

AN EDUCATIONAL PROGRAM FOR "HAPLIT" BOYS OF
PARANAS, SAMAR: A PROPOSED MODEL

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Requirements for the Degree
Master of Arts in Education
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APPROVAL SHEET

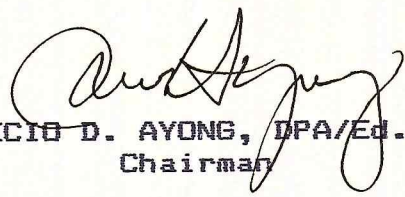
In Partial fulfillment of the requirements for the degree, Master of Arts in Education major in Administration & Supervision, this thesis entitled "EDUCATIONAL PROGRAM FOR THE "HAPLIT" BOYS OF PARANAS SAMAR: A PROPOSED MODEL, was prepared and submitted by BIENVENIDO O. BABALCON, who having passed the Comprehensive examination with a rating passed, is hereby recommended for oral examination.



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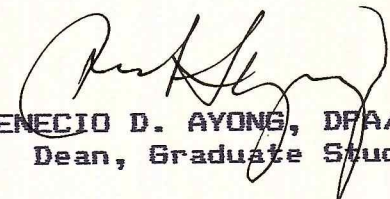

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DEDICATION

The researcher heartily dedicates
this piece of work to his mother ROSARIO
wife YOLANDA, his dear loving children
PRECIOUS and BEN CAESAR, brother and
sister who were always with him
during the critical moments
of this study

BEN

ABSTRACT

This study attempted to propose an educational program on the existing plight of the “Haplit” Boys of Paranas based on their socio-economic and psychological needs. The normative-descriptive-developmental method of research was employed in this study using the interview questionnaire as the principal instrument in gathering baseline data. The almost identical perception of the psychological needs of the “Haplit” Boys by themselves and by the community worker leads to the acceptance of the null hypothesis that “there is no significant difference in the psychological needs of the “Haplit” Boys as reported by themselves and as perceived by the community workers”. The level of significance was set at .05 level and 38 degrees of freedom. 10.12 In the judgmental validation of the proposed educational model by experts from six different agencies, five of the six agencies evaluated the model as “strongly agree” and only one judged it as “agree”. The foregoing condition coupled with indolence, ignorance, and devil-may-care attitude of parents lead to the making of wayward children due to parental neglect, thus driving their children away to look for greener pastures. Some who may not earn enough as errand boys, vendors or housekeepers may resort to begging, stealing, and vagrancy in order to survive. The almost identical perception of the “Haplit” Boys and the community workers on the psychological needs of the Haplit Boys leads to a conclusion that these boys are sincere in revealing the realities of their life and therefore are willing to welcome any form of assistance from the government and civic groups. The educational program being proposed by the researcher to provide opportunities to the “Haplit” Boys is a timely response to their needs and problems.

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Chapter 1

THE PROBLEM

Introduction

One of the basic provision of the constitution is that which imposes upon the national government, the duty of maintaining general welfare as enunciated by Monsod.¹ Certain duties and responsibilities of the first magnitude are best met through national leadership. In the judgment of educators, labor organization, employers, farmers, homemakers, businessmen and the general public, education is a matter of direct concern to them and one that warrants government participation, cooperation and financial support.

It is the duty of the national government "to promote the general welfare" in so far as such activity does not interfere with the constitutional rights of the state.

Economic security is impossible without a united front not merely national but hemispherical in extent. To be able to work at a freely chosen occupation, in our homes, and to carry on the activities of normal free life,

¹Solita C. Monsod, "Situation of Children and Women in the Philippines", United Nations Children's Fund Bulletin, 1987, p. 25.

calls for united planning, combined efforts and cooperative regulations of national, local and municipal levels. The resources of the state vary so greatly that national standards of leadership and public education which are conducted and maintained to improve and perpetuate such security.

Developing the quality of life of a Filipino is to involve the total Filipinos, not only a chosen few, for this is a gargantuan task for many who are concerned.

The development of all Filipinos is clearly stated in the goals of the country for national development which says:

To further the aims of the constitution for the development of the Philippines and within the context of a free and democratic society the national development goals of the Philippines are (a) to achieve and maintain an accelerating rate of economic development and socio progress, (b) to assure the maximum participation of all the people in the attainment and enjoyment of the benefits of such growth, and (c) to strengthen national consciousness and promote desirable values in a changing world.²

²Bienvenido B. Manuel, et.al., New Thrusts in Philippine Education", Current Events Digest, 1974 pp.32-34

As mentioned in the development goals, the government seeks to assure the maximum participation of all in the attainment and enjoyment of the economic and social development. Concern for the Filipinos' development is further explained explained in the national educational aims.

Given the stated development goals, the educational system as a major contributor to the attainment of economic and social progress should provide for a broad general education that will assist each individual in the peculiar ecology of his own society, to (a) attain his potentials as a human being, (b) enhance the range and quality of individual and group participation in the basic functions of society and (c) acquire the essential foundation for his development into a productive and versatile citizen.³

The youth regardless of their age brackets form part and parcel of the entire Philippines citizenry where potentials must be utilized to its fullest, particularly the neglected ones called by our society as the "out-of-school youths". Their development should and must be the whole and entire concern of the Filipino people and the government participation and leadership in matters of

³Ibid, p.12

national concern, the weak spots would remain weak because when national security is threatened, all people, in all walks of life, are affected. National security is the sum total of state security. It falls on the essence of maximum participation for the attainment and enjoyment of the benefits of the economic development and social progress and the provision for broad education that will assist each individual in the peculiar ecology of his own society to attain his potential as a human being.

Filipinos hold the conviction that man achieves his fullest self-realization and renders his greatest services through socially useful and efficient work. Through work, family life is stabilized, the welfare of the individual as well as of the state is advanced and national and hemispherical security is materially strengthened. Thus, the research conducted was particularly focused on one of the struggling towns in which one of the officials' major concerns is the youth's upliftment as well as its own development.

Paranas is one of the struggling municipalities in the province situated in the heart of the provincial territory whose primary concern is for the people and its barangays' future development. (See the attached Map and profile of the Municipality of Paranas). Almost all children in the town come from poor parents whose main

occupation is either farming or fishing as actual sources of livelihood. Much as they wanted to, these children could not afford to be in school because they lack the financial assistance to realize their educational pursuits thus adding to the problem on out-of-school-youths and the unemployed adults. A number of them have made the vicinity a place for their abode. These out-of-school youths are frequently seen in commercial streets markets, restaurants, churches, pier and bus stations as well as in places where they could possibly rest and do their small and big time business. These groups are popularly called "Haplit Boys". Haplit is a term coined by the street people of Paranas as to tell a lie.⁴ The term "Haplit" is a word which is colloquial in nature and is used ordinarily in conversation and accepted in informal speech or manner. It was formed to represent a cohesive group or organization whose prime purpose is to show others that they are unified sharing the same ideologies, aspiration, desires and even dreams whether detrimental or productive in nature. This term was formed ordinarily by the youngsters of Paranas as a representation of a cohesive group.

⁴Eduardo A. Makabenta, Binisaya English, English Binisaya. (Philippine Papyrus Communication Corporation 1979), p. 41

It is a coined word taken from the word "HAPLIT" which is a verb form that means to standby or stopby⁵ and "KALIT" which is a noun form which means perdfify or treachery.⁶ Hence "HAP" was taken from the word "haplit" and "LIT" from the word "Kalit" forming haplit. As to its etymology there are no literature or written manuscccccpts except the respondents themselves who could testify to the veracity of the word and how it came into existence. The said calling is not well-know except within the sanction of the municipality where the word is being known. These groups are seen daily and almost everywhere. These children are hungry, malnourished and neglected. They are always in crowded places ready to do their menial business when given the chance or opportunity. They appear always ready to run for safety as seen on their actuations and they seem to be on-the-go and ready to run, to hide for fear that what they have done like stealing were seen by the peace officer or the "tanods" strategically assigned in crowded places to watch for any incident that may accur.

Generally, these boys are children of unwed, destitute and abandoned parents. Others are orphans who

⁵Ibid, p. 79

⁶Ibid, p. 41

were abandoned by their parents while they were still young, probably due to untimely demise of their loved ones or simply neglecting them. These boys create problems for they disturb the people by begging, snatching, engaging in petty unlawful acts and sometimes scavenging just to satisfy their wants and hunger. Other accept jobs not fitted to their age, hence their right to education is grossly neglected. They are out almost everyday to earn a living instead of spending time in school in order to learn.

The researcher's concern for these poor but deserving hopefuls motivated him to conduct a development research that will evolve a creative educational program which will indeed transform these poor and neglected respondents to become healthy, educated, and productive citizens for advancement in the future.

Theoretical/Conceptual Framework

This study is based on the theory enunciated by Kale⁷ when she said that promoting the welfare and protecting the development of children is one of the greatest tasks in nation building. It is an individual, national and

⁷Pratima Kale, UNICEF Representative of the Philippines and the Pacific, *FACES for Life*, Philippine National Edition, PIA, Manila, 1989, p. 3

international responsibility. But this task cannot be accomplished by providing basic social services alone. There is also the need to provide every family with basic information on how to protect and enhance the growth of the youth, hence, the need for education.

The situation analysis of Filipino youth has highlighted the impact of trends and conditions in economic and social development on youth's survival and development. Its economic difficulties have led to a slackening in the rate of improvement in the quality of life of Filipino youths. In some key aspects, these had led not only to slackening but to outright retrogression to conditions in previous years, prior even to the country's economic achievements in the mid 1970's.⁸ Increased poverty incidence of communicable and immunicable diseases, absence of any further improvement in life expectancy, no further decline in the child mortality or crude death rates: all these were manifestation of deeply-rooted economic and social problems being experienced by an increasing number of Filipino youths. However, reforms are being instituted and positive indications are already noted. These give rise for renewed hope for the Filipino youths. Working

⁸Ibid, p. 6.

out a six-year development agendum which stresses economic recovery, employment creation, equity and social justice is one of the government agenda which falls on the concept of "adjustment with a human face."⁹ This redounds specifically to the improvement of the situation of poor and low income family member towards developing an educational model which will benefit the youth of today.

This new scheme of the government provides for the expansion and improvement of basic social services which give priority to that segment of the population living in poor conditions. Thus, it contributes significantly to national development which assumes principal responsibility for financing education in the country with some participation from the private sector largely from the various religious orders involved in apostolic work.

The conceptual model shown in Figure 1 illustrates the totality of the "Haplit" Boys educational program as evaluated according to content, construction, and face validity. The research environment is the Municipality of Paranas. The emphasis is on the formulation or creation of an educational model in which the variates are the "Haplit" Boys and the Community Workers from various

⁹Ibid, p. 12

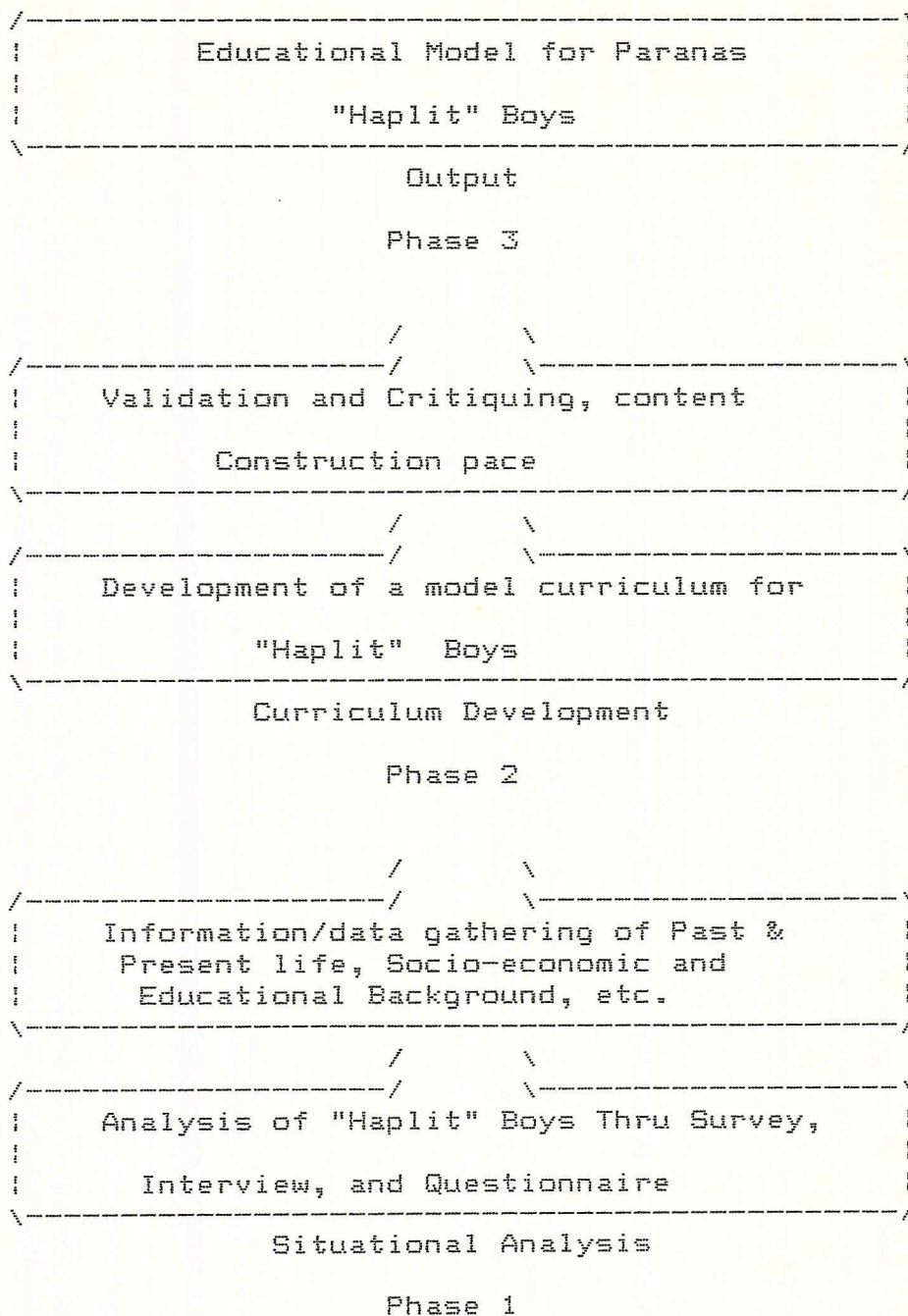


Figure 1. A Conceptual Model showing the Phased Towards Development of an Educational Program for the "Haplit" Boys of Paranas.

agencies. The result of the perceptions are the basis for drawing up a model.

Statement of the Problem

The main purpose of this study is to propose an educational program that would cater to the socio-economic, educational and psychological needs of the "Haplit" Boys of Paranas, Samar. More specifically, the study seeks to answer the following questions:

1. What is the profile of the "Haplit" Boys of Paranas as to:

- 1.1 place of origin?
- 1.2 sex?
- 1.3 age?
- 1.4 residence?
- 1.5 parents?
- 1.6 education?
- 1.7 work experience/means of survival?

2. What are their psychological needs as perceived by the "Haplit" Boys themselves and as perceived by the community workers from various agencies?

3. Is there a significant difference in the psychological needs of the "Haplit" Boys as reported by themselves and as perceived by the community workers from various agencies?

4. What are the implication of the findings to the socio-economic development of the community of Paranas?

5. What educational program can be developed to compliment the already existing programs designed to meet the socio-economic, educational and psychological needs of these "Haplit" Boys?

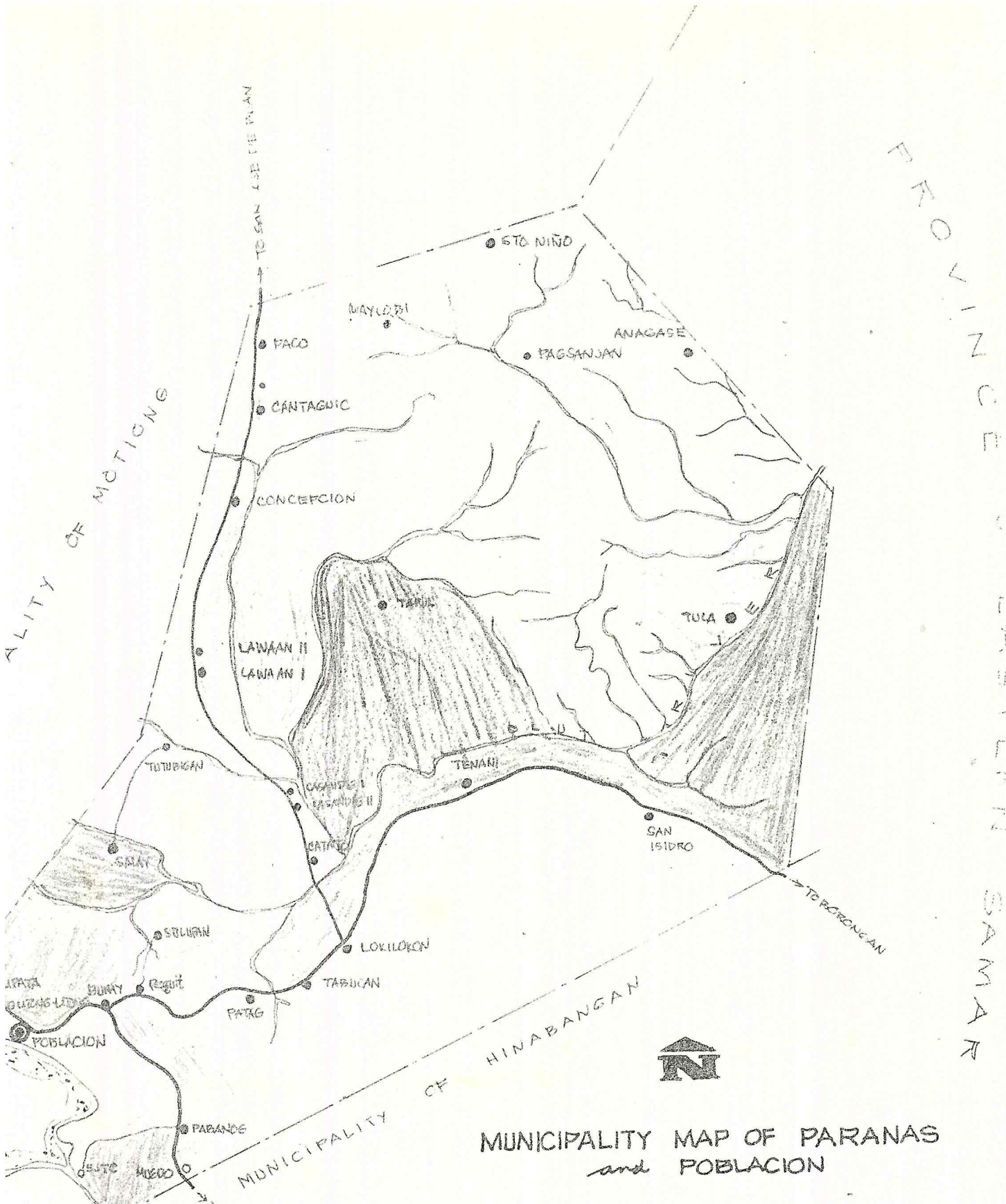
Hypothesis

There is no significant difference on the implication of the psychological needs of the "Haplit" Boys of Paranas as reported by "Haplit" Boys themselves and as percieved by the community workers from different agencies.

Importance of the Study

The study will be beneficial to the "Haplit" Boys of Paranas in terms of the proposed educational model since they will be given the educational opportunity from the kind of program the researcher proposes.

The study will provide the management and curriculum planners valuable ideas and information that will be useful in improving or replanning the educational model. These ideas and information will provide inputs for the enrichment not only for the educational program for the "Haplit" Boys of Paranas, but also for other programs directed towards community development.

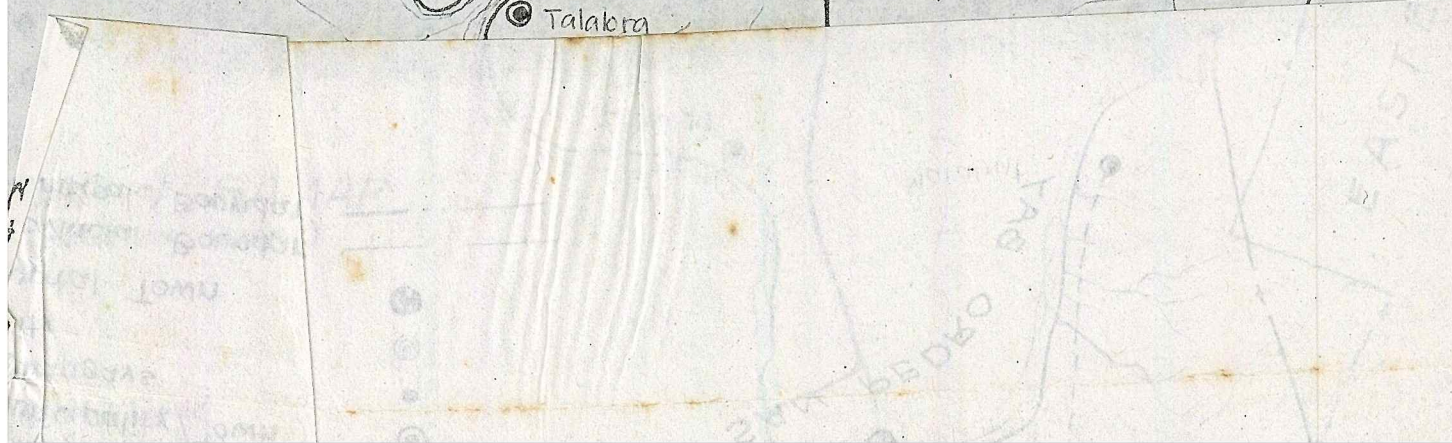
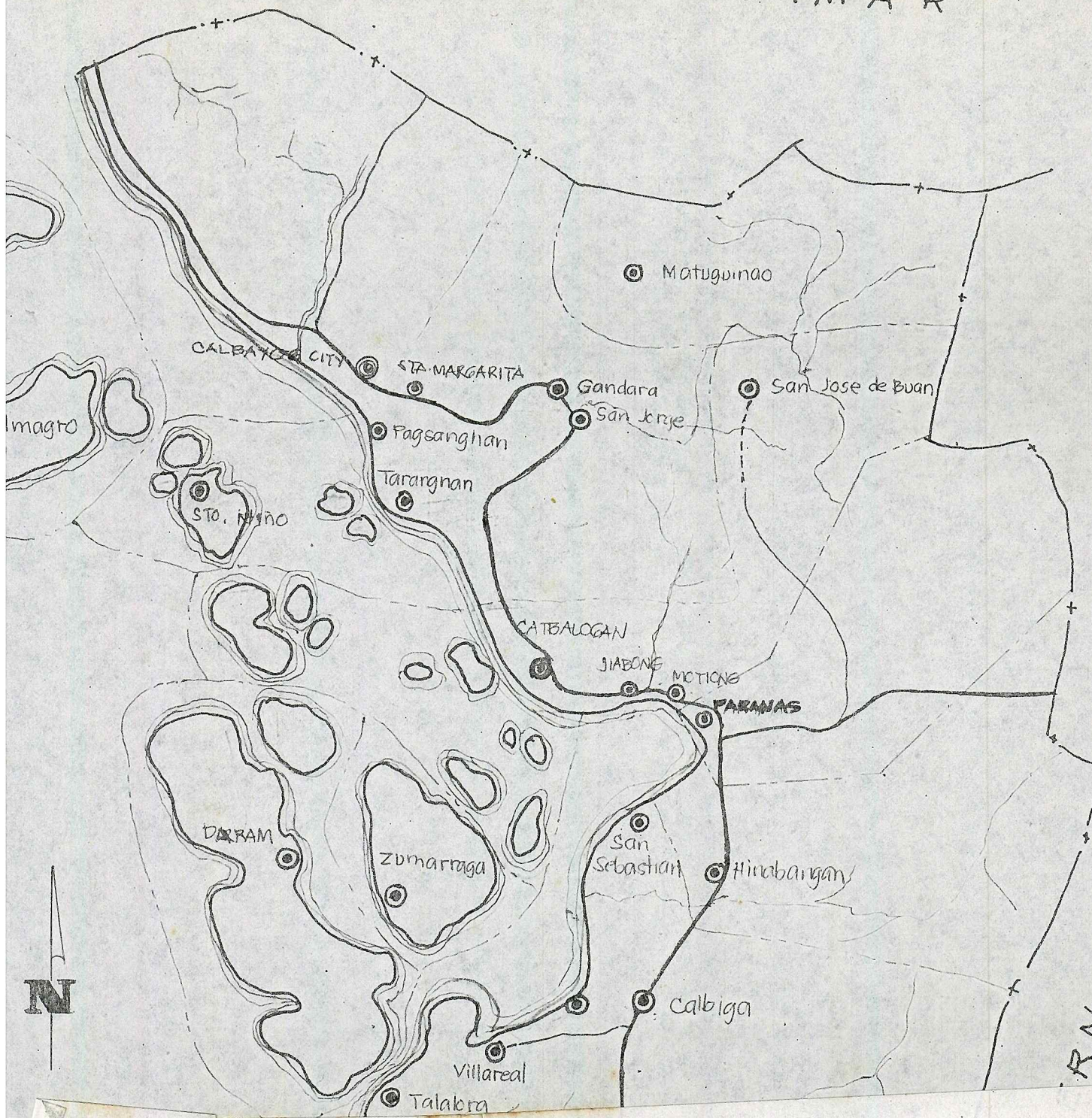


MUNICIPALITY MAP OF PARANAS
and POBLACION

Legend :

- National Road -----
- Provincial Road -----
- Barangay Road -----
- Rivers -----
- Poblacion ----- ●
- Barangay ----- ●

NORTHERN SAMAR



The result of this study may also help establish linkages and coordination with the municipal government and the entire Paranas community in evolving a training program which will be free from social menaces instead, turn out to provide middle level labor force for the economic and sociological development of Paranas.

The study may also keep the researcher gain insights on different areas of the educational model for the future socio-economic status of the respondents.

Scope and Delimitation of the Study

This study was conducted with the end in view of coming up with an educational model. Its target clientele as seen in the forgoing information, is only limited to the 45 "haplit" Boys of Paranas as previously defined and 40 community worker respondents, six came from the Philippines National Police, 14 came from the Department of Health, six came from the National Manpower Youth Council and eight came from the Department of Social Welfare and Development.

As to other sources of data, the researcher limited himself to the base municipality where the researcher conducted his research.

The period covered by the study is school year 1991-1992.

Definition of Terms

In order to provide the reader thorough understanding, the following terms are hereby defined:

AYDO. This is an acronym which refers to Association of Youth Development Organization.

Curriculum.¹⁰ This term refers to a plan for providing sets of learning opportunity for identifiable population served by a single school center.

DSWD. This is an acronym which refers to Department of Social Welfare and Development.

Ecology.¹¹ This term applies to the branch of science which deals with the reciprocal relations between man and his environment and the distribution of human beings in relation to social-cultural phenomena and the processes involved in that distribution.

Educational Program.¹² It is a term that refers to the entire offering of the school including the out-of-class activities and the arrangement or sequence of subjects and activities.

¹⁰Carter V. Good, Dictionary of Education, 1973, p. 160.

¹¹Ibid, p. 201

¹²Carter V. Good, Dictionary of Education, 1973, p. 448.

Haplit.¹³ It is a Waray terms which refers to people who do not have permanent place or abode to stay. A term which is colloquial in nature and is used ordinarily in conversation and accepted in informal speech or writing. This was formed ordinarily by the Paranas youngster as a representation of a unified group coined from the first two words "Haplit" and "Kalit" as explained in detail under the introduction.

Out-of-school-youth.¹⁴ It is a term that refers to persons under twenty-one years of age, excluding children below school age who are not elementary or secondary pupils and are not taking courses for college credit towards degrees or equivalent certificate.

Psychological needs.¹⁵ This refers to the study of the influence of the group on the development of personality.

Skill. ¹⁶ This term refer to the learned power of doing a thing completely. It is a knowledge and the

¹³Defined by Nicanor D. Radomes, DSWD Correspondents, Paranas, Samar, 1986.

¹⁴Carter V. Good Dictionary of Education, 1973, p. 404.

¹⁵Ibid, p. 457.

¹⁶Ibid, p. 558.

ability to apply it in practical ways.

Socio-economic status. It is a term that refers to the level indicative of both the social and the economic position of an individual or group.

WVS. It is an acronym of a technical-vocational school located at Paranas, Samar which stands for Wright Vocational School.

Chapter 2

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter presents a number of related literature and studies pertinent to the present investigation. The materials were obtained from books, journals, unpublished theses and dissertations which have given substance to this particular study.

Related Literature.

The Constitutional mandate for manpower development is categorically expounded on Section 7 and 9 and it is specifically cited in paragraph 4 and 6 of Section 8 Article IV of the General Provisions.

Thus, it states that "all educational institutions shall aim to inculcate love of country, teach the duties of citizenship, develop moral character, personal discipline and scientific, technological and vocational efficiency". Of the same section more specifically mandates that the state shall provide citizenship and vocational training to adult citizens and out-of-school youth, and create and maintain scholarships for poor and deserving students."

As a part of the literature review the Philippine

Presidential Decree No 603¹⁷ otherwise known as the Child and Youth Welfare Code, specifically expounded on the rights of children below 21 years old. Article 3 section 1 to 12 has the following provisions:

1. Every child is endowed with the dignity and worth of a human being from the moment of his conception, as generally accepted in medical parlance, and has, therefore, the right to be born well.

2. Every child has the right to a wholesome family life that will provide him with love, care and understanding, guidance and counselling, and moral and material security.

3. Every child has the right to a well-rounded development of his personality to the end that he may become a happy, useful and active member of the society.

4. Every child has the right to a balanced diet, adequate clothing, sufficient shelter, proper medical attention, and all the basic physical requirements of a healthy and vigorous life.

5. Every child has the right to be brought up in an

¹⁷Presidential Decree No. 603 (As Amended) The Child and Youth Welfare Code, p.2-4.

atmosphere of morality and rectitude for the enrichment and the strengthening of his character.

6. Every child has the right to an education commensurate with his abilities and to the development of his skills for the improvement of his capacity for service and to his fellowmen.

7. Every child has the right to full opportunities for safe and wholesome recreation and activities, individual as well as social, for the wholesome use of his leisure hours.

8. Every child has the right to protection against exploitation, improper influences, hazards and other conditions or circumstances prejudicial to his physical, mental, emotional, social and moral development.

9. Every child has the right to live in a community and society that can offer him an environment free from pernicious influences and conducive to the promotion of his health and the cultivation of his desirable traits and attributes.

10. Every child has the right to care, assistance and protection of the State, particularly when his parents or guardian fail or are unable to provide him with his fundamental needs for growth, development and improvement.

11. Every child has the right to an efficient and honest government that will deepen his faith in democracy and inspire him with the morality of the constituted authorities both in their public and private lives.

12. Every child has the right to grow up as a free individual, in an atmosphere of peace, understanding, tolerance, and universal brotherhood, and with the determination to contribute his share in the building of a better world.

Moreover, children of special categories such as the dependent, neglected and abandoned, the mentally and physically disabled, and youth offenders below 21 years of age are protected by the state under parents' patriarchal doctrine.

The Department package¹⁸ of social services is designed to meet the needs of the poor. Its major components are:

1. The Self-Employment Assistance Program which is a productively-oriented program granting non-

¹⁸Franklin Apostol, "Developing a More Effective Industry Oriented Training Program for the Out-of-School Youths: An Evaluative Study," (Quezon City: Institute of Small Scale Industries, University of the Philippines, September, 1984)

collateral capital assistance to individuals and groups who are engaged in income-producing venture.

2. The Day-Care Service designed to provide nutritional feeding along with creative group experiences and socialization at the day care centers.
3. The Integrated Human Resources Development Program for Needy Youths design to developed the needy and out-of-school youth to become productive and responsible citizens.
4. The Rehabilitation Program for the Disabled design to look into the socially disadvantage group like drug dependent, released prisoners, recovered mental patients and adult retardes.
5. The Assistance Program for Victims of Disasters which provides relief, restoration and rehabilitative services to natural calamities victims and social disorganization.
6. The Family Planning Information and Counseling Program which provides referral service to promote responsible parenthood and family planning as a way of life.

The Department of Social Welfare and Development provides the researcher information and insight into human resource development the needy and neglected "Haplit" Boys of Paranas the respondent of the educational model proposed in the study.

The education the youth receive determines to a great extent their contribution of the country's progress. Sutaria¹⁹ stated that since we live in an age of change, the school must prepare the youth not only for the work today but also for the work that does not yet exist. Education and investment aims to develop both natural and human resources. Section 6 Article III of the Philippine Constitution explicitly states:

....every child has the right to an education commensurate with his ability and to the development of his skills for the improvement of his capacity for service to himself and to his fellowmen...

Furthermore section 10 of Article III provides that every child has the right to the care, assistance and protection of the state particularly when his parents or guardians fails and are unable to

¹⁹ Minda C. Sutaria, "New Thrust in Philippine Education, Current Event Digest, 1984 pp. 32-34

provide him with his fundamental needs for growth and development.

In one of Rizal's²⁰ brief history concerning the youth plight and on Rizal's Youth development Foundation, it mentioned the youth's involvement in social and economic activities. The development program is found in Rizal's hometown. The training and placement of youth according to the needs of agricultural and industrial projects in existence in which various towns are involved through different organization of Municipal Youths Welfare Councils are explicitly expounded here. Its implementing arms are the youth in their respective town which are the prime concern of the town and the provinces total development. They form organizations involving not only the out-of-school but the in-school as well. They pursue by developing both individual and societal goals

In Lanots²¹ literature, he mentioned something about the children's village, located at Milagrosa Tacloban

²⁰Rizal Youth Development Foundation, Mandaluyong, Rizal, Brief History, 1990.

²¹Marra P. Lanot, The Right People for the Right Job: The National Manpower Development Program. Initiative in Population, p. 3:14, September - December, 1987.

Incorporated, Tacloban City, which gave the researcher, an insight on how to plan specific aspects of the proposed educational model, which aims to institutionalize its targets constituents which probably would include the basic needs of man and work opportunities. Lanot's assessment is that in order that the organization will become effective and operational, it should seek the aid of the National Manpower and Youth Council which are instrumental in coordinating all nonformal training programs for the national policy of promoting employment strategies. The National Manpower Youth Council was in-charge of promoting specific skill program ably supported by National Economic and Development Authority, the Nations highest development planning agency.

Non-formal training conducted either on a pilot basis or through regular institutionalized programs could also be an aims to strengthen manpower and meaningful participation of fraternal Filipino society.

The above mentioned study deals on the existence of a program that seeks improvements and complete involvement of the youth in training and placing them according to the needs that would enhance in the development of a plan. It further investigates the socio-economic psychological and

educational needs of the "Haplit" Boys of Paranas in order to develop an appropriate educational program for this particular group of children.

Related Studies

The following are some of the related studies which show similarities to the present investigation. The study conducted by Infantado²² on the above mentioned community approach specifically sought to answer the following questions: 1) How does the Association of Youth Development Organization (AYDO) meet the manpower needs for the community as to the kinds and skills being developed and utilized; 2) How comprehensive is the community approach as to its organizational set-up, financing and different activities conducted; 3) What are its distinct features as based in socio-economic background. The assumptions derived were: (1) there is an urgent need to have programs related to the said project, even if there is already almost a complete vocational and technical training for out-of-school youths, (2) proper incentives

²²Segundo B. Infantado, "Survey Research On Community Approaches in the Field of Education", (unpublished master's thesis, The National Teachers' College, 1982).

such as equal pay for equal work should be equitably imposed, (3) proper motivation from the local or private communities, (4) mobility of the projects which must involve at least low capital investments.

Infantado rationalized that his study was inspired from the findings he got from Rizal Youth Development Foundation which explore the out-of-school youth to have better employment and better income through different useful job alternatives. He firmly believed that his research study would: (1) help Rizal's people recognize the humanitarian work and intensify planning and development schemes of the government.

Infantado also revealed in his study the characteristics of the out-of-school youth as based on the data presented: (1) majority members are between 16-25 years of age, (2) forty-two percent (42%) of its members are secondary graduates, (3) their parents are carpenters and factory workers with 25 and 23 percentile rank, (4) most of the youth's parents receives a weekly salary of 40 and 50, (5) most of the youths mother are housekeepers with only elementary education as their educational level of education, (6) most family members has more than six members, (7) reasons for leaving school is financial

constraint, (8) vocational courses offering is the main attraction in recruiting members.

Infantado's conclusion as based on his study are as follows: (1) The AYDO is based on the needs of the time of the community, (2) The socio-economic development objective are aimed towards acquisition of vocational skills. development of social skills, recruitment of indigenous community workers and its training, cooperation among school, barrio councils and the government in putting up vocational courses, (3) Thru cooperation, they are also financed, and (4) the AYDO group realized that they have role to play a successful movement.

Infantado's study is related to the present study in the sense that like Infantado's the present study aimed to educate the out-of-school youths - the "Haplit" Boys of Paranas, Samar.

Espino²³ made a study on the relevance of manpower development and or planning in relation to the ecology of drop-outs. He attempted to: (1) identify the causes of dropping as to personal-family related factor, school and

²³ Iluminada Galang Espino, "The Ecology of Drop-outs in Tores High School", (Unpublished Master's Thesis, College of Education, University of the Philippines, 1971).

community factor, and (2) the implication of manpower policy-making body. Sampling was used particularly the multi-stage geographical area wherein the data taken for coding, tabulating and collecting was taken from a master sheet being identified from the BPS Form 18 and 137 of Torres High School. For more precise computation data was computerized. The finding analysis was descriptive and statistical in nature. Simple and multiple correlations, coefficient of determination, multiple regression and analysis of variance were used to test the relationship and for testing the significance T and F values of significance were used.

Based on his research study, it came out that: (1) almost all drop-outs were male ranging from 16-17 who has also a brother or sister drop-out, (2) the family member is ranging from 7 to 8 approximately, (3) parents are also low in educational level, (4) parent are engaged in menial job like unskilled work for the father and a typical housewife for the mother, (5) they live in a shanty room, (6) he is temporarily employed in a semi-skilled job thru a friend.

As to the school related factors, Espino found out that the: (1) drop-out completed only second year level,

(2) inconsistently of drop-out reasons,

As to the community related factors, it showed that (1) the drop-out came from a congested slum community characterized by noise, lawlessness, poor environment due to poor ventilation, sanitation and lighting, (2) their means of recreation is gambling which they considered their leisure time.

Espino's recommendation was (1) a thorough evaluation and curriculum revision to prepare potential drop-outs preparation for employment which will suit the demands and the present needs of the community, (2) for potential drop-outs, an intensive guidance and counselling program should be clearly emphasized, (3) information dissemination to set-up youth's development program for self-growth and free occupational training for self-development through involvement, (4) and a thorough follow-up assess and evaluate the effectivity of the program itself.

Espino's study and the present study have in many related aspects since both dealt on the ecology of drop-out and its relevance to manpower development and the variables which contribute to the dropping out phenomenon, namely, the personal-family related, school,

community factor.

Jadloc²⁴ conducted a research study on making an institutional model of community extension program. Her main objectives was to (1) analyze the socio-economic of Basey, (2) conduct a feasibility study for sheltered workshop and (3) define the role of some support structure of the government such as NACIDA, DSWD, DOH, DLGCD and to evolves an institutional model of community extension with non-formal education as alternative.

As to her findings, it revealed that the average number of children in the family is high on the Population Commission standards. The findings revealed also that due to parents low income, there is a low participation in the tertiary level however due to the extended help given by the people of Basy and the government itself they enforced a fare housing rate and the entrance requirements to this college is not so imposing so as to invite future clientele where enrollment such as fare, enrolment fees and NCEE passers are not so emphasized. Preferences for the college is conditioned by economic, psychological and

²⁴Jovita C. Jadloc, Institutional Model of a Community Extension Program for the Leyte State College," (unpublished doctoral dissertation, LSC, 1981).

sociological factors. Hence, those who are NCEE flunkers can avail themselves of human and material resources which is a big boost for them to be productive although they were denied to be accepted in college due to the above reason cited.

Based on the feasibility study conducted, conclusion were established such as: Availability of raw materials in the community and adjacent towns of Leyte; government agencies have available technical/financial assistance and integration of structure support of Department of Social Welfare and Development of the Program.

Based on Jadloc's study she recommended the following: (1) Assistance of NACIDA to its staff on facilitating the registration and assessment of loan application, (2) thru the department of Trade and Industry, a provision demands, (3) Monitoring of the Department of Local Government in preparation for membership cooperative, and (4) Accepting invitation form the Department of Social Welfare and Development to ensure Day Care Service while the workshop exists.

The study conducted by Jadloc has a semblance on the present study since such provide programs and projects which the researcher can integrate and incorporate in the

educational program that she is proposing.

On the other hand Agustin²⁵ attempted to investigate the socio-economic, educational and psychological needs of the Bangaw Boys of Tacloban City and to develop an educational program for this particular group of children. Specifically, she aimed to answer the following questions (1) What are the socio-economic and educational needs of these boys, (2) What are the psychological needs of the boys, (3) In there a difference in psychological needs of the Bangaw Boys of Tacloban City as reported by themselves and as perceived by Community Workers from different agencies and (4) What educational program may be evolved to complement already existing program designed to meet socio-economic, psychological and educational needs of the Bangaw boys. The assumption she derived in her study is that there is no difference in the psychological needs of the Bangaw boys as reported by the Bangaw boys themselves and as perceived by the community workers. To elicit data, a descriptive survey method was used during interview guides to elicit data from 65 Bangaw boys and 60

²⁵Emiliana C. Agustin, "Proposed Educational Program for Bangaw Boys of Tacloban City" (unpublished dissertation, DWUT, 1982).

community workers from different agencies.

Based on her research conducted, the study revealed the following findings: (1) 25 or 54% were living with their natural families while 30 or 46% were living with relatives, non-relative and friends, (2) 10 or 15% of the Bangaw boys father and mother abandoned their families, 30 or 46% took another wife or husband and 10 or 15% of respondent parents whereabouts are unknown, (3) 40 or 62% of the Bangaw boys parents were employed by other with only 15 or 23 were self-employed, (4) 60 or 92 of the Bangaw boys parents educational qualification is of elementary level while 10 or 15% had secondary education. (5) Of the 65 boys respondent, 15 had 1-3 family members, 9 had 4-6 family members, 35 had 7-9 family members and 6 had 10 members. (6) 15 or 23% of these boys were house-helpers, 10 or 15% were errand boys, 10 or 15% were bag sellers, 10 or 15% were bag, basket and cargo carriers and 10 or 15% were fish vendor. (7) As for means of livelihood 20 or 30% of the Bangaw boys were engaged in begging, 10 or 15% were engaged in snatching, 15 or 23% in stealing and 20 or 30% were engaged in scavenging and vagrancy. (8) When asked whether or not they were happily living with their respective families 15 or 23% said yes

while 50 or 77% said no. When asked wther they are loved by their families 15 or 23% said yes and 50 or 77% said no. (9) As reported by the Bangaw boys themselves, 30 or 46% Bangaw boys are not presently living a harmonious and happy homelife. And that they are not loved by their parents and they turn do not love their parents and it is not their desire that their families may live together. (10) 50 or 77% of the Bangaw boys are out-of-school due to poverty and 55 or 85% believe that they can acquire education by going to school, that they in fact, like to go to school and that they like others to help them acquire an education and that they are capable of learning modern method of raising chickens, pigs and planting vegetables, rootcrops and other farm products.

Agustin's conclusion as based on her findings are as follows: (1) the socio-economic and psychological needs of the Bangaw boys include the need for a happy home life, love and care of parents, brother and sister, food and clothing, money, decent means of livelihood, help of people. society and government and better living. (2) The educational needs/aspirations of the Banagaw boys include the need for an education which will enable them to earn while they learn, a vocational-oriented education in which

they can learn to raise crops and animals and at the same time acquire literacy, thinking, manipulative and computational skills, (3) help of society, the government and other people so they may acquire an education and (4) a six elementary-secondary level, vocational oriented educational program maybe evolved which will satisfy the socio-economic, psychological and educational needs of the target clientele, the Bangaw boys of Tacloban City.

Agustin's recommendations are the following: (1) the city government of Tacloban represented by the city Mayor may institutionalize the 65 or more Bangaw Boys into a human settlement concern called "PAG-ASA" in a 10 or more hectares of public land so the boys may raise crops, vegetables, swine and poultry in order to generate income for the basic needs of the boys and for the institution. (2) The division represented by the School Division Superintendent should establish, maintain, provide free and vocationally-oriented elementary-secondary education to the boys. (3) The Ministry of Education, Culture and Sports represented by the Regional Director, and through the Elementary and Secondary Education Division should develop a special curriculum supportive of the educational program developed for the Bangaw Boys, (4) Large scale

swine and poultry raising maybe initiated with the office of the city agriculturist taking the lead but with the income and profit going to the institution, (5) the office of the city health officer should provide health care services to the institutionalized boys. (6) Occupational skills maybe taught to the boys through short-term courses with NMYC workers visiting the "PAG-ASA" settlement. (7) The Integrated National Police should provide lectures-discussions on self-discipline, personal adjustments and civic consciousness to the institutionalized boys.

Agustin's study almost run parallel with the present study. The present study and that of Agustin both deal on developing an educational program on out-of-school youth however; they differ on the level of education. Agustin's study was concentrated on the primary level while the present study is generally focused on both level of educating the ou-of-school youths.

Relationship with the Present Study

The related literature as well as the related studies are found by the researcher as very relevant to his study in three major aspects since they provide the researcher with: (1) insight into the legal bases of the educational program which the study is proposing, (2) or insights into

the planning aspects of the proposed educational program and, (2) information on human resource development of the needy and out-of-school youths.

As a resume, the above mentioned related literature and related studies help the researcher in shaping up his research design to come up with educational model for the "Haplit" Boys of Paranas.

Chapter 3

METHODOLOGY

This chapter presents the methodology, research design, instrumentation, sampling procedure, data gathering, treatment of data, the assessment scales used in the questionnaire, and the formula used in hypothesis testing.

Research Design

This study employed the descriptive-developmental method using questionnaires as the principal instrument in gathering the needed data. This is further supplemented by documentary analysis, unstructured interview, and actual observation.

Instrumentation

The questionnaires. Three sets of open-ended questionnaires were constructed by the researcher for the three sets of respondents -- the "Haplit" Boys of Paranas, the Community Worker from different government agencies and the department heads. Agustin's validated questionnaires used for the Bangaw Boys of Tacloban was also resorted to as a reference. The questionnaires were then devised by the researcher after a careful analysis of the problems. These were constructed only after reading

various related literatures and studies. They were formulated to enable the respondents to answer the questions with ease and accuracy. The questions for the "Haplit" Boys were expressed in vernacular to facilitate understanding and to avoid ambiguous answers from the respondents.

The sets of questionnaires for the "Haplit" Boys and the community workers were divided into two parts. Part I dealt with the socio-economic and educational needs of the Haplit Boys which consisted of eight items designed to guide the interviewee as to his personal data such as name, sex, age, parents name, number of children in the family, parents income, and personal work experience. Part II was on the "Haplit" Boys and Community Workers responses on the psychological needs and problems primarily focused on the interviewees concept, feelings, aspirations and attitudes towards their family, their present and past lives, and to society and government.

Observation. This was made to gain insights into the actual conditions of the "Haplit" Boys involved. To check the veracity of the answers to the questions, actual observations in the different barangays were done supplemented by interview with some of the residents, especially relatives and neighbors.

Validation of Instrument

To test the questionnaires' validity and reliability, the instrument was tried out in a dry run among the 15 "Haplit" Boys of Motiong and 10 Community Workers respondents. The able support and help of other professionals, were also sought by the researcher for comments and suggestions for the improvement of the instrument. The questionnaires after they were validated, were then submitted back to the adviser for further comments, suggestions and recommendations. Final draft of the questionnaires were then constructed with the appropriate suggestions properly incorporated.

Sampling Procedure

The parametric sampling was used in the study except those from the DECS. There was a hundred percent retrieval of questionnaires from 45 "Haplit" Boys and all of the 40 community workers, there were six from the Philippine National Police, six from National Manpower Youth Council, six from Department of Health and eight from Department of Social Welfare and Development. As for the Department of Education Culture and Sports, a simple random sampling procedure was employed to represent the population for the DECS employee. Here, the researcher used the lottery technique. The researcher listed down

all the names of the teachers teaching at Wright Community and Wright Vocational High Schools. From the list, corresponding numbers of each participating DECS employee was written on a piece of paper and rolled over. These rolled pieces of paper were placed in a "tambolo" and 14 pieces were drawn representing the respondents from the DECS.

Data Gathering

After the permission was obtained from proper authorities, the questionnaires for the community workers were personally fielded by the researcher. Since there were only 40 of them, the retrieval of the questionnaire was one hundred percent.

In the case of the 40 "Haplit" boys the researcher personally visited them thru the help of the Integrated National Police and the Department of Social Welfare and Development field men.

The questionnaire for the department heads from the different government agencies were also personally fielded by the researcher. Upon retrieval of the sets of questionnaires, tallying, collating and analysis followed. These data were presented analyzed and interpreted quantitatively and qualitatively in accordance with the most appropriate statistical devices.

The data and information were derived from the total number of questionnaires from the community workers of different agencies and from "Haplit" Boys of Paranas.

Treatment of Data

The data thus gathered were tallied, presented, analyzed and interpreted statistically. To determine the respondents' profile on socio-economic, psychological and educational needs, the frequency count was used. For the psychological needs, the weighted mean was used. To test the hypothesis that there is no significant difference as to the psychological needs of the "Haplit" boys as perceived by the "Haplit" Boys themselves and as perceived by the community workers from the different agencies, the t-test for independent samples was used with the following formula:

$$t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\left(\frac{E_{x_1}^2 + E_{x_2}^2}{n_1 + n_2 - 2} \right) \left(\frac{1}{n_1} + \frac{1}{n_2} \right)}}$$

Where:

- t = the computed statistical value
- X_1 = the mean of the items under X_1 variable
- X_2 = the mean of the items under X_2 variable
- E = stands for summation

x_1 = the difference between X_1 and X_2

x_2 = the difference between X_2 and X_1

The following five-point scales were used in assessing the psychological needs with their respective adjectival and numerical equivalents:

<u>For Haplit Boys</u>	<u>For Community workers</u>
5 - Makusog an pag-uyon	- Strongly Agree (SA)
4 - May Pag-uyon	- Agree (A)
3 - May Pagruha-duha	- Undecided/Uncertain (U)
2 - May Pagtipa	- Disagree (D)
1 - Makisog an Pagtipa	- Strongly Disagree (SD)

For Heads of Agencies

41 - 50	Strongly Agree	(SA)
31 - 40	Agree	(A)
21 - 30	Undecided	(U)
11 - 20	Disagree	(D)
0 - 10	Strongly Disagree	(SD)

To determine the degree of agreement of the "Haplit" Boys and the Community Workers from various agencies on the psychological needs of the Haplit Boys, the weighted mean was used.

The frequency of each item was multiplied by the weights of the respective columns to obtain the weighted

frequencies which like the frequencies, were all added to get the total frequency and total weighted frequency. The total weighted frequency in turn was divided by the total frequency to arrive at the weighted mean which is interpreted by using the following breakdown of the five-point scale.

<u>Scale/Assigned Weight</u>			
5	4.51 - 5.00	Strongly Agree	(SA)
4	3.51 - 4.50	Agree	(A)
3	2.51 - 3.50	Undecided	(U)
2	1.51 - 2.50	Disagree	(D)
1	1.00 - 1.50	Strongly Disagree	(SD)

Chapter 4

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

This chapter presents the data obtained as a result of the baseline survey of the "Haplit" Boys of Paranas, Samar as perceived by themselves and the Community Workers of various agencies. It presents the profile of these boys taking into consideration the hypothesis tested and the task in evolving an educational program which will serve the "Haplit" Boys of Paranas.

Profile of the "Haplit" Boys

The profile of the "Haplit Boys involved are their place of origin, sex, age, people with whom the respondents reside, their parents' whereabouts, parents' occupation, their parents' educational attainment, work experiences and other means of survival and the respondents' educational attainment.

Table 1 shows the profile of the respondents as to their place of origin, sex, and age group.

As tabulated the 45 respondents are all males and they reside in the entire Municipality of Paranas, Samar, distributed with respect to their place of origin and age group. The age group with the highest number of Haplit Boys is between the ages of 15-16 with a total of 17,

Table 1

Respondents Profile as to Their Place of Origin,
Sex, and Age Group

Place of origin	Sex	Age Group					Total
		:11-12	:13-14	:15-16	:17-18	:19-20	
Nipata	M	1	0	1	5	1	8
Kawayan	M	0	0	0	1	0	1
Paco	M	0	1	1	1	0	3
Tutubigan	M	0	0	1	0	0	1
Nawe	M	0	0	0	1	0	1
Lawaan	M	0	1	1	2	0	4
Patag	M	0	1	0	0	0	1
Lokilokon	M	0	0	1	2	0	3
Buray	M	0	0	2	2	0	4
Concepcion	M	0	1	2	0	0	3
Poblacion	M	1	3	4	0	0	8
Pabanog	M	0	1	0	0	0	1
Piquet	M	0	1	2	0	0	3
Bato	M	0	1	0	0	0	1
Canligues	M	0	0	1	0	1	2
San Isidro	M	0	0	1	0	0	1
Total		2	10	17	14	2	45

broken down as follows: four from the Poblacion, two each from Buray, Concepcion, and Piquet, and one each from Lipata, Paco, Tutubigan, Lawaan, Lokilokon, Canligues and San Isidro. The second highest number represents age group 17-18 with a total of 14, five of whom hail from Lipata, two each from Lawaan, Lokilokon and Buray, and one each from Kawayan, Paco and Nawe. The age group with the third highest number is 13-14 having a total of 10, distributed to Poblacion with three respondents, and one each to Paco, Lawaan, Patag, Concepcion, Pabanog, Piquet and Bato. The lowest number is age group 11-12 and 19-20 with a total of two to each group, one each coming from Lipata, Poblacion and Canligues. Of the 45 respondents eight each hail from Lipata and Poblacion, four each from Lawaan and Buray, three each from Paco, Lokilokon, Concepcion and Piquet, two from Canligues and one each from Kawayan, Tutubigan, Nawe, Patag, Pabanog, Bato and San Isidro.

As gleaned from the data, it maybe inferred that the most critical age during the formative years of the child is between 15-16, the midpoint of adolescence.

Table 2 reveals the respondents profile as to their place of residence. Of the 45 respondents interviewed, one is residing with his whole family, six are residing

with their father or mother only, 14 are residing with their relative and 1 is residing with his friends only.

The forgoing data underscore the unique role of parents in child development and survival. To a large extent, the quality of life of a Filipino child is influenced by his parent's conditions since the time of

Table 2

Respondents Profile as to Their Place of Residence

People with whom the Haplit Boys Reside	No. of Haplit Boys
With the whole family	1
With father or mother only	6
With brother or sisters only	14
With relatives	23
With friends	1
Total	45

his birth. From the family, he starts to live socially wherein his needs are to be given due satisfaction.

A Filipino child who is with his natural family like his real father, mother, brother and sister is happier and more contented than those who are away from his real family. He is satisfied when he is with his real parents,

since he feels the sense of belongingness, love and care, contentment and satisfaction because he is safe with his natural family.

The implication clearly show that most are deprived of living with the whole family. This only indicates that the respondents really need the tender loving care of a family where they could feel the deep concern of love, belongingness, affiliation and deep sense of unity and oneness.

Table 3 reveals that out of the 45 respondent 12 are actually living with the real family, 19 of the respondents' parents have abandoned their family and 14 of the respondents' parents' whereabouts are unknown.

Table 3

Respondents Profile on the Parents Whereabouts

Whereabout of the Haplit Boys Parents	No. of Haplit Boys
Living with the child/family	12
Has abandoned family	19
Whereabouts unknown	14
Total	45

The table further reveals that the "Haplit" Boys are indeed suffering from psychological problems of insecurity deprivation and the longing for a home they can call their own, where love, respect and care truly abound.

Table 4 reveals that out of the 45 respondent, nine are without any means of occupation, seven are employed by the government and 29 have their own means of livelihood.

This table implies that these boys are suffering from economic instability since they could not cope-up with the needs of the changing times.

The table also reveals the kind of social lives, these boys are actually experiencing under a complex society.

Table 4

Respondents Profile as to Their Parents Occupation

Occupation of the Haplit Boys Parents	No. of Haplit Boys
None	9
Employed in the government	7
Employed in private firm	0
Self-employed	29
Total	45

Table 5 reveals the respondents parents' level of education. Of the parents of the 45 respondents, 30 have elementary education, 15 have reached the secondary education and none of the respondents' parents reached the college level. Luckily, none of the parents are un-schooled, all having reached the elementary level, however based on the respondents' responses, their parents could hardly read or write except when they have to write their own names.

These findings are clear indications that the socio-economic status of the children of these parents are clearly affected because of the parents poor education

Table 5

Respondents Profile as to Their
Parents' Education

Education of the Haplit Boys Parents	:	No. of Haplit Boys
None	:	0
Elementary	:	30
Secondary	:	15
College	:	0
Total	:	45

which is far below and, therefore, must be given due consideration

Table 6 reveals that of the 45 respondents, seven belongs to a family of 1-3 members, 19 have 4-6 members, six have 7-9 members and 13 have 10 or more family members.

This table clearly reveals the need for a better socio-economic life for the respondents due to overcrowding which causes socio-economic instability.

Table 6

Respondents Profile as to the Numbers of
Their Family Members

Number of the Haplit Boys Family Member	No. of Haplit Boys
1 - 3	7
4 - 6	19
7 - 9	6
10 and above	13
Total	45

Table 7 shows that out of the 45 respondents, 13 are fish/vegetable/fruit/meat sellers, 12 are housekeepers and 19 are errand boys. Only one signifies he has other kind of work experience.

It further show as seen on what kind of work experiences they have, they are almost always out, doing menial jobs in order to earn a living. This is an indication of the respondents' socio-economic needs.

Table 7

Respondents Profile on Their Work Experience

Work Experience of "Haplit" Boys	: No. of Haplit Boys
Fish/Vegetable/fruit/meat/seller	13
House Keeper	12
Errand Boys	19
Others	1
Total	45

Table B indicates the respondents' other means of livelihood. Out of the 45 respondents, eight resort to begging, 29 resort to stealing while eight resort to vagrancy.

This indicate the hard times these respondent are facing. Hence, the need for an outreach program solely fitted for them.

Table B

Respondents other Means of Survival

"Haplit" Boys Other Means of Survival Activities	No. of Haplit Boys
Begging	8
Stealing	29
Vagrancy	8
Total	45

Educational Needs of the "Haplit" Boys

The sequence of growth and deterioration in the economic as well as social development had its parallel in pattern of social/educational development. Through the years of economic growth, improvement were noted in social indicators particularly health, nutrition and education. In the period of massive economic slowdown, social development either decelerated, stagnated or reversed reinforcing the interrelationship between social and economic development. Thus, in view of the continuing social and educational development in the country the researcher finds it most fitting to design a program that will be of essence to the "Haplit" Boys who are the subject of the researcher's study.

In table 9 the educational status of the said boys is being presented. The table reveals that of the 45 respondents interviewed, one twelve-year old finished Grade III, one twelve-year old finished Grade V, one thirteen-year old finished Grade III, two thirteen-year old finished Grade IV, two fourteen-year old reached the secondary level. Eight fifteen-year old finished Grade IV, four sixteen-year old finished Grade VI and four

Table 9

Respondents Profile on Their Age and
Grade/Year Level

Age/Year Level	I	II	III	IV	V	VI	Sec.	Col	T
12			1		1				2
13			1	2			2		5
14				3			2		5
15						8			8
16				1		4	4		9
17						7	3		10
18						1	3		4
19							1		1
20							1		1
Total	0	0	2	6	1	20	16	0	45

sixteen-year old reached the secondary level. Seven seventeen-year old finished Grade VI and three seventeen-year old reached the secondary level. One eighteen-year old finished Grade VI and three eighteen year old reached the secondary. One nineteen-year old finished the secondary level and one twenty-year old reached the secondary level of education

The table reveals the dire need of the "Haplit" Boys for a decent kind of education. The age level of the respondents is an indication that as per age group, they should have been in the four walls of the classroom; or are college graduate, yet they are forced to be out due to their socio-economic needs.

These are but an indication that the "Haplit" Boys should be given the opportunity to have a decent kind of education.

Perceptions on the Psychological Needs of the "Haplit" Boys as Reported by Themselves and as Perceived by the Community Workers from Different Agencies

Table 10 present data wherein the "Haplit" Boys and the Community Worker answered the questions based on the indicators expressed representing the concepts, feelings and attitudes towards: (a) family, (b) past and present lives, (c) work, (d) society and government, and (e)

towards education, which all reveal the psychological needs.

Statements 1 to 5 reveal both the preceptions of the "Haplit" Boys and the community workers towards family. Although it reveals that the "Haplit" Boys "strongly agree" on some aspects as "may ada ko pa paghigugma hit akon mga Kag-anak " (The Haplit Boys still love their parents) and "Maopay kontang magkatirimpang magkaorosa it akon pamilya" (The "Haplit" Boys parent should be living together), with weighted means of 4.66 and 4.33 the community workers only "agree" on first two items with their respective weighted means of 3.875 and 2.825. On the other hand, the two respondents both "disagree" on "May pagkaorosa o kamurayawan it akon mga kag-anak (The "Haplit" Boys parents love and understand each other) and "May pagkaurosa o kamurayawan it miembro hit akon yana pamilya" (There is harmonious relationship and unity among the "Haplit" Boys family) with a weighted means of 2.311 for both and 2.5 and 2.4 for community workers. The two respondents however are both "uncertain/undecided" on "May paghigugma pa ha akon it akon mga kag-anak" (The "Haplit" Boys are being loved by their family with weighted means 3.377 and 2.825 respectively.

As reveal by the weighted means of 3.3984 and 3.16, respectively, both the respondents both the respondents

Table 10

Perceptions of the Haplit Boys as Reported by Themselves
and as Perceived by the Community workers from
Different Agencies Based on their Concepts,
Feeling, Aspirations and Attitudes

A. Towards Family Indicators	: SA :		: A :		: U :		: D :		: SD :		: To :		: WT. : Mean :
	(5)	(4)	(3)	(2)	(1)	(2)	(1)	(1)	(1)	(1)	(1)	(1)	
*May-ada ko pa paghigugma hit akon kag-anak (The "Haplit" Boys love their family)	30 (150)	15 (60)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	45 (210)	SA 4.66
*May paghigugma pa ha akon it akon mga kag-anak (The "Haplit" Boys are being loved by their family)	0 (0)	17 (68)	28 (84)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	45 (152)	SLA 3.377
*May pagka-urosa o kamurayawan it akon kag-anak (The "Haplit" Boys parents love & understand each other)	0 (0)	0 (0)	14 (42)	31 (62)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	45 (104)	D 2.311
*May pagkaurosa o kamurayawan it miembro hit akon yana pamilya (There is harmonious relationship and unity)	1 (5)	4 (16)	11 (33)	22 (44)	2 (2)	2 (2)	2 (2)	2 (2)	2 (2)	2 (2)	2 (2)	40 (100)	D 2.5
*Maopay kontang magkatirimpang magkaurosa it akon pamilya (The Haplit Boys parents should be living together.)	0 (0)	0 (0)	14 (42)	31 (62)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	45 (104)	D 2.311
Total Frequency	48	57	57	63	0	0	0	0	0	0	0	225	16.992
Grand Mean	24	58	48	66	4	4	4	4	4	4	4	200	15.80

3.16

are "uncertain" in their perceptions with respect to the attitudes of the "Haplit" Boys towards their family. As presented on the said table the "Haplit" Boys still seek for parental care and that they have mental and emotional reservations with respect to the atmosphere in their family.

Table 10-B, with statement 6 to 11 illustrates the perceptions of the two respondents on the "Haplit" Boys attitudes towards their past and present lives. Both respondents are "uncertain/undecided" on three items as "Makuri an amon kabuhi hadto kontra yana" (The "Haplit" Boys livelihood is harder before than today), "Makuri an pamiling han trabaho hadto kontra yana" (Looking for a job before than today is harder for the "Haplit" Boys) and "Naruruyagan ko an amon pangabuhi hadto" (The "Haplit" Boys livelihood is better before than today) with weighted mean of 3.288, 3.088. 3.022 for the "Haplit" Boys and 2.875, 2.875 and 3.05 for the Community Workers. Both "agree" on "Makuri yana an panginahanglan" (Looking for a living is hard for the "Haplit" Boys) with the weighted mean of 4.4 and 4.05 respectively. However the "Haplit" Boys "strongly agree" that "Makuri an pamiling yana han kinaadlaw na panginahanglan" (There is difficulty looking for daily living for the "Haplit" BOys) while the community workers "agree on this aspect with a weighted

Table 10

Perceptions of the Haplit Boys as Reported by Themselves
and as Perceived by the Community workers from
Different Agencies Based on their Concepts,
Feeling, Aspirations and Attitudes

Indicators	: SA : (5)	: A : (4)	: U : (3)	: D : (2)	: SD : (1)	: To : tal	: WT. : Mean
*Makuri an amon kabuhi hadto kontra yana (The "Haplit" Boys livelihood is harder before than today)	0 (0)	22 (18)	14 (42)	9 (18)	0 (0)	45 (40)	U 4.66
*Makuri an pamiling han trabaho hadto kontra yana (Looking for a job before is harder than today for the "Haplit" Boys)	2 (10)	9 (36)	11 (33)	18 (36)	0 (0)	40 (155)	U 2.875
*Naruruyagan ko an amon pangabuhi hadto (The "Haplit" Boys livelihood is better before than today)	0 (0)	13 (52)	23 (69)	9 (18)	0 (0)	45 (139)	U 3.088
*Makuri yana nga panahon an panginahanglan. (Looking for a living is hard for the "Haplit" Boys)	5 (25)	7 (28)	6 (18)	22 (44)	0 (0)	40 (115)	U 2.875
*Makuri an pamiling yana han kinadlaw nga panginahanglan. (There is difficulty looking for daily living for the Boys)	8 (40)	13 (52)	23 (69)	1 (2)	0 (0)	45 (163)	U 3.022
*Makuri yana nga panahon an panginahanglan. (Looking for a living is hard for the "Haplit" Boys)	2 (10)	10 (40)	17 (51)	10 (20)	1 (1)	40 (122)	U 3.05
*Makuri an pamiling yana han kinadlaw nga panginahanglan. (There is difficulty looking for daily living for the Boys)	18 (90)	27 (108)	0 (0)	0 (0)	0 (0)	45 (198)	A 4.4
*Makuri an pamiling yana han kinadlaw nga panginahanglan. (There is difficulty looking for daily living for the Boys)	8 (40)	28 (112)	3 (9)	0 (0)	1 (1)	40 (162)	A 4.05
*Makuri an pamiling yana han kinadlaw nga panginahanglan. (There is difficulty looking for daily living for the Boys)	27 (135)	18 (72)	0 (0)	0 (0)	0 (0)	45 (207)	SA 4.6
*Makuri an pamiling yana han kinadlaw nga panginahanglan. (There is difficulty looking for daily living for the Boys)	8 (40)	28 (112)	4 (12)	0 (0)	0 (0)	40 (164)	A 4.1
*Makuri an pamiling yana han kinadlaw nga panginahanglan. (There is difficulty looking for daily living for the Boys)	0 (0)	1 (4)	0 (0)	20 (40)	24 (24)	45 (68)	SA 1.511
*Makuri an pamiling yana han kinadlaw nga panginahanglan. (There is difficulty looking for daily living for the Boys)	0 (0)	10 (40)	10 (30)	19 (38)	1 (1)	40 (109)	U 2.725
Total Frequency	53	94	60	39	24	270	19.901
	25	92	51	69	3	240	19.67
Grand Mean							3.318166 U 3.27916 U

of 4.6 and 4.1 respectively. They differ on "Naruruyag ako yana hit akon kamutangan" (The "Haplit" boys like their present lifestyle) with a weighted means of 1.511 which is "strongly disagree" for the "Haplit Boys and 2.725 which is "uncertain/undecided for the community workers.

With a grand weighted mean of 3.318166 for the "Haplit" Boys and 3.27916 for the community worker, which fall under "uncertain/undecided", the responses made by the two respondents is an indication of the uncertainties these boys had during their past and present life.

It clearly shows that their past and present life have left them grouping in the dark.

Table 10-C, Statement 12 to 14 reveals the concepts, attitudes and aspiration of the "Haplit" Boys towards work as perceived by themselves and the community workers. Both respondents "agree on " "Kinahanglan han tawo an may panginabuhi para mabuhi hin mahuyayag nga kahimtang" (A person need to have a job in order to live a decent life) and "kaya ko an bisan ano nga disente nga pangabuhi para la mabuhi" (The "Haplit" Boys will accept any lowly kind of work as long as it is a decent job) with a weighted means of 4.355 and 4.228 and 4.475 and 4.325 respectively. They however differ in their perception on "Karuyag ko hibaro hin bisan ano nga pakabuhi basta nauyon la hiton kamurayawan diri la parte ha akon kundi para ha kadam-an

Table 10

Perceptions of the Haplit Boys as Reported by Themselves
and as Perceived by the Community workers from
Different Agencies Based on their Concepts,
Feeling, Aspirations and Attitudes

Indicators	SA : (5)	A : (4)	U : (3)	D : (2)	SD : (1)	To : tal	WT. : Mean
*Kinahanglan han tawo an may panginabuhin para mabuhin mahuyayag nga kahintang. (A person need to have a job in order to live a decent life)	16 (80)	29 (116)	0 (0)	0 (0)	0 (0)	45 (196)	A 4.355
*Kaya ko an bisan ano nga disente nga pangabuhi para la mabuhin. (The "Haplit" Boys will accept any lowly kind of job as long as it is a decent job).	15 (75) 19 (25)	28 (122) 16 (64)	2 (6) 4 (12)	0 (0) 1 (2)	0 (0) 0 (0)	45 (193) 40 (171)	A 4.288 A 4.275
*Karuyag ko hibaro hin bisan ano ng pakabuhi basta nauyon la hiton kamurayawan diri la parte ha akon kondi para han kadam-an man. (The "Haplit" Boys are willing to learn any kind of job as long as it conform to the society's dictum of rightful living	25 (125)	19 (76)	1 (3)	0 (0)	0 (0)	45 (204)	SA 4.533
Total Frequency	56 63	76 44	3 11	0 1	0 1	135 240	13.176 13.025
Grand Mean							4.392 4.358

man" (The "Haplit" Boys are willing to learn any kind of job as long as it conform to the society's dictum of rightful living). With the "Haplit Boys weighted mean of 4.533 which is "strongly agree" compared to the community worker weighted mean of 4.275 which falls on "agree".

This is an indication of their willingness to observe society's dictum of rightful living. This means that they are not at all hopeless but are willing to be alleviated from misery if given the opportunity to learn a decent technology. Generally, they are agreeable to terms and conditions relative to work if properly motivated under favorable circumstances.

Table 10-D Presents the statements 15 to 17 on the attitudes, concepts and aspirations of the "Haplit" Boys towards society and government. As indicated on two items which are "may tawo o mga tawo nga mabulig pagpakaopay para ha ako mahibutang hin maupay nga kahimtang" (There are people who are willing to extend their help in order to augment the "Haplit" Boys means of livelihood) and "Karuyag ko nga mabuligan ako hit mga nasasakupan ha gobyerno para magmaopay an akon kabubuwason" (The "Haplit" Boys believe that if the government will extend their help, their living conditions will be better), both respondents "agree" on these two aspect with weighted mean of 3.6 and 4.311 for the "Haplit" Boys and 4.225 and 4.35

Table 10

Perceptions of the Haplit Boys as Reported by Themselves
and as Perceived by the Community workers from
Different Agencies Based on their Concepts
Feeling, Aspirations and Attitudes

Indicators	SA (5)	A (4)	U (3)	D (2)	SD (1)	To tal	WT. Mean
*May tawo o mga tawo nga mabulig pag-pakaupay ha akon para la ako mahi-butang hin maupay nga kahimtang. (There are people who are willing to extend their help in order to augment the "Haplit" Boys means of livelihood).	1 (5)	25 (100)	19 (57)	0 (0)	0 (0)	45 (162)	A 3.6
*Karugay ko nga mabuligan ako hit mga nasasakuopan hit gobyerno para mag-maopay an akon kabuwason. (The "Haplit" Boys believe that if the government will extend their help, their living condition will be better.	14 (70)	31 (124)	0 (0)	0 (0)	0 (0)	45 (194)	A 4.311
*May mga tawo nga nangagandoy o nalu-luoy ha akon (There are people who still care for the "Haplit" Boys).	0 (0)	14 (56)	31 (93)	0 (0)	0 (0)	45 (149)	U 3.311
Total Frequency	15 54	70 47	50 16	0 3	0 0	225 120	11.222 12.8
Grand Mean							3.74066 A 4.2666 A

for the community workers. Although a slight difference occur on the last statement which is "May mga tawo nga nangangandoy o naluluoy ha akon" (There are people who still care for the "Haplit" Boys) with 3.311 as the weighted mean of the "Haplit" Boys compared to the community workers 4.225 having a grand weighted means of 3.74066 and 4.2666 the community workers and the "Haplit" Boys generally "agree" that society and government can still exercise concern over their life and future.

As shown in table 10-E with statement 18 to 20 on the concepts, feelings and attitudes towards education, the two respondents have seemingly the same perceptions as revealed by their responses made on these three items which are "Maopay it kabuhi o kabubuwason hit osa nga tawo nga may-ada edukasyon" (The "Haplit" Boys beleive that a better way to live is to have a proper education). "Importante ha tawo it may aram sugad han pagbasa, pagsurat, pagrason ngan iba pa nga panutduan para makita niya nga maupay hiya nga tawo" (The "Haplit" Boys beleive that if given a chance, they can learn updated manipulative skill which would be useful to their future lives and "Mahihibaro ako hin mga moderno nga pamaagi parte edukasyon kon tatagan ako hin higayon para magmaopay it akon kabubuwason" (The "Haplit" Boys beleive that if given a chance they will be willing to learn new

Table 10

Perceptions of the Haplit Boys as Reported by Themselves
and as Perceived by the Community workers from
Different Agencies Based on their Concepts,
Feeling, Aspirations and Attitudes

E. Towards Education Indicators	: SA :		: A :		: U :		: D :		: SD :		: TO :		: WT. :		
	(5)	(4)	(3)	(2)	(1)	(2)	(1)	(1)	(1)	(1)	(1)	(1)	(1)	(1)	
*Maupay it kabuhi o kabubuwason hit osa nga tawo nga may-ada edukasyon. (The "Haplit" Boys beleive that a better way to live is to have proper education):	12 (60)	33 (132)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	4.66 U	
*Importante ha tawo it may-ada aram sugad han pagbasa, pagsurat, pagrason, ngan iba pa nga pamutduan para makita niya nga maupay hiya nga tawo (The "Haplit" Boys beleive that if given a chance, they can learn up- dated manipulative skills which would be useful to their futures lives).	8 (40)	37 (148)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	U 3.088	
*Mahihibaro ako hin mga moderno nga Pama-agi parte edukasyon kon tatagan ako hin higayon para mag- maupay it akon kabubuwason. (The "Haplit" Boys beleive that if given a chance, they will be willing to learn new technique in order to live and have a modern livelihood.	23 (115)	13 (52)	3 (9)	1 (2)	0 (0)	1 (2)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	U 2.875	
*Mahihibaro ako hin mga moderno nga Pama-agi parte edukasyon kon tatagan ako hin higayon para mag- maupay it akon kabubuwason. (The "Haplit" Boys beleive that if given a chance, they will be willing to learn new technique in order to live and have a modern livelihood.	17 (80)	28 (112)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	A 4.377	
Total Frequency	37	98	0	0	0	0	0	0	0	0	0	0	0	12.82	
Grand Mean	66	43	8	3	0	3	0	0	0	0	0	0	0	13.34	
Legend:														4.2733 4.4466	A A
4.51 - 5.00															(SA)
3.51 - 4.50															(A)
2.51 - 3.50															(U)

techniques in order to live and have a modern livelihood) with a weighted means of 4.266, 4.177 and 4.377 for the "Haplit Boys and 4.45, 4.45 and 4.44 for the community workers. Both respondents "agree " that the "Haplit" Boys are very much willing to learn skills technologies and values if given the access to education and training as indicated by the grand weighted means of 4.2733 and 4.4466, respectively. The overall grand weighted means of 3.70595 and 3.7325 reveal a favorable atmosphere for the "Haplit" Boys if given the appropriate chances for development.

This means that the two categories of respondents do not significantly differ in their perceptions on all the indicators under the five groups of attitudes of the "Haplit" Boys.

Summary of the Psychological Needs of the "Haplit" Boys as Perceived by Themselves and the Community Workers

Shown in Table 11 is the summary of the psychological needs of the "Haplit" Boys as perceived by themselves and the community workers. This table is the basis for testing the null hypothesis "there is no significant difference in the psychological needs of the "Haplit" Boys as reported by themselves and as perceived by the community workers". Since the overall computed t value of .016317 is less than the table value of 1.645 at

Table 11

Summary of the Psychological Needs of the "Haplit"
Boys as Reported by Themselves and as Perceived
by the Community Worker

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=====
: Perception by Respondent : Computed: Table
: Haplit Boys: Comm. Worker: t-value : t-value
: X1 : X2 :
-----
Concepts, Feeling, Aspirations 3.3984 3.160 0.388 1.860
Attitudes Towards Family      Insignificant

Concepts, Feeling, Aspiration & 3.3181 3.279 0.075 1.812
Attitudes Towards Past/Present
Lives

Concepts, Feeling, Aspirations & 4.3920 4.358 0.359 2.132
Attitudes Towards Work

Concepts, Feeling, Aspirations & 3.7406 4.266 1.731 2.132
Attitudes Towards Government &
Society

Concepts, Feeling, Aspirations & 4.2733 4.433 -2.658 2.132
Attitudes Towards Education

Grand Mean X1 = 3.7059 X2 = 3.732 0.0163 1.645
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Interpretation Accepted
=====

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7.05 level of significant and 38 degrees of freedom, the foregoing H_0 is accepted. This means that the "Haplit" Boys and the community worker are in common agreement in assessing the psychological needs of the "Haplit" Boys. This means further that the "Haplit" Boys are just honest and sincere in perceiving the realities around and within themselves which are confirmed by the equally honest observations and revelations of the community workers who still nurture the feeling that something could be done by the authorities concerned to help alleviate the socio-economic, the bio-psychological, and educational plight of the "Haplit" Boys of Paranas, through a viable program that will cater to their needs and problems.

Table 12 reveals that the municipal mayor of Paranas rated the aforementioned model with a total points of 44, Department of Education, Culture and Sport with 36 points, Philippine National Police with a total point of 44, Department of Health, 46 points, National Manpower Youth Council; 44 points, and Department of Social Welfare and Development with a total of 43 points.

The validation scores are interpreted "strongly agree". As shown in the total score, the mean validation score is 42.83 which totally represent that based on the critics judgment the educational model proposed, is distinctly valid and is very useful for the said research.

Table 12

Judgemental Validation on the Different Aspects
of the Proposed Educational Model by Experts
from Different Agencies

Respondents	Total Number of Points/Valida- tion Scores	Description/ Interpreta- tion
The Municipal Mayor of Paranas	44	Strongly Agree
The Head of Office of Department of Educa- tion Culture & Sports	36	agree
Philippine National Police	44	Strongly Agree
Department of Health	46	Strongly Agree
National Manpower and Youth Council	44	Strongly Agree
Department of Social Welfare and Development	43	Strongly Agree

Chapter 5

SUMMARY, CONCLUSIONS AND RECOMMENDATION

This chapter presents the summary, conclusions and recommendations of the study which the researcher attempted to investigate in order to come up with an educational program which would cater to the socio-economic, psychological and educational needs of the subjects. It is limited to the Municipality of Paranas, Samar which is the center of the research.

The sources of data were the responses from 45 "Haplit" Boys of Paranas and 40 Community Workers from different agencies. Of the 40 Community-Worker respondents 14 came from the Department of Education Culture and Sports, six came from the Philippine National Police, six came from the National Manpower and Youth Council, six came from the Department of Health and eight came from the Department of Social Welfare and Development. The data for the "Haplit" Boys were taken through documentary analysis.

Summary of Findings

The study reveals the following findings:

1. Of the 45 "Haplit" Boys, eight each, which is the highest, come from Lipata and Poblacion; four each hail

from Lawaan and Buray; three each from Paco Lokilokon, Conception and Pequit; two come from Canligues; and one each hails from Kawayan, Tutubigan, Nawe, Patag, Pabanog, Bato, and San Isidro. As to age group, two each are 11-12 and 19-20 years old; 10 are 13-14; 17 are 15-16 and 14 boys is between 15-16 with a total of 17.

2. As to residence, 23 reside "with their relatives" 14 "with their brothers and sisters", six "with father or mother", and one "with whole family" and "with friends".

3. With regard to the whereabouts of their parents, 19 signified "has abandoned family", 14 said "whereabouts unknown", and 12 indicated "living with the child/family".

4. Twenty-nine of the 45 "Haplit" Boys signified that their parents are self-employed", nine are "jobless" seven are "employed in government" and none of the parents is employed in a private firm".

5. As to education of their parents, 30 responded that their parents are "elementary level", 15 "secondary" and none for "unschooled" and "college".

6. In terms of family size of the "Haplit" Boys, seven signified that they belong to a family of one to three members, 19 signified four to six members, six signified seven to nine members and 13 signified they have 10 and above family members.

7. When asked for their work experience, 19 boys

said they are "errand boy", 13 are "fish/vegetable/fruit/meatseller", and one indicated "others".

8. For other means of survival, 29 are engaged in "stealing", and eight each are on "begging" and "vagrancy".

9. As to age and grade level, two are twelve years old having reached Grade III and V respectively, five are thirteen years old with one having reached Grade III, two having reached Grade IV and two having reached the secondary, five are fourteen years old with three having reached Grade IV and two having reached secondary, eight are fifteen years old having reached Grade VI, nine are sixteen years old having reached Grade IV, four having reached Grade VI and four having reached secondary, four are eighteen years old with one having reached Grade V and three having reached secondary and one each nineteen and twenty year old having reached the secondary level.

10. In matters of psychological needs of the "Haplit" Boys as perceived by themselves and the community workers, particularly on the concepts, feeling, aspirations and attitudes of the "Haplit" Boys towards family, past/present life, work, society and government, and education both the "Haplit" Boys and the Community Workers are "undecided/uncertain" on the first two psychological

aspects as follows: (1) "attitude towards family" with weighted means of 3.3984 and 3.16, respectively; and (2) "attitudes" towards past/present life" with weighted means of 3.18166 and 3.27916, respectively. Both respondents also "agree" on the last three aspects with their corresponding weighted means in the same order as follows: (1) "attitudes towards work", 4.392 and 4.358; (2) "attitudes towards government and society", 3.74066 and 4.2666; and (3) "attitudes towards educations", 4.27333 and 4.4333. On the whole, both respondents "agree" on the five aspects as indicated the grand weighted means of 3.70595 for the "Haplit" Boys and 3.7325 for the community workers.

11. The almost identical perceptions on the psychological needs of the "Haplit" Boy by themselves and by the community workers leads to the acceptance of the null hypothesis that "there is no significant difference in the psychological needs of the Haplit Boys as reported by themselves and as perceived by the community workers". The level of significance was set at .05 level and 38 degrees of freedom.

12. In the judgmental validation of the proposed educational model by expert from six different agencies, five of the six agencies evaluated the model as "strongly agree" and only one judged it as "agree".

Implications

As revealed in the results of this study, the significance of this work could be utilized to the best advantage. Its main aim is to draw up an educational program that would cater most to the present needs of the "Haplit" Boys of Paranas, Samar and, hopefully, to make possible enrichment on said program.

The findings may have the following implications: (1) The educational program should be vocationally-oriented in order to alleviate or satisfy the socio-economic and psychological needs of the "Haplit" Boys. (2) The educational program should be a joint efforts of the government and non-government entities in order to create a program design solely for the said respondents that will compensate the many personal, social, economical, psychological and educational institution which the "Haplit" Boys have been (and still are) facing for so long a time. (3) The educational program should in itself, be an income generating project where they can fall back in time of need, in case the government and non-government entities cease to support them. (4) The educational program should be a special one that focuses on the needs of the time, in order to augment the present socio-economic status of the said boys.

Conclusions

In the light of the foregoing findings, the following conclusions are made:

1. The greater number of the "Haplit" Boys originated from Lipata and Poblacion with eight Boys each. This is an indication that the more urbanized the area is, the more complex the life becomes for the families. In less urbanized areas, nature is still generous, so it is easier to survive with nature's graces within the environment.

2. Most of the "Haplit" Boys reside with their relatives because these boys are products of broken homes and abandoned families, so if they cannot benefit the love and care of parents, the next thing they do is to look for a relative, like a brother or sister, or at least a cousin and if they fail, they run to a friend.

3. Since most of the "Haplit" Boys' parents are under-educated, they find difficulty in seeking a job in the government or private entities. So, the least they can do in order to survive is to engage in self-employment like buy-and sell, simple craftsmanship, and the like, just so they can earn enough for their personal existence and survival, rather than stick to the maintenance of his family where he has more to feed, cloth and education being the provider of the family, especially if his family

size beyond endurance to maintain.

4. The foregoing conditions, coupled with indolence, ignorance, and devil-may-care attitude of parents lead to the making of wayward children due to parental neglect, thus driving their children away to look for greener pastures. Some who may not earn enough as errand boys vendors or housekeepers may resort to begging, stealing, and vagrancy in order to survive.

5. Because of parental neglect at the delicate and tender age of the child, he is deprived of the proper and timely education and home training which may shape him into a righteous and responsible member of the community; thus encountering more and more problems which perplex his mind until he is totally corrupted by his desire to survive, through the nearest way to his stomach.

6. The almost identical perception of the Haplit Boys and the Community Worker on the psychological needs of the "Haplit" Boys leads to a conclusion that these boys are sincere in revealing the realities of their life and therefore are willing to welcome any form of assistance from the government and from civic groups.

7. The educational program being proposed by the researcher to provide opportunities to the "Haplit" Boys is a timely response to their needs and problems.

Recommendations

1. That this proposed educational program for the Haplit Boys in Paranas be implemented with Wright Vocational School as the pilot institution in coordination with other line agencies in the municipality.
2. That other municipalities with eminent rampancy of similar cases come up with a similar program to answer the needs of their own clientele.
3. That the government institute measures to alleviate the socio-economic life of neglected youth through the implementation of an educational program similar to the one proposed by the researcher.
4. That further study in other municipalities be conducted on the reactions of teachers and government officials on the educational model herein proposed.
5. That a communal settlement of at least 15 hectares be established to be funded by the government and from donations from various organizations to serve as a training community following the system of a welfareville to accomodate cases like the subject of this study.

Chapter 6

PROPOSED EDUCATIONAL MODEL FOR THE "HAPLIT" BOYS OF PARANAS, SAMAR

Rationale

The educational model for Paranas "Haplit" Boys is being proposed in order to augment the socio-economic and educational foundations of these boys. This is grounded on some solid educational and philosophical foundations of which one of these is Gambetta's National Survival Model which states:

"It is essential for superior classes to elevate and emancipate this people of workers who hold in reserve a force still virgin but able to develop inexhaustible treasures of activity and aptitude.

We must learn and teach the peasant what he owes to society and what right to ask of her.²⁶

Gambetta's National Survival Model may be applied in countries which are technologically and economically behind and need an increased pool of educated talent in order to catch up, just like the Philippines. In this model he calls for an education as complete from base to

²⁶Leon Gambetta, National Survival Model as cited in Jovita C. Jadloc, Ed. D., "An Institutional Model of a Community Extension Program for the Leyte State College" (unpublished Doctor's dissertation, Leyte State College, 1981).

submit as is known to human intelligence. His concept of education runs parallel to that of the proposed program for the Paranas Haplit Boys which is reported by educational equality and opportunity which is complete and at the same time accessible to these boys.

Objectives of the Program.

The primary aim of this program is to develop within the subjects the knowledge that time wasted can no longer be regained and that every minute lost is one day of the life that is shortened. Specifically it aims to: (1) instill into the subjects, socio-economic, moral and spriritual values needed in a democratic group life; (2) equip them with thinking, reading writing, communicating skills and develop their varied vocational or manipulative skills which would augment their decent living; and (3) transform them into a self-reliant, vocational-oriented individual.

Course/Program Description

This proposed educational program for the "Haplit" Boys of Paranas is a four-year program which is an academic-vocational-oriented living and learning program which emphasizes the "earn-while-you-learn" principle. This is a kind of learning wherein the clientele is both

the producer and the consumer. While in school they also learn how to earn by injecting livelihood program right there while they are in school. This is to redirect their manpower skill into a socially desirable and economically productive individual.

Objective of the Course

1. Develop persons well-equipped with the mental social, emotional and spiritual expertise in order that they will feel they are very much welcome rather than feeling dejected and rejected.
2. Develop persons capable of shaping for themselves a satisfying personal, family and community life.
3. Develop abilities that may be used for wage-earning or self-employment.
4. Assume responsibility as an intelligent and discriminating citizen in order to help create an environment favorable to the well-being of families everywhere.

Course Description

Sining ng Pakikipagtalastasan (English and Filipino).

This includes the four medium of communication such as reading which comprises of developing perception,

recognition, comprehension, vocabulary and study skills, writing which includes skill, mechanics and composition, listening which deals on auditory discrimination and comprehension and speaking which includes phonological morphological and syntactical structures used in every day life situation.

This is focused on conversational English and Filipino as well as the appropriate written composition.

Integrated Science and mathematics. This includes the four fundamental operations with the number system and other mathematical/computational skills related to business, occupation and industrial living.

This is focused on the development of correct attitude, values, skills, habits and healthful and scientific living.

Integrated Social Studies and Values Education. This includes history, geography, government, and current events and issues. It helps develop human and social living skills, values and attitudes towards home, school, community and family living. It helps develop awareness of himself, in relation to God, family fellow-workers and etc.

Integrated Music, Arts, Physical Education and Health. This includes the ability to appreciate culture, as well do the heritage of the Filipino people.

This also includes the respondents hidden potential or ability which when properly tap could develop into something constructive and gainful experience.

Vocational Training or Education. This includes occupational or gainful activities wherein the respondents will not only learn but earn as well. This includes proper care of animals and how to raise and propagate them, the correct process of fish preservation, how to raise rice and corn, vegetable, root crops and other agricultural products, how to mold and make indigenous materials out of bamboo and other local material for consumption.

This is not only to augment the daily needs but also to help in the maintenance and subsistence of the institution.

SAMPLE CLASS PROGRAM
(To be Integrated with the Practicum)

7:00 - 7:15	Flag Ceremony
7:15 - 7:30	Opening Activities
7:30 - 8:30	Sining ng Pakikipagtalastasan (English & Filipino)
8:30 - 9:30	Integrated Science & Mathematics
9:30 - 9:45	BREAK
9:45 - 10:45	Integrated Health, Music, Arts and Physical Education
10:45 - 11:45	Integrated Social Studies & Values Education
	NOON BREAK
1:00 - 5:00	(Whole afternoon will be allotted to vocational training which are short- term courses)

Short Term Courses

Homebusiness

- Papier Mache Product Making
- Silkscreen Printing
- Stuffed Toys Pattern Making & Manufacture
- Fresh Flower Arrangement
- Handknitting Techniques
- Native Kakanin & Commercial Bread making
- Children Apparel, Curtain & Cushion Making
- Basic Photography
- Hair Trimming, Styling, Make-up & Hair

Accessories Making

Small Scale Meat Business & Processing

Bakeshop Specialty Making

Agribusiness

Ornamental Plants Growing

Broiler Raising

High Value Fruit Trees Propagation

Swine Breeding & Piglet Raising

Orchid Propagation

Duck, Poultry & Pigeon Raising

Aquabusiness

Fish Culture (Both Fresh and Salt Water)

Commercial Seaweeds Growing

Freshwater Aquarium Fishes Raising & Culture

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BIBLIOGRAPHY

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APPENDICES

APPENDIX A

Republic of the Philippines
SAMAR STATE POLYTECHNIC COLLEGE
Catbalogan, Samar

May 3, 1991

The Dean of Instruction & Related Services
Samar State Polytechnic College
Catbalogan, Samar

S i r :

In my honor to start writing my thesis proposal, I have the honor to submit for your approval one of the following research problems, preferably problem No. 1.

1. AN EDUCATIONAL PROGRAM FOR HAPLIT BOYS OF PARANAS, SAMAR: A PROPOSED MODEL
2. PROPOSED TECHNICAL VOCATIONAL INSTRUCTIONAL PROGRAM FOR OUT-OF-SCHOOL YOUTHS OF PARANAS
3. PROPOSED INSTRUCTIONAL READING MATERIALS FOR READING COMPREHENSION OF FRESHMEN STUDENTS OF WRIGHT VOCATIONAL SCHOOL AS PERCEIVED BY THE MANAGEMENT IN EDUCATION.

I hope for your early and favorable action on this request.

Very truly yours,

(Sgd) BIENVENIDO O. BABALCON

Recommending Approval:

(Sgd) TERSITO A. ALIPOSA, Ph./Ed. D.
Chief, Research/Extension/Publication

APPROVED:

(Sgd) SENEICIO D. AYONG, DPA/Ed. D.
Dean, Instruction and Related Services

APPENDIX B

Republic of the Philippines
 SAMAR STATE POLYTECHNIC COLLEGE
 Catbalogan, Samar

SCHOOL OF GRADUATE STUDIES

APPLICATION FOR ASSIGNMENT OF ADVISER

NAME:	BABALCON	BIENVENIDO	OBLIND
	-----	-----	-----
	Surname	First Name	Middle Name
CANDIDATE FOR DEGREE :	Master of Arts in Education		

AREA OF SPECIALIZATION :	Administration & Supervision		

TITLE OF PROPOSED THESIS/DISSERTATION:	An Educational		

Program for Haplit Boys of Paranas, Samar: A Proposed			

Model			

(Sgd.) BIENVENIDO O. BABALCON
 Applicant

(Sgd) TERSITO A. ALIPOSA, Ph./Ed. D.
 Name of Designated Adviser

APPROVED:

(Sgd) SENECIO D. AYONG, DPA/Ed. D.
 Dean, Instruction and Related Services

APPENDIX C

SAMAR STATE POLYTECHNIC COLLEGE
Catbalogan, Samar

December 11, 1991

The Dean of Graduate Studies
Samar State Polytechnic College
Catbalogan, Samar

S i r :

I have the honor to request that I be scheduled on December 19, 1991, to defend my thesis proposal entitled "An Educational Program for Haplit Boys of Paranas, Samar: A Proposed Model, to give me ample time to refine my manuscript during the remaining few months of this school year 1991-1992.

In this connection, I am submitting herewith five copies of my thesis proposal for distribution to the Dean and the panel members.

I hope for your favorable action on this matter.

Very truly yours,

(Sgd) BIENVENIDO O. BABALCON

Recommending Approval:

(Sgd) TERSITO A. ALIPOSA, Ph./Ed. D.
Chief, Research/Extension/Publication

APPROVED:

(Sgd) SENEID D. AYONG, DPA/Ed. D.
Dean, Instruction and Related Services

APPENDIX C

Republic of the Philippines
SAMAR STATE POLYTECHNIC COLLEGE
Catbalogan, Samar

February 21, 1991

The Dean
School of Graduate Studies
Samar State Polytechnic College
Catbalogan, Samar

S i r :

I have the honor to request that I be scheduled on February 28, 1992, to defend my thesis entitled "AN EDUCATIONAL PROGRAM FOR HAPLIT BOYS OF PARANAS, SAMAR: A PROPOSED MODEL".

In this connection, I am submitting herewith five copies of my thesis for distribution to my adviser, the chairman and the members of the panel of examiners.

I hope for your early favorable action on this request.

Very truly yours,

(Sgd) BIENVENIDO O. BABALCON

Recommending Approval:

(Sgd) TERSITO A. ALIPOSA, Ph./Ed. D.
Chief, Research/Extension/Publication

APPROVED:

(Sgd) SENECIO D. AYONG, DPA/Ed. D.
Dean

APPENDIX D

Republic of the Philippines
SAMAR STATE POLYTECHNIC COLLEGE
Catbalogan, Samar

December 21, 1991

The Municipal Mayor
Municipality of Paranas
Paranas, Samar

SIR/MAAM:

I have the honor to request permission to field my questionnaire on the study entitled " AN EDUCATIONAL PROGRAM FOR HAPLIT BOYS OF PARANAS SAMAR: A PROPOSED MODEL", in your municipality for the month of December to February 1992, to meet my partial requirements for the degree Master of Arts in Education which course I am pursuing in the Samar State Polytechnic College.

Enclosed is a copy of the questionnaire which I shall distribute to selected department heads and personnels as my respondents within the municipality.

I am anticipating with gratitude your favorable consideration.

Very truly yours,

(Sgd) BIENVENIDO O. BABALCON

APPROVED:

(Sgd) FELIX T. BABALCON Jr.
Municipal Mayor

APPENDIX E

TARAMDAN/PAKIGHIMANGRAW
(Para han Paranas Haplit Boys)

Una nga Bahin

Sukna Para Han Bumaraton Mahitongod Han
Katokod Ekonomiya og Sag-od Edukasyon

Ha imo:

Alayon pagbaton hin kinasing-kasing pinaagi hin pagpili han kaangayan nga letra kon ano ha imo kasabot it may kaangayan nga baton hini nga mga pakiana.

Dako god hin duro it pakabulig hit imo baton para han kaopayan han kadam-an.

Madamo nga salamat.

(Sgd.) BIENVENIDO O. BABALCON
Researcher

Ngaran _____ Babaye () Lalake ()
Edad _____ Address _____
(Baryo) (Munisipyo) (Probinsiya)

1. Ngaran han imo Tatay _____
2. Kinaadman han imo Tatay _____
 - (a) Waray aram
 - (b) elementarya
 - (c) seckondarya
 - (d) Kolehiyo
3. Panginabuhi han imo Tatay
 - (a) Waray
 - (b) Nangangalayon ha gobyerno
 - (k) Nangangalayon ha pribado
 - (d) May kalugariungon nga pangalayon
4. Magpira an kada adlaw nga kita han imo Tatay
 - (a) Waray
 - (b) 10. - 30.
 - (k) 30. - 70.
 - (d) 70. - 110
 - (e) 110. - pataas

5. Ngaran han imo Nanay _____
6. Kinaadman han imo Nanay
 (a) Waray aram (k) sekondarya
 (b) elementarya (d) Kolehiyo
7. Panginabuhi han imo Nanay
 (a) Waray aram (k) Nangangalayon ha pribado
 (b) Nangangalayon ha gobyerno (d) May kalugaringon nga pangalayon
8. Magpira an kada adlaw nga kita han imo Nanay?
 (a) Waray (d) 70. - 110.
 (b) 10. - 30. (e) 110. - pataas
 (k) 30. - 70.
9. Pira Kamo ngatanan ha iyo pamilya?
 (a) Nag-uusahan nga anak
 (b) duha ngadto lima
 (c) onom
 (d) pito
 (e) walo paigbaw
10. Hino it imo yana inookyan?
 (a) hit akon Nanay, Tatay ug kabugtuan
 (b) hit Tatay ug Nanay la
 (k) hit bugto ngalalaki o babaye la
 (d) hit mga kaurupdan
 (e) hit mga kakilala nga kasangkayan
11. Hain yana it imo mga Kag-anak?
 (a) Nagpapakabuhi ha iba nga lugar
 (b) binaya han pamilya
 (k) nagbiling hin lain nga pamilya
 (d) diri maaram kon hain
 (e) nagkamatay na
12. Malipayon ka ba hit yana kamutangan hit imo pamilya?
 (a) Oo (b) Diri
13. Ano it imo yana estado parte edukasyon?
 (a) waray aram
 (b) Grade I- II
 (k) Grade III - IV
 (d) Grade V - VI
 (e) Sekondarya
 (g) Kolehiyo
14. Ano it imo eksperensya ha yana nga takna parte hin panarabahuan?

- (a) tagdumara han panimalay
 (b) paragbaligya hin isda, otan ug karne
 (k) suruguan
 (d) iba pa nga panarabahuan
15. Ano it imo panginabuhi yana nga takna?
 (a) waray
 (b) nangangalayon hin osa nga empleyado
 (k) may kinalugaringon nga pangalayon
 (d) iba pa _____
16. may ada ba ha imo pahimulos ini nga imo yana pakabuhi?
 (a) Oo (b) waray

Ika Duha nga Bahin

Parte Panginahanglan Saykolohikal og Pangandoy

1.	May ada pa paghigugma hit akon mga Kag-anak.	5	4	3	2	1
2.	May paghigugma pa ha akon it akon mga kag-anak.	5	4	3	2	1
3.	May pagkaorosa o kamurayawan it akon mga kag-anak.	5	4	3	2	1
4.	May pagkaorosa o kamurayawan it miembro hit akon yana pamilya.	5	4	3	2	1
5.	Maopay konta nga magkakatirimpo o magkaka- orosa it akon pamilya.	5	4	3	2	1
6.	Makuri an amon kabuhi hadto kontra yana.	5	4	3	2	1
7.	Makuri an pamiling han trabaho hadto kontra yana	5	4	3	2	1
8.	Naruruyagan ko an amon pangabuhi hadto	5	4	3	2	1
9.	Makuri yana nga panahon an panginahanglan.	5	4	3	2	1
10.	Makuri an pamiling yana han kinaadlaw nga panginahanglan.	5	4	3	2	1

- | | | | | | | |
|-----|--|---|---|---|---|---|
| 11. | Naruruyag ako hit akon yana han kamutangan. | 5 | 4 | 3 | 2 | 1 |
| 12. | Kinahanglan han tawo an may panginabuhi para mabuhi hin mahuyayang nga kahintang. | 5 | 4 | 3 | 2 | 1 |
| 13. | Kaya ko an bisan ano nga disente nga pangabuhi para la mabuhi. | 5 | 4 | 3 | 2 | 1 |
| 14. | Karuyag ko hibaro hin bisan ano nga pakabuhi basta naoyon la hiton kamurayawan diri la parte ha akon hundi para han kadam-an man. | 5 | 4 | 3 | 2 | 1 |
| 15. | May tawo o mga tawo nga mabulig pagpakaupay para ha akon para la mahibutang hin maopay nga kahintang. | 5 | 4 | 3 | 2 | 1 |
| 16. | Karuyag ko nga mabuligan ako hit mga nasasakupan ha gobyerno para magmaopay an akon kabubuwason. | 5 | 4 | 3 | 2 | 1 |
| 17. | May mga tawo nga nangangandoy o nalulu-oy ha akon | 5 | 4 | 3 | 2 | 1 |
| 18. | Maopay it kabuhi o kabubuwason hit aso nga tawo nga may ada edukasyon. | 5 | 4 | 3 | 2 | 1 |
| 19. | Importante ha tawo it may ada aram sugad han pagbasa, pagsurat, pag-rason ngan iba pa nga panutduan para makita niya nga maopay hiya nga tawo. | 5 | 4 | 3 | 2 | 1 |
| 20. | Mahibabaro ako hin mga moderno nga pamaagi parte edukasyon kon tatagan ako | 5 | 4 | 3 | 2 | 1 |

hin higayon para
magmaopay it acon
kabubuwasan.

Ginamit nga Eskala

- 5 - Makusog an Pag-uyon
- 4 - May Pag-uyon
- 3 - May Goti nga Pag-uyon
- 2 - May Pagtipa
- 1 - Makusog an Pagtipa

APPENDIX F

COMMUNITY INTERVIEW SCHEDULE

Dear Fellow Workers in the Government:

This questionnaire is for you

You have been chosen as one of the respondents of the study entitled "EDUCATIONAL PROGRAM FOR PARANAS HAPLIT BOYS: A PROPOSED MODEL". Your responses would be a big boost to my research study in sharing up an educational program that would cater most of these youths of the mentioned municipality. Please give your honest assesment to the given questionnaire.

Your answer will be treated strictly confidential.

Thank you very much.

Very truly yours.

BIENVENIDO O. BABALCON
Researcher

Part I

Name _____ Sex _____ Age _____

Address _____

Educational Attainment _____

Agency Connected with _____

Position Held _____

No. of Years in the Service _____

Part II. Socio-Economic and Educational Needs of the Haplit Boys.

1. As a community worker are you aware about the existence of out-of-school youths?

- a. Yes b. No
2. How often do you see them?
 - a. oftentimes c. none at all
 - b. seldom
3. Do you know of one or more of these boys?
 - a. Yes b. No
4. What do you think are the extent of the educational qualification of the boys parents?
 - a. none c. secondary
 - b. elementary d. college
5. What do you think are the present occupation of the boys parents?
 - a. none c. employed in a private firm
 - b. employed in the governt. d. self-employed
6. What do you think are the present educational status of these boys?
 - a. none c. secondary
 - b. elementary d. college
7. How much do you think does the boys parents earned daily?
8. How many children in the family do you think these boys have?
 - a. One member c. six
 - b. two to five d. seven
 - e. eight and above
9. Where do you think are these boys residing?
 - a. with the whole family
 - b. with father or mother only
 - c. with brother or sister only
 - d. with relatives
 - e. with friends
10. What is your opinion of the present means of livelihood of these boys?
 - a. househelpers
 - b. fish, vegetable, fruits, meat sellers
 - c. errand boys
 - d. others
11. Where do you think are the parents of these boys?
 - a. living with the family
 - b. not living with the family

If not, why

- a. They are working somewhere
- b. They left the family
- c. They look for another family
- d. Whereabouts unknown
- e. They died

12. Do you think these boys are given enough of their needs like food, clothing, shelter and other daily needs?

- a. Yes
- b. No

Why? _____

Part III The Respondents Psychological Needs and Aspirations based on their Concepts, Feelings and Attitudes

1.	The Haplit Boys love their family	5	4	3	2	1
2.	The Haplit Boys are being loved by their family	5	4	3	2	1
3.	The Haplit Boys parents love and understand each other.	5	4	3	2	1
4.	There is harmonious relationship and unity among the Haplit Boys Family.	5	4	3	2	1
5.	The Haplit Boys parents should be living together.	5	4	3	2	1
6.	The Haplit Boys living condition is harder before than today.	5	4	3	2	1
7.	Looking for a job before than today is harder for the Haplit Boys	5	4	3	2	1
8.	The haplit Boys livelihood is better before than today.	5	4	3	2	1

9.	Looking for a living is hard today for the Haplit Boys.	5	4	3	2	1
10.	There is difficulty looking for a job at present for the Haplit Boys.	5	4	3	2	1
11.	The Haplit boys like their parents lifestyle at present.	5	4	3	2	1
12.	A person need to have a job in order to live a decent lifestyle	5	4	3	2	1
13.	The Haplit Boys will accept any lowly kind of job as long as it is a decent job.	5	4	3	2	1
14.	The Haplit Boys are willing to learn any kind of job as long as it conform to the society's dictum of "Rightful Living".	5	4	3	2	1
15.	There are people who are willing to extend their help in order to augment the Haplit Boys means of livelihood.	5	4	3	2	1
16.	The Haplit Boys believe that if the government will extend their help their living condition will be better	5	4	3	2	1
17.	There are people who still care for the Haplit Boys.	5	4	3	2	1
18.	The Haplit Boys believe that a better way to live is to have proper education.	5	4	3	2	1
19.	The Haplit Boys believe that if given a chance, they can learn updated manipulative skills which would be useful to their future lives.	5	4	3	2	1

20. The Haplit Boys believe 5 4 3 2 1
that if given a chance,
they will be willing to
learn new techniques in
order to live and have a
modern livelihood.

Scale Used

5 - Strongly agree (SA)
4 - Agree (A)
3 - Undecided (U)
2 - Disagree (D)
1 - Strongly Disagree (SD)

APPENDIX G

QUESTIONNAIRE FOR HEADS OF AGENCIES

To _____

Dear Sir/Madam:

The researcher sincerely believe in the expertise and sound judgment of your office particularly along manpower development planning. Along this line, your wholehearted cooperation is earnestly desired in connection with the validation of an educational model designed to help the "Haplit" Boys of Paranas become educated, productive and socially up-kept individual.

In this connection, please make your own perusal as what you honestly believe or feel about each descriptive statement.

Instructions: Please indicate your consensus on the given statement by encircling the number that corresponds to your responses.

- | | | |
|----|---|--------|
| SA | - Strongly Agree (believe that what is stated is true) | 5 pts. |
| A | - Agree (believe in what is stated is true). | 4 pts. |
| U | - Undecided (is not sure whether the statement is true or not). | 3 pts. |
| D | - Disagree (What is stated is not true) | 2 pts |
| SD | - Strongly Disagree (The statement is unbelievable/disagreeable with what is stated | 1 pts |

Descriptive Statement of the Model	Options for Agreement or Disagreement				
A. On Concepts, Theories and Constructs Involved					
1. The educational model provides full opportunity for individual growth and group accomplishment which facilitates every child to use his full potential by providing necessary and desirable technique in accomplishing their sociocultural and educational aspects.	5	4	3	2	1
2. The educational model includes the belief that the process of educating a child is a compromise between and among the school and the home with the direct interests and abilities of children towards effective participation in the life of the community.	5	4	3	2	1
3. The educational model is concern not only on what is being taught but also what is the need of the time.	5	4	3	2	1
B. On Varied Aspects of the Educational Model					
1. The philisophy, rationale of the educational model reflects the philisophy of the school and the goals it established for the target clientele	5	4	3	2	1
2. The proposed educational model has a realistic educational program which is sanction by legal authority.	5	4	3	2	1
3. The curricular offering are integratively comprehensive which focus on the programs goals and aims geared towards the respondents individual and societal growth and development.	5	4	3	2	1
4. The proposed educational programs curricular offerings have sequence	5	4	3	2	1

and continuity in terms of class schedule, subject offerings and productive undertaking.

C. On Cost Benefit and Feasibility

- | | | | | | | |
|----|---|---|---|---|---|---|
| 1. | The expenditures should be the government responsibility with the able support of the municipal government and other government entities. | 5 | 4 | 3 | 2 | 1 |
| 2. | The DECS thru its representatives, the Division Superintendent should consider the project. | 5 | 4 | 3 | 2 | 1 |
| 3. | The entire Division of Samar thru the school Division Superintendent and its support staff should/must be behind the project. | 5 | 4 | 3 | 2 | 1 |

Highest Possible Validity Score: 5 x 10 = 50

Numerical Rating	Adjectival Description
------------------	------------------------

41 - 50	Superior
31 - 40	Very Good
21 - 30	Good
11 - 20	Fair
1 - 10	Inferior

APPENDIX H

COMPUTATION OF THE t-VALUE OF THE DIFFERENCE IN THE
PSYCHOLOGICAL NEEDS OF THE "HAPLIT" BOYS OF
PARANAS AS REPORTED BY THEMSELVES AND AS
PERCEIVED BY THE COMMUNITY WORKERS
FROM DIFFERENT AGENCIES

X ₁	X ₁	X ₁	X ₁	X ₂	X ₂	X ₂	X ₂
4.66	3.3984	1.2616	1.5916	3.875	3.16	0.715	0.511225
3.377	3.3984	0.0214	0.00045	2.825	3.16	0.335	0.112225
2.311	3.3984	1.0874	1.1824	2.5	3.16	0.66	0.4356
2.311	3.3984	1.0874	1.1824	2.4	3.16	0.76	0.5776
4.333	3.3984	0.9346	0.8734	4.2	3.16	1.04	1.0816
<hr/>			<hr/>		<hr/>		<hr/>
16.992			4.83025	15.8			2.71825

$$X_1 = 3.3984$$

$$X_2 = 3.16$$

Computation of the t-value

$$t = \frac{3.3984 - 3.16}{\sqrt{\frac{4.83025 + 2.71825}{5 + 5 - 2} \times \frac{1 + 1}{5 \cdot 5}}}$$

$$= \frac{3.3984 - 3.16}{\sqrt{\frac{7.5485}{8} \times \frac{1 + 1}{5 \cdot 5}}}$$

$$= \frac{0.2384}{\frac{7.5485}{8} (0.2) + (0.2)}$$

$$= \frac{0.2384}{\sqrt{(0.9435625) (0.4)}}$$

$$= \frac{0.2384}{0.6143492}$$

$$t = 0.3880529$$

$$\begin{aligned} df &= N_1 + N_2 - 2 \\ &= 5 + 5 - 2 \\ &= 8 \end{aligned}$$

Interpretation

Since the computed t-value of 0.3880529 is less than the table value of 1.860 at .05 level of significant and 8 degrees of freedom (8 df) the hypothesis is accepted.

APPENDIX I

COMPUTATION OF THE t-VALUE OF THE DIFFERENCE IN THE
PSYCHOLOGICAL NEEDS OF THE "HAPLIT" BOYS OF
PARANAS AS REPORTED BY THEMSELVES AND AS
PERCIEVED BY THE COMMUNITY WORKERS
FROM DIFFERENT AGENCIES

Statement 6 - 11

X_1	X_1	X_1	X_1^2	X_2	X_2	X_2	X_2^2
3.288	3.318	0.03016	0.000909	2.875	3.279	0.40416	0.16334
3.088	3.318	0.23016	0.052973	2.875	3.279	0.40416	0.16334
3.022	3.318	0.29616	0.0877107	2.05	3.279	0.22916	0.05251
4.4	3.318	1.08184	1.1703777	4.05	3.279	0.77084	0.59419
4.6	3.318	1.28184	1.6431137	4.1	3.2792	0.82084	0.30709
<hr/>				<hr/>			<hr/>
19.909			6.2209125	19.675			1.92424

$$X_1 = 3.318$$

$$X_2 = 3.2792$$

Computation of the t-value

$$\begin{aligned}
 t &= \frac{3.31816 - 3.27916}{\sqrt{\frac{6.2209125 + 1.92424}{6 + 6 - 2} \times \frac{1 + 1}{6 \cdot 6}}} \\
 &= \frac{0.039}{\sqrt{\frac{8.1451525}{10} \times \frac{1 + 1}{6 \cdot 6}}}
 \end{aligned}$$

$$= \frac{0.039}{\sqrt{\frac{8.1451525}{10} (0.1666 + 0.1666)}}$$

$$= \frac{0.039}{\sqrt{(0.8145152) (0.333332)}}$$

$$= \frac{0.039}{0.5210603}$$

$$t = 0.0748473 \text{ Accept}$$

$$\begin{aligned} df &= N_1 + N_2 - 2 \\ &= 6 + 6 - 2 \\ &= 10 \end{aligned}$$

Interpretation

Since the computed t-value of 0.0748473 is less than the table value of 1.812 at .05 level of significant and 10 degrees of freedom (10 df) the hypothesis is accepted.

APPENDIX J

COMPUTATION OF THE t-VALUE OF THE DIFFERENCE IN THE
 PSYCHOLOGICAL NEEDS OF THE "HAPLIT" BOYS OF
 PARANAS AS REPORTED BY THEMSELVES AND AS
 PERCEIVED BY THE COMMUNITY WORKERS
 FROM DIFFERENT AGENCIES

Statement 12 - 14

X_1	X_1	X_1	X_1^2	X_2	X_2	X_2	X_2^2
4.355	4.39	0.037	0.001369	4.475	4.358	0.117	0.013689
4.288	4.39	0.104	0.010816	4.325	4.358	0.033	0.001089
4.533	4.39	0.141	0.019881	4.275	4.358	0.083	0.006889
<hr/>			<hr/>	<hr/>		<hr/>	
13.176			0.032066	13.075		0.021667	

$$X_1 = 4.39$$

$$X_2 = 4.358$$

Computation of the t-value

$$\begin{aligned}
 t &= \frac{4.392 - 4.358}{\sqrt{\frac{0.032066 + 0.021667}{3 + 3 - 2} \times \frac{1 + 1}{3 \cdot 3}}} \\
 &= \frac{0.034}{\sqrt{\frac{0.053733}{4} (0.33333 + 0.33333)}}
 \end{aligned}$$

$$= \frac{0.034}{\sqrt{(0.0234332) (0.66666)}}$$

$$= \frac{0.034}{\sqrt{(0.0089553)}}$$

$$= \frac{0.034}{0.0946324}$$

$$t = 0.3592849 \text{ accepted}$$

$$\begin{aligned} df &= N_1 + N_2 - 2 \\ &= 3 + 3 - 2 \\ &= 4 \end{aligned}$$

Interpretation

Since the computed t-value of 0.3592849 is less than the table value of 1.860 at .05 level of significant and 4 degrees of freedom (4 df) the hypothesis is accepted.

APPENDIX K

COMPUTATION OF THE t-VALUE OF THE DIFFERENCE IN THE
PSYCHOLOGICAL NEEDS OF THE "HAPLIT" BOYS OF
PARANAS AS REPORTED BY THEMSELVES AND AS
PERCEIVED BY THE COMMUNITY WORKERS
FROM DIFFERENT AGENCIES

Statement 15 - 17

X_1	X_1	X_1	X_1^2	X_2	X_2	X_2	X_2^2
3.66	3.741	0.14066	0.0197852	4.225	4.26	0.035	0.001225
4.311	3.741	0.57034	0.325877	4.35	4.26	0.09	0.0081
3.311	3.741	0.42966	0.1846077	4.225	4.26	0.035	0.001225
<hr/>			<hr/>	<hr/>			<hr/>
11.222			0.5296806	12.8			0.01055

$$X_1 = 3.741$$

$$X_2 = 4.26$$

Computation of the t-value

$$t = \frac{3.3984 - 3.16}{\sqrt{\frac{4.83025 + 2.71825}{5 + 5 - 2} \times \frac{1 + 1}{5 \ 5}}}$$

$$= \frac{3.74066 - 4.26}{\sqrt{\frac{0.5296806 + 0.01055}{3 + 3 - 2} \times \frac{1 + 1}{3 \ 3}}}$$

$$= \frac{3.74066 - 4.26}{\frac{0.5402306}{\sqrt{\frac{(0.33333 + 0.33333)}{4}}}}$$

$$= \frac{0.51934}{\sqrt{(0.1350576) (0.666666)}}$$

$$= \frac{0.51934}{0.3000623}$$

$$t = 1.7307739 \text{ Accept}$$

$$\begin{aligned} df &= N_1 + N_2 - 2 \\ &= 3 + 3 - 2 \\ &= 4 \end{aligned}$$

Interpretation

Since the computed t-value of 1.7307739 is less than the table value of 2.132 at .05 level of significant and 4 degrees of freedom (4 df) the hypothesis is accepted.

APPENDIX L

COMPUTATION OF THE t-VALUE OF THE DIFFERENCE IN THE
PSYCHOLOGICAL NEEDS OF THE "HAPLIT" BOYS OF
PARANAS AS REPORTED BY THEMSELVES AND AS
PERCEIVED BY THE COMMUNITY WORKERS
FROM DIFFERENT AGENCIES

Statement 18 - 20

X_1	X_1	X_1	X_1^2	X_2	X_2	X_2	X_2^2
4.266	4.27	0.0073	0.0000532	4.45	4.43	0.0167	0.0002788
4.177	4.27	0.0963	0.0092736	4.45	4.43	0.0167	0.0002788
4.377	4.27	0.1037	0.0107536	4.45	4.43	0.0333	0.0011088
<hr/>				<hr/>			
12.82			0.020060	13.3			0.0016664

$$X_1 = 4.27$$

$$X_2 = 4.43$$

Computation of the t-value

$$t = \frac{4.2733 - 4.4333}{\sqrt{\frac{0.0200604 + 0.006664}{3 + 3 - 2} \times \frac{1 + 1}{3 \cdot 3}}}$$

$$= \frac{0.16}{\sqrt{(0.0054317) (0.66666)}}$$

$$= \frac{0.16}{0.0601747}$$

$$t = -2.6589247 \text{ Accept}$$

$$\begin{aligned}df &= N_1 + N_2 - 2 \\&= 3 + 3 - 2 \\&= 4\end{aligned}$$

Interpretation

Since the computed t-value of -2.6589247 is less than the table value of 2.132 at .05 level of significant and 4 degrees of freedom (4 df) the hypothesis is accepted.

APPENDIX M

COMPUTATION OF THE t-VALUE OF THE DIFFERENCE IN THE
PSYCHOLOGICAL NEEDS OF THE "HAPLIT" BOYS OF
PARANAS AS REPORTED BY THEMSELVES AND AS
PERCEIVED BY THE COMMUNITY WORKERS
FROM DIFFERENT AGENCIES

X_1	X_2		X_1^2		X_2^2
4.66	3.875	0.9505	0.903450	0.1425	0.020306
3.377	2.825	-0.3325	0.110556	-0.0075	0.823556
2.311	2.5	-1.3985	1.955802	-1.2325	1.519056
2.311	2.4	-1.3985	1.955802	-1.3325	1.775556
4.333	4.2	0.6235	0.388752	0.4675	0.218556
3.288	2.875	-0.4215	0.177662	-0.8575	0.735306
3.088	2.875	-0.6215	0.386263	-0.8575	0.735306
3.022	3.05	-0.6875	0.472656	-0.6825	0.465806
4.4	4.05	0.6905	0.476790	0.3175	0.100806
4.6	4.1	0.8905	0.792990	0.3675	0.135056
1.511	2.725	-2.1985	4.833402	-1.0075	1.015056
4.355	4.475	0.6455	0.416670	0.7425	0.551306
4.288	4.325	0.5785	0.334662	0.5925	0.351056
4.533	4.275	0.8235	0.678152	0.5425	0.294306
3.6	4.225	-0.1095	0.011990	0.4925	0.242556
4.311	4.35	0.6015	0.361802	0.6175	0.381306
3.311	4.225	-0.3985	0.158802	0.4925	0.242556
4.266	4.45	0.5565	0.309692	0.7175	0.514806
4.177	4.45	0.4675	0.218556	0.7175	0.514806
4.377	4.4	0.6675	0.445556	0.6675	0.445556
74.119	74.65		15.39001		11.08262

$$t = 0.016317$$

Computation of the t-value

$$t = \frac{3.70595 - 3.7325}{\sqrt{\frac{15.39001 + 11.08262}{20 + 20 - 2} \times \frac{1 + 1}{20 \times 20}}}$$

$$= \frac{-0.02655}{\sqrt{(26.47263)(.10)}}$$

$$= \frac{-0.02655}{1.627047}$$

$$t = -0.016317$$

$$\begin{aligned} df &= N_1 + N_2 - 2 \\ &= 20 + 20 - 2 \\ &= 38 \end{aligned}$$

Interpretation

Since the computed t-value of 0.016317 is less than the table value of 1.645 at .05 level of significant and 38 degrees of freedom (38 df) the hypothesis is accepted.

CURRICULUM VITAE

NAME : BIENVENIDO O. BABALCON
ADDRESS : 767 Patag District
Catbalogan, Samar
DATE OF BIRTH : October 13, 1951
PLACE OF BIRTH : Lawa-an, Paranas, Samar
PRESENT POSITION : Secondary School Teacher 3
STATION : Wright Vocational School
Lipata, Paranas, Samar
CIVIL STATUS : Married

EDUCATIONAL BACKGROUND

Elementary Lawa-an Elementary School
1963
Secondary Don Alejandro Roces Sr.
High School
1967
College Education. National Teacher College
1970
Graduate Studies Samar State Polytechnic College
Curriculum Pursued Master of Arts
Major Administration & Supervision

CIVIL SERVICE ELIGIBILITY

First Grade Civil Service Examination, August 18, 1974
71.6%

CSC Teachers Examination, December 12, 1976, 80.81%

HONORS AND AWARDS RECEIVED

Elementary Second Honors
 Secondary. Outstanding Student
 College. Extra Curricular Awardee
 as Best in Penmanship and
 Best Actor

SCHOLARSHIP GRANT

Magna Carta for Public School Teacher (R.A 4670) Sy 1991 -
 1992

CERTIFICATES OF RECOGNITIONS/DISTINCTIONS/POSITION HELD

Regional Demonstration Teacher. Ist Year English
 SY 1989
 Regional Demonstration Teacher. 2nd Year English
 SY 1990
 Awarded Certificate of Re-
 cognition as PTA President. . Samar College
 1990
 Staff Member LNHS SEDP Newsletter
 President Dorcas Center
 PTA Organization
 SY 1991-1992
 President Samar College
 PTA Organization
 Board of Director Wright Vocational School
 PTA Organization
 President Summer Institute
 LNHS, 1990
 President SEDP Mass Training for
 English Teachers
 LNHS, 1989
 Bus. Manager. Wright Vocational School
 Teachers & Employees
 Association

2

Treasurer Samar State Polytechnic
 College
 Graduate Student Assembly
 SY 1990-1991
 Bus. Manager Samar State Polytechnic
 College
 Graduate Student Assembly
 SY 1991-1992
 President Various Class Organization
 SSPC Graduate Class
 Since 1st semester 1990-
 present
 Member Grievance Committee
 Academic Department
 Wright Vocational School

SEMINARS/WORKSHOPS ATTENDED

National Folklore Conference, Bikol University, May 23-26,
 1990

SEDP Mass Training for Second Year English, LNHS, April 16
 to May 4, 1990

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