No re-election shall be allowed. Senators shall have six-year terms but one half shall be elected every three years. The party-list of any senator may be re-elected any number of times. However, the senator designated by a winning party-list shall be in office for a maximum of six years without re-designation. Representatives of geographical units and officials of local government units shall have three-year terms. They can be re-elected for three terms after which they shall not be eligible for re-election forever. No wife, sibling, parent, child, first cousin, second cousin or third cousin shall succeed a representative of a geographical unit or official of a local government unit within three terms after the last. The justices of the Supreme Court and magistrates of the lower courts shall be eligible for any number of re-election.

Delicadeza. – Delicadeza, also called “common decency,” is not required by any law. For this reason, a Malacañang official said that they are not required to abide by it. We say, however, that with delicadeza, no law is necessary; without delicadeza, no law is sufficient. We bank on delicadeza that the minute details to proceed from the broad outlines stated above will not entangle us as we realize our dream of a better government.

A Paradigm of Economy

A sustainable economy has three basic activities providing seven material needs of people: production, distribution, and consumption. Each of these should address the seven basic needs. A tabular presentation is the best way to relate them:

	Production	Distribution	Consumption
Food			
Clothing			
Shelter			
Employment			
Education			
Security			
Recreation			

A person is poor when he is not able to satisfy one or more of these seven basic needs. We assume that a person is rational, that he follows the prioritization as cited. For example, he does not spend his money on entertainment before he has food.

Employment is a basic need that interacts with the others. People can find sources of income in food, clothing, shelter, education, security and recreation. Employment is even interactive with itself as when placement companies earn by offering jobs.

A sound and sustainable economy should be one that has safeguards for supervening events. It has to have within itself local control the three basic activities of *production, distribution and consumption*. Each of these should address the seven basic needs. A tabular presentation is the best way to relate them:

	Production	Distribution	Consumption
Food			
Clothing			
Shelter			
Employment			
Education			
Security			
Recreation			

That economy should *export only its surplus and import only that which it cannot produce*. While it is admitted that any external event can impact the local economy, it is still wise to have anticipatory measures. The difference is between one economy that is so closely tied to that of another country and one that has firewalls against any untoward events outside.

It is dangerous, for example, to depend on other economies for food. It is best to grow food, specially staple, as close to one's community as possible. This will ensure security against calamities or political chaos that might cut supply. Moreover, sourcing food from distant locations would necessitate the use of preservatives that cause diseases like cancer even if cheaper price could offset the transportation cost. Only a crisis or calamity in the locality can justify sourcing of food from other places but this must be temporary.

What happens is that we produce what we do not need because these are for export. Goods with the best quality are reserved for foreign consumption while second-rate goods are the ones sold in local markets. We import what we need like rice because we have converted agricultural lands to residential, industrial and commercial. We also train nurses and engineers whom we badly need only to export them to the US, Europe, and Middle East.

	Production	Distribution	Consumption	Exportation	Importation
Food					
Clothing					
Shelter					
Employment					
Education					
Security					
Recreation					

The most essential food, the staple, should be produced, distributed and consumed locally. Only the surplus should be exported and only the non-essential should be imported. Imported food should not replace the locally produced.

Characteristics of Philippine economy. – The economy is the system through which the material needs of people are provided. When we say that the Philippine economy has been in crisis for as long as anyone alive can remember, we mean that the seven basic needs have not been satisfied. The causes are as follows:

1. Dependence on foreign capital
 - Opening up of our natural resources to foreigners; example: mining.
 - Export and import-oriented.
 - Higher priority set by the government for the demands of the international market than for the basic needs of Filipinos.

- Absence of local heavy industries.
2. No appreciation for agriculture
 - The most basic need of a person is food.
 - Except water, lime, and salt we do not ingest anything that does not come from agriculture.
 - The value of agriculture was proven during the rice crisis of 2008.
 3. Encouragement of workers to be OFWs perpetually
 - Overseas work should have been a temporary measure to encourage accumulation of capital for local investment; it became permanent.
 - The dollar remittances eventually leave the local economy when these are used to buy foreign goods like appliances and cars.
 - Koreans worked abroad too but they invested their dollars in emerging corporation like Hyundai, Kia, Samsung, and Daewoo.

These three are the main reasons why the country was adversely affected by the Greater Depression of 2008 which in turn is the result of the decision of big capitalist countries to subject the whole world to globalization and liberalization. They thought it would be for the general good to promote competition according to the principles of unbridled free enterprise. What happened is the migration of factories from the US to China because of lower production cost in the latter. Americans lost their jobs and failed to pay their housing loans (according to former Russian President Vladimir Putin). The real estate industry crashed. Lender banks went bankrupt, even the oldest among them - Lehman Brothers and Merrill Lynch.

As the world's largest economy, America can affect other countries through trade partnerships. Demand is in America while supply is from another country. When demand in America declines, the supplier loses. This is what happened in the 1980s to our sugar industry. Sugar workers in Negros went hungry.

4. Corruption
 - Tax (the money of citizens) which is supposed to stimulate the economy goes to a few pockets only, like blood that cannot flow to parts of the body but accumulates in just a few.

5. Promotion of gambling and other vices
 - When Britain wanted to destroy China, they promoted opium.
 - Broad areas are idle while manhours are wasted.
 - Supply (manhours) does not meet demand (idle lands).

Solutions. – For each of the problem areas, we propose the corresponding solutions:

1. Restructure the political system
2. Attain a self-sustaining economy
3. Implement genuine land reform
 - Genuine Agrarian Reform Bill.
 - Salvation from crisis lies in farmlands. The land gives us food, clothing, shelter, and health security. The other needs will be satisfied through good governance.
4. Promote education that meets the needs of our own people
 - Values and character.
5. Promote a nationalist industrialization
 - Through this and number 2 we will entice our workers to stay in the country.
 - With a developed economy, our people will go abroad not to look for jobs but for recreation.

Shifting from carbohydrate to protein-rich staple food. - Alternatives to rice as the staple food of most Filipinos ought to be researched. The reason is not only economic but more nutritional. As to the economic reason, the ricelands of the Philippines have receded due to conversion as mentioned. From exporter, the country has dismally become an importer of what today is still the most essential food. This smacks of a total lack of foresight by economic planners in the 1970s and 80s. If rice were the staple food, then by all means, measures should have been taken to retain our status as rice exporter; that is, we ought to have prioritized our own consumption over that of other economies. Having failed in that regard, we can adapt to the situation by getting used to other foods.

As to the nutritional reason, rice is mostly carbohydrates; a good source of energy but a poor material for body build-up because protein is what it needs

to grow. An observation is that people whose staple food is basically carbohydrates are generally smaller than those whose main food is protein-based like meat. The youth these days who are fond of eating hamburger and hotdog are bigger and taller than their elders. Filipinos need to be introduced to eating protein-rich food like mongo beans, soybeans, and meat if we must address the problems with rice supply and physical body build-up.

Retaining the carabao but promoting the use of the horse. - The carabao has been a very useful beast of burden. As such, it must be preserved and protected. However, its role in agriculture should be limited to land preparation. As an energy source for transportation, it must be replaced by the horse. The cow is another slow mover of carts. However, the price of a horse is beyond the means of an ordinary farmer. The government must take measures to make the horse more readily available to our people to speed up movement of goods and personnel in the countryside. One advantage over the automotive vehicle is that horses would not need so much investment in roads and bridges. This is not to say that we should not build roads and bridges. This is to say that while there are yet no roads and bridges for automobiles in certain areas, the horse is a sustainable and effective alternative. Besides, we would not be needing fossil fuel for the purpose, with grass being their food which is abundant in the rural areas.

Appropriate technology. – Another important asset of a sound and sustainable economy is the presence of renewable energy sources namely *solar, wind, tidal, hydroelectric, and geothermal*. A solar thermal energy is a low technology but it is very appropriate. It requires not solar panels but mirrors so laid out that at any time of the day the sunlight is directed at one tapping point. The *watercar* technology allows transformation from electrical to mechanical energy. A biogas plant in every barangay will greatly reduce dependence on foreign fuel and make energy available from otherwise useless manure of animals which would anyhow emit methane even when simply allowed to rot. While I have mentioned that carabaos and horses have to be retained and promoted in the farm, *machines* are needed in certain operations in order to enhance productivity.

Environmental protection. – A clean environment is essential to the attainment of each of the seven basic needs. Contamination will not only reduce food production but also turn into poison whatever grain, fish, vegetable or meat is produced. Destruction of the environment also destroys the sources of fiber for clothing and building materials for shelter. Irresponsible mining, as what hap-

pens when a small island like Rapu-Rapu is exploited, damages the livelihood of humble folks like the 14,000 fishermen dependent on Albay Gulf. Typhoons flatten schoolhouses and those that still stand are used as evacuations centers thus disrupting the education of children. When the natural environment no longer provides the food, clothing, and shelter needs of people, social disintegration happens and manifests itself in crimes and diseases. The elderly are among the most vulnerable to disasters. When beaches and rivers are spoiled; mountains, disturbed; and forests, razed; we are deprived of free and healthful recreation. We cannot, therefore, overestimate the value of environmental protection.

Local investments and the microeconomy. – Business establishments should be promoted for each of the basic needs:

<i>Food</i>	Family farms, carenderias, restaurants, food stalls
<i>Clothing</i>	Cottage industries
<i>Shelter</i>	Hardware stores
<i>Employment</i>	(see others)
<i>Education</i>	Schools
<i>Security</i>	Security agencies, hospitals, clinics, drugstores
<i>Recreation</i>	Moviehouses

Local entrepreneurs must be encouraged to invest in more capital intensive businesses like:

<i>Food</i>	Food processing factories
<i>Clothing</i>	Textile factories; apparel shops
<i>Shelter</i>	Hardware factories
<i>Employment</i>	Overseas job recruitment
<i>Education</i>	Universities
<i>Security</i>	Security equipment, drug factories
<i>Recreation</i>	Movies, resorts, malls, travel and tour companies

Foreign investments. – The bottom line of any economic policy is development for the people. This is achieved only when the seven basic needs are supported, not made inaccessible. Foreign investment should enhance the satisfaction of the basic needs of Filipinos. If it does not, then it should never be allowed. Profit remittance to the headquarters of corporations doing business in the Philippines should be regulated. Junior partnership with local political leaders breeds corruption. In

fact, this arrangement is often the sole reason why foreign investors are granted so many privileges like tax holidays, unrestricted profit remittance, employment of foreign nationals, and permanent resident status even when the impact of a foreign investor is adverse to the general masses. On the contrary the ordinary citizen shoulders the EVAT. A few influential Filipinos get a smaller share of the profits but it allows them the political power to govern the lower ranks of society who in turn get virtually nothing other than low-paying and menial jobs. At the very outset, foreign investment is already illogical. No businessman in his right mind will bring in \$1 and take out 90 cents. He invests here because for every dollar he brings in, he expects to take out more than that amount. In Rapu-Rapu, for example, Lafayette Mining Limited projected to earn \$38.5 for every \$1 invested while the island residents Albay Gulf fishermen would bear all the environmental costs.

The following investments may be opened but strictly monitored:

<i>Food</i>	Food processing factories
<i>Clothing</i>	Textile factories; apparel shops
<i>Shelter</i>	Hardware factories
<i>Employment</i>	Overseas job recruitment
<i>Education</i>	(disallowed)
<i>Security</i>	(disallowed)
<i>Recreation</i>	Movies, resorts, malls, travel and tour companies

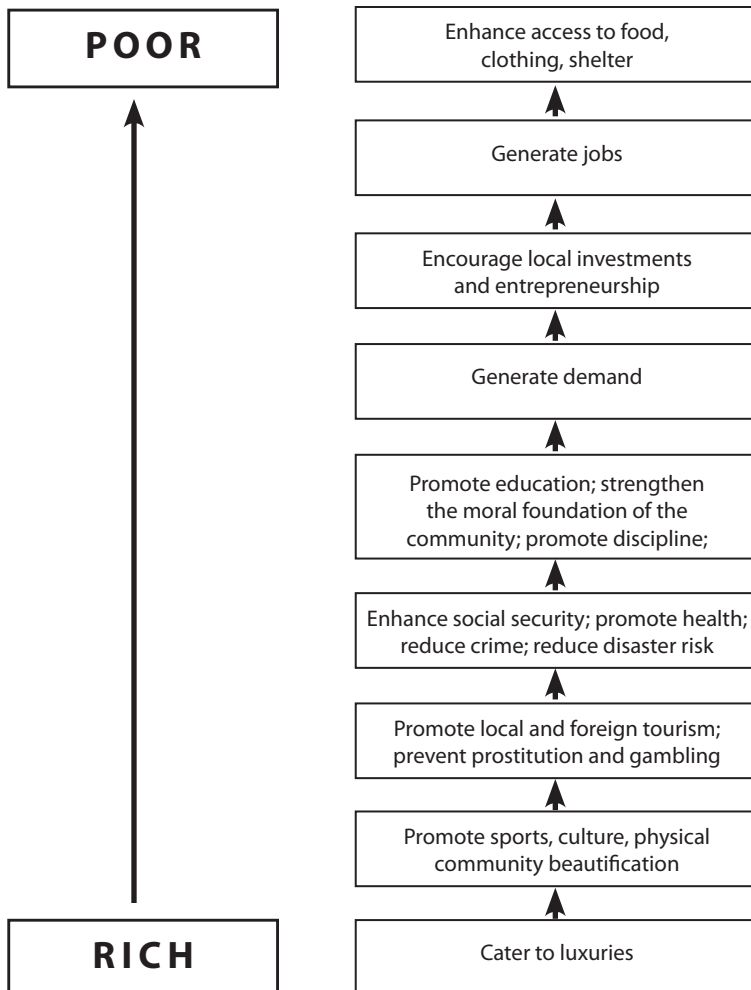
It is important to ensure that they really generate jobs and protect the environment. Sans these, the country may do well without the foreign investor.

Poverty reduction. – An immediate objective of economic policy-making is reduction of poverty incidence. Wealth has to be created by stimulating the economy and allowing its flow to the poor without diminishing the welfare of the rich. Stimulation of a sustainable economy should come primarily from within, not from foreign investments. The rich can increase the welfare of the poor by spending their money in exchange for goods and services that provide jobs to the latter. This is not a forcible redistribution of wealth which raises the poor but puts down the rich. By demanding goods and services for their money, the rich encourage productivity which increases the total available wealth.

Being rich connotes access to the higher basic needs and even luxuries. A sensible direction for the flow of money, therefore, is from the luxuries to the sev-

ent basic need and from thence ultimately to shelter, clothing and food. This may be depicted below.

We depict in the diagram how wealth may flow from the rich to the poor without diminishing the total [resources] in the society, and without necessity for external source like foreign investors. What is only needed is to use the wealth of the rich to increase productivity within the economy. Capital will be provided by the rich; labor, by the poor. While this might be idealistic, as exploitation might intervene, we can invoke values from every stakeholder. The appeal to “fairness” must be heard. This way, wealth is not only created but also equitable shared. Thus will poverty be reduced.



A Program of Education

So, how should education be designed if these are the people's basic needs? What courses should our schools offer so that the basic needs of our own people are served? We can propose the following:

	Course
<i>Food</i>	Agriculture; Food Processing Technology; Industrial Engineering
<i>Clothing</i>	Fiber Technology; Industrial Engineering
<i>Shelter</i>	Civil, Electrical and Mechanical Engineering; Transportation; Energy
<i>Employment</i>	Entrepreneurship, Business
<i>Education</i>	Pre-school, Elementary, Secondary Education; IT; Journalism, Broadcast Communication; History; Culture
<i>Security</i>	Law, Peace Studies, Medicine, Nursing, Social Work, Disaster Management; Environmental Protection
<i>Recreation</i>	HRM, Tourism

Like employment, education is a basic need that interacts with the others. People learn about food, clothing, shelter, employment, security, and recreation. Education is interactive with itself as when schools or learning centers sustain themselves by offering information and knowledge.

Education that liberates. - We have been educating our people on the thought that they would be employed abroad. This is one step further from the previous mentality that we study so that one day we would be employed by multinational corporations often not in the provinces but in Metro Manila. Today, we get employed not anymore in the Philippines but in foreign lands. There, our hapless OFWs suffer psychological stress and many forms of physical difficulties. As a "consuelo de bobo," the epithet "bagong bayani" is ascribed to them on the ground that they send in their dollars. Certainly, an economy not affected by the dollar is impossible. However, making our economy forever dependent on other economies is what Walden Bello termed as "*mortgaging the future*." Our people and our children's children will be paying for the economic errors of the past and the present. It is time for the present to break from the past. What we desire is for our own people to find employment or livelihood within our shores rather than "import" employment by finding it abroad. (We also "export" employment by hiring foreigners as technical experts or consultants in many infrastructure projects.) This practice is nothing but "subsidizing" the education of the workforce of other economies. This is unfair because the poor economy is paying for the rich.

What we desire is for an education that enables us to do just that – to break the long chain of bondage to economic practices that have kept us poor. We need an education that liberates us from the persistent woes of boon and bust; an education that empowers us to provide for the needs of our own people.

Three errors in educating our people. - We do not have to be told all over again that for many Filipinos the way out of dire poverty is education. This notion has been promoted to the point of misconception and exploitation. The misconception lies in the definition of education as that process of learning and teaching almost solely through a structured process with a set of standards. Outside this system there is no education much like the old dogma that outside the Church there was no salvation. Here is another example of the means edging out the original end. The exploitation happens when students are made to pay exorbitant fees notwithstanding any legitimate teaching and genuine learning. Ironically, then, this very notion of education has helped perpetrate poverty or condemn a very large segment of society (those who cannot afford) to perpetual misery.

This way, education has become an oracle who asks a question the answer to which determines a person's fate. Educators have been transformed into a cabal which has made itself indispensable; whereas the original intent of a teacher is to make a student learn so that when the former is gone or is done with his job, the latter can continue on his own and even make himself better than the mentor.

I remember the incident in the life of Jose Rizal when his teacher in Calamba advised that the boy be sent to Biñan because the latter had learned everything that the former could teach. That mentor had made himself "irrelevant" to Jose. I am sure that the Biñan teacher also became irrelevant so the growing man had to move on to Ateneo, Letran, UST, and the universities of Europe. Thereafter, he proceeded to learn by himself. Coming back to the Philippines and having been exiled to Dapitan, he became a teacher to a group of children. He also practiced medicine and constructed a waterworks system. Today, rarely is a doctor capable of engineering work or an engineer, of medical work.

The goal of any teacher is to ultimately make himself irrelevant to the student and endeavor to make his ward and every generation thereafter better than the previous. This way, society progresses. If the teacher is forever better than his student, then humanity will regress back to the Stone Age.

We may say that education can be structured, where there is a school dispensing the process of teaching and learning, or unstructured where teaching and learning is on the initiative of one person through self-study and gathering of experiences. The unstructured is not the same as the non-formal education because that mode, by employing a teacher and doing the process still mostly in the classroom, very well qualifies as structured. The primacy of structured education has led to at least three errors.

Degrees. – The first error is the ranking of the “educated” based on degrees. We have been made to accept as gospel truth the claim that a PhD is better educated than a master who is better educated than a bachelor who is better educated than a high school graduate and so on. The safe statement to make is that ideally such is the way we have desired it. Pragmatically, we want to believe, a considerable portion of the educated people are indeed ranked in the manner of being “better” than those next to them. For the purpose of achieving “progress” this might make not just good but specifically effective sense. However, to brandish this belief as totally and always true is contrary not only to observation but to the goal of societal progress. Great men and women have attained excellence without the higher degrees of the sophomoric. As I mentioned in a separate essay, Jesus Christ is the best medical doctor but he never had an MD; the best philosopher but he never had a PhD. He never had an MA or an MS but people called Him Master. NVM Gonzalez is a giant in Philippine literature but he never had a master’s degree.

Language. – In another essay I discuss language, particularly English, as a medium of instruction. We are made to think that if we must be educated the process has to be in English and we have to be good in the language. Indeed, we ought to know this language well.

The error lies in insisting that this language is the best medium to use in every educational setting anywhere. Jesus Christ never used a single word of English. He spoke Aramaic. Aristotle spoke and wrote in Greek. Jose Rizal rarely used English. Most of his works are in Spanish.

The medium of instruction must be the local language in every community. In his discourse titled “Education and Liberation” delivered in the UST College of Education in 1985, Rev. Fr. Pedro V. Salgado, OP, third Rector and President of Aquinas University, states:

For a good education likewise, the present Philippine policy of using English as a medium of instruction should be abolished. For if other nations like Japan, Malaysia, Thailand, Indonesia, Spain, Italy, etc., use their native tongue as medium of instruction, why shouldn't Filipinos do the same?

The use of an alien tongue as medium of instruction actually stunts the development of the thinking and reasoning power of the young. For, before the young could be trained to think and reason out, students have to waste so many years of their life studying and learning a foreign tongue. Why waste so many years when students have a language of their own which immediately they can use for deep thinking and analysis!

The use of a foreign language as medium of instruction also makes of education the exclusive preserve of an elite few. Its use in the Philippines effectively cuts from the mainstream of education all those who do not know English, namely the masses of Filipinos. Who indeed is the Filipino farmer or worker who dares stand up in a symposium, seminar or conference, to ventilate his ideas on how education should be or how the country be run, etc? The education should be democratic, encompassing as far as possible all the inhabitants of the land, with each individual contributing his share to the welfare of the nation.

Michael Tan wrote in the *Philippine Daily Inquirer* on February 11, 2003:

There's no question then that we are quite weak with our science and math, trailing behind Asian neighbors. But does this relate to our poor grasp of English? I don't think so. Note that of the four countries that did best in the IMST3, only Singapore uses English as a medium of instruction in schools. South Korea and Japan both use their national languages as the main medium of instruction in school while Hong Kong mixes Chinese and English. There's more evidence to show that science and math skills are not tied to English proficiency alone. The Organization of Economic Cooperation and Development (OECD), which is composed of the world's 32 leading industrial nations, recently conducted an assessment of 15-year-old students' reading, mathematical and scientific literacy.

Again, we find non-English speaking countries leading in the OECD assessment. The 10 countries that had the highest average scores, which I'm

giving in parenthesis, were Japan (543), South Korea (541), Finland (540), Canada (532), New Zealand (531), Australia (529), Britain (528), Ireland (514), Austria (514) and Sweden (512). The three countries that fared best do not use English as their medium of instruction.

President Gloria Macapagal-Arroyo's announcement does allow us to tackle this question of a medium of instruction. Here, it'd be useful to look at a position paper dated February 6 and endorsed by several faculty organizations and departments of the University of the Philippines, the Philippine Normal University and Ateneo de Manila University. The paper points out that the President's announcement about English as being "in complete disregard of scientific and modern learning principles."

First, a child learns faster in his or her native tongue. That makes sense, especially when it comes to learning science and math with so many abstract concepts. In the Philippine setting, that native tongue is Tagalog or a local one such as Cebuano, Ilokano or one of our many other languages.

A child easily learns a second language if he or she is already literate in the native language. I would modify that to say, a child easily learns a second language, as well as other skills such as those in math and science, if the native language is used.

We have to start somewhere and that beginning point should be whatever language most of our children are comfortable with when they start school. In the Philippines, that language is not English but Filipino or a local language.

The position paper from the University of the Philippines, Philippine Normal University and the Ateneo suggest[s] that Filipino be the sole medium of instruction at the primary level, with English introduced at the intermediate level. I would like to see more exploration of possibilities on how local languages might be used at the primary level, if at least to teach Filipino itself. I would also be open to seeing English introduced even before high school.

Ultimately though, we need to be more introspective about our use of languages. Many countries see English as a way of accessing the world's knowledge and skills so these can be used for national development goals,

goals that are conceptualized and articulated in many documents in their local languages. In the Philippines, we still see English mainly as a way of making Filipinos more marketable in the international labor market. There's a world of a difference between the two perspectives.

http://www.inq7.net/opi/2003/feb/11/opi_mltan-l.htm

We are made to think that if we must be educated the process has to be in English and we have to be good in the language. Indeed, we ought to know this language well. The error lies in insisting that this language is the best medium to use in every educational setting anywhere. Jesus Christ never used a single word of English. He spoke Aramaic. Aristotle spoke and wrote in Greek. Jose Rizal rarely used English. Most of his works are in Spanish. Allow me to quote what I have written in another essay on education titled "Some Problems Remain the Same":

Is it time we reviewed our medium of instruction? Can our students not learn science and technology better through our own languages? In all our efforts towards development we have recommended the use of indigenous materials. Ironically, our local languages are the indigenous materials we have for so long disregarded in teaching and learning science and technology. As a result we are engaged in a perpetual struggle to renew every generation's skills in the use of English. It is a struggle we are losing, with the often cited inability of younger generations to come up to the level of the older ones in terms of grammar, fluency and vocabulary.

*If I think English is inappropriate then why do I communicate to you in it? Why did Rizal use Spanish in writing the Noli and Fili? The problem is not how to speak English better. It is **how to communicate better**. As I speak in English, I am confident that you can understand me. The situation inside our classrooms is different. There, communication is most effective in Bicol or Filipino. I do not say that our students should not learn correct English. I say, in communicating we should use the medium well understood by the receiver.*

Filipino students have two hurdles to go over in their learning experience. They have to cross over English and then Mathematics, for example. Do we study English to learn Math or do we learn Math to practice our English? Our Asian neighbors have to grapple only with Math. If ever they study

Math in English in the morning, they supplement it with an afternoon Math session in Chinese. With one hurdle, they have a double preparation. Look at our Asian neighbors. They are poor in English but they make world-class products. I once read a brochure written in English by a Japanese manufacturer of radio and TV antennae. The grammar was terrible but the technology was terrific. The Taiwanese make computers; the Malaysians, cars and the world's currently tallest skyscraper; the Indonesians, jumbo jets. The financial crisis is not in any way due to their inability to use correct English. Do we need excellent English to build ships in Cebu? We need science and technology which we can better learn through our own languages. Prof. Edgardo S. Pacheco of the UP College of Engineering said, "Ang suma ng dalawang lakas na magkatugma at magkabangga katumbas ay wala." That's Newton's Third Law of Motion.

In the July 1998 issue of Reader's Digest, on page 64, this anecdote is narrated: American and Japanese businessmen were discussing the world economy. The Americans assumed that the most important language of trade was English. However, when they asked, a Japanese answered with a smile: The most important language of trade is "my customer's language." It has been said that the world has shrunk into a global barangay. What is our role there? Are we the global barangay captain? No. However, we can be members of the global barangay council with a rightful share in decision-making. If we must be global citizens we must share our cultural treasures, our languages among them. It has also been said that the language of the computer world is English. No. Software have been designed for Arabic, Japanese, German, Russian and Chinese. I have also seen a webpage written not in English. The computer was invented not for English but for better communication.

*Using our own languages is going to be hard initially. However, I believe it will only be short-lived. The long-term benefits will far outweigh the initial hardships. It is part of genuine freedom. It is much like the birth of a child. In one movie it is asserted: **Ang kalayaan tulad sa pagsilang ng sanggol kakambal ay dugo.***

Some schools' policy to penalize students speaking in their own language is for me abhorrent and amounts to treason. The Bicol language is our cultural heritage and we have been taught since Grade 1 to be very proud of our cultural

heritage. Now, for the purpose of practicing our youth on the third most widely spoken language (there are about 800 million users of English as against 1.1 billion of Hindi and 1.2 billion of Mandarin Chinese) we go to the extent of insulting our own culture by punishing the generation to which the Bicol language has been handed down.

It was more tolerable for the Americans with their Flag Law to put our great grandparents in jail for displaying the Philippine Flag early in the 20th century. It was more tolerable for the Japanese to slap the faces of our grandparents whenever the latter failed to bow low before the Kempeitai during the Second World War. However, I cannot countenance a Bicolano punishing another Bicolano for using his own language in an era when we are supposedly free! That is cultural treason! Under no circumstance can anyone justify cultural treason not even for the purpose of practicing English! We must learn good English and many other foreign languages like French, Bahasa, Mandarin and Hindi *but the end does not justify the means*.

Classroom. – There is a literal and a figurative classroom. Literal or figurative, nevertheless, we have been made to believe that the classroom is an essential part of education. Even those who say that learning and teaching can take place outside the classroom reserve in their mind that such a contraption, literal and figurative, is the dominant device for education. I would rather up the ante and invite debate by suggesting that the invention of the classroom is another mistake in education. This device was invented not as much to enhance the learning of the student as to make teaching convenient and within the control of the teacher. In other words, the classroom is not for the student but for the teacher.

Recently, a TV network featured the dilapidated state of thousands of public school classrooms. One cause cited even by Senator Franklin Drilon is corruption. Hence, the classroom is again not for the learning of the student but for lining the pockets of some government functionaries and contractors.

This is not to say that we outrightly or can totally do away with the classroom now that we have gotten used to it. This is to say that the classroom has to be reinvented for the benefit of the learner.

Certainly, Philippine education is not entirely erroneous. What I cite here are opinions and the reader ought not to accept them “hook, line and sinker.” Still,

the three errors may not be all there are. They are the ones taken up for focus. In the effort for improvement, we devote more attention to the deficiencies because the good qualities need only to be maintained and such is relatively easier; and because if the errors are allowed to persist, they can bring down the whole system in much the same way that a tumor in one appendage can spread cancer to the entire body.

We have to acknowledge the miseducation that has plagued us. Admission and diagnosis of a disease is the first step to cure. Then we have to “de-educate” ourselves from the errors and ultimately “re-educate” ourselves with that learning and teaching process that truly provides for our needs as persons and as a people.

CONGRUENCE BETWEEN HIGHER EDUCATION PREFERENCES OF SENIOR HIGH SCHOOL STUDENTS IN ALBAY AND MANPOWER DEMAND

Susan G. Bobadilla, Ph.D.

Introduction

Teenagers today are committed to attending college and are expected to earn advanced degrees in their belief that such degree would help them improve their lives. Often, high school students have insufficient information about the requirements for the jobs they seek, and as a result, do not make practical decisions when selecting and preparing for a career (Harms, 1999). It appears that one of the most complicated decisions that one would make in a lifetime is to be able to decide what course to take in college. It is a dilemma that most high school students experience.

The process of making career choices have changed over time, considering the marked differences in the social lives of people all over the world. As such, the relevance of career planning has been noted through continuous research. Factors affecting high school students' career planning needs were identified, re-studied and re-validated in a variety of settings, scopes and population to be able to come up with intervention measures to further help students in their career decision. Adolescent occupational choice is influenced by many factors, including life context, personal aptitudes and educational attainment. Whether college-bound or work-bound, meeting the challenge of this developmental milestone is critical in adolescent's lives (Ferry, 2006). As adolescents meet the challenges of times, they are always confronted with issues that affect their choices, a fact that applies to all adolescents of varied cultures, beliefs and nationalities.

Career development, for most people, is a lifelong process of engaging the world of work through choosing among employment opportunities made available to them. In each individual undertaking, the process is influenced by many factors

(Bandura, Barbanelli, Caprara and Pastorelli, 2001). Such factors may vary depending on the nature of the group of students under study but the idea that something influences adolescents' choices remains. Ferry (2006) said that "A major turning point in adolescents' lives involves the career choice that they make while in high school. It is viewed by family and community as a mere start to workplace readiness." It translates the role of education as a means to prepare students for a career. Ferry (2006) reiterated that decisions play a major role in establishing youth in a career path that opens as well as closes on opportunities. This would mean that the empirical measures of education must be able to produce results, thus, affecting the whole educational system.

The readiness of graduates can be translated in terms of the employability and employment rates. Thus, the profiling of labor force is necessary to understand the extent of labor participation. The latest labor force survey data from participating Asian countries are used to analyze the profile of their young populations. Labor force surveys are nationwide investigations of households conducted by the national statistical agency of each country. In the Philippines the labor force survey (LFS) is administered by the National Statistics Office on a quarterly basis. The LFS makes use of variables with definitions carefully mapped out by International Labor Organization (ILO). Its main purpose is to maintain comparability.

Labor force surveys cover work-related, demographic, and socioeconomic characteristics of the population and are primarily geared to providing information on labor conditions in the country. Using sophisticated random sampling techniques (with national censuses as sampling frames), unbiased estimates of the national structure of employment, unemployment, education attainment, and wages are calculated. The employment status in a particular country is an indicator of economic growth.

Youth unemployment rates for the four countries based on their latest labor force survey were compared with those rates with averages for developing Asia, industrial countries and the world. It would seem that while youth unemployment rates in developing Asia are high (11.3%), they are marginally below broad averages for industrial economies (12.7%), and for the world (13.2%) as of 2006. But in Indonesia and the Philippines the unemployment rates for young men and more so for women, are far higher than those averages. On this indicator, the young people of India and Thailand fare better. The data on youth employment show the need to better assist future employees and workforce to prepare for the job they dream of.

With a labor-surplus economy, the country is now experiencing an unbelievable phenomenon of jobs looking for workers. Data show that: a) Out of 100 workers applying for call center jobs, only five are hired: they need 600,000 more until 2010, according to Business Processing Association of the Philippines (BPAP); b) 100,000 welders are needed locally; c) Commercial airline pilots and aviation technicians have flown away and are now considered critical skills; d) Mining, geodetic and metallurgical engineers are now needed by the mining industry but none can be extracted from the earth; e) the number of waiters and bartenders are not even enough to provide relevant services to the mushrooming hotels and restaurants in the country (2006 National Manpower Summit, with the theme: Addressing Labor-Supply Imbalances through Active Labor Market Policies). The demand seem to grow as more and more possible workers find interest in attractive careers believed to provide a better life. Such careers tend to go out of place in a period of time because of the mismatch of the workers' interest, preparation in college and the available work.

In the Bicol region, the estimated employment rate for the population of over 15 years old, as defined by National Statistics Office, revealed by the Labor Force Survey in the first quarter of 2008 (April) is ninety-four point eight (94.8%) per cent. While unemployment rate is estimated at 6.8%, the underemployment rate is 37.8%. Among those employed majority are in agriculture, forestry and fishery industry group. (Labor Force Survey, 1st quarter, NSO).

Bicol region is dominated by workers who earn a living from working as farmers, agriculturists, foresters and fishermen. More often, the said groups are not able to finish a college degree. Though statistics show that the employment rate is relatively high for the first quarter of the current year, still Bicol region's gross income is one of the lowest in the Philippines. It shows that the seemingly high employment rate does not reflect the economic status of the region.

As people start to think and act globally, the demand for competent members of the work force increases. This is to meet what is expected of the new set of labor force for either white or blue collar jobs. The cost of learning (the job) has become an important concern not only among members of the first world countries but also among the members of the third world including the Philippines. In fact, Filipinos always put a high premium to education no matter what the cost is. This is a challenge to educational institutions from the basic education to the tertiary level for them to become aware of the investments in human capital. It shows that

economic growth requires a competent labor-force that can only be produced through relevant investment in human capital.

Present employees are affected by a number of age-related difficulties. These include insider-outsider effects produced by employment protection regulations, last in-first out practices, lower legal youth minimum wages, a lack of adequate education, skills and experience; missing links between education and training institutions and the labor market to facilitate the school-to-work transition; youth unattractiveness for credit institutions, lack of networks, and lack of representation (International Labor Organization, 2004).

The Philippines is also very conscious of the role that education, training, or total human resource development strategy plays, particularly of life-long learning thrust, in securing employability, if not job security. That is why the government has placed the highest budgetary allocation for education and is encouraging private sector investment in this area (Philippine Country Report, Relative to the Organization for Economic Co-operation Development, OECD, Restated Job Strategy). As such, programs and services provided by the schools must be efficient enough to hone the potentials of the students who will become the members of the future labor force.

This study attempted to show the congruence of course preferences of graduating high school students of school year 2007-2008 in Albay with that of the manpower demands. Specifically, the study attempted to: a) determine the course and the school choice of the high school senior students of the Province of Albay; b) identify the manpower demands along agriculture, fishery and forestry, industry and services; c) establish the match between the students' course preferences and the manpower demand along agriculture, fishery and forestry, industry and services, and d) design a career guidance program.

Findings of the Study

Salient finding of this study assumed to play a very important role among the high school graduating students, the secondary education institutions, the higher education institutions, industry/company/employers, technical panels of Commission on Higher Education (CHED) and Department of Education (DepEd), De-

partment of Labor and Employment (DOLE), curriculum planners, basic education and tertiary education guidance counselors, teachers and parents. The study has established the higher education preferences of senior high school students in Albay, SY 2007-2008, the factors affecting course preferences of students, the status of the labor force in Bicol Region, the manpower demand and the congruence of course preferences and manpower demand.

1. Higher Education Preferences of Senior High School Students

In terms of the first course choices of the respondents, with nine per cent responses and more, data show that Nursing obtained 24.09 per cent responses; Business Administration/Management had 13.53 per cent; Education had 12.55 per cent; Accountancy had 10.44 per cent; and Hotel and Restaurant Management had 9.95 per cent.

On the school choice, student respondents showed an overwhelming inclination to enroll at the Bicol University with 71.45 per cent responses, Aquinas University of Legazpi was chosen by 3.74 per cent; and Divine Word College was chosen by 1.77 per cent.

2. Factors Affecting the Course Preferences of Students

College education was both a personal and parent's choice with 62.27 per cent responses and followed by personal choice with 29.95 per cent responses. To some 7.13 percent, college education was a social obligation and to 1.65 per cent it was their parents' choice.

When asked regarding the source of finances, majority of the respondents or 67.13 per cent expressed that their college education will be supported by their parents. To 21.87 per cent of the respondents, brothers/sisters or other siblings were expected to pay for their schooling in college. To 7.69 per cent and 3.30 per cent of the respondents, their college education shall be supported by other relatives and benefactors respectively.

The respondents were influenced more by their own and parents' convictions in choosing the course they would take in college with 55.89 per cent responses; 40.14 per cent of the respondents believed that their choice is based on their own decisions without any intervention from other people.

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The primary consideration of students in choosing the school was the low tuition fee with 35.26 per cent responses; students also recognize the school's prestige and the school distance and transportation cost with 33.02 per cent and 31.72 per cent of the responses, respectively.

3. Status of the Labor Force in Bicol region

The result of the Labor Force Survey for Region V for April 2007 and 2008 reveals a steady labor participation rate at 66.2 per cent. There exists a slight increase in the employment rate from 93.5 per cent to 94.8 per cent. However, there is a slight decline in the unemployment rate from 6.5 per cent to 5.2 per cent. Similar decline can be seen in the underemployment rate from 38.7 per cent to 36.5 per cent.

The estimated total employment in agriculture, fishery and forestry sector has increased from 895,000 or 44.81 per cent to 921,000 or 45.61 per cent. Estimated employment in agriculture, hunting and forestry sub-sector grew from 753,000 or 37.70 per cent to 787,000 or 38.98 per cent. While the estimated employment in fishing showed a decline from 142,000 or 7.11 per cent to 134,000 or 6.63 per cent.

Service sector estimated employment showed an increase from 842,000 or 42.6 per cent to 847,000 or 41.95 per cent. Seven (7) sub-sectors manifested a rising trend in figures. The sub-sector which generated the highest number of employed persons was the wholesale and retail trade, repair of motor vehicles, motorcycles and personal household which also showed an increase from 319,000 or 15.97 per cent to 357,000 or 17.68 per cent. While the sub-sector on transport, storage and communication shows a good number of employed persons estimated at 128,000 in 2007 or 6.40 per cent, it went down to 112,000 or 5.54 per cent in 2008.

Employment in the industry sector fell from 262,000 in 2007 or 13.11 per cent to 249,000 in 2008 or 12.33 per cent. The total employment by major occupational group shows that seven (7) major occupational groups had a rise in employment. Among the major occupation groups, laborers and unskilled workers dominated the major bulk of the employed individuals with an approximate population of 733,000 in 2007 or 36.70 per cent and 758,000 in 2008 or 37.54 per cent. Farmers, forestry workers and fishermen registered the next largest group of workers with 446,000 or 22.33 per cent in 2007 and 449,000 or 22.23 per cent in 2008.

The labor force participation rate had been steady from 2007 to 2008 at 66.2 per cent. Employment rate showed a decline from 94.8 per cent in 2007 to 93.5 per cent in 2008, while the unemployment and underemployment rates showed a relevant increase. Underemployment rate also showed a significant increase from 36.5 per cent in 2007 to 38.7 per cent in 2008.

4. Manpower Demand

Manpower demand in terms of occupations necessary to fill up the key employment generators (in 2006-2010) locally and internationally (as identified by DOLE) was great in agribusiness, cyberspace, and hotel and restaurant. In terms of top vacancies occupation in the local set-up, need for call center agents, technical support, customer service assistants and information technology specialist were priorities. The top five hot jobs for 2010 are nursing, accounting, teaching, dog-handling and IT workers. The top occupations from the list of the most in demand overseas jobs in 2009 were the following: household service workers, nurses, production and related workers, caregivers and wiremen. The top five hard to fill occupations are accountants and auditors, professional nurse, technical commercial sales representatives, computer programmer and mechanical engineer. The top five occupational demands by top ten employers of 23 countries and 14 territories were sales representatives, engineers, technicians, production operators and skilled manual trades.

Among the top ten course preferences of senior students, computer science/ IT and engineering fit in to all the probable occupation demand based on the data presented. Nursing, Business management and accountancy showed demand as seen in the enumerated occupations identified by various sources. Criminology course choice appears to show the least demand.

5. Implications of the Findings to Higher Education Institutions and to Aquinas University

The present study showed a great implication on higher educational institutions and to Aquinas University is particular. The mismatch found in the course choices and manpower demand was one of the issues that higher education institutions need to consider in designing instruction program. The skills and competencies needed by the industry was a serious matter that requires thorough evaluation and assessment of the whole educational system.

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This study showed a relevant implication to the education and training provided by the basic and tertiary education. Basic skills such as communication and interpersonal relations required in industry needed to be developed as early as students set their foot to any institution offering formal education. Necessary career orientation that should have started in Basic education plays an important role in children's/ students' career choices and decisions. Likewise, the preparation that students got from HEIs are necessary to equip them with skills and competencies required in industry. Such preparation could be in form of a well-structured instructional programming, educational programs like practicum and on-the-job-training (OJT), effectiveness of faculty requirements and functional program for student services.

The findings have implication to teacher training. The orientation needed by teachers requires basic knowledge on current issues and trends in employment status, manpower demand and necessary preparations for students.

6. Proposed Career Guidance Program

The proposed guidance program has for its goals the following: provide a working structure for the implementation of a comprehensive career guidance program and expose students to various opportunities that will provide relevant inputs for a vivid direction towards career development. Strategies and activities included in the program were translations of the goals identified.

Rationale

Career development (CD) is becoming the primary responsibility of individuals in organizations and industry. The trend shows that the responsibility for learning and for the development of career paths has been downloaded to the individual employees. Such issue requires specific personal learning project management skill or competency which most employees have not been adequately prepared.

The preparation that schools provide appears to be non responsive to the skill or competency needed to be able to come up with individual career development plan. The seemingly mismatch in career choices and manpower demand is an indicator of inadequate preparation of students to make accurate and appropriate choices. To be able to assist students in establishing sound course choices and eventually sound career decisions, the researcher has come up with a proposed career guidance program that will provide opportunities to students to develop

necessary competencies in along specific development areas (knowledge of self, educational and occupational exploration, and career planning). The Proposed Career Guidance Program covers the Elementary, Secondary and Tertiary levels.

Patton and Mc Mahon (1999) were able to identify the following objectives of the career guidance program, which the present study shall anchor on; a) help students acquire skills they will need to transition successfully to post secondary training (that is college preparation in the Philippine setting) and job after high school (that is college in the Philippine setting); b) help students achieve more by linking classroom study to future choices; c) help adults acquire new skills and move through career transition; and d) help students stay on track as they choose classes, explore their talents and plan for the future.

The proposed Career Guidance Program provides a range of activities that are designed to assist individuals make and interpret informed choices related to their career development from the elementary to tertiary levels. The focus of the proposed program is on the following aspects of development namely: knowledge of self, educational and occupational exploration, and career planning. Strategies and activities were identified. Taken primarily from the result of the interview with key informants and from the literature the strategies and activities were classified into the following: a) career development or career education, career information, career counseling.

Goals of the career guidance program

The goals of the career guidance program are

1. provide a working structure for the implementation of a comprehensive career guidance program; and
2. expose students to various opportunities that will provide relevant inputs for a vivid direction towards career development.

A well defined structure is necessary for the proper implementation of the proposed career guidance program. Generic positions are identified and described. The position items may be modified to fit in to the present structure of schools and educational institutions. Please refer to Figure 1 (Flow Chart) in the next page.

School Head is responsible in the providing direction to his constituents. He has a direct responsibility to monitor evaluation faculty and employees' performance.

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All programs for implementation, including the career guidance program must be approved by the school head. Approval shall not be limited to mere signing of the program document but it would require adequate support system.

The guidance staff includes the guidance counselor, psychometrician, school nurse/doctor and other academic non-teaching personnel who are appointed to provide the needed students services. The guidance staff design, implement, and evaluate the over-all guidance program of the school which include the Career Guidance Program. The staff specifically the guidance counselor is responsible in the proper implementation of all the guidance services. As such they are expected to take charge of their own professional development to effectively carry out their tasks by religiously submitting themselves to continuing education.

Classroom teachers are co-collaborators in the efficient implementation of the Career Guidance Program. The integration of career education in the curricu-

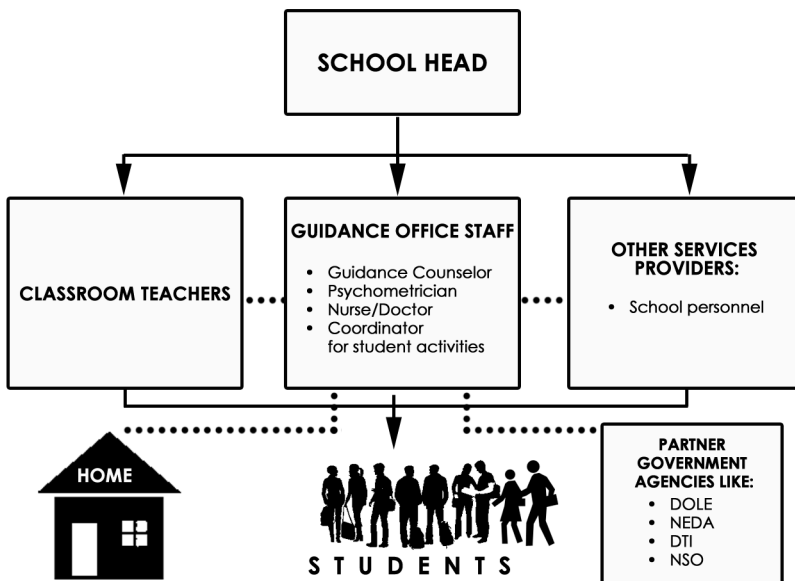


Figure1
Organizational Structure

lum shall be effectively implemented with the help of classroom teachers. The task of classroom teacher is to assist the guidance counselors in translating program goals to workable courses of action.

School personnel also have an important role to play in the implementation of a comprehensive Career Guidance Program. The support that they can provide to the key players of the program will be of great help to ease the flow of every activity or endeavor that will be implemented in school contributing to the success of all activities related to career guidance.

Partner government agencies such as DOLE, NEDA, DTI and NSO are expected to provide updated information to schools and the community on employment status, trends and demands. The data will provide insights to students, teachers and parents on career information. Partner agencies may also involve the academe in the conceptualization of specific projects and program to help the country meet the manpower demand locally and internationally strengthening linkages and partnership between the government and the academe.

All efforts towards the implementation of a comprehensive career guidance program shall benefit the students who are expected to make informed choices for career development.

The success of the proposed Career Guidance Program will be measured in terms of manifestations of visible outcomes among the target clients. The tabular plan shows the focus area which includes self knowledge, educational and occupational exploration, and career decisions. The plan covers elementary, high school and college students. Strategies drawn from the interview result and literature were aligned to the specific objectives of the plan. Persons involved were identified and expected outcomes in terms of competencies were specified.

Program Budget

Budgetary requirement is not included in the designed program to provide possible users an elbow room to thoroughly study its financial requirements and the financial capability of the implementing institution. The program requires specific physical facilities that are necessary for the effective implementation of the program. It includes an office furnished with the basic facilities like office table chairs, steel cabinets, computer set for documentation and recording purposes

and other physical facilities. Budgeting shall encompass all of its developmental aspects from human resource to physical facilities.

Program Evaluation

Program evaluation may use varied assessment strategies based on the design of the program that will be implemented. The proposed program may be evaluated utilizing any of the following techniques: descriptive survey questionnaire; exit interview from graduating, transferring students and faculty; job placement data of graduates; employment rates of graduates; and impact studies.

Conclusions

The present study has the following conclusions:

- 1.a The preferences of high school senior students in Albay, SY 2007-2008 in terms of course to be taken were Nursing, Business Administration/ Management, Education, Accountancy and Hotel and Restaurant Management.
- 1.b In terms of college/university to attend, most senior students preferred to study in Bicol University.
- 2.a The factors affecting the preferences of high school senior students in terms of reasons for college education were both personal and parent's choice, personal choice and the thought that college education is a social obligation.
- 2.b The factors affecting the preferences of high school senior students in terms of source of finances were parents, brothers/sisters or other siblings, relatives and benefactors.
- 2.c The factors affecting the preferences of high school senior students in terms of influence on choice of course are the students' own choice and parents' convictions and others choice was based on their own decisions without any intervention from other people.

- 2.d The factors affecting the preferences of high school senior students in terms reasons for choice of school were low tuition fee, school prestige, school distance and transportation cost.
3. Bicol Region had the highest employment rate in agriculture, fishery and forestry and lowest in industry.
4. The concept of manpower demand is relative. It can be viewed based on employment generators for a projected period, top occupation vacancies, hot jobs, list of in demand overseas jobs, hard-to-fill jobs, employment prospects and occupation demand by major employers. There is congruence between the following course choices: computer science/ IT, engineering, nursing, business administration/ management and accountancy and the manpower demand based on the data presented.
5. The congruence of higher education preference and manpower demand had relevant implications to curriculum planning, quality instruction, and implementation of the curricula both in the basic education and in the tertiary education programs.

Recommendations

On the basis of the findings and conclusions generated by the present study the following recommendations are forwarded:

1. Students' choices must be properly guided by relevant and pertinent information necessary to come up with a choice that will guide them through college. Guidance may come from the home, school and community whenever possible.
2. Helpers such as guidance counselors, teachers and other service providers must be equipped with necessary information to be able to provide relevant career guidance services to students to make sound decisions.
3. Government agencies responsible in gathering base line data on employment status, trends and manpower demand must be able to enhance information dissemination campaign for consumers of the information

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to be fully aware of the current labor situation and the projected manpower demand. A need for a comprehensive information dissemination program to reach out to a wide range of people who will utilize the information for important decisions must be addressed.

4. Proper implementation of a comprehensive career guidance program in all schools, private or public, would address the possibility of the mismatch of course choices and manpower demand. Emphasis must be done in terms of career development or career education, career information and career counseling.
5. The success of the proper implementation of the program depends on the collaborative efforts of school authorities, services providers (like teachers, guidance counselors, school nurse/doctor, non academic employees, psychologist, etc.) and government agencies (like DOLE, NEDA, DTI, NSO).
6. Adequate support from DOLE, DepEd and CHED are necessary to strengthen the alliance of cooperating institutions in the proper implementation of a comprehensive career guidance program in educational institutions. Support may be in terms of human resource development and program design and policies (procedure, systems and guidelines).

Areas for Further Study

The limitations of the present study may be viewed as opportunities for other researchers to be able to contribute significantly in the spiraling of knowledge along career development and decision making process. The following are suggested areas for further studies:

1. Replication of the present study on a regional or national level utilizing updated and pertinent information to determine manpower demand locally and internationally;
2. Assessment of career guidance programs in a macro level to be able see a bigger picture of the extent of the implementation of a comprehensive career guidance program and its effectiveness;

3. Evaluation of the effectiveness of guidance counselors and other stakeholders in the implementation of a comprehensive career guidance program; and
4. Relationship between the academic preparation and the employability of graduates.

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MODELING STUDENT AFFECT AND BEHAVIOR USING BIOMETRIC READINGS, LOG FILES AND LOW FIDELITY PLAYBACKS

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Abstract

Affective computing is computing that relates to user emotion, feelings, moods, temperament and motivation. One of its core problems that it tries to address is the automatic detection of user affect. In this paper, attempts were made to develop models of affective and behavioral states that users exhibit and experience while using Aplux, an intelligent tutoring system for Algebra. To this end, we gathered both user interaction log data and biometrics data from first year Information Technology students at the Mapua Institute of Technology. We synchronized both logs, cut them into time frames, and labeled them following rules that we formulated for identifying the specific states of interest. We then used two supervised learning algorithms, J48 decision tree and logistic regression, to model student affect and behavior based on log files. We focused on modeling the affective states of boredom, flow and confusion, and on-task and off-task behavior. Given our data set, logistic regression resulted as the more accurate model due to better correlation as compared to J48.

Keywords: Biometrics, log file analysis, affect, behavior, data mining, intelligent tutoring systems, Aplux.

Introduction

Affective computing is computing that relates to user emotion, feelings, moods, temperament and motivation [12]. One of its core problems that it tries to address is the automatic detection of user affect.

In recent years, researchers have attempted to model user affect using indicators such as biometrics [6], log files [5], human observations [13] and combinations thereof. In our study, we attempted to model the student boredom, flow, and confusion and on-task and off-task behaviors based on biometrics and log files we gathered as the students used Aplusix, an intelligent tutoring system for algebra.

The paper is organized as follows: Section 2 discusses the related literature related to biometric systems and log file analysis. Section 3 exhibits the software used. Section 4 discusses the methodology. The analysis and presentation of data are described in Section 5. Section 6 covers the discussion based from the data gathered.

Related Literature

This review of related literature gives an overview of the two types of data that we use in this study: biometrics and log files.

Biometrics

Biometrics refers to the measurable or biological characteristics that identify a person [11]. They are used for identity verification, as well as the recognition of emotion or behavior. The latter process is achieved by combining human judgments with readings from hardware sensors that gather data from a person's physical characteristics or body movement [14]. The data can then be used to arrive at patterns that can be associated with different types of emotions.

A number of affective computing researchers have made use of biometrics to identify user affect while using learning software. Conati et al. [6] used muscle movement and skin conductance as indicators of children's affective states while using the math game PrimeClub. Based on these findings, the researchers were able to determine frustration and surprise. Frustration was conveyed when the person frowns and surprise when eyebrows were raised. The study also found that internal arousal weakens when users voice out their opinions and feelings towards others.

Asteriadis et al. [1] tracked facial muscle movements and hand gestures in a personalized reading environment to determine six general user states which are

Frustration, Not paying attention, Attentive, Tired/sleepy, Distracted, and Full of interest. The study made use of a web camera to capture images of the learner and used facial feature detection to identify the state based from the position of the feature points such as the mouth, eyebrows, and eyes. This data, along with gaze vector and inter-ocular distance was analyzed by a Sugeno-type system to generate a model that estimates user attention. Results showed that the performance of the model for both attentive and non-attentive states were 87.7% accurate.

Log files and log file analysis

User interactions with a computer-based system can be recorded for analysis in the form of log files [9]. Log files can be analyzed while the person is using the software (real-time analysis) or afterwards (post-hoc analysis). Intelligent Tutoring Systems (ITS) use real-time analysis to model student knowledge as the student interacts with the system. The model is then used to determine what to present to the user next and how best to do so.

Several studies made use of post-hoc analysis. Cocca and Weizbelzahl [5] were able to determine if a learner was engaged or not by analyzing log files produced by HTML Tutor, an interactive learning environment that teaches web publishing. The study wanted to provide evidence that log files can provide sufficient information about a learner's motivational level from interpreting commonly-logged data. With the use of C4.5 algorithm, they were able to determine that average learners who spent forty-five minutes on the tutor are moderately motivated and continue to read and take tests. Once they realize that they have enough knowledge less motivation is exerted in learning. They were unable to determine a learner's motivation within the first forty-five minutes or determine the learner's goal orientation before using the tutor due to the limited set of log samples.

The study by Stoica, et al. [13] was able to interpret user activities of an image game and a text game such as time completion, on a mobile device. The study made use of the colAT tool [2] which interrelates log files generated by the software with video captures and observation notes. Although the main goal of this study was to create a prototype for group collaborations and does identify affective states, the tool was able to prove that a logged action viewed using various media such as audio and video provides a clearer interpretation of user's behavior compared to the use of log files alone.

Baker et al. [3] used text replays of logs to classify whether or not a student was gaming the system. Gaming the system is defined as exploitation of system regularities in order to progress through the curriculum without learning. Examples of gaming the system include systematic guessing and hint abuse. Text replays are text-only playbacks of user interactions with a system. Baker found out that labeling data using text replays is up to 40 times faster than using field observation or high-fidelity replays, eg. replays using video and other media. Training of data mining algorithms with labels generated using text replays led to better classifiers than those trained with quantitative field observation data.

For our study, we made of biometrics data and log files as inputs for our analysis.

Description of Software Used

Aplusix [4] is educational software that teaches basic algebra. Its interface as seen in Figure 1 comprises of a mathematical equation at the start of the program where the user is free to manipulate the question until the solution has been derived. As a student derives a new solution, the equation moves to a new line situated at the bottom of the original equation. The vertical parallel lines indicate that the user is leading to the correct solution of the expression. When the lines are black, it means that the steps are equivalent. However, when the lines are red and display an 'X' sign, the steps are not equivalent.

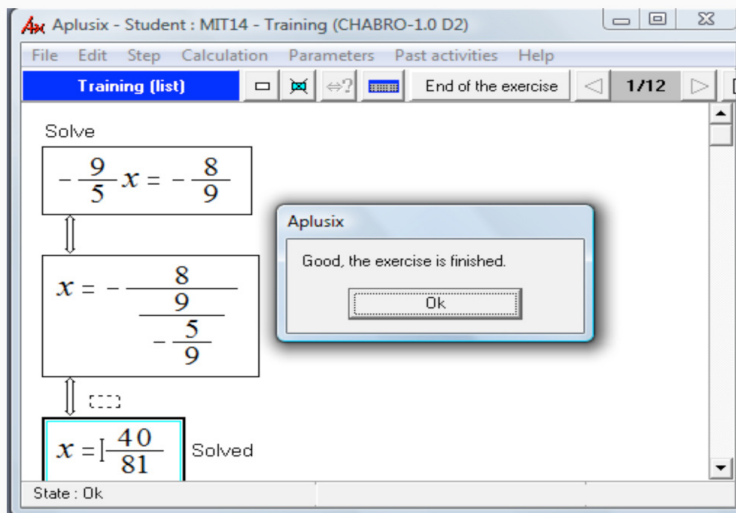


Figure 1. The Aplusix environment.

Brainfingers [10] (Figure 2) is a software / hardware combination that measures biometrics signals. The package comprises of a headband, an interface box and its software. The headband is worn on a person's forehead and serves as a sensor that detects electronic signals from the skin. These signals are divided into three – electrooculography (EOG), which is used to record eye movements, electroencephalography (EEG), which responds to electric activity within the brain, and electromyography (EMG), which detects facial muscle activity. Brainfingers has been used as an alternative input device for game control as well as a computer interface for people with disabilities. Ours is the first study that uses Brainfingers to detect user affect and behavior.

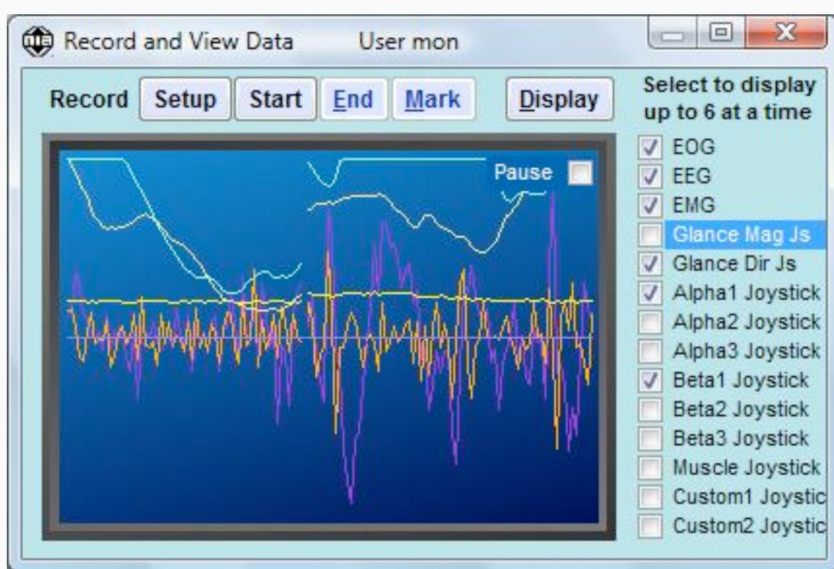


Figure 2. The Brainfingers environment.

Methodology

The experiment was conducted at the MAPUA Institute of Technology during the first term of the quarter semester of school year 2009 - 2010. Twelve freshman students from Information Technology volunteered to be study participants. They were composed of six females and six males and their ages ranged from 15 to 18 years old. All students already have basic knowledge on algebra. Out of the twelve students, biometrics data from only 10 students was usable. Biometrics data from the remaining two students was not recorded for undetermined reasons.

Table 1
Data fields used from the Aplusix log file

Data field	Description
Duree	Duration between two actions that occurred.
Action	Registered keyboard presses, mouse clicks and problem initialization.
Expression	Current state of the equation/expression.
Equivalence	Classifies if the expression is visible or invisible.
Resolu	Classifies if the expression is solved, quasi-solved or not solved.

Figure 4 displays an excerpt of a log file recorded by Brainfingers. All field names are arranged on the first line under the **[Data]** header followed by the data on the succeeding lines. These labels were chosen from the software's settings before any data has been recorded; however much focus is on EEG, EOG and EMG. Other fields that we might find useful were included such as joystick values, glance directions and muscle movement.

```

mit06_aplusix_20090822110818 - Notepad
File Edit Format View Help
[Header]
8/22/2009 11:08:18 AM
UserFile = C:\Nia Data\mit06\mit06_aplusix_20090822110818.usr
SampleRate = 100
AutoBalance = off
BaselineGlanceMag = 30
BaselineGlanceDir = 300
BaselineAlpha1 = 15
BaselineAlpha2 = 15
BaselineAlpha3 = 15
BaselineBeta1 = 10
BaselineBeta2 = 10
BaselineBeta3 = 10
BaselineMuscleJs = 30
BaselineMuscleSw = 30
[Data]
Sample,Event,EOG,EEG,EMG,GlanceMagJs,GlanceDirJs,A1Js,A2Js,A3Js,B1Js,B2Js,B3Js,MuscleJs
1,0,334.5,365.47,0.01,852.8,489.4,380.85,210.85,436.75,1250,1400,96.575
2,0,51.5,158.42,5.0,0.01,840.9,477.1,377.6,208.8,446.1250,1400,93.77499
3,0,-227,-156.44,0.01,828.45,465.55,373.55,206.4,455.15,1250,1400,91.225
4,0,-115,-246.47,0.01,815.8,453.45,370.05,203.5,464.6,1250,1400,89.275
5,0,102,-138.51,5.0,0.01,803.25,441.5,367.7,201.55,475.3,1250,1400,87.575
6,0,200.64,51.5,0.01,790.65,429.7,366.65,200.9,487.1,1250,1400,85.15
7,0,0,0,0,5.0,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01
8,0,43,5.5,2.5,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01
9,0,-34,5.14,6.0,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01
10,0,-183,-51.5,11.0,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01
11,0,-129,-99.15,0.01,1.2,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01
12,0,20,-21,21.5,0.01,7.0,0.01,0.01,0.01,0.01,0.01,0.01,0.01,0.01

```

Figure 4. Excerpt of a log file from Brainfingers

At the end of the data gathering session, all log files from Aplusix and the biometrics data from Brainfingers were extracted and collated into a database using Microsoft Access. All data were arranged in a table and separated in 20-second segments. For each segment, the Aplusix logs were used to determine the affective and behavioral states of the user.

There were only two possible behaviors: on-task or off-task. Ontask behavior refers to productive interaction with the software. Off-task behavior refers to the opposite.

For affective states, a segment could have one of three possible tags:

- Flow - user interacts with the system, showing an understanding of the task at hand while advancing its difficulty.
- Confused - user interacts with the system but shows difficulty understanding the current task.
- Bored - user does not show any interest in the task.

Although it is possible for a student to experience more than one of these states in a 20-second time period, we only assigned one tag per clip for tractability.

Through a series of discussions, we arrived at the following rules to help us identify whether a student was demonstrating a particular affective state or behavior (see Tables 2 and 3).

There were several rules used to tag behavior that were somewhat associated with affect. Focus was given on the duration of actions because it was more likely that the people are off-task if they are doing activities not related to the software.

There were some special considerations used in tagging the affective and behavioural states. We observed during the experiment that the participants read the manual while using the software at the same time, hence generating large numbers in the log's Duree column. Instead of tagging these as bored and off-task, these were tagged as confused and on-task.

We then generated four data sets, one per state of interest: Ontask/Off-task, flow/not in flow, bored/not-bored, confused/not confused. All rows that matched

the state of interest were tagged with the word “yes” while the other states are tagged with the word “no”.

Table 2
Rules in determining affect types

Affect	Rules
Flow	An equation was solved, which was implied when a row's Action column was tagged as resolu followed by termine . The Resolu column was also tagged as S1 .
	The Expression column continuously changed towards a possible solution
Confused	The Action column comprised mostly of entries that showed cursor movements such as droite (right), gauche (left), haut (up) and bas (down) without movement in the Expression column.
	The same equation occurred several times in the frame due to undoing and redoing of one part.
	The user almost reached a solved expression but the expression was not in the proper form.
Bored	There were long intervals between actions which generated a value in the Duree column that was more than or equal to twenty (in seconds).
	The user moved on to the next problem without solving the current equation. The Action column was tagged as termine without the resolu entry prior to it.
	The Resolu column was tagged with either of the following: N- , N0 or N1
	Continuous backspace entries in the Action column were present until the Expression column returned to the original equation.

Table 3
Rules in determining behavior type

On-task	Off-task
There were at least two recorded user actions in the segment.	There were less than two records of data or there was no data recorded.
	The next row recorded occurred more than 20 seconds later.
	Unrelated data or text was entered in the Expression column.

Analysis and Presentation of Data

The Waikato Environment for Knowledge Analysis (WEKA) [8] was used to analyze each data set using a tree-based and a function-based algorithm. We chose J48 decision tree algorithm and logistic regression for comparison because the two algorithms work with a nominal class and a combined set of nominal and ordinal features. Tree-based algorithms have characteristics that are possible to determine a state based on the given rules. Meanwhile, function-based algorithms can determine the probability of an affect or behavior to occur based on the data at hand.

Data that was analyzed by WEKA using both the J48 algorithm and logistic regression generated models for each affective and behavioral state. A sample of a J48 model can be seen in Figure 5.

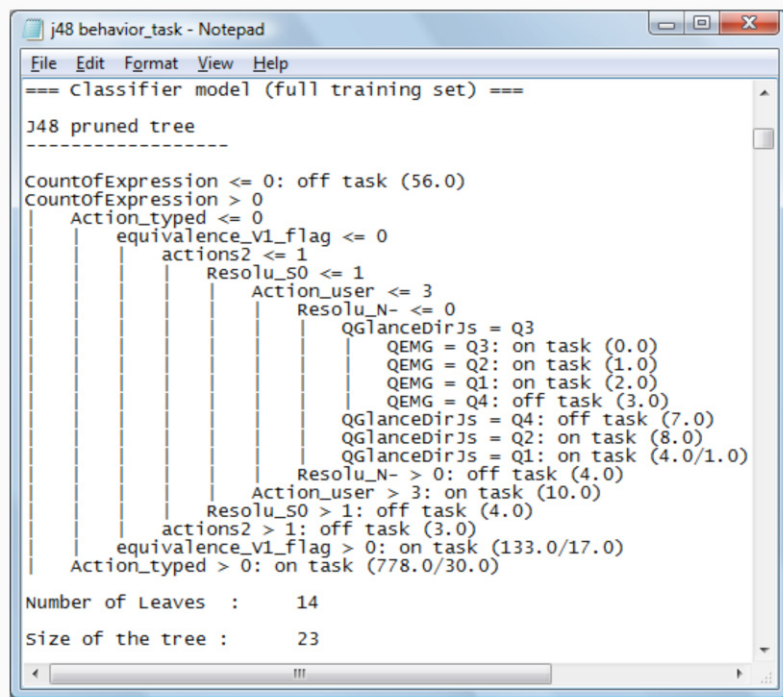
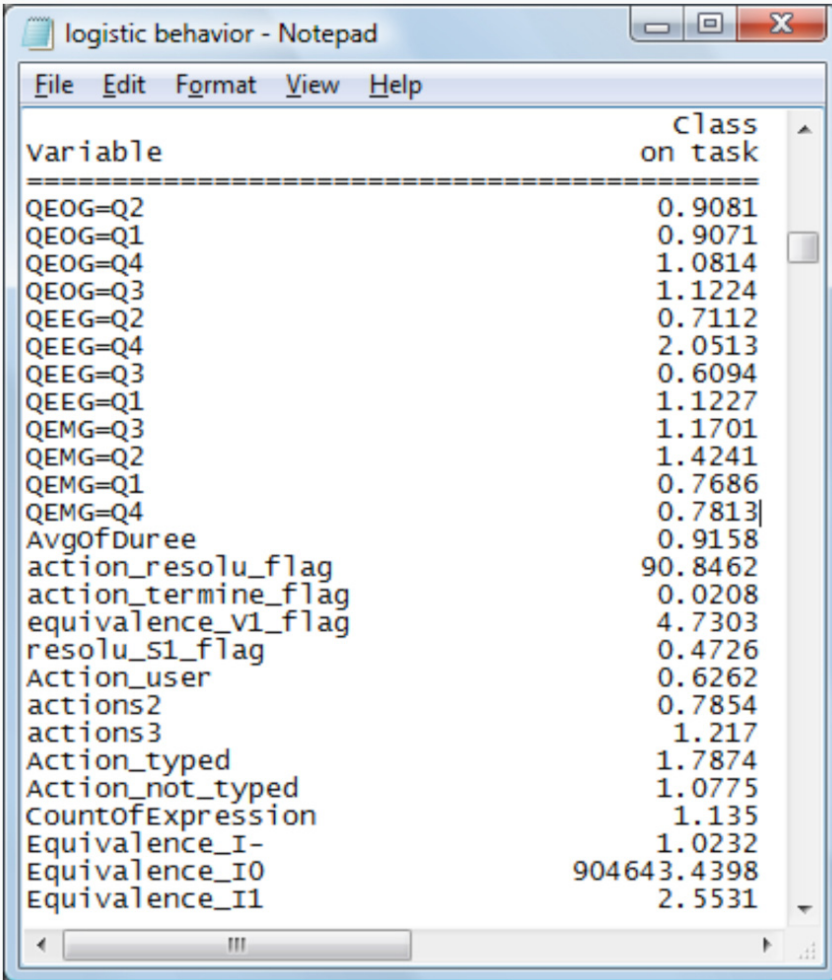


Figure 5. The J48 pruned tree model for Behavior

The model produced branches based on how the state matches the rules that have been identified in Tables 2 and 3. Figure 6 meanwhile shows a sample of a logistic regression for the same state where each variable displays the corresponding coefficients.

Both algorithms also produced a classified summary of crossvalidation data that can be seen in Table 4. A detailed summary of the said data can be seen in Table 5.



Variable	Class on task
QEOG=Q2	0.9081
QEOG=Q1	0.9071
QEOG=Q4	1.0814
QEOG=Q3	1.1224
QEEG=Q2	0.7112
QEEG=Q4	2.0513
QEEG=Q3	0.6094
QEEG=Q1	1.1227
QEMG=Q3	1.1701
QEMG=Q2	1.4241
QEMG=Q1	0.7686
QEMG=Q4	0.7813
AvgOfDuree	0.9158
action_resolu_flag	90.8462
action_termine_flag	0.0208
equivalence_v1_flag	4.7303
resolu_s1_flag	0.4726
Action_user	0.6262
actions2	0.7854
actions3	1.217
Action_typed	1.7874
Action_not_typed	1.0775
CountOfExpression	1.135
Equivalence_I-	1.0232
Equivalence_I0	904643.4398
Equivalence_I1	2.5531

Figure 6. An excerpt of the Logistic Regression model for behavior

The models generated by J48 and logistic regression used both features from the Brainfingers and Aplusix logs. In Figure 5, the main branch feature used by the tree is the count of expression and its inner leaves use the quartiled EMG and Glance Direction joystick values. Each leaf of the tree is assigned with a class. For the behavior model, either “on task” or “off task” was used while for the affective models “yes” or “no” was used. The numbers in the parenthesis indicate the number of predictions assigned to the leaf, followed by the number of incorrectly classified instances. When the model was tested via cross-validation, the last leaf “Action_typed > 0” was used 778 times, but 30 of the predictions were incorrectly classified.

The logistic regression model meanwhile generated a positive or negative coefficient for each feature in the dataset. For ordinal features, a coefficient was assigned directly. But for nominal features, each possible answer was given a coefficient. Figure 6 shows the logistic regression model for the Behavior state. Its QEOG variable has 4 possible values: Q1, Q2, Q3, and Q4. Each of these values has a different coefficient value from the others.

Table 4
WEKA stratified cross-validation summary

State	Algorithm	Correctly Classified Instances	Incorrectly Classified Instances	Correctly Classified Instances %	Incorrectly Classified Instances %	Kappa Statistic
Behavior	J48	935	78	92.30%	7.70%	0.5938
	LogReg	931	82	91.91%	8.09%	0.6041
Bored	J48	918	95	90.62%	9.38%	0.5038
	LogReg	924	89	91.21%	8.79%	0.5657
Confused	J48	752	261	74.23%	25.77%	0.32
	LogReg	773	240	76.31%	23.69%	0.3683
Flow	J48	72	231	77.20%	22.80%	0.5233
	LogReg	786	227	77.59%	22.41%	0.5305

Overall, logistic regression yielded better results versus J48. In terms of Behavior, the kappa value of 0.6041 for the model created by logistic regression is slightly higher than 0.5938 by J48. For Boredom, the model by logistic regression is higher, from 0.5657 compared to 0.5038 of the J48 version. In terms of Flow, logistic regression performed better with a kappa value of 0.5305 com-

pared to a kappa value of 0.5233 for J48. For Confused, the model produced with logistic regression had a kappa value of 0.3683 which was better than the kappa value of 0.32 for J48.

Table 5
Detailed Accuracy by Class

State	Algorithm	Detailed Accuracy by Class			
		Class	TP Rate	FP rate	Precision
Behavior	J48	On task	0.976	0.456	0.938
		Off task	0.544	0.024	0.764
		Weighted Avg.	0.923	0.403	0.917
	LogReg	On task	0.963	0.392	0.946
		Off task	0.608	0.037	0.697
		Weighted Avg.	0.919	0.348	0.915
Bored	J48	Yes	0.465	0.03	0.686
		No	0.97	0.535	0.927
		Weighted Avg.	0.906	0.472	0.896
	LogReg	Yes	0.559	0.037	0.683
		No	0.963	0.441	0.938
		Weighted Avg.	0.912	0.39	0.906
Confused	J48	Yes	0.439	0.139	0.553
		No	0.861	0.561	0.797
		Weighted Avg.	0.742	0.442	0.728
	LogReg	Yes	0.46	0.118	0.604
		No	0.882	0.54	0.807
		Weighted Avg.	0.763	0.422	0.749
Flow	J48	Yes	0.827	0.308	0.796
		No	0.692	0.173	0.733
		Weighted Avg.	0.772	0.253	0.771
	LogReg	Yes	0.835	0.311	0.797
		No	0.689	0.165	0.742
		Weighted Avg.	0.776	0.251	0.774

Both algorithms were also able to classify more data correctly for all affective and behavioral states, although the incorrectly classified instances for the both the Confused and Flow states are slightly higher than the rest. These could be a result of the set fuzziness in the application of our labeling rules. Although we had rules that guided the labeling process, it was possible for two affective

states to overlap because the user might have been experiencing either of two different affective states at the same time or successively within the same time period.

The Detailed Accuracy by Class presents the performance of the algorithm per possible answer. The number of “yes” answers greatly differs from the number of “no” answers, thus one answer could dominate the total number of correctly classified instances. True positives (TP Rate) are the correctly classified instances, while false positives (FP Rate) are the incorrectly classified instances.

The overall correctly classified instances for the Confused state are more than 75% for both algorithms. However, the number of TP Rate for the “yes” class is only 46%. This suggests that the “no” class dominated the classification.

Conclusion

This study concludes that it is possible to use interaction logs in conjunction with biometrics to create models for detecting human affect or behavior.

In choosing an algorithm for our data set, logistic regression is deemed to be a more effective algorithm against decision trees. Since using this algorithm is not unanimously consistent in producing favorable correlation for all types of states, we acknowledge that not all affective states can be precisely identified by the use of log files.

For future studies, we recommend adding more features to the analysis space. We recommend using fast correlation-based filtering (FCBF) to optimize the feature set. From the optimized feature set, it may be possible to generate more accurate models.

Acknowledgments

We would like to thank Jean-Francois Nicaud of the Laboratoire d'Informatique de Grenoble for letting us use the Aplusix. We thank Dr. Andrew Junker for his assistance and support with Brainfingers. We would also like to thank Ryan Baker for suggestions during our analysis. Lastly we would also like to acknowledge

the efforts of Abe Esteban for helping us out during our observation and the administration of MAPUA School of IT for letting us use its resources to perform our research. This research undertaking was made possible by the Philippines Department of Science and Technology Engineering Research and Development for Technology Consortium under the project "Multidimensional Analysis of User-Machine Interactions Towards the Development of Models of Affect."

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SPIRITUAL CARE PRACTICES OF AQ NURSING STUDENTS: AN EXPLORATORY STUDY TOWARDS EMERGING COMPETENCIES IN THE NURSING CURRICULUM

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Introduction

An illness often creates suffering and hastens a search for spiritual meaning. Human beings are unique biopsychosocial, cultural, and spiritual individuals who function as a whole in response to internal and external cues, in the physical and social environment. When the physical domain of an individual is compromised, the mind and the spirit are also involved. Thus, this view represents a recognition that mind, body, and spirit continuously interact with one another.

Historically, nursing has its roots in holistic care with nurses defining their roles in spiritual term. Florence Nightingale, one of the most influential historic nurse figures was a strong advocate of spiritual care. With the rise of scientific and technological era, the focus on holistic care including spiritual care began to wane. In recent years, however, there has been a resurgence of interest in holism and spirituality within nursing as evidenced by the proliferation of articles on the subject in the nursing literature (Westera, 2009). Therefore, the links between spirituality and health have generated many assessment approaches that seek to identify spiritual needs of patients and suggest strategic responses for health care providers and nursing students as well.

In the health care system nowadays, there is inclination to move towards the notion of holistic care. As the Joint Commission on the Accreditation of Healthcare Organizations (JCAHO) makes clear, "Patients have a fundamental right to considerate care that safeguards their personal dignity and respects their cultural, psychosocial, and spiritual values" (JCAHO, 1998). Hence, each individual has personal rights and is deserving of respect with regard to his/her particular customs, beliefs, and spiritual needs. This further necessitates nursing students to become

more heedful of their actions to safeguard the individual rights of their patients especially when delving on matters of spiritual care.

Caring is a universal phenomenon, the expression of which varies among cultures. It is central to the nursing profession (Watson, 2002). The health consumer, who is served by nursing, has a right to actively participate and collaborate with health care providers in his/her plan of care. This entails that a nursing student must be ever mindful of the patient's rights to be cared for and cared about, in order to affect maximum level of wellness. To provide therapeutic nursing care, a nursing student acquires the knowledge of caring values, beliefs, and practices which support communication, promote adaptation, reduce stress, and meet psychosocial needs of the patient. Furthermore, recognizing and meeting the diversity of spiritual needs of the patients will call for a person-centered flexible approach. This will also require teamwork and unity in order to provide comprehensive, consistent and ongoing spiritual care.

Nurses can provide spiritual care for their patients without addressing religious needs. However, it is important to note that spirituality can mean different things to different people. It is essential, therefore, to consider the religious faith in the personal life of an individual for it has been recognized as a powerful factor in physical healing and convalescence of the patients. This notion now poses greater challenges for nursing students to consider religious tolerance and awareness as essential elements in the practice and delivery of spiritual care.

Spirituality is a well recognized phenomenon in practically all cultures. Recognizing and supporting the spirituality of the patient population is an important component in the delivery of nursing care. There is also strength in a diverse yet united approach to the challenge of spiritual care in nursing practice. As in the words of Plato, "As you ought not to attempt to cure the eyes without head, or head without the body, so neither ought you attempt to cure the body without soul.... for the part can never be well unless the whole is well" (as cited in Makhija, 2002). Hence, this supports the affirmation that the focus of nursing is holistic care which requires a holistic view of a person.

Nursing the spirit considers the health needs of individuals as integrated persons rather than of biological systems. Nursing today acknowledges that spiritual needs are as important as physical needs for a person's well being (Hutchison, 1998). Increased awareness and preparation, together with a united approach to

this dimension of nursing practice, will be shown to enhance the quality of care and strengthen contribution to the ongoing development of the nursing profession. Hence, if nursing students are able to plunge on matters of spiritual care, this practice surely will promote, maintain, and restore health of the patients throughout the life cycle.

The concept of spirituality in nursing is deeply rooted in the history of the profession, yet it is often overlooked in nursing practice. Nursing education describes spiritual care as a necessary component in the holistic care of clients. In nursing practice, there are specific interventions that have been identified to promote the spiritual health of the patient (Johnson, 2006, pp. 60–62). So, to adequately care for a patient's spiritual needs, nursing students must first understand what is meant by spirituality, be able to identify methods to support the spiritual needs of their patients and be prepared to address this aspect of patient care. Hence, for nurses to effectively meet the spiritual needs of their patients, nurses should develop better understanding of spiritual care as integral part of holistic care and this education begins at the student nurse level. It is for these reasons that this research had been undertaken.

The Problem

The study was conducted with the aim of enhancing nursing practice towards a better understanding of spiritual care among AQ Nursing students. Specifically, this study sought answers to the following questions: (1) What is the extent of spiritual care practices of AQ Nursing students along knowledge, skills, and attitudes? (2) What are the factors that influence their spiritual care practices towards patients? (3) What are the issues surrounding the practice and delivery of spiritual care? and (4) What strategy can be recommended to enhance nursing practice in spiritual care of AQ Nursing students?

Related Literature

The review of related literature and studies divulged the vast role of spirituality in health care. Attention has been greatly directed to spirituality as a theme and its connection with health and health care. Consequently, the assertion presented by the literature and studies advocates a significant and primordial role of nurses as an indispensable tool in the provision of spiritual care towards patients.

Spiritual care goes further and beyond the religious needs of patients. This implies that nurses should attend to a holistic view of nursing that encompasses the physical, social, mental, and spiritual aspects of human functioning. It has been wholly emphasized in the cosmic amount of literatures that spiritual care must become a more explicit component of professional nursing for this aspect of care has been underutilized to date.

Conformity also exists regarding the importance of the provision of spiritual care towards patients. Several organizations (JCAHO, 2006, ICN, 2007 and NANDA, 2008) recommend and uphold the right of patients to spiritual care. They believe that spiritual needs are important to many patients, thus, institutional support may benefit a greater patient outcome. Thus, a challenge for nurses has been renowned by means of embracing holism and holistic view of life. Nevertheless, caring permeates as central to the nursing profession.

Struggles on spiritual care have been widely observed in several studies conducted. Knowledge, skills and abilities and attitudes were regarded as important aspects of developing nursing competencies. Also, strong constructs were evident in several studies (Greton et al., 2008; Tombo, 2008; Chung et al., 2007; Van Leeuwen et al., 2006; & Levy et al., 2003) regarding the insights of one's own spirituality, knowledge on spiritual concepts, caring practices, and therapeutic communications and the relationship of spirituality and health. Henceforth, it has been accentuated that in order to meet the increased demands of this underutilized facet of care, education must begin at the first entry in the nursing education.

Spiritual care is simply a process that takes into account emergent insights of the union of mind-body-spirit. Through spiritual care interventions, a patient finds a sense of peace and well being in times of disharmony. As evident in several studies presented, providing holistic care can create better health outcomes and improve coping mechanisms. Thus, the integration of spirituality in nursing curriculum can facilitate spiritual care as had been constantly cited in the studies of Cavendish, 2004; Lemmer, 2005; McSherry, 2006; Ross, 2006; Lovanio, 2006; and Smith, 2006. Likewise, the art and science of nursing has been constantly evolving towards the notion of spiritual care and, as such, competencies must be developed by nursing students during their formation years in the context of a caring framework of the nursing curriculum.

The review of related literatures and studies showed that they are, in one way or another, related to the present study. Attention to the spiritual element of human

functioning within nursing has been emphasized and demonstrated in different nursing studies, but the lack of it especially on the extent of spiritual care practices along knowledge, skills and attitudes of nursing students has also been observed. Moreover, the spiritual aspect of human beings receives little attention in nursing education and spiritual care is still an underutilized aspect of care by nursing students. For nursing in general, this study focused on the need to ponder on the real place of spiritual care, the extent of spiritual care practices along knowledge, skills and attitude, the factors that influence the student-nurses' spiritual care practices, and the issues or concerns surrounding it. Thus, this study placed spiritual care not just as a theory discussed to nursing students but as a groundwork for future professional practice. As such, this explored emergent competencies in spiritual care pertinent in the BSN curriculum along the 11 Key Areas of Responsibility. This is the gap the study tried to bridge.

Theoretical Framework

This study is anchored on three theories in the care of the human spirit: Jean Watson's Theory of Human Caring, Betty Neuman's System Model in Nursing Practice and Rosemarie Parse's Theory of Human Becoming. The nursing process was also utilized as part of developing the framework.

"Caring in nursing conveys physical acts, but embraces the mind-body-spirit as it reclaims the embodied spirit as its focus of attention" (as cited in Balita & Octaviano, 2006a, p. 162). Human being is a valued person in and of, to be cared for, respected nurtured, understood, and assisted. Health, thus, refers to unity and harmony within the mind, body, and soul. This premise presents the Theory of Human Caring by Dr. Margaret Jean Watson, where the present study is generally anchored. Watson sees nursing as having to move educationally in the two areas of stress and development conflicts to provide holistic care, which she believes is central to the practice of caring in nursing and a caring attitude is transmitted from culture of the profession as a unique way of coping with its environment (Watson, 2001, pp. 343 – 354).

Watson's Theory of Human Caring has three unique elements: (1) carative factors, (2) transpersonal caring relationship, and (3) caring occasion/caring moment (Watson, 2001, p. 345). First, these *carative factors* attempt to "honor the human dimensions of nursing's work and the inner life world and subjective experiences of the people we serve" (Cara, 2003, p. 4). This further has evolved into clinical *caritas* (to cherish and to

give special loving attention) where a greater spiritual dimension is observed, such as: (a) cultivation of one's own spiritual practices and transpersonal self, going beyond ego self, opening to others with sensitivity and compassion, (b) assisting with basic need with an intentional caring consciousness, administering "human care essentials," which potentiates alignment of mind-body-spirit, wholeness and unity of being in all aspects of care; tending to both the embodied spirit and evolving spiritual emergence, and (c) opening and attending to spiritual-mysterious and existential dimension of one's own life-death; soul care for self and the one-being-cared-for ("Watson's", 2005). Second, the *transpersonal caring relationship* characterizes a special kind of human care relationship that depends on the nurse's caring consciousness communicated to preserve and honor the embodied spirit, therefore, not reducing the person to the moral status of an object. Last, the *caring moment* corresponds to the person's frame of reference or the totality of human experience consisting of feelings, bodily sensations, thoughts, spiritual beliefs, goals, expectations, environmental considerations, and meanings of one's perceptions—all of which are based upon one's past life history, one's present moment, and one's imagined future (Cara, 2003, pp. 4 – 5).

Likewise, the major elements of Watson's theory articulate how a nurse practices the art of caring to provide compassion to ease patients' and families suffering and to promote their healing dignity. Thus her latest work entitled *Caring Science as Sacred Science* makes a case for a deep moral-ethical, spirit-filled foundation for caring and healing that is based upon infinite love and expanding cosmology (Parker, 2006, p. 348).

In addition to Watson's Theory of Human Caring, Betty Neuman's System Model in Nursing Practice where she incorporated the concept of a whole person and an open system approach is also significant to the present study. Neuman believes that nursing requires a holistic approach, an approach that considers all factors affecting a client's health. This concept provides the nurse to consider that a client's physical, physiological, psychological, mental, social, cultural, developmental and spiritual well-being is dynamic. Therefore a nurse must be able to adjust to meet the individual and unique needs of every client (as cited in Balita & Octaviano, 2006b, pp. 103 -107).

Nursing is a human science and art that uses an abstract body of knowledge to serve people. Rosemarie Parse's Theory of Human Becoming also supports the assertion made by the present study. Parse views human being as an open system freely able to choose from among a series of options in giving meaning to a situation. She believed that man is a combination of biological, psychological, sociological and spiritual fac-

tors being in continuous, mutual interaction with environment. Her theory posits quality of life from each person's own perspective as the goal of nursing practice, thus, structured around three abiding themes: meaning, rhythmicity, and transcendence. These emphasize how individuals choose and bear responsibility for patterns of personal health. Thus, the nurse's role involves helping clients in choosing the possibilities for changing the health process geared toward greater diversity and reaching out beyond self. These open greater possibilities of developing nursing competencies in spiritual care (Kozier, Erb, Berman, & Snyder, 2004, p. 43).

The nursing process has unique characteristics that enable responsiveness to the changing health status of the client. This systematic and rational method of planning and caring is significant to the present study because students relevantly facilitate this into their studies to assimilate learning and transform holistic care practice. Nursing process entails five interrelated and interdependent phases: assessing, diagnosing, planning, implementing, and evaluating, each of which is an important skill that necessitates learning and mastery in provision of care.

Relevant to nursing practice is the educational preparation from the professional subjects in the curriculum. The BSN curriculum specifically gives opportunities to nursing students to the various levels of health care with various client groups. These opportunities approximate competencies of a professional nurse as they assume various roles and responsibilities. Moreover, the framework of the BSN curriculum utilizes primarily the nursing process as an approach for nursing students to clutch understanding of nursing practice towards better patient care outcome. At the outset, it is only through proper utilization of nursing process that prompt and prudent care is rendered to patients. Thus, commencing with such phase is significant to proceed with other theories revealed in this study.

Consequently, the three highlighted attributes of the nursing student, knowledge, skills, and attitudes, are seen as central within the theory of Watson, Neuman, and Parse. Watson views the person as being in the world who holds three sphere's of being *mind, body, and spirit* — that are influenced by the concept of self and who is unique and free to make choices. She acknowledges care as the essence of and central to nursing where nurses exemplify emerging transpersonal caring-healing modalities to assist person find meaning in illness and suffering to restore or promote the person's harmony. Furthermore, the use of self, patient-identified needs, the *caring process* and the spiritual sense of human being may help nursing students and their patients find meaning and harmony in a period of increasing complexity.

Conceptual Framework

Spiritual care is unspoken as the care nursing students provide so as to meet the spiritual needs and/or problems of their patients. The theories presented create a balanced perspective in the nursing profession by providing a framework for addressing the mind-body-spirit of nursing students and clients simultaneously during interactions.

A competency-based nursing education enlightened on its core values is being envisioned by the college. As such, one of its core values, life, distinctively manifests the recognition of man as a unique, free, rational, biopsychosocial and spiritual being created in the image of God. Hence, the college will be able to produce graduates who have developed an enhanced spiritual care out of the emerging nursing competencies in the curriculum.

The framework distinctly traces a systematic method of understanding spiritual care utilizing several cardinal steps in arriving at enhanced spiritual care practices of AQ Nursing students. The said undertaking commenced by knowing the individual spiritual care practices of AQ Nursing students as the core concept of the study. As this substantial step had been established, it branched out to three certain bases: factors that influence spiritual care practice and issues in the practices and delivery of spiritual care. The last one is the three attributed qualification of nursing students: knowledge, skills, and attitude that serve as the focal point of nursing practice. The former two also connect to the three aforementioned nursing attributes. Subsequently, issues in the practice and delivery of spiritual care would proceed to proper recommendations and the same direction goes with knowledge, skills and attitude. Emphasis must be given in acknowledging important recommendations that will be executed. Identification of the recommendations materialized to design the foundation of nursing competencies in spiritual care. Findings from this exploration served as the fundamental principle of knowing an enhanced spiritual care. Finally, the ultimate step is harnessing the needed spiritual practice among AQ Nursing students.

Research Design

This study primarily employed a descriptive-exploratory type of research. This research design was utilized to achieve the aim of enhancing nursing practice

towards developing a better understanding of spiritual care among AQ Nursing students. The quantitative method used in the study paved the way to the validation of the data in the questionnaire. This design also appraised the extent of spiritual care practices among nursing students along knowledge, skills and attitude. The study also explored the factors that greatly influence their practices and identified significant issues in the provision of spiritual care. The data generated from the questionnaires gave a clear depiction of the extent of their spiritual care practices. Moreover, implications to the study were further explained qualitatively in order to increase emergent caring competencies in spiritual care in the nursing curriculum in preparation for the students' future professional practice. In entirety, the outcome of the study paved the way to identifying areas of progress within the curriculum geared towards a transformative nursing education.

Sources of Data

The Level IV students of the College of Nursing and Health Sciences served as the primary sources of data. The distribution of the questionnaires was done in the Second Semester of School Year 2009–2010. The list of their scheduled classes was obtained from the Nursing Office and the distribution of questionnaires was done with the permission of the students' instructors and the aid of the class presidents. The questionnaires were personally distributed and retrieved from the students to ensure complete retrieval of such.

Journals, articles, books, unpublished theses and dissertations served as the secondary sources of data to genuinely support the present study. Comprehensive sources from the internet were also used to provide authenticity of the milieu of the study as well as the review of literature and studies.

Respondents of the Study

The study made use of a total enumeration of the population to gather pertinent information and qualify better understanding of spiritual care. A total of 413 AQ Nursing students served as the respondents.

The Level IV students of the College of Nursing and Health Sciences enrolled officially in NCM 105.1 in the Second Semester of the School Year 2009–2010 served

as the respondents of the study. They were chosen as respondents primarily because they have studied substantial professional subjects and have had intensive clinical practice.

There were two other reasons for choosing Level IV AQ Nursing students as respondents for this research study. First, as fourth year students and about to culminate their college years, they already have gained enough knowledge to support their responses and comparatively they have acquired more information than those in the lower year levels. As the year level progresses, more subjects in school related to nursing are discussed, learned, and completed thus stabilizing a broader grasp of the degree. Second, nursing students at this point are more exposed to clinical scenarios and patient interaction thus they can capitalize on their experiences as they ponder on the different indicators tendered in the questionnaire. Furthermore, at this climactic stage as nursing students, they already have grown to view a clearer image of the profession, a bigger picture of the hospital setting, and a better idea of the nurse–patient relationships helping them to single out their responses.

Research Instrument

The study utilized a questionnaire composed of three parts. The first part explored the extent of spiritual care practices of AQ Nursing students along knowledge, skills, and attitude. The respondents were asked to rate on a 5-point-Likert scale the extent to which they strongly agree to strongly disagree on the different indicators along the three key areas in the practice of spiritual care. A verbal description was designed by the researcher to guide the respondents in making proper judgment.

Mean Range	Rating Scale	Verbal Description
4.50 – 5.00	5	<i>Strongly agree</i>
3.50 – 4.49	4	<i>Agree</i>
2.50 – 3.49	3	<i>Neither agree or disagree</i>
1.50 – 2.49	2	<i>Disagree</i>
1.00 – 1.49	1	<i>Strongly disagree</i>

The second part of the questionnaire attempted to discern the factors that influence the spiritual care practices of AQ Nursing students. A modified 5-point Likert

scale was likewise utilized to determine the degree of influence of these factors on the students. A verbal description was designed to guide the students in making judgments.

Mean Range	Rating Scale	Verbal Description	Interpretation
4.50 – 5.00	5	<i>Most influential</i>	Greatly influences spiritual care practices
3.50 – 4.49	4	<i>More influential</i>	Highly influences spiritual care practices
2.50 – 3.49	3	<i>Fairly influential</i>	Moderately influences spiritual practices
1.50 – 2.49	2	<i>Less influential</i>	Barely influences spiritual care practices
1.00 – 1.49	1	<i>Not influential</i>	Does not influence spiritual care practices at all

The third part of the questionnaire identified significant issues surrounding the delivery and practice of spiritual care. A modified 5-point Likert scale was again employed to establish the significance of these issues as recognized by the students; verbal description was also formulated in this section.

Mean Range	Rating Scale	Verbal Description	Interpretation
4.50 – 5.00	5	<i>Most significant</i>	Greatly pressing issue in the practice and delivery of spiritual care
3.50 – 4.49	4	<i>More significant</i>	Highly pressing issue in the practice and delivery of spiritual care
2.50 – 3.49	3	<i>Fairly Significant</i>	Moderately pressing issue in the practice and delivery of spiritual care
1.50 – 2.49	2	<i>Less significant</i>	Less pressing issue in the practice and delivery of spiritual care
1.00 – 1.49	1	<i>Not significant</i>	Not an issue in the practice and delivery of spiritual care

Validation of the Research Instrument

The research instrument used in the study was developed based primarily on the review of related literature and studies and other secondary sources of data. The sub-statements presented in the questionnaire aimed to determine the extent of the spiritual care practices of nursing students along knowledge, skills and attitude. Also, the subsequent parts of the questionnaire were conceptualized based on the identified factors influencing their spiritual care practices in the literature and previous foreign studies. Moreover, the current issues were drawn from different viewpoints surrounding the practice and delivery of such care in the health care setting.

The instrument used was carefully developed from the researcher's perspective and collective suggestions from the adviser and panelists. A dry run of the questionnaire was done among selected third year nursing students of the same institution. Also, a sample test was conducted among selected registered nurses, where questionnaires were sent and retrieved through e-mails. The dry run of the instrument took place in December 2009. There was 98 per cent retrieval rate of questionnaires. Comments and suggestions were taken into consideration, thus, some sub statements and items in the questionnaire were recast and modified to enhance the instrument for the actual data gathering process. Hence, the data generated provided favorable insights for the study.

Statistical Treatment

The study utilized a descriptive form of statistics. The mean was employed to determine the extent of the practices of spiritual care along knowledge, skills and attitude of the AQ Nursing students. Thus, this gave significant bearing to each indicator and in general as well. Moreover, this measure was used throughout the study to determine the degree of the factors influencing the students and significant issues in spiritual care. Ranking was employed to put those indicators in a sequential manner which then put credence on the data before finally establishing the implications of the findings in the study.

Discussion and Analysis

Extent of Spiritual Care Practices of AQ Nursing Students

Nowhere in nursing is caring more evident than embracing spiritual care as inte-

gral part of patient care. As the acuity of hospitalized patients increases, the role of the nurse as a health care provider becomes more explicit. Thus, the resurgence of interest in providing spiritual care poses greater challenges for nursing students to render holistic care. Subsequently, this leads to varying expectations of nursing students concerning the extent of their role in giving spiritual care. It is imperative to note that nursing students who bring collectively their knowledge, skills and attitude are particularly adept in meeting the patient's physical, mental, social as well as spiritual needs.

Knowledge. Table 1.1 shows the extent of spiritual care practices of AQ Nursing students along knowledge. The indicator *obtaining specific information about patients' religious preferences and practices* got the highest average among all other indicators scoring 3.90 with a verbal description of agree. Following in second is recognizing patient as a composite of being mind-body-spirit registering a mean of 3.85 and a verbal interpretation of agree. Not far behind is sustaining the information and learning obtained from the patients throughout the related learning experience garnering an accumulated average of 3.84 with agree as its verbal description. Meanwhile, identifying patients' beliefs of the cause of illness and recognizing effectively when to refer patient to another health care provider tie at the fourth spot reaching a mean of 3.81. Most of knowledge indicators are playing at an average of 3.70 and above but below 3.80, which relatively tackles on delving on more delicate and personal issue of spiritual care. Utilizing spiritual assessment tools, e.g. interview techniques, instruments and offering information on daily routine of pastoral care and spiritual facilities within the institution trails at the bottom of the list with 3.66 and 3.61 mean respectively. Finally, marking the lowest average is *formulating existential questions about spirituality and spiritual well being for the patients* and a similar verbal description of agree with the others. Along knowledge, it can be noted that the overall weighted mean is 3.74 with a verbal description of agree.

The findings reveal the dynamics of learning of the respondents along the extent of knowledge on spiritual care. Holistic care recognizes the uniqueness of each human being, their individuality, personality and human frailty (Makinen, Kivimaki, Elovainio, & Virtanen, 2003). It can be argued that every nurse knows the subtle process of caring has physical, psychological, social and spiritual dimensions but this is often hard to express in words (Brooker & Waugh, 2008a, p. 47). Hence, in obtaining the right information, the students were patient-centered and respecting of the patients' rights so as to establish the latter's own goals and

Table 1.1
**Extent of Spiritual Care Practices
of AQ Nursing Students along Knowledge**

Indicators	Mean Rating	Verbal Description
<i>I have full knowledge in...</i>		
1) Obtaining specific information about patients' religious preferences and practices	3.90	<i>Agree</i>
2) Recognizing the concepts on spirituality, faith and religious background of the patients from oneself	3.75	<i>Agree</i>
3) Formulating existential questions about spirituality and spiritual well being for the patients	3.53	<i>Agree</i>
4) Identifying patients' needs relating to spiritual care	3.72	<i>Agree</i>
5) Distinguishing spiritual needs and problems of patients from health and illness	3.70	<i>Agree</i>
6) Recognizing patient as a composite of being mind-body-spirit	3.85	<i>Agree</i>
7) Utilizing spiritual assessment tools, e.g. interview techniques, instruments	3.66	<i>Agree</i>
8) Making use of the most appropriate assessment tools tailored to the patients' needs	3.70	<i>Agree</i>
9) Knowing about cultural aspects of spirituality, including spiritual needs of patients	3.70	<i>Agree</i>
10) Recognizing that spiritual care is beyond religious needs of the patients	3.75	<i>Agree</i>
11) Distinguishing the relationship between spirituality and/or spiritual care in health care	3.70	<i>Agree</i>
12) Identifying patients' beliefs of the cause of illness	3.81	<i>Agree</i>
13) Recognizing effectively when to refer patient to another health care provider	3.81	<i>Agree</i>
14) Offering information on daily routine of pastoral care and spiritual facilities within the institution	3.61	<i>Agree</i>
15) Sustaining the information and learning obtained from the patients throughout the related learning experience	3.84	<i>Agree</i>
Overall	3.74	<i>Agree</i>

enable them to reach their own decisions. These also entail that they are able to recognize other people's value as being truly important, making the intentions explicit and lead them to increased motivations in nursing actions.

Assessment is the cornerstone of establishing a person's needs, so the quality of assessment is pivotal to the success of the nursing process especially in terms of obtaining information about spirituality (Brooker & Waugh, 2008b, p. 350). The results entail that AQ Nursing students recognize the patient as the hub of quality care in the health care system and successful nursing care plan hinges on a complete and thorough assessment being undertaken. Thus, appropriate spiritual assessment can indubitably address patients' spiritual concerns and needs which can contribute to a more rapid recovery and better prognosis. Consequently, the nursing students are better able to emphatically understand because they are able to appreciate patient's spiritual views whether on matters of health or illness.

Nursing is now moving in this direction with increasing emphasis on therapeutic relationships with patients and making changes in care delivery that give patients more power and choice, and pays more regard to their needs and wishes (Salvage, 2002). It can be noted that the respondents are able to embrace holism in spirituality just as paramount in recognizing spiritual care beyond spiritual needs of the patients. Thus, this proves that they can sustain continuous learning and interest in the practice of spiritual care.

The extent of spiritual care practices along knowledge generally discloses a clear depiction of the AQ Nursing students' responsiveness for a competent professional practice. Their receptiveness for incessant knowledge clearly marks their erudition on the diverse professional subjects being offered in the nursing curriculum and prepares them to become a catalyst of quality health care. More so, their sufficient learning of the foundations of nursing practice and ethico-moral aspects in nursing lead them to enhance and at least conceptualize an appropriate nursing care plan. Thus, holistic care has been observed to an extent through embracing the concept of person centeredness and offering personal support and practical expertise. This surely will enable them to follow a path of their own while making explicit the intentions and motivations for nursing actions and involving patients/clients in planning and negotiating care.

The results along knowledge on the extent of spiritual care practices, however, show that AQ Nursing students register a low mean rating along formulating

existential questions about spirituality and spiritual well being for the patients. As cited in a medical journal article (2005), an existential question is searching for personal meaning within one's life, death, and concerns about freedom and isolation. This also means that spirituality is the search for existential or ultimate meaning within a life experience, such as illness. Thus, this implies that AQ Nursing students are being cautious in delving further into the patient's spirituality, thus require a better understanding of spirituality as it relates to health care. Although not explicit in terms of the respondent's knowledge, their understanding of spiritual care cannot be boxed in nor narrowly defined. Consequently, this can still support their concept that spiritual care includes anything that gives a person meaning, worth, and value.

Even an absolutely lucid understanding of spiritual care demonstrated into practice is enough; however, it does not guarantee a detailed and compact comprehension on varied undertakings of knowledge of spiritual care by the AQ Nursing students. A common wisdom, spiritual care may take on loops and alleys that are strongly subjective, distinctly individualized, and contextually different to a caregiver and patient. Taking this into account, performance of nursing skills abiding with knowledge in spiritual care may still branch into some unsatisfactory concerns between the student and the client. An improvement within this standard of care must be addressed to ascertain improvements in holistic and patient-centered care. Furthermore, knowledge as an indicator of care must be viewed on a par and with the similar existence with all aspects of care.

Skills. Table 1.2 presents the extent of spiritual care practices of AQ Nursing students along skills. Respondents marked *exhibit appropriate communication skills with patients from different cultural background* as the highest among the skills indicator with a mean of 3.83 and a verbal description of agree. In second, evaluate care plan whether patients' goals have been achieved is rated with a weighted average of 3.82 and an interpretation of agree. Assess cues to spiritual and religious preferences, strengths and concerns of patients come close with a rated mean of 3.77 and agree as verbal description. Following closely is applying techniques such as meditation, relaxation exercises and therapeutic touch to patients which yielded an average of 3.75. Most skill indicators range within the average of 3.60 – 3.69, all with verbal description of agree. Report orally and/or in writing on patients' spiritual needs and spiritual functioning and refer members of patient's family or significant others promptly to a spiritual adviser/ pastor/priest tied closely at the bottom list garnering a weighted mean of 3.59. Last in the roster is

facilitate patients' religious rituals with an average of 3.55 and verbal description of agree. Along skills, it can be observed that the overall weighted mean is 3.67 with a verbal description of agree.

In this outcome, the extent of spiritual care practices of AQ Nursing students along skills displays the role of therapeutic communication as an important milieu to advance the concepts of spirituality and spiritual care within both the nursing curriculum and the health care system. Communication is innate to most nursing students, but oftentimes barriers may impede the effectiveness of relating one's personal skill when issues of spirituality arise. This further implies that effective communication skills of AQ Nursing students generate a deeper understanding of the patient's spiritual needs.

Communication facilitates understanding and collaboration of nursing actions with the clients and other members of the health team. This helps the AQ Nursing students to develop rapport with their clients thus establishes their cooperation. Therefore, if they are able to communicate effectively they are able to collect assessment data on spiritual care practices, initiate interventions and evaluate outcomes of interventions, initiate changes that promote health, and prevent legal problems associated with nursing practice (Kozier, Erb, Berman, & Snyder, 2004a, p. 421). Consequently, this entails how essential an effective communication is for the establishment of a nurse-client relationship.

It is thought that when providing spiritual care to the patient, the nurse must be comfortable in spiritual matters, have good communication skills and be able to demonstrate empathy ("Spiritual," 2005). Communication for the students can occur at an interpersonal level within an individual as well as at group levels. Moreover, nurse chatting or using social talk with the client is a very powerful clinical tool for facilitating rapport. This in turn provides an opportune time for AQ Nursing students to assess the patient's individual spirituality during the assessment phase and subsequent documentation on the nursing care plan.

The findings also elucidate the AQ Nursing students' understanding of therapeutic communication as a means to establish constructive relationship between the nurse and the client. To strengthen efficiency of nurse-patient interaction, nursing students are able to respond not only to the content of a

Table 1.2
**Extent of Spiritual Care Practices
of AQ Nursing Students along Skills**

Indicators	Mean Rating	Verbal Description
<i>I am able to...</i>		
1) Assess cues to spiritual and religious preferences, strengths and concerns of patients	3.77	<i>Agree</i>
2) Recognize and formulate nursing diagnoses related to spiritual concerns of patients	3.64	<i>Agree</i>
3) Plan aspect of healing that are part of the patients' belief system	3.60	<i>Agree</i>
4) Tailor care to patients' spiritual needs/problems in consultation with the patient and/or other peers	3.63	<i>Agree</i>
5) Attend to patients' spirituality during daily care, e.g. physical care	3.68	<i>Agree</i>
6) Conceptualize appropriate spiritual assessment tools tailored to the patients	3.60	<i>Agree</i>
7) Apply techniques such as meditation, relaxation exercises and therapeutic touch to patients	3.75	<i>Agree</i>
8) Exhibit appropriate communication skills with patients from different cultural background	3.83	<i>Agree</i>
9) Report orally and/or in writing on patients' spiritual needs and spiritual functioning	3.59	<i>Agree</i>
10) Implement spiritual-care improvement plan in the hospital ward assigned	3.60	<i>Agree</i>
11) Facilitate patients' religious rituals	3.55	<i>Agree</i>
12) Refer members of patient's family or significant others promptly to a spiritual adviser/pastor/priest	3.59	<i>Agree</i>
13) Record nursing component of patients' spiritual care in the care plan	3.68	<i>Agree</i>
14) Evaluate care plan whether patients' goals have been achieved	3.82	<i>Agree</i>
15) Sustain an effective spiritual care plan throughout patients' rehabilitation	3.69	<i>Agree</i>
Overall	3.67	<i>Agree</i>

client's verbal message but also to the feelings expressed. Likewise, they show awareness of their own biases and learn to discriminate non-verbal cues. This reflects different values or beliefs; a message not to be discredited for that reason. Thus, spiritual practices of patients are shown to be respected by the students since these also facilitate healing.

Despite the increasing acknowledgment of AQ Nursing students of the importance of addressing the spiritual dimension in the therapeutic process, there is still limited vigor devoted to skills needed to facilitate patient's religious rituals. Given this situation, this indicator addresses that religious rituals are not necessarily performed and implemented in the hospitals. They might consider this as not a routine nursing procedure and demonstrating such may take more time and compromise the needed medical and nursing care of their patients. It also implies that doing patient's rituals may result to awkwardness to both party and ultimately produce highly pressing issues of differences in spirituality.

In this context, the extent of spiritual care practices along skills personifies the nursing students' worldviews on spiritual care. It is apparent that competent nursing skills encompass various approaches to spiritual care assessments and evaluations. Essential to formulation of a care plan is an in depth recognition of clients' strengths and weaknesses. Provision of spiritual care is definitely part of a health care system that demands an efficient nursing student who addresses the patient's spiritual needs. Thus, a key towards highlighting the complexity of spiritual care is through acquisition of necessary competency and application of basic skills that students shall enhance out of it. Harnessing the qualities of being a good communicator and listener, a nursing student can enrich himself with and facilitate aid in matters affecting delivery of spiritual care.

Attitude. Table 1.3 reveals the extent of spiritual care practices of AQ Nursing students along attitudes. The AQ Nursing students rated *show awareness of one's personal limitations when dealing with patients spiritual beliefs and observe privacy and time to facilitate religious rituals of patients* both yielding a weighted mean of 4.02 as the attitude indicators. Sharing the second spot are: *demonstrate sensitivity and personal warmth during spiritual assessment, e.g. recognizing symbols, body language and respect and ensures safety of patients' religious articles* with an average of 4.01 with *agree* as its verbal description. For the next spots, *listen actively to patients' life story in relation to their illness/handicap, show openness*

to patients' spiritual belief, even if they differ from oneself, and seek clarification by asking for additional information, checking first impression and structuring information with the patients garnering an average of 3.98, 3.96, and 3.91 respectively. At a range of 3.82 – 3.89, a large number of attitude indicators are rated by the respondents at this level. Finally, *reflect on the pitfalls in spiritual care that inhibit effective assessment on patients' spiritual concerns* accounts a total mean of 3.75 placing last among all the given indicators. A general weighted mean of 3.92 with a verbal description of agree is illustrated along attitude.

The result entails that the AQ nursing students' attitudes convey beliefs, thoughts and feelings about clients and experiences. Attitudes are communicated convincingly and rapidly to others. Attitudes such as caring, warmth, respect and acceptance facilitate communication, whereas condescension, lack of interest, and coldness inhibit communication. These set of inseparable behaviors convey certainties in the practice of spiritual care of the students. Likewise, providing spiritual care emerges as an integral part of their nursing care to patients.

Caring and warmth convey a feeling of emotional closeness in contrast to an interpersonal approach. Caring is more enduring and intense than warmth. Caring conveys deep and genuine concern for the patient, whereas warmth conveys friendliness and consideration, shown by acts of smiling and attention to physical comforts (Kozier, Erb, Berman, & Snyder, 2004c, p. 428). This further unveils that AQ Nursing students demonstrate respect as an attitude that emphasizes the other person's worth and individuality. Furthermore, this conveys attitude of the nursing students considering that the patient's hopes and feelings are special and unique even though similar to those of others in many ways.

The outcome further reveals that the AQ Nursing students' attitudes on spiritual care are underpinned by values which are then applied to everyday life. These have been developed through their early learning, upbringing, and socialization within the family and later at school, with peers, and through life experiences. Moreover, these attitudes help their patients to change their behavior in many ways. Interaction between nursing students and patients has therefore offered encouragement and strategies to hasten recovery.

A study ("Spiritual Care," 2003) agrees and adds that nurses can only adequately provide the spiritual care if they have examined their own beliefs and discovered how the truths and religious principles have guided their own lives. This clearly

Table 1.3
**Extent of Spiritual Care Practices
of AQ Nursing Students along Attitude**

Indicators	Mean Rating	Verbal Description
<i>I...</i>		
1) Show awareness of personal limitations when dealing with patients spiritual beliefs	4.02	<i>Agree</i>
2) Do not impose my own spiritual beliefs on patients	3.89	<i>Agree</i>
3) Reflect on the pitfalls in spiritual care that inhibit effective assessment on patients' spiritual concerns	3.76	<i>Agree</i>
4) Show unprejudiced respect for patients' spiritual beliefs regardless of their spiritual background	3.85	<i>Agree</i>
5) Show openness to patients' spiritual belief, even if they differ from mine	3.96	<i>Agree</i>
6) Demonstrate sensitivity and personal warmth during spiritual assessment, e.g., recognizing symbols, body language	4.01	<i>Agree</i>
7) Establish a dynamic personal relationship with patients and significant others	3.88	<i>Agree</i>
8) Seek clarification by asking for additional information, checking first impression and structuring information with the patients	3.91	<i>Agree</i>
9) Observe privacy and time to facilitate religious rituals of patients	4.02	<i>Agree</i>
10) Listen actively to patients' life story in relation to their illness/handicap	3.98	<i>Agree</i>
11) Respect and ensure safety of patients' religious articles	4.01	<i>Agree</i>
12) Support patients' belief and practices that are healthful from one's own perspective	3.87	<i>Agree</i>
13) Develop a vision for spiritual care and patient-oriented care as part of holistic nursing care	3.82	<i>Agree</i>
14) Show willingness to contribute to quality assurance and professional development in the area of spiritual care	3.87	<i>Agree</i>
15) Sustain a continuous interest in the practice of spiritual care towards patients	3.88	<i>Agree</i>
Overall	3.92	<i>Agree</i>

depicts that awareness of one's personal limitations in dealing with patients spiritual beliefs has made nursing students more comfortable in dealing with spiritual matters. Furthermore, this conveying attitude has caused a positive behavior change for their patients as well.

The result of the study also reveals that the AQ Nursing students scored lowest in reflecting on the pitfalls in spiritual care that inhibit effective assessment on patients concern. This is the least attitude demonstrated by the respondents indicating that most of the nursing students do not usually comprehend and voice out the danger involve in executing spiritual care especially during assessment. Moreover, they tend to occlude their mind from the consequences that might happen if this concern is not addressed. This in turn poses more challenges for nursing students to reflect on their views about their well-being in order for them to deliberately undertake spiritual assessments of their patients. Finally, if they become more comfortable with the concepts and questions on spirituality, they can easily incorporate a spiritual assessment into regular nursing care, and offer an even greater degree of "holistic" nursing care.

For nursing students to effectively evaluate their practice of spiritual care, it is important that they listen intently to their patient's life story and seek clarification so as to structure a more in-depth assessment of the latter's spiritual needs. An accepting attitude allows clients to express personal feelings freely and to be themselves. This in a way will support patient's belief and practices that are healthful from their perspectives. Subsequently, an appreciation for the practices of patients' faith will surely make space and time for facilitating their rituals. Nonetheless, graduates of nursing course certainly will contribute to quality assurance and professional development while sustaining a continuous interest in the practice of spiritual care towards patients.

The findings on the extent of spiritual care practices of AQ Nursing students shown in Table 1.4 reveal a broader turnout to the salutary effects of spiritual care as fundamental in providing holistic care. These also imply that they are able to seize better understanding of this aspect of care as essential to help the patient achieve optimum level of functioning. Moreover, their discernment on the different indicators provide an opportune time for them to reflect on the real place of spiritual care in the nursing profession. Thus, their level of knowledge, skills and attitude shows interrelationships and has offered a better space for the patients to connect with their own reality.

Table 1.4
**Summary of the Extent of Spiritual Care Practices
along Knowledge, Skills and Attitude**

Indicators	Overall Mean	Verbal Description
Knowledge	3.74	<i>Agree</i>
Skills	3.67	<i>Agree</i>
Attitude	3.92	<i>Agree</i>

The AQ Nursing students with the knowledge of the nursing process are positively aware that assessment is the initial step to identify the health status and actual or potential health care dilemmas of a client. The respondents placed the most number of likelihood of actual practice in the indicator *obtaining specific information about patients religious preferences and practices*, which implies that proper knowledge of assessment is sufficient to acknowledge the individualized spiritual or religious values and beliefs of a patient. Specifically, it is important for them to be enlightened with spiritual care and to figure out their boundaries so that they can establish respect and courteous care to the patient. Moreover, full knowledge of all indicators was collectively noted with agreement. This further implies that they are conscious providers of spiritual care to their respective patients. Therefore, the students have adequate concept of spirituality as a whole and generates spiritual care as part of holistic nursing care.

Along skills, the findings support the idea that communication is essential in patient care and communication skills are important in facilitating collaboration with the patient and their family. The indicator *exhibit appropriate communication skills with patients from different cultural background* implies that AQ Nursing students have the ability to render spiritual care as evidenced by their adequate knowledge in spiritual care. They acknowledge that communication skills are an effective clinical tool to promote rapport, identify patient data, perform nursing procedures, and learn the spiritual care needed by the patient. This also indicates that their level of knowledge goes alongside with their skills in communication for them to develop their ability overtime during their hospital exposure. In totality, all skills in the extent of spiritual care are fairly graded satisfactorily, which implies that this nursing care is demonstrated regardless of any spiritual or religious boundaries between the nursing stu-

dent and the patient. Indeed, the degree of AQ Nursing students' spiritual care is competent enough in nursing standards.

Preservation of dignity and high quality patient care is essential to the nursing profession. It is therefore important to note that the nursing students have high regard for and stay grounded on attitudes that affect their relationship with their patients. Among all indicators, *observing privacy and time to facilitate religious rituals of patients* and *showing awareness of one's personal limitations when dealing with patients spiritual beliefs* gained the highest likelihood. This implies that privacy is a deep-rooted concern for the AQ Nursing students that is why facilitating religious rituals becomes difficult for them to achieve. It also shows how important for them to safeguard information involving their patients. Moreover, knowing one's personal limitation is in line with appreciating the richness of diversity of spirituality; crucial in relating with patient's spiritual necessities. The respondents have attended to the comprehensive view of patient and their total situation especially in providing spiritual care. In addition, all attitudes engaged in spiritual practice are verbally interpreted in agreement and remarkably rated high. Ultimately, attitude alongside with their knowledge and skills plays a defining role that is vital in enhancing nursing practice and successful spiritual care practices of AQ Nursing students.

Factors Influencing the Spiritual Care Practices AQ Nursing Students

Spiritual care is within the purview of nursing which prepares students to deliver an appropriate level of spiritual care to patients. The emergence of spiritual care as an integral component of patient care nowadays is influenced by various factors whether intrinsic or extrinsic in nature. For instance, intrinsic nature involves understanding of one's own beliefs while extrinsic nature includes a nursing student's personal support system. These factors as identified by the students have highly influenced the extent of their spiritual care practice – gearing towards advancement of the spiritual dimension in terms of theory and practice.

Table 2 presents the factors influencing the spiritual care practices of AQ Nursing students. The data reveal that *understanding of one's own beliefs and values* ranked first with a mean rating of 4.20 which is more influential, while *sufficient knowledge of the concept on spirituality* got the lowest rank with a mean rating of 3.84. The indicator awareness and therapeutic use of self ranked second with an

average of 4.19 and verbal description of more influential. A decline of 0.05 mean for every indicator is observed in the next three spots naming factors such as: personal support system, e.g. family, friends; good clinical, critical thinking and interpersonal dimensions; and patients' right to receive individual spiritual and religious values with a verbal description of more influential and weighted means of 4.18, 4.13, and 4.08, respectively. Closely following in ranks six and seven are Christian theological influences, e.g. appreciation of the power of prayers, etc; and professional and ethico-moral responsibility scaling at 4.04 and 4.03, sequentially. Other factors influencing the spiritual care practices of AQ Nursing students manage to score from 3.90 to 4.01 and a verbal description of more influential. Taking the 14th spot is knowledge of the stages in spiritual development with a mean of 3.87 and with a similar interpretation as that of others.

The upshot of the factors identified proves that AQ Nursing students have assessed first their spiritual and religious beliefs before rendering nursing care to the patients. Only through it that they are able to move to satisfying holistic nursing care needed in patient care. Self-awareness allows them to see, observe, regard attention to, and understand the subtle responses or reactions of clients when interacting with them. As awareness of self solidifies, one has started to use phases of his or her personality, experiences, feelings, values, intelligence, skills, attitude, and perceptions to establish patient relationships, thus, therapeutic use of self occurs (Videbeck, 2008a, p. 114).

Therapeutic use of self is crucial to the success of interventions made by a nursing student to the patient because establishing such is underpinning holistic care. Their personal conducts and actions arise from conscious and unconscious responses that are created and evolved from by life experiences and educational, spiritual, cultural values. It demands that AQ Nursing students need to examine such accepted ways of interacting, responding, assessing, intervening, and evaluating to break away from hindrance to therapeutic relationship. Moreover, they remain objective and non-judgmental regarding client's spiritual and religious beliefs and did not allow any to alter nursing care. Through this, trust is developed, one of the foremost ingredients in successful holistic nursing care.

The values of a nurse, his or her sense of right or wrong in abstract notion and beliefs, ideas that one holds to be true are substantial to spiritual care (Videbeck, 2008b, pp. 86 – 87). These form a balance that draws a student

Table 2
**Factors Influencing the Spiritual
Care Practices of AQ Nursing Students**

Indicators	Mean Rating	Verbal Description	Rank
1) Awareness and therapeutic use of self	4.19	<i>More influential</i>	2
2) Understanding of one's own beliefs and values	4.20	<i>More influential</i>	1
3) Knowledge of the concept of man as a biopsychosocial and spiritual being	4.01	<i>More influential</i>	8
4) Spiritual dimensions of health and illness	3.94	<i>More influential</i>	11
5) Sufficient knowledge of the concept on spirituality	3.84	<i>More influential</i>	15
6) Knowledge of the stages in spiritual development	3.87	<i>More influential</i>	14
7) Theological course content within the institution, e.g., Theology subjects	3.92	<i>More influential</i>	12
8) Professional and ethico-moral responsibility	4.03	<i>More influential</i>	7
9) Religious affiliation and/or preference	3.98	<i>More influential</i>	9
10) Religious/spiritual practices and customs	3.97	<i>More influential</i>	10
11) Vision-mission of the school and the college	3.90	<i>More influential</i>	13
12) Christian theological influences, e.g., appreciation of the power of prayers, etc.	4.04	<i>More influential</i>	6
13) Patients' right to receive individual spiritual and religious values	4.08	<i>More influential</i>	5
14) Personal support system, e.g., family, friends	4.18	<i>More influential</i>	3
15) Good clinical, critical thinking and interpersonal dimensions	4.13	<i>More influential</i>	4

forward in doing a conduct appropriate for his or her patient. Understanding of one's own beliefs and values reflect the idea of one's self-concept, parallel to an efficient nurse-patient therapeutic relationship. Hence, the AQ Nurs-

ing students have plunged to the depth and have explored the horizon of one's unique beliefs and values to satisfactorily address the patient's spiritual concerns.

The findings further uncover, that the indicator *sufficient knowledge of the concept on spirituality* yielded the lowest mean rating. This implies that AQ Nursing students show modest awareness of what spirituality is. As Walton (2002) observed; "Insight into the spiritual realm of patient care will transform nursing in this millennium. Harnessing the restorative powers of spirituality and caring for the body-mind-spirit of nurses and patients alike are kindling a spirit of renewal within the nursing profession." Thus, their knowledge on these concepts make spiritual care as a central component of well-being. Subsequently, this also offers an increase of their awareness of the spiritual part of the self.

Generally, the AQ Nursing students must instill into their intellect that patients as biopsychosocial and spiritual beings collectively necessitate a view of wholeness or holism. It is cardinal that taking this into clinical picture, nothing is left out or missed in demonstrating nursing care. As biopsychosocial and spiritual being, patients possess unique characteristics and respond to the care provider and others in various and diverse ways. Therefore, it is necessary that a nursing student must work out a nursing care plan that is highly individualized and personally meaningful to their patient as providing an effective care plan surfaces as a concern in the findings. Ultimately, a comprehensive view of the patient like any other human being is a sufficient measure that influences the spiritual practice of nursing students, hence, relevant concern that should be implemented.

Issues Surrounding the Practice and Delivery of Spiritual Care

Spiritual care as it recounts to patient care is gaining increasing attention and challenges to nursing students in preparation of their professional practice. In the postmodern culture, a rising of interest in spiritual care has become more apparent. Thus, the grounds revealed in many of the literature divulge increasingly calling nurses to engage in spiritual care with their patients. For nursing students to address the complexity in one of the four domains of well-being, it is essential to revisit the extent of their spiritual care practices and examine the experience of art and healing into patient care.

Unrelenting debate surrounds the concept, practice and teaching of spiritual care in the curricula. Spirituality as it relates to health care is described as being wrapped in caring and embedded within routine acts of nursing care. Hence, nursing students must demonstrate responsiveness and adherence to the delivery of this aspect of care. It is imperative to discover these pressing issues surrounding the practice and delivery of spiritual care.

Table 3 shows the issues on the practice and delivery of spiritual care of AQ Nursing students. The data show that *patient's privacy* is rated the highest by most respondents on issues regarding the practice and delivery of spiritual care of AQ Nursing students with a great gap of 4.37 weighted mean from the second, interpreted as more significant. Trailing far from top is poor communication and interpersonal skills of oneself with an average of 3.80 and a verbal description of more significant. In rank three, degree of complexity of illness of the patients scales at an average of 3.79. Close to this is insufficient knowledge on spiritual nursing care marking an overall mean of 3.78, more significant. Inadequate/absence of spiritual assessment tools in the hospital ward registers a mean of 3.74. Three entities settle at an average of 3.73: insufficient classroom instruction/education on spirituality; differences in perceptions of spirituality between patients and oneself; and absence of policies and procedures on parish nursing in the affiliate hospitals. A minimal gap is seen among other indicators ranging from 3.66 to 3.71, all interpreted as more significant. Last, neglect of one's personal spirituality follows at the tail-end with an overall weight of 3.5, also interpreted as more significant.

The findings generate a more profound understanding of AQ Nursing students of the factors and forces that may inhibit their concepts of spiritual care within both nursing and health care. Despite the increasing recognition of one's own beliefs and values by the nursing students, the outcome suggests an impoverished discernment of spiritual care. This further implies that rhetoric alone in matters of spiritual care will not advance commitment to interventions to their clients. Consequently, biases in the context of care will not aid in measuring the knowledge, skills and attitude of nursing students in the practice and delivery of spiritual care.

During the assessment phase, privacy must be respected and confidentiality must be sustained. Although privacy is considered as a highly pressing issue, the AQ Nursing students are able to provide privacy when needed; they pull

the curtain around the patient or close the door. As they constantly incorporate these practices, they unconsciously discover that providing privacy is just like pulling the mental curtain around an interaction to create space for spiritual care. This practice can now offer more resilience and thus can increase their participation in the spiritual dimension of holistic care.

Table 3
**Issues Surrounding the Practice
and Delivery of Spiritual Care**

Indicators	Mean Rating	Verbal Description	Rank
1) Patient's privacy	4.37	<i>More significant</i>	1
2) Neglect of personal spirituality	3.58	<i>More significant</i>	15
3) Lack of self confidence	3.69	<i>More significant</i>	11
4) Insufficient time in the hospital ward	3.68	<i>More significant</i>	12
5) Insufficient classroom instruction/ education on spirituality	3.73	<i>More significant</i>	7
6) Insufficient knowledge on spiritual nursing care	3.78	<i>More significant</i>	4
7) Inadequate/absence of spiritual assessment tools in the hospital ward	3.74	<i>More significant</i>	5
8) Differences in perceptions of spirituality between patients and oneself	3.73	<i>More significant</i>	7
9) Criticism from peers	3.66	<i>More significant</i>	14
10) Unresolved personal spiritual concerns or distress	3.67	<i>More significant</i>	13
11) Degree of complexity of illness of the patients	3.79	<i>More significant</i>	3
12) Unavailability of spiritual support persons or spiritual care facilities in the hospital institutions	3.70	<i>More significant</i>	10
13) Role confusion and expectations from the institution	3.71	<i>More significant</i>	9
14) Poor communication and interpersonal skills	3.80	<i>More significant</i>	2
15) Absence of policies and procedures on parish nursing in the affiliate hospitals	3.73	<i>More significant</i>	7

An inept spiritual care becomes more evident if there are poor communication and interpersonal skills, insufficient knowledge on spiritual nursing care, insufficient classroom instructions, and inadequacy of spiritual assessment tools and neglect of personal spirituality. These further portray existence of barriers in the delivery of spiritual care for the nursing students. Consequently, these circumstances can contribute to lesser patient satisfaction. As a result, a haphazard spiritual care may become more pronounced if this issue will not be addressed warily in the near future.

Despite the increasing appreciation of the benefits of spiritual care, there is a need to uplift the students' interest in meeting the needs of the human spirit on matters of health. To treat the bodies, minds, and spirits necessitates a more intense self-confidence and a clear identification of their role as nursing students in the care of their clients. Moreover, equal consideration must be given to the beneficiaries of care regardless of the degree of complexity of their illness. Once practiced, this surely will entail the need to love and relatedness and increasing chances of recovery of the clients.

Embarking on the journey through holistic care is achieved through collaboration with other members of the health care team. The AQ Nursing students need to know more who to contact when necessary based on the person's own culture or religion to ensure traditional practices are followed and the patient's wishes are met. Moreover, to establish effectively the client's needs, spiritual support persons or spiritual care facilities in the hospital institutions must be accessible. In addition, policies and procedures on parish nursing in the affiliate hospitals appear not to be visible so enhancement of spiritual care practices among nursing students is compromised.

Having identified these issues surrounding the practice of spiritual care, it is necessary to harness personal spirituality. The AQ Nursing students have started in a way to learn to carefully listen for the call for wholeness and embrace holism when conveying care for others. These issues will become less or not significant if they can easily accept the patient's initial sphere during the course of illness and address spiritual issues with ease. In the end, these issues should not inhibit nor create problematic dichotomies between the patients and nursing students in the delivery of spiritual care, but rather welcome any avenues related to rendering care and keeping professional etiquette through spiritual care that is highly favorable to the patient, the nurse, and the society.

*An Outcome-Oriented Approach to Enhance
Spiritual Care Practices of AQ Nursing Students*

Nursing has evolved in response to the changing needs of society. These rapid and unrelenting changes in the healthcare environment have greatly increased the responsibilities facing today's nursing students. As future professional nurses, they must grow as definers of nursing practice, setting the standards and embracing holism so that quality nursing care is provided with a high degree of patient satisfaction. To fulfill these responsibilities, they must develop and apply analytical and critical thinking skills in the nursing practice. So to equip nursing students with greater involvement in patient care and better understanding of spiritual care, a need to increase their beginning professional competencies is hereby presented.

The whole concept illustrates a strategy that will lead to the eventual outcome of conforming to the recommended nursing competencies in spiritual care. This also exemplifies a process towards sustaining the extent of their spiritual care practices along knowledge, skills and attitude. Furthermore, these emerging competencies will aid them to resolve issues surrounding spiritual care and uphold the factors that highly influence them as well. Thus, the process will lead them to appreciate and advance their significant roles as caregiver, change agent and patient advocate. Ultimately, enhanced nursing practice in spiritual care among AQ Nursing students will be evident. A schematic design is illustrated in Figure 1.

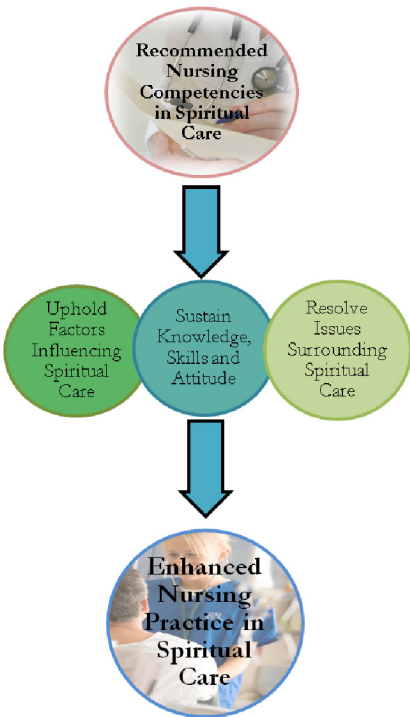


Figure 1
**Outcome-Oriented Approach
to Enhance Nursing Practice
in Spiritual Care of AQ Nursing
Students**

Nursing Competencies in Spiritual Care

Spiritual care is a sensitive domain to deal with; its meaning is so profound and its scope is so expansive. Hence, putting such into nursing perspectives creates a more intricate details in provision of patient care as it relates to the 11 Key areas of Responsibility, namely: (a) safe and quality nursing care, (b) management of resources and environment, (c) health education, (d) legal responsibility, (e) ethico-moral responsibility, (f) personal and professional development, (g) quality improvement, (h) research, (i) record management, (j) communication, and (k) collaboration and teamwork. Each key area of responsibility includes core competencies needed to put into nursing practice and an indicator which gauges qualified knowledge, skills and attitude. The emerging nursing competencies in spiritual care are approaches that will prepare the AQ Nursing students to demonstrate beginning professional competencies to seize a better understanding of spiritual care and clearly define their roles and responsibilities as well.

As vividly presented in Table 4, the core competencies and indicators in spiritual care are recommended for the AQ Nursing students. These core competencies are central to practice of nursing and responsibilities fixated with them are basic foundation that is very essential to professional practice and conduct of a nurse.

Exploring the myriad pattern of performing holistic nursing by employing spiritual care can provide the students with capacity to generate unique, duty-bound, and competent conduct of care, thus sustaining their knowledge, skills and attitude. Moreover, this will surely address the issues identified and uphold the different factors influencing their practices. Amid the changing times, these competencies must always be met with vigilance and constant observation to create a meaningful image of one's practice. More importantly, nursing competencies in spiritual care must not be put into exclusivity, isolation, and separation. Nursing students should maximize and make an enormous effort to attain a high-level of nursing care by exhausting all of these competencies.

The shaping of spiritual care through these competencies comes not only from reading books or manuals; neither does it result from initial related learning experience of a nursing student. Competencies are products of plethora of experiences of daily encounters, and only mastery and full understanding of which helps a nursing student develop beginning professional competencies. Adherence to

Table 4
Recommended Nursing Competencies in Spiritual Care

Key Area of Responsibility	Core Competencies	Indicators
A. Safe and Quality Nursing Care	<ul style="list-style-type: none">• Demonstrates knowledge on obtaining specific information about religious preferences and practices• Identifies patients' needs relating to spiritual care• Shows unprejudiced respect for patients' spiritual beliefs regardless of their spiritual background• Recognizes effectively when to refer patient to another health care provider• Observes privacy and time to facilitate religious rituals of patients	<ul style="list-style-type: none">• Identifies the health needs of clients• Makes use of the appropriate nursing assessment tools• Identifies the priority needs of patients• Includes client and family in care planning• Implements nursing interventions that are safe and comfortable• Offers information on availability of spiritual facilities• Explains interventions to the client and family• Performs nursing activities effectively and promptly
B. Management of Resources and Environment	<ul style="list-style-type: none">• Utilizes spiritual assessment tool• Organizes work load to facilitate client care• Utilizes financial resources to support client care• Sustains information and learning obtained from the patient	<ul style="list-style-type: none">• Identifies tasks or activities that need to be accomplished• Plans the performance of task or activities based on priorities• Finishes work and assignment on time• Identifies cost effectiveness in the utilization of resources• Considers the nature of client in relation to social, cultural, and religious factors
C. Health Education	<ul style="list-style-type: none">• Offers information on daily routine of pastoral care and spiritual facilities within the institution <ul style="list-style-type: none">• Develops learning materials on spirituality	<ul style="list-style-type: none">• Involves the client, family and significant others and other resources in identifying learning needs on behavior change for wellness, healthy lifestyle or management of health problems• Develops information education materials appropriate to the level of client• Applies health education principles in the development of information education materials

Key Area of Responsibility	Core Competencies	Indicators
	<ul style="list-style-type: none"> Implements the spiritual care plan 	<ul style="list-style-type: none"> Provides for a conducive learning situation in terms of time and place Considers the client and family's preparedness Utilizes appropriate strategies that maximize opportunities for behavior change for wellness and healthy lifestyle
	<ul style="list-style-type: none"> Evaluates the spiritual care plan 	<ul style="list-style-type: none"> Monitors client and family's response Utilizes evaluation parameters Documents outcome of care Revises spiritual care plan based on client's response/outcomes
	<ul style="list-style-type: none"> Adheres to spiritual care practices in accordance with the nursing law and other relevant legislation including informed consent 	<ul style="list-style-type: none"> Fulfills legal requirements in nursing practice Secures legal responsibility for refusal to undergo care Checks the completeness of informed consent and other legal forms
D. Legal Responsibility	<ul style="list-style-type: none"> Shows awareness of one's spiritual limitations when dealing with patients' spiritual beliefs 	<ul style="list-style-type: none"> Renders nursing care consistent with the client's bill of rights: (i.e. confidentiality, information, privacy, etc.) Justifies basis for nursing actions and judgment
E. Ethico-Moral Responsibility	<ul style="list-style-type: none"> Shows unprejudiced respect for patients' spiritual beliefs regardless of their spiritual background Respects and ensures safety of patients' religious articles 	<ul style="list-style-type: none"> Meets nursing accountability requirements
	<ul style="list-style-type: none"> Shows willingness to contribute to quality assurance and professional development in the area of spiritual care 	<ul style="list-style-type: none"> Identifies one's strengths, weaknesses and limitations Determines personal and professional goals and aspirations Participates in formal and non-formal education Listens to suggestions and recommendations
	<ul style="list-style-type: none"> Sustains a continuous interest in the practice of spiritual care 	<ul style="list-style-type: none"> Assesses own performance against standards of practice
F. Personal and Professional Development		

Key Area of Responsibility	Core Competencies	Indicators
G. Quality Improvement	<ul style="list-style-type: none"> Develops vision for spiritual care and patient oriented care as part of holistic nursing care 	<ul style="list-style-type: none"> Identifies appropriate quality improvement methodologies for clinical problems Solicits feedback from clients and significant others regarding spiritual care rendered Detects variations in specific parameters i.e. vital signs
H. Research	<ul style="list-style-type: none"> Implement spiritual-care improvement plan Gathers data using different methods Recommends actions for implementation of an unremitting spiritual care plan Disseminates results of research findings Applies research findings in nursing practice of spiritual care Records nursing component of patients spiritual care in the care plan 	<ul style="list-style-type: none"> Identifies research problem regarding patient spirituality Identifies appropriate methods of research Analyses data gathered Recommends practical solutions appropriate for the problem based on the analysis of data gathered Communicates results of findings to colleagues, patients, family and to others Endeavors to publish research Submits research findings to agencies and others as appropriate Utilizes findings in research in the provision of spiritual care to individuals, groups or communities Makes use of evidence-based nursing to ameliorate nursing practice Applies principles of record management on spiritual care Monitors and improves accuracy, completeness and reliability of relevant data Makes records readily accessible to facilitate spiritual care Maintains integrity, safety, access and security of records Observes confidentiality and privacy of the clients records
I. Records Management	<ul style="list-style-type: none"> Observes legal imperatives in record keeping 	

Key Area of Responsibility	Core Competencies	Indicators
J. Communication	<ul style="list-style-type: none"> Exhibits appropriate communication skills with patients from different cultural backgrounds Demonstrates sensitivity and warmth during spiritual assessment Seeks clarification by asking for additional information Listens actively to clients' life story in relation to their illness/handicap 	<ul style="list-style-type: none"> Follows protocol in releasing records and other information Creates trust and confidence Spends time with the client/significant others and members of the health team to facilitate interaction Listens actively to client's significant others and members of the health team concerns Recognizes symbols; body language exhibited by the client Verifies first impression and structures information with the client Provides reassurance through therapeutic touch, warmth and comforting words of encouragement Provides bio-behavioral interventions to meet the needs of the client
K. Collaboration and Team-work	<ul style="list-style-type: none"> Establishes collaborative relationships with colleagues and other members of the health team 	<ul style="list-style-type: none"> Contributes decision making regarding clients' needs and concerns Participates in client care management Respects the role of other members of the health team
	<ul style="list-style-type: none"> Collaborates plan of care with other members of the health team 	<ul style="list-style-type: none"> Refers members of patients' family or significant others promptly to a spiritual adviser/pastor/priest Acts as liaison/advocate of the client

the key areas of responsibility and allegiance to all of the core competencies as needed in practice are undoubtedly essential to nursing. Spiritual care as the principal thought of the above competencies is vital in keeping a student attuned to quality nursing care. Therefore, it is imperative that these core competencies are highly established in the nursing curriculum so as to enhance nursing practice in spiritual care among AQ Nursing students.

Conclusions

The study came up with the following conclusions:

1. The extent of spiritual care practices showed that:
 - a. The AQ Nursing students have a significant full knowledge of the extent of spiritual care practices. Assessment of pertinent information about patient's spirituality is the most important guiding indicator in their practice. Meanwhile, delving further through formulating existential questions is thought of with precaution and implementation of which is least attended by the respondents. They all agreed to have knowledge of every factor directly related to spiritual practice.
 - b. The extent of spiritual care practices of AQ Nursing students along skills significantly supports the idea that communication skills are essential in patient care. On the other hand, facilitating patient's religious rituals is the least learned ability of the respondents. All skills in the scope of spiritual care are fairly described in agreement and ability is noted among the respondents with the collection of skills attributed in spiritual care practice.
 - c. Providing privacy to the patient is an important attitude that AQ Nursing students reckoned he or she should be attending to. Moreover, knowing one's personal limitation is believed to be crucial in dealing with patient's spiritual necessities among the respondents. All attitudes engaged in spiritual practice are verbally interpreted in agreement and were rated remarkably high by the respondents.

2. In the practice of spiritual care of AQ Nursing students, they perceived that among all indicators, understanding of one's own beliefs and values has highly influenced them.
3. Patient's privacy is constantly observed by AQ Nursing students but regarded as a highly significant issue surrounding the practice and delivery of spiritual care among all indicators.

The set of emergent nursing competencies in spiritual care along the 11 Key Areas of Responsibility would help enhance the spiritual care practices of AQ Nursing Students.

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A DISCOURSE ON EXTRAMURAL MEASURES TOWARDS A CRITERIOLOGY OF QUALITY STANDARDS IN HIGHER EDUCATION

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Abstract

The study aims to provide indicators that would serve as criteria for quality standards in Philippine higher education given various governmental regulatory bodies as extramural measures. The research design of the study is qualitative in nature under the approach of social critical research employing meta-analysis as the main method using documentary analysis and secondary data analysis as unobtrusive measures. For the documentary analysis, all primary sources of data are coded, categorized, and clustered to arrive at reasons, form concepts, and make meanings out of the themes inherent in the written text, which is the measure of credibility. Secondary data analysis cross-validates the interpretations made given the documentary analysis. It serves as the measure of confirmability in the study. The constructivist framework ensures dependability. Transferability depends on the research outcome seen through the criteriology of quality standards. Interpretations and implications explicated serve as basis for articulating indicators for quality standards.

Keywords: Quality Standards, Higher Education, Development Education, Aquinas University

Problematization

Higher education institution, as a medium for public reason in a democratic society, is seen to initiate, inspire, and transform communities towards collective human flourishing and at the same time foster social cooperation among various stakeholders towards social transformation. Such institution, taken as a catalyst for change,

harnesses transformative education for cultural transformation in the midst of various comprehensive doctrines given reasonable pluralism in a democratic regime. This calls for some extrapolation on the nature of higher education institution. The idea of nature is highly important for it demands obligation and responsibility from these higher education institutions to justify their existence and meaning in a liberal democratic framework. If education indeed is to be taken seriously for it affects the level of growth and development of contemporary societies, then we need to articulate the nature and purpose of these higher education institutions. Given the various functions these institutions bear and uphold, they direct and guide epistemic formation of societies. Hence, we can posit that the significance of these higher education institutions sets socio-economic, socio-political, and socio-cultural dynamisms setting the developmental pace of human generations in all areas of human endeavors. They form people. They serve as a vehicle to enrich human life. They become the lifeblood of arts, sciences, and the humanities. They transform communities. Recognizing such role of these institutions, there is a need therefore to ensure quality of these institutions. We need to safeguard the values generated by educational organizations. It is in the setup and makeup of these organizations that quality standards are established, enriched, and sustained.

There is a need then for quality assurance, in the name of academic quality. But this quality assurance must be taken in a proper context. Higher education institutions, as higher education institutions, are geared towards development of communities. With all the concepts and principles, instruments and methodologies, and theories and models created and re-created by these higher education institutions, all of them must be and should be taken for the development of communities, for the progress of arts, sciences, and the humanities for community development, for cultural transformation. It answers the question how to make communities progress, an education that would reach out (or that reaches out) to others. Hence, the criteria for quality assurance must all be directed to transformation of communities.

Every higher education institution operates in terms of institutional autonomy, academic freedom, vision/mission/goals/objectives, and diversity. These are anchored on institutional context and educational effectiveness. We may say therefore, that every higher education institution exercises the right to self-determination and self-regulation. These are done in order to fulfill its formative, normative, and transformative roles in a democratic liberal society. But it is a matter of fact that many higher education institutions given the values of self-determination and self-regulation are simply motivated both by pragmatic economics and practical political economy.

It no longer serves its role of transforming communities, of developing communities. The self-regulatory mechanisms of these higher education institutions must be coupled with extramural measures to balance and direct (and re-direct), regulate and restrict, monitor and evaluate the performance of these higher education institutions. This calls for the conception of accreditation taken as a process of deciding quality standards, and assessing and evaluating institutional performance based on the decided standards. There should be formal recognition of an educational program as possessing high level of quality or excellence based on the analysis of merits of its educational operations in attaining its objectives and its role in the community it serves.

The conflict arises between self-regulation and external evaluation. When the educational framework and/or criteria set for quality assurance is different between intramural and extramural standards, we cannot ensure academic quality, and therefore quality assurance. We cannot say that self-regulation is totally reliable. We also cannot claim that external evaluation is totally valid. We need to establish credibility, dependability, and confirmability between intramural and extramural quality standards.

The study then intends to articulate substantial principles and procedural mechanisms for higher education as criteriological indicators on the basis of external regulatory bodies vis-à-vis self-regulatory measures. Hopefully, measures for quality standards are no longer perpendicular; rather, parallel bridging internal and external quality standards.

Extramural Methodologies

Based on the CHED data, there are about 2,036 higher education institutions in the Philippines. As submitted by AACUP in 2006 and FAAP in 2007, there are only 386 higher education institutions with accredited programs or 18.95% of all PHEIs. This implies many things. First, if accreditation is taken as true and major indicator of quality assurance in higher education, then 80% of PHEIs are not serious and committed to endorse and subject themselves to external validation of the level of their educational quality. Second, accreditation is not taken that seriously and not recognized as an opportunity for improvement. Third, the status of PHEIs in terms of educational quality is vague and below par. Fourth, there is a big gap in terms of educational effectiveness between HEIs with ac-

credited programs and HEIs without accredited programs. And fifth, HEIs with accredited programs does not mean that they are institutionally accredited. Given these implications, the need to set quality standards is a major concern and must be a top priority project of all higher education stakeholders.

RA 7722, An Act Creating the Commission on Higher Education Appropriating Funds Therefor and For Other Purposes, otherwise known as Higher Education Act of 1994, gives the Commission the power to monitor and evaluate the performance of programs and institutions of higher learning. In realizing this function, CHED released CMO No. 15 series of 2005, creating Institutional Monitoring and Evaluation for Quality Assurance (IQuAME) with the objectives of enhancing institution's capacity in designing, delivering, and managing programs and services, identifying areas for reform and intervention, providing accurate, up-to-date information on performance of higher education institutions to enable stakeholders to make informed choices, and enabling the institution to set up its own Institutional Quality Assurance Management System (IQuAMS). The CHED in its Manual of Regulations for Higher Education Institution (MORPHE) in 2005 revising CMO No. 32 series of 2001 provides criteria for selection for Autonomous and Deregulated Status as follows: first, long tradition of integrity and untarnished reputation; second, commitment to excellence; and third, sustainability and viability of operations. The accrediting agencies such as the Philippine Accrediting Association of Schools, Colleges, and Universities (PAASCU) and Philippine Association of Colleges and Universities Commission on Accreditation (PACUCOA) abide to the criteria for Level III Re-Accredited Status and Level IV Accredited Status both found in MORPHE Article XIV section 72. The RA 8981, otherwise known as The PRC Modernization Act of 2000, mandates the Professional Regulation Commission (PRC) to monitor the performance of schools in licensure examinations. All these regulatory bodies for quality assurance as external evaluation and validation are created to ensure quality standards in higher education institutions in the Philippines. Accreditation as quality assurance therefore is a mechanism both for compliance and improvement of these institutions.

Critique

The various governmental regulatory bodies are created for the sole purpose of establishing and creating educational quality in the country. Various criteria, standards, and indicators are set and formulated to define, identify, classify, and

categorize higher education institutions. All these standards are integrated to articulate the unifying thread and comparability across such institutions. Taking these mandates as prescriptive, various institutions subject themselves to documentation processes to avail the opportunity offered to them, especially in terms of academic reputation and funding purposes. Otherwise, to be identified as not part of the list of those autonomous and deregulated status, as the label of quality assurance and educational excellence, would affect, setback, and overturn their institutional programs, projects, and activities.

Though we may say that these regulatory bodies somehow provide educational quality to the institutions, standards, i.e., accreditation by these external bodies does not ensure quality. Accreditation even impedes opportunity of the institution for innovation. Seemingly, accreditation is simply documentation. The cross-validation procedures are not guaranteed, and are not credible and confirmable.

In the discourse of accreditation, self-regulatory measures of the higher education institutions are not highlighted or given emphasis. Supposedly, regardless of accreditation, these higher education institutions must devise ways to ensure quality education to the clients and/or constituents. They have the categorical imperative, the moral obligation and social responsibility, to demonstrate quality in their respective institutions. We must say that they owe such accountability to the society at large. As higher education institutions, they are duty bound in this respect. Self studies therefore are made or done not because of accreditation, for external validation, rather for self-regulation, self-determination, and self-correction towards self-actualization as higher education institutions. They must answer the question on the educational process such as how effective governance is, how outstanding the level of quality of teaching and research, how are support mechanisms implemented for the students, how relevant and effective the programs and projects for community service, and how functional the management of resources.

These institutions should not even plot their self-evaluation given the criteria, standards, and indicators of IQuAME, CHED, PAASCU, PACUCOA, and PRC. It will be highly appreciated if these institutions, out of their creativity, innovation, and sense of excellence, will be able to articulate their own criteria, standards, and indicators to measure their educational effectiveness given their institutional context. Since they are already doing self-evaluation for their own im-

provement, institutional honesty and organizational credibility will never be a question. In the first place, no higher education institution would fool herself outside of her competitiveness and competence. In this case, self studies or a sort of institutional quality assurance management system will not be a problematique to higher education institutions.

But this does not mean that extramural standards or external validation is not desired. On the contrary, external validation will simply be a reiteration, a repetition, or a confirmation of self studies. External validation will be easily facilitated because it is already simply an issue of re-alignment and re-classification given the criteria, standards, and indicators of these external mechanisms. It may even be possible that self studies are better than external validation.

The point is, quality standards must be both adequation and coherence between intrasubjectivity and intersubjectivity, between self-regulation and extramural methodologies.

Reconstruction

Given the provided critique and in order to improve quality assurance measures on Philippine higher education institutions, there is a need to reconstruct some concepts and principles to guarantee quality assurance in all these institutions. Considering that quality standards can be seen both from the perspectives of the internal and external standards, quality assurance becomes a project of stakeholders.

The following guiding principles can be considered:

Quality assurance is mission-based thus promoting uniqueness and diversity of institutions. Institutions must be assessed and evaluated based on its clearly stated and appropriate mission and vision.

Accreditors must measure quality of higher education institutions in terms of institutional context and educational effectiveness. They must not solely rely on their instruments for their instruments are made to cater generalization, comparability, and universalization. Educational effectiveness must be measured given institutional context.

Both the internal and external criteria, internal and external validation, must be applied to the indicators to make reliable judgments about quality. Stakeholders and/or significant entities must always apply the principle of integration, of cross-validating internal validation with external validation and vice versa.

The relationship between and among the government, accreditors, and institutions need to be restructured and be radically transformed. As said, quality assurance is a form of public democratic sphere. Hence, interactive relationships of these sectors must be clearly marked. Government, accreditors, and institutions set levels of performance for colleges and universities, set standards for student achievement, and dictate indicators of student success. A combination of self-studies and peer review based on predetermined criteria for assessment (as set by the government, accreditors, and institutions) should be the target for academic quality evaluation.

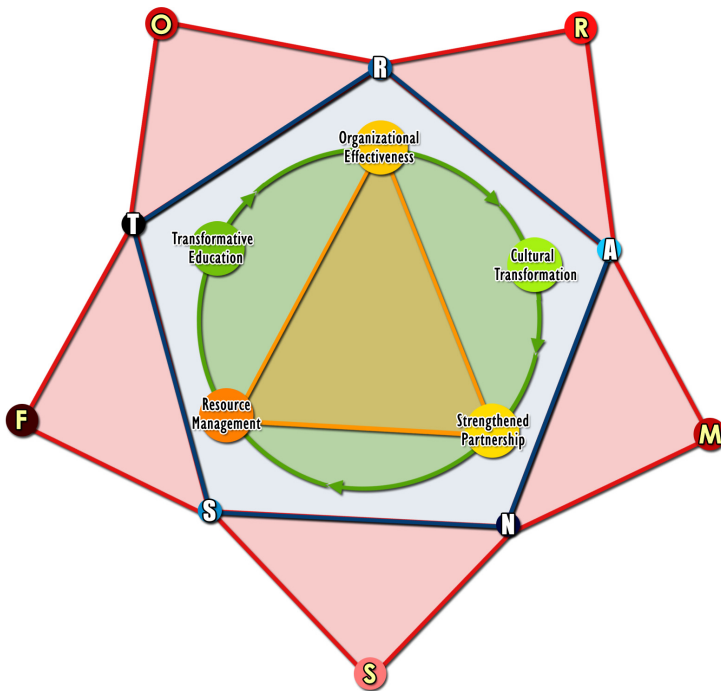


Figure 1. CREST TRANSFORMS
Model of Quality Assurance

Emphasis is given both on resources and processes and outcomes. The institution may select the types of assessment and measures best suited to its own mission, but it must be multiple measures in order to promote accurate results.

Uphold the true measures of research excellence (research activity and intensity, research capability/adequacy/ appropriateness/correctness of quantitative and qualitative analyses, and research utilization) but should be understood given the higher education context.

Philippine higher education institutions should set criteria for quality assurance not necessarily based on international standards which are western paradigms lacking in contextualization, reality check, and self-determination, though higher education institutions may consider such paradigms but not necessarily necessitated to adopt those and set limitations to them.

Philippine higher education institutions may even define, articulate, and establish criteria for internationalization based on their context-driven and community-based frameworks. This would strengthen their local identity and offering to the world what they can offer best.

TOWARDS A CRITERIOLOGY OF QUALITY STANDARDS

Given the stated reconstruction, the paper presents a model for quality assurance. Such model is an articulation of a quality assurance framework that can be used by higher education institutions given the values of relevance, academic atmosphere, institutional management, sustainability, and efficiency. The core concepts for institutional quality assurance both for intramural and extramural standards, known as CREST DOMAINS, are cultural transformation, resource management, effective organization, strengthened partnerships, and transformative education. These CREST DOMAINS, as the core threshold of quality standards, spins off transformation of societies through higher education institution taken as the critical mass for community development. When resource management, effective organization, and strengthened partnerships are integrated with each other, transformative education intercalating with cultural transformation would result to quality transformation of higher education institution. Such quality transformation of higher education institution would lead the way to the development of communities and transformation of societies. The TRANSFORMS MECHANISMS,

as educational quality procedures, shows both processes and the outcomes for institutional quality assurance system for higher education institution. The institutional processes are transparent quality assurance management system, relevant institutional processes, academic formation mechanisms, normative institutional practices, and sustainable organizational capacities. These processes, when put in place, will in turn produce institutional outcomes such as full educational access, organized systems and procedures, research-based decisions, macrocosmic impacts, and strengthened institutional principles. This CREST TRASFORMS MODEL OF QUALITY ASSURANCE is a good set of criteria that would align quality assurance of both intramural and extramural quality standards. The CREST DOMAINS are taken as the basis and/or origin of academic quality criteria, standards, and indicators. These substantive principles must be the focus of qualitative assessment and evaluation of self studies and extramural methodologies. Philippine higher education institutions must be evaluated based on quality assurance framework as suggested by the proposed model for quality assurance.

Cultural Transformation

Cultural transformation can be perceived in two perspectives: first, in the context of the higher education institution itself beyond the 'outside' world, known as the institutional context; and second, given the context of communities 'outside' the higher education institution itself, known as societal context. Cultural transformation happens by virtue of the active interaction between these two contexts, given the fact that communities 'outside' higher education institution is not really an 'outside world', for the higher education institution, which is at the same time cannot be alienated or taken as separate from society, forms part of the communities in a wider perspective situating itself both socially and geographically. Hence, cultural transformation is a creative dynamism, a fusion of horizons, we may say, of the two creative dynamic forces, the intramural and extramural realities. Therefore, cultural transformation can be taken as alongside transformative education and as a (concrete) form of transformative education itself. This means that academic programs are programmed always in relation to the development of communities, re-engineering education delivering and extending education to the marginalized sectors of society. Integration of instruction, research, and extension is a driving force and a transformative opportunity for the higher education institution to immerse with the communities, bringing education beyond margins. Hence, as a quality criterion, cultural transformation is a systems perspective domain of quality assurance, aligning operations and

service to ensure consistency of practices, measures, and actions of higher education institution. Cultural transformation requires visionary leadership, client-focused and community-based academic excellence, parallel institutional and people learning, valuing partner communities, partner institutions, and human resources, organizational agility, fact-based and innovation-driven management, and social responsibility and community ethics. Cultural Transformation creates better-lasting, long-term outcomes.

Resource Management

Higher Education Institutions are tasked to implement quality but at the same time equity in education. But this is not a complete mirroring of reality in educational context for though every educational institution is challenged to provide access to everyone, there are fiscal issues they need to face and resolve. Financing an educational institution takes center stage in the entire discourse of educational provision. It is a common fact that financial resources drive the entire operation of educational service. Fiscal management is the crucial issue for these educational institutions. The State Universities and Colleges, since they are subsidized in large scale by the government, can take lead in the constitutional mandate. The problem arises when most of the Philippine higher education institutions are privately owned and majority of which are non-stock and non-profit corporations. And these schools depend entirely on tuition and miscellaneous fees and the corresponding increases. Such trend in financing an educational institution brings forth the following issues: first, the annual fiscal budget depends entirely on the tuition and miscellaneous fees delimiting the movement and strategies of the school; second, allocation for faculty development program is limited; hence, not all faculty can go for capacity building, re-tooling, and in-service trainings, formal studies, seminars and workshops, and other pedagogical preparations and enhancements; third, school facilities are not enough, limitedly provided, and not sustained through the years; fourth, salaries of employees are not regularly increased which brings dissatisfaction, low morale, and below par instruction and performance; fifth, organizational effectiveness and resource utilization and management are also restricted; and sixth, instruction, research, extension, and production are (very) limited.

It is common sense knowledge that all programs, projects, and activities of all higher education institutions depend entirely on their fiscal resources. This means that the higher budget allotment would mean higher realizations of the

goals and objectives and therefore success rates are elevated. This presupposes that the lower fiscal budget leads to (very) limited accomplishments.

Given the fact that majority of higher education institutions are privately owned, and therefore they have the larger educational force in giving education to the population, the government must find ways and means, part of the educational provision, that they be given also a (limited) subsidy especially (or only) for faculty development and instructional materials development in a larger scale to guarantee quality assurance given equity and access. This implies that governmental educational agencies must have restriction and regulation in accrediting and evaluating educational programs of these higher education institutions. On the part of the higher education institutions, they should also find ways and means in creating financial resources generating feasible financial outcomes for the budgetary allocation to plausible programs, projects, and activities in order to continuously fulfill the goals and objectives of education in the country. Other possible ways in order to gain financial resources higher education institutions may consider are the following: first, the potential financial market of alumni; second, creation of educational foundations generating income to support academic programs and projects; third, intensive and extensive partnerships with the business, industrial, and non-government agencies sectors; and fourth, donations.

As far as quality assurance is concerned, higher education institution must devise ways to bring order to chaos, generate timely revenue, control costs, create plans, maximize resources, manage projects, prioritize programs, and achieve objectives through stakeholder analysis, better understanding of potential, better understanding of constraints and opportunities, systematic assessment of outcomes and feedback, and assessment of the effects of intervention.

Effective Organization

Organizational effectiveness is the concept how effective an organization is in achieving the outcomes such organization intends to produce. This must showcase clearly stated and appropriate mission, effective governance, efficient and effective administration, relevant, current, well-documented, and appropriately assessed programmes, established, documented, functional, and well-managed quality assurance system, responsiveness to change, and a system for formative and summative evaluation and reform. This covers rational goals, open system, in-

ternal process, human relations, competing values, fault-driven mechanism, and high performing system.

Strengthened Partnerships

Academic quality recognizes partnerships and linkages as a major component of higher education institutions. Such partnerships and collaboration are seen as broadening the horizons and capacities of higher education institutions not only in transforming education but as a dynamic force for developing the partner communities. These are strengthened by ethics, accountability, and commitment.

Transformative Education

There is a seeming difficulty in defining the proper, if not the best, approach in the Philippine educational system because of the seeming differences in terms of objectives and goals of the various schools as seen perhaps on the various nature, setups, systems, and processes these schools adopt and sustain. Every educational institution is called to become idealist in institutional principles and dynamics but at the same time must be realist in considering socio-economic, socio-cultural, and socio-political contexts we have. Nonetheless, it must not demean being pragmatist for our situation calls for praxis. This redounds to the idea of holistic education. The idea of integrative wholeness in education speaks of considering the various aspects and approaches in education into a unified dynamic educational system. It is challenged to become constructivist in terms of framing and constituting aims, content, practice, and outcomes in school education. The ultimate guiding principle is that it should be an education that empowers and transforms. The areas of transformative education are integrated knowledge, civic participation, and broader paradigm. This means educating students about social relations between communities, including issues such as social inequalities and power relations, and to empower students to mobilize their communities to practice just alternatives to the status quo. Formation of knowledge and promotion of justice are interrelated. All efforts in instruction, research, and extension are infused with a conviction regarding the dignity of every human person and the responsibility to care for those who are suffering most in the world, delivering education to the least brethren. Transformative education is the praxis of social awareness and commitment along with the basics in education. It includes the development of a commitment for critical thinking, decision making and problem solving, and a commitment for social action. All areas in higher education insti-

tution are key components of transformative education i.e. library, laboratories, student support services, and quality of teaching and research.

Presently, we have the following concerns: first, most of our students graduate without the necessary knowledge and skills in their chosen field and/or career; second, most of our students do not have sense of nationalism and patriotism because of mediocrity and passivity in different multiple contexts; and third, most of our graduates do not possess the knowledge and skills needed and demanded by the competitive market environment. Based on these concerns are some important implications: first, that there is a need of ensuring and guaranteeing the achievement and development of knowledge and skills among our students and/or graduates; second, that there is a need of establishing and strengthening the values of citizenship and democracy among our students to instill Filipinism; and third, that there is a need of matching the demands of the competitive market environment with the curricular offerings of the schools.

In order to arrive at a holistic (constructivist) education, thereby addressing the implications posed, are the following strategies: first, curricular review and development must be formulated, reviewed, and approved not only by the technical panels and governmental agencies but also by the business and/or industrial and/or agricultural sectors together with alumni and parents associations and not only by the schools themselves; second, all curricular programs are geared towards the promotion and deepening of Filipino nationalism vis-à-vis political liberalism, democracy, and citizenship; and third, all curricular programs must either be competency-based or outcomes-based, and not simply behavioral indicators.

The implications and strategies must be taken as a collective stand through an overlapping consensus of various stakeholders in the education. Educational institutions must be open for high level of objectivity, standardization, and benchmarking to guarantee justice for the students and/or graduates, parents, and the competitive market environment. This calls for a political affirmative action to ensure access and quality of education in the Philippine setting.

The active dynamism of transformative education together with cultural transformation leads resource management, effective organization, and strengthened partnerships within higher education institution to spin off for qualitative educational effectiveness given institutional context. Given such dynamism, the CREST INPUTS, some processes need to be developed and harnessed. This is the TRANS

PROCESS which is the articulation of the process requirements of higher education institution to measure academic quality. Every higher education institution needs a transparent quality assurance management system, relevant institutional processes, academic formation mechanisms, normative institutional practices, and sustainable organizational capacities in order to challenge itself, improve the institution itself, and achieve excellence in service, operations, and in academics.

Transparent Quality Assurance Management System

Every higher education institution should conduct self studies by a transparent quality assurance management system. It is a mechanism wherein the higher education institution, setting its own criteria, standards, and indicators are based on the institution's articulated mission and vision. It is a given principle that all organizational endeavors and all institutional programs, projects, and activities must be done in cognizance and in coherence to explicit goals and objectives of the institution itself. Hence, such higher education institution is in the sole and best position to devise its own quality evaluation system. The institution itself shall define all aspects of quality evaluation system. This is a form of self-definition. All efforts are to be validated given the parameters set by the institution itself. The framework then is not to compete with all other higher education institutions but to make manifest the institutional values and how they are actualized in the everyday routines and creative organizational presentations. The problems identified are reconstructed to serve best the clients, the students. New programs are designed to correct, remedy, and recreate the areas for improvement. The institution considers its own socio-historical context, the purpose of its existence, the thrusts of the school, the highly valued traditions and core values, and at the same time new directions as the institution tries to revolve, evolve, and excel, as response to the new challenges of the social, political, economic environments. Institutional integrity and academic reputation as codes of honor, a culture of evidence and excellence in the light of ethics, and sustainable and viable operations are the long-term outcomes as a result of a quality assurance management system. Hence, we may say that a transparent quality assurance management system facilitates academic quality.

Relevant Institutional Processes

Given that every higher education institution has a unique character from all other higher education institutions, there are processes and mechanisms that are based on institutional policies and principles which are the source of the institutional identity.

As such, these can be taken as the strengths and special features of the institution. Hence, it could be a source for institutional dynamism. These relevant institutional processes must be highlighted, and when given emphasis, may set the conditions and pace for the growth and development of the higher education institution. This can be seen on how the institution integrates instruction, research, and extension, or on how the various interdependent divisions within the academic community are interrelated and interfaced such as the academics, culture, and administration, or on how the institution engages with the communities, or on how efficiency and effectiveness of the programs, projects, and activities are measured. To say relevant institutional processes would mean the dynamic interaction of academics, culture, and administration with each other for the realization and concretization of the institutional goals and objectives.

Indicators of academic quality are embedded on the various projects and activities as found in the major institutional processes. Consistency and adequacy are the major conceptual tools. The higher education institution in the principle of transparency and accountability shall subject its institutional processes to assessment and evaluation.

Academic Formation Mechanisms

Higher education institution should guarantee that students learn not only the basic attitudes, skills, and knowledge but more importantly the academic formation in its purest and complete form. We have said that the institution ensures academic formation mechanisms to provide holistic, constructivist, and transformative education. This encompasses the support services given to students. Since the focal point of higher education institution is the academic atmosphere and therefore academic excellence, service and operations serve as the major support mechanism to the development of clients and other stakeholders. A clear-cut well-defined functional academic formation should be formulated and implemented showing to the communities the major role of academic programs in these communities. To measure academic excellence is to measure service excellence and operations excellence. Relying solely to academic excellence does not make that education truly holistic and constructivist.

Academic formation mechanisms may be in the form of adopting a competency-based curriculum articulated in the course syllabi, implemented inside the classroom, and evaluated carefully, or it could be seen on how instruction, re-

search, and extension are integrated in every course syllabi, both the general education curriculum and professional courses, or can also be manifested in the various academic interventions, remediations, and enhancements catering the various classifications and categorizations of students based on their capacities and competencies, or even the inclusion of co-curricular and extra-curricular requirements and student-initiated activities in the classroom interaction, or on how the vision and mission are demonstrated in all academic programs.

Quality assurance must always be anchored on academic formation mechanisms. The higher education institutions have the responsibility to showcase these formation mechanisms and how these are indeed relevant to the holistic, constructivist, and transformative education.

Normative Institutional Practices

The biggest challenge for a higher education institution is to become mature in its services and operations. All practices as organizational habits, if they contribute to the optimization of the services and operations given both human and non-human resources, need to be translated to institutional normativity. This means that identified, recognized, and appreciated institutional practices must be a norm to the institution as the divisions, departments, and units do their operations and service. Higher education institutions then need to demonstrate what these norms are and how normative these practices are. Identity, character, and advocacy statements are shown through these normative institutional processes. These are the traditions showing mature instruction, visible community-based researches, and strong context-based community service.

Sustainable Organizational Capacities

In order for the higher education institution to maximize resources and optimize viable outcomes, organizational capacities must be defined first. Having a reasonably high standard of instruction, a highly visible research tradition, and a highly visible community extension program would totally depend on organizational capacities and how sustainable these capacities are especially the human resources component. A clear long-term comprehensive aggressive human resources management and development of the higher education institution must be a top priority since all processes would depend on the people

defining the institution itself. These capacities are the talents, abilities, skills, and intelligences needed to pursue all institutional plans, targets, and directions.

These five quality assurance processes are the concrete forms of the five quality assurance domain inputs which would realize educational quality for educational effectiveness given the institutional context. Once these processes are put in place, outcome measures for quality assurance are viable and tenable, and these are full educational access, organized systems and procedures, research-based decisions, macrocosmic impacts, and strengthened institutional principles.

Full Educational Access

Transparent Quality Assurance Management System + Sustainable Organizational Capacities

The primary goal of higher education institution is to form students with the highest possible level of transformative education preparing them to their chosen profession and field of specialization. When quality of education is assured in the higher education institution as proven through transparent quality assurance management system and with qualified, competent, and engaged faculty corps and staff by way of effective and diversified learning and teaching experiences, then access to complete educational advantage is provided.

Organized Systems and Procedures

Transparent Quality Assurance Management System + Relevant Institutional Processes
Corollary to full educational access is the necessity of instituting organized systems and procedures anchored on the relevant institutional processes and the results based on a transparent quality assurance management system. This shows how all areas of higher education institution are integrated and synthesized for procedural mechanisms accuracy, key results precision, and substantive systems organization. With this quality assurance outcome, service excellence and academic excellence are parallel with operations excellence.

Research-Based Decisions

Relevant Institutional Processes + Academic Formation Mechanisms

With academic formation mechanisms in accordance with relevant institutional processes, higher education institution needs to base crucial decisions on re-

search. This includes all programs, projects, and activities, all levels and components of planning, and all assessments and evaluations, must be done according to the standards and rigors of research. When decisions are research-based decisions, improvements in institutional processes are expected and improvements in academic formation mechanisms can also be expected. Research-based decisions mean objectivity and quality.

Macrocosmic Impacts

Academic Formation Mechanisms + Normative Institutional Practices

Given the value of academic formation mechanisms and relevance of normative institutional practices, the higher education institution can view itself through macrocosmic impacts. These impacts build up tradition of integrity and untarnished reputation, measure commitment to excellence, and level of sustainability and viability of operations. Such impacts guide and at the same time direct the plans, targets, and thrusts of the higher education institution. It is necessary and beneficial on the part of the higher education institution to conduct macrocosmic impacts to have an idea of institutional relevance and organizational effectiveness to the communities.

Strengthened Institutional Principles

Normative Institutional Practices + Sustainable Organizational Capacities

Full educational access, organized systems and procedures, research-based decisions, and macrocosmic impacts lead to strengthened institutional principles of the higher education institution. Guided by the mission and vision, in the context of self studies, institutional principles are affirmed, reviewed, and harnessed. This in turn will bring the higher education institution to strong sense of tradition and integrity and at the same time an untarnished reputation. This in effect will demonstrate institutional excellence.

CREST TRANSFORMS MODEL OF QUALITY ASSURANCE is an alternative way of seeing higher education institution in the context of quality assurance in consideration of institutional context and educational effectiveness. As a self study model of quality assurance, it brings the higher education institution to self-examination, self-definition, and self-determination in the light of excellence, efficiency, and effectiveness.

Conclusion

With regard to judging quality, there appears to be firmly-entrenched belief that external criteria, external validation, or a single set of external benchmarks must be applied to the indicators to make reliable judgments about quality. But we have recognized that self studies, self-regulatory measures, are also marks of educational effectiveness given the institutional context. The synthesis or integration of self-regulatory measures and extramural methodologies are excellent standards for marking institutional quality assurance among Philippine higher education institutions. With a model for quality assurance, transformative education is also for cultural transformation resulting to the development of communities and transformation of societies, in our own context and other frameworks.

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ABOUT TAGBA

The Research Bureau under its former head Dr. Pedro B. Bernaldez had come up with three anthologies dubbed 'Tagba, a Bicol term for 'harvest.' In 2002, the first included works of our administrators and faculty members. Then, the second accommodated a short fiction by a retired professor.

Tagba's third and last issue, which was published in October 2004, carried on with what were introduced in the first and what were innovated in the second, providing space for literary criticism but excluded fiction and poetry.

Prof. Alvin A. Sario who now heads the University's Academic Research felt that the title with its rich connotations is worth keeping. Thus, in the first compilation of research and scholarly articles in 2009, Tagba, like the Phoenix reborn, has become the official academic research journal of Aquinas University of Legazpi.

This second compilation aims to preserve and share the harvest for future researchers and readers.

