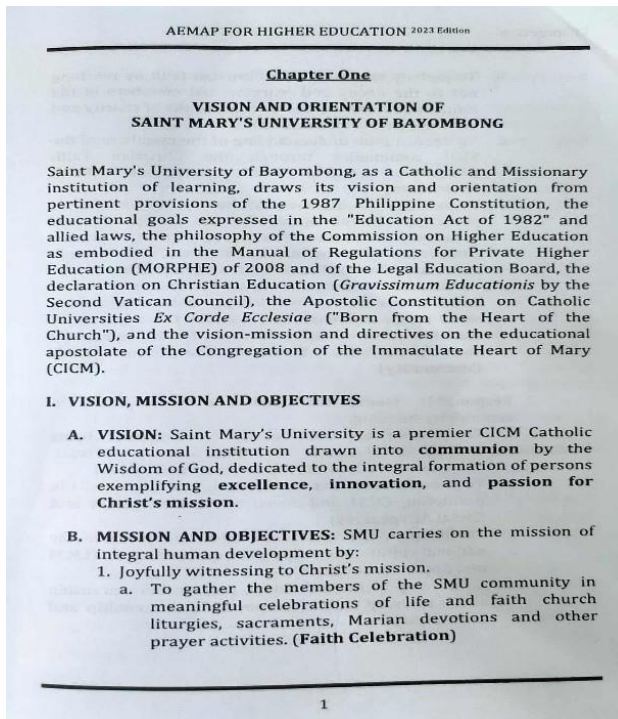
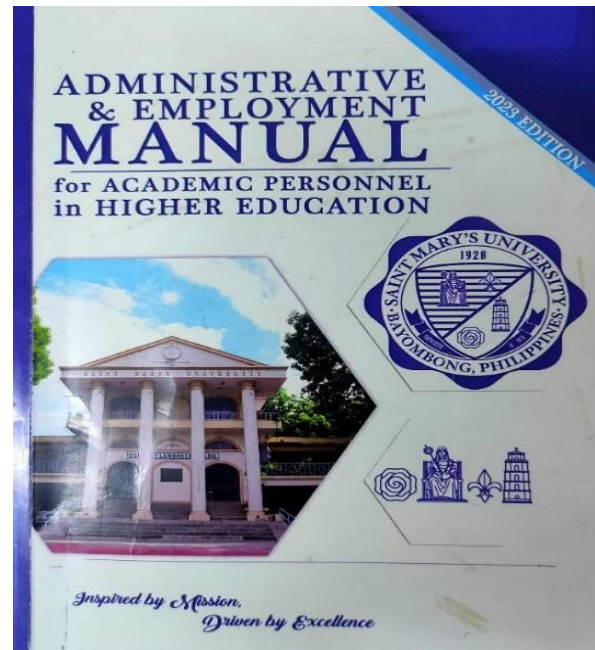




## Inclusive Policy by Design: A Policy Anchored in SMU's Vision-Mission Framework (AEMAP 2023 Edition)

Saint Mary's University of Bayombong (SMU), as articulated in its 2023 Administrative and Employment Manual for Academic Personnel in Higher Education (AEMAPHE), affirms its institutional commitment to inclusive access and equitable participation across all academic, faith-based, and community engagement activities. This commitment is embedded in the university's Vision-Mission Orientation, which serves as the strategic compass for all offices - including the Lingkod Maria Community Development and Advocacy Center (LMCDAC) - in both its programmed and ad hoc engagement initiatives.



The university's vision declares SMU as a “premier CICM Catholic educational institution” dedicated to the “transformation of society through innovation, excellence, and passion for Christ’s mission.” This transformation is pursued through quality instruction, joyful service, and integral formation of life and faith, all of which are anchored on the CICM charism and guided by foundational documents such as *Gravissimum Educationis* and *Ex Corde Ecclesiae*. These documents emphasize the dignity of the human person and the universal right to education, regardless of ethnicity, religion, disability, immigration status, or gender.



The university operationalizes this inclusive ethos through its faith and community programs, as outlined in its strategic objectives: (a) Faith and Action. SMU commits to *“reaching out to the needy and marginalized members of the community,”* ensuring that faith-based outreach is not limited by social or demographic barriers; (b) Faith Formation and Response. Through retreats, recollections, and vocation support, the university fosters spiritual growth that is accessible to all members of the SMU community; (c) Community Extension Services. SMU provides *“opportunities for leading and being actively involved in building extension services,”* with LMCDAC playing a pivotal role in engaging diverse communities, including Indigenous Peoples and underserved sectors; and (d) CICM and Social Advocacies. The university promotes *“faith and integrity in the national culture and respect for other cultures,”* reinforcing its commitment to intercultural understanding and inclusive development.

3. Relentlessly manifesting academic, personal and professional excellence (Excellence)
  - a. To develop and support the faculty and staff in their pursuit of holistic growth as persons, learners, and scholars in their field of specialization. (**Faculty and Staff Development**)
  - b. To provide opportunities for the continuous development in all student's desirable values and character traits by providing avenues for learning, relearning, and unlearning experiences aimed at facilitating and ensuring the formation of good character. (**Good Character Formation**)
  - c. To provide opportunities that enhances the students' well-being. (**Students' Development Program and Students' Welfare Program**)
4. Conscientiously strengthening communion
  - a. To help managers develop their full potential and capacity and to exercise leadership responsibilities, as well as train and prepare other employees to assume higher levels of responsibility at a later stage. (**Executive Management Development**)
  - b. To create an environment of increased openness of communications, increased level of trust and support among organization members, and increased personnel enthusiasm and satisfaction. (**Organizational Development**)
  - c. To ensure a culture of transparency, accountability, self and group responsibility in planning and implementing, and responsiveness through policies and procedures and other mechanisms. (**Good Governance**)
  - d. To ensure that managers assigned to lead the units can generate high levels of commitment from followers through the exercise of fair, just and equitable treatment of employees and students, and a management style focused on policies that work for the good of the organization. (**Stewardship and Shepherding**)

- b. To joyfully witness to the Christian faith by reaching out to the needy and marginalized members of the immediate communities through works of charity and development. (**Faith Action**)
  - c. To deepen faith understanding of the members of the SMU community through the Christian Faith Education, retreats, and recollections. (**Faith Formation**)
  - d. To animate the members of the SMU community to participate in the Mission of the Church through vocation responses, as missionaries, priests, consecrated persons, or lay ministers, and through material or financial contributions. (**Faith Response**)
  - e. To build the SMU community as a strong participative Catholic community by forming and strengthening small religious organizations under the direction of the Office of the Vice President for Mission & Identity and Center for Christian Formation. (**Faith Community**)
2. Responsibly taking the lead and participating in community-building.
    - a. To provide opportunities for leading and being actively involved in building vibrant Christian communities. (**Community Extension Services**)
    - b. To provide occasions for initiating and taking part in promoting CICM and social advocacies. (**CICM and Social Advocacies**)
    - c. To instill in the individual, faith and pride in the national culture and respect for other cultures. (**CICM and Social Advocacies**)
    - d. To develop in the individual, responsible citizenship and leadership skills. (**Responsible Citizenship and Leadership**)

In pursuit of academic, personal, and professional excellence, SMU ensures that faculty, staff, and students - regardless of background - are supported through: (1) Faculty and Staff Development. Holistic growth opportunities for professionals across disciplines; (2) Good Character Formation. Values education that respects diverse moral and cultural frameworks; (3) Students' Welfare Programs. Initiatives that enhance well-being and ensure equitable access to support services. Furthermore, the



university's commitment to communion and governance is reflected in its promotion of: (a) Organizational Development. Fostering trust, openness, and satisfaction across all personnel; and (b) Stewardship and Shepherding. Leadership that emerges from participative and inclusive practices, not imposed hierarchies.

Taken together, these provisions demonstrate that Saint Mary's University of Bayombong, through its 2023 Manual and strategic vision, has institutionalized policies that guarantee inclusive access to all activities and services, irrespective of ethnicity, religion, disability, immigration status, or gender. Offices such as CEIPSC exemplify this commitment by aligning their engagement programs with the university's inclusive and transformative mission.

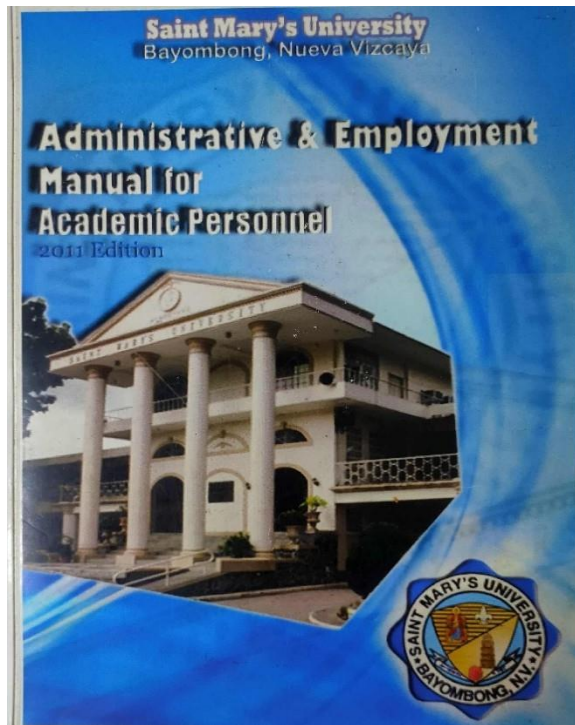




## Evolving Toward Equity: Vision-Mission Revisions and Inclusive Lifelong Learning at Saint Mary's University (2011–2023 – Policy Reviewed)

Saint Mary's University of Bayombong, as a CICM Catholic institution, has progressively refined its vision-mission orientation to reflect a deepening commitment to lifelong learning and community engagement. Across three key iterations namely - 2011, 2015, and 2023 - the university has embedded principles of **accessibility, equity, and social responsibility** into its institutional identity, ensuring that **lifelong learning and community extension activities are accessible to all**, regardless of ethnicity, religion, disability, immigration status, or gender.

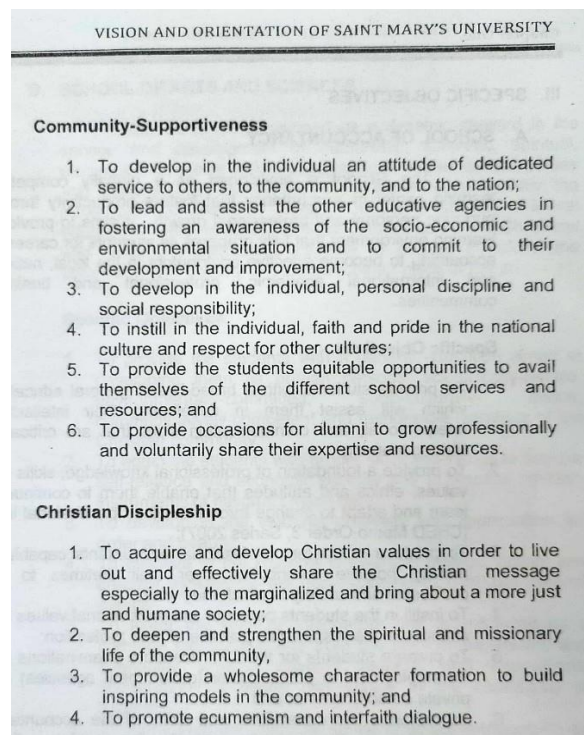
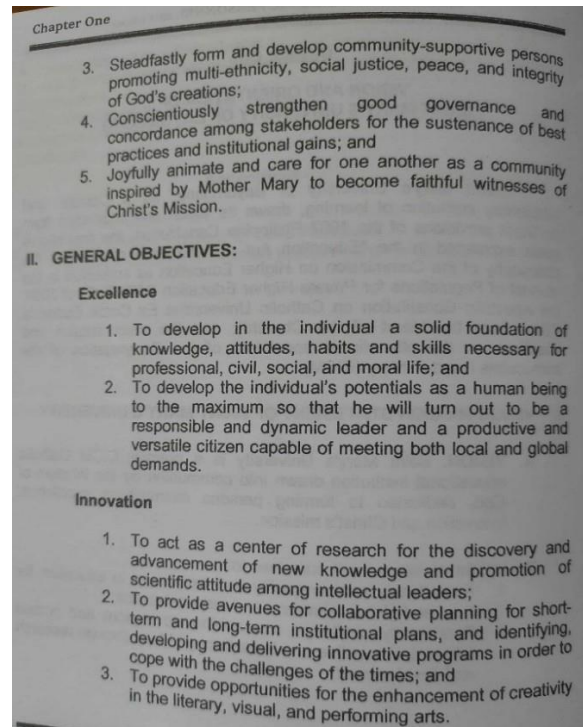
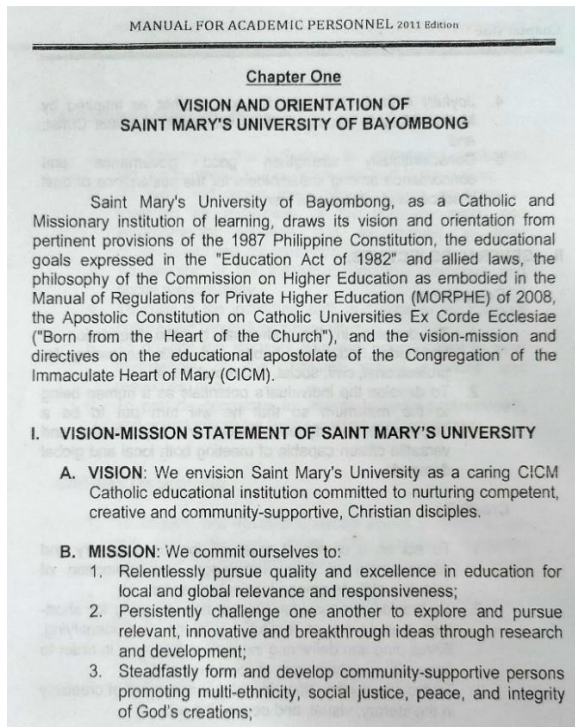
### A. 2011 Edition: Vision-Mission Rooted in Service and Social Justice



The **2011 Manual for Academic Personnel** articulated SMU's vision as *"a caring CICM Catholic educational institution committed to excellence in instruction, research and community service, Christian disciples."* This early formulation already signaled a commitment to lifelong learning and inclusive engagement through: (1) **Mission Objective 2** - *"Respond to the challenges of poverty and exclusion through research and community extension services."*; (2) **General Objectives** under *Excellence*, which emphasized developing individuals for professional, civil, social, and moral life; and (3) **Community-Supportiveness Goals** - Called for equitable

access to services and respect for diverse cultures.

This version laid the groundwork for inclusive lifelong learning by recognizing **poverty and exclusion** as institutional challenges and by promoting **multi-ethnicity, social justice, and peace** as core values. While not yet framed as a formal access policy, the orientation clearly aligned with the principles of **universal participation in community engagement**.



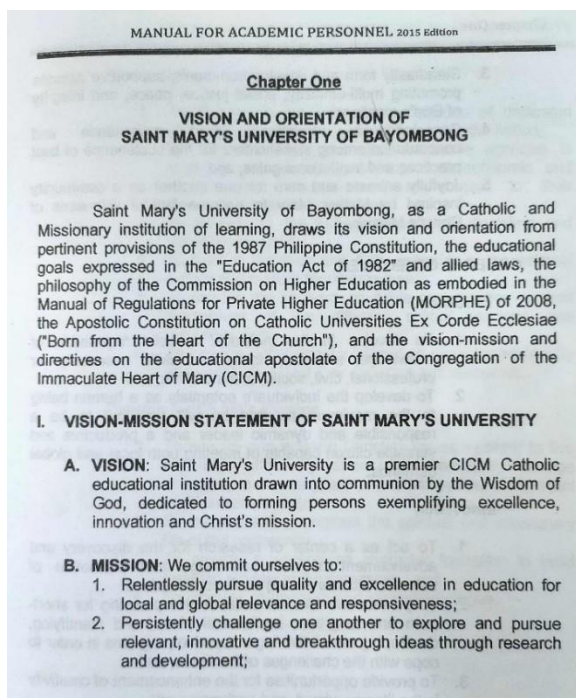
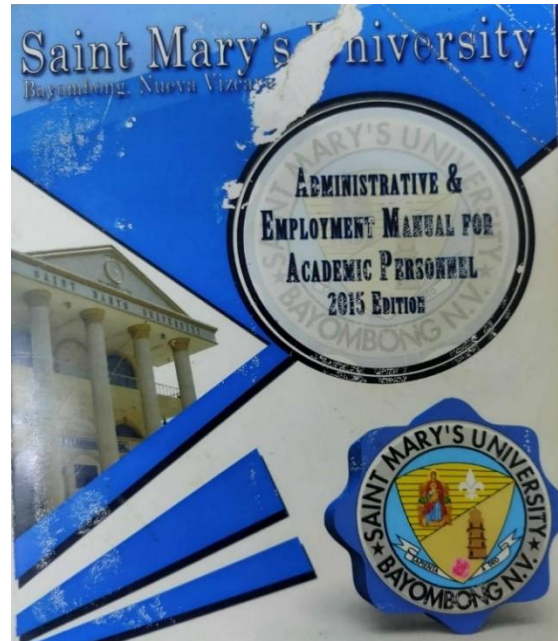


## **B. 2015 Edition: Enriching the Policy with Innovation, Communion, and Discipleship**

The **2015 revision** marked a strategic shift toward **holistic formation and institutional communion**, with the vision now describing SMU as *“a premier CICM Catholic educational institution drawn into communion by the Wisdom of God, dedicated to forming persons exemplifying excellence, innovation and Christ’s mission.”*

Key enrichments included the following:

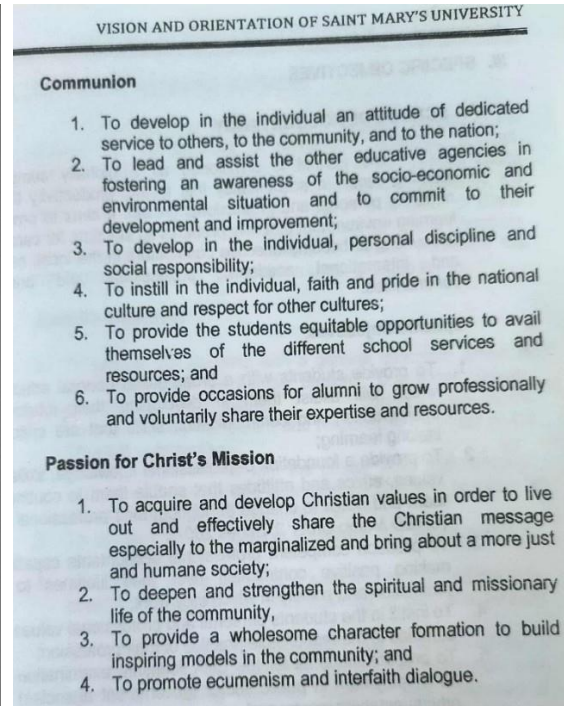
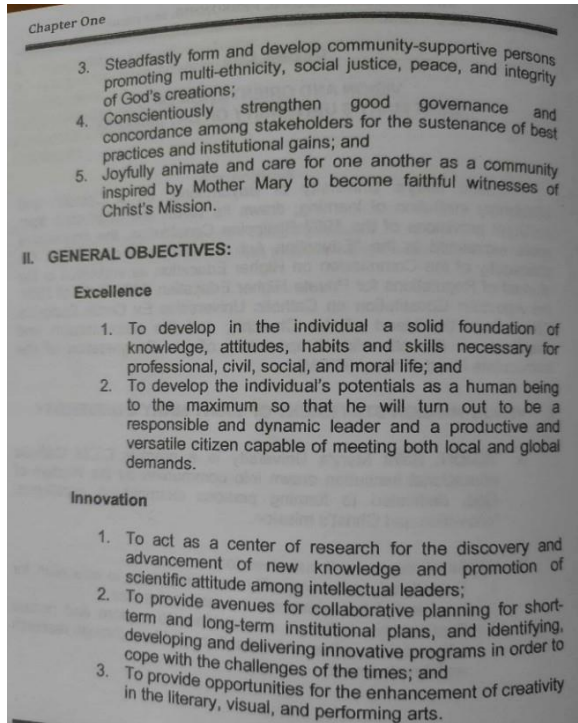
- (1) **Expanded Mission Objectives**, which focused on nurturing leaders through research and development, and serving both Church and society;
- (2) **Christian Discipleship Goals**, which promoted outreach to the marginalized, ecumenism, and interfaith dialogue; and
- (3)



**Community-Supportiveness Objectives**, which strengthened commitments to equitable access, cultural respect, and alumni engagement.

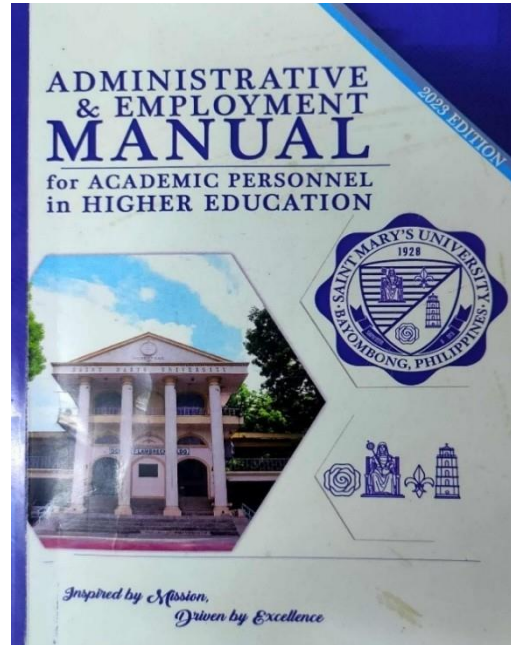
This revision deepened the university’s policy orientation by **explicitly naming marginalized groups** and embedding **faith-based inclusivity** into its mission. The emphasis on *“equitable opportunities to avail themselves of the school’s services and resources”* reflected a growing institutional awareness of **barriers to access** and the need to dismantle them through policy and practice.





### C. 2023 Edition: Revitalizing Inclusive Access and Mission-Driven Engagement

The **2023 AEMAP for Higher Education** introduced a more integrated and operationalized vision: *"a premier CICM Catholic educational institution... dedicated to the formation of persons imbued with excellence, innovation, and passion for Christ's mission."* This version reflects a matured institutional stance on **inclusive lifelong learning**, with policy-aligned objectives such as: (1) **Faith and Action Programs** - Reaching out to the **needy and marginalized** through Christian witness and community service; (2) **Community Extension Services and Social Advocacies** - Promoting **responsible citizenship, intercultural respect, and active participation** across all sectors; (3) **Faculty and Staff Development** - Supporting holistic growth and inclusive leadership; and (4) **Governance and Stewardship** - Promoting transparency, accountability, and participative planning.



These refinements in 2023 demonstrated a clear institutional policy trajectory: from aspirational inclusion in 2011, to enriched frameworks in 2015, and finally to **explicit, actionable commitments in 2023**. The university now operationalizes its vision through **programmatic access, inclusive leadership development, and community-building strategies** that ensure **lifelong learning is not only available but equitably distributed**.





## Chapter One

### VISION AND ORIENTATION OF SAINT MARY'S UNIVERSITY OF BAYOMBONG

Saint Mary's University of Bayombong, as a Catholic and Missionary institution of learning, draws its vision and orientation from pertinent provisions of the 1987 Philippine Constitution, the educational goals expressed in the "Education Act of 1982" and allied laws, the philosophy of the Commission on Higher Education as embodied in the Manual of Regulations for Private Higher Education (MORPHE) of 2008 and of the Legal Education Board, the declaration on Christian Education (*Gravissimum Educationis* by the Second Vatican Council), the Apostolic Constitution on Catholic Universities *Ex Corde Ecclesiae* ("Born from the Heart of the Church"), and the vision-mission and directives on the educational apostolate of the Congregation of the Immaculate Heart of Mary (CICM).

#### I. VISION, MISSION AND OBJECTIVES

A. **VISION:** Saint Mary's University is a premier CICM Catholic educational institution drawn into **communion** by the Wisdom of God, dedicated to the integral formation of persons exemplifying **excellence, innovation, and passion for Christ's mission**.

B. **MISSION AND OBJECTIVES:** SMU carries on the mission of integral human development by:

1. Joyfully witnessing to Christ's mission.

- a. To gather the members of the SMU community in meaningful celebrations of life and faith church liturgies, sacraments, Marian devotions and other prayer activities. (**Faith Celebration**)

1

- b. To joyfully witness to the Christian faith by reaching out to the needy and marginalized members of the immediate communities through works of charity and development. (**Faith Action**)
- c. To deepen faith understanding of the members of the SMU community through the Christian Faith Education, retreats, and recollections. (**Faith Formation**)
- d. To animate the members of the SMU community to participate in the Mission of the Church through vocation responses, as missionaries, priests, consecrated persons, or lay ministers, and through material or financial contributions. (**Faith Response**)
- e. To build the SMU community as a strong participative Catholic community by forming and strengthening small religious organizations under the direction of the Office of the Vice President for Mission & Identity and Center for Christian Formation. (**Faith Community**)

2. Responsibly taking the lead and participating in community-building.

- a. To provide opportunities for leading and being actively involved in building vibrant Christian communities. (**Community Extension Services**)
- b. To provide occasions for initiating and taking part in promoting CICM and social advocacies. (**CICM and Social Advocacies**)
- c. To instill in the individual, faith and pride in the national culture and respect for other cultures. (**CICM and Social Advocacies**)
- d. To develop in the individual, responsible citizenship and leadership skills. (**Responsible Citizenship and Leadership**)

3. Relentlessly manifesting academic, personal and professional excellence (**Excellence**)

- a. To develop and support the faculty and staff in their pursuit of holistic growth as persons, learners, and scholars in their field of specialization. (**Faculty and Staff Development**)
- b. To provide opportunities for the continuous development in all student's desirable values and character traits by providing avenues for learning, relearning, and unlearning experiences aimed at facilitating and ensuring the formation of good character. (**Good Character Formation**)
- c. To provide opportunities that enhances the students' well-being. (**Students' Development Program and Students' Welfare Program**)

4. Conscientiously strengthening communion

- a. To help managers develop their full potential and capacity and to exercise leadership responsibilities, as well as train and prepare other employees to assume higher levels of responsibility at a later stage. (**Executive Management Development**)
- b. To create an environment of increased openness of communications, increased level of trust and support among organization members, and increased personnel enthusiasm and satisfaction. (**Organizational Development**)
- c. To ensure a culture of transparency, accountability, self and group responsibility in planning and implementing, and responsiveness through policies and procedures and other mechanisms. (**Good Governance**)
- d. To ensure that managers assigned to lead the units can generate high levels of commitment from followers through the exercise of fair, just and equitable treatment of employees and students, and a management style focused on policies that work for the good of the organization. (**Stewardship and Shepherding**)



## Reflection

Across these three iterations, SMU's evolving vision-mission orientation affirms its institutional policy that **access to community engagement activities and lifelong learning is a right - not a privilege**. The university's commitment to **multi-ethnic inclusion, interfaith dialogue, gender equity, and disability-sensitive programming** is now embedded in its strategic goals, governance practices, and community extension services. This continuing revision reflects not only compliance with national and global educational mandates, but also a **faith-inspired dedication to transformative impact**, ensuring that **no one is left behind** in the university's mission to serve, educate, and be a catalyst for lifelong learning.



# **SAINT MARY'S UNIVERSITY**

**OFFICE OF THE VICE PRESIDENT  
FOR MISSION AND IDENTITY**

**Lingkod Maria Community  
Development and Advocacy  
Center**

*Bayombong, 3700 Nueva Vizcaya*

## **MANUAL OF PROCEDURES AND GUIDELINES (2022)**







### Preface

The mandate for community extension services is derived from the identity and role of the School as an institution of higher learning with its trifocal function of research, instruction, and Extension. However, apart from aligning programs supporting international, national, regional, and local development plans (cf. RA 7722 of Higher Education Act of 1994, Sec. 2, Par. 2), Saint Mary's University adopts a more liberal thrust for its extension programs. As a CICM educational institution, it pursues its programs within the broader frame of the CICM missionary focus on the transformation of the world and the coming of the reign of God (CICM Constitutions Commentary, 1999).

Moreover, as a Catholic educational institution, it is also mindful of the principles set forth by the Philippine Catholic Schools Standards (PCSS), which defines an excellent Catholic School as (a) committed to the integral human formation which fosters education for justice and peace, care for creation, engaged citizenship, gender sensitivity and responsible use of all forms of media, among others; (b) engaged in the services of the Church and society with a preferential option for the poor; and (c) promoting a dialogue of faith and life and culture by programs that engage people of different faiths and cultures in a dialogue where the School is mindful of these unique worldviews yet can interpret and give order to human culture in the light of their faith (PCSS Document#6).

Guided by the vision of holistic development of peoples and communities, the University commits itself to the educational, religious, cultural, socioeconomic, political, health, and environmental development needs of its immediate communities and the nation. However, as other institutions are working on each of these areas, the University endeavors to focus on needs that are least attended to, especially those in line with CICM mission priorities and Catholic School Standards insofar as its capacities can reasonably allow.

Consequently, the university extension thrusts and agenda consider the Pillars of Transformative Education as espoused by the Congregation of the Immaculate Heart of Mary (CICM) and PCSS by integrating the following in their extension and outreach activities; (1) **justice and peace** which works for the promotion of social justice that brings forth and



sustains peace; (2) **ecological integrity** which seeks to form teachers, students and beneficiaries who are respectful of the environment as a Common Home; (3) **engaged citizenship** which organizes active engagements in efforts that respond to the concrete problems and challenges facing the country, community and the world; (4) **poverty alleviation** which fosters the creation of wealth and its equitable distribution, thereby promoting the good and dignity of all; (5) **equality and equity** which works against gender discrimination and gender-based violence toward gender equality, respect for and integration of LGBT into society as demanded by gender justice; (6) **youth empowerment** which enables the youth to act and lead for the Common Good with compassion, freedom and responsibility; and (7) **indigenous peoples advocacy** which gives preference to working in the context of brotherhood and the CICM spirit of mission, the Center acts as an advocate of multiculturalism, social justice and peace. The *Lingkod Maria* Community Development and Advocacy Center works with stakeholders, particularly the poor, the marginalized, and the remotest areas.

The LMCDAC MOPG 2021 edition added other equally significant features like the response of the Center to the challenges of 2020 due to the covid-19 pandemic. The *Saranay* Program was hence conceptualized and implemented. The CES Sustainability Framework and the ABCDEF Extension Model were included in this 2021 edition. These were the results of the 2020 study that concluded in 2021.

During the Academic Year 2021-2022, this MOPG is again revised to include the new extension flagship programs, which the Research and Community Development Council approved, in the basic education and tertiary departments. Also included in this edition are the corresponding Sustainable Development Goals that these flagship programs address.

In 2022-2023, this MOPG was further enhanced. The different documents, like the standard operating procedures and work instructions, were included, and other forms were revised to comply with the ISO 9001:2015 Quality Management System Requirements.

**LMCDAC Staff 2022-2023**



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# **CHAPTER I:**

## **SAINT MARY'S UNIVERSITY**

### **(SMU)**

## **GENERAL INFORMATION**



## I. THE HISTORY OF SAINT MARY'S UNIVERSITY

Saint Mary's University traces its roots back to the dream and initiative of Msgr. Constant Jurgens, CICM, one of the earliest CICM missionaries to arrive in the Philippines. In pursuit of his dream to establish a school for the Christian education of the parishioners' children, he purchased a lot and some materials. Upon his recall to Europe, his successor, Rev. Fr. Achilles de Gryse, CICM, saw his dream come true.

Their efforts resulted in the inauguration of Saint Mary's Elementary School in June 1928. The High School Department was opened in 1934 under Rev. Fr. Godfrey Lambrecht, CICM.

In 1947, the College Department started offering Associate in Arts, Bachelor of Science in Education, Bachelor of Arts, and Junior Normal courses (Elementary Teacher's Certificate). Gradually, the course offerings expanded with a Bachelor of Science in Commerce, including a major in Accounting in 1951, a Bachelor of Science in Civil Engineering in 1955, and Graduate courses in 1962. Through the years, Institutes, Colleges/Schools were established with more program offerings. Many more academic units opened, including the Schools of Accountancy, Business, Computing Sciences and Information Technology, Engineering and Architecture, Health Sciences, Public Administration and Governance, Graduate School, and the College of Law. In 2016, a restructuring was done, resulting in the merging of selected schools. Currently, the tertiary level comprises five schools and a college: School of Accountancy and Business; School of Engineering, Architecture, and Information Technology; School of Health and Natural Sciences; School of Teacher Education and Humanities; School of Graduate Studies; and College of Law. Rapid campus expansion started in 1968 with the purchase of the 6.5-hectare campus along the Magat River and the construction of the academic building named in honor of Rev. Godfrey Lambrecht, CICM. The college department moved from the old campus to its present site in 1969, two years after the ownership and management were turned over to the CICM. Construction of other buildings continued over the years, thus providing more learning space for the students. In 1994, the University Building, now Constant Jurgens building, was constructed to commemorate the elevation of Saint Mary's College to university status, with Rev. Fr. John Van Bauwel, CICM, as the first University President. With the installation of Rev. Fr. Jesse M. Hechanova, CICM, as the second University President in 1998, more edifices for different purposes like the Institute of Science and Mathematics Building, St. Joseph's Inn, Sacred Heart Center, High School Building (Phase I), *Balai na Alumni*, Jubilee Library Building, and SMU FEA Multi-Purpose Cooperative Building were put up. 2005 saw the installation of Rev. Fr. Manuel D. Valencia, CICM, as the third University President. With him at the helm, two four-story buildings were constructed – one commemorating the CICM centenary in the Philippines (Florentina) and the other named after the CICM founder Rev. Fr. Theophile Verbist.



As the University's course offerings increased and its population expanded, new buildings were constructed to cater to the needs of the students and the ever-changing thrusts of education and technology. The construction of the Engineering Laboratory Building, now Renato Seargent Building, in August 2011 not only is a testament to the commitment to the CICM educational apostolate of Rev. Fr. Renillo H. Sta. Ana, CICM, as the fourth University President (installed in 2010), but also as a grateful testament to the dedication of Rev. Fr. Renato Sergeant, CICM, who generously served the SMU community for 24 years. In mid-2014, the Joseph Van den Daelen Building was inaugurated to house the Senior High School. The following year, the Maurits Vanoverberg Building was rebuilt, and the St. Aloysius Gonzaga Building was built at the Grade School Campus. Construction of more edifices continued in 2016, like the Clement Daelman Multi-purpose Building at the Junior High School Campus, the Georges Debusschere Building, and the renovation of the Gerard Decaestecker Building, both in the College Campus. In 2017, the inauguration of the Antonio Tanchoco and the New Engineering Buildings took place.

In its quest for academic excellence, the University has achieved various levels of accreditation for its programs through the Philippine Accrediting Association of Schools, Colleges, and Universities (PAASCU). It has gained a reputation as one of the best training institutions for future teachers, having been named as one of the five most outstanding Teacher Education Institutions in the Philippines in the academic year 1983-1984 and designated as a Center of Excellence for Teacher Education by the Commission on Higher Education in 1996, 2008, and 2016. It was designated as the Center of Development in Civil Engineering in 1999, 2010, and 2016 and the Center of Development in Information Technology Education in 2007 and 2016. SMU was also one of the institutions nationwide granted Full Autonomy by CHED in 2001 and 2016. It was recognized as International Quality Summit (IQS) Awardee-Gold Category by the Business Initiatives Directions based in Madrid in 2013. Graduates of SMU have excelled in licensure examinations, consistently producing a high percentage of board passers in most of its board courses.

True to the challenge of maintaining quality education, the Institution has submitted itself for accreditation of its programs by the Philippine Accrediting Association of Schools, Colleges, and Universities (PAASCU). Level I accreditation was granted to the Liberal Arts, Commerce, and Education Programs in 1983, Level II in 1985, Level III in 1988, with Level III re-accreditation for the Liberal Arts, Education, Commerce, and Accountancy Programs in 1999 and Level II in 2004 (except Accountancy), and Level III re-accredited status in 2012 and 2015. For the Civil Engineering Program, Level I was granted in 1995 and Level II in 2001, re-accreditation for five years in 2006, Level III re-accreditation in 2012, and re-accreditation for another five years in 2018. The High School Program was granted Level I accreditation in 1988, Level II in 1996, Level II re-accreditation in 1999, and Level II re-accreditation for five years in 2016. The Grade School Program was granted Level I accreditation in 1985, Level II in 1989 with Level II re-accreditation in 1999, Level II re-accreditation for five years in 2005, and Level III re-accreditation for five years in 2016. For the Accountancy/Management Accounting Program, Information Technology Program, and





Nursing Program, Level I accreditation was granted in 2015, and another 5-year re-accreditation in 2018. And in 2019, the Architecture Program was granted a Candidate Status.

For the graduate programs in Arts and Sciences, Education and Business, Level I accreditation was granted in 2000 and Level II in 2003, Level II re-accredited status in 2012, and Level III accredited and 5-year re-accredited status for the following programs was granted in 2014 and 2018, respectively: Educational Management (Ph.D. EDM/EdD) Program, Master of Arts in Teaching (MAT/MST) Program.

On August 2018, Fr. Fernold G. Denna, CICM, formally sat as the Officer-in-Charge of the Office of the University President and Vice President for Mission and Identity.

Recently, Dr. John Octavious S. Palina was officially installed as the fifth university president of SMU.

The University remains steadfast in its vision of being a premier CICM Catholic educational institution drawn into communion by the Wisdom of God. It is dedicated to forming persons exemplifying excellence, innovation, and passion for Christ's mission. Now in its 90th year, Saint Mary's University has steadily grown and has metamorphosed into one of the most important academic institutions in the Philippines, particularly in the Cagayan Valley region.

## II. VISION

Saint Mary's University is a premier CICM Catholic educational institution drawn into communion by the Wisdom of God, dedicated to the integral formation of persons exemplifying excellence, innovation, and passion for Christ's mission.

## III. MISSION

We commit ourselves to:

1. Joyfully witnessing to Christ's mission;
2. Responsibly taking the lead and participating in community-building;
3. Relentlessly manifesting academic, personal, and professional excellence;
4. Conscientiously strengthening communion; and
5. Steadfastly nurturing creativity and physical prowess



### IV. MOTTO

Our motto, "Sapientia a Deo (Latin)," translated as "wisdom of God," quoted from I Corinthians 1:30, explicitly expresses the Christo-centric character of the University that puts Christ Jesus, the Divine Wisdom, at the Center of the Marian community and the core of every goal of the University.

### V. CORE VALUES

#### **Excellence**

1. To develop in the individual a solid foundation of knowledge, attitudes, habits, and skills necessary for professional, civil, social, and moral life; and
2. To develop the individual's potentials as a human being to the maximum so that he will turn out to be a responsible and dynamic leader and a productive and versatile citizen capable of meeting both local and global demands.

#### **Innovation**

1. To act as a center of research for the discovery and advancement of new knowledge and promotion of scientific attitude among intellectual leaders;
2. To provide avenues for collaborative planning for short-term and long-term institutional plans, and identifying, developing and delivering innovative programs in order to cope with the challenges of the times; and
3. To provide opportunities for the enhancement of creativity in the literary, visual and performing arts.

#### **Communion**

1. To develop in the individual an attitude of dedicated service to others, to the community, and to the nation;
2. To lead and assist other educative agencies in fostering an awareness of the socioeconomic and environmental situation and to commit to their development and improvement;
3. To develop in the individual, personal discipline and social responsibility;
4. To instill in the individual, faith and pride in the national culture and respect for other cultures;
5. To provide the students equitable opportunities to avail themselves of the different school services and resources; and
6. To provide occasions for alumni to grow professionally and to voluntarily share their expertise and resources.



### **Passion for Christ's Mission**

1. To acquire and develop Christian values in order to live out and effectively share the Christian message especially to the marginalized and bring about more just and humane society;
2. To deepen and strengthen the spiritual and missionary life of the community;
3. To provide a wholesome character formation to build inspiring models in the community; and
4. To promote ecumenism and interfaith dialogue.

## **VI. QUALITY POLICY**

"We, at Saint Mary's University, commit to the integral formation of persons inspired by Christ's mission and driven by excellence, innovation, and communion through locally and globally competitive education.

We further commit ourselves to the continual improvement of the University and compliance with all stakeholders' requirements."

## **VII. INSTITUTIONAL LOGO**



Saint Mary's University logo bears the following key elements with their significant meanings:

### **Motto**

Our motto, "**sapientia a Deo (Latin)**," translated as "**wisdom from God**", quoted from 1 Corinthians 1:30, explicitly expresses the Christo-centric character of the University that puts Christ Jesus, the Divine wisdom, at the Center of the Marian community, and the core of every goal of the University.





### **Image of the Blessed Virgin Mary**

The image of the Blessed Virgin Mary seated on a throne with the child Jesus on her lap represents "**Sedes Sapientiae-Seat of Wisdom,**" which is one of the many devotional titles for Mary. Mary, revered as the Theotokos, Mother of God, whose total submission to the will of God granted her nurturance of the incarnate wisdom of God - Jesus Christ, and accorded her the "model of discipleship", our patroness and our exemplar.

### **Rose**

The rose is a symbol of devotion to the Blessed Mother (Rosary) as Queen of heaven and earth, reminding the Marian community of Mary's participation in Christ's passion. The rose is also the symbol of Mary's charity attributed to Saint Bernard of Clairvaux heralding the University's mission to transform the poor and the marginalized into empowered communities.

### **Lily**

The fleur-de-lis, a stylized lily, symbolizes the immaculate nature and royalty of the Blessed Mother as a model of purity and unity, reminding the University, in unison with the CICM schools, to continue to uphold purity and excellence at all times.

### **Coat of arms**

The coat of arms represents the Marian resilience and strength of character empowered by the Holy Spirit in confronting life challenges.

### **10 stripes**

The 10 stripes represent the principal virtues of the Blessed Mother that every Marian should emulate. These virtues are the following: most pure, most prudent, most humble, most faithful, most devout, most obedient, most poor, most patient, most merciful, and most sorrowful.

### **1928**

The year 1928 marks the foundation of Saint Mary's University, reflecting its long and vibrant missionary journey in evangelization through Christian education.

### **Scallop of eight waves**

The scallop of eight waves, symbolizing God's infinite abiding presence and love, represents the unwavering dynamism of the University to respond to the challenges of the times.

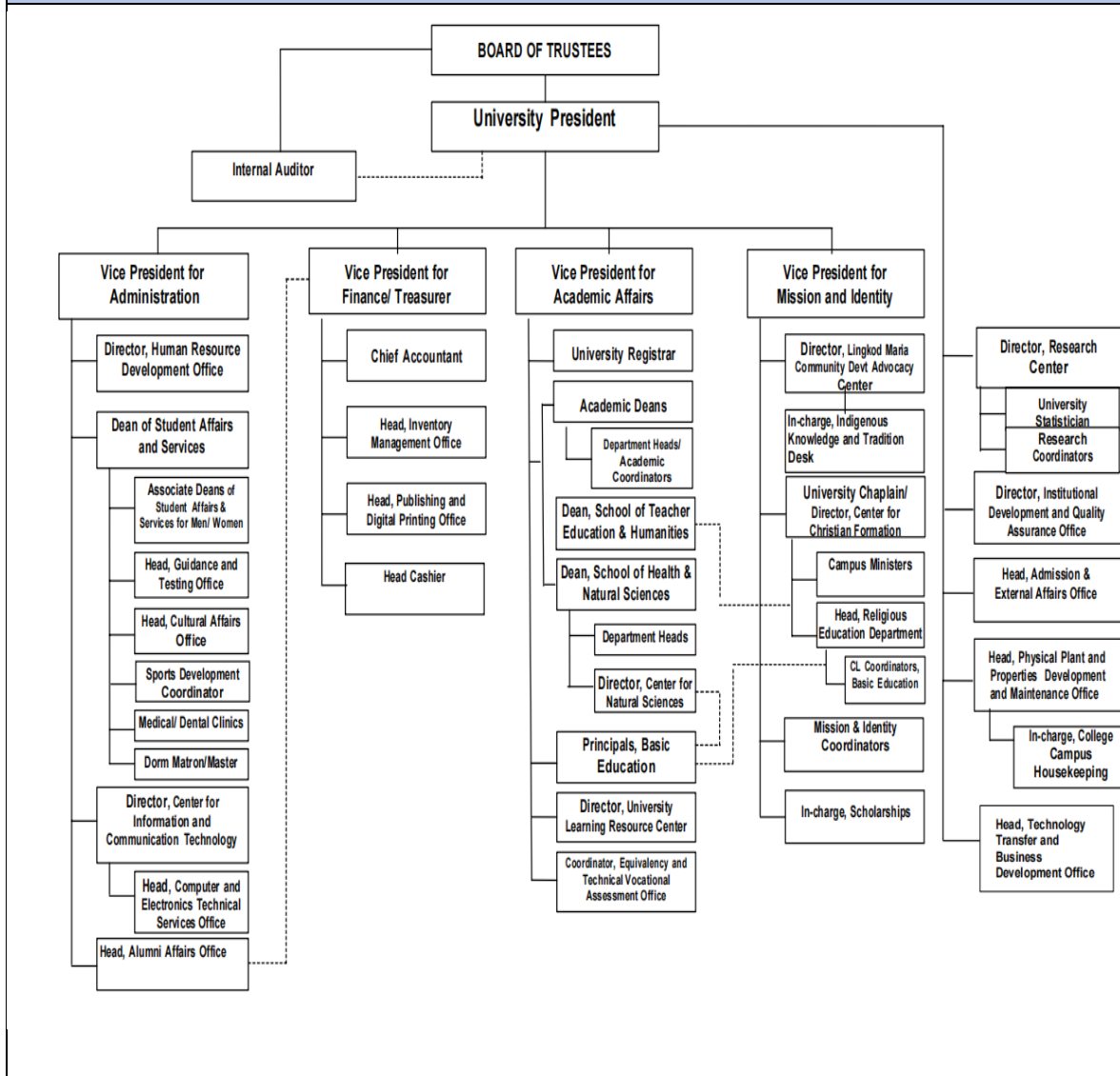
### **Blue and white**

The colors of blue and white represent the school colors attributed to the Blessed Mother. Blue signifies prudence and



temperance, while white represents fortitude and justice-the four cardinal virtues.

### VIII. ADMINISTRATION & MANAGEMENT





## **CHAPTER II:**

# **THE *LINGKOD MARIA* COMMUNITY DEVELOPMENT AND ADVOCACY CENTER (LMCDAC)**



### I. Historical Background

The merging of the Indigenous Knowledge and Tradition (IKAT) Center and the Community Extension and Services Center (CESC) in August 2019 eventually established the so-called *Lingkod Maria* Community Development and Advocacy Center (LMCDAC). This was primarily done to consolidate all Saint Mary's University community extension services. *Lingkod Maria* highlights Saint Mary's University's (SMU) brand identity under the *Congregatio Immaculati Cordis Mariae* (CICM). The term "advocacy" somehow embraces SMU's apostolate for the indigenous peoples – one of the Congregation's priority concerns. Before the merging, the CESC was under Mrs. Alicia Z. Jubay, and the IKAT was under Dr. Darwin Don M. Dacles.

The merging transpired with the solidification of the Vice President for Mission and Identity (VPMI) in CICM Philippine educational institutions, which articulated the desire to come as one body, as one Congregation. It underscores the need to surface in all the activities of CICM institutions the very reason for its existence. The LMCDAC is directly supervised by the Vice President for Mission and Identity. Therefore, the VPMI, through the LMCDAC, ensures the promotion of living out the CICM Catholic Identity and missionary spirituality in the various communities that SMU serves.

The University's vision is to form persons exemplifying passion for Christ's mission. In the context of education, it seeks to unify all educational programs, plans, projects, and activities bringing to the fore the CICM flavor in every CICM Higher Educational Institution. Through the LMCDAC, SMU situates Marian teachers and students as one body to extend assistance to needy sectors of society. LMCDAC provides enabling experiences for its Faculty, staff, students, and other stakeholders to develop their missionary spirit and demonstrate the passion for transforming the lives of people dominated by poverty, illiteracy, diseases, unemployment, and other forms of disadvantages. When this enabling environment is maximized, the University believes it could form Marians who will become catalysts and facilitators of community development. Hence, the LMCDAC is tasked to develop, facilitate, implement, and manage the University's community development and advocacy programs. To fulfill its commitment to transform people's lives, especially the last, the least, and the lost, LMCDAC conducts and implements activities that empower communities imbued with Christian values.

The LMCDAC serves as the clearinghouse of all outreach and community extension services of the six major schools and their flagship programs in the University, namely: School of Accountancy and Business (*PABookaS and Entrep sa Barangay*); School of Engineering, Architecture and Information Technology (*Tulungan sa Teknolohiya*); School of Health and Natural Sciences (*Jesus Mobile Clinic*); School of Teacher Education and the Humanities (*Nanumo nga Pagadalan*); School of Graduate Studies (*The GIFTED Program*); and the College of Law (*Peace, Justice, and Human Rights Program*). The apostolate for the indigenous peoples is interwoven in the University's outreach and extension flagship programs. These were the extension flagship programs until AY 2020-2021.





The challenges posed by the covid-19 pandemic brought to life a new extension program in 2020-2021. This program aims to address these challenges ranging from the safety of the front liners and elders to the learning of students/pupils. It is called the *Saranay* Program, which aims to provide aid and assistance. The program's four components are the Mobile Market, *Talged ken Salun-at*, *Tarigagay*, and *Tulong-Dunong* Projects. These are innovations to the flagship programs of each School. Henceforth, each project's activities were added to each extension program's portfolio to ensure sustainability. This program was one of the top three finalists during the *Gawad Edukampyon* 2021, organized by the Commission on Higher Education (CHED), Rex Education, and the Philippine Business for Social Progress.

There were changes and realignments in the advocacy and extension flagship programs of different schools/units/departments in 2021. The *Nanumo nga Pagadalan* was turned over to the Grade School Department. The School of Teacher Education and Humanities crafted a new extension flagship project. It is the SILAWAM Project, which stands for Socio-Pastoral Integral Life and Wellbeing Advocacies and Ministry. While the extension flagship project of the Junior High School Department is still the Marian Service-Learning System, the Senior High School Department will lead the Disaster Risk Reduction Program of the University. Hence, the latter's extension flagship project is the KALASAG Project, which stands for *Kaagapay Laban sa Sakuna at Gabay sa Paghahanda*. The Center for Natural Sciences will lead in implementing the Sustainable Environment Advocacy. The project is called the Marian Green Service Towards Environmental Protection and Sustainability or the Marian Green STEPS Project. Lastly, the I.P. Advocacy and Development Program is currently led by the IKAT Desk of LMCDAC through the *Dinnāda* Project.

Saint Mary's University has eight advocacy programs with 11 projects with all the above advancements. The eight advocacy programs are I.P. Advocacy and Development (*Dinnāda* Project), Hunger Alleviation (Feed My Lambs Project), Sustainable Environment (Marian Green STEPS), Disaster Risk Reduction (KALASAG Project), Health and Wellbeing (Jesus Mobile Clinic Project), Poverty Alleviation (*Tulungan sa Teknolohiya*, and *PABookAS and Entrep sa Barangay* Projects), Socio-Pastoral Ministry and Evangelization (SILAWAM Project), and Education for All (*Nanumo nga Pagadalan*, Marian Service Learning, and GIFTED Projects). The College of Law coordinates with the School of Teacher Education and Humanities for the Peace, Justice, and Integrity of Creation. These advocacy programs were finalized during the Directorship of Dr. Christopher Allen S. Marquez, and the Research and Community Development Council officially approved these in AY2021-2022.



## II. The Rationale for Community Development and Advocacy Services: Situating the Center

Doing community outreach and extension services has several significant benefits. Engaging in community service provides faculty members, staff, and students the opportunity to become active members of their community and has a lasting, positive impact on society. Community service or volunteerism enables students to acquire life skills and knowledge and provide relevant services to those who need them most. Participating in community service programs includes (a) **Psychological benefits**. Volunteering increases overall life satisfaction and helps one feel good about themselves because they know they are helping others. It can also help decrease stress and ease depression because of the joy one feels knowing that one can help other needy individuals; (2) **Social benefits**. Volunteering engages faculty members, staff, and students with the community, creates special bonds with the underserved population, and increases social awareness and responsibility; (3) **Cognitive benefits**. Volunteering helps faculty members, staff, and students enhance their knowledge, grow from new experiences, and develop better interpersonal communication skills; (4) **Spiritual gifts**. The desire to help people in need and the poor creates a special mission or task to extend oneself beyond the confines of one's comfort zones. This is the very spirit of the Congregation of the Immaculate Heart of Mary, and (5) **Values formation benefits**. An individual immersed in the service of humanity, the world, and the environment makes them receptive, responsible, respectful, caring, and sensitive to the needs of others and the environment that he lives in.

Following the same mission *ad gentes* exemplified by Theophile Verbist and his companions, the idea of *universal brotherhood* as part of missionary life witnessing is integrated among the people. It follows the concept of internationalism (CICM, 1974 Chapter), as earlier emphasized in the Chapter of 1967. The missionary dimension of internalization is the participation in the universal mission of the Church, and the Local Churches are also missionaries in the whole meaning of the word, *ad gentes* (CICM 1967 Chapter). Thus, the CICM Constitutions incorporate the results of a long journey when they affirm that the mission creates brotherhood among people regardless of cultural backgrounds and diversities. Accordingly, well-integrated international communities are the best expression of brotherhood (CICM CC, 2007). To live happily in multicultural communities at the service of the mission, CICM members must have a solid spirituality and sufficient self-knowledge. Multicultural character is a gift from God that enables us to do our mission today better and has become an integral part of the CICM identity (*Revitalizing Our Identity*, P. 17). Thus, Article 1 of the CICM Constitution presents the CICM *identity card* that allows us to situate the Congregation in which we belong, in the wider Church and the communities we serve.

Participating in community service makes a difference to the organization and people being served and makes a difference to every student's prospects. Participating in



community service activities enhances teachers' and staff's work-related skills, builds good references for employers or people regarding community involvement, and provides a forum to network with potential employers.

It also helps students develop civic and social responsibility skills and become more aware of their community's needs. Service-learning teaching methods connect meaningful community service to academic curricula in terms of academic curricula. Service-learning blends community service goals and formal and informal (standard/academic and experiential/non-standard) educational goals to benefit participants and recipients. Service learning is a set of techniques and tools to strengthen community relationships and connections.

As a method of educational and informational delivery, the service-learning model emphasizes that clients and students learn and develop through active participation in thoughtfully organized experiences that meet actual community needs and are coordinated in an ongoing collaboration with the school or institution and the community. Schools using the service-learning model (as contrasted to volunteerism or community service) integrate the service experiences into the student's academic curriculum. It also provides structured time for students to reflect and analyze the experiences and the connection of the expertise to themes or theory, or data, in short, to think, talk, or write about what the student did and saw during the actual service activity and how the experience connects to more significant issues or projects.

It has been proven that service-learning programs at colleges and universities strengthen relationships between higher education institutions and the communities served. When students and community members are involved as recipients and/or participants in traditional research-based courses, formal or informal, relevant information can be gleaned and learned in the process. When projects and course information result from in-service experiences, the recipients are forced to use the information to make changes, "make a difference," and do something with what they have learned. Thus, the community becomes students' laboratory in articulating what they know within the four corners of the classroom and the specializations they acquire.

Moreover, the **Philippine Catholic Schools Standards** (PCSS) defines an excellent Catholic School as (a) committed to the integral human formation which fosters education for justice and peace, care for creation, engaged citizenship, gender sensitivity, and responsible use of all forms of media, among others (PCSS Document#6); (b) engaged in the services of the Church and society with a preferential option for the poor, and (c) promoting a dialogue of faith and life and culture by programs that engage people of different faiths and cultures in a dialogue where the School is mindful of these unique worldviews yet can interpret and give order to human culture in the light of their faith (PCSS Document#6).



Consequently, the *Lingkod Maria* Community Development and Advocacy Center in its extension activities is mindful of the Pillars of Transformative Education as espoused by the PCSS by integrating the following in their extension and outreach activities; (1) **Justice and Peace** – works for the promotion of social justice that brings forth and sustains peace; (2) **Ecological Integrity** – seeks to form teachers, students and beneficiaries who are respectful of the environment as a Common Home; (3) **Engaged citizenship** – organizes active engagements in efforts that respond to the concrete problems and challenges facing the country, community and the world; (4) **Poverty Alleviation** – fosters the creation of wealth and its equitable distribution, thereby promoting the good and dignity of all; (5) **Gender Equality** – works against gender discrimination and gender-based violence toward gender equality, respect for and integration of LGBT into society as demanded by gender justice; and (6) **Youth Empowerment** – enables the youth to act and lead for the Common Good with compassion, freedom and responsibility.

### III. LMCDAC Vision and Mission

#### A. Vision and Mission

LMCDAC envisions to become a leading center in forming enlightened, healthy, just, and peaceful communities free from hunger, poverty, and all forms of exploitation. Its mission is to work with people whose lives are dominated by poverty, illiteracy, diseases, and other disadvantages. With a holistic and developmental approach, it strives to bring about positive changes in the quality of life of these people. It also chooses to work with sectors where the Institution's expertise is needed to bridge development in more significant communities.

#### B. Goals and Objectives

In the attainment of its vision, LMCDAC aims to:

1. Relentlessly pursue excellence in community extension services for local and global relevance and responsiveness;
2. Persistently challenge every Marian to explore and pursue relevant, innovative, and breakthrough ideas on community development and services through research and development undertakings;
3. Steadfastly participate in the CICM advocacies of promoting multi-ethnicity, social justice, peace, and Integrity of God's creation and in contributing to the attainment of sustainable development goals;
4. Conscientiously strengthen good governance and concordance among stakeholders for the sustenance of best practices in community extension and outreach activities;
5. Joyfully animate and care for one another - especially the least, the last, and the lost as a community inspired by Mother Mary to become faithful witnesses of Christ's mission;





6. Enhance community capacities to lead in sociocultural awareness, advocacy, education and training, and other issues that concern target extension communities; and
7. Forge external linkages and intra-unit partnerships to promote and empower needy and marginalized sectors of society.

### IV. University Community Development and Advocacy Thrusts and/or Agenda

#### A. Basis and Orientation

The SMU's Extension mandate derives from the University's identity and role as an institution of higher learning with its trifocal functions of research, instruction, and Extension. Its advocacy programs with national, regional, and local development goals, but as a CICM educational institution, it also pursues its programs within the broader frame of the CICM missionary focus on the transformation of the world and the coming of the reign of God (CICM Constitutions Commentary, 1999).

The vision of holistic development of people and communities guides the University. The University, however, focuses on the community's particular needs aligned with the CICM mission priorities and insofar as its capacities can reasonably allow.

As a higher education institution with expertise in teaching and research, it is precisely these specializations that the University brings to bear in its extension programs. Extension, however, is not one-way traffic. As the University shares its expertise with the outside world, positive feedback is generated from the partner stakeholders and the process of Extension itself, leading to more insights and questions on the state of knowledge. As the theory meets practice and formal learning meets actual needs, a new impetus for knowledge generation and refinement will ensue. These dynamics shall then enrich instruction and research within the University.

#### B. Positioning the *Lingkod Maria* Community Development and Advocacy Center in the University's Vision-Mission and Goals

Under the missionary identity and character, Saint Mary's University strives to become a premier CICM Catholic Educational Institution drawn into communion by the Wisdom of God, dedicated to forming persons exemplifying excellence, innovation, and Christ's mission.

In the attainment of the vision, Saint Mary's University aims to: (a) relentlessly pursue excellence in education for local and global relevance and responsiveness; (b) persistently challenge one another to explore and pursue relevant, innovative, and breakthrough ideas



through research and development; (c) steadfastly participate in the CICM advocacies of promoting multi-ethnicity, social justice, peace, and Integrity of God's creation; (d) conscientiously strengthen good governance and concordance among stakeholders for the sustenance of best practices; and (e) joyfully animate and care for one another as a community inspired by Mother Mary to become faithful witnesses of Christ's mission.

### C. Key Features of the LMCDAC Programs

An extension program/project consists of an integrated set of intended outcomes, objectives, projects, and activities to address an identified need or problem in a particular community or sector. It starts from an extension program proposal designed for a target group, which maps out the background and rationale, objectives, activity plan, scholarly connection, line-item budget, budget sourcing, and personnel support. Moreover, it has a specific timetable with a clear mechanism and parameters for monitoring and evaluation.

The following key characteristics shall define and serve as extension program/project reference points.

1. **Globally, Nationally and Locally Significant.** The eight advocacy programs are anchored on the sustainable development goals set forth by the United Nations Organization, Ambisyon Natin 2040 of the Philippine Government and NEDA;
2. **Mission-Focused.** Having been founded and inspired by the CICM missionaries, the University seeks to comply with the state's academic standards and its responsibility and identity as a Catholic missionary institution. As such, its extension programs are aligned with the CICM pastoral priorities directed toward people experiencing poverty and the marginalized sectors of society. One core goal is being environmentally conscious (Integrity of God's Creation). The University is also responsive to the call of the Catholic Educational Association of the Philippines (CEAP) for CICM schools to articulate in their education and community extension efforts the promotion of social justice, ecological Integrity, engaged citizenship, poverty alleviation, and gender equality;
3. **Research-Backed and -Guided.** The University envisions the interweaving and mutual complementation between Extension and research. Community-based researches are done to determine the real needs and concerns of the community and become the bases for crafting project proposals. Thus, research supports and provides the scholarly dimension of Extension, considering its actual and potential contribution to generating knowledge that would positively impact the community beneficiaries.
4. **Discipline-Based.** This means that an extension project stems from, relates to, or at least complements an existing academic or research program or a combination of



these. The University thus promotes Extension in all disciplinary areas. It is open to a variety of ways in terms of communicating and transferring knowledge and technology that cater to the needs of the larger society.

5. ***Service-Learning Paradigm-Based.*** Extension projects have usually evolved from research outputs. Inputs to instruction and research from the extension programs are lifted from studies relative to the implemented extension projects. Also, students are provided experiential learning by applying theories and concepts learned in classrooms to real-life situations. Service learning provides opportunities for students and clients to use newly acquired skills and knowledge in real-life situations and foster care in different communities. Hence, service-learning blends service and learning goals. It is a synergistic approach that combines formal (academic) and informal (experiential or non-academic) educational subject matter to make it service-oriented. Services provided to clientele consider methods for reflection, analysis, generalization, and making a strong, structured, clear link between applications and experience. This establishes and defines link that often sustains knowledge and services and further understanding of the possible effects, consequences, and outcomes;
6. ***Research-backed and guided.*** The University envisions the interweaving and mutual complementation between its Extension and research. Extension stimulates research activities relative to assessing, analyzing, and resolving the target group's needs and concerns. Thus, it is research that supports and provides the scholarly dimension of Extension, taking into cognizance its actual and potential contribution to the generation of knowledge that would have a positive impact and concerns;
7. ***Collaborative and Participatory.*** The LMCDAC and other units include partner agencies, adopted communities and/or target groups and other individuals in conducting extension services. Inputs and suggestions are solicited from target groups and/or adopted communities during the preparation, implementation, monitoring, and evaluation of programs/projects/activities. These are done through consultation and consensus-building meetings.
8. ***Engaged and Sustainable.*** The LMCDAC enters into a Memorandum of Agreement (MOA) with the adopted communities. The MOA specifies the duties and responsibilities of all parties involved. It also specifies the need for the adopted communities/target groups to be involved in assessment activities, and they validate assessment results. The crafting of needs-based project proposals also includes the adopted communities/target groups for them to be engaged in implementing the Extension. The project team leader prepares the project proposals, including determining the available human, physical, and financial resources of the sponsoring School and the partner community.



*Figure 1. SMU-CES Sustainability Framework*

The seven key attributes of sustainable extension programs, as shown in Figure 1, are Global, National, and Local Significance, Mission-Focused, Discipline-Based, Service-Learning Paradigm-Based, Research-Backed and Guided, Collaborative and Participative, and Engaged and Sustainable. These key attributes will be bases and components in crafting relevant and responsive extension services programs. While the framework includes the key attributes as guiding principles, it is patterned after one of the symbols in the University Emblem.

The rose is the traditional emblem of Christian charity, which prompts the Church to spread learning in education. The framework is thus patterned from the rose. This signifies that the University, through the *Lingkod Maria* Community Development and Advocacy Center, situates the Marian employees and students as one body to participate in the mission to extend assistance to the needy sectors of society.

Figure 2 shows the petals of a rose, each signifying the key attributes of sustainable community extension services. These petals emanate from the Center, surrounding the communities indicating that all key attributes are equally necessary for creating empowered communities. This framework, therefore, manifests that the fundamentality of extension services of the University places the communities at the very core. Hence, these key attributes serve as guiding principles in animating the Christian charity of creating empowering activities toward sustainable communities imbued with Christian values.



## D. Community Extension Services Model: The ABCDEF Model

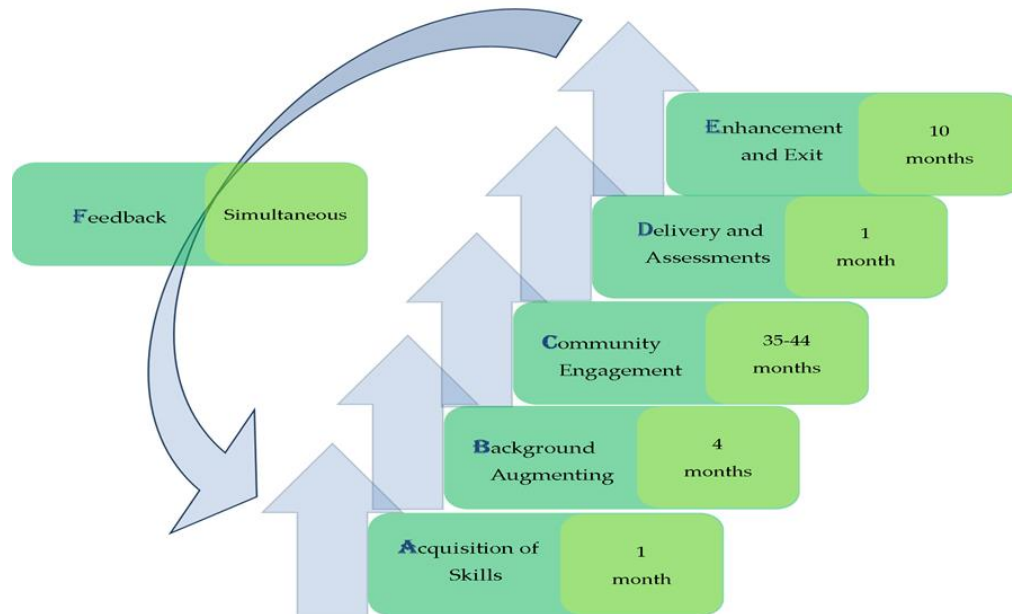


Figure 2. The ABCDEF Community Extension Model

The first stage in the model is the Acquisition of Skills and Orientation/Re-Orientation. This includes training and workshops to capacitate the extensionists in doing research. How to conduct research specifically on needs and impact assessments and data gathering techniques were the identified challenges of the faculty extensionists. Therefore, this stage must capacitate community extensionists before engaging with the community. It can be implemented in one month.

The second stage is Background Augmenting. During this stage, linkage and networking will be established with local government units (LGUs) and other partner agencies. The linkage will allow the University and LGUs to identify a community beneficiary whom the University will work with to identify community gaps, problems, and needs through a needs assessment. This data or background information will be used in crafting and enhancing the project or program proposal, which is then prepared in relation to the global and national research agenda and the vision-mission of the University and schools or departments. Hence, in this stage, the Memorandum of Agreement and/or Memorandum of Understanding will be collaboratively crafted and signed by LGU, partner agency/ies, the partner community, and Saint Mary's University. This stage addresses the challenge of establishing linkage and making the partner communities more participative and engaged in implementing the extension project or program. The duration is four months.





The third stage is Community Engagement. This refers to implementing activities anchored on the identified gaps, needs, and community problems. Faculty extensionists also monitor how the activities are done, and resources are utilized. This stage addresses the problem of monitoring the implementation of extension activities. This stage can be implemented in a minimum of 35 months and can be implemented toward the 5-year target of community extension.

The fourth stage is the Delivery and Outcomes Evaluation. In this stage, faculty extensionists conduct post-evaluation by identifying encountered challenges and solutions to the challenges. These are necessary to enhance and improve the extension project or program delivery. This stage also includes outcome and impact assessments. This stage addresses the challenge of how to conduct impact assessments or studies. The delivery and assessments can be implemented in one month.

The fifth stage is Enhancement and Exit. This stage includes revision of the syllabus for a possible integration of the research and extension results and the possible revision of the flagship program. The exit component of this stage refers to the process or strategies by which the university and partner community extensionists can systematically and responsibly move out after a sustainable implementation of the project. This stage addresses the challenge of integrating the extension program to select students' courses. This can be accomplished in 10 months.

The Feedback stage is the last but not the end of the model. The feedback stage serves as a loop from the enhancement and exit stage to the acquisition of skills stage to capacitate faculty extensionists for future extension services further. Noteworthy to mention is that the feedback stage is connected to all stages. Hence, feedback will always be conducted at every stage.

### E. Components of the LMCDAC Community Extension Services

There are eight advocacy programs of the University. These advocacy programs were based on the existing documents and were officially adopted in AY 2021-2022. Under each advocacy program are extension flagship programs of each School/Department/Unit.

1. ***Indigenous Peoples Advocacy and Development Program.*** An essential section of the LMCDAC is the Indigenous Knowledge and Tradition section. Working in the context of brotherhood and the CICM spirit of mission, the Center advocates multiculturalism, social justice, peace, and Integrity of God's creation under the Saint Mary's University Office of the President for Mission and Identity. The CICM, through SMU, works with stakeholders, particularly the poor, the marginalized, and those in the remotest areas, including but not limited to the Peoples of Indigenous Cultural Communities (ICCs). Thus, the IKAT section envisions itself as a premier advocate of indigenous peoples' concerns in Northern Luzon or the *Amianan* dedicated to empowering the peoples of Indigenous Cultural Communities (ICCs) for self-determination, growth, and development. Its mission



is to preserve, promote, and protect indigenous knowledge, systems, and practices, including arts, traditions, ceremonies, and languages, for the growth and development of the Peoples of Indigenous Cultural Communities. The extension flagship project under this is the *Dinnāda* Project, supervised by the program is the Indigenous Knowledge and Traditions (IKAT) Desk of LMCDAC.

2. ***Hunger Alleviation Program.*** This program provides food to poor but deserving Saint Mary's University students. Other than giving them the nutrition they need while enrolled, the recipients are trained in budgeting, marketing, and cooking. It is also part of the tasks and responsibilities of the recipients to prepare food for other learners from the adopted communities. Through the Feed My Lambs Project, the unit assigned to implement this is the Non-Academic Personnel.
3. ***Sustainable Environment Program.*** This project contributes to responsible consumption and production through reforestation, site-clearing, school-based vegetable production, and other activities that will protect the environment. The Center for Natural Sciences oversees the implementation of the Marian Green STEPS, the extension flagship project under this advocacy.
4. ***Disaster Risk Reduction Program.*** Guided by the urgency of our global and local environmental situation, the program teaches awareness and understanding of the interdependence between human beings and nature. It encourages the commitment of the clientele to develop skills in formulating solutions to environmental problems and community plans for environmental protection. It aims to achieve these goals through environmental education, advocacy campaigns, and a provision for action-based projects geared toward environmental protection and management. This program also provides strategic actions to help disaster-prone communities reduce the risk of natural hazards and manage disasters/calamities. This advocacy program helps mitigate the aftermath of natural and man-made disasters. Besides the *Sagip Maria* and *Tulong Maria* outreach activities, this advocacy program also provides fire and earthquake drills training. The Senior High School Department implements this project through the Marian KALASAG extension flagship project.
5. ***Health and Wellbeing Program.*** The community health and wellbeing services program of the *Lingkod Maria* Center is an integral component of the total development of the target clientele. Improving the health of its target clientele and promoting the capacity of these groups to deal with health problems contributes to achieving goals and objectives of poverty alleviation and empowerment. The School of Health and Natural Sciences leads in implementing this advocacy program through the flagship Child Jesus Mobile Clinic extension flagship project.



6. **Poverty Alleviation Program.** This advocacy program has two subcomponents – livelihood and entrepreneurial skills development and technical and technological skills development. The livelihood and entrepreneurial skills development component makes clients knowledgeable and competent in other livelihood enterprises that could provide additional economic opportunities for target sectors like women, mothers, and fathers. The program trains small-scale or beginning entrepreneurs in meat or food processing and food-cart business. The School of Accountancy and Business unit implements this through the *Entrep sa Barangay* and *PABookAS* extension flagship project. In addition, the technical and technological skills development allows the clients to know about the use of a computer, robotics, electrical and electricity, information technology, and other engineering and architecture consultancies. The School of Engineering, Architecture, and Information Technology leads in implementing the technical and technological skills development component.
7. **Socio-Pastoral Ministry and Evangelization Program.** Social transformation and total human development are best achieved through a program to empower target communities or groups by increasing their human, social, and leadership assets. Social transformation is also built through awareness and understanding of various social issues and concerns and the actions initiated to resolve them. This advocacy program ensures that justice, peace, and Integrity of creation are observed and practiced. It also ensures that underserved and marginalized sectors receive continuing education on justice, peace, and human rights. The School of Teacher Education and Humanities implements this advocacy program through the Socio-Pastoral Integral Life and Wellbeing Advocacies and Ministry (SILAWAM) extension flagship project.
8. **Education for All Program.** This advocacy program contributes to the achievement of education for life. It endeavors to deliver services in education appropriate to the needs of poor children, including the youth and professionals, the indigenous peoples, and other target groups, and increase their access to those services. Christian values formation is integral to literacy promotion, which characterizes the Marian education. This advocacy program also endeavors to provide an enabling environment and a strong social safety net through the development of livelihood strategies and help alleviate hunger, poverty, and other challenges that various communities may encounter. The units in charge are the Grade School Department through the *Nanumo nga Pagadalan*, Junior High School through the Marian Service Learning, and the School of Graduate Studies through the Graduate Initiatives for Trainings, Empowerment, and Development (GIFTED) Project.



Today's changing signs of the world necessitate renewed partnerships, stronger connections, and collaborations between and among countries, communities, agencies or groups, private and non-governmental organizations - particularly in addressing the challenges of humanity or realizing sustainable development goals. Reflecting on the various SDGs relative to being a higher education institution, Saint Mary's University, through the LMCDAC as its extension arm, identifies several SDGs that it can address through receptivity, collaboration, and teamwork. The different extension flagship projects are all based on the advocacy programs of Saint Mary's University. The following are the extension flagship programs and the corresponding SDGs they address.

### 1. NANUMO NGA PAGADALAN

The *Nanumo nga Pagadalan* is the extension flagship program of the Grade School Department. The *Nanumo nga Pagadalan* delivers projects and activities to all learners, boys and girls, contributing to functional literacy and improving learning and nutritional statuses through supplementary feeding activities. Hence, this program addresses SDG #2 and SDG #4. The implementers of this program coordinate with partner agencies like DepEd and other DOST-accredited enterprises to provide food. Thus, it also targets SDG#17.

### 2. MARIAN SERVICE LEARNING

The Marian Service Learning (MSL) is the extension flagship program of the Junior High School/Science High School Department. This extension program delivers projects and activities to youth and out-of-school youth. Like the *Nanumo nga Pagadalan*, the MSL provides functional literacy; thus, it also addresses SDG#4 and SDG#17.

### 3. MARIAN KALASAG

Marian KALASAG, an acronym for *Kaagapay Laban sa Sakuna at Gabay sa Paghahanda*, is the extension flagship program of the Senior High School Department. This extension program helps communities become more prepared and resilient to disasters like typhoons, earthquakes, and fires. Hence, it addresses SDG# 11 and SDG # 13. It also addresses SDG#17 since it partners with the Philippine Red Cross, Hospitals, Disaster Risk Reduction and Management Bureaus/Councils, and the Bureau of Fire Protection. It also targets SDG#17.

### 4. ENTREP-SA-BARANGAY AND PABOOKAS

The Entrep-sa-Barangay and PABOOKas is the extension flagship program of the School of Accountancy and Business. Through this, livelihood and entrepreneurial development are provided to target recipients and adopted communities. Hence, this program addresses SDG#1 and SDG #8. In addition to this, it also addresses SDG #5, for it empowers women to be providers. Lastly, this program addresses SDG # 17 because it establishes linkages with DTI and TESDA.





### 5. *TULUNGAN SA TEKNOLOHIYA*

The *Tulungan sa Teknolohiya* is the extension flagship program of the School of Engineering, Architecture, and Information Technology. This program provides technical and technological skills development training and workshops. This introduces innovations to a group of individual and/or community recipients. It may also provide solar panels for access to electricity and work with the Center for Natural Sciences (CNS) for clean water. This program, therefore, addresses SDG #6, SDG #7, and SDG #9. It also targets SDG#17.

### 6. JESUS MOBILE CLINIC

The Jesus Mobile Clinic is the extension flagship program of the School of Health and Natural Sciences (SHANS). This program delivers community-based medical and health-related services to remote and underserved areas. This program, therefore, addresses SDG #3 and SDG # 10. In addition, the Center for Natural Sciences, which is under SHANS, is also involved in conducting water analysis. Hence, this program also addresses SDG# 6 and SDG# 17 for partnerships and linkages.

### 7. SILAWAM Project

SILAWAM, an acronym for Socio-Pastoral Integral Life and Wellbeing Advocacies and Ministry, is the extension flagship program of the School of Teacher Education and Humanities. This program provides education for adult literacy, interfaith or interreligious dialogue, and peace and justice. Hence, it oversees the Justice, Peace, and Integrity of Creation advocacy. SDG #16 is therefore addressed through this extension program. It also targets SDG#17.

### 8. Project GIFTED

The Project GIFTED is the extension flagship program of the School of Graduate Studies that stands for Graduate Initiative for Training, Empowerment, and Development. It provides or delivers training for professionals in different fields of specialization. This addresses SDG # 4 and SDG # 17 because it collaborates with other agencies, schools, and universities to conduct training and workshops.

### 9. Feed My Lambs Project

The Feed My Lambs Project is the extension flagship program of Non-Academic Personnel. This program supports poor but deserving students to have complete meals daily. This project also trains student recipients to prepare food for children in various schools or communities. Student-recipients and employees are also involved in sustainable vegetable production activities like the *Gulayan sa Paaralan*. Hence, this project addresses SDG #2 and SDG # 12. It also targets SDG#17.

### 10. Marian Green STEPS

The Marian Green STEPS, which stands for Service Towards Environmental Protection and Sustainability, is the extension flagship project of the Center for Natural



Sciences (CNS). The CNS takes charge of site-clearing activities, tree planting, reforestation, and responsible consumption and production. Hence, this project addresses SDG 12 and 15.

### 11. DINNĀDA PROJECT

The Dinnāda Project is the I.P. Development and Advocacy Program of the University. The I.P. Desk of the LMCDAC takes charge of its implementation. This provides assistance and empowerment to indigenous peoples, training for I.P. education teachers, and other activities geared towards addressing the needs of various indigenous cultural communities. The other extension flagship programs must be geared towards indigenous peoples' development because it is the main advocacy of Saint Mary's University as a CICM. This extension flagship program, therefore, addresses SDG # 10. It also targets SDG#17.

### F. Outreach Activities

The University is also involved in one-time and immediate assistance to victims of disasters and calamities, or occasional gift-giving such as *Alay Kapwa* like the *Sagip Maria* and *Tulong Maria*, which are disaster-related outreach activities, and the *Pamaskong Handog*. The University also assists the parishes through the Parish Outreach Program for the Sick, Elderly, and Disabled (POPSAD). Nonetheless, the University considers it a call of duty to mobilize the Marian community to respond to emergencies and or exigencies of need.

### G. The National Service Training Program (NSTP)

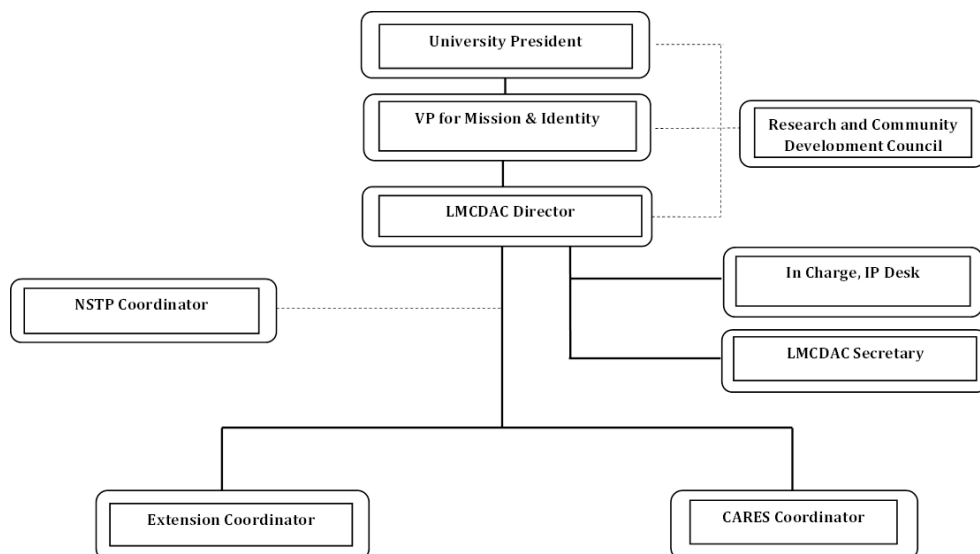
The NSTP, while a separate program, works in accordance with the established duties and functions of the *Lingkod Maria* Community Development and Advocacy Center. The National Service Training Program serves as a support unit of LMCDAC in implementing the other advocacy programs.



### V. ORGANIZATIONAL STRUCTURE

#### I. Organizational Structure

The University's delivery of extension programs and services follows defined channels reflected in its organizational structure.



**Research and Community Development Council (RCDC).** The RCDC initiates, deliberates, and provides direction for the policies, programs, and activities related to the University's research and community extension services; decides on issues or concerns and activities related to research and community extension programs; and receives reports from the research and extension services coordinators. It is composed of the President as the chairman. The members are Vice Presidents, Academic Deans, Basic Education Principals, the Director of the Research Center, the Director of LMCDAC, the Director of the Center for Natural Sciences, the Head of the Technology Transfer and Business Development Office (TTBDO), and the Head of the University Ethics Review Office.

**2. The Vice President for Mission and Identity (VPMI).** The VPMI ensures the promotion of living out the CICM Catholic Identity and missionary spirituality in the various communities that SMU serves through the LMCDAC;

**3. The *Lingkod Maria Community Development and Advocacy Center (LMCDAC)*.** The LMCDAC is the University's office that carries out its community extension programs and services. Its main task is to ensure that the University's extension development agenda is carried out and well-organized. Specifically, it promotes collaboration among the different schools, offices and extension institutes, and foundations in the University and provides support services to facilitate their extension endeavors; and



4. **School Extension Council (SEC).** Each School has its own Extension Council chaired by the School Community Development and Advocacy Coordinator. This includes the Department Heads or representatives, representative/s from University Offices aligned to the School as per discipline, and student leaders/volunteers. The council is a consultative body in the School's extension projects and outreach activities. It accepts, assists, and evaluates a project proposal before it is forwarded to the LMCDAC for further review, evaluation, and approval. The council also participates in the performance evaluation of faculty members and students. The SEC shall select or appoint an Community Development and Advocacy Coordinator for the School.

## VI. Duties and Functions of LMCDAC Human Resource

### A. Director

Being the person in charge of supporting and coordinating different extension initiatives in the University, the LMCDAC Director:

1. Provides and manages a sustainable and comprehensive community extension services program for the University;
2. Reviews and recommends to the University President the approval of all extension and outreach activities that are not included in the program, including the programming, implementation, monitoring, and evaluation of said projects/activities;
3. Submits midterm accomplishment report on the community extension services and programs to the University President;
4. Prepares a realistic annual budget for the different extension services and programs;
5. Requests financial and technical support from external sources with the approval of the University President and in coordination with the Vice-President for Finance and Treasurer;
6. Represents the University in meetings /conferences on social development concerns;
7. Spearheads a well-coordinated and systematic disaster and calamity mitigation outreach for an immediate need to assist the victims of disasters and calamities;
8. Evaluates the extension services rendered by the Faculty and administrative Personnel in consultation with the academic deans and heads of offices;
9. Recommends research work/projects pertinent to community extension development program;
10. Revises or amends some provisions of the Extension Program MOPG upon the recommendation of the RCDC;
11. Prepares all the necessary materials and documents relative to the accreditation of the University's extension program;
12. Devises ways to address the recommendation/s of accrediting bod/ies regarding the University's extension program;
13. Procures and disseminates latest CHED circulars relative to Extension;





14. Works with the University Research Center in steering the successful celebration of *Linggo ng Likha at Lingkod*; and
15. Performs other related functions as may be designated by the University President and the Vice President for Mission and Identity.

**B. IP Desk-in-Charge**

1. Assists the LMCDAC Director in the following:
  - a. Planning, organizing, and directing institutional advocacy programs, projects, and activities;
  - b. Preparation of possible funding proposals for community services to supplement institutional and local resources;
  - c. Monitoring and evaluation of community extension programs for purposes of enhancing relevance, functionality, and sustainability;
  - d. Preparation of annual plans and accomplishment reports;
  - e. Preparation of status and progress reports on community services for submission to possible funding agencies and/or partner agencies;
  - f. Dissemination of information regarding the University's extension programs both within and outside the University.
2. Coordinates with the departmental Community Development and Advocacy Coordinators in the preparation, implementation, monitoring, and evaluation of the latter's programs and projects;
3. Takes part in the evaluation of extension activities of faculty members, staff, and students;
4. Provides technical assistance of extension activities of faculty members, staff, and students; and
5. Conducts relevant cultural studies and disseminates and assists in the publication of the same;
6. Coordinates with community stakeholders and linkage partners about relevant conferences, seminars, fora, and/or lectures reflective of the Center's advocacies and program projects.
7. Performs other duties that the Head of Office may assign.

**C. School Community Development and Advocacy Coordinator**

1. Acts as liaison officer between the LMCDAC and their respective School;
2. Facilitates in the planning through coordination with the LMCDAC and their respective Schools/Departments concerning extension projects and activities;
3. Studies the background and nature of the problem to be addressed (relative to the target clients or community) through action research or needs assessment;
4. Prepares the program proposal with the attachments and discuss it with the School Extension Council for critiquing and finalization;
5. Facilitates in the assignation of Project Leaders subject to the endorsement of the School Extension Council;



6. Finalizes program title, overall goal, outcomes, and objectives with the Project Leaders;
7. Disseminates information to students and colleagues in their respective Schools concerning the state and development of extension programs/ projects and activities;
8. Sees to it that the specifics of the implementation of the program are observed as specified in the activity plan;
9. Takes the lead in evaluating the program's outcome and impact;
10. Conducts sound financial management and makes financial request/s from the Accounting Office during the program implementation;
11. Prepares and submits to the University Extension Director the program's terminal report; and
12. Submits periodic reports to University Extension Director

### **D. Secretary**

The Secretary:

1. Maintains physical orderliness/neatness of the office;
2. Entertains and assists clients with their concerns and requests;
3. Coordinates and maintains effective office procedures and efficient workflow;
4. Receives and screens phone calls, welcomes and entertains clients and visitors, and provides information on office transaction procedures;
5. Records and routes incoming and outgoing communications;
6. Maintains the calendar of activities, meetings, and various events in the office;
7. Organizes the materials for posting and maintains the bulletin board and display area of the office;
8. Documents records, and transcribe the proceedings of the office/departmental meetings and other activities and prepares narrative/accomplishment report;
9. Makes available data, information, and pertinent documents in the preparation of correspondence, memoranda, and reports;
10. Organizes, maintains, and acts as custodian of all files and ensure confidentiality and security of files and materials in her care;
11. Maintains the inventory of equipment issued to the office and requests supplies from the IMO;
12. Operates and maintains office equipment such as computers and printers;
13. Arranges and coordinate appointments for the head;
14. Provides staff support to offices and/or committees during institutional activities;
15. Assists in the conduct of training/programs initiated by the office;
16. Assists in the upkeep and maintenance of the office facilities and reports maintenance/repairs to the appropriate office if needed;
17. Assists in the pre-community engagements of LMCDAC and other schools/units/departments.
18. Assists in the preparation of narrative/documentation reports;



19. Assists in the preparation of midyear and annual accomplishment reports;
20. Updates the Marian community and other stakeholders regarding the accomplished activities and other LMCDAC-related information through the LMCDAC online platform (e.g. Facebook)
21. Performs other related duties that the LMCDAC Director may assign.



## **CHAPTER III: GENERAL POLICIES AND GUIDELINES**





### I. General Policies

#### 1. Setting up Extension Projects and Outreach Activities

- a. A school/department may initiate and/or host an extension project or outreach activity, either individually or in partnership with other schools and departments;
- b. At least each School should maintain one extension flagship project, either collaboratively or on its own. They may have more projects, however, insofar as they can reasonably sustain these; and
- c. An office that wants to get involved in an extension program may align itself with a school/department with the same or related disciplines.

#### 2. Extension Project and Outreach Activity Design and Processing

All extension programs/projects must be formally set on a document with all the necessary elements/components as stated in this MOPG.

##### a. Outreach Activity

For outreach activities, an outreach request form must be completed and submitted to the LMCDAC for approval at least one week before the conduct of the activity. Outreach activities should be aligned to existing extension projects and programs or converted into a full-blown project.

##### b. Extension Program/Project

All extension programs/projects must be formally put into writing by completing the project proposal template with all necessary elements/components as stated in this MOPG. The following are some important considerations in planning out a project proposal:

1. The project proposal must be aligned to any of the core programs of the University and must originate from, in accord with, or at least relate to existing academic disciplines of the school/department;
2. It must address a specific problem of identified beneficiary groups. It must be noted that a project is an intervention or response to the felt or expressed need of the identified target beneficiary group. It is expected that the proposed project will feasibly solve in part or in full the problem identified target beneficiary group;



3. It is important to understand that any intervention injects a new and foreign element/input, whether material, like tools, machinery, funding, and other material resources, and/or non-material, like knowledge, skills, values, and attitude, which were used to be lacking or missing from the identified target beneficiary group;
4. A project must be sustainable (at least three years). Aside from the availability of funds, a more important consideration is the capacity of target beneficiary groups to absorb the input. This means that a project of developmental aim in nature involves in advance or simultaneously capacity-building to prepare target beneficiary groups to receive and sustain the project;
5. Finally, it must be ascertained that the project will not create in the target beneficiary group a sense of dependency on the project or the project proponents but instead develop their self-reliance and self-determination in facing new challenges; and
6. The finalized project proposal and related documents shall be submitted to the School Extension Council (SEC) for an initial evaluation based on basic requirements. After which, the project proposal shall be forwarded to the LMCDAC; and
7. If a proposal meets the basic requirements, the LMCDAC director may signal the commencement of the project. Or, if necessary, the Director presents this to the Research and Community Development Council for further evaluation.

### **3. Program/Project Implementation and Reporting**

- a. The Project Team shall implement the program/project after its approval. A key implementation component is effective project information dissemination through word of mouth, news releases, and various publications, including the University website. The implementing School or Unit sees to it that the partner group or community provides the Consent Form and Manifestation of Support of the Target Group/Community;
- b. Major changes in the projects can occur during the implementation. The project leader shall inform the SEC immediately before implementing such changes in such a case or situation. Then the SEC endorses this to the LMCDAC;
- c. Project implementation, including their component sub-projects, shall be monitored by the SEC and the LMCDAC through the Monitoring and Evaluation Report Form that has to be submitted based on the project/s' specified timeline.



- d. The Monitoring and Evaluation Report Form should contain the actual and updated entries in the activity plan and timeline and line-item budget matrices to determine the extent to which the program is being implemented as planned.
- e. A project or a component subproject may be discontinued anytime during its implementation if the evaluation results dictate so. Discontinuation may be temporary or permanent, depending upon the assessment of the SEC and LMCDAC.
- f. Suppose a program or its component project is deemed not implementable due to circumstances beyond the control of the Project Team. The Project Team may recommend terminating the program or project in that case. Such termination needs the SEC's endorsement and the LMCDAC Director's approval.

#### **4. Program/Project Termination and Evaluation**

- a. Once the program has been completed, the Project Team should conduct an outcome assessment.
- b. After conducting the outcome, the Project Team shall prepare a terminal report containing an executive summary, which will overview the most important points in the program's component projects and outcomes evaluation report to be submitted to the SEC. The SEC submits the report to the LMCDAC.

#### **5. Official Communications and Transactions**

- a. All transactions/communications (on budget, vehicle service requests, etc.) shall be accomplished and signed by the Community Development and Advocacy Coordinator and to be noted by the School Dean/Head of Office/Principal;
- b. Official communications from the SEC that are addressed to the target group, collaborating school/department/institute/foundation cooperating agency, funding agency, and other relevant parties relative to the extension program shall be duly noted by the School Dean/Head of Office/Principal and the LMCDAC Director and copy furnished to them likewise; and
- c. The LMCDAC Director shall be furnished copies of official communications from the target groups, cooperating agencies, funding agencies, and other relevant parties relative to extension programs.



## **6. Financial Transactions**

- a. Extension program/project proposals shall include a proposed budget that covers the cost of implementing said program/project and its component activities. All needed supplies and expected expenses should be itemized in the line-item budget of the activities comprising the program or project;
- b. Once the program/project proposal and its budget are approved, the Community Development and Advocacy Coordinator may request the Treasury and Accounting Office through the LMCDAC Director for budget request in relation to a particular line item of expenditures;
- c. A one-time contingency fund may be requested anytime during the duration of the extension program/project, with complete justification and subject to the endorsement of the LMCDAC Director; and
- d. Other than those provisions above, all financial transactions shall be dealt with by the Treasury and Accounting Office and subject to the existing policies and regulations.

## **7. Faculty and Staff Participation in Extension/Outreach**

- a. Depending on their involvement, faculty, staff, and students involved in extension/outreach programs and services shall earn corresponding credit points in their evaluation. To facilitate the evaluation process by the SEC and the LMCDAC, each faculty member/staff shall fill-up the required forms (*Extension/Outreach Attendance/Participation Report*, and *Summary of Faculty/Staff Participation in Extension*);
- b. Given the nature of the Extension, no monetary remuneration shall accrue to faculty, staff, and students who participate in the flagship programs/projects of their respective schools nor the institutional extension programs and services.
- c. Participation of Non-Academic Personnel in extension and outreach activities must be during weekends or beyond their office time. If in case that non-academic Personnel renders assistance to external partners during office hours, it will be considered official time but not counted for extension points.
- d. Participation in extension/outreach activities of Non-Academic Personnel who claim overtime pay shall not be considered for extension points.

**8. Distribution and Computation of Extension Points for Faculty and Staff****a. For Institutional Advocacy Programs (IAP)**

- The maximum point for involvement in Institutional Advocacy Programs is six (6). Any excess of this will be added as merit points. For merit points, any excess above the maximum is divided by 10. The following table shows the distribution of points per nature of involvement.
- The maximum points for donation is 3 points.

<i><b>Nature of Involvement</b></i>	<i><b>Equivalent Points</b></i>
Organizer/Project Leader	5 points
Sub-Project Leader	4 points
Facilitator/Speaker	3 points
Participant	2 points
Donor	1 Point
Total	20 points
Total Points for Institutional Advocacy Programs	6 points
Merit Points	1.4

**b. For Personal Outreach Activities (POA)**

The maximum number of points for participation in personal outreach activities is four (4). An excess of this will not be considered as merit points. The following table shows the distribution of points per nature of involvement

<i><b>Nature of Involvement</b></i>	<i><b>Equivalent Points</b></i>
Organizer	4 points
Participant and Donor	3 points
Participant	2 points
Donor	1 point
Total	10 points
Total Points for Personal Outreach Activities	4

**c. Grand Total on Extension Points**

<i><b>Name of Employee</b></i>	<i><b>IAP</b></i>	<i><b>POA</b></i>	<i><b>Total</b></i>	<i><b>Merit Points</b></i>
Sta. Maria, Teofilo U.	6	4	10	1.4





### **8. Students' Involvement in Extension**

- a. Individual students and student organizations are encouraged and required to support and participate in their respective School's projects and activities. Individual students may be involved in any existing extension projects of other schools where one's expertise is highly needed, if extremely necessary, and upon the approval of one's respective dean;
- b. Students should be involved in the extension programs/projects of their respective schools and the institutional advocacy programs of the University. Such an arrangement is highly encouraged as the students' participation in community engagement will contribute not only to their academic training but also to their sense of social responsibility;
- c. All student organizations, based on their discipline, are encouraged to align the social involvement objectives of their proposed community engagement activities to the extension flagship project of their mother school/department/unit;
- d. Any student social involvement or community engagement activity that is part of an academic requirement of a course or subject shall be classified as curricular Extension and may be considered an extension credit on the part of the students. Likewise, participation in extension programs/projects classified as co-curricular or discipline-based projects of the School (that is, not required for the completion of a course or subject) shall be considered as extension credit on the part of students;
- e. All students involved in extension and outreach activities must submit a waiver duly signed by their parents/guardians; and
- f. Graduating students must submit a summary of their participation in extension and outreach activities to their respective school community development and advocacy coordinators as part of their school clearance. The CDAC receives the students' reports and signs the school clearance form. The LMCDAC Director shall sign the University clearance form upon receipt of the school clearance form presented by the student.

### **9. Awards and Recognition**

- a. The mandate of the University for Community Development and Advocacy was derived from its identity and role as an institution of higher learning with its three functions: research, instruction, and Extension. This extension function is gaining a prominent status and commitment from the Institution's instruction and research.



- b. The *Lingkod Maria Award (individual and school/unit)* is aimed to encourage leadership, resourcefulness, effectiveness, and dynamism in carrying out the extension function of the University. The University recognizes schools or units for an outstanding program or project implementation based on guidelines and criteria. The awarding will be conducted during the *Gawad Maria*.

- The *Lingkod Maria Award (Best Extensionist)* is awarded to a faculty and/ or staff with the most extension points. If there is a tie, the basis will be the nature or type of involvement. An extensionist who is much involved as a project leader will be awarded the *Lingkod Award (Best Extensionist)*.

The following will be the basis for computation for the Best Extensionist Award:

<b>Area/Component</b>	<b>Percentage</b>	
Institutional Advocacy Programs	75%	75%
Personal Outreach Activities		
• Project Leader	8%	25%
• Subproject Leader	7%	
• Facilitator / Speaker	5%	
• Participant	3%	
• Donor	2%	
Total Points for Personal Outreach Activities		100%

- The *Lingko Maria Award (Best Implementing School/Unit)* is awarded to a School/Unit that completed its projects.

The following will be the basis for the computation of the Best Implementing School/Unit:

<b>Area/Component</b>	<b>Percentage</b>
Accomplished Action Plan	50
Completeness, Timeliness, and Quality of Submitted Reports	30
Community Feedback	20
Total	100%

### 10. Extension Information and Dissemination

- a. During the annual *Linggo ng Likha at Lingkod* celebration, the LMCDAC showcases the best features of all extension-related activities. These shall be organized at the individual schools and the university levels. This is also the formal forum where action research findings are presented to the academic community;



- b. The announcement of activities and the highlights of accomplishments by the different schools/units/foundations will be directed to the LMCDAC Director for information dissemination;
- c. Action research outputs shall be published in appropriate research journals and other publications.

## II. Guide for Community Selection and Adoption

Community selection is the process of identifying a community that Saint Mary's University will officially adopt based on given criteria. These adopted community/communities become the recipient/s of the advocacy programs of SMU through the LMCDAC.

1. The community is an indigenous cultural community (ICC).
2. The ICC is characterized as geographically isolated due to a lack of transportation, wherein residents consider the latter a major detriment to community development.
3. The ICC is characterized as economically deprived; most residents live below the poverty threshold.
4. The ICC is characterized as socially deprived, where social services like health and education are not usually extended.
5. The ICC is characterized as environmentally vulnerable due to water contamination and other environmental health hazards.

## III. Guide for Target Group Needs Assessment

1. **Part One.** A need is a gap between the present situation and the desired situation. For an extension program/project to be effective, a Subproject Team must be formed to get to know their identified target group. Occasionally, individuals or the target group are not aware of their need/s that the program/project can address. However, there may also be instances where the Project Team perceives a need when there is not. The needs assessment process should answer the following questions:

1.	What are the needs of the target group? (Each unit/school can design their own guide questions or survey questionnaire relative to the nature of their project)
2.	Does a need, which is within the domain of the program/project, really exist?
3.	How widespread is the need?
4.	How do people feel about the seriousness of the need?
5.	What are the potential consequences if no effort is made to address the need?

2. **Part Two.** The following considerations are to be taken in deciding which of the needs assessment technique(s) may be most appropriate:



1.	What is the timeframe?
2.	What resources are available to conduct the assessment (financial, human, and physical)?
3.	How is the target group involved in the process, and how might they relate to various techniques?
4.	Who will be included in the assessment?
5.	What will be done in the assessment even if the results are unexpected?
6.	Does the project team prefer one technique over another?
7.	To what extent does the target group already know their need and articulate them?
8.	What is the time lag between the data collection and taking action?
9.	How reliably does the data need to be accepted and acted upon? Are there issues of confidentiality?
10.	What is the level of trust between the assessor and the target group being assessed?

3. **Part Three.** The techniques that shall be selected will depend on the answers to the questions in Part Two.

Technique	Description
Advisory Groups and Task Forces	Advisory groups and task forces are called together for various purposes—to represent the target group's ideas and attitudes, make suggestions, generate new ideas, advise, recommend, or carry out a specific task. Participants may be specially selected or invited to participate because of their unique skills and backgrounds; they may be volunteer, nominated, or elected, or a combination of these processes may form the group.
Brainstorming	This generates an extensive list of ideas or solutions to a problem by suspending criticism and evaluation.
Case Study	This involves the in-depth description of a few cases to stimulate ideas, define special characteristics, or reach a consensus about what is happening.
Census and Vital Statistics Records	This technique accurately describes how much the local population has grown during a certain period. These records also provide a detailed breakdown of community residents on various demographic indicators, which may be compared to other communities undergoing change.
Community Impressions	This is a small group strategy for obtaining opinions or impressions of the larger community.
Delphi Technique	This is another way of group inputting ideas and problem-solving. It does not require face-to-face interaction. This technique utilizes a series of carefully designed questionnaires interspersed with summarized information and feedback from previous responses.



Focus Groups	This brings together selected individuals to address specific issues systematically. Under the direction of a trained facilitator, the participants will provide and exchange information. Focus groups are specially geared toward the interaction between the participants so that a complete picture is created. Unlike many other groups, the purpose of a focus group is data collection. Focus groups shall not focus on decision-making, program planning, discussion, Delphi, or community fora. However, the insights collected through focus group interviews may be helpful to these other groups.
Group Discussion	This may be structured or unstructured, formal or informal, and may be focused on a specific issue or gathering input on several issues. Usually, group discussion involves other group techniques such as brainstorming, nominal group process, etc.
Interviews	This may be formal or casual, structured or unstructured. This technique may be used with a sample of a particular group or with the entire membership. The interview may be done in person, by phone, at the worksite, or away from it, individually or group.
Key Informant	This technique secures information from those in a good position to know the target group's needs by virtue of their formal or informal standing. Once identified, data can be gathered from these consultants through interviews, group discussions, or questionnaires.
Nominal Group	This technique is a structured problem-solving and idea-generating strategy. It involves a face-to-face, non-threatening group environment to generate ideas, clarify ideas, reach a consensus, prioritize, and make decisions.
Observation	This technique can be as technical as time-motion studies or functionally or behaviorally specific as observing a new board or staff member interacting during the meeting. This technique can be used normatively to distinguish between effective and ineffective behaviors, organizational structures, and/or processes.
Questionnaires	This may be in the form of surveys or polls of a random or stratified sample of respondents and an enumeration of an entire "Population." They can use a variety of question formats: open-ended, projective, forced-choice, and priority ranking. This is one of the few techniques with the potential to represent the broader community. Questionnaires may be self-administered. i.e., by mail or administered under controlled conditions, including interviews.

4. **Part Four.** The format for the Needs-Assessment Report is as follows:

- *See URC Manual for the IMRAD Format*



**IV. Guide for Non-Formal Education Methods and Techniques**

**Part One.** These are the factors to be considered in selecting non-formal educational methods and techniques:

<b>Factors</b>	<b>Guide Questions</b>
Learning Objectives	Will you teach to build understanding, develop skills, or change attitudes?
Learning Characteristics	How many people need information? What are their educational levels? What are their ages?
Logistical Issue	What facility options are available? What equipment is available? Is time a factor?
Teacher Characteristics	Is the teacher more proficient at one technique?

**Part Two.** Educational methods may be divided into four categories.

<b>Group Method</b>	<b>Individual Method</b>	<b>Mass Media Method</b>	<b>Indirect Method</b>
This provides learning experiences for persons together in one place or interacting together.	This may be a one-on-one direct or indirect contact between the learner and educator.	The information presented in this method may be directly through print, broadcast, or other technical media.	Learning or information transmission occurs outside of planned group techniques in this method.

**Note:** Teaching via the Internet may fall into any of the above categories.

**Part Three.** Once the method is selected, the technique should be determined. The technique is the form or experience used to present material to be learned. The teaching techniques common to Extension include:

<b>Technique</b>	<b>Description</b>
Camp	This is an outdoor recreational activity where an educational activity is also a part.
Demonstration	This pertains to visual and verbal explanation simultaneously showing and telling about a process, fact, or idea; illustrated talk.



Discussion	This can be conducted with a small group of people led by a moderator who expresses ideas, exchanges information, or otherwise, explores a topic to learn more about the subject.
Field Day	This group meeting is conducted on a single site to observe and discuss improved practices, equipment, or facilities.
Fact Sheet	This is where the information is presented in an easy-to-read written format, usually limited to 1-2 pages and one topic or one aspect of a topic.
Home Study	This is where the learner materials and their leisure are to be studied within specific timeframes.
Lecture	This is a prepared talk or presentation on a topic, usually with limited interaction from the audience.
Meeting Series	This is a sequence of separate group sessions related to a common learning goal.
Newsletter	This is written material used to present new information to learners at regular intervals.
Question and Answer	This is a planned interaction between learner and teacher in which content is transmitted in response to questioning.
Role-Play	This is a dramatic skit or socio-drama in which participants act out a realistic situation as if they are the persons involved (e.g., Poverty Simulation)
Structured Exercise	This learning activity provides learners an opportunity to practice new skills taught through another teaching method or reinforce the knowledge gained.
Tour	This is a group meeting conducted at two or more sites to observe and discuss improved practices, facilities, and/or equipment.

## V. Guide for Assessment Activities

### A. Community Feedback Survey

The Community Feedback Survey form is administered after the implementation of an activity and answered by the recipients. The recipients evaluate the following areas on a four-point scale.

	Very Satisfied ( <i>Napnek Unay</i> )	Satisfied ( <i>Napnek</i> )	Unsatisfied ( <i>Saan a Napnek</i> )	Very Unsatisfied ( <i>Permi a saan a napnek</i> )
Product/Service ( <i>Produkto/Serbisio</i> )				
1. Usefulness ( <i>Pakausaran</i> )				
2. Quality ( <i>Kalidad</i> )				



3. Delivery ( <i>Pannakaitunda/ Pannakaideliver</i> )				
Repretatives ( <i>Representante/Tattao a Mangibagi</i> )				
4. Responsiveness ( <i>Panagsungbat</i> )				
5. Friendliness ( <i>Pannakipagayam</i> )				
6. Preparedness ( <i>Pannakaisagana</i> )				
Overall Experience ( <i>Pakagupgupon ti Padas</i> )				

The community feedback survey form also qualitatively asks the recipients to provide suggestions for improving the extension and outreach activities of SMU.

### B. Outcome Assessment

Outcomes assessment looks at benefits/changes in the target group due to the program during and/or after they participated in the program/project.

Input	Activities	Output	Outcome Indicators

**Inputs.** The program uses these materials and resources in its activities or processes to serve target groups, e.g., equipment, staff, volunteers, facilities, money, etc.

**Activities.** These are the component processes that the project undertakes with/to the target group to address their needs, i.e., teaching, counseling, sheltering, feeding, clothing, etc.

**Outputs.** These are the direct products from programs/projects/activities, i.e., number of service units, participants, products developed, etc.

**Outcome Indicators.** "Outcome indicators refer more specifically to the objectives of an intervention, that is, its 'results,' its outcome. These indicators refer to the reason why it was a certain intervention is to be conducted. They are the result of both the "quantity" (how many) and quality (how well) of the implemented activities. For example, the outcome of training health providers is the improved management of sick children under five years old is the proportion of sick children correctly managed by the trained health providers (WHO Regional Office for the Eastern Mediterranean, 2022).



### C. Impact Assessment

Impact assessment, according to OECD (2014), focuses on the effects of the intervention. This definition appears to be similar to outcome so much so that even the OECD mentioned that the "idea of 'impact is itself problematic'. With this, the LMCDAC adopts/adapts the Community Impact Scale developed by the team of Srivinas, Meenan, Drogin and DePrince (2015). The following is the Table of Specifications showing the dimensions and their corresponding number of items

Dimension	Number of Items	Item Placement
Overall Experience	6	1, 2, 3, 4, 5, 6
Social Capital	8	7, 8, 9, 10, 36, 37, 38, 39
Skills and Competencies	5	12, 13, 14, 31
Motivations and Commitments	6	15, 16, 17, 18, 19, 20
Personal Growth and Self-Concept	6	11, 21, 22, 23, 24, 25, 26
Knowledge	5	27, 28, 29, 30, 32
Organizational Operations	5	33, 34, 35
Organizational Resources	5	40, 41, 42, 43, 44, 45, 46
Total	46	

*\*See the community impact scale questionnaire*