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MENTAL HEALTH AND PSYCHOSOCIAL INTERVENTIONS ON THE AFFECTED POPULATION OF DISASTERS IN THE PROVINCE OF ALBAY

Anecia L. Bailon, R.N., Ph.D.
College of Health Sciences, Aquinas University, Philippines

Introduction

Mental health and psychological services have often been seen as either unnecessary or as unattainable in the face of the chaos when the population's physical needs are so great in the emergency and aftermath. There is growing recognition that psychological services are an essential component of the emergency health response as well as in the management of the longer-term recovery period (Prewitt Diaz, Murthy, Lakshminarayana, 2007).

In the aftermath of the disaster, the affected countries first attempted to restore the health services (Math, Nirmala, Moirangthem, Kumar, 2015). Mental health and psychosocial support was not awarded a high priority initially but governments of the affected countries soon realized that this too was a crying need of the people. Every person from the disaster-struck areas, it was noted, had to some extent been directly or indirectly psychologically affected. It was recognized that any neglect of psychosocial support could impair efforts towards physical rehabilitation. Psychosocial support became crucial, but to be effective, the support had to be appropriate and culturally sensitive. One of the important recommendations of World Health Organization (WHO) is to have a strong community mental health system which would serve the immediate as well as the long-term needs of the community provided it is sustainable and can become a part of the routine health care delivery system.

According to the World Health Organization (WHO, 2012), mental health and psychosocial support are terms used to describe a wide range of actions that address social, psychological and psychiatric problems that are either pre-existing or emergency-induced. These actions are carried out in highly different contexts by organizations and people with different professional backgrounds, in different sectors and with different types of resources. All these different actors – and their donors – need practical assessments leading to recommendations that can be used immediately to improve people's mental health and psychosocial well-being.

There is a close relationship between mental health and physical health, especially in an emergency context. In addition to saving lives and treating physical injuries, it becomes very important to have a good understanding of the mental health reactions of populations to collective trauma. Providing clear information, helping to trace relatives, and listening carefully to expressed needs are actions that, when offered in a timely and appropriate way, will ensure that most of the affected population will react without developing mental disorders. Every country in our Region should have skilled professionals to provide this psychological first aid as well as specialized treatment for those in needs. The importance of having an adequate mental health system prior to an emergency situation becomes a national priority for disaster reduction. A decentralized mental health system is the best option for providing the immediate and appropriate response to the needs of the affected population. The capacity of countries and local authorities to mobilize existing resources efficiently and effectively and to organize an adequate mental health response will depend on the strength of their community-based mental health systems, the depth of the integration of mental health into their primary health care, and the existence of adequate policies, plans, and legislation.

In the Philippines, since 2009, the government has put a robust national legal and policy framework that aims to strengthen the country's Disaster Risk Reduction (DRR) system. Hence, Republic Act 10121 also known as "Philippine Disaster Risk Reduction and Management Act of 2010" was enacted into law in May 2010 with main purpose ofstrengthening the Philippine Disaster Risk Reduction and Management System, providing for the national disaster risk reduction and management framework and institutionalizing the national disaster risk reduction

and management plan, appropriating funds therefore and for other purposes. Section 2 (p) of the Act mandates the provision of maximum care, assistance and services to individuals and families affected by disaster, implement emergency rehabilitation projects to lessen the impact of disaster, and facilitate resumption of normal social and economic activities (Ani et al., 2013).

The lead agency for psychosocial interventions has been the Department of Social Work and Development but in early October 2008, the National Disaster Coordinating Council (NDCC), through Memorandum Circular No. 15 Series of 2008, created a specific cluster for MHPSS and designated the Department of Health (DOH) as lead. Also under this memorandum the task of consolidating reports was put on the Health Emergency Management Staff (HEMS) of the DOH. With this task, the Mental Health and Psychosocial Support (MHPSS) found a need to develop assessment and reporting tools for emergency and disasters within the local context of the country (IASC, 2007).

The National Disaster Coordinating Council (NDCC) said that Albay's disaster management operation is one of the best models in effective disaster management that enforces the preemptive evacuation scheme to attain zero casualties during natural calamities. The Local government units (LGUs) all over the country looked up Albay as model in the implementation of disaster management and control measures. Many of these LGUs are sending their technical personnel to Albay to study its disaster-management programs and activities. Some local government officials said they are studying Albay's disaster-preparedness and risk-reduction measures after it was cited by the National Disaster Coordinating Council (Aguilar, 2009).

In the context of disaster there are many elements to consider in terms of aftercare interventions not only the physical and damage to properties but most importantly the mental and psychosocial aspects of an individual as a means of looking ways of coping with and overcoming trauma. As such, the disaster or traumatic event goes far beyond physical damage. It is for these reasons that the researcher aims to assess the mental health and psychosocial interventions provided in the Province of Albay to the relocated population given the fact that Albay was considered champion and hall of famers in disaster risk reduction management all throughout the country.

This study assessed the Mental Health and Psychosocial interventions provided to the affected population of disasters in the Province of Albay. Specifically, it sought answers to the stresses experienced by the affected population, the interventions provided to the relocated population along mental health support, psychosocial support, the problems encountered in the provision of mental health and psychosocial interventions and the frequency the interventions are being provided to the affected population and the program devised to focus on mental health and psychosocial well-being.

Mental health is defined as "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community" (WHO, 2007). Likewise, WHO stresses that mental health is not just the absence of mental disorder. Psychological and mental are terms used interchangeably to describe similar issues (Nichols n.d.). However, both types of problems interfere with the levels at which a person functions. These terms are often perceived in different ways and may affect how an individual with such problems is treated and these two adjectives carry different meanings and levels of stigma in society. The term psychosocial underlines the close relationship between the psychological and social effects of an emergency (Actalliance, n.d.). Psychosocial care is the process that deals with a broad range of emotional and social problems and promotes the restoration of social cohesion and infrastructure as well as the independence and dignity of individuals and groups NIMHANS (n.d.).

Based on the Sphere Project (2004) on the Humanitarian Charter and Minimum Standards in Disaster Response, the term "social intervention" is used for those activities that primarily aim to have social effects. The term "psychological interventions" is used for those interventions that primarily aim to have a secondary psychological (or psychiatric) effect. Hence, it is acknowledged that social interventions have secondary psychological effects and that

psychological interventions have secondary social effects as the term psychosocial suggests. In 2007, the Inter Agency Standing Committee (IASC) accentuates that emergencies create a wide range of problems experienced at the individual, family, community and societal levels. At every level, emergencies erode normally protective supports, increase the risks of diverse problems and tend to amplify pre-existing problems of social injustice and inequality. For example, natural disasters such as floods typically have a disproportionate impact on poor people, who may be living in relatively dangerous places. The Inter-Agency Standing Committee (IASC) is a unique inter-agency forum for coordination, policy development and decision-making involving the key UN and non-UN humanitarian partners.

It was pointed out that a disaster exposes many people to extreme stresses and injury and illness. Especially in resource-poor countries, a disaster also brings a range of problems that erode protections, increase social injustice and inequality and entail human rights violations (Herrman, 2012).There are various types of common traumatic events, all known to lead to Post Traumatic Stress Disorder (PTSD) (Babbel2010). The American Psychological Association (n.d.) stressed that individuals who have experienced a traumatic event oftentimes suffer psychological stress related to the incident. The burden of mental health and psychosocial problems in children exposed to traumatic events in humanitarian settings in low- and middle-income countries is substantial (Purgato, Gross, Jordans, de Jong, Barbui and Tol, 2014).

Research shows that both adults and children who experience catastrophic events show a wide range of reactions (Amatruda 2010). Some suffer only worries and bad memories that fade with emotional support and the passage of time. Others are more deeply affected and experience long-term problems. Youngsters who have experienced a catastrophic event often need support from parents and teachers to avoid long-term emotional harm. Most will recover in a short time, but the few who develop PTSD or other persistent problems need treatment. Ma Psychological effects of surviving a natural disaster can vary from no notable effects to effects which are severe and life altering (Wen Jie, n.d.). In the 1980s, a number of interventions were developed to prevent burn out, PTSD, and vicarious traumatization in first responders to disasters(Gard2006). A study outlines psychosocial interventions in providing care and support to disaster-affected communities (Rao, 2006). The four phases of intervention, although determined separately, may show an overlap. In the initial phases, the emphasis is on social intervention that can be delivered by community-level workers. In the later phases, the psychological issues that emerge necessitate the services of trained professionals. Initial social care will need to give way to psychological care, and on occasion both will need to be combined for a considerable period. According to Ross G. & Levine P., (n.d.), the impact of a natural disaster or traumatic event goes far beyond physical damage. The emotional toll can result in a wide range of intense, confusing, and sometimes frightening emotions. Just as it takes time to clear the rubble and repair the damage, it takes time to recover the emotional equilibrium and rebuild life. It was noted that the social consequences of natural disasters can be far larger than the immediate physical effects of the disaster (Heskey n.d.). Mental and emotional effects of natural disastermay not be apparent at first (King n.d.). This is because the first reaction is to take care of the physical damage. Alexander (2012) concluded in his study that the impact of a disaster on individuals and communities can be extensive, varied and long term. Disaster mental health has emerged as a major field in psychiatry, an important development at a time when large numbers of persons have had their lives severely disrupted by natural and human-made catastrophes (Silove et al. 2006). It was established that psychiatrists and psychologists maintain that a disaster while being the event that is the source of material damage and human suffering is actually a succession of several phases (Ignacio & Perlas, n.d.). Natural disasters can have a life-altering on the individuals and families fortunate enough to survive them Sharrieff (n.d.). After the disaster, there are basic needs that have to be addressed immediately to ensure that survivors can have some sense of normalcy and regain some degree of control over their disrupted lives among these arebasic survival, personal safety & physical safety of loved ones, grieving over loss of loved ones & loss of valued & meaningful possessions, concerns about relocation & the related isolation or crowded living

conditions, need to talk about events & feelings associated with the disaster, often repeatedly and a need to feel one is part of the community & its recovery efforts (Ram and Diaz, 2013).

The study of Alonzo et al (2007) on the effects of Typhoon Reming on the third year Students in Aquinas University revealed the following as the effects of the typhoon to the survivors such as: fatigue, exhaustion, headaches, gastrointestinal upset and injury along physical aspect, While, in line with psychological aspect it includes: stress, shock, grief of sadness and anger while along economic aspect: damage and loss of property, and loss of job. The study of Bangate et al (2008) on disaster preparedness revealed thatrespondents have same opinion to see to it that emergency paraphernaliaare available, must be well equipped with basic needs and have adequate reserve of potable drinking water while do not give heed on the family members with chronic debilitating diseases. The study shows that the main problem of the respondents is lack of budget to procure enough food supplies. Disaster information system of Aquinas University and output shows the respondents have different perception on the information system of the school. In terms of preparedness, mitigation, response and recovery they shared and acknowledged different experiences that helped them in realizing the strengths and weaknesses of the information dissemination system of the students (Perdigon, et al, 2008). Study also shows that students have lack of time and importance in viewing news and current affairs. Moreover, the study conducted by Estareja et al (2008) shows that in terms of preservation of life, majority of the employees informed and warned students about upcoming disasters while in the preservation of properties, majority securely locked windows and doors. The main problem that came out is lack of or minimal manpower to help in the preparation of the disaster and the least frequently proposed measure is the development of program for better or improved disaster preparation system. COPE-Bikol and Corpuz, (n.d.) noted that living with the challenge of disasters volcanic eruptions, floods, earthquakes and super typhoons are part of the daily lives of the Albayanos. The Province of Albay, by virtue of its geographical location and proximity to Mayon volcano, lies in the path of hazards. Extreme poverty of many urban and rural communities constrains them from effectively addressing the immediate and long term impacts of these natural hazards, hence the common occurrence of disasters in Albay and the whole Bicol region. Another local study related to this present one is the research work of Bernaldez (2011) on the Economic Prospect of Disaster Risk Management in GUICADALE Platform in the Province of Albay serves as a scorecard of DRM implementation by the local government and provides a picture of the economic prospects of the DRM project.

Theory

This study was anchored on the Intervention Pyramid for Mental Health and Psychosocial Support Model of the Inter-Agency Standing Committee (IASC) of the United Nations, Dorothea E. Orem's theory of Self-Care as the major theories and the PRECEDE-PROCEED model of Green as the support theory. The intervention pyramid shows that the first layer at the bottom represents the basic services and security. The well-being of all people should be protected through the (re)establishment of security, adequate governance and services that address basic physical needs. A mental health and psychosocial response to the need for basic services and security may include: advocating that these services are put in place with responsible actors; documenting their impact on mental health and psychosocial well-being; and influencing humanitarian actors to deliver them in safe, dignified, socio-culturally appropriate ways that promote mental health and psychosocial well-being. The second layer is the Community and family supports which represent the emergency response for a smaller number of people who are able to maintain their mental health and psychosocial well-being if they receive help in accessing key community and family supports. Useful responses in this layer include family tracing and reunification, assisted mourning and communal healing ceremonies, mass communication on constructive coping methods, supportive parentingprograms, formal and non-formal educational activities, livelihood activities and the activation of social networks, such as through women'sgroup and youth clubs.The third layer is the Focused, Non-Specialized

Supports which represents the supports necessary for the still smaller number of people who additionally require more focused individual, family or group interventions by trained and supervised workers (but who may not have had years of training in specialized care). For example, survivors of gender-based violence might need a mixture of emotional and livelihood support from community workers. This layer also includes psychological first aid (PFA) and basic mental health care by primary health care workers. On top layer of the pyramid is the Specialized Services which represent the additional support required for the small percentage of the population whose suffering, despite the supports already mentioned, is intolerable and who may have significant difficulties in basic daily functioning. This assistance should include psychological or psychiatric supports for people with severe mental disorders whenever their needs exceed the capacities of primary/general health services.

Dorothea E. Orem's theory of nursing, based on the key concept of self-care, carries a particular way of viewing the reality of nursing treatments. According to this Orem, every individual adult has the capacity for self-care; however, when a health problem arises it is possible that this capacity is insufficient to confront the situation, making it then necessary to receive help from other persons who compensate for this deficit. The major assumptions of Orem's theory are that people should be self-reliant and responsible for their own care and others in their family needing care because they are distinct individuals. Further, nursing is a form of action – interaction between two or more persons. Successfully meeting universal and development self-care requisites is an important component of primary care prevention and ill health. The theory also considered aperson's knowledge of potential health problems is necessary for promoting self-care behaviors and self-care and dependent care are behaviors learned within a socio-cultural context.

The PRECEDE-PROCEED model is used as support theory since it is a tool for designing, implementing, and evaluating health behavior change programs. It is originally developed in the 1970's by Green and colleagues. When a problem affecting a particular population has been identified health, and the health professional must do something to fix the problem…a planning model like PRECEDE-PROCEED, which has been the cornerstone of health promotion practice for more than three decades, can help guide this process. PRECEDE – based on the premise that just as a medical diagnosis precedes a treatment, so should an educational diagnosis precede an intervention plan. Criticism was that there was too much emphasis on implementing programs and too little on designing interventions to strategically meet needs. PROCEED - was added in 1991 to recognize environmental factors as determinants of health and health behavior. In 2005, the model was revised again to reflect the growing interest in ecological and participatory approaches. Through these additions there is recognition of genetic factors. The model can be thought of as a road and specific behavior change theories as directions to the destination. The map provides all possible avenues, and the theories help us to choose which avenue. Purpose is not to predict or explain but to give a structure to applying theories in a systematic fashion for planning and evaluating health behavior change programs. The goals of the model are to explain health-related behaviors and environments, and to design and evaluate the interventions needed to influence both the behaviors and the living conditions that influence them and their consequences.

The conceptual framework explains the overview of the study utilizing the key variables in the researchin whichthe relationship between the variables form the basis for the research work which in turn depict the methodology used. All the variables in the research questions were highlighted and a framework showing the relationship between the variables. That serves asreference points for discussion contribute to
the trustworthiness of the study.

Figure 1 illustrates the conceptual framework model and shows that the main subjects of this study were the relocated population in three selected resettlement areas in the Province of Albay. The manner of
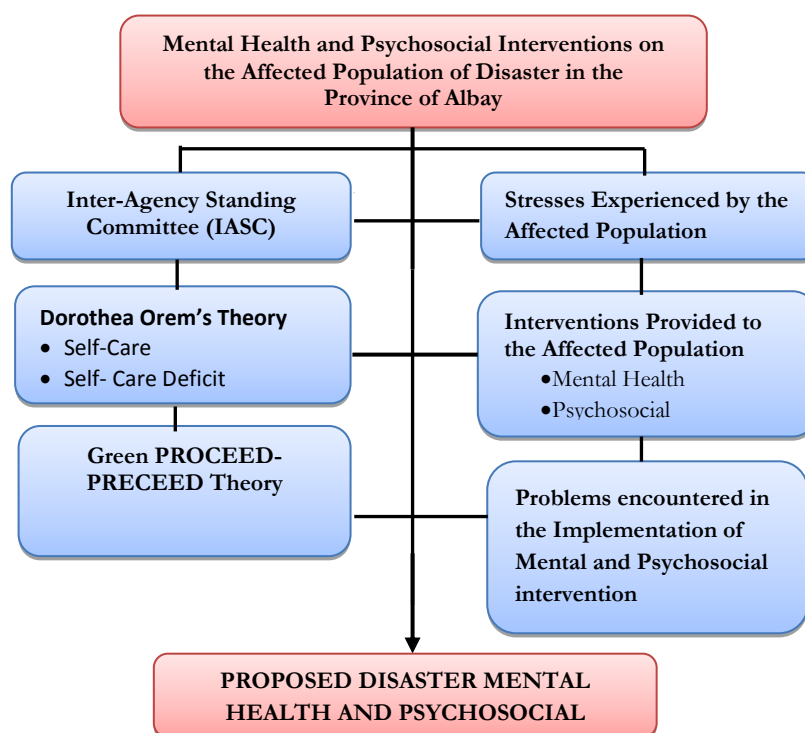
Figure 1. Conceptual Framework Model

presentation is geared towards the formulation of provincial council and a specific program on mental and psychosocial program. Primarily the stressors experienced by the respondents were determined which serve as the input. Secondly, the interventions along mental health and psychosocial support were assessed to recognize whether or not all the interventions were implemented effectively and the researcher determined the problem encountered in the implementation of the mental and psychosocial interventions which serve as the process. Thus, Provincial Mental Health and Psychosocial Council and Program were devised based on the needs and problems identified which served as the output

Methodology

       This study is a sequential explanatory type of mixed methods research design characterized by collection and analysis of quantitative data followed by a collection and analysis of qualitative data. The purpose of this is to use qualitative results to assist in explaining and interpreting the findings of a quantitative study. For quantitative part, this study utilized structured questionnaire in a checklist form while the qualitative part uses a semi-structured interview guide that helped respondents answer questions entailed with in-depth interview that were not answered by quantitative approach alone. Primary and secondary sources of data were utilized. For the quantitative part, the primary source was taken from the responses of the respondents on the questionnaires while for qualitative part, primary sources were generated from the answers during in-depth interview of the participants and key informants. To have an accurate result on quantitative part, frequency, percentage and weighted mean were utilized. This study is composed of 179 populations taken from the master list of the Albay Millennium Development Goals Office (AMDGO), Legazpi City. For quantitative part, stratified random sampling was used to come up with a tangible sample size. It is a probability sampling technique in which the researcher divides the entire target population into different subgroups, or strata, and then randomly selects the final subjects proportionally from the different strata. This type of sampling was used to highlight specific subgroups within the population. In the selection of the actual respondents, convenience sampling was used. Each stratum was represented per

Congressional district such as, San Andres, Resettlement, Sto. Domingo, Albay for 1st district with 51 relocated population, Anislag Resettlement Daraga, Albay for second with 63 population and Kenney Village Resettlement, Magcasili, Guinobatan Albay for third district with 65 relocated populations. For qualitative part, this study identified key informants who substantiated and validated the responses of the respondents that need clarity. They were the MSWDOs head and staff, in Sto. Domingo, Daraga and Guinobatan, Albay, Barangay Chairmen, and designated Presidents at the resettlement areas.

Results

Stresses Experienced by the Relocated Population
        The level of stress a person experiences depends on things such as life experience, and any personal losses experienced as a result of the disaster. Some people experience more or less stress depending on how quickly they get help, food, and other necessities Each person reacts differently and a range of responses to a disaster are normal and to be expected. Hence, this part of the study exemplifies the diverse stressorsexperienced by the respondents from San Andres, Anislag, and Kenney Village resettlements in Albay.
The topmost stressor experienced by the respondents in San Andres resettlement were 'extreme fatigue and weather exposure after the disaster' having the highest frequency of 33 or 73.33% responses followed by 'loss of home and valued possessions' with 30 or 66.67% then 'memories or flashbacks of otherevents in their lives when they were traumatized or suffered severe losses' with 28 or 62.22% responses. On the other hand, 'loss of support from family members and relatives' was the least stressor experienced by therespondents with the lowest frequency of 10 or 22.22% followed by 'loss of communication with family members, friends and relatives' with 12 or 26.66% and 'exposure to gruesome death, bodily injury, or dead bodies'with 14 or 31.11% respectively.
        In Anislag resettlement, 33 or 61.11% respondents were 'worried about limited financial resources and having enough time to rebuild their homes' which serves as the topmost stressor they have experienced followed by 'extreme fatigue and weather exposure after the disaster' with 32 or 59.25% result, then 'loss of home and valued possessions' with 30 or 55.55%respectively. The least stressors experienced were 'loss of support from family members and relatives' with only 12 or 22.22%, 'withdrawal and isolation from family and friends' with frequency of 13 or 24.07% and 'exposure to gruesome death, bodily injury, or dead bodies' had 14 or 25.93% respectively.
        In Kenney Village resettlement, findings clearly illustrate the 'loss of home and valued possessions as the topmost stressors of the respondents' with frequency of 40 or 71.42%. This is followed by 'extreme fatigue and weather exposure after the disaster' with 33 or 73.33% and 'extreme environmental human violence or destruction' with 38 or 67.85% responses. On the contrary, the stressors that respondents experienced least were 'withdrawal and isolation from family and friends' having frequency of 13 or 24.07, 'apprehension on the very minimal support from the government' had 20 or 35.71% while only 21 or 37.5% were 'stressed on the loss of support from family members and relatives'.

Table 1. Stresses Experienced by the Relocated Population Per Resettlement Area

Indicators	San Andres Resettlement		Anislag Resettlement		Kenney Village Resettlement	
	f	*%*	*f*	*%*	*f*	*%*
Exposure to gruesome death, bodily injury, or dead bodies.	14	31.11	14	25.93	37	66.07
Life-threatening danger or physical harm (especially to children).	27	60	23	42.59	31	55.36
Extreme environmental human violence or destruction.	27	60	23	42.59	38	67.85
Loss of home and valued possessions.	30	66.67	30	55.55	40	71.42
Loss of communication with family members, friends and relatives.	12	26.66	16	35.55	30	53.57
Loss of support from family members and relatives.	10	22.22	12	22.22	21	37.5
Intense hunger or sleep deprivation.	21	46.66	21	38.88	35	62.5
Extreme fatigue and weather exposure after the disaster	33	73.33	32	59.25	39	69.64
Fear of losing their independence because of disaster-related injury or loss of their residence.	18	17.77	26	48.14	34	60.71
Problems talking to people and answering questions related to their experiences on disaster.	16	35.55	15	27.77	29	51.78
Memories or flashbacks of other events in their lives when they were traumatized or suffered severe losses.	28	62.22	21	38.88	36	64.28
Worry about limited financial resources and having enough time to rebuild their homes.	27	60	33	61.11	29	51.78
Fear of being put in a resettlement area because they cannot return to a home that was destroyed by the disaster.	15	33.33	16	35.55	23	41.07
Withdrawal and isolation from family and friends.	15	33.33	13	24.07	14	25
Apprehension on the very minimal support from the government	20	44.44	22	40.74	20	35.71

Mental Health and Psychosocial Interventions Provided to the Affected Population

Surviving a disaster does not necessarily mean that a displaced population can cope with the emergency situation. Whether the negative effects of their experiences subside or become more severe depend on the availability of psychosocial support. Lack of mental health care for people whose ability to cope with stressors is pushed to its limits, can probably increase their chances of developing a mental health disorder. It is in this context that this study was conceived to assess the mental health and psychosocial interventions provided to the affected population in San Andres, Sto. Domingo, Anislag, Daraga and Kenney Village, Magcasili, Guinobatan, Albay resettlements.

TheMental Health Interventions provided inSan Andres Resettlement as described in Table 2 shows that the indicator 'stress debriefing was provided among the general population following exposure to traumatic experience' got the highest answer of "Yes" with 35 or 77.78% responses followed by 'psychological aid follow-up is provided to most vulnerable people who need specific care' with frequency of 22 or 48.89% and then followed by 'individuals who manifest psychiatric disorder symptoms are addressed immediately through referral system' got the frequency of 20 of 44.44%. While highest answers for "No" are the following; 'individuals with pre-existing psychiatric disorders continue to receive relevant treatment'with 33 or 73.33% responses, 'essential psychiatric medications consistent with the essential drugs list are always available at the resettlement area' with 30 or 66.67% answers and 'care for urgent psychiatric complaints is available through the primary health care system' with 26 or 57.78% responses respectively.

**Table 2. Mental Health and Psychosocial Interventions Provided to the
Affected Population at San Andres, Anislag,
Magcasili, Kenney Village Resettlements**

Indicators	San Andres				Anislag				Kenney Village			
	YES		NO		YES		NO		YES		NO	
A. Mental Health Interventions	*f*	*%*	*f*	*%*	*f*	*%*	*f*	*%*	*f*	*%*	*f*	*%*
Provides stress debriefing among the general population following exposure to traumatic experience.	35	77.78	10	22.22	33	61.11	21	38.89	46	82.14	10	17.86
Care for urgent psychiatric complaints is available through the primary health care system.	19	42.22	26	57.78	24	44.44	30	55.56	22	39.29	34	60.71
Psychological aid follow-up is provided to most vulnerable people who need specific care.	22	48.89	23	51.11	22	40.74	32	59.26	23	41.07	33	58.83
Essential psychiatric medications consistent with the essential drugs list are always available at the resettlement area.	15	33.33	30	66.67	19	35.19	35	64.81	21	37.50	35	62.5
Individuals who manifest psychiatric disorder symptoms are addressed immediately through referral system.	20	44.44	25	55.56	21	38.89	33	61.11	20	35.71	36	64.29
Individuals with pre-existing psychiatric disorders continue to receive relevant treatment.	12	26.67	33	73.33	16	29.63	38	70.37	17	30.36	23	41.07
B. Psychosocial Interventions												
Educates relocated population about their condition or present state of existence.	32	71.11	13	28.89	30	55.56	24	44.44	35	62.50	21	37.50
People have access to an on-going reliable flow of credible information on the disaster and associated relief efforts.	30	66.67	15	33.33	37	68.52	17	31.48	22	39.29	34	60.71
Normal cultural and religious events are maintained and reestablished.	38	84.44	7	15.56	35	64.81	19	35.19	33	58.93	23	41.07
Children and adolescents have access to formal or informal schooling and to normal recreational activities.	34	75.56	11	24.44	25	46.30	29	53.70	23	41.07	33	58.93
Adults and adolescents are able to participate in concrete, purposeful, common interest activities.	36	80.00	9	20.00	22	40.74	32	59.26	21	37.50	35	62.50
Isolated persons, such as separated or orphaned children, widow and widowers, older people or others without their families, have access to activities that facilitate their inclusion to social networks.	33	73.33	12	26.67	24	44.44	30	55.56	26	46.43	30	53.57

*Multiple Responses

In Anislag resettlement, the indicator 'provides stress debriefing among the general population following exposure to traumatic experience' revealed a high level of "Yes" answers with frequency of 33 or 61.11%. The second highest was the indicator 'individuals who manifest psychiatric disorder symptoms are addressed immediately through referral system' with 21 or 38.89% result. However, 'individuals with pre-existing psychiatric disorders continue to receive relevant treatment'indicator with highest response of "No" got 38 or 70.37% responses followed by indicator 'essential psychiatric medications consistent with the essential drugs list are always available at the resettlement area' with frequency of 35 or 64.81% and 'individuals who manifest psychiatric disorder symptoms are addressed immediately through referral system' with frequency of 33 or 61.11% responses.

In Magkasili, Kenney Village resettlement, the indicator 'provides stress debriefing among the general population following exposure to traumatic experience' obtained the highest answer of 'Yes" with frequency of 46 or 82.14%. This is followed by 'psychological aid follow-up is provided to most vulnerable people who need specific care' with frequency of 23 or 41.07% then 'care for urgent psychiatric complaints is available through the primary health care system' with 22 or 39.90% responses.Whereas, the indicator 'individuals who manifest psychiatric disorder symptoms are addressed immediately through referral system' with frequency of 36 or

64.29% had the highest answer of "No" and then 'essential psychiatric medications consistent with the essential drugs list are always available at the resettlement area' with frequency of 35 or 62.5% followed by 'psychological aid follow-up is provided to most vulnerable people who need specific care with 23 or 41.07% and 'care for urgent psychiatric complaints is available through the primary health care system' with 22 or 41.07% responses.

The findings of Psychosocial interventions in San Andres resettlement shows'normal cultural and religious events are maintained and reestablished' having the topmost answer with "Yes" with frequency of 38 or 84.44% answers followed by 'adults and adolescents are able to participate in concrete, purposeful, common interest activities' with 33 or 80.00% and'children and adolescents have access to formal or informal schooling and to normal recreational activities' with score of 34 or 75.56% answers. Whereas, those indicators having highest answers of "No" were indicatorspeople have access to an on-going reliable flow of credible information on the disaster and associated relief efforts 15 or 33.33, 'educates relocated population about their condition or present state of existence' with 13 or 28.89%, and 'isolated persons, such as separated or orphaned children, widow and widowers, older people or others without their families, have access to activities that facilitate their inclusion to social networks' with frequency of 12 or 26.67%.

In Anislag Resettlement, depicts that the indicator 'people have access to an on-going reliable flow of credible information on the disaster and associated relief efforts' got the highest frequency of 37 or 68.52 followed by 'normal cultural and religious events are maintained and reestablished' with 35 or 64.81% then 'educates relocated population about their condition or present state of existence with frequency of 30 or 55.56%. While, the highest answers with 'No' were the indicators 'adults and adolescents are able to participate in concrete, purposeful, common interest activities with 32 or 59.26% followed by 'isolated persons, such as separated or orphaned children, widow and widowers, older people or others without their families, have access to activities that facilitate their inclusion to social networks' with frequency of 30 or 55.56 % and 'children and adolescents have access to formal or informal schooling and to normal recreational activities' with 29 or 53.70%.

Findings in Magcasili Kenney Village resettlement with 'Yes' answers revealed the indicator 'educates relocated population about their condition or present state of existence' 35 or 62.50% got highest the highest answers and 'normal cultural and religious events are maintained and reestablished' 33 or 58.93% as the second highest.For those with highest 'No' answers, the indicators 'adults and adolescents are able to participate in concrete, purposeful, common interest activities' got the highest number of 35 or 62.50% followed by 'people have access to an on-going reliable flow of credible information on the disaster and associated relief efforts' with 34 or 60.71% responses.

Problems Encountered in the Provision ofMental Health and Psychosocial Interventions

Aside from the determining the Mental Health and Psychosocial Interventions provided, this part of the study tried to know the problems encountered by the respondents at San Andres, Anislag, Magcasili, Kenney Village Resettlements.

In line with the Mental Health Interventions, San Andres resettlement the problem encountered showed 'care for urgent psychiatric complaint is available through the primary health care system' having a mean of 1.49, while in Anislag resettlement with a mean of 1.33 and in Magcasili Kenney Village resettlement. Another problem encountered was the indicator 'essential psychiatric medications consistent with the essential drugs list are always available at the resettlement area' with a mean of 1.44 in San Andres, 1.21 in Anislag and1.33 Magcasili, Kenney Village andalso 'individuals with pre-existing psychiatric disorders continue to receive relevant treatment' with a mean of 1.41 in San Andres and 1.33 mean in Magcasili Kenney Village but Anislag got a mean of 1.57 which means "Sometimes". Almost all of these indicators were given an adjectival interpretation of "Never".

Findings in Psychosocial Interventions showed that almost all the problems were rated "Sometimes" but in San Andres resettlement the most common problem encountered were 'people have access to an ongoing reliable flow of credible information on the disaster and associated relief efforts' having a mean of 1.93 Normal cultural and religious events are maintained and re-established with a mean 1.82 and 'children

Table 3. Problems Encountered in the ProvisionMental Health and Psychosocial Interventions at San Andres, Anislag, Magcasili, Kenney Village Resettlements

Indicators	San Andres		Anislag		Kenney Village	
	Mean Rating	Adjectival Interpretation	Mean Rating	Adjectival Interpretation	Mean Rating	Adjectival Interpretation
A. Mental Health Interventions						
Provides psychological first aid among the general population following exposure to traumatic experience.	2.22	Sometimes	2.44	Sometimes	2.29	Sometimes
Care for urgent psychiatric complaint is available through the primary health care system.	1.49	Never	1.33	Never	1.46	Never
Psychological aid follow-up is provided to most vulnerable people who need specific care.	1.77	Sometimes	2.30	Sometimes	1.68	Sometimes
Essential psychiatric medications consistent with the essential drugs list are always available at the resettlement area.	1.44	Never	1.21	Never	1.48	Never
Individuals who manifest psychiatric disorder symptoms are addressed immediately through referral system.	1.73	Sometimes	1.98	Sometimes	1.84	Sometimes
Individuals with pre-existing psychiatric disorders continue to receive relevant treatment.	1.41	Never	1.57	Sometimes	1.33	Never
Average Mean	**1.68**	**Sometimes**	**1.81**	**Sometimes**	**2.29**	**Sometimes**
B. Psychosocial Interventions						
Educates relocated population about their condition or present state of existence.	2.22	Sometimes	2.30	Sometimes	2.14	Sometimes
People have access to an ongoing reliable flow of credible information on the disaster and associated relief efforts.	1.93	Sometimes	2.17	Sometimes	2.04	Sometimes
Normal cultural and religious events are maintained and re-established.	1.82	Sometimes	1.60	Sometimes	2.18	Sometimes
Children and adolescents have access to formal or informal schooling and to normal recreational activities.	1.98	Sometimes	1.82	Sometimes	1.66	Sometimes
Adults and adolescents are able to participate in concrete, purposeful, common interest activities.	2.18	Sometimes	2.12	Sometimes	2.13	Sometimes
Isolated persons, such as separated or orphaned children, widow and widowers, older people or others without their families, have access to activities that facilitate their inclusion to social networks.	2.13	Sometimes	2.16	Sometimes	1.88	Sometimes
Average Mean	**2.04**	**Sometimes**	**2.10**	**Sometimes**	**2.01**	**Sometimes**

and adolescents have access to formal or informal schooling and to normal recreational activities with a mean of 1.98

In Anislag resettlement revealed that the problem encountered in terms of rating were the 'normal cultural and religious events are maintained and re-established with a mean of 1.60 and 'children and adolescents have access to formal or informal schooling and to normal recreational activities with a mean of 1.82.

While in Kenney Village resettlement, the problem most commonly encountered were 'children and adolescents have access to formal or informal schooling and to normal recreational activities with a mean of 1.66 and 'isolated persons such as separated or orphaned children, widow and widowers, older people or others without their families, have access to activities that facilitate their inclusion to social networks with a mean of 1.88.

Discussion

The purpose of this study is to assess the Mental Health and Psychosocial Interventions of the affected population in Albay. In the end, it sought to know the most common problem encountered by the affected population and a provincial council and program has been devised.

Findings revealed varied results on the topmost stresses experienced by the respondents from the three resettlements under this study. In San Andres resettlement respondents were highly stressed of the extreme fatigue and weather exposure after the disaster, in Anislag resettlement, they were so much worried about limited financial resources and having enough time to rebuild their homes while in Kenney Village resettlement they were extremely stressed on their loss of home and valued possession. Conversely, respondents from San Andres and Anislag resettlements both considered loss of support from family members and relatives as not too stressful while those in Kenney Village resettlement deemed withdrawal and isolation from family and friends as not too pressing on their part.

Results on the topmost stresses experienced by the respondents suggest a more comprehensive mental health and psychosocial interventions program according to the Purok President of the three resettlements that would probably understand the early traumatic stress reaction as a normative survival response that encourages a more selective approach in identifying those who need immediate professional interventions, particularly in the context where resources and skills are scarce. The fact many other stressors are evoked by disaster, both acute and chronic. It is not surprising that such events would have a major effect on the mental health and well-being of the populations.

Álvarez (n.d.) stated that disasters affect individuals for months, and live in their memories for years. For those who lost homes due to fires, floods, tornadoes, landslides, hurricanes or other so-called natural disasters, life will never be the same. When this magnitude of disaster occurs, people try to make sense of what happened and deal with the stress of the situation. These events create a tremendous amount of stress and anxiety for those directly and indirectly affected. After a disaster of this magnitude, you may begin to have some common reactions.

Likewise, the American Psychological Association (APA) (n.d.) noted that individuals who have experienced a traumatic event oftentimes suffer psychological stress related to the incident. In most instances, these are normal reactions to abnormal situations. Individuals, who feel they are unable to regain control of their lives, or who experience symptoms of trauma for more than a month, should consider seeking outside professional mental health assistance such as recurring thoughts or nightmares about the event, having trouble sleeping or changes in appetite, experiencing anxiety and fear, especially when exposed to events or situations reminiscent of the trauma, being on edge, being easily startled or becoming overly alert, feeling depressed, sad and having low energy, experiencing memory problems including difficulty in remembering aspects of the trauma, feeling "scattered" and unable to focus on work or daily activities. having difficulty making decisions, feeling irritable, easily agitated, or angry and resentful, feeling emotionally "numb," withdrawn, disconnected or different from others, spontaneously crying, feeling a sense of despair and hopelessness, feeling extremely protective of, or fearful for, the safety of loved ones, and not being able to face certain aspects of the trauma, and avoiding activities, places, or even people that remind you of the event.

The findings revealed that the provincial government of Albay in collaboration with the Local Government units (LGU) successfully provides stress debriefing among the relocated population following exposure to traumatic experience. However, it lack support and provision of relevant treatment to relocated population with pre-existing psychiatric disorders and there was no available essential psychiatric medications at the resettlement areas.

The qualitative part of the said results was based on the information provided by one of the Municipal Social Welfare and Development Office (MSWDO) technical staff who serves as key informant in Sto. Domingo, Albay. When asked if they have specific She said that stress debriefing was only conducted after the disaster but not all were provided as they do not have

specific program on mental aspect and due to lack of medical manpower. She also substantiated that individuals with pre-existing psychiatric disorders could not receive relevanttreatment due to lack of money. The non-availability of essential psychiatric medications at the resettlement area also posed a big problem for families with a member who has pre-existing or actual psychiatric disorder caused by the disaster as it also entails a lot of money from transportation cost to the Rural Health Unit to the hospital where the client was referred. Thus, it is expected that the provincial government should look into and review their disaster risk reduction program relative to mental health.

The findings implied that relocated population in San Andres resettlement has very minimal access to ongoing reliable flow of credible information on the disaster and associated relief efforts. Moreover, it came out that there was inadequate education campaign to the relocated population about their condition or present state of existence in which case, results are tantamount in noting that there was probably inadequate information dissemination that needs to be addressed by the Local Government Unit (LGU) in tie-up with the provincial government of Albay through proper line-agencies to act on the particular problem.

The mental health and psychosocial interventions outcomes could be ascribed on several literature and studies such that of Herrman H. (2012) whom he pointed out that a disaster exposes many people to extreme stresses and injury and illness. Especially in resource-poor countries, a disaster also brings a range of problems that erode protections, increase social injustice and inequality and entail human rights violations. There is a growing international consensus on the need for a range of mental health and social interventions integrated with existing systems. Likewise, based on the Sphere Project (2004) on the Humanitarian Charter and Minimum Standards in Disaster Response, the term "social intervention" is used for activities that primarily aim to have social effects. The term "psychological interventions" is used for those interventions that primarily aim to have a secondary psychological (or psychiatric) effect. Hence, it is acknowledged that social interventions have secondary psychological effects and that psychological interventions have secondary social effects as the term psychosocial suggests

In Anislag Resettlement, the overall findings on the mental health interventions provided to the relocated population showed that stress debriefing among the general population following exposure to traumatic experience was provided and individuals who manifest psychiatric disorder symptoms are addressed immediately through referral system. However, significant results showed that individuals with pre-existing psychiatric disorders does not receive relevant treatment continuously and that there was no essential psychiatric medications consistent with the essential drugs list are always available at the resettlement area. Along the psychosocial interventions, it is apparent that, people have access to an ongoing reliable flow of credible information on the disaster and associated relief efforts and normal cultural and religious events are maintained and re-established. Contrary to these, not all adults and adolescents were able to participate in concrete, purposeful, common interest activities as well as some of the isolated persons, such as separated or orphaned children, widow and widowers, older people or others without their families, have no access to activities that facilitate their inclusion to social networks.

The aforementioned findings along mental and psychosocial interventions were supported by the information provided by the key informants such as the Municipal Social Welfare and Development Office (MSWDO) technical staff in Daraga and Barangay Chairman of Bañadero and President in Anislag resettlement. During interview, the (MSWDO) technical staff affirmed that individuals with pre-existing psychiatric disorders does not receive relevant treatment continuously and that there was no essential psychiatric medications consistent with the essential drugs list are always available at the resettlement area. This is due to the fact that their office has no existing program on mental health. Likewise, one of the Barangay Chairmen in-charge on Anislag resettlement contended, that despite there was an infirmary hospital built along the resettlement area, no psychiatrist is available in case of needs and emergency.

Along the psychosocial interventions, it was confirmed by the Barangay Chairman that the relocated population in their resettlement area have access to an ongoing reliable flow of credible information on the disaster and associated relief efforts for they themselves were the ones who disseminate information in times of disaster and incase there is relief distribution. The designated President in Anislag resettlement was the one who confirmed that normal cultural and religious events are maintained and re-established by the relocated population the reason that church is available at Anislag proper. Contrary to these, not all adults and adolescents were able to participate in concrete, purposeful, common interest activities as well as some of the isolated persons, such as separated or orphaned children, widow and widowers, older people or others without their families, have no access to activities that facilitate their inclusion to social networks. These findings were also vouched by the Barangay Chairman and President in Anislag resettlement that the only concrete and purposeful activities that could be participated with common interest of adults and adolescents are the presence of basketball court. For separated or orphaned children, widow and widowers, older people or others without their families, with no access to activities that facilitate their inclusion to social networks was also confirmed that mostly of the heads of the family and other members were too busy during week days since mostly of their sources of living are in Daraga proper and some in Legazpi. Hence, they lack time to assist members of their families participate on activities that would facilitate their inclusion to social networks. These results implied a need for the provincial government and LGU to collaborate and address the problem identified by improving and developing more recreational facilities in the resettlement areas.

Findings in Magcasili, Kenney Village resettlement along mental health obtained similar result with San Andres and Anislag resettlement in terms of interventions which is 'provides stress debriefing among the general population following exposure to traumatic experience' and who manifest psychiatric disorder symptoms are addressed immediately through referral system as the two topmost answers. And the lowest were 'individuals who manifest psychiatric disorder symptoms are addressed immediately through referral system' and then 'essential psychiatric medications consistent with the essential drugs list are always available at the resettlement area" as with higher "No" meaning rarely or perhaps not provided. To get the tangible results, an in-depth interview to the key informants was conducted to the MSWDO in Guinobatan, Albay. In reality, According to key informant, disaster health care program was integrated on their disaster risk reduction management plan but there was no specific mental health and psychosocial interventions programs explicitly identified. The management along the mental health just come and go as the need arises.

To minimize the problems faced along the mental health and psychosocial interventions in the three resettlement areas, the government should establish and create an ordinance or policies, create community disaster team that will assess, monitor and evaluate the status of mental health and psychosocial interventions provided to the calamity victims not only not only providing adequate facilities, gadgets equipment and other materials for disaster risk management. In particular, concrete, useful, doable and more specific mental and psychosocial interventions should be devised with inclusion of people's participation. Mental Health and psychosocial interventions are just parts on the entirety of the Disaster Risk Reduction Management Plan in the province. Conversely, the two clusters should be given more priorities especially in line with the humanitarian assistance program because effective psychosocial interventions to promote mental health after a disaster could help the calamity victims focus on self-efficacy and become resilient if other calamities arise.

Disaster mental health has emerged as a major field in psychiatry, an important development at a time when large numbers of persons have had their lives severely disrupted by natural and human-made catastrophes (Silove et al. 2006). After the disaster, there are basic needs that have to be addressed immediately to ensure that survivors can have some sense of normalcy and regain some degree of control over their disrupted lives among these are basic survival, personal safety & physical safety of loved ones, grieving over loss of loved ones & loss

of valued & meaningful possessions, concerns about relocation & the related isolation or crowded living conditions, need to talk about events & feelings associated with the disaster, often repeatedly and a need to feel one is part of the community & its recovery efforts (Ram and Diaz, 2013).

In line with the Mental Health Interventions, San Andres, Anislag, Kenney Village resettlements the problem encountered showed 'care for urgent psychiatric complaint is available through the primary health care system, essential psychiatric medications consistent with the essential drugs list are always available at the resettlement area. Results in Psychosocial Intervention problems comprise people have access to an ongoing reliable flow of credible information on the disaster and associated relief efforts, normal cultural and religious events are maintained and re-established and children and adolescents have access to formal or informal schooling and to normal recreational activities. In Anislag resettlement revealed that the problem encountered in terms of rating were the 'normal cultural and religious events are maintained and re-established and 'children and adolescents have access to formal or informal schooling and to normal recreational activities.While in Kenney Village resettlement, the problem most commonly encountered were children and adolescents have access to formal or informal schooling and to normal recreational activities and isolated persons such as separated or orphaned children, widow and widowers, older people or others without their families, have access to activities that facilitate their inclusion to social networks.

Conclusions

There was a consistency on the outcome in line with the findings on stresses experienced by the respondents. Majority construed extreme fatigue and weather exposure after the disaster and loss of home and valued possessions appeared to be the stresses that affected them much. In addition to these, some respondents in San Andres resettlement considered memories or flashbacks of other events in their lives when they were traumatized or suffered severe losses as other stresses. In Anislag resettlement, another stressor found to be significant was about limited financial resources and having no enough time to rebuild their homes. In Kenney Village, resettlement they were also stressed by extreme environmental human violence or destruction. These are all confirmed by the key informants on the three resettlement areas.

There was commonality on the results of the interventions along mental health and psychosocial interventions in terms of the highest rated indicator in all the three resettlement areas. It came out that majority of them believed that stress debriefing was provided among the general population following exposure to traumatic experience. However, responses were also consistent that individuals with pre-existing psychiatric disorders did not received relevant treatment continuously and essential psychiatric medications consistent with the essential drugs list are not available at the resettlement area. On Psychosocial interventions, it could be concluded that some people in San Andres and Kenney Village resettlements have no access to an on-going reliable flow of credible information on the disaster and associated relief efforts while in Anislag and Kenney Village resettlements, some adults and adolescents were not able to participate in concrete, purposeful, common interest activities. In summary of the findings, the interventions on mental health and psychosocial interventions were poorly implemented that needs for the disaster risk reduction authorities to look into it.

Significant results showed several mental and psychosocial interventions were not provided or poorly implemented in the three resettlement areas noting that the indicators were all given an interpretation of "Never". These include "individuals with pre-existing psychiatric disorders continue to receive relevant treatment", "medications consistent with the essential drugs list are always available at the resettlement area with mean" and "essential psychiatric and care for urgent psychiatric complaint is available through the primary health care system" Along psychosocial interventions, indicators that were not implemented include, "children and adolescents have access to formal or informal schooling and to normal recreational activities" and "isolated persons, such as separated or orphaned children, widow and widowers, older

people or others without their families, have access to activities that facilitate their inclusion to social networks."

Given the fact that the most important mental health interventions were not or less implemented it could be gleaned that the non-compliance of the interventions will not only have a direct impact on the welfare of the calamity victim with pre-existing psychiatric disorder but the effects could also be felt by the family, government authorities, and the community as a whole. In this instance, it is essential that the provincial government establish more effective strategies in aid of the problems identified.

Recommendations

Albay being considered as susceptible to multiple recurrences of natural hazards and is considered a disaster-prone area, it is recommended that drills in all forms like earthquake volcanic eruptions, flash floods etc. should be conducted regularly down to the barangay level.

On top of all the significant results on stresses experienced and the mental health and psychosocial interventions to be addressed, the development of policies or ordinance integrating Mental Healthand Psychosocial Health Intervention Program in Disaster Risk Reduction Management Plan with budgetary allocation contained within the Annual Investment Plan of the Provincial Government of Albay is highly recommended.

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ACCULTURATION OF RETURNING FILIPINO CHILDREN
RAISED IN JEDDAH, SAUDI ARABIA

Xenia C. Clemeña
Graduate School, Aquinas University, Philippines

Introduction

Diaspora has always been a part of human history (Sladkova & Bond, 2011), the context of globalization of the international economy encourages global labor motility (Butt, 2013) and the Philippines isone of the main source of global workers for better opportunity, a heroic sacrifice for the nationand family, known as Overseas Filipino Workers (OFWs). The Kingdom of Saudi Arabia being the biggest economy in the Arab world is one of the top five migrant destination worldwide (De Bel-Air, 2014) and is the most preferred destination of Filipino OFWs, most of which with families migrating as dependents (PSA, 2016). A lot of OFWs are deciding to move their family from the Philippines to Saudi Arabia because of the promise of a life of convenience, where free healthcare, housing allowance, paid holidays, educational support and most importantly a tax-free salary; a great deal of effort has been done to safeguard its labor force of living in a new culture, taking into consideration the great cultural difference between those who are living in the Far East and those living in the Middle East. There were 21 Philippine schools recognized by the Commission on Filipino Overseas (CFO), schools were many Saudi rules implemented are not consistent with the Filipino culture (Regis & De Guzman, 2006). Most of these international schools are having students with diverse culture, which exposesthe Filipino children to many different cultural values where they begin to learn about cultural assumptions of other children surrounding them. Raised in middle-eastern culture because of parent's occupation, Filipino children---considered as Third Culture Kids (TCKs) are greatly influenced by multiple cultural traditions during their formative years (Altweck & Marshall, 2015), TCKs are kids who had spent significant part of their developmental years outside the parent's culture (Pollock & Van Reken, 1999; Stephens, 2012; Kagonashi, 2013). Considering that expatriates are not given the opportunity for higher education in Saudi Arabia, returning home is an imminent option for most if not all the Filipino children born and/or raised in the kingdom (Abdul Ghafour, 2015). These Filipino global diasporas or TCKs though are meant to go through another painful process of re-integration when they will return back to Philippines for their university education. Going through another acculturative process means facing numerous challenges such as communication gaps, cultural and ethnic disparities, different school environment and peer conflicts and tension, challenges that effectuates acculturative stress, which may negatively affect the perception of health and well-being (Junhyoung, Wonseok, Sooyeon, &Himanshu, 2012). Being an OFW, a parent of multi-cultural kids and a health provider herself; the researcher is in pursuit of knowing and understanding the process these returning Filipino children go through when managing multiple cultural identities, as a way of building a complete image of youth acculturation (Stuart & Ward, 2011). This study will be a significant endeavor in providing an overview of acculturation of these Filipino TCKs or bi-cultural children and in identifying this hidden population in the universities. Furthermore, the researcher deemed it imperative to conduct this study for the family, university community and the society to better understand the acculturation process these children are going through and help those in the academe and health providers like university guidance counselors, psychologists and nurses in providing and designing flexible programs, policies and services to meet the needs and concerns of this culturally diverse population, utilizing these individuals in their university experience, maximizing their full potential with their rich cultural experiences.For the returning students to be successful in their journey to higher education, they should be acculturated, be made to feel at home and be empowered with resources provided to them by the community and the university, which is a place of

metamorphosis for them.Acculturation researches provide an intricate view of a unique experience, yet lacks acculturative strategies in addressing the increasing complexity of experiences of these cross-cultural kids or TCKs (Cotrell, 2006). Much of the studies conducted though, are on international level. As stated by Go, in 2012, very little is known about re-migration of Filipino overseas due to the fact that Philippines lacks official data on the magnitude of returning Filipino migrants and all conditions surrounding their return and the re-integration services the program and services on re-integration are fragmented and distinctly marginalized for the OFWs which have focused primarily on its economic re-integration component (Reyes, 2008), thus the scarcity of research on this field.Returning Filipino children are seemingly esoteric population of interest, although it is undeniably a growing population in the universities here in the Philippines, seeking university education and later career or professional practice. Considering that here in the Philippines, these returning Filipino children are the front lines of cultural transformation, generating cultural diversity, status and revenues, they are vital players in higher education institutions (HEI) (Valenzuela, Palacios, & Intindola, 2015) and yet not much interest is given to these children, and most, if not all universities lacks programs and services to help them in their acculturation process, which can negatively affect the well-being of these children. Returning Filipino bicultural children or TCKs plays an important role in higher education institutions by contributing cultural diversity, status and revenues (Valenzuela, Palacios & Intindola, 2015), however, the saga of their acculturative experiences remains unheard of. This qualitative study hopes to fill the gap by introducing a growing population in the universities of the Philippines, children of the OFWs who were born or raised in Jeddah, Saudi Arabia, faced with issues and challenges of re-integration, and their ways of coping, and whose life experiences do not fit assumptions of most current researches done locally or nationally. This study aims to determine the Acculturation of Returning Filipino Children raised in Jeddah, Saudi Arabia; specifically, the issues and challenges these returning Filipino children experiences and the coping mechanisms they use to adapt, during their re-integration to their host universities, allowing the researcher to know the nursing implications of these to nursing practice. This study also provides an overview of acculturation of these Filipino TCKs and identifying them as hidden yet growing population. As the nursing practice is continuously geared towards providing socio-culturally competent care, the output of this study, PEOS (Pre-entry Orientation Seminar guideline/program aims to prepare the returnees to ensure successful acculturation by improving their coping mechanisms, improving social relationships and developing their resilience thereby achieving successful journey to higher education.

Conceptual Framework of the Study

According to Kuo, with the profound worldwide migration and globalization, it is imperative to understand fully how migrant children adapt and cope with acculturation experiences in their new host cultural environment (2014). Migrant children of the so-called TCKs like the children of OFWs from Saudi Arabia need to develop bicultural competence for having been raised in Arab and Filipino culture at the same time, and flexibility to function effectively in a multi-cultural society and ensure a healthy transition to adult life (Gungor, 2011). Phenomenological approach will be utilized to describe an overview of the Acculturation of the Returning Filipino Children raised in Jeddah, Saudi Arabia. AcculturationTheory of John W. Berry states that understanding the process and strategies by which people adjust to contact with a culture other than their own, is the fundamental aspect of holistic development for TCKs. Cultural Confluence Concept is essential in achieving cultural competence, in their heritage as well as receiving culture and equilibrium in their relationships (Berry, 2010). These returning Filipino children who have been raised in a diverse society, has to go back to their home country to have higher education. Having lived and studied in the Middle East, these children are yet to face another big challenge during their re-integration to Philippines and to their host universities. Integration Concept or biculturalism is essential to identify the issues and challenges these returnees will have to go through and adapt. To be able to successfully adapt, their ways of

coping are conceptualized as inherent and inevitable aspects of acculturating experiences. According to Sister Callista Roy's Adaptation Model (RAM), a person is constantly maintaining balance with the changing environment using a system of adaptation, to respond to the environmental stimuli. Kuo stated that persons have the ability to cope with stressors to achieve varied outcomes (adaptation), that ranges from very negative to very positive (2014), These children responds to stimuli through coping mechanisms to be able to positively cope and adapt to university life situations which positively influences health and to be able to promote healthy adaptation, it is the nurse's role to manipulate the environmental stimuli, a nursing intervention guided by RAM (Alligood & Tomey, 2010; Alligood, 2014). The implication of the acculturation of these returning Filipino children in nursing practice is for the nurses to be culturally competent in their roles in implementation of university and community services and programs, which can be achieved by providing health promotion activities, and to be able to provide culturally competent care if the need arises. Nursing interventions such as providing support and counselling for the children during their adjustment and adaptation in their host universities are vital and are more likely to have favorable effects in their stay in the university and in their future as professionals. A proposed Pre-Entry Orientation Seminar Guideline/Program was devised by the researcher with specific guidelines in a socio-cultural context; and a school-based program that specifically aims to help the returning children by preparing them psychologically, socially and mentally to ensure healthy acculturative process. Thereby, aiding in their adjustment during their re-integration and acculturation by improving their coping mechanisms, developing resiliency and improving social relationships (Thurber & Walton, 2011) and be able to meet the individual needs of this culturally diverse population. To shed light on cultural adaptation of these returning Filipino children, it is vital to identify and understand their issues, challenges and their coping mechanisms through this framework model as shown in Figure 1.

Figure 1. Conceptual Framework Model
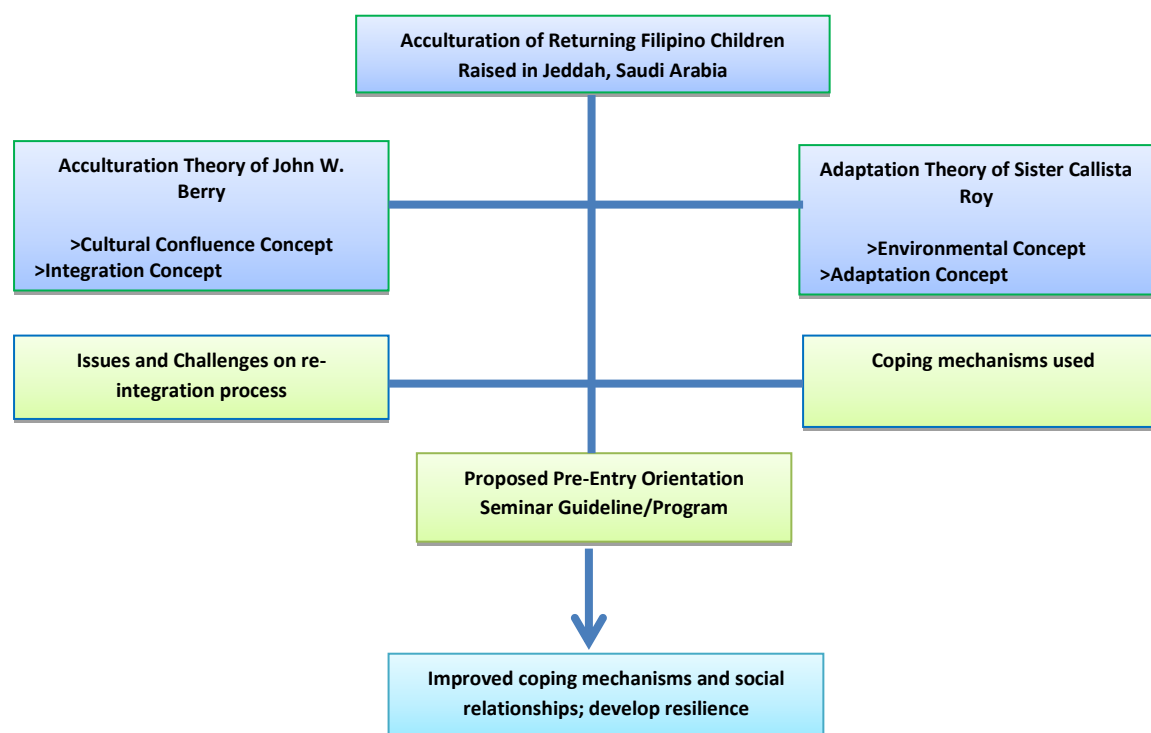
Methodology

      This qualitative study employed descriptive phenomenological method of research. Descriptive phenomenological approach which wasattributed to Edmund Husserl, is used when

little is known about a phenomenon, to understand the most essential meaning through engaging in-depth into reality (Lopez & Willis, 2004; Matua, 2014). The researcher opted for descriptive phenomenological approach since acculturation research is on a socio-cultural context, and phenomenology and social sciences has been linked first by Husserl and later by Alfred Schutz (Belvedere, 2007). An important Husserlian phenomenology assumption is bracketing, wherein the researcher being an OFW herself, was challenged to put aside any biases and preconceived knowledge in generating the pure essence or meaning (Penner & McClement, 2008) of the experiences of these returning Filipino Children in their university lives. This study utilized the purposive sampling method, only participants who met very specific criteria but with broad range of perspectives (Crossman, 2014) were invited to participate, that included 5 returning Filipino children of OFWs from Jeddah, Saudi Arabia, three males and two females. Participants were selected through a friend who had been thoroughly informed of the purpose of the research and the given phenomena of the study. Selection was based on the criteria of being a Filipino citizen, with Filipino parentage, who are Catholics, presently enrolled in a university here in the Philippines (St. Louis University of Baguio City), who have been in the university for at least one year, and who have stayed in Jeddah, Saudi Arabia during their formative years from pre-school until completion of junior high school.Ethical considerations were established to protect participants, researcher and concerned people and institution from ethical problem (Sajari, Bharamnezhad, Fomani, Shoghi & Cheraghi, 2014). Informed consent was secured from the parents of each participant. Participants were coded as TCK which stands for Third Culture Kidto maintain participant's anonymity and data confidentiality. An in-depth Filipino Youth Acculturation Interview Guide (FYAIG) was developed by the researcher for the use of this study, to acquire and explore essential data, unstructured method of interviews using open-ended questions (McLeod, 2008) was used by the researcher (Gill, Stewart, Treasure & Chadwick, 2008). Recording of responses, field notes taking as well as observation of respondent's body language to know its compatibility with their responses were donein gathering data and follow up interview was done to clarify their answers and provide consistency. Collaizi's phenomenological thematic method of analysis helped the researcher to answer the research problem. Lastly, a parent of a returning Filipino child from Jeddah, Saudi Arabia, who have particular knowledge and understanding about the given phenomenon was interviewed as a key informant to this study, to validate participant's responses, which had provided substantial insight on the nature of the issues and recommended solutions.

Results

The participant's responses revealed they experienced acculturation issues and challenges during their re-integration, which motivated them to seek various coping mechanisms to help them adapt and become acculturated. In this section, the researcher presented the setting where the study was conducted, demographic information of the participants, summary of participant's narrative of their experiences including that of the key informants for validation, presentation of essential themes as well as the sub-themes identified by the researcher and implications derived for the nursing practice. The interviews were conducted in Baguio City, Philippines, in December 2016. Participants preferred to answer most of the questions asked by the researcher in combination of Filipino and English language. Participants reported, except for one, that they have been 'homesick' at some point of their acculturation process, but they managed to cope with their homesickness. Perceived social support for participants living with their family and relatives reflected their positive view on their acculturation as compared to those living in the dormitory and in a boarding house. At the time of participation in the study, all the participants still preferred to go back to Jeddah either for vacation or a job in the future. Details of participant's demographic information were shown in Table 1.

Name	Age	Gender	Religion	Year of Entry	College Level	University	Living Arrangements
TCK 1	18	Male	Catholic	2015	Second Year	St. Louis University	Dormitory
TCK 2	17	Female	Catholic	2015	Second Year	St. Louis University	Dormitory
TCK 3	19	Male	Catholic	2012	Fourth Year	St. Louis University	Boarding House
TCK 4	18	Male	Catholic	2015	Second Year	St. Louis University	With Relatives
TCK 5	19	Female	Catholic	2013	Fourth Year	St. Louis University	With Family

Table 1. Participant's Profile

TCK 1

"…Until now I still consider Saudi Arabia as my home…There were times that I was feeling so homesick and I just want to go back there…I still feel that Philippines is not my home."-- those were the words of TCK 1 while drawing his teeth in between his lips while seemingly holding back his emotions. TCK 1 is an 18 years old male participant, who came home to Philippines in 2015 to pursue a degree in Business Administration at St. Louis University, an eldest among 4 siblings with Catholic Filipino parents working as airline nurses in Jeddah, Saudi Arabia. His parents were originally from Pangasinan, hence the decision to have his university education in Baguio City. He stays in a male dormitory on weekdays and goes home to his relatives in Pangasinan on weekends. According to him, it is his nature to keep his emotions to himself. He was born in Pozzorubio, Pangasinan, and his family moved to Jeddah when he was just in pre-school, where he had good memories of his childhood until he completed his secondary education as the class salutatorian. Despite all the disparities, he remained positive in his outlook, as he said, "That side of me who has always been a happy-go-lucky, one who takes problems and life itself in an easy, relaxed manner. (Adding to that) Life here has been so stressful, there's a lot of work that needs to be done."

TCK 2

"Even now…I just want to go back, life is much easier there…But I have no choice so I'm pulling through, given the chance, I'd still choose to go back and live in Saudi Arabia", says TCK 2 with a face clouded with sadness. She is a 17 years old, female participant, who is an eldest child of 3 siblings of Catholic Filipino OFW couple working in Jeddah, Saudi Arabia. She came home for university education in 2015; she is on her 2nd year in B.S. Pharmacy at St. Louis University, Baguio City, who lives independently in a female dormitory. She was born and raised in Jeddah, Saudi Arabia where she spent happy memories with her parents and friends. TCK 2 is a consistent academic achiever in her primary and secondary education, sports-centered and by nature an outgoing expressive type of a person who loves to eat alone in fancy restaurants. In her perspective, the cultural difference is too much that she preferred to leave her Arab cultural influence in Jeddah in order for her to adapt in her new environment. She disclosed that her difficulties during her initial days can be attributed to her resistance to change, "I had difficulty adjusting in my initial days here because I didn't want big changes in my life."

TCK 3

TCK 3 is a 19 years old male, who is in 4th year B. S. Civil Engineering at St. Louis University. He is the eldest and only son among 4 children of a Filipino Catholic OFW parents. He lives alone in a boarding house, who likes to spend his time playing computer games and watching YouTube videos. He was born in Manaoag, Pangasinan and his parents moved to Jeddah before he started pre-school until secondary school which he completed having Salutatorian academic award. According to him social issues had been a part of him ever since.

He had always been surrounded by his parents, and being the eldest who had twin siblings at the age of 10, he was always grounded at home and tasked to look after his younger siblings in his free time, considering that his parents were busy with their work. He prided himself with values deeply instilled in him by his parents specifically his father. "Honestly, it was just once that going back to Jeddah crossed my mind, since it was the first time I was away from my parents it was just natural I think that I feel like I wanted to enjoy not being with them," was his answer in a relaxed manner, when asked if there was a time he thought of going back to Jeddah on his initial days. He admitted that even at the time he was interviewed he hasn't been able to acculturate fully, "It's like one foot is already out the other is still yet to come out, in time I will be able to adapt fully, maybe when I'll start looking for a job."

TCK 4

TCK 4 was the most timid and shy among the participants, 2ⁿᵈ among three siblings and the only son of an engineer and a teacher OFWs, who was born and raised in Jeddah, Saudi Arabia and stayed there until he completed his secondary education, came home in 2015 for his university education. He is an 18 years old male and a 2ⁿᵈ year Bachelor of Information Technology at St. Louis University, Baguio City, and lives with his grandparents. He was so shy before and has changed in some ways that he was able to tell the researcher that if he would have been what he was when he was still in Jeddah, he wouldn't have agreed to participate in this kind of study that involves face to face interviews. TCK 4, at the time of interview still prefers to be with his old friends in Jeddah with whom he shared a lot of happy memories. "I thought of going back in those days when I felt so sad, real sad, I was missing my parents so much, because I was real close to my parents."—voice cracking and lips trembling, he sadly recalled when asked about his thoughts during his initial days of re-integration. He positively accepted the issues and challenges that goes with his acculturative experience, looking genuinely happy he said, "I didn't have any regrets in coming home, because I also need to know my home land."

TCK 5

TCK 5 is a 19 year old female 4ᵗʰ year B.S. Psychology student from St. Louis University. She is the eldest and only girl of 4 siblings who came home to Philippines with her mother and 3 brothers in 2013 for university education. She was born and raised in Jeddah, Saudi Arabia to Filipino Catholic couple, an engineer who remained in Jeddah as OFW to provide for his family and an ultra-sonographer who resigned from her work in Jeddah to be with her children, where she stayed until completion of secondary school. She has lived a life of comfort and was culture shocked in some way to find how different the Arab culture is with the Filipino culture. And during her initial days her thoughts were, in her words with a hint of a sad tone on her voice, "There were times I thought of going back. Things here are so expensive, the standard of living we had in Jeddah was different, the place itself, our residence, maybe I was just so used of our life there." She considers Jeddah as her home because she used to live with her family and friends there but for her, there's no point of going back for good if her family and friends are no longer there. She also expressed that having been exposed to Arab as well as Filipino culture, she was able learn successfully how to manage equilibrium on both cultures through her adaptive ways, "I'm more exposed to experiences. Since I grew up in Saudi I was used to the Arab culture and now that I'm here, I'm adapting the Filipino culture, I've come to know how to balance both cultures."

Thematic Presentation

Identified essential themes and sub-themes are the underlying framework for the descriptive aspect of the acculturation of the returning Filipino children raised in Jeddah, Saudi Arabia. Data derived from the five participants were thoroughly analyzed which revealed acculturative issues and challenges as well as the coping mechanisms used by the participants to adapt and find ease on their acculturative process, and their acculturative experiences as a whole,

with which eight essential themes emerged with identified sub themes. Through the participants' narrative of their acculturative experiences, the Acculturation Process and Coping for Returning Filipino Children raised in Jeddah, Saudi Arabia Model was created as shown in Figure 2. The model represents the thematic with structural representation of the acculturation of the returning Filipino children raised in Jeddah, Saudi Arabia.

Figure 2. Acculturation Process and Coping Mechanism Model
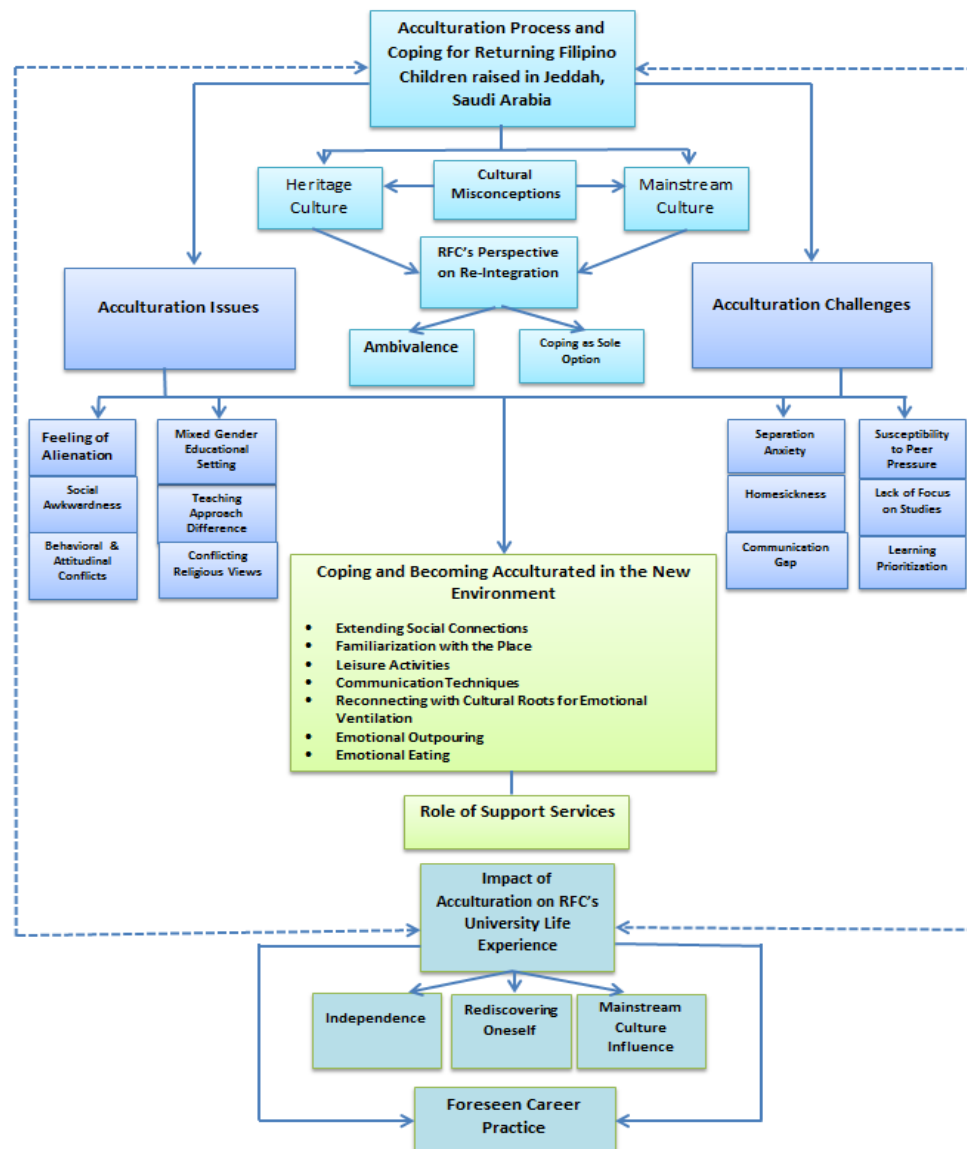
The Acculturation Process and Coping for Returning Filipino Children raised in Jeddah, Saudi Arabia Model

Based on the essence of the experiences of the participants during their re-integration process, the foreknowledge validated by the Key Informant, and thorough review of the related literature and past studies, the researcher was able to discern the acculturative process of the returning Filipino children in the present study. Analysis of their responses generated sub-themes which were categorized accordingly into the eight essential themes based on the conceptual and experiential similarities of the participant's responses. Essential themes are Cultural Misconceptions, Returning Filipino Children's (RFCs) Perspective on Re-integration, Acculturation Issues, Acculturation Challenges, Coping and Becoming Acculturated in the New

Environment, Role of Support Services, Impact of Acculturation on RFC's University Life Experience and lastly, Foreseen Career Practice. Acculturation process during re-entry is made more complex due to their biculturalism, having both Arab as well as Filipino culture; with Arab culture deeply embedded in their personal, social and cultural aspect of their identity. Additionally, the essential theme Cultural Misconceptions indicated the erroneous assumptions of the participant's new peers in their new environment regarding Arab culture and laws, their standard of living in Jeddah and their religious affiliation, bridging the two cultures; which is an essential instrument to achieve cultural competence. Cultural Misconception is the first essential theme, which accentuated how all the participants shared their culture to their new peers, in doing so, their ways, values and attitudes were better understood by the people in their new environment. Sub-themes identified were the following: (a) Misconceptions of Local Peers on Arabian Culture and Laws, (b) Misconceptions of Local Peers on Living Conditions and Standard of Living, and (c) Misconception of Local Peers on Religious Affiliations. Having different ways of doing things from her peers, made TCK 2's life in Jeddah of interest to her new peers, as she shared; *"Even until this day, I have some friends who are still asking me about our living conditions there, which I usually say that it's just the same as here…I just clarify their misconceptions and tell them that we also live a normal life there, there is just difference in culture, seems they are not used to my ways that is why."*

The essential theme, RFCs perspective on Re-integration defines how the participants perceive acculturation; for them, going through re-integration process is not an alternative, but the only way to have a higher education (first sub-theme) which gave them the feeling of ambivalence (second sub-theme), not knowing what awaits them. TCK 1's re-entry was a new chapter in his life that brought excitement as well as a feeling of a newcomer trying to cope with the clutter of cultural changes around him. He narrated, *"I was excited at the beginning, but later on, I felt like a newbie maybe because Filipino culture is very different in comparison with Saudi culture…then like it took me sometime to cope up with the changes."* Participant's perspective on re-integration is important to be able to understand their point of view on their acculturative experiences, as a way of building a composite image of Filipino youth acculturation (Stuart & Ward, 2011). TCK 3's re-integration to the university was not that easy, he had some social issues that finding new peers was hard for him, despite the fact that he came from a culturally diverse school community back in Jeddah, Saudi Arabia. He disclosed to the researcher, *"In a way I was obliged to be friendly but it was not that easy for me. I was forced to be sociable because I needed it for our group activities."*

In the Acculturation Issues theme, the six sub-themes derived are: (a) Feeling of Alienation, (b) Social Awkwardness, (c) Behavioral and Attitudinal Conflicts, (d) Mixed Gender Educational Setting, (e) Difference in Teaching Approach, and (f) Conflicting Religious Views. Initial days of re-integration has been a cultural dilemma to returnees, they are faced with issues that makes their acculturation a complex process to go through (Omachinski, 2014). The sub-theme Feeling of Alienation described different personal experiences in the process of connecting with the new environment after their re-entry. They revealed that the unfamiliarity of places and people they encountered made their re-integration process more difficult. Additionally, there was a strong sense of social isolation because of living without their families and friends (Cotrell & Useem, 1993). TCK 1 felt segregated from the rest of his peers in the university in his initial days, and it was in those times that things were difficult for him. He felt so alone in a crowd of people who knew each other. As he shared, *"Most of my classmates have known each other from before so I felt like I'm an alien in this land; feeling like I'm the only one from a different place and it was really hard for me."* His lack of confidence made it all the harder for him to interact with new peers in his initial days in the university. He further shared, *"Initially it was quite hard, I'm so shy and I felt like an outcast, I was so out of place."* The Key informant of the study also shared her own stories about how she saw her own children struggled living the life which was new to them, and adapting to their new environment which was not familiar to them. Social Awkwardness sub-theme All the participants reported experiences that explicate the hardships in interacting with people in their new environment; and developing social relations in the initial process of their re-

integration, as stated in past studies, bicultural Asians have indeed higher social anxiety (Hsu, Woody, Lee, Peng, Zhou, & Ryder, 2012). They did not have the confidence to get into the social circulation which restricted their social life. Partaking with the other participant's experience of feeling uncomfortable and awkward in social situations was TCK 5 who disclosed, *"During initial days, I wasn't comfortable with them, more so that they used to approach me, that made me feel so uncomfortable with the thought that maybe they were not genuinely making friendship with me. They made me feel awkward with the situation."* The Key Informant on the other hand had been a witness to her child's unsettling social situations, but was later coped with in time. The sub-theme Behavioral and Attitudinal Conflicts highlighted the difficulties of the participants' adaptation in the mainstream culture, ingrained with Arab culture made it hard for the participants initially to bridge the cultural differences and aggravated their social instability. Arabian culture and the other cultures that have greatly influenced the returnees in their formative years, have initially created conflicts in their social relationships as well as internal conflicts in their re-integration and in turn, affected their adaptation process. Similar to TCK 1, TCK 2, and TCK 3; TCK 4 also expressed his discomfort seeing his new male peers disrespecting girls and adding to that, he also mentioned disrespecting elders, when he shared, *"I think, being respectful. It was okay with them to tease girls, even make fun of them with green jokes, in Saudi we don't do such things with girls. I never do that. We gave them a lot of respect…and one thing I've noticed was when they are talking to their parents or elders, they answer back and in a loud voice, somewhat disrespecting the elders."* However, Seth &Unger, stated in their study that when a person has been embedded with biculturalism, it is important to integrate heritage as well as receiving culture to make day to day living easier (2010). Mixed Gender Education Setting sub-theme was a significant factor for the participant's re-integration, as the great difference in school environment generated acculturative stress to the participants. During acculturation returnees have experienced issues that generated acculturative stress, one of which is the school environment difference (Akinkugbe, 2013). Mixed-sex has been a standard system of education in many cultures, especially in Western countries, as it has been in the Philippines, whereas single-sex education system remains customary to Muslim countries. All of the participants reported that co-education system in the university had been an issue for them, since the new environment was entirely different with what they were accustomed to having in Jeddah, Saudi Arabia. TCK 1 considered mixture of males and females in the classroom as the most difficult issue he had during his re-integration. He recalled how uptight and tensed he was when he saw females in his class on his first day in the university as he shared, *"It was difficult in the university because I'm not used of having females as classmates, since in Saudi, males and females are separated; during my first day in the university, I was really feeling anxious and uncomfortable talking with my female classmates, I can't even dare to ask paper from my female seatmate."* Subsequently, the participants have different views on the sub-theme Difference in Teaching Approach, for some, it played an important role on academic aspect of re-integration affecting their performance in the academics. Participants shared different views regarding how they perceive role of the academic faculty in their acculturation process. Uniquely among the participants, was TCK 3's account of his experience with the academic aspect of his re-integration, *"They have a different way of teaching here; comparing it there in Saudi it was much more focused since we were just few students in one class. But here, in a class where there are 50 students, it was quite difficult to focus on each of the student. I had some problem with cheating."* TCK 2 also shared, *"In Saudi our teachers or instructors were like a family to us, it was more lax there, though it is also lax being in a college, but instructors (professors) here don't give considerations as compared to my teachers there. Teachers there understand the situations of their students, but here they just don't care if you are going through some problems."* It has been mentioned in some studies that TCKs need understanding and support in all aspect during their re-entry, people that has the resources are supposed to give them their needed understanding and support so as to achieve their goals in their university journey (Sharp-Ross, 2011). Conflicting Religious Views sub-theme was generated from a male participant who had been molded by a Catholic family yet raised in a Muslim society, religiosity in the classroom setting was a sensitive issue for him which caused him anxiety. TCK 3 disclosed, *"Well, the fact that SLU in itself is a Catholic school, that's it I guess. It was*

not really a major problem. I was just a little irritated with the Theology subject since I grew up in Saudi although I also was a part of a church there, but it was conflicting with my own religious views but I just kept it to myself rather than speaking up so as not to have an argument since it's their course they seem to know a lot about it." Religion had always been a sensitive issue irrespective of gender, nationality and race. It is a fact that some differences in the religious views had been source of conflicts across the human race, but when properly addressed simple conflicts can be resolved. It is then important for acculturating individuals to balance both heritage as well as mainstream cultures to be able to relate religiosity to either of their cultures (Gungor, Bornstein, & Phalet, 2012).

In acculturating, RFCs were faced with a number of challenges; hence in the Acculturation Challenges theme, six sub-themes were identified; (a) Separation Anxiety, (b) Homesickness, (c) Communication Gap, (d) Susceptibility to Peer Pressure, (e) Lack of Focus in Studies, and (f) Learning Prioritization. Acculturation challenges highlighted the difficulties that the returnees faced during their re-integration to the university after coming home to Philippines, and how these challenges affected their psycho-social well-being. The sub-theme Separation Anxiety described how two of the participants were negatively affected by disrupted familial as well as social relations made worse by the transition to a new environment. TCK 2's attachment to her OFW parents contributed to her re-integration process difficulties, with hint of sadness while she tried to force a smile, she expressed, *"I was real close to my parents so it was so hard for me to live away from them for fear that I may commit mistakes."* Some literatures have mentioned that in the acculturation of a child in a new environment, transition to a new school environment or a new society is always accompanied by anxiety of disrupted familial and social relations (Smith & Khwaja, 2011). Homesickness sub-theme depicted how the participants have reached a point of feeling of longing for what they still consider as their 'home', creating inner struggle for them. The same feeling of longing was felt by TCK 4, as he shared, *"I thought of going back in those days I felt so sad, real sad, I was missing my parents so much, because I was real close to my parents."* Homesickness as acculturative stress sub-construct has been a common issue for acculturating returnees (Yu, Chen, Li, Tiura, & Yan, 2014). The sub-theme Communication Gap identifies the contributing factors in creating acculturative problems like social insecurity and lack of confidence; a barrier that was considered by the participants as one of the challenging aspect of their re-integration. Just like TCK 3, TCK 4's social insecurity and being a homebody made it also difficult for him to converse with the locals, he expressed, *"Communicating with other people. I wasn't used being surrounded by people, since I don't go out much and I always stay home when I was in Saudi."* Difficulty in communicating to unfamiliar people in an unfamiliar place have been proven to constitute acculturative stress to acculturating individuals as stated in past studies (Junhyoung, Wonseok, Sooyeon & Himanshu, 2012). In Susceptibility to Peer Pressure sub-theme it was apparent that participants were affected by the pressure imposed by their peers for them to fit in and belong, which either positively or negatively change the participants' individuality. Everyone has been affected by peer pressure at some point of their lives. TCK 3 have also felt unspoken peer pressure in his academic experience, he narrated how he struggled and how he was tempted, that by simply seeing his peers cheating in their quizzes, exams or seatworks pressured him to do the same, *"Because of the number of students and the difficult subjects cheating became rampant that around 50% of the class didn't fail because they were cheating which irritates me. They were openly discussing their ways of cheating, and there was a time I got tempted to do that too, although it was just on seatwork and homework, although it was a fair play on my side, I felt so bad that I promised myself never to do it again… It was a challenge for me to resist temptation. There were even times that my seatmates were cheating and it would have been easy for me to cheat as well but I preferred not to. I really struggled a lot on my 1ˢᵗ year."* In acculturation of a returnee, peer pressure is markedly evident because of the returnee's attempt to conform to the expectations of their social group (Oudenhoven & Ward, 2013). Lack of Focus in the Studies sub-theme was identified by some participants as something difficult to establish because of the fact that they were surrounded by a lot of factors that causes disturbance like social contacts and activities. The same experience of having difficulty in focusing on his studies due to social activities was shared by TCK 4, as he said, *"In academics….the*

focus in the academics, because here there were a lot of other things to do like going out to a lot of places." To be able to succeed in their higher education returnees' focus in their studies must be established and positive social contacts and activities must be promoted (Briones, Verkuyten, Cosano, & Tabernero, 2012). Learning Prioritization sub-theme was derived from some participants shared experience of how time management and setting priorities have affected the academic aspect of their re-integration. For TCK 2 it had been challenging for her to manage her time between her studies and her acculturative issues, and she also found it challenging to set her priorities, she expressed, *"Here you are left to deal with it on your own, you will have to learn how to balance your time and yourself between your studies and your personal issues, with that I had difficulty with and was a challenge for me to learn how to prioritize things that I think was another challenge for me in the university."* Managing time and knowing how to set priorities is essential to be able to acculturate with ease and to succeed in the academic goals. But doing so is not easy, as what most participants have experienced. Adaptation during the re-integration process involves managing of stressors through self-efficacy (Khwaja, Moisuc, & Ramirez, 2014).

Acculturation process is always accompanied with different issues and challenges that needed to be dealt with in order to adapt in the new environment (Kuo, 2014), in order for the participants to adapt with ease, RFCs related that they have used different ways of coping, with which, the fourth essential theme was created, Coping and Becoming Acculturated in the New Environment, with the following sub-themes; (a) Extending Social Connections, (b) Familiarization With the Place, (c) Leisure Activities, (d) Communication Techniques, (e) Reconnecting with Cultural Roots for Emotional Ventilation, (f) Emotional Outpouring, and (g) Emotional Eating. The sub-theme Extending Social Connections explained how the participants find people to connect with socially, who boosted their confidence which helped them in overcoming most of their acculturative problems. Finding people to connect with socially had been of great help to him in his acculturation experience, as TCK 1 narrated, *"I tried to find friends to help me cope. And those friends really helped me deal with those changes I've experienced and they've helped me throughout the whole experience…"* It is of utmost importance to be able to understand how social connectedness as coping mechanism of these returnees affects their university life specifically, their well-being (Overzat, 2011). Participants discussed how it helped them to cope during their acculturation process. Familiarization with the Place sub-theme gave an overview of the participants' way of getting to know their new environment and how it helped them to be comfortable in a place unfamiliar to them. TCK 2 may be a female, but she preferred to get herself acquainted with her new environment on her own; *"I see to it that I go out of our dormitory daily, to take a walk to familiarize myself to the place."* On the other hand, though also a female TCK 5 sought help from her new friends to acclimate and be familiar with her new place; *"My friends used to take me around the city, to historical and famous places, to familiarize myself with the environment."* Past studies stated that adaptation to a new environment is a process which is an important component in the acculturation of any individual to help alleviate issues during their re-integration (Ward & Geeraert, 2016). Most of the participants were able to do so through their friends, and for some participants, they did it independently. The sub-theme Leisure Activities described how the participants used diversional activities to alleviate the stress and the sadness brought about by acculturation process. TCK 3 shared that he opted to relieve his stress by playing and watching videos on computers, *"Computers used to be my outlet, I watched randomly anything on the computer, YouTube or play games, video games… relieving myself from stress, some sort of stress reliever."* During acculturation, when a person gets stressed out, finding ways to keep the mind off the stressors is vital to somewhat find some relief (Gomez, Urzua, & Glass, 2014) to be able to pull through the process of acculturating, as it was with the participants of this study. Different Communication Techniques, a sub-theme, was utilized by the participants to be able to interact with other people, to share their experiences and vent out their negative as well as positive feelings which has positively influenced their social and personal conflicts. TCK 3 overcame his issue in communicating with his new peers and the local people by progressively increasing his confidence, as he narrated, *"I was constantly trying to talk with other people to overcome my social issues in*

*due time…I guess, gradually I started talking with them, at first in groups, short chats with my male groupmates, then later I became confident enough to also talk with our female groupmates, until eventually I was able to talk one on one.''*Process of communication to be able to interact with people, either to adjust to a new place or to reconnect with old friends and lessen the negative feelings during acculturation (Ramelli, Florack, Kosic, & Rohman, 2011), is easier said than done, just as the participants in this study have gone through to be able to make their coping easier.Reconnecting with Cultural Roots for Emotional Ventilation sub-theme delineated how the participants reached out to their family and their childhood friends back in Jeddah to have the sense of comfort knowing that they were not alone in those times of difficulties. Like TCK 3, TCK 5 also used to establish contact with her old peers as a form of an emotional outlet when she was in the process of re-integration, which made her feel better knowing she wasn't alone going through acculturative experiences, *"I used to chat thru the social media with my friends in Jeddah. Not really, it was more of sharing of our own experiences. It was like we had some form of solidarity, for sharing our experiences we came to know that it was okay to feel like that since we were all the same."* A study conducted by Oppedal & Idsoe (2015) determined that several sources of social support should be available to an acculturating individual; one salient factor is their family and old friends to establish positive acculturation process. Being overwhelmed by the changes brought about by their acculturation, most participants reported that by reconnecting to their families back in Jeddah, Saudi Arabia and their old friends from Jeddah, doing so gave them some sense of comfort knowing their family will always be there to support them in those times of difficulties; and old friends to share and compare their experiences with, as it was stressed by the Key Informant. Emotional Outpouring sub-theme defines how a participant alleviated his feeling of longing and helplessness by crying himself to sleep at night. When there were times that TCK 1 felt extreme homesickness, he kept his feelings to himself, according to him it was not his nature to share negative feelings even with his family, and sadness clouded his face when he shared, *"I'm getting emotional whenever I feel homesick, I usually cry at night. Most of the time, I cry until I sleep or sometimes to forget that feeling."*Different persons have different ways of coping, for some, crying is the best way to release pent up emotions which somewhat relieves them of the feelings which they cannot share (Vingerhoets & Bylsma, 2007), as it was for TCK 1, crying himself to sleep gives him comfort which enables him to wake up each morning feeling relieved of the homesickness he felt.The sub-theme Emotional Eating depicted how some participants resorted to stress-eating in those times they were overburdened by the issues and challenges of their acculturation. TCK 2 used eating outside in fancy restaurants as means of reward and increasing her confidence; *"I was eating alone in good restaurants like Savory, restaurants with good tasting food, my only problem was, I felt shy raising my hand to call out for my bill."* However, for TCK 1 eating was also one of his ways of keeping his mind off from all the stressors brought by acculturative changes, laughing he shared, *"Sometimes to forget that feeling…I eat, it was more of a stress-eating."* Researchers identified sadness and anxiety as factors that trigger stress-eating (Rodriguez, Unger, and Metz, 2010). Among the participants, one male and one female have turned to emotional eating for comfort, relief from the stress and as a means of a reward and a way to increase confidence in dealing with the locals, according to them, doing so helped them in their adjustment period.

To ensure constructively positive coping for these participants, support from their new environment which is their host university must be elicited. Hence, the next essential theme Role of Support Services conveyed how services like programs, organizations and support groups can be an important factor that was deficient during the re-integration process of the participants. Role of Support Services is the sixth essential theme that has emerged during analysis; it was identified by most of the participants of this study as a contributing factor that was needed during their re-integration process to overcome most of their acculturative issues and challenges. Past studies stressed that interventions like programs and services should be the focus of host universities in aiding returning students during their re-integration process (Smith & Khwaja, 2011). All of the participants though, shared that their host university doesn't have any services, programs or support groups that caters specifically for returnees like them, the

available services are for the general university population like the guidance counselor which offers counselling when needed; and an organization to help international foreign students. However, participants disclosed that despite their acculturative issues they have never availed the services offered by the guidance counselor. Like the other participants, TCK 4 related that there was no support services made available by his host university for returnees like him when he was going through his acculturative issues, he only sought help from his parents and friends; *"No there's none. They only had some programs for students to improve their study habits, something like that…At SLU, there is for counseling only…. My parents and my friends were enough for me to help me through."* Going through acculturation is complicated and arduous; and encompassing the whole process is the essential theme Impact of Acculturation on RFC's University Life Experience with identified sub-themes; (a) Independence, (b) Rediscovering Oneself and Exploring Personal Strengths, and (c) Mainstream Cultural Influence. Returnees are often faced with many issues and challenges to be able to integrate their heritage culture with that of their receiving culture, making their acculturation experience arduous yet they benefit from it more than they thought it would (Fan & Ashdown, 2014). The sub-theme Independence defines how their re-integration made them self-sufficient and self-reliant; the freedom they enjoyed living in a Filipino culture have positively affected their acculturative process. In most of the participants' stories, it was evident that independence in all aspects, have positively affected their acculturative experience, and as TCK 5 mentioned it was all up to them to use that freedom in a way that it will be beneficial to them.*"Positively and negatively, but It's more on the positive side but then if I'll enjoy it a bit much then it'll be negative because it'll then extend beyond the limitation…At first simple freedom like, freedom to go out with friends, but sometimes it gets a little bit too much especially in college where there seems to be a lot more places to go and to do."*Rediscovering Oneself and Exploring Personal Strengths sub-theme described participants' self-discovery and empowering themselves with appropriate socio-cultural characteristics that helped them to acculturate and kept them moving towards their goal. Rediscovering oneself and exploring personal strengths sub-theme captured all the participants' self-analysis and renewed characteristics within the socio-cultural context that empowered them to adjust and kept them moving forward and be acculturated. TCK 1's acculturative experience taught him how to value life and made him realize that in life nothing comes easy, *"I learned to value life and that life per se is difficult. I've realized too that in order to achieve what we want we need to work hard for it."* On the contrary, TCK 3 admitted that it was his acculturative experience which made him aware of how socially insecure he was, *"That I'm socially awkward…because that's the main issue with my personality, even when I was still in Jeddah but it got worsened when I came here. No, actually it was when I came here that I realize how socially awkward I was, when I couldn't dare to talk to anyone. But then I was forced to do it since I need to."*Inner strength and appropriate social and personal skills are required in coping and adjusting culturally, socially and academically during the acculturation process for these returnees (Bang & Montgomery, 2013).The sub-theme Mainstream Cultural Influence depicted how the acculturative experience of the participants enabled them to adapt some of the Filipino culture without conceding their own culture, making their experience easier.Four of the participants as well as the Key Informant of this study reported that as a result of their acculturation they were able to adapt the mainstream culture which enabled their experience to be more at ease, without compromising their own culture, especially their positive values. TCK 2 admitted that most of what she is right now has been what the people in her new environment taught her, which made her experience easier, *"They influenced me, around 45% of my life now. They were the ones I looked up to as my role models on how to act, they taught and showed me how to do things."* However, individual differences are more perceivable with regards to cultural differences during the adolescence or late adolescence, the stage where these returnees are, being able to identify themselves culturally (Verial, 2013), is of importance in their acculturative experience.

The impact of the acculturative experience on the participants will greatly influence their Foreseen Career Practice, the last essential theme which describes how the participants see themselves in the foreseeable future, bound by the aspirations after their graduation from their chosen field. Like all the other participants, TCK 5 shared their thoughts of working overseas,

and just the same as the others, she is also willing to first give working in the Philippines a try before going abroad, *"If they offer something good here then I'd work here, but I still prefer going abroad."*Acculturation serves as a catalyst for returnees, a successful re-integration will constitute successful higher education journey gaining positive changes, personal strengths and cultural knowledge, which in turn gives greater sense of belonging and appreciation (Jumhyoung, Malonebeach, Jinmoo, Kim, & Kim, 2015). A successful acculturative experience will greatly influence the returnee's future plans, plans that may benefit themselves or the society.

Discussion

This qualitative study determines the issues and challenges as well as the coping mechanisms employed by the returning Filipino children (RFC) raised in Jeddah, Saudi Arabia during their re-integration process in pursuit of higher education. The study presented sought to effectively describe the acculturative experiences of these returnees from their own narratives and perspectives. The unique stories of this hidden population in the universities all over the Philippines were the core element of this research which has emerged by utilizing phenomenological thematic method. These unique experiences in turn influenced the researcher in building the complete image of RFC's multi-faceted process of acculturation and coping; gaining information and knowledge about the cultural impact on the RFC's life and well-being, through their responses which has social, psychological and mental aspects. The life circumstances and situations of these returnees were greatly influenced by their cultural background which is closely associated with acculturative stress. The present findings are in line with the results obtained by Smith and Khwaja (2011), in their investigation with international students, which indicated that during the process of acculturation, international students come across stressors and changes in their day to day life which makes acculturation process difficult. Findings of this study reveals that most of the participants' clinging to their own culture, resisting to culturally adapt seemed to have a negative, independent effect in their psychological adjustments such as acculturative issues (feeling of alienation, social awkwardness, behavioral and attitudinal conflicts, mixed gender social and academic setting, teaching approach difference and conflicting religious views) and acculturative challenges (separation anxiety, homesickness, communication gap, susceptibility to peer pressure, lack of focus in studies and learning prioritization). These negative aspects of their acculturation led to acculturative stress. The findings of this study show that the stressful life events prompted the participants to develop their own mechanisms to be able to cope, adapt and eventually acculturated (extending social connections, familiarization of the place, leisure activities, communication techniques, reconnecting with cultural roots for emotional ventilation, emotional outpouring through crying and emotional eating), but in doing so, culture played an important role. They were motivated to welcome new cultural perspectives and eventually modify some of their own cultural values into that of Filipino culture, which was of great help in their coping and adjustment; bringing positive changes in their social relationships, personal strengths and increasing cultural knowledge. These findings were consistent with the results of the study conducted by Junhyoung, Malonebeach, Jinmoo, Kim and Kim (2015) with Koreans, confirming that acculturative experiences serve as a catalyst in achieving personal growth. Participants living with their family and relatives were given support which in a way helped them to view their acculturation in a positive way, which supports the study conducted by Briones, Verkuyten, Cosano and Tabernero (2012) which states that perceived social support reflects a positive psychological well-being of returnees. Findings of this study also confirms the results of the studies by Omachinski and Glass and Westmont (2014) whose findings states that for international students and returnees to be successful in their journey to higher education, they should have sense of belonging and be empowered with resources which should be provided by their host universities. However, participants of this present study conveyed that support services like programs, organizations and support groups were deficient in their acculturation process, which could have ensured positive adaption and enriched social relationships in addition to the support from their family and old friends. Participants of this study further elaborated that the only available service provided to them in

the university was guidance counseling which they opted not to avail, as it was more convenient for them to seek help from their friends and family members, making their emotional pain invisible to the people in their new environment, which supported the findings of the study conducted by Gaw (2000), Li, Marbley, Bradley, and Lan (2016) and Sichel (2011). It is then of utmost importance to address the issue of psycho-social interventions shortage in their acculturation process. As evidenced in the results of this study, participants may have adjusted in their new environment in socio-cultural context but they are not fully acculturated; with Arab culture deeply ingrained in their being, still they inadvertently consider Jeddah, Saudi Arabia as their "home" at the time of conduction of this study. Additionally, all of the participants of this study do not find the Philippines to be beneficial in their future practice as professionals after their graduation in the university.

Future research in the area of acculturation and adaptation of this population of higher education appears warranted, as it may ultimately create a significant impact on our university policies and services, as it grows in number in the universities in the national level; and in our society as they bring diversity, status, revenues and in future, as subsistent member of the working force in our society.

In interpreting the findings of this study, the following limitations must be considered: (a) the participants in this study were not representative of all returning Filipino children raised in Saudi Arabia, as the present study focused only on participants living in Baguio City and enrolled in just one university, St. Louis University at the time of conduction of the study, (b) based on the criteria of the current study only Catholics were included, further studies should include other religious groups like Muslims and other Catholic sects to compare their use of similar or different coping mechanisms to Catholics, (c) due to a small sample, and only Jeddah as the locale, the results of this present study may not be generalized to all the returnees from Saudi, Arabia, (d) in this current study, 3 males and only 2 females participated, results have not covered gender sensitive issues thoroughly, and (e) another limitation of this current study is that participants were asked to recall their experiences of acculturation, there is always a chance of not being able to recall exactly as they were experienced.

Acculturation theory is an important factor in catering to the re-integration needs of returning Filipino children raised in Jeddah, Saudi Arabia, in higher education in local as well as national level. Recommendations are made for the academe and health practitioner to be aware of this hidden population in universities across the country; hence, incorporating the positive coping mechanisms in delivering services in socio-cultural context is highly encouraged. Health practitioners like nurses must offer socio-culturally sensitive services whenever the need arises, so as to improve returnee's coping mechanisms and social relationships; and develop their resilience guided by the Roy's Adaptation Model. This study is vital, as an initial yet crucial step in understanding the dynamic untold experiences in an acculturation context of this target population and identifying areas for intervention to guide the academe and health practitioners to constitute positive psycho-social as well as mental outcomes; thereby ensuring successful higher education journey for the RFCs.

Additionally, returnees must be encouraged to form support groups among themselves guided by a university faculty or health practitioner as adviser to help the returnees to vent out their negative feelings, share their experiences and seek help if needed to guarantee positive coping during their acculturation process.

By analyzing the lamentations of re-integration difficulties of the five participants through the identified themes, unpreparedness prior to their re-entry stood out. Hence, to be able to address this issue a Pre- Entry Orientation Seminar (PEOS) was proposed by the researcher to prepare these returnees socially, psychologically and mentally prior to their re-integration, thereby minimizing the impact of acculturative issues and challenges in their psycho-social well-being; which in turn will have a long-term effect on development of acculturation orientations for these returnees. The proposed seminar guideline is shown in Table 2.

Table 2. Pre- Entry Orientation Seminar Guidelines

I-Assessment	
> What does the facilitator wants to know? Participant's context- level of understanding of Filipino culture, capacity for adaptation, learning needs on cultural aspects **>Target Group of Participants**	>How does the Facilitator collect the information? Through questionnaires handed out by schools in Jeddah, KSA >Seminar is designed for graduating junior high school students and possible returnees as transferees
II-Objectives	
>Orientation will enhance participant's knowledge on both Arab and Filipino culture. **>Orientation will teach the participants positive coping mechanisms for adaptation** **>Awareness of the available resources in their host universities that will help in acculturation process**	>Participants will learn how to understand cultural differences and how to change stereotypical concepts >Participants will be equipped with knowledge on how to cope and adapt in a Filipino cultural environment >Seminar will emphasize to the participants the role of the university faculty and staff as well as the academic institutions' organizations or services if there's any, in encouraging positive cultural environment >Seminar will also emphasize the role of a health practitioner in cases of difficulties in adjusting and maladaptation
III-One Day Seminar	**Step-by-Step**
Orientation Content	Overview of Re-integration process Summary of Key Points
IV Monitoring	
To ensure that the participants understood what was taught.	Questions, Summary of what they've learned as contained in the Step-by-step seminar guide
V Evaluation	
Pre and Post tests	Pre and posttest to evaluate the participant's understanding of the key points of the seminar
VI Handouts	
The facilitator provides the participants with the summary of the seminar with key points from the power point presentations	To facilitate and help their way forward to their acculturation process in their university life.

Subsequently, a step by step One-Day Seminar program was also recommended as part of the proposed PEOS as shown in Table 3.

Table 3. PEOS One-Day Seminar Program

ONE-DAY SEMINAR PROGRAM **Step By Step Guide**
Content; Re-integration process overview Summary of Key Points: **Introduction to the Orientation Seminar** **Presentation of Timetable** **Brief Presentation by Facilitator and Participants** **Pre-Test** **(For the facilitator to know the participant's knowledge on the topics for discussion)** **Ice-breaker; Snacks** **Understanding Arab and Filipino Culture** **(Recognizing and understanding own cultural patterns and would-be cultural patterns, prejudices and stereotypes; Definition of Terms is of importance for better comprehension)** **Lunch Break** **Experiential Workshop: Understanding the Perspective of Others in Socio-Cultural Context** **(For the Participants to understand the communication and social barriers in the process of acculturation)** **(Participants will be asked to form groups to enact different social situations in re-integration process and show how they will act on those given situations.)** **Brief Presentation of Guidelines of Re-Integration (guided by the POEA's existing program for OFWs to implement new initiatives for cooperation with other connected government institutions)** **Ice-Breaker; Snacks** **Positive Adaptation through Positive Coping Mechanisms** **(For the Participants to learn how to effectively manage issues and challenges in acculturation process based on biculturalism)**

Post-Test
(To evaluate the Participant's understanding of the salient points of the Seminar)
Using the groupings during the Experiential Workshops, within the group, ask each participant to share with others the most interesting and relevant thing that they have learned during the seminar. Participants may share the key points with all the participants.

Conclusion

This present study shows that re-integration and acculturation is a complex, dynamic process which affects every facet of returning Filipino children's university life. Although it is a fact that not a single research can comprehensively address every aspect of the tremendously complex experience of returnees, by focusing on the acculturative issues and challenges; and coping mechanisms of the returning Filipino children raised in Jeddah, Saudi Arabia, this study offers an opportunity to consider a small yet critical initial step in knowing the rich experiences of these returnees. Through the use of qualitative phenomenological research design and the conceptual and experiential similarities of the participant's responses helped the researcher to devise the Acculturation Process and Coping for Returning Filipino Children raised in Jeddah, Saudi Arabia Model which illustrates that in acculturation, biculturalism is bridged by cultural differences, which is vital in achieving cultural competence; it illustrates how during the first years of their acculturation process, returnees adapt to the acculturative issues and challenges brought about by their adjustment to new environment by using different coping mechanisms which affects how they go through their university lives, making an impact on their personal mental and psycho-social well-being. It is interesting to note that all five participants of this study used their own cultural patterns and ways of coping to deal with their acculturation issues and challenges, these various cultural patterns and coping mechanisms are important to consider in building a framework for understanding the acculturation process of these returnees. This knowledge will then enhance the concepts and perspectives of counseling practices and other psycho-social health practices in order to offer and deliver culturally appropriate services to these returning Filipino children. It is important for the academe as well as the health professionals to understand the pressure these returnees from Saudi Arabia face due to changes in their social as well as academic environment and to offer them needed support while accepting and acknowledging their newly established mixed gender social and academic setting within their socio-cultural context; to help them in developing necessary coping mechanisms rather than internalizing this stress and affecting their academic performance. The need for support services was clearly emphasized in the findings of this present study in order to guarantee positive adaptation with positive outcome in all aspects of the returnee's well-being. Findings of this study shows the need to explore culturally sensitive outreach strategies to help these returnees acculturate in positive ways and explore possibilities of introducing aspects of the Filipino culture to prospective returnees during their pre-entry period to ensure smooth transition into Filipino universities and society. In summary, the findings of this study show that returnees should be encouraged to undertake an orientation prior to their re-entry for psycho-social preparation in a cultural context to reduce the impact of acculturation difficulties; and for the host university and health providers to identify these growing population in the universities across the Philippines and understand their socio-cultural backgrounds to be able to provide adequate resources and culturally sensitive services; to aid in their acculturation process to guarantee positive ways to achieve balance on both Arab and Filipino cultures and ensure successful university journey.

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VIRTUE ETHICS AND THE PANOPTICON AS A MODEL IN THE HOLISTIC FORMATION OF STUDENTS

Danilo N. Keh Jr., M.Ed.
Miriam College, Quezon City, Philippines

Abstract
The holistic formation of students is the primary goal of every educational institution. However, the problem with regard to the concepts and principles to be used to achieve such end remains. The study proposes a model for behavior modification which is aimed towards the holistic formation of the students. Panopticism, on one hand, is an external apparatus that ensures that discipline among students will be attained. It regulates their actions to socially-approved norms. On the other hand, Virtue Ethics, as an internal disciplinary apparatus, guarantees the internalization of virtues to guide one's actions. It facilitates the transition from being good to doing good. Both concepts are viewed, criticized, and reconstructed to create an alternative model for holistic behavior modification which is both virtue-laden and discipline-oriented.

Keywords: Virtue Ethics, Virtue, Panopticism, Permanent Gaze, Holistic Formation,

1. Introduction:

The future scenarios are shaped by present practices and ideas. The way education forms the students at present inevitably paints what the future world would be like. Admittedly, this present situation calls for a re-evaluation of how education must be done. "More than ever before, education must be visionary and future-oriented, in the face of stunning scientific and technological innovations and changes, unprecedented socio-economic challenges and opportunities, surprising socio-political reforms, and amazing cultural reawakening." (Singh, 1991, i) Without a doubt, traditional methods of education may somehow fail to answer the pressing and new challenges brought about by the changes in the world.

The goal of every educational institution is to form the students holistically. They must be formed in such a way that when they leave the school, they will be ready to effect positive changes in the society. They must be able to contribute to the cause of achieving human flourishing both on the personal and societal level. However, the problem, with regard to the concepts or principles to be used in attaining such a goal remains. What contemporary model will be used to ensure holistic formation of students given this background?

Holistic formation requires that the approach used touches both the external and internal aspects of the students. On one hand, this external apparatus must secure discipline in the students and must be able to regulate their actions to socially-approved ones. On the other hand, the internal apparatus must be concerned with the internalization of virtues to guide one's actions. Both concepts are viewed together and utilized to create an alternative model which guarantees the holistic formation of students; virtue-laden and discipline-oriented.

1.1 Statement of the Problem

The present research paper tries to articulate a model for holistic formation of students based on the principles of Panopticism and Virtue Ethics.

To do this, the following questions are posed:

- How does Panopticism modify behavior and promote discipline?
- How can virtues be a guide towards morally right actions?
- What are the principles that needed to be expressed to create a model for the holistic formation of students given both concepts?

1.2 Conceptual Framework

The study is qualitative in nature. It employs two levels of analysis to arrive at a model for the holistic formation of students: textual analysis and constructivist approach. In textual analysis, the paper critically examines the concepts and principles involved in Panopticism and Virtue Ethics. Mechanisms are put into place to further advance the principles cited. In addition, a critique is provided to give a bigger picture of the principles used. With the constructivist approach, the insights gained in the interaction of the two analyses have resulted to the articulation of the principles and mechanisms for a model of behavior modification which serves as means towards the holistic formation of the students.
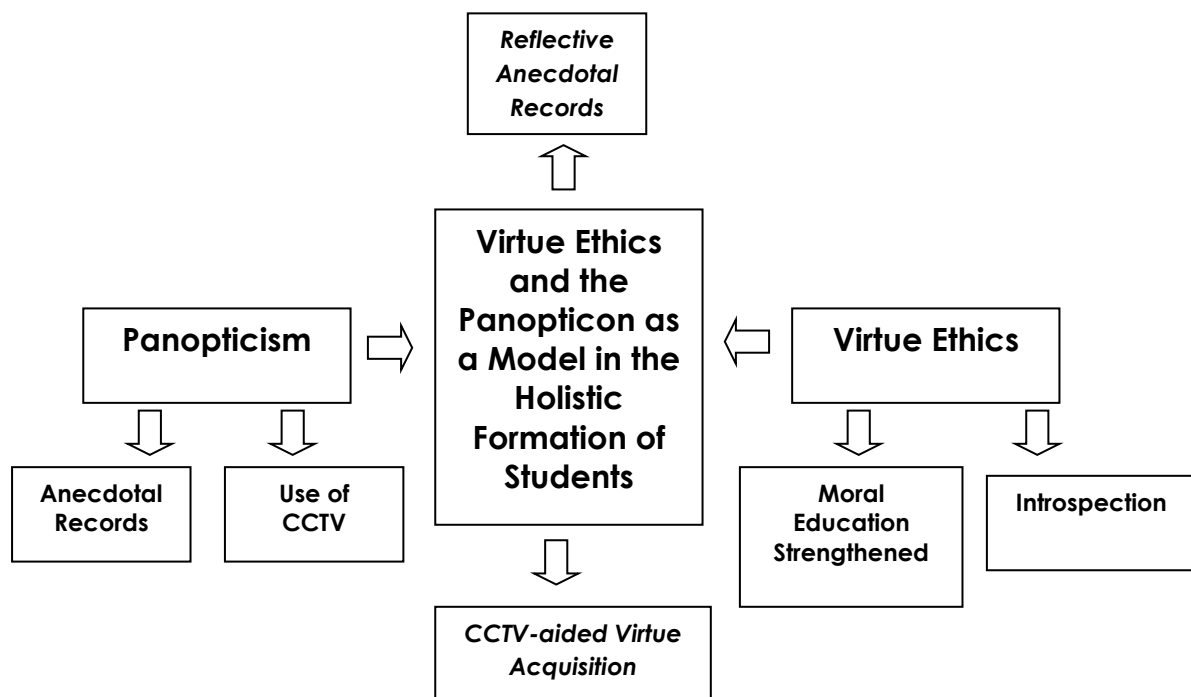
2. Panopticism

A well-ordered society is founded on the principles of discipline. It is characterized by people behaving according to approved social norms. There is a shared commitment to uphold social protocols and a shared understanding with regard to acceptable behaviors exists. Citizens, in this kind of society, know what actions to do amidst the manifold situations of life.

Instilling discipline, to form the character, is a must. However, the way to instill such discipline remains a problem. How do we make sure that citizens will act according to societal standards? Is there such an apparatus which will lay out the principles and mechanisms of discipline? Is it possible to control and even modify behavior to curb out even the slightest refraction?

The Panopticon is an apparatus which tries to articulate the principles of discipline. It is a "Greek composite term which means sees all." (Gill, 21) It was originally created by Jeremy Bentham as a penitentiary system. His blueprint sets the stage for the possibility of surveillance over a large number of people.

Michel Foucault later expounded the idea and saw in the Panopticon a potent force not only to infuse discipline in prisoners but in the populace in general. Foucault conceives of the Panopticon as a general idea for living life which imposes discipline regardless of time and place. He saw in the Panopticon a tool that imposes form on the plurality of human behavior. It is designed in such way that,

at the periphery, an annular building; at the centre, a tower; this tower is pierced with wide windows that open onto the inner side of the ring; the peripheric building is divided into cells, each of which extends the whole width of the building; they have two windows, one on the inside, corresponding to the windows of the tower; the other, on the outside, allows the light to cross the cell from one end to the other. All that is needed, then, is to place a supervisor in a central tower and to shut up in each cell a madman, a patient, a condemned man, a worker or a schoolboy. By the effect of backlighting, one can observe from the tower, standing out precisely against the light, the small captive shadows in the cells of the periphery. They are like so many cages, so many small theatres, in which each actor is alone, perfectly individualized and constantly visible. The panoptic mechanism arranges spatial unities that make it possible to see constantly and to recognize immediately. (Foucault, 1977, 200)

The Panopticon "constitutes a compact model of the disciplinary mechanism." (Foucault, 1977, 197) It speaks of enclosed and segmented spaces wherein prisoners are inserted and even the slightest movements are supervised and recorded. It is an ideal disciplinary apparatus as it does not rely on force "to constrain the convict to good behavior and observation of the regulations." (Foucault, 1977, 202) It is actually a tool which empowers the prisoners to be responsible for their actions prompted by the permanent gaze of the central tower.

From the central tower, the supervisor may observe all prisoners under his jurisdiction. "He will be able to judge them continuously, alter their behavior, and impose upon them the methods he thinks best." (Foucault, 1977, 204) It is clear that the more constantly the prisoners are inspected under this panoptic machine, the more the purpose of the correctional institution be achieved. "The more the convict is subjected to a field of visibility, and who knows it, assumes responsibility for the constraints of power; he makes them play spontaneously upon himself; he inscribes in himself the power relation in." (Foucault, 1977, 202)

The foregoing architectural design of the panoptic machine makes it possible for prisoners to be seen by the supervisor observing from the central tower. "This process of observation is one-way (Steadman, 16)" as the "central tower can see everything without ever being seen." (Foucault, 1977, 202) The Panopticon arranges permanent visibility on the inmates and in a way, reverses the schema of the dungeon. While the former deprives light and hides the prisoner from gaze, the Panopticon functions in an atmosphere of light and visibility. The more one can see, the more one can force discipline since "visibility is a trap." (Foucault, 1977, 200)

The permanent vision established by the panoptic machine induces "in the inmate a state of consciousness and permanent visibility that assures the automatic functioning of power." (Foucault, 1977, 201) "Faced with an uncertainty with respect to whether he is being watched, the inmate begins to watch himself. That is, he behaves as if he was being watched and so is careful not to attract the ire of the observer who he imagines is there. The inmate thus tows the line and conforms to the explicit and even implicit rules of the institution; all because he imagines he is being watched." (Simon, 2005, 5) The surveillance is permanent in its effect though can be discontinued in practice as the prisoners will always think that they are being watched even though in reality they are not. The disciplinary apparatus creates and sustains this power relationship and "the inmates will be caught up in a power situation of which they are themselves the bearers." (Foucault, 1977, 201)

Disciplinary apparatus in the Panopticon is both visible and unverifiable. It is visible as the inmates will constantly have their eyes on the tall outline of the watchtower and feel that what they do and how they behave are always observed and recorded. It is unverifiable as "the inmate must never know whether he is being looked at any one moment; but he must be sure that he may always be so. (Foucault, 1977, 201) This power of vision had to be given permanence and omniscience while remaining invisible. "It had to be like a faceless gaze that transformed the whole social body into a field of perception." (Foucault, 1977, 214)

"The most obvious and important innovation of the panoptic machine is that it signals a shift or at least an addition in the traditional operation of power." (Simon, 2005, 6) The physical punishment for erring convicts was replaced by a lighter non-corporal one. This new disciplinary mechanism does not directly affect the body but the mind. It is a case of mind-over-mind. The supervisor gets in the mind of the prisoner as they are made to think that they are being watched at all times. It should be noted, however, that "the increase power created by the panoptic machine may not degenerate into tyranny." (Foucault, 1977, 207) There is no risk as the power of the permanent gaze can be accessible to others and "be subjected to such irregular and constant inspections not only by the appointed inspectors but also by the public; any member of society will have the right to come and see with his own eyes how the schools, hospitals, factories, prisons function." (Foucault, 1977, 207) It has made surveillance transparent to those who would wish to see it.

The idea of the Panopticon is to empower the prisoners to be responsible frothier own behavior. "There was of course no way of knowing you were being watched at any given moment," (Sclove 2000: 22) hence the prisoners guard their own actions. "The all-seeing and dominating eye of the warder from a central watchtower causes the inmates of the prison to exercise self-discipline that is to act, as surrogate warders." (Gill, 22) They become their own police officers observing their own behavior and making sure that they follow the accepted norms. "Let the inmates be their own guards, the workers be their own supervisors, the students their own teachers, the patients their own doctors and watch society flourish. (Simon, 2005, 6-7)

2.1 Panopticon in Education

How can educational institutions negotiate discipline among the students? How can educational institutions form the character of the students through discipline? The onset of the 21st century forces us to rethink about how school discipline must be achieved. There is now a need to reflect within the parameters of the panoptic machine the answer to the challenges imposed by these changing times. The paper argues that Panopticism may shed light in the realization of principles that will secure discipline among students. As Foucault (1977) posited, "whenever one is dealing with a multiplicity of individuals on whom a task or a particular form of behavior must be imposed, the panoptic schema may be used." (205)

At first glance, it would be unacceptable to apply the principles of Panopticism to the education schema. The students are not prisoners. They never committed any crime, petty or heinous, they may be. It should be clear, however, that Panopticism is not really a structure (although originally conceived by Bentham as a penitentiary model) but as a principle to impose discipline. Applying the panoptic machine to education is by no means a call to force the school to be built around the Panopticon's original design. We cannot just tell administrators to restructure their campuses and build a central watchtower in the middle. That would be far-fetched. What the paper contends is that the principles espoused by Panopticism can serve as the rationale to justify present guidelines being implemented or to create new mechanisms in school discipline.

The school, like the prison, is a closed space. "Panopticon discipline functions first by enclosure." (Simon, 2005, 8) It collects and contains the students. Hence, it can easily impose order on the diverse personalities of students. Nevertheless, without the central watch-tower to observe the students, how can the permanent gaze be articulated? Without the transparency of classrooms, how can permanent visibility be achieved?

2.2 Mechanisms of the Panoptic Principle

2.2.1 Use of CCTV in the School

"The closed-circuit television (CCTV) camera is perhaps the most ubiquitous form of routine surveillance encountered in daily life in the industrialized world." (Echols, 2009, 7) Although the use of CCTVs presents some privacy concerns, they have nonetheless made the

world more orderly. They have proven beneficial for the prosecution and even prevention of crimes. Its universal presence of surveillance makes people accept them as part of everyday life. The Panopticon idea, in fact, "antedates the use of technical innovations of individual and mass surveillance and data collection, such as computer data-bases, satellites, and bar-code scanners and telecommunications intercepts, for example associated with the secret National Security Administration (NSA) of the USA." (Gill, 12)

CCTVs are now a normal part of life. They are literally everywhere. One cannot ignore the benefits coming from using such a technological innovation. However, the possibility of using CCTVs inside the classroom has never been fully explored. Will its use serve as a deterrent for student's misbehavior? Will its permanent gaze maintain the discipline inside the classroom? "Will this surveillance tool become a part of the education system?" (Kuehn, 2008, 86)

The Panoptic machine requires that a central watch-tower be constructed to observe the inmates. From this vantage point, one sees everything without him being seen. Every inmate's behavior is recorded and observed. In lieu of this, since it would be implausible to implement such structural modification, the paper argues that CCTVs be installed in within school premises especially inside the classroom.

CCTVs will serve as the central watch-tower. "There is no reason why one cannot substitute the operations of a human supervisor for a system of computerized monitoring as the basis for panoptic surveillance." (Simon, 2005, 13) The CCTVs would give the students that feeling of being watched and checked. "All play, all chattering–in short, all distraction of every kind, is effectually banished by the central and covered situation of the master."(Bentham, 1995, 71) The permanent gaze that the central watch-tower would be giving will now be delivered in a manner that is more omniscient and which requires minimal effort. In a way, we could say that this is modern Panopticism.

"Surveillance is inextricably linked to modes of control."(Echols, 2009, 37) The school, to maintain discipline, must be able to control students in a way that they will act according to approved school norms. If CCTVs are installed in the classroom, students will be more conscious that someone is watching them and will feel compelled to do what is right. Students, in a way, will be fully aware of their actions. After all, the students would not want their unruly behavior be caught on camera. In addition, parental feeling *(locus parentis)* would also be emphasized as the students would be conscious of doing good and avoiding evil as there might be repercussions to their actions.

At the same time, CCTVs serve as a double-edge sword. It alters the student's behavior, as well as the one who supervises them. They also modify the behavior of the teachers and even the ones who monitor the camera since they know that their actions will also be recorded in the camera. "The autonomy of the teacher has always rested with closing the classroom door." (Kuehn, 2008, 88) Knowing that CCTVs are fully functional, the teacher's actions will be regulated and they will teach to their abilities.

2.2.2 Anecdotal Records in Both the Home and the School

The panopticon is a system that allows for maximum supervision which is omniscient and with minimal effort. This makes it possible for constant monitoring of student's behavior. The problem, however, is how to monitor student's behavior when they go out of the school. Can this permanent gaze go beyond the four-walls of the classroom?

There is really a problem with regard to monitoring the student's behavior outside campus. This is the reason why the paper argues that anecdotal records be done not only in school but also in the home. Every behavior, good or bad, should be recorded. This allows for the Panopticon to be in placed even beyond the confines of the classroom.

The key here is communication between parents and teachers/guardians. Correspondence must be made to ensure that the student's behavior is constant regardless of whether they are at home or in the school. The home must replicate the school's panoptic mechanism so that the students may always feel that they are being watched. Hence, they will act

behaved at all times. The parents and the guardians will act like the warders from the central watchtower relentlessly watching their children. Every behavior must be written and both the teachers and parents must compare notes with regard to consistency and signs of unruly behavior.

2.3 Panopticism in Critique

Without a doubt, the principles of Panopticism have a lot to offer to school discipline in general. However, Panopticism in the academic environment has its share of disadvantages as well. The possibility of abuse of Panopticism is highly possible. The permanent gaze espoused by the Panopticon idea indeed secures discipline. It can be argued, nevertheless, that this discipline may be external after all and may not reach the core of the person. This leads to the crux of the problem, "Would it be advisable to apply such constant and unremitting pressure to the tender mind?" (Bentham, 1995, 72)

2.3.1 Panopticon may be Age-affected

The prisoners did not really have a problem seeing the whole machinery of Panopticism as a disciplinary apparatus. The permanent visibility the warder has on them made them more conscious of their actions. It can be argued that these inmates were able to see the interplay of this disciplinary tool in their lives given their age and their discretion. The power of self-policing depends on the amount of knowledge the students have with regard to specific situations.

Applying the principle of the Panopticon to the classroom setting may somehow be problematic. Admittedly, the age of the students may affect their perception of the Panopticon. Lower school students may not understand the concept of permanent gaze. They may not recognize that their behavior is constantly being watched and observed. They may not be able to evaluate whether an act is in conformity with the rules. Even the presence of CCTVs inside the classroom may not hinder them from displaying unruly behavior as this consciousness was never achieved in the first place. It can be surmised, therefore, that Panopticism may be limited in scope and affected by age. Age becomes an issue as the "simple panopticon presumes a population of rational actors who share homogenous base of knowledge." (Simon, 2005, 7) The ignorant, irrational and the young may be immune to its disciplinary power.

2.3.2 Panopticon Takes Away Individual Freedom

CCTVs may catch behavior on camera. However, the intention, motive, and context will never be captured. "They may just represent very limited external observation or surveillance." (Kuehn, 2008, 88) This structure may be seen as coercive that forces people to do things and to behave in certain ways with the idea that one is constantly being watched at and judged. The absence of corporal punishment (physical, decrease in grade, material threats, and sanctions) does not make the Panopticon better in imposing discipline as it is a form of coercion anyway, no matter how subtle it is. Ultimately, the school ceases to become a place of fun and energy but a prison of anxiety, rules, and terror. "The panoptic structure seems to speak to the sense of helplessness individuals often feel in the face of the overwhelming force of institutions (prisons, hospitals, schools, workplaces, families) to determine life within their confines… the sense that there is nowhere to run and nowhere to hide." (Simon, 2005, 3)

Putting of CCTVs in classrooms may be intrusive and may create an invasive form of education. As "students enact their own forms of self-regulation as a result of institutional panoptic technologies," (Dawson, 2006, 81) the happiness, curiosity, and enthusiasm of students may be diminished because of this. It restricts action and does not allow students to learn from their own mistakes. What is produced then are students too afraid to try new things. Rigidity, not flexibility, is the atmosphere created. It seems like the students are prisoners deprived of the capacity to choose what is best and which is better for them.

2.3.3 Panopticism may only Modify External Behavior

There are certain expectations that come along with the implementation of Panopticism in the classroom setting. Students are expected to follow certain rules and display good behavior at all times. However, the internalization of discipline and good behavior are compromised. Instead of doing the right thing because it is the right thing to do, conformity becomes Panopticon's most prized value.

In the Panopticon setting, the inmates conform to the rules of the prison to avoid punishment. "As a result of the panoptic arrangement, the inmate's attention is focused on doing the right thing," (Simon, 2005, 7) rather than the reasons why doing the right thing is right and worth doing. The Panopticon cannot evaluate whether the prisoner is really following the rules or merely faking it just for the sake of conformity. "While the Panopticon makes all acts visible (in principle) it cannot distinguish between acts that conform to the rules and acts which pretend to conform to the rules." (Simon, 2005, 8) Conformity, therefore, can be feigned to gain reward and avoid retribution. Panopticism alone can never produce in the people a genuine desire to do good and to conform to socially approved idea of goodness. Hence, it will rely heavily on external tools to modify behavior and nothing else. It follows that the more the students learn where "the cameras are and what counts as appropriate behavioral norms the more they would be able to feign conformity in the camera's field of vision." (Simon, 8) Sadly, the Panopticon alone cannot form in the students an authentic yearning to conform and not just pretending to conform.

2.3.4 Conformity only within School Premises

Panopticism is useful within confined spaces. "Once there is nowhere to hide, it makes more sense to conform but as soon as the prison walls are gone, the system becomes more difficult to manage." (Simon, 2005, 14) The students per se are not prisoners. After school hours, they can go home. The permanent gaze is limited to the time they are inside the school campus. Once they are out, the Panopticon's power ceases to take a hold of them. Although anecdotal records at home are useful, they will still fall short in maintaining discipline as parents and guardians cannot observe the student's behavior at all times. In addition, it is more likely that they could fake their behavior in their presence. Aside from that, anecdotal records written by parents and guardians may be relative and tedious.

It seems like the Panopticon cannot really impose discipline on the students beyond the school premise. Although the Panopticon is said to break down as an "appropriate metaphor for the modern surveillance society," (Bauman 2000) the home signals mobility and randomness where the students are not observed constantly and "cannot be held in place long enough and for the panoptic mechanism of being seen without being able to see to work its magic." (Norris 2003)

2.4 Conclusion

Panopticism is a penitentiary apparatus formed to create and sustain discipline among prisoners. Nevertheless, Foucault saw its merits as something that transcends the prison walls. It can, and it should, be applied as a general rule in life. Through the principle of constant gaze and permanent visibility, the prisoners become aware of the need to modify their behavior in accordance to approved institutional rules.

Applying Panopticism to school discipline makes it possible for students to be conscious of their behavior in order to be rewarded and to avoid being punished. The installation of CCTVs in the classroom and the provision for anecdotal records in the school and home help the students conform to school rules and to curb out rowdy behavior. However, Panopticism may lead only to conformity for conformity's sake. It may fail to inculcate in the students the value of doing the right thing because it is right and even if no one is watching. The internalization of values and virtues seems to be lacking in Panopticism. Modification of external

behavior may sustain discipline but it can only do so much. Single-handedly, it cannot teach us that actions are dependent on something internal not external.

3. The Virtue of Virtue Ethics

"Virtue ethics refers to one of three major approaches in normative ethics." (Rossouw & Van Vuuren, 2004, 58) Alongside the teleological and deontological approaches, it tries to answer the problem of morality. It takes inspiration from early Greek philosophers especially Aristotle and Plato. Although this approach dates back to ancient times, there is a growing clamor for its revival as present ethical principles somehow failed to shed light to the grey areas of morality.

Virtue ethics can be "defined as an approach that emphasizes the character and disposition of a person, in contrast to an approach that emphasizes duties, rules or principles (deontology), or one that emphasizes the consequences of actions (consequentialism/teleological)." (Arries, 2005, 66) This approach to ethics does not only answer define what a person ought to do or try to explain that the morally right action is right because it yields good consequences. A right action is not necessarily "an action that maximizes utility; not, necessarily, an action that is in accordance with any moral rule, principle, or law but, simply, what a virtuous agent would, characteristically, do (or have done) in the circumstances." (Hursthouse, 1999, 68) Ultimately, virtue ethics encourages human beings to reflect on the question, "What kind of person must I become?" "A virtue approach sees being ethical as not just deducing specific acts from abstract principles but having a type of character with sound judgment to respond correctly to varied complex circumstances." (Grcic, 2013, 416)

The human being, gifted with reason and will, is central to Virtue Ethics. While the other approaches to Ethics give emphasis on the action itself, Virtue Ethics turns its gaze to the doer of the action, the human being himself. The moral agent is "basic to the moral theory rather than the intrinsic rightness or morally good consequences of actions." (Klein, 1989, 59)

The end of Virtue Ethics is to form a virtuous person. However, there are many notions with regard to what comprises a virtuous person. For some, a virtuous person may be said to be one who maximizes the utility of an action, while other would see it as one "who is disposed to act in accordance with laws or rules." (Hursthouse, 1999, 68) Virtue ethics takes this discourse to a higher level as it conceives the virtuous person as one who acts virtuously, because it is the most virtuous thing to do. The primary motivation of a virtuous person in doing something good is because it is good. Since "a person's character is the source as well as the product of his/her value commitments and actions," (Arries, 2005, 66) it follows that a person will act honestly if one adheres to the virtue of honesty. Hence, humans should "act in the way a fully virtuous human being acts for the reasons that the fully virtuous human being acts on." (Harman, 1999, 4)

Ultimately, "Virtue Ethics is a type of ethical theory in which the notion of virtue or good character plays a central role." (Harman, 1999, 1) "An action is right if and only if it is what a virtuous agent would, characteristically, do in the circumstances." (Hursthouse, 1999, 67) It cannot be helped that any discussion of virtue ethics, as an ethical approach, will lead to the discussion of virtues.

Virtues are the namesake of Virtue Ethics. They are character traits "that is for some important reason desirable or worth having." (Sher, 1992) They are worth having not only because they are inherently good but because they help people achieve a more humane society. It could be argued that a virtuous person possesses these desirable traits. But "what virtues characterize the person I strive to be?"and "how do I form the judgment that a particular character trait is a virtue?"

Admittedly, there are many virtues in the world. Kindness, justice, and charity are some examples of it. However, just because these are good qualities do not, in any way, mean that they automatically belong to the range of virtues that Virtue Ethics extol. It should be noted that

virtues become virtues in their most genuine sense when they promote human flourishing. "A virtue is a character trait a human being needs to flourish or live well." (Hursthouse, 1991, 226) They are "beneficial to human interaction and communication, and to the functioning of human society." (Scott,1995, 280) Unless virtues promote human flourishing and true happiness, they can never be called virtues.

Virtues help humans achieve human flourishing. The argument forges the link between virtue and human flourishing. Virtue ethics is not disposition to right actions but as character traits inherent in the person required for human flourishing. Living a good life should be one's primary concern and not only avoiding evil and doing good. "This is not in itself, a form of egoism. "It is not egoistic in virtue of its directing me to think about my flourishing, my good life. I am to think about how I should live my life, how to give it a shape, simply because it is only my life that I can live, not because I am to take it to be necessarily more worth preserving than yours." (Hursthouse, 2006, 153)

Virtue ethics does not only specify what kind of person people ought to become but lay down the principles to achieve such end. "Every virtue generates a positive instruction (act justly, kindly, courageously, honestly, etc.) and every vice a prohibition (do not act unjustly, cruelly, like a coward, dishonestly, etc.)" (Hursthouse, 1991, 227) In the absence of moral principles that ought to be observed and when the end of moral actions seems vague, virtues provide guidance and justification for people's actions. In a nutshell, "Virtue ethics emphasizes being rather than doing." (Magee, 2001:32-33) One's way of being flows from one's way of doing and living.

3.1 Principles of Virtue Ethics

3.1.1 Virtues are acquired.
Virtue Ethics has shifted the emphasis from the appraisal of the action to the appraisal of the person who acts. There is a need, therefore, to define not so much what the right actions are but how people will arrive at the proper disposition to do the right actions. To reach this desired disposition, Virtue Ethics focuses on encouraging people to develop good character traits, such as selflessness, generosity, and love needed and worth having which are, in turn, required for human flourishing. Although "qualities as mendacity, cowardice, insincerity, partiality, impoliteness, maliciousness and narrow-mindedness do belong to the class of character traits, we cannot regard them as virtues because we do not see them as worthwhile or desirable." (Carr and Steutel, 1999, 4)

These good character traits, perceived as desirable and worth having, allow a person to make ethically correct decisions in life." (Houser, Wilczenski, & Ham, 2006) The idea of being good to act good becomes primary in Virtue Ethics. Hence, "one must look and work at one's character and develop certain character traits, called virtues." (Arries, 2005, 71) These virtues help people in making morally right decisions in life. The kind of life one is living is dependent on the kind of virtues one has imbibed.

Virtues are important, nevertheless, they are not in themselves innate. It would be strange to think that virtues are inherent in human beings as this chaotic world would prove otherwise. If virtues are innate, then all people should be acting virtuously but this is not the case as reality suggests that they are living with selfish and ulterior motives. "It would be puzzling to encourage people to be or behave in a certain way if they *must* be or behave that way or *cannot* be or behave that way." (Alfano, 2013, 236) If virtues are intrinsic, it would be absurd to recommend being virtuous or behaving virtuously. Praising people for being generous is odd since they should be generous by nature. It seems eccentric to reward people for being charitable when they should have it in the first place. "While it is of course good to be beautiful, and while beauty itself merits praise, it seems odd to praise *people* for having it." (Alfano, 2013, 236) Freedom seems to be undermined when people see virtues as so something innate and immutable. "It seems hard to imagine, however, that one could be responsible for an innate trait." (Alfano, 2013, 237)

In addition, virtues cannot be realized unless there are vices. It is because there are vices that virtues exist. If virtues are innate, it could be argued that vices are innate as well. If virtues are innate, then why do people still choose to do morally wrong actions? One cannot deny that people are free to choose between virtues and vices. In addition, one can also argue that it would be meaningless to develop virtues if they are innate in the first place.

3.1.2 Virtues are taught.

The fact that virtues are acquired presupposes the problem of inculcating the right virtues for human flourishing. To develop virtues means to integrate them in the educational process. But how does this process occur? How can "children with little or no moral character gradually become adults with full moral character and capable of full moral motivation?" (Harman, 1999, 5)

"It is commonly assumed now, as then, that the powers of reason take time to develop in children and that until those powers have developed their beliefs remain vulnerable to manipulation." (Curren, 1999, 74 in Carr and Steutel) Aristotle would argue that "moral knowledge, unlike mathematical knowledge, cannot be acquired merely by attending lectures and is not characteristically to be found in people too young to have had much experience of life." (I142ai2-i6) Hence there is a need to set up the right social institutions that would define the virtues that are needed for human flourishing. There should be "attainable institutions which would, if in place, encourage in participants the development of the relevant character traits, where these traits would tend to sustain and be sustained by the institutions." (Harman, 1999, 9) Failure to identify such institutions would make moral education "indoctrinative, in the sense that it will establish beliefs which are not all evidently true, and will do so in such a way that those beliefs are not easily dislodged at any later time." (Curren, 1999,35 in Carr and Steutel)

In addition, "one should not only stress merely basic ethical norms (such as truthfulness, dignity and respect for life, non-violence, solidarity), but also turn to virtues that are at the heart of each individual" (Curko et.al, 2015, 5) and which emerge as the common thread that unites the different structures of society. There must be a consensus and religion, culture and the school must agree as to what virtues are necessary to achieve human flourishing.

Teaching virtues is important. Its integration in the educational process is necessary. Although virtues can be taught formally in the classroom, "they can also be communicated and adopted through informal means much like with the saying virtues are caught as much as they are taught." (Wilczenski and Cook, 4) And sometimes, these informal moments and practical applications leave a more lasting impact on the learner. It can be said as well that the development of ethical knowledge is like the acquisition of a skill. Once cannot learn the skill unless one practices it.

Admittedly, teaching virtues and being virtuous are two different things. It is easier to teach virtues than to become virtuous. But then again, teaching virtues is the first step towards becoming virtuous. Unless virtues are taught, formally and informally, it cannot be learned and applied. Nevertheless, becoming virtuous does not happen overnight. It involves the constant struggle with habits and ideals that ultimately evolve over the course of one's life and nurtured by societal structures which determine what the right virtues are in terms of human flourishing.

3.1.3 Virtues need models.

Moral education should start at an early stage wherein the learners are more impressionable. Children "must be raised from infancy to take delight in and be pained by the right things; to take delight in, for example, we might say, the pleasures of the mind, of civilized conversation, of health, of study, of honor, and of virtuous activity itself, and not in luxury and expense, the unrestrained pursuit of physical pleasure, and unmerited recognition and success in the world." (*Aristotle,* 1104bll-12) "Surely one of the things you stress is the necessity for a good moral education in childhood. For the virtues of character are dispositions of the emotional, passionate part of our natures as human beings, dispositions that arise in human beings only

through moral education, and, moreover, education that begins at a very early age." (Hursthouse, 1999, 80)

Since virtues are acquired, teaching them becomes prerequisite. "We start our moral education by learning from others, both in making particular judgments about what is right and wrong, and in adopting some people as role models or teachers." (Annas) At the same time, virtues are not only taught but more so, they are caught. They are caught by the children from their parents, by faithful believers from religious leaders, by citizens from government officials, and by students from teachers.

Virtues are better transmitted by people who have them. One cannot give what one does not have. One cannot teach and show virtues unless one possesses them. Although one can just feign to have virtues, one cannot be consistent enough to feign it forever. If children are to grow up as virtuous persons, they must be nurtured in an where certain virtue needed for human flourishing are extolled. It is difficult to grow up virtuous if someone has been brought up in a corrupt society which tolerates vices and evil. "Children become neither good nor responsive to reason without an upbringing that surrounds them with good models and guides them toward good habits." (Curren, 1999, 74 in Carr and Steutel)

Virtues need models as these models are the embodiment of the virtues themselves. Being abstract concepts, virtues are made concrete by them. To live in the presence of models is to live in an environment driven and propagated by virtues. The point is that these models will show how to live a good life and as a result people will "come to reflect on and understand what they have been taught, and to think for themselves about it." (Annas) In deciding what the right course of action to do, it would be easier and practical to think of what the models would do given the same situation. "People seem to imagine, necessarily a matter of taking one's favored candidate for a virtuous person and asking oneself, "What would they do in these circumstances?" (Hursthouse, 1991, 227) However, this is just the initial step. The point of teaching virtues is not only to think of what others would do but what action one would engage in given the virtues one has acquired. After all, Virtue Ethics prides itself with the idea that people must be taught "the ability to engage in deliberation about the relevance of the virtues to the peculiar perhaps unique conditions of the moral situation." (Harris, 2013, 31)

3.2 Mechanisms of the Principles

3.2.1 Strengthening of Moral Education among Students

This contemporary world is a difficult time for education. The advent of globalization, consumerism and technology made it more difficult to teach virtues. Emphasis on technology has put more priority on 'things-of-science' to the point of neglecting morality. Innovation is the buzzword as children are taught (directly and indirectly) to value technology more than people. The paper argues that innovation is not something negative. On the contrary, it has made life even better. However, ethics must never left behind. "Unfortunately, the increased emphasis on reading, mathematics, and science to prepare students for a global, technological, and information-based marketplace seems to relegate the general well-being of students to a low educational priority." (Lumpkin, 2008, 45)

There is a need to strengthen the moral education of children especially in this time wherein virtues are becoming more and more personal and relative. Is it not the case that wars, famine, pollution, and global warming exist because teaching virtues has been neglected? Is it not that there are bullying, harassment, and discrimination because virtues were not given much importance? A well-ordered society is a society that does not only use technology but attaches virtues to the use of technology. A well-ordered society is characterized by persons not only doing what is good but do good because their virtues prompt them to.

It should be noted that the school serves as the training ground for virtue-acquisition. However, children cannot become virtuous in just a matter of several years and parents do not expect their children to have reached the highest level of moral ascendancy after graduating from

the school. This would be far-fetched. It can be argued that parents are mostly concerned with the promotion of virtues, as they want their children to be good. "The ambitions that most parents have for their children naturally include the development of important moral dispositions. Most parents want to raise children to become persons of a certain kind, persons who possess traits that are desirable and praise-worthy, whose personalities are imbued with a strong ethical compass." (Lapsley and Narvaez, 1) Yet for all the emphasis given to character education and the consensus built to raise children with strong moral character, it seems like there is still much to be done.

Hence, strengthening moral education should be at the heart of the educational process. This is not just part of the curriculum. It must be the core of the curriculum. All subjects and activities must be anchored and must revolve around this fundamental concept. The purpose of the educational process is to give the students opportunities to acquire virtues and make them their own (contrary to a virtuous person since being virtuous is a lifetime process.) "This is primarily generated by the school system which will include the inculcation of moral values which deal with the proper relationship between members and the regulation of means to achieve goals." (Grcic, 2013, 418) The school, therefore, should be able to rethink of the policies and guidelines with regard to how moral education should be properly accomplished. Interventions must be done. New programs must be thought of. Moral education should be given emphasis together with technology and innovation.

3.2.2 Introspection

Virtues must be imbibed. For people to act rightly all the time, these virtues must not only be externally absorbed but must reach the core of the person. Unless these virtues are instilled internally, inconsistencies with behavior will be evident. But how will these virtues be inculcated in people?

With the fast-paced world that people are living in, there is really not much time for introspection. It is the last thing that people would do since they are busy with work, school and the like. Although there are retreats and recollections, they certainly are not enough. The paper argues that moral education will be futile unless the students are encouraged to reflect on what has been taught and caught. Introspection should be done on a daily basis, and students should be trained to reflect before, during and after doing it.

A virtuous person knows how to reflect. Virtues can be infused when the students are able to see the virtue of virtues and the merits of what they were taught. They should be given quiet moments to reflect and ponder. Introspection may help people to choose between virtues and vices. It may help people in filtering virtues and removing virtues which do not promote human flourishing. It may help people assess their own belief system in making moral decision. It may help them exercise rational control over emotions.

3.3 Virtue Ethics in Critique

3.3.1 *Virtues may be relative.*

Virtues are character traits required for human flourishing. However, "we do not know which character traits are the virtues, or that this is open to much dispute, or particularly subject to the threat of moral skepticism or pluralism or cultural relativism." (Hursthouse, 1991, 228) There is really a problem in judging what constitutes a good character. A virtue for one person may be a vice for another. Virtue ethics indeed raises a serious concern over the notion of objectivity. "Doubts arise about this in part because different human beings in different cultures belonging to different traditions disagree about the virtues and about the relative importance of those virtues they agree about." (Harman, 1999, 6) Certainly there are disagreements about what virtues are needed for human flourishing in a given society.

The postmodern world would surely reject the idea that virtues are something objective and universal. The notion of virtue and ultimately of a good life is something relative and may vary from person to person and from culture to culture. At the same time, imposing virtues may

be met with hostility and resistance. "Attempts to discover universal standards of truth, beauty and goodness are now declared not only futile but also restrictive and even tyrannizing." (Brown, 1993, 6)

"Ethical or moral relativism is the normative view that there is and cannot be no one correct rational morality or set of values for all societies." (Grcic, 2013, 416) Virtues then are not intrinsically good and vices are not intrinsically evil but that their goodness and evilness always depend on the persons or culture looking at them. There could be differences in interpretations of virtues but there is still something common. As what Grcic (2013) wrote,

> Relativism in the extreme form conflicts with the fact that there are similarities in moral virtues found across cultures. These virtues and values are a function of the universality of human nature, human needs and the common problems societies must solve to survive. The differences that do exist in moral norms are limited and arise due to different social and historical contexts, ideologies and belief systems which shape moral norms to some degree. But these differences are secondary when compared to the larger common foundation of core values based on the common problems which must be solved for communities to survive. (416)

3.3.2 Ethical dilemmas are somehow complex.

Virtue ethics does not only concern with judging actions as morally good or evil based on consequences or principles of oughtness. "Rather than aim to be specialists in moral mathematics (as in consequentialism), or experts in moral taxonomy (as in deontology), we should aim to acquire settled habits of feeling and choice, the exercise of which will give our whole existence meaning and value." (Haldane, 1999, 160-161 in Carr and Steutel) This is actually one of the strengths of Virtue Ethics as it is more concerned with nothing less than the general way of living authentic lives.

However, this strength serves as its weakness as well. It seems that it cannot help people in terms of complicated moral dilemmas. For instance, honesty is a virtue and lying is a vice. But somewhere along the line, honesty is not really the best option and lying is sometimes not that bad. Sometimes it is really not an issue of telling the truth and lying because somewhere in the middle, there is context. Even if "Virtue ethics can provide rules, it remains unclear to me how the rules provided could handle this particular situation." (Harman, 1999, 2) It may, after all, prove insensitive to the minute details of particular ethical problems. It may only provide us with general statements to live life and not to solve specific ethical issues. "The idea of making a decision on the basis of virtues one would endorse often seems vague, vaguer than the counterpoint of consequence versus principle." (Sherman, 1999, 35 in Carr and Steutel)

Ethics is still one of the vaguest areas of philosophy. The concepts of goodness and evil are so ambiguous. And sometimes, the ethical dilemmas themselves challenge us to think beyond virtues and vices. "There are several examples of ethical conflicts where the virtuous person, the person with integrity, will need help; and where virtue ethics does not provide this help." (Bowden, 2005, 9) Even the virtuous person will have to face complex ethical dilemmas. "In instances where two or more ethical principles are in conflict with one another (e.g., confidentiality versus duty to warn), decision-makers are left on their own to determine which of the two takes precedence. It is always important for practitioners to reflect upon the motives for their actions that go beyond professional ethical codes." (Wilczenski and Cook, 5)

3.3.3 A virtuous person is only an ideal.

Acting out of virtues is different from being a virtuous person. While it is true that people can act based on the virtue of generosity, this does not imply that he/she is generous all the time. One can be generous in one area and selfish in another. One can be generous towards one's friends but selfish towards one's siblings. The point is not that one is not generous but one is generous in some situations only. To conceive humans as always generous, charitable, loving

and just are useful ideals but may be applicable to few actual people only or to no one at all. "Ideal portraits of people who are always honest or always courageous or compassionate may be just ideals towards which one should strive but rarely accurate descriptions of most people." (Harris, 2013, 24-25)

"Almost anyone can act in accordance with virtue; indeed, almost anyone can reliably act in accordance with virtue. This relaxed condition does not go so far as to require that anyone can be virtuous, just that almost anyone can be brought reliably to do what the virtuous person would do." (Alfano, 2013, 241) Hence, those who are acting out of specific virtues may not necessarily be virtuous. At the same time, "doing something directly because it is the right thing to do is not the same as doing it because one thinks it is the right thing to do." (Harman, 1999, 5) For instance, being courageous in the face of danger is different from being courageous because one thinks that this is what a virtuous person would do in the face of great danger. Therefore, it is difficult to be virtuous at all, an ideal which is theoretically valid but realistically meaningless.

3.4 Conclusion

For all that has been said, virtue ethics cannot be dismissed easily. "We cannot seriously reject a guideline that extols virtues such as justice or fairness, or kindness and consideration to others, or even honesty." (Bowden, 2005, 10) Being virtuous is certainly an arduous task. However, it is not an impossibility as we are given a lifetime to achieve it.

Virtue Ethics shifts the ethical discourse from a consequential and duty-bound notion of goodness to virtue teaching and acquisition. The doer of the action, the moral agent, is the most important factor that determines the goodness of an action. This moral agent is imbued with virtues that make it possible for him to do actions which would help him and others towards human flourishing.

Virtue is a key in Virtue Ethics. These are character-traits that the individual posses to enable him to live a good life. However, these virtues are not found within people's genes. They are acquired through teaching and modeling. There is a need therefore, to strengthen moral education and encourage people to introspect so that inner conversion will happen.

4. Virtue Ethics and the Panopticon as a Model in the Holistic Formation of the Students

Every educational system aims to form all the aspects of the students. The paper now argues that Panopticism alongside the concept of Virtue Ethics can be the used and viewed together to secure the holistic formation of students. The Panoptic machine, on one hand, aims to instill discipline in the students through external and tangible means. Virtue Ethics, on the other hand, appeal to the inner virtues as the foundation of morally right actions. To use each singlehandedly will eventually fail as both concepts complement each other.

Becoming virtuous, as what was argued earlier, is not a walk in the park. It is a lifetime process of reflecting, learning and experiencing things. Virtue formation, in fact, "is a lifelong pursuit; the challenges persist, and so too the opportunities for deepening one's moral commitment. When it comes to good character, it simply is false that everything one needs to know can be learned in kindergarten." (Sherman, 1999,35 in Carr and Steutel) The problem now remains with regard to monitoring the student's progress. Since virtues are something internal, how do we possibly judge whether the student is really acting virtuously? This is where Panopticism enters. Panopticism makes it possible to externally monitor their behavior in order to praise them for their consistency or to control their disruptive behavior.

Virtue Ethics is important in such a way that it allows the school to ascertain its own virtues and 006Fpenly promote them to the students. These virtues should serve as the foundation of the school's mission and vision and all activities and programs must be directed towards the achievement of these virtues. As a consequence, these "basic values that guide an organization help to mold the character," (Klein, 1989, 62) of the students. "If these values have immoral consequences the moral character of the people in the organization, to that extent,

would be undermined." (Klein, 1989, 62) It is important, therefore, that the foundational virtues identified by the school itself would lead the students to realize their own human flourishing.

It should be noted, however, that it is important to provide an environment where these virtues can flourish. They must be planted in a fertile soil which enables them to grow. "Apart from this environment, the virtues are less robust than we would like to believe." (Harris, 2013, 35) Virtues, per se, cannot exist in a place where vices reign. The permanent gaze of the Panopticon and the consciousness it brings would secure this atmosphere. The Panopticon, as a disciplinary apparatus, imposes order amidst the chaos of diverse characteristics.

Students must be taught to do the right things consistently even if the temptation to do otherwise is strong. However, this is not an automatic response from the students. Moral education does not train students to automatically generate a virtuous response. On the contrary, they must be trained for it until it becomes a habit. This is where the Panopticon machine serves its purpose. It is Panopticism that enables the students to be always conscious of his actions. External factors, then, play a crucial role in the manifestations of virtues in one's behavior.

Admittedly, holistic formation requires external (Panopticism) and internal (virtue) interventions. People choose to do bad things because they have not internalized the right virtues and at the same time, there was no disciplinary apparatus that would prevent them to do so. Panopticism may lead to conformity for conformity's sake but viewed together with Virtue Ethic, it becomes deeper than that. Student act rightly not only because someone's watching but also because it is right nonetheless.

4.1 Mechanisms of the Model

4.1.1 CCTV-aided Virtue Acquisition

It was noted that CCTV's, as a form of Panopticism, give the students that feeling of being watched and observed. Disruptive behaviors would be prevented because students will be conscious of an omniscient eye looking at them. This gaze examines their every movement and action. They would be behaving more appropriately as the disciplinary apparatus will serve as a restriction to their actions.

It was also elucidated that virtues are acquired. Nonetheless, the acquisition of virtues is something internal and it seems to be lacking any tangible proof. People could pretend that they were able to internalize the virtues when in fact, they did not. Nevertheless, no matter how much they pretend, rest assured that inconsistencies will do take place. It is just a matter of time for these inconsistencies to be caught on camera.

In addition, virtues are taught and are modeled by virtuous people. The CCTVs would not only supervise the students' behavior. They would also supervise the behavior of the models of virtues (teachers and school personnel). In this case, the models will be more consistent with their actions as they are constantly being monitored and the acquisition of virtues will surely be attained without falter. They would not only be honest in one situation but in all situations and Panopticism secures this.

4.1.2 Reflective Anecdotal Records

It was earlier noted that anecdotal records are records of external behavior. It serves as a monitor to observe behavior in the absence of CCTVs. It is helpful especially during times when the students are not inside school premises. The teacher and even the parents are encouraged to write their own personal observations on the personalities and actions of the students.

However, anecdotal records are somehow one way. It only consists of the teacher or the parent's observation towards the action of the students. It is proposed that anecdotal records include the context to which certain behavior, helpful or disorderly, are done. Aside from writing external behavior, they can be advised to also interview the students and ask them their feelings towards what they have done and the reason why they did or did not do such actions. They

should be given time to reflect and write how they may be able to continue doing the right thing or correct past mistakes.

5. Conclusion

Technological advancements "have been transforming human life in one way or another for thousands of years." (Jerald, 2009, 1) These inevitable changes have ultimately prompt educational institutions to rethink of how education should be done. The goal is to give the students opportunities to be formed holistically. However, the traditional methods of reaching this desired end may somehow be obsolete and futile. It may not be "enough to provide the students with a broader set of 21st century skills to thrive in a rapidly evolving, technology-saturated world." (Jerald, 2009, 1)

This is the reason why the paper puts forward this alternative model. This model uses two different yet somehow complementary concepts. On one hand, Panopticism was originally conceived as a penitentiary model. It was initially thought of as an apparatus to create and maintain discipline among prisoners. Nevertheless, there is now a general consensus that its principles can be used to create, restore, and maintain discipline across other social institutions. Through the permanent gaze and constant visibility, it offers, the students will always be reminded to act rightly as their actions are always watched and recorded. In a nutshell, it seeks to establish external control over a plurality of behavior to curtail unmanageable behavior and emphasize socially-approved ones.

On the other hand, Virtue Ethics centers on the acquisition and application of virtues. This approach to Ethics gives a general guideline towards human flourishing and attainment of true happiness. It seeks to establish and acquire virtues which would be the basis of morally right actions. It can be surmised that it is the internal conversion of the heart that Virtue Ethics seeks.

To form the students holistically requires that both concepts be used. Too much emphasis on the principles of Panopticism may produce students who do the right things for conformity's sake. Too much emphasis on Virtue Ethics may result to the relativism of virtues and the absence of an external apparatus which will aid in virtue acquisition. Hence, the school's goal to form the students holistically may be realized by using this alternative model being proposed.

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THE POLITICAL ROLE OF RELIGION IN THE PUBLIC SPHERE BASED ON MARX'S 'ON THE JEWISH QUESTION' TOWARDS HUMAN RIGHTS-BASED EMANCIPATION[1]

JERAHMEEL CLERIGO[2] and ALVIN SARIO[3]
Office of Research, Planning, and Development
Aquinas University, Philippines[4]

Introduction

Every contemporary liberal society, regardless of nationalist orientation and self-determination, is pluralist. Diversity and multiple perspectives characterize democratic societies. We are defined by various conceptual frameworks and social ideologies. All reasonable schools of thought have a good place to such pluralism. Philosophy, religion, and morals basically substantiate both liberal and nonliberal societies. Religion, as a philosophy in itself with an almost complete set of moral doctrines, provides (or can provide) every citizen (as faithful at the same time) to have a closer and fuller view of the self, the world, and the Absolute. Religion is a powerful superstructure as a social institution in any contemporary society. The influence and impact it creates not only to the followers but to the society at large is tremendous. We may even say that the success of realizing collective goals would somehow depend on how a dominant religion takes such goals. Religion, as a spiritual force, is highly considered as politically powerful. All political leaders cannot disregard the social role of religion in human communities.

At the onset, we need to ask a very crucial question; that is, what is the political role of religion in the public sphere? We do recognize the social role of religion: that it is a social institution with the primary role of religiosity/spirituality and morality concerns vis-à-vis guiding the public of moral norms and religious traditions. But in the public sphere, what basically is the role religion has to take in political matters?

Bruno Bauer formulates the question of Jewish emancipation: "What…is the nature of the Jew who is to be emancipated, and the nature of the Christian state which is to emancipate him?"[5] The question posed has two arguments: first, Jews should renounce Judaism; and second, men in general can only be emancipated as citizens if they renounce religion in general. Marx believes that the first argument pointed out is incorrect because it assumes that Jews can only be emancipated if the Jews themselves are able to emancipate themselves from Judaism. Marx argues that political emancipation advocated by Bauer does not mean human emancipation. For Marx, real emancipation is human emancipation, which is different and more than social and political equality and recognition of civil liberties. The second argument presumes that abolition of religion, the sacrifice of the privilege of faith, leads us to the rights of man (not simply

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[1] The paper is a research output of the Philosophy Mentoring Program in Aquinas University.

[2] Jerahmeel Clerigo published philosophy papers in Sophia Vol. 1 Issue 1 (2016) and Dunong Vol. XI Issue 1 (2016), the refereed journals of Aquinas University, Philippines. He presented papers in *Sinag* Lectures, *Pagmangno* Lectures, Thesis 11 Student Conference, and Hermeneutics Forum. He received a mark of *Meritissimus* for his thesis on supererogation. He is a recipient of Best Thesis on Ethics (2017).

[3] Alvin Sario published philosophy papers in various reputable journals. He authored several books in social and political philosophy and development education. He delivered lectures in various international and national conferences in philosophy and research.

[4] Aquinas University is Catholic Dominican University located in the Bicol Region, Philippines. It is considered be one of the leading universities in the country.

[5] Karl Marx, "On the Jewish Question," in *The Marx-Engels Reader* (New York: Norton & Company, 1978), 27.

acquisition of civil rights) that are developed through culture. These rights are only developed once religion is sacrificed (i.e. liberty, property, equality, security). Marx advocates the abolition of all religions, not just Judaism, to realize his idea of human emancipation.[6]

The study then intends to articulate the political role of religion based on Marx's *On The Jewish Question*. The paper mainly argues that human emancipation can only be realized in the context of human rights-based emancipation. Such kind of emancipation entails not necessarily abolishing religion in the political discussion but definitely not allowing the comprehensive doctrines of religion to prevail as the measure or standard for such development. The religion, among other comprehensive views, shall take part in the discourse of achieving human emancipation in this world not based on their doctrines but assuming a different lens; that is, human rights. Human rights shall serve as the neutral ground for citizens, both religious and nonreligious, to realize real emancipation. The paper in effect defends the rights of man as basic rights and liberties that become the paradigm for real human emancipation.

Discussion and Analysis

The paper has five parts: first, a presentation of Bauer's arguments; second, a presentation of Marx's counterarguments; third, articulation of scope and limits of religion; fourth; determination of the political roles of religion; and fifth, argumentation on human rights-based emancipation as real human emancipation.

1. Bauer's Arguments[7]

The Jews, in the time of Bauer, were claiming for their political emancipation and demanded they should be recognized by the state and therefore should also enjoy rights and privileges as citizens. Bruno Bauer argues that in order for the Jews to claim such political emancipation, they should renounce first their being Jews, their religion for that matter. For Bauer, the Jews can only demand for political emancipation if they should first become citizens. He believes that political emancipation can only be given to citizens and therefore Jews remaining as Jews asking for political emancipation for their political life is not acceptable. The demand of the Jews from the Christian State implies that the Jews are asking the Christian State to remove their prejudice in order for it to give in to their demand. In effect, the Jews are asking for emancipation given Judaism but asking the Christian state not to use its religious bias against them. This involves a contradiction for Bauer. The Christian State cannot simply emancipate the Jews and the Jews cannot really be emancipated because the problem basically lies on the existence of religion in a secular society. The Jews, Christians, and all other religions for that matter, have to resolve these contradictions to realize political emancipation. For Bauer, to resolve these contradictions entails removing all religions. The religious differences hinder one from doing his duty as citizen for the state and for his fellow citizens. The state as a governing body must itself be emancipated from religion thereby removing all religious prejudices and therefore religious privileges. With a state free of religion, the state can now implement common public principles for social development.

2. Marx's Counterarguments[8]

We have seen that Bruno Bauer presented religion as having no place in the State and that political emancipation is possible if religion is abolished. Marx disagrees with Bauer. For Marx, in achieving political emancipation, there is no need to abolish religion. What we need is freedom of religion (not freedom from religion) making religion in the private realm of the citizens allowing them their own religious beliefs. Religiosity has to remain in the private sphere and never for the public life. Political emancipation does not require religion to be abolished in

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[6] Ibid., 41.

[7] Ibid., 26-38.

[8] Ibid., 30-48.

the society. It has to be said that Marx believes that all religions must be abolished if we want human emancipation. Bauer is wrong in saying that we need political emancipation for it is not enough especially if it is simply characterized by having civil liberties. We need to remove all religions but given the purview of human, not political, emancipation. Hence, a kind of emancipation that truly liberates us from, let us say, capitalism.

Marx also counterargues the point of Bauer that Jews cannot ask for their rights which the Christians enjoy because Christians have developed them through culture and therefore implying that Jews do not actually have that kind of culture. Marx refutes this by saying that these rights are attainable even by the Jews if they go for human emancipation, not simply political emancipation. In political emancipation, man is taken as a member of civil society, still could be an egoistic individual and independent of his society. In human emancipation, man becomes a species-being, in his everyday work.

3. Scope and Limits of Religion

Based on "On the Jewish Question," both Bauer and Marx see religion as a barrier for emancipation; Bauer for political emancipation and Marx for human emancipation. Religion is seen as hindrance in civil liberties and in the rights of man. Is it really necessary to abolish religion in achieving human emancipation? Given the positive influence and impact of religion in society, can it not be a factor in achieving free society? What is the nature of religion? We say that religion regulates and restricts human action, a source of normativity, and safeguards social order. Religion at the same time cannot assume governance and management of state and society, assumes no power in politics, and not seen as a political control but as a spiritual force.

Religion as a social institution having doctrines, dogmas, and rules imposed to its members regulates and restricts human acts. Religion expects the faithful to follow the rules and beliefs to realize the idea of the common good and the will of their god. One principle we can cite of is the principle that in any circumstance one should always choose the preservation of life grounded on the religious teaching of human dignity; that is, every life is precious and only god has the authority to take one's life. This principle should be common to all as influenced and taught by religion. The faithful are regulated and restricted by this principle. Religion affects the personal life of its faithful. Regulation and restriction make religion a source of normativity. With the power and impact religion has to the faithful, like other social and political institutions, religion sets norms especially in matters of faith and morals. Religion then assumes authority in setting normative ways and functions for society. Religion having direct mandate to its members and serves as authority not only in faith and morals becomes an agent of social order. But religion cannot assume the powers and duties of other social and political institutions. It cannot assume the powers of the state in governing society. The ultimate objective of religion is to enlighten its members with the right way of living life the moral way of doing things. Religion helps its members to realize their faith in their god. It has its direct influence and dominion on matters of the faith but indirectly in political domain.

4. Political Role of Religion

With the scope and limits of religion, we are inclined to believe that religion has to be recognized of having its influence and impact to the citizens themselves. We can even say that some political thoughts and actions are even motivated or critically examined by religion. Religion has a political power in itself. If we talk of political emancipation, religion could have a powerful role in articulating concepts and principles promoting general welfare and the common good provided that these concepts and principles are not in contradiction with the basic teachings of religion. Religion as one of comprehensive doctrines has a place in the public sphere. If we talk of human emancipation, as long as religion does not act contrary to the public democratic liberal principles of justice, human emancipation can still be realized with religion in the public sphere and therefore such human emancipation does not warrant abolition of religion in pluralist societies. Religion must also look in and with the perspective of the state. Religion

may serve as a moderator to other social institutions because it has the influence and appeal in maintaining the balance with all other social institutions; for example, religion with the people rallying behind voicing out abuses and wrongs in other social and political institutions. Having the charismatic appeal, religion has always been the safest place for people who have been victims of abuses. Religion now becomes the shelter of the afflicted and the cradle of social justice. Religion has the obligation to fight injustices and promote the common good. It can also use its influence to pressure other social and political institutions to reduce, if not eliminate, social injustices and promote the common good.

5. Human Rights-Based Emancipation

     With political role of religion centered on respect to all other frames of thought, serving as equilibrium of forces in society, and safeguarding the common good, religion plays a big role in real human emancipation. But instead of focusing on religion, since religion is only one of the so many comprehensive doctrines, the discourse has to shift from political role of religion to a real kind of human emancipation (and not only political emancipation) guaranteeing concepts and principles that would guide free societies in achieving human rights-based emancipation as real human emancipation.

     Marx's notion of human emancipation is unclear and unattainable. We can have real human emancipation if we would base it on human rights. Emancipation that is grounded on human rights is attainable and applicable both to the state and religion. There can be no conflict for emancipation would already mean giving people their respective basic rights and liberties that would serve as their primary social goods promoting well-being and human flourishing of free societies. These rights serve as the fundamental essence of equality of human persons. This is the
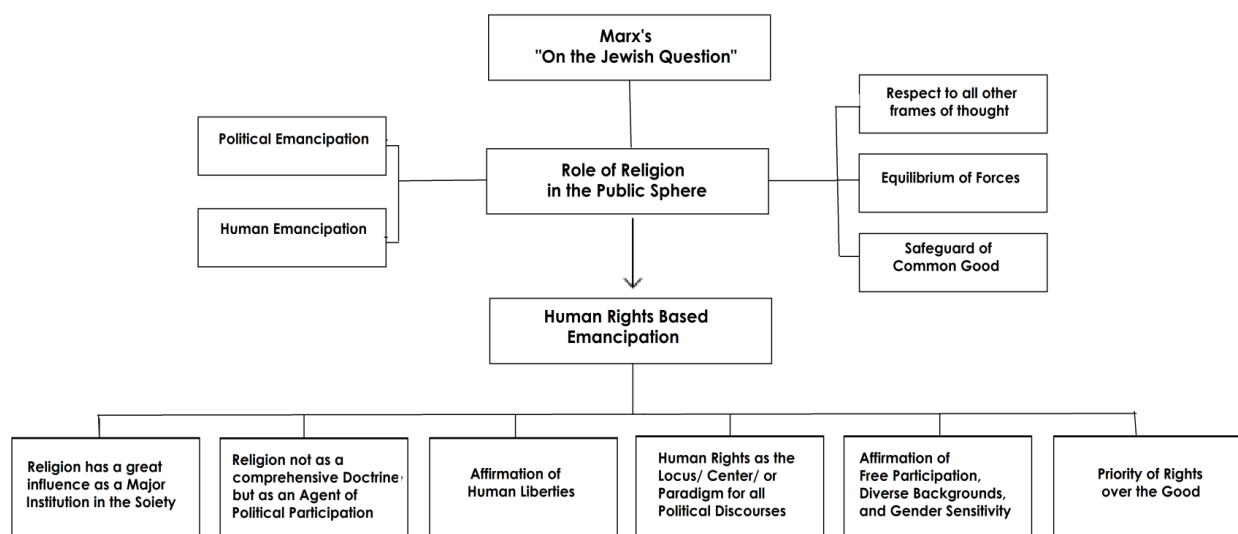
heart of humanity and the peak of human civilization. Emancipation is the freedom of each individual enjoying rights and liberties entitled to him leading towards a collective human emancipation. It respects autonomy of every citizen and at the same time observes social justice with the perspective of social development.

     Karl Marx's "On the Jewish Question" brings to the fore the idea of human emancipation as far better than Bauer's idea of political emancipation. The idea of emancipation (whether political or human) entails abolition of religion for Bauer (in the case of political emancipation) and Marx (given human emancipation). But recognizing the role of religion in the public sphere defined by respect to be given by religion to all other frames of thought, bringing equilibrium to various forces, and in effect safeguarding the common good leads us to an articulation of human rights-based emancipation as real kind of human emancipation and not

simply political emancipation. Human rights-based emancipation as real human emancipation has six principles: first, that religion being a major institution in the society has a great influence; second, religion not as a comprehensive doctrine but as an agent of political participation; third, it should affirm human liberties; fourth, human rights should be the locus/center or paradigm for all political discourses; fifth, it should affirm free participation, diverse backgrounds, and gender sensitivity; and sixth, it should prioritize rights over the good.

Religion is considered to be one of the most influential institutions given the charisma that has moved political leaders all over the world. Religion is able to give pressure to various institutions as shown in history. It becomes a leeway or is an instrument for the strong support to human rights and human rights-based emancipation. Religion serves as the voice for human rights campaigns and advocacies. Religion can play a vital role for the realization of human rights-based emancipation. Religion with its various doctrines can be used to achieve political participation given that it can serve as a grounding principle to point out certain political issues and their resolutions. Provided that religion is open to all other comprehensive doctrines, religion itself is not simply just a comprehensive doctrine in a pluralist society but as one with all other comprehensive doctrines becoming proactive in political participation.

Human rights and liberties are grounded on human dignity and based on a principle of humanity where human liberties taken not only as a religious issue but also and more importantly as political. Religious or non-religious, human rights and liberties should be affirmed because they are applied to all. Human rights are highly all-inclusive. Human rights and liberties should be the basis or central framework for political discourses for the reason that they are universal and can be used in political action and political decisions. Once these human rights and liberties are violated, the entire humanity has already been violated.

Human rights-based societies should be open to free participation of the citizens where all have the freedom to enter into discourse and express their thoughts on issues that matter most like constitutional essentials and matters of basic justice. There should be no monopoly of ideas; rather, there should be a communal discourse open enough for everyone to participate. There will then be openness to diverse backgrounds and contexts. Gender issues will also be taken into account when we already talk about human rights-based emancipation especially that every member of society is basically grounded on gender as a social identity. That paves the way for gender sensitivity where gender is no longer be basis of judgments rather everyone becomes respectful regardless of beliefs and cultures for everything is rooted in (mutual/social) respect. In effect, there will be different sets of social standards making human rights-based society rests on human rights and liberties as the social standard given multiplicity in beliefs and cultures in a democratic society.

Conclusion

In the public sphere, especially in a public political democratic liberal framework, all comprehensive doctrines, both religious and nonreligious, especially the comprehensive views of religion, have to have a place in a pluralist society. The fact of reasonable pluralism demands respect for all comprehensive views that form part of society's background culture. Such pluralism also demands from each comprehensive doctrine respect for all other comprehensive views. With that kind of respect in place, it is not difficult for pluralist society to speak of basic rights and liberties as the neutral ground; the framework from which human emancipation can be based. Freedom of religion is guaranteed as a basic component of these rights and liberties to promote the common good. Freedom of religion does not mean freedom from religion for it respects the tradition and impact religion creates in a pluralist society. The political role religion plays provide the view that religion is not an antithesis to political emancipation. For human emancipation to be a real human emancipation, it has to be human rights-based because human rights serve as the objective framework of thought and action making every citizen free and at the same time equal, rational and at the same time reasonable. Human rights then become a moral obligation and social responsibility of all peoples towards all peoples.

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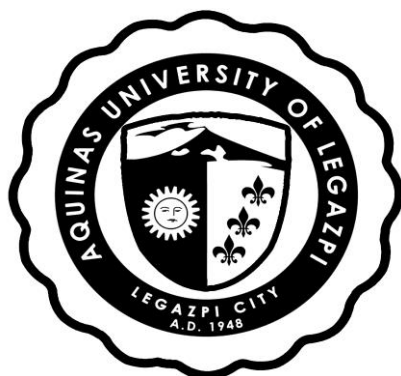
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