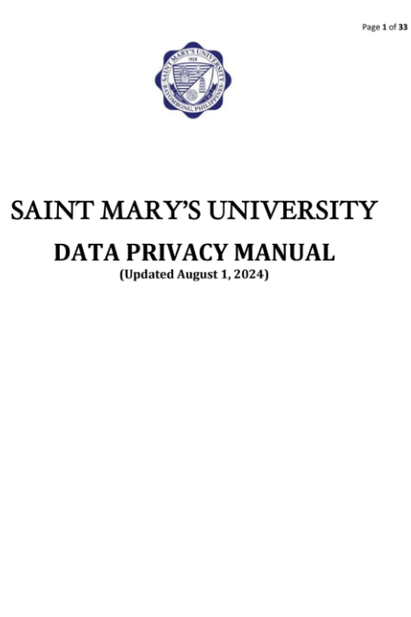
4.3 Lifelong Learning Measures

4.3.5 - Does your university as a body have a policy that ensures that access to these activities is accessible to all, regardless of ethnicity, religion, disability, immigration status or gender?



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SAINT MARY'S UNIVERSITY

DATA PRIVACY MANUAL

(Updated August 1, 2024)

15. "**Privacy Policy Statement**" is a notification or statement issued by the university with respect to the processing of personnel information collected by the university. The privacy statements are incorporated in the various forms that the university asks its data subjects to accomplish. The recommended format is specified under Article V. Section D.1 of this Manual provided to an individual informing them of the use and purpose for collecting or processing the information, and/or which allows such individual to consent to such processing of information.

16. "**Privileged information**" refers to any and all forms of data, which, under the Rules of Court and other pertinent laws constitute privileged communication.

17. "**Security incident**" is an event or occurrence that affects or tends to affect data protection, or may compromise the availability, integrity and confidentiality of personal data. It includes incidents that would result to a personal data breach, if not for safeguards that have been put in place;

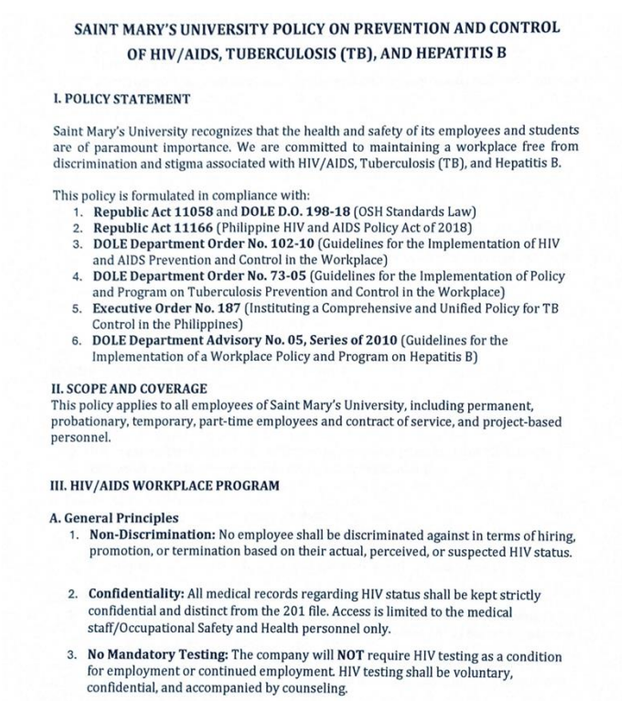
18. "**Sensitive personal information**" refers to personal information about:

    18.1 an individual's race, ethnic origin, marital status, age, color, and religious, philosophical or political affiliations;
    18.2 an individual's health, education, genetic or sexual life of a person, or to any proceeding for any offense committed or alleged to have been committed by such individual, the disposal of such proceedings, or the sentence of any court in such proceedings;
    18.3 issued by government agencies peculiar to an individual which includes, but is not limited to, social security numbers, previous or current health records, licenses or its denials, suspension or revocation, and tax returns; and
    18.4 specifically established by an executive order or an act of Congress to be kept classified.

19. "**School records**" refer to the records of students of all acts, events, accomplishments, results of research and all documents depicting the various activities of the students. This include but are not limited to the following:
    19.1 Personal and academic records of the student
    19.2 Family background data
    19.3 Baptismal and Birth Certificates
    19.4 Academic reports
    19.5 Medical and Guidance Records
    19.6 Disciplinary records
    19.7 Alien Certificate for foreign students
    19.8 Individual financial records (i.e. individual tuition fee payments, balances)
    19.9 Photo and video recording of activities participated in or CCTV footage in and around the campus.

20. **"Student"**- Refers to currently enrolled students, former students and those applying for admission to Saint Mary's University

The University's Data Privacy Manual recognizes the protection of sensitive personal information, including ethnicity, religious affiliations, age, and other personal characteristics, and establishes safeguards for the proper handling and protection of such information. This policy supports the University's commitment to respecting individual privacy, protecting personal data, and promoting a safe and respectful environment.



SAINT MARY'S UNIVERSITY POLICY ON PREVENTION AND CONTROL OF HIV/AIDS, TUBERCULOSIS (TB), AND HEPATITIS B

I. POLICY STATEMENT

Saint Mary's University recognizes that the health and safety of its employees and students are of paramount importance. We are committed to maintaining a workplace free from discrimination and stigma associated with HIV/AIDS, Tuberculosis (TB), and Hepatitis B.

This policy is formulated in compliance with:

1. **Republic Act 11058** and **DOLE D.O. 198-18** (OSH Standards Law)
2. **Republic Act 11166** (Philippine HIV and AIDS Policy Act of 2018)
3. **DOLE Department Order No. 102-10** (Guidelines for the Implementation of HIV and AIDS Prevention and Control in the Workplace)
4. **DOLE Department Order No. 73-05** (Guidelines for the Implementation of Policy and Program on Tuberculosis Prevention and Control in the Workplace)
5. **Executive Order No. 187** (Instituting a Comprehensive and Unified Policy for TB Control in the Philippines)
6. **DOLE Department Advisory No. 05, Series of 2010** (Guidelines for the Implementation of a Workplace Policy and Program on Hepatitis B)

II. SCOPE AND COVERAGE

This policy applies to all employees of Saint Mary's University, including permanent, probationary, temporary, part-time employees and contract of service, and project-based personnel.

III. HIV/AIDS WORKPLACE PROGRAM

A. General Principles

1. **Non-Discrimination:** No employee shall be discriminated against in terms of hiring, promotion, or termination based on their actual, perceived, or suspected HIV status.

2. **Confidentiality:** All medical records regarding HIV status shall be kept strictly confidential and distinct from the 201 file. Access is limited to the medical staff/Occupational Safety and Health personnel only.

3. **No Mandatory Testing:** The company will **NOT** require HIV testing as a condition for employment or continued employment. HIV testing shall be voluntary, confidential, and accompanied by counseling.

Saint Mary's University's Policy on the Prevention and Control of HIV/AIDS, Tuberculosis (TB), and Hepatitis B promotes equality, non-discrimination, and confidentiality by prohibiting discrimination against employees based on their actual, perceived, or suspected HIV status in hiring, promotion, and termination. The policy upholds the dignity, rights, and well-being of employees and promotes a safe, inclusive, and stigma-free workplace, consistent with applicable national laws and regulations.

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SAINT MARY'S UNIVERSITY

MENTAL HEALTH WORKPLACE POLICY AND PROGRAM

Reference: This policy is pursuant to RA 11036 (Mental Health Act) & DOLE DO 208-20

I. OBJECTIVE

Saint Mary's University is committed to promoting the total well-being of its workforce. This policy aims to:

1. Protect the rights of workers with mental health conditions against discrimination and stigma.
2. Promote mental health awareness and healthy lifestyle activities.
3. Establish a referral system for diagnosis, treatment, and rehabilitation.
4. Ensure strict confidentiality of workers' medical and mental health records.

II. SCOPE AND COVERAGE

This policy applies to all employees of Saint Mary's University, regardless of employment status (permanent, probationary, temporary, part-time and to contract of service, project-based, or fixed-term personnel.

III. POLICY GUIDELINES

A. Advocacy, Information, and Education

The University, through the OSH Committee and HRDO, shall:

1. Include Mental Health Awareness in the mandatory 8-hour OSH Orientation for all new hires.
2. Conduct regular seminars/webinars on:
    - Stress Management
    - Recognition of mental health issues (anxiety, depression, burnout)
    - Removing stigma against mental health conditions.

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3. Post IEC materials (tarpaulins, posters, digital blasts) regarding mental health support hotlines and self-care tips.

B. Promotion of a Healthy Workplace Environment

To prevent burnout and work-related stress, the University shall implement the SIGLA Program which includes among others the following:

1. **Work-Life Balance:** Monitor work hours to prevent excessive overtime. Encourage employees to utilize their leave credits for rest and recreation.
2. **Anti-Bullying/Harassment:** Strictly enforce the Anti-Sexual Harassment and Safe Spaces Act policies to ensure a psychological safety net for employees.
3. **Teambuilding:** Organize regular activities to foster camaraderie and social support among peers.
4. **Recollection and Spiritual Activities:** Organize annual recollection for employees and regular Eucharistic celebrations.
5. **Sports, Cultural and Socialization Activities:** Organize sports, cultural and socialization activities in line with SMU SIGLA Program for physical fitness, development of talents and camaraderie.
6. **Financial and other mutual support.** Provide financial and other forms of support during emergencies or bereavement such as donations, cash advance, low interest loans, pass-the hat contributions, mortuary aid, bereavement leave, etc.

C. Social Policy and Non-Discrimination

1. **Non-Discrimination:** A mental health condition shall **not** be a basis for non-hiring, demotion, or termination of employment.
2. **Fitness to Work:** An employee shall only be prevented from working if a government-accredited psychiatrist/physician certifies that the employee's condition poses a clear and imminent danger to themselves or their co-workers.
3. **Reasonable Accommodation:** The company shall provide reasonable work arrangements (e.g., flexible hours, lighter workload) for employees undergoing treatment, upon the recommendation of the University physician and approval of the Advisory Board.

D. Confidentiality (Data Privacy)

All medical records, including mental health consultations, shall be kept strictly confidential in accordance with **RA 10173 (Data Privacy Act)**. Disclosure to third parties

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or supervisors is only allowed with the written consent of the employee, or in life-threatening emergencies (danger to self or to others).

IV. INTERVENTION AND REFERRAL SYSTEM

If an employee displays signs of mental health distress or voluntarily seeks help, the following procedure applies:

1. **Initial Screening:** The University Nurse / Safety Officer / HR/ Guidance counselor shall conduct a preliminary interview to assess the situation.
2. **Referral:**
    - **Non-Emergency:** The employee will be referred to the University Guidance and Testing Office or to a psychiatric clinic or to the Region2 Trauma and Medical Center (R2TMC) for professional evaluation
    - **Emergency:** If the employee is at risk of self-harm or harming others, the SMU medical clinic staff shall immediately transport the employee to the nearest hospital Emergency Room and notify the family.
3. **Benefits and Treatment:**
    - Leaves utilized during treatment shall be charged against available sick leave credits and other applicable leaves granted by SMU or by law.
    - The University Treasury and Accounting Office shall assist the employee in availing SSS (sickness benefit), PhilHealth, and other benefits, if any.
4. **Return to Work:**
    - Upon recovery or clearance, the employee shall be reintegrated into the workforce.
    - A "Fit to Work" certificate from the attending physician is required to be submitted to the University Physician, who in turn shall make the appropriate recommendation to the HRDO and subject to approval of the Advisory Board.

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V. MENTAL HEALTH COMMITTEE

The SMU Mental Health Committee for employees is composed of representatives from management, employees, and the occupational safety and health personnel. The members are:

1. Chairperson: Head, Guidance & Testing Office
2. Asst. Chairperson: Head, University Health Services Office
3. Member: Director, HRDO
4. Member: University Physician
5. Member: Employees' Union President or representative

The Committee will be responsible for the regular review, implementation, and monitoring of this policy.

VI. ROLES AND RESPONSIBILITIES

1. The SMU Management

- Provide necessary resources (budget, time, facilities) for the implementation of this program.
- Ensure the policy is strictly enforced.

2. The Mental Health Committee

- Plan and implement the advocacy and education programs.
- Monitor the effectiveness of the mental health program.
- Handle referrals and coordinate with healthcare providers.
- Attend further training on developing, implementing, monitoring and evaluation of mental health programs.

3. The Employees

- Participate actively in mental health seminars and activities.
- Practice self-care and healthy coping mechanisms.
- Observe confidentiality and respect the rights of co-workers.

VII. IMPLEMENTATION AND MONITORING

This policy shall be monitored by the **Mental Health Committee,** a subcommittee of the Occupational Safety and Health (OSH) Committee. The Committees shall review the program annually to ensure its relevance and effectiveness.

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VIII. EFFECTIVITY

This policy takes effect upon approval by the University President.

Summarized by :

Dr. John G. Tayaban
Vice President for Administration
OSH Committee Chairperson

Concurred by Mental Health Committee:

Dr. Edwin Edilberto Mania
Head, Guidance & Testing Office

Mrs. Grace Marabut
OIC, University Health Services Office

Mrs. Ruby Lyn R. Nuestro
Director, Human Resource Devt Office

Dr. Moises Viernes
University Physician

Dr. Erwin D. Naval
President, Employees' Union

Approved By:

Dr. John Octavious S. Palina
University President

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The university has a Mental Health Workplace Policy and Program pursuant to Republic Act No. 11036 (Mental Health Act) and DOLE Department Order No. 208-20. The policy covers all university employees regardless of employment status and promotes mental health awareness, work-life balance, team building, recollection and spiritual activities, sports, cultural and socialization activities, and mutual support. It also provides for non-discrimination against employees with mental health conditions, reasonable workplace accommodations, and the confidentiality of medical and mental health records.

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SAINT MARY'S UNIVERSITY
DRUG-FREE WORKPLACE POLICY AND PROGRAM

I. STATEMENT OF POLICY

1. Saint Mary's University, in its commitment to provide a safe, healthy, and productive environment for all its employees, students, and stakeholders, hereby adopts a Drug-Free Workplace Policy.

2.This policy is established in compliance with Philippine laws and regulations specifically:

a. Republic Act No. 9165, also known as "The Comprehensive Dangerous Drugs Act of 2002," and its implementing rules and regulations

b. Department of Labor and Employment (DOLE) Department Order No. 53-03, Series of 2003.

c. DepEd Memorandum No. 111, s. 2019, which prohibits the use of e-cigarettes and other electronic nicotine delivery systems and reiterates the absolute tobacco smoking ban in all schools and DepEd offices. It also prohibits the sale, advertising, and promotion of these products within school premises.

d. Executive Order No. 26, s. 2017, mandates smoke-free environments in public and enclosed places, including educational institutions. This was later amended by Executive Order No. 106, s. 2020, to also include electronic nicotine and non-nicotine delivery systems (vapes).

e. Republic Act No. 11900 (Vape Law of 2022): This law prohibits the sale, promotion, advertising, and product demonstration of tobacco products within 100 meters of schools or other public spaces frequented by minors.

f. CHED Memorandum Order (CMO) No. 6, series of 2021: establishes a "Policy and Guidelines on Anti-Smoking and Tobacco Control for the Higher Education Sector." This CMO explicitly prohibits the use of all forms of tobacco consumption and smoking, including vaping or e-cigarettes, within CHED and HEI premises

g. CHED Memorandum Order (CMO) No. 18, series of 2018: This order provides the "Implementing Guidelines for the Conduct of Drug Testing of Students in all Higher Education Institutions (HEIs)." It mandates the conduct of mandatory random drug testing of students in tertiary schools and allows HEIs to include drug testing as a requirement for admission and retention.

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3.This policy aims to:

3.1 Promote the safety, health, and welfare of all employees and the university community.
3.2 Prevent and deter the use, possession, sale, or distribution of dangerous drugs within the university premises or during work-related activities.
3.3 Provide a clear framework for drug testing, rehabilitation, and disciplinary action, upholding due process and confidentiality.

II. SCOPE AND COVERAGE

1.This policy applies to all employees whether full-time, part-time, and probationary employees, and contract of service of Saint Mary's University, including teaching and non-teaching personnel

2. It likewise includes any individuals performing work for or on behalf of the University such as concessionaires and their employees, security guards, janitorial staff and other service providers.

3. This policy also applies to guests and visitors to the SMU campuses.

3. Drugs included in this policy includes illegal drugs as defined under Philippine laws such as, but is not limited to, marijuana, shabu, cocaine, heroin, methamphetamine, etc. and other legal drugs such as cigarettes, e-cigarettes, vapes, and tobacco products and alcohol products.

III. PROHIBITED ACTS

1. The following acts are strictly prohibited and constitute a major offense:

a. Using, possessing, selling, distributing, or manufacturing any dangerous or illegal drugs, vapes, tobacco products and alcohol products within the University premises or at any work-related event, regardless of location.
b. Being under the influence of dangerous drugs or alcohol while on duty or at any time while on University property.
c. Reporting for work with dangerous drugs or alcohol in one's system.
d. Introducing or causing dangerous drugs, vapes, and tobacco products to be introduced onto the University premises.
e. Refusing to undergo or cooperate with an authorized drug test.
f. Tampering with, adulterating, or substituting urine samples provided for drug testing.
g. Smoking or vaping or possession of cigarettes, vaping paraphernalia in university premises or university activities even outside the campus.

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2. The Vice President for Administration may issue written permission for entry of a prohibited product such as alcohol, etc. to be used for educational purposes or as part of an authorized school activity.

3. Violations of the of these prohibited acts by employees shall be sanctioned based on the Code of Proper conduct for SMU Employees in the SMU Administrative and Employment Manuals or upon due process, the penalties ranging from counseling, written reprimand, suspension, demotion or dismissal may be imposed.

4. Violations of these acts by visitors and guest will be penalized by removal or ban from the campus without prejudice for reporting to the proper government authorities (PDEA, Police, etc)

5. Violations of these acts by concessionaires or their employees, security personnel, and janitorial personnel will be penalized by removal and ban from the campus without prejudice for reporting to the proper government authorities (PDEA, Police, etc)

IV. DRUG TESTING PROGRAM

Drug testing shall be conducted in accordance with the procedures prescribed by the Department of Health (DOH). Only DOH-accredited drug testing centers shall be utilized. All costs for drug testing of employees shall be shouldered by the University or an applicable govt agency. Job applicants shoulder the cost of their drug testing

The University reserves the right to require employees to undergo drug testing in the following instances:

1. **Pre-Employment Drug Testing:** Mandatory for all applicants prior to their hiring. A confirmed positive result is a ground for the non-hiring of the applicant.
2. **Random Drug Testing:** Unannounced and mandatory testing of employees. Employees are selected at random from a master list to deter drug use. Refusal to submit to a random test is a ground for disciplinary action.
3. **For-Cause Drug Testing:** Testing based on reasonable suspicion or probable cause that an employee is under the influence of drugs. This may be triggered by:
    - Observable signs of drug use or impairment (e.g., changes in behavior, slurred speech, poor coordination).
    - Involvement in a work-related accident or near-miss where drug use is suspected to be a contributing factor.
    - Information received from reliable sources indicating a violation of this policy.

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V. PROCEDURE FOR A POSITIVE DRUG TEST RESULT

An employee with a positive screening test shall immediately be subjected to a confirmatory test. Only a positive result from the confirmatory test, conducted by a DOH-accredited laboratory, shall be considered a valid positive result.

1. **Confirmed Positive Result:**
   - The HRDO shall initiate dismissal proceedings following the DOLE twin notice rule of due process.
   - The employee shall be referred for treatment and rehabilitation in a DOH-accredited facility.
   - All expenses for treatment and rehabilitation shall be to the employee's account.
2. **Re-employment/Reinstatement after Rehabilitation:**
   - Upon completion of the rehabilitation program, the dismissed employee may re-apply and shall be evaluated by the University's Drug-Free Workplace Committee in consultation with the head of the rehabilitation center.
   - If the employee is certified as fully rehabilitated and poses no serious danger to the workplace, the Committee may recommend the dismissed employee's rehiring to the PSRTC
   - The employee shall be subject to periodic random drug testing for a reasonable period as determined by the Committee.
3. **Second Confirmed Positive Result or Repeated Use:**
   - A repeat confirmed drug use shall be meted with dismissal with no chance of re-employment in SMU in the future.

VI. CONFIDENTIALITY

All information and records pertaining to drug tests and the identification of drug users shall be treated with utmost confidentiality. Disclosure of such information shall only be made to authorized personnel on a need-to-know basis or when required by law.

VII. ADVOCACY, EDUCATION, AND TRAINING

The University shall establish an ongoing drug abuse prevention and control program, including:

1. Regular information campaigns through posters, bulletins, and digital platforms.
2. Mandatory orientation/education for all new and existing employees on the adverse effects of dangerous drugs.
3. Training for Human Resources and supervisors on recognizing signs of drug use and the proper implementation of this policy.

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VIII. DRUG-FREE WORKPLACE COMMITTEE

The SMU Drug-Free Campus Committee for employees is composed of representatives from management, employees, and the occupational safety and health personnel. The members are:

1. Chairperson: Head, University Health Services Office
2. Asst. Chairperson: University Physician
3. Member: Director, HRDO
4. Member: Head, SPCO
5. Member: Employees' Union President or representative

The Committee will be responsible for the regular review, implementation, and monitoring of this policy.

IX: PENALTIES

Any violations of this policy by employees shall be subject to the penalties and procedures in the SMU Code of Proper Conduct unless there is a specified penalty in this policy. Violations by concessionaires, security, janitorial and other contract service providers shall be meted an appropriate penalty by the investigating school authority subject to approval by the Advisory Board.

X. EFFECTIVITY:

This policy shall take effect upon approval by the University President.

Summarized by:

DR. JOHN G. TAYABAN
Vice President for Administration
OSH Chairperson

Concurred by: Drug-Free Campus Committee

Mrs. Grace Marabut *OIC, University Health Services Office*	**Dr. Moises Viernes** *University Physician*	**Dr. Erwin D. Naval** *President, EU*
Mrs. Ruby Lyn R. Nuestro *Director, Human Resource Devt Office*	**Mr. Hansen Villanueva** *Head, SPCO*	

Approved:

DR. JOHN OCTAVIOUS S. PALINA
University President

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Saint Mary's University has a Drug-Free Workplace Policy and Program that aims to provide a safe, healthy, and productive environment for employees, students, and stakeholders. The policy applies to all full-time, part-time, and probationary employees, including teaching and non-teaching personnel, as well as service providers, concessionaires, guests, and visitors. It promotes safety, health, and welfare through th prevention of illegal drug use, smoking, vaping, and other prohibited activities, and establishes procedures for drug testing, rehabilitation, and disciplinary action while upholding due process and confidentiality.

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OFFICE OF THE VICE PRESIDENT FOR ADMINISTRATION

VPA Circular No. 28
AY 2024-2025

DATE : **10 MARCH 2025**

TO : **ADMINISTRATORS, FACULTY, STAFF, STUDENTS AND VISITORS**

RE : **PENALTIES FOR SPECIFIC UNWANTED BEHAVIORS**

In line with the Occupational Health and Safety Guidelines of the DOLE and other issuances of DENR, CHED, DEPED ,the LGU and the University, there is a need to specify sanctions for violations of guidelines on smoking, vaping, spitting, littering, parking, and other unwanted behaviors. After consultation with the Extended Advisory Board and the Student Central Council, the Advisory Board issued these guidelines to guide employees, students, concessionaires, contract of service and visitors.

These guidelines apply within all campuses and facilities of Saint Mary's University. Monetary fines and other sanctions are imposed for unacceptable behaviors listed below.

A. Unwanted behaviors and Sanctions

Unacceptable Conduct	Monetary and other penalty
On Cleanliness 1. Littering or dropping or leaving trash anywhere in campus not in the designated trash bins. 2. Improper segregation of wastes (disposing trash in the wrong waste bin)	**First Violation**: P100.00 fine **Second Violation**: P300.00 fine **Third Violation**: P500.00 fine **Further violation**: 1,000.00 fine
On Health 1. Smoking or Vaping 2. Possessing smoking or vaping paraphernalia. 3. Being under the influence of intoxicating drinks, as evidenced by the odor of liquor, impaired behavior, or other objective indicators of intoxication 4. Possessing intoxicating drinks not authorized in writing by the VP for administration (Note: the VPA may authorize bringing in campus of intoxicating drinks in connection with authorized University activities ex. HRM food and beverage class)	**First Violation**: P500.00 fine and confiscation of vape and smoking paraphernalia or intoxicating drinks. Includes counseling at GTO for students **Second Violation**: P1,000.00 and confiscation of vape and smoking paraphernalia or intoxicating drinks with written reprimand **Third Violation**: P2,000.00 and confiscation of vape and smoking paraphernalia or intoxicating drinks and suspension of 1 to 30 days. **Fourth offense**: Dismissal or Non-readmission for students. Dismissal for employees

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Unacceptable Conduct	Monetary and other penalty
5. Act of indiscriminate spitting Moma/Nga-nga and expelling nasal or oral mucus or spit, chewing gum, or tobacco in public place (based on PLGU Ordinance No. 2023-235 "Anti-Indiscriminate Spitting Ordinance of Nueva Vizcaya)	**First Offense**: P300.00 plus 1 hour community service sanction **Second Offense**: P600.00 plus 2 hours community service sanction **Third Offense**: P900.00 plus 4 hours community service sanction
On Vehicles, Traffic and Pollution 1. No valid SMU RFID & sticker of vehicles regularly entering or parking in SMU 2. Prolonged Idling (more than 5 minutes) in parking areas 3. Noisy mufflers disturbing persons in campus 4. Wrong parking/parking in non-parking areas 5. Over the speed limit of 20KPH 6. Not giving priority and courtesy to pedestrians 7. Destruction of signages 8. Noisy blowing of horns 9. Texting while driving	**First Offense**: P200.00 plus written reprimand **Second Offense**: P500.00 plus suspension of 1 to 5 days **Third Offense**: P1,000 plus revocation of Car/Motor Pass (vehicle not allowed entry)
Damaging/vandalizing/defacing school property 1. **Damage to Property** - The school prohibits persons (students/Staff/Visitors) from intentionally or negligently causing damage to physical property (movable or immovable) fittings, fixtures, furniture. 2. **Vandalism/Graffiti** - The school prohibits anyone from intentionally marking, drawing, or writing with paint, ink or another substance on or intentionally etching on the physical property of the school. 3. **Computer Damage** - The school prohibits any malicious attempt to harm or destroy hardware, software, wiring, and data of the University, and it includes but is not limited to, the uploading or creation of computer viruses	The offender shall be required to pay the cost of replacement or repair of the damaged property to the SMU Cashier, as assessed by the Head of the Inventory Management Office (IMO) and the Internal Auditor. Additionally, depending on the severity of the damage, the appropriate sanction—ranging from a written reprimand to suspension or dismissal—shall be imposed

B. Procedures for violations involving students:

1. Security guards, faculty members, and heads of offices are authorized to inform the student the violation and request the surrender of the erring student's ID to be submitted to the office of ADSAS-Men/Women. Bag inspections shall be conducted with the student's voluntary and informed consent, in their presence, and with due respect for their right to privacy. Refusal to consent shall not be penalized; however, if it is later proven that the refusal was made to conceal a violation, the student shall be subject to appropriate disciplinary action. All confiscated prohibited items shall be properly documented and immediately turned over to the Office of ADSAS-Men/Women.

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OFFICE OF THE VICE PRESIDENT FOR ADMINISTRATION

2. The ADSAS Men/Women will conduct the investigation and issue the corresponding sanction if warranted.
3. The ADSAS-Men/Women will issue a notice to pay monetary fine which the student will present and pay at the cashier. The student presents the receipt to the ADSAS-Men/Women.
4. The ADSAS-Men/Women advises the students to refrain from future violations and requires the student to complete the other penalties (eg. Community service) after which he/she returns the ID of the student.

C. Procedures for violations involving employees

1. The security guards, heads of offices and other employees are authorized to inform the person of the violation or submit an incident report to the Office of the Vice President for Administration.
2. The VPA conducts the investigation and issues the corresponding sanction if warranted.
3. The VPA will notify in writing the Chief Accountant to include the monetary fine to be collected by the cashier via salary deduction.
4. The VPA ensures the other applicable penalties are implemented (e.g. Written reprimand/revocation of car pass, etc)

D. Procedures for violations involving concessionaires/visitors/etc

1. The security guards, heads of offices or employees are authorized to inform the person of the violation or submit an incident report to the Vice President for Administration (VPA)
2. The VPA conducts the investigation and issues the corresponding sanction if warranted.
3. The VPA will notify in writing the Chief Accountant to include the monetary fine to be collected by the Accounting Office
4. The VPA ensures the other applicable penalties are implemented (e.g. Written reprimand/revocation of car pass, etc)

Individuals subjected to confiscation or penalties have the right to appeal the action to the Office of ADSAS-Men/Women or the Vice President for Administration (VPA), as applicable. The veracity of the appeal shall be verified through testimonies of witnesses, CCTV footage, and other relevant evidence. However, if it is later determined that the appeal was based on false information or made in bad faith, such act shall be deemed dishonesty and may subject the individual to appropriate administrative sanctions, which may include expulsion or dismissal from office.

Violation of this circular shall be without prejudice to the filing of appropriate civil, criminal, labor, and/or administrative cases against the offender, as may be warranted under existing laws, rules, and regulations.

These guidelines are effective **March 17, 2025.**

Let us cooperate to ensure a Clean, Healthy, Safe, Friendly and secure learning and work environment. Please be guided accordingly

JOHN G. TAYABAN, PHD
Vice President for Administration

Approved:

JOHN OCTAVIOUS S. PALINA, PHD
University President

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Saint Mary's University's circular dated March 10, 2025, establishes guidelines and corresponding penalties for specific unwanted behaviors, including littering, improper waste segregation, smoking, vaping, and other violations. The guidelines apply to University campuses and facilities and aim to promote cleanliness, health, safety, and responsible behavior among administrators, faculty, staff, students, concessionaires, contract-of-service personnel, and visitors. The circular prescribes fines and other sanctions depending on the nature and frequency of violations. While it establishes behavioral standards applicable to the University community and visitors, it does not explicitly address non-discrimination or equal access to University activities based on ethnicity, religion, disability, immigration status, or gender.

Narrative:

Saint Mary's University has policies that promote privacy, non-discrimination, confidentiality, and the well-being of its employees and stakeholders. Its Data Privacy Manual establishes safeguards for handling and protecting personal information, including ethnicity, religious affiliation, age, and other personal characteristics(pp. 1). The HIV/AIDS, TB, and Hepatitis B Policy prohibits discrimination based on actual, perceived, or suspected HIV status (pp.1). The Mental Health Workplace Policy promotes inclusion, non-discrimination, confidentiality, and reasonable workplace accommodations (pp. 2-6). The Drug-Free Workplace Policy upholds safety, health, due process, and confidentiality (pp.7-11). University guidelines also establish behavioral standards and sanctions to maintain a safe, clean, and respectful environment. Collectively, these policies support individual dignity, privacy, and workplace well-being (pp. 12-14).

SAINT MARY'S UNIVERSITY
LINGKOD MARIA COMMUNITY DEVELOPMENT AND ADVOCACY CENTER

MANUAL OF PROCEDURES AND GUIDELINES (2023)



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

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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 ad compliance with all stakeholders' requirements."

VII. INSTITUTIONAL LOGO

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

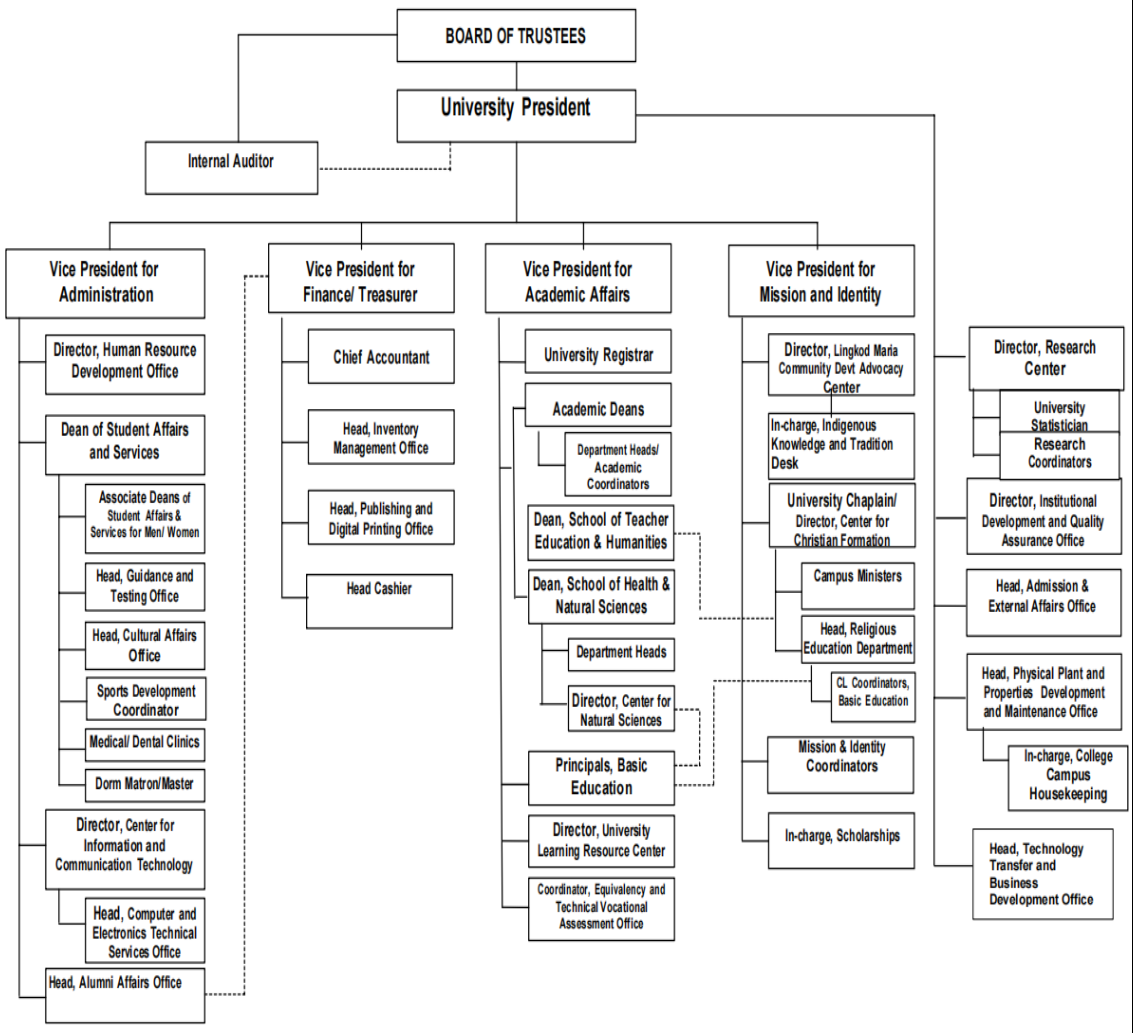
Motto

Our motto, "**sapienta 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. The extension flagship project of the Junior High School Department is still the Marian Service-Learning System, and 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 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 needs aligned with the CICM mission priorities and insofar as its capacities 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

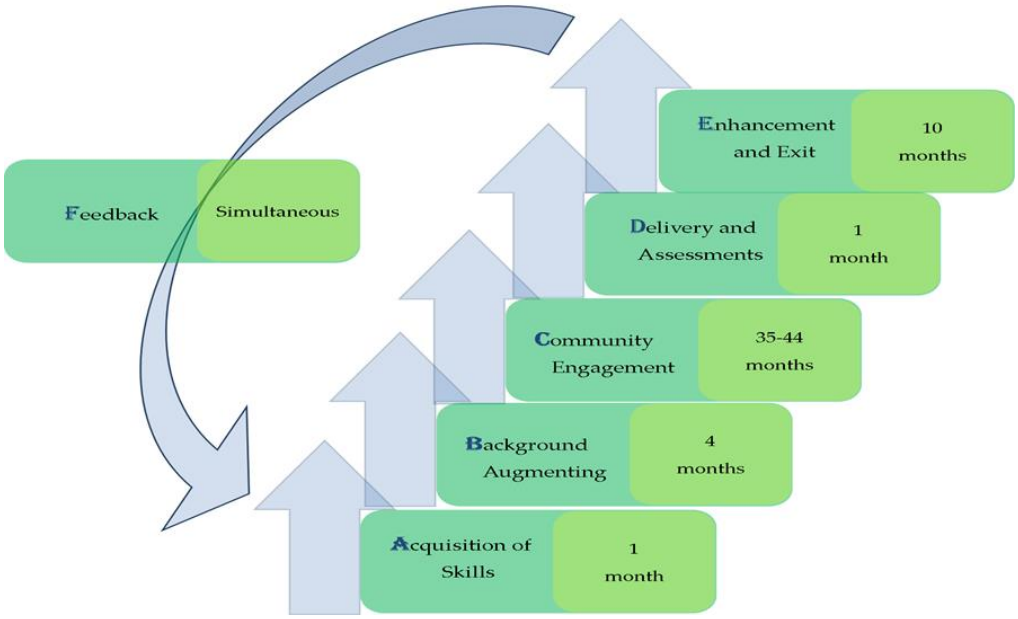


Figure 2. The ABCDEF Community Extension Model

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 computer use, 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, and 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.

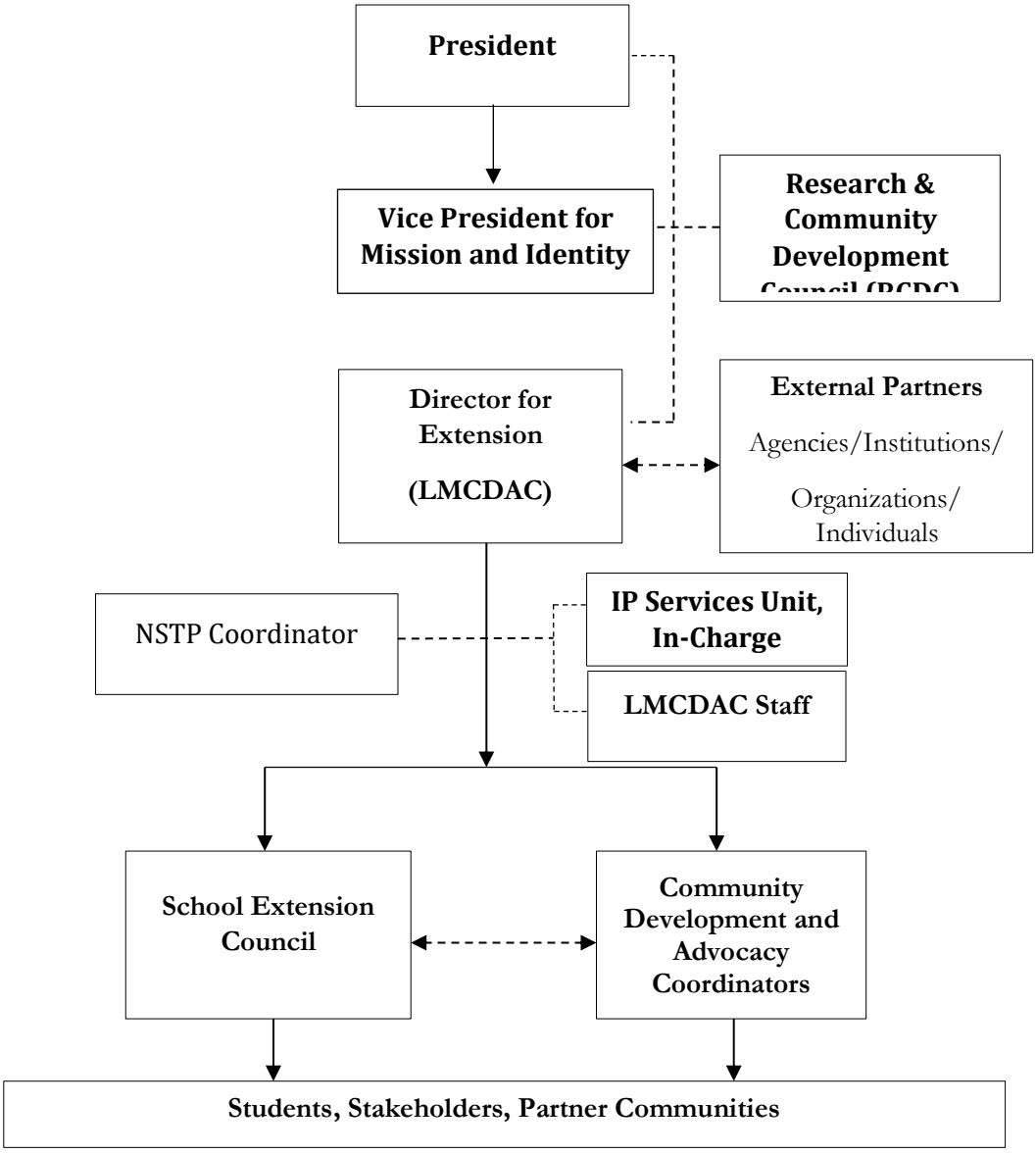
G. The National Service Training Program (NSTP)

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 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.



1. ***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 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 a 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 Vice President for Mission and Identity the approval of all extension and outreach activities which are not included in the program, including the programming, implementation, monitoring, and evaluation of said projects/ activities;
3. Submits quarterly evaluation report on the community extension programs to the Vice President for Mission and Identity;
4. Prepares a realistic annual budget for the different extension services;

5. Requests financial and technical support from external sources with the approval of the Vice President for Mission and Identity 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 all extension and outreach activities rendered by the academic and non-academic in consultation with the Academic Deans, the Principals and Heads of Offices;
9. Recommends research work/projects pertinent to community extension development program;
10. Reviews and evaluates the community extension services outputs of students and endorses approval of clearance to the Academic Dean
11. Maintains an Indigenous Peoples Desk manned by a focal person;
12. Performs other related functions as may be designated by the University President and the Vice President for Mission and Identity.

B. IP Services Unit 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. Develops strategic partnerships and agreements with government agencies, indigeous peoples (IP) organizations and the non-government sector in the implementation of the unit's goals and objectives;
3. Works closely with government and non-government agencies and leads negotiations to ensure that the needs and priorities of Ips are progressively met through appropriate program design, delivery strategies and resource allocation;
4. Consults and advises the Vice President for Mission and Identity on the activities and issues regarding the preservation, promotion, and protection of IP culture in the University;
5. Initiates strategies and projecrts to improve access and coordination of services provided to IPs;
6. Spearheads, coordinates and assists in oprganizing training/s for IPs; and

7. Works with the Research Cenrter on IP researches;
8. Coordinates with the Community Development and Advocacy Coordinators in the preparation, implementation, monitoring, and evaluation of the latter's programs and projects;
9. Takes part in the evaluation of extension activities of faculty members, staff, and students;
10. Provides technical assistance of extension activities of faculty members, staff, and students; and
11. Coordinates with community stakeholders and linkage partners about relevant conferences, seminars, fora, and/or lectures reflective of the Center's advocacies and program projects.
12. Performs other duties that the Director 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. Establishes linkages with possible external partners for the implementation of community development programs and projects;
8. Spearheads in the service-learning through reviewing syllabi for inclusion of community-based course objectives, and community-based researches as references in relevant and appropriate subjects;
9. Assists in the implementation and operationalization of international linkages related to community development;
10. Disseminates information to students and colleagues in their respective Schools concerning the state and development of extension programs/ projects and activities;
11. Sees to it that the specifics of the implementation of the program are observed as specified in the activity plan;
12. Takes the lead in evaluating the program's outcome and impact;
13. Assists in the conduct of community-based researches organized by the LMCDAC;
14. Conducts sound financial management and makes financial request/s from the Accounting Office during the program implementation;

15. Prepares and submits to the University Extension Director the program's terminal report; and
16. 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. Important documents like transmittal letters from partner agencies must be appended or attached.

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 assessment, 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. Submission of Extension/Outreach Reports

a. The project leader of an outreach or extension activity assigns team members who will check the attendance, spearhead the community feedback survey and write the narrative/documentary report.

b. Each assigned member will accomplish the following which will be submitted to the Project Leader.
   - ✓ LMC-FO-007: Monitoring and Evaluation Report Form (for extension projects)
   - ✓ LMC-FO-015: Narrative/Documentation Report
   - ✓ LMC-FO-004: Extension/Outreach Attendance/Participation Report
   - ✓ LMC-FO-023: Community Feedback Survey Form or Activity Evaluation Form

c. The Project Leader reviews the submitted forms and submits these to the LMCDAC Director within 5 to 7 working days.

6. 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.

7. 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.

8. 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.

9. 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.

Nature of Involvement	***Equivalent Points***
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

Nature of Involvement	***Equivalent Points***
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

Name of Employee	***IAP***	***POA***	***Total***	***Merit Points***
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 Maria Award* (Best Extensionist).

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

Area/Component	***Percentage***	
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 *Lingkod 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:

Area/Component	Percentage
Accomplishements: a. Based on action plan b. Based on service learning	 20 20
Completeness, Timeliness, and Quality of Submitted Reports	20
Community Feedback	30
Faculty/Staff, Student, and Alumni Involvement	10
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

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. 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 unaware of the 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 its 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. 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. The techniques that shall be selected will depend on the answers to the questions in number 2.

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. The format for the Needs-Assessment Report is based on the template of the University Research Center.

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:

Factors	Guide Questions
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.

Group Method	Individual Method	Mass Media Method	Indirect Method
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:

Technique	Description
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 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 will 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 regularly.
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 allows learners 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 *(Napnek Unay)*	Satisfied *(Napnek)*	Unsatisfied *(Saan a Napnek)*	Very Unsatisfied *(Permi a saan a napnek)*
Product/Service *(Produkto/Serbisio)*				
1. Usefulness *(Pakausaran)*				
2. Quality *(Kalidad)*				
3. Delivery *(Pannakaitunda/ Pannakaideliver)*				
Reprentatives *(Representante/Tattao a Mangibagi)*				
4. Responsiveness *(Panagsungbat)*				
5. Friendliness *(Pannakipagayam)*				
6. Preparedness *(Pannakaisagana)*				
Overall Experience *(Pakagupgupon ti Padas)*				

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.

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*

SAINT MARY'S UNIVERSITY
COMMUNITY ENGAGEMENT AND
INDIGENOUS PEOPLES STUDIES CENTER

MANUAL OF PROCEDURES AND GUIDELINES

2025



The Cover Page:

The background features the *Ues Pinutuan*: The Isinay Traveling Ikat Blanket, woven in 1978 by Ina Felipa Mangayat, an Isinay weaver from Dupax del Sur, Nueva Vizcaya. The original photograph was rendered in black and white, and its transparency was reduced to effectively serve as a subtle yet meaningful background. Overlaying this background is a filmstrip featuring photographs from various community engagement activities across the University's eight advocacy programs: Health and Well-being; Education for All; Hunger Alleviation; Disaster Risk Reduction; Socio-Pastoral Ministry and Evangelization; Poverty Alleviation; and Entrepreneurial, Technological, and Sustainable Development.

PREFACE

The mandate for community extension services is derived from the identity and roles of the school as an institution of higher learning with its trifocal function, including instruction and research. Saint Mary's University, as a CICM educational institution, pursues community programs anchored on the missionary priorities of the CICM-Philippines while also targeting national and international goals.

The seven missionary priorities of the CICM-Philippines include the Ministry to the Indigenous Peoples, Ministry of Christian Formation and Leadership Education, Ministry to the Poor, and the Abandoned, especially the Youth, Ministry of the Word and Proclamation, Ministry of Justice, Peace, and the Care of our Environment, Dialogue with Peoples of Different Religions, Cultures and Convictions, and Religious Community as Life Mission. The extension office of SMU embraces the Indigenous Peoples Apostolate, emphasizing the call to conduct community-based projects for the different indigenous cultural communities, especially in the province of Nueva Vizcaya.

The community engagement services also target international and national development goals. These advocacy programs include Indigenous peoples' development, poverty alleviation, hunger alleviation, ecological protection and sustainability, socio-pastoral ministry and evangelization, disaster risk reduction and mitigation, education-for-all, health and wellbeing and gender and development.

Other than delivering community-based activities, Indigenous peoples and cultural studies are also conducted. Capacitation of teachers and students in doing ethnographic and cultural research, as well as integrating Indigenous knowledge systems and practices (IKSPs) in teaching-learning, is one of the priorities for promoting and preserving cultural heritage. Thus, the Community Engagement and Indigenous Peoples Studies Center was adopted.

Community Engagement was adopted over community extension and community development. On the one hand, community extension presupposes providing basic services and resources like education and health to hard-to-reach or far-flung communities. This also includes the transfer of knowledge, skills, and technology. Hence, it is primarily service-oriented. On the other hand, community development focuses on the sustainable development of a community's total quality of life. Its goal is a sustained or continuous improvement in social, economic, and environmental areas. It is, therefore, a long-term endeavor.

The mission of Saint Mary's University is to empower communities. In doing this, SMU engages people in decision-making, planning, and problem-solving. Collaboration is a mechanism where people are capacitated to work harmoniously together. Engaging them is to collaborate with them in making decisions that matter for their community; it is empowering them that leaving the community will have less impact on them, but leaving them inspires them further for continued efforts towards sustainable development. SMU, therefore, is an instrument for providing community-based services and resources and engaging communities so that they can continue and sustain their development even in the physical absence of SMU.

Moreover, Indigenous Peoples Studies (IPS) was espoused to be more aligned with the language and intent of the Indigenous Peoples Rights Act. The IPS is more academic and research-oriented, as it encompasses the promotion and preservation of IKSPs and the protection of Indigenous issues and rights, IP representation, and the conduct of studies pertinent to Indigenous peoples' lives.

Therefore, the Community Engagement and Indigenous Peoples Studies Center is the lead unit in prioritizing and strategizing for Saint Mary's University's Indigenous Peoples Apostolate.

CHAPTER I:
SAINT MARY'S UNIVERSITY GENERAL INFORMATION

I. 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 Christian education for parishioners' children, he purchased a lot of 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. 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, is not only 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 the 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 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.

In 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-MISSION

Saint Mary's University is envisioned as 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. We dedicate 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.

III. 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.

IV. 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.

IV. QUALITY POLICY

"We, at Saint Mary's University, commit to the integral formation of persons inspired by Christ's mission and driven by excellence.

We strive for continual improvements through socially responsive, ethical, and effective education practices".

V. INSTITUTIONAL LOGO

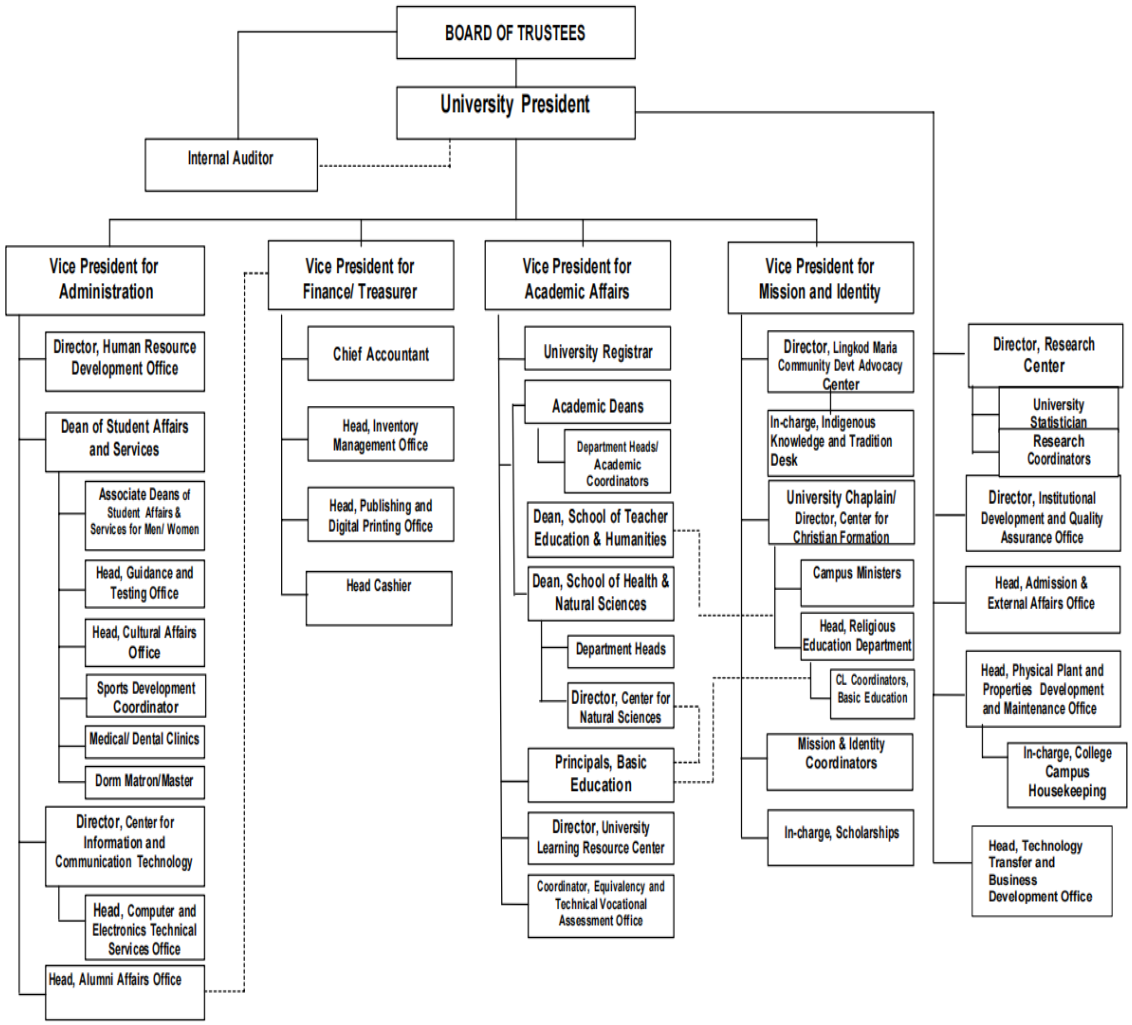
Saint Mary's University logo bears the following key elements with their significant meanings:

Motto — Our motto, "**sapienta 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 — The image of the Blessed Virgin Mary seated on a throne with **Virgin Mary** 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.

VI. ADMINISTRATION AND MANAGEMENT



CHAPTER II:
THE COMMUNITY ENGAGEMENT AND INDIGENOUS PEOPLES STUDIES CENTER (CEIPSC)

I. HISTORICAL BACKGROUND

One of the three trifocal functions of a Higher Education Institution is extension. To embody its apostolic mission as a *Congregatio Immaculati Cordis Mariae* (CICM) academic institution and as one of the leading Higher Education Institutions in the Philippines, Saint Mary's University has established a unit dedicated to extension since 1998. Mrs. Lucena B. Magno was the Community Extension Services Coordinator from 1998 to 1999 and became the Head of the Kalinga Mission Center (KMC) from 2006 to 2007. Dr. Anita V. Boceta was the Head of KMC from 1999 to 2006. It was then renamed from the Community Extension Services Program with Dr. Isabelita G. Rabec as the Director from 2007 to 2010 to Community Extension Services Center (CESC) with Mrs. Alicia Z. Jubay as the Director from 2010-2019.

The CESC was merged with the Indigenous Knowledge and Traditions Center in 2019. The merging eventually established the 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). Before the merging, the CESC was under Mrs. Alicia Z. Jubay, and the IKAT was under Dr. Darwin Don M. Dacles, who then became the Director of LMCDAC from 2019-2020. Dr. Christopher Allen S. Marquez became the Director from 2020-2024.

The expansion in nature and scope of LMCDAC in 2024 resulted in renaming the Center as the Community Engagement and Indigenous Peoples Studies Center (CEIPSC). The Community Engagement captures its function as the clearing house of all advocacy programs and outreach activities of the different University schools and offices. The Indigenous Peoples Studies embraces the University's apostolate for the indigenous cultural communities, one of the Congregation's priority concerns. Hence, the University now directly supervises community engagements, the Museo de Maria, and the Indigenous Knowledge and Learning Hub. These developments took place in AY2024- 2025 with Dr. Christopher Allen S. Marquez as the Director. The CEIPSC is under the direct supervision of the Vice President for Mission and Identity.

Saint Mary's University now has eight advocacy programs. The eight advocacy programs are IP Advocacy and Development, Hunger Alleviation, Sustainable Environment, Disaster Risk Reduction, Health and Wellbeing, Poverty Alleviation, Socio-Pastoral Ministry and Evangelization, and Education for All. The College of Law coordinates with the School of Teacher Education and Humanities for the Peace, Justice, and Integrity of Creation. At the same time, it led to the implementation of their flagship extension project, the Legal Clinic. The Research and Community Development Council officially approved these in AY2021- 2022, and the Legal Clinic of the College of Law was introduced during the First Semester, 2023-2024. Accordingly, the CEIPSC has served as the office responsible for overseeing and bolstering volunteerism initiatives.

The Museo de Maria was blessed and launched in October 2023 during the opening of Ethnicity and Museum Week. Museo de Maria is an institutional museum. It showcases the contributions and accomplishments of CICM and SMU. It is also an ethnographic museum. It showcases cultural practices, beliefs, and material artifacts of different ethnic groups to preserve and showcase the diversity of human cultures, especially indigenous peoples. It is also a space for local artists to exhibit their artworks. Hence, the Museo de Maria will have three sections: a section for CICM and SMU, a section for cultural artifacts, and a section for local artists, which will soon be in the mezzanine.

The Indigenous Knowledge and Learning Hub, launched last October 2024 during the opening of the Indigenous Peoples and Museum Month, was previously a desk that assisted with knowledge and technology transfers to various Indigenous cultural communities. As a separate office, it serves as a learning space for Indigenous students to come together and learn, including non-IP students and other stakeholders interested in conducting cultural studies. Therefore, the *Pansin-uuh'mu-an*, an *Isinai* word for gathering or to gather or come together, was adopted to capture the purpose of the Hub. It is a repository of books and other materials about Indigenous cultural communities and a socialization area for stakeholders on IP-related advocacies and projects. It takes the lead in the conduct of cultural studies and Indigenous Peoples Education. The IKL Hub also took the lead in crafting the general education course syllabus on Philippine Indigenous Cultures (GPIC), which will be taught during the second semester of 2024-2025.

II. VISION

The Community Engagement and Indigenous Peoples Studies Center envisions to become a leading center for the empowerment of diverse populations regardless of ethnicity, religion, gender, and socioeconomic status, and in the preservation of Indigenous cultures and promotion of care for the common home through respectful engagement and transformative partnerships.

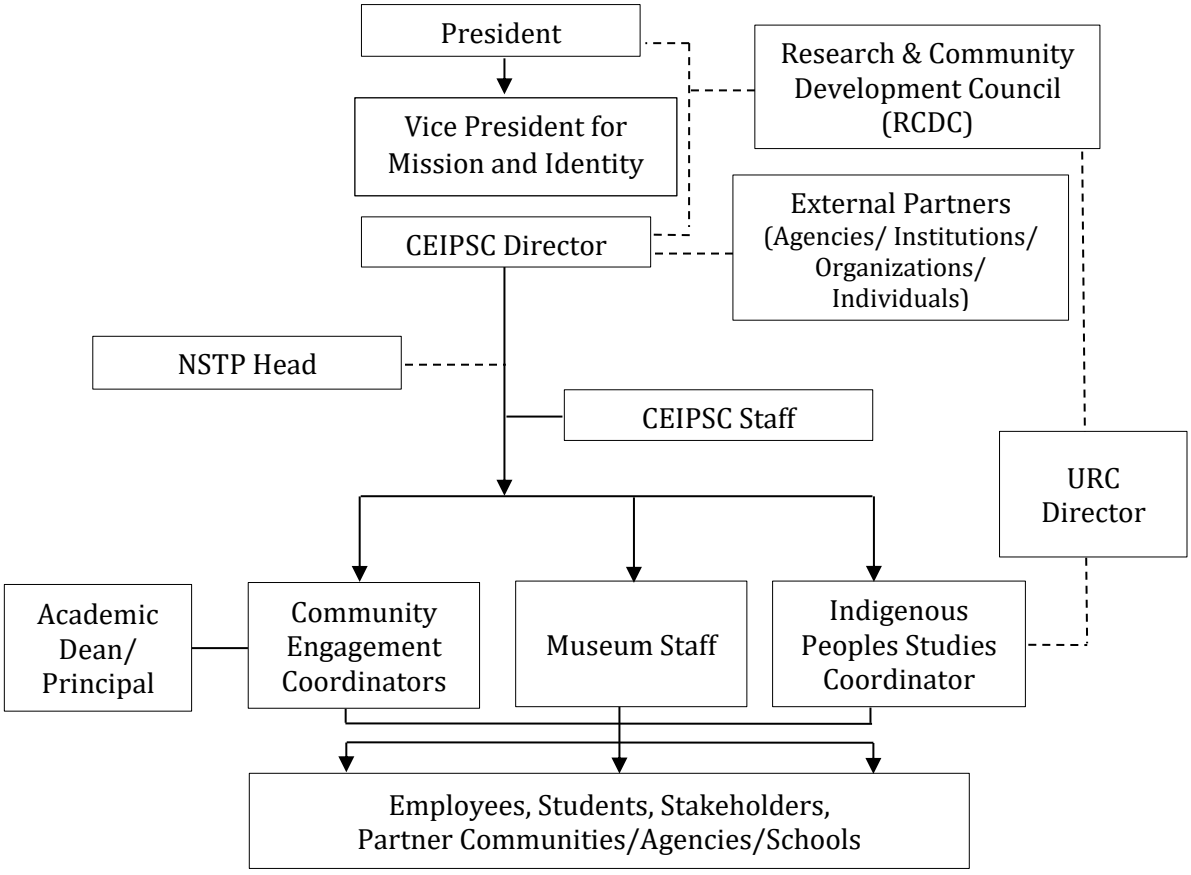
III. MISSION

The Community Engagement and Indigenous Peoples Studies Center is committed to foster inclusive and transformative relationships in facilitating community-driven initiatives to empower diverse populations and in the promotion of care for the common home. It is committed to the promotion of understanding, respect, and collaboration through the study and celebration of Indigenous peoples' culture, history, and contributions.

IV. OBJECTIVES

1. Relentlessly foster critical and creative thinking, and academic rigor in all community-based programs, projects, and activities that are locally and globally relevant and responsive;
2. Persistently encourage interdisciplinary collaborations that bring new perspectives and initiatives to community challenges;
3. Steadfastly build partnerships and mutual learning among the University, Indigenous cultural communities and local organizations in the preservation of Indigenous knowledge systems and traditions, and promotion of social justice and care for the common home; and,
4. Conscientiously engage students and employees in community-based projects that embody Christ's mission of compassion for the historically marginalized and underrepresented groups.

V. ORGANIZATIONAL STRUCTURE



VI. DUTIES AND RESPONSIBILITIES

1. CEIPSC Director

The Director of the Community Engagement and Indigenous Peoples Studies Center is directly responsible to the Vice President for Mission and Identity and is mandated to:

a. provide and manage a sustainable community engagement services program for the University;
b. review and recommend to the Vice President for Mission and Identity the approval of all community engagement and Indigenous peoples-related projects and activities that are not included in the program, including the programming, monitoring, and evaluation of said projects and activities;
c. submit a quarterly evaluation report on the community engagement and IP-related programs to the Vice President for Mission and Identity;
d. prepare a realistic annual budget for the different community engagement and IP-related services;
e. request financial and technical support from external sources with the approval of the Vice President for Mission and Identity and in coordination with the Vice President for Finance and Treasurer;

f. represent the University in meetings/conferences on social development concerns;
g. evaluate all community engagement and Indigenous peoples-related activities rendered by the academic and non-academic personnel in consultation with the Academic Deans, the Principals, and the Heads of Offices;
h. recommend research work/projects pertinent to community engagement and IP-related programs;
i. review and evaluate the community engagement and IP-related outputs of students and endorse approval of clearance to the Academic Dean;
j. maintain an Indigenous knowledge and learning hub manned by the Indigenous Peoples Studies Coordinator;
k. supervise the Museo de Maria manned by the Museum Curator;
l. develop strategic partnerships and agreements with government agencies, Indigenous peoples (IP) organizations, and the non-government sector in the implementation of the Center's goals and objectives;
m. work closely with the government and non-government agencies and leads negotiations to ensure that the needs and priorities of the IPs are progressively met through appropriate program design, delivery strategies, and resource allocation;
n. consult and advise the Vice President for Mission and Identity on the activities and issues regarding the preservation, promotion, and protection of IP culture in the university;
o. initiate strategies and projects to improve access and coordination of services provided to Indigenous cultural communities;
p. spearhead, coordinate, and assist in organizing training/s for IPs;
q. coordinate with the University Research Center on IKSP and cultural studies;
r. perform other related functions as may be assigned by the Vice President for Mission and Identity or the University President.

2. Indigenous Peoples Studies Coordinator

The IP Studies Coordinator will be supervised by the CEISP Director and is mandated to:

b. supervise the Indigenous Knowledge and Learning Hub *(Pansin-uuh'mu-an)*;
c. coordinate with the IP Director of the CBCP-ECIP;
d. supervise and monitor the academic development and co-curricular/extracurricular activities of the CBCP-ECIP Scholars;
e. coordinate with the STEH Academic Dean regarding the general course on Philippine Indigenous Cultures (GPIC);
f. produce/collect learning resources for the IP Education integration and GPIC;
g. collaborate closely with the CEIPSC Director in the conduct of cultural studies;
h. assist in the conduct of the International Conference on Cultural Studies;
i. coordinate with the CEIPSC Director in the conduct of Ethnicity and Museum Month together with the Museum Curator;
j. prepare and update the ISO processes of the Indigenous Knowledge and Learning Hub
k. contribute and implement the ISO processes of the CEIPSC;
l. perform other related functions as may be assigned by the CEIPSC Director, VPMI, or the University President

3. Museum Staff

The Museum Curator will be supervised by the CEIPSC Director and is mandated to:

a. identify, evaluate, and acquire new artifacts or works of art to expand the Museo de Maria's collection;
b. maintain accurate records of the museum's holdings, including detailed descriptions, provenance, and condition reports;
c. ensure the proper care, storage, and conservation of the collection, protecting it from damage and deterioration;
d. conduct regular inventory checks to track and manage the museum's assets;
e. conceptualize, plan, and organize exhibitions, selecting themes, objects, and displays that align with the University's mission and academic goals;
f. conduct educational outreach by collaborating with academic departments, local artists, and community organizations for lectures, workshops, and other museum-related projects for various audiences, including students, faculty, and the general public;
g. plan the publicity program and public relations activities of the Museo de Maria, including the planning of displays and exhibits;
h. ensure the museum operates in compliance with relevant laws, regulations, and ethical standards, particularly regarding the acquisition and display of cultural artifacts;
i. conduct an annual Museo de Maria exhibition, preferably during Indigenous Peoples and Museum Month;
j. conduct research with the CEIPSC Director, IP Studies Coordinator, and/or other scholars that can be utilized for museum exhibits;
k. prepare flyers, video presentations, and posters for the Museo de Maria;
l. supervise the physical makeup and the security of the museum;
m. prepare and update the Museo de Maria ISO processes;
n. contribute and implement the ISO processes of the CEIPSC;
o. perform other related functions as may be assigned by the CEIPSC Director, VPMI, or the University President

4. The Community Engagement Coordinators

The Community Engagement Coordinators are mandated to:

a. act as liaison officer between the CEIPSC and their respective School;
b. facilitate the planning through coordination with the CEIPSC and their respective Schools/Departments concerning community engagement programs, projects, and activities;
c. study the background and nature of the problem to be addressed (relative to the target clients or community) through action research or needs assessment;
d. prepare the program proposal with the attachments and discuss it with the School Extension Council for critiquing and finalization;
e. facilitate the assignation of project leaders subject to the endorsement of the School Extension Council;
f. finalize program title, overall goal, outcomes, and objectives with the lead organizers;
g. establish linkages together with the Promotions and Linkages Coordinators with possible external partners for the implementation of community engagement programs, projects, and activities;

h. coordinate with the Academic Dean for inclusion of community-based course objectives, and community-based researches as references in relevant and appropriate subjects;
i. assist in the implementation and operationalization of international linkages related to community engagement;
j. disseminate information to students and colleagues in their respective Schools concerning the state and development of community engagement programs, projects and activities;
k. see to it that the specifics of the implementation of the program, project, or activities are observed as specified in the activity plan;
l. take the lead in evaluating the program project or activity's outcome and impact;
m. assist in the conduct of community-based researches organized by the CEIPSC;
n. conduct sound financial management and make financial request/s from the Treasury and Accounting Office during the program implementation;
o. prepare and submit to the CEIPSC the program, project or activity's narrative/documentation report;
p. submit periodic reports to the CEIPSC Director;
q. encode in the CEIPSC system the community engagement activities of the faculty and staff in their respective school; and
r. perform other related functions as may be assigned by the CEIPSC Director, VPMI, or the University President

5. The CEIPSC Staff

The CEIPSC Staff is mandated to:

a. maintain physical orderliness/neatness of the office;
b. entertain and assist clients and visitors with their concerns and requests;
c. coordinate and maintain effective office procedures and efficient workflow;
d. receive and screen phone calls, and provide information on the Center's office transaction procedures;
e. record and route incoming and outgoing communications;
f. maintain the calendar of activities, meetings, and various events in the Center;
g. organize the materials for posting and maintain the bulletin board and display area of the Center;
h. document records, and transcribe the proceedings of the Center's meetings and other activities and prepare narrative/accomplishment report;
i. make available data, information, and pertinent documents in the preparation of correspondence, memoranda, and reports;
j. organize, maintain, and act as custodian of all files and ensure confidentiality and security of files and materials in his/her care;
k. maintain the inventory of equipment issued to the Center and request supplies from the IMO;
l. operate and maintain the Center's equipment, such as computers, printers, etc.;
m. arrange and coordinate appointments for the Director;
n. provide staff support to offices and/or committees during institutional activities;
o. assist in the conduct of programs, projects, and activities initiated by the Center;
p. assist in the upkeep and maintenance of the Center's facilities and report maintenance/repairs to the appropriate office if needed;

q. assist in the pre-community engagements of CEIPSC and other schools/units/departments;
r. assist in the preparation of narrative/documentation reports;
s. assist in the preparation of midyear and annual accomplishment reports;
t. update the Marian community and other stakeholders regarding the accomplished activities and other CEIPSC-related information through online platforms (e.g., Facebook); and
u. perform other related duties that the CEIPSC Director may assign.

6. National Service Training Program Head

The NSTP, while it is directly supervised by the Vice President for Academic Affairs, works in accordance with the established duties and functions of the Community Engagement and Indigenous Peoples Studies Center. The National Service Training Program Office serves as a support unit of CEIPSC in implementing the University's advocacy programs. Accordingly, the NSTPO Head is the designated alternate volunteerism focal person.

7. University Research Center Director

One of the functions of the Indigenous Peoples Studies Coordinator (IPSC) is the conduct of Indigenous and cultural studies. On the one hand, the IPSC crafts Indigenous and cultural research proposals with the CEIPSC Director and forwards these to the URC Director for review and approval. On the other hand, the URC Director coordinates with the IPS Coordinator for Indigenous cultural community-based research.

VII. CEIPSC LOGO

The **Community Engagement and Indigenous Peoples Studies Center (CEIPSC)** logo clearly reflects its core mission of promoting diversity, cultural heritage, community involvement, and empowering Indigenous Peoples. This was the winning work submitted by Maverine Dulay during the 2025 commemoration of Indigenous Peoples and Museum Month.

The logo has the following elements with their meanings:



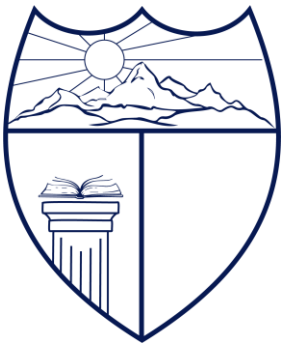
Shield Structure

The logo is framed as a shield, symbolizing protection, advocacy, and the center's commitment to safeguarding indigenous communities' heritage, rights, and dignity and promoting inclusive engagements.



Sun and Mountains

The sun symbolizes hope and resilience, while the mountain, surrounding the province of Nueva Vizcaya, highlights the support for indigenous communities through awareness and development programs.



Book on a Pillar

The book represents knowledge and quality education, while the pillar symbolizes the Four Pillars of Saint Mary's University as the academic foundation. This signifies the importance of education in promoting cultural understanding and social justice at the Center.



Traditional Indigenous House with Embracing Arms

The traditional indigenous house represents the ancestral wisdom and cultural heritage with embracing arms, representing the Center's goal of unity, participatory development, and mutual respect.



Mother Mary and the Child Jesus

This symbolizes the Center's commitment to nurturing communities with compassion and respect, guided by Catholic values. It highlights the Center's mission to preserve culture, protect indigenous identity, and promote community service rooted in faith and love.



Laurel Leaves

This symbol showcases the vibrant tapestry of diverse cultures and traditions. It emphasizes collaboration to pursue peace and understanding among all communities.

COMMUNITY ENGAGEMENT

A. Community Engagement

The Community Engagement Unit is in charge of the crafting, implementation, and evaluation of extension, service-learning, and outreach activities. Each school has an appointed Community Engagement Coordinator. The Community Engagement Coordinator, accordingly, leads the volunteers in the implementation of their school's extension flagship projects, service-learning and outreach activities.

a. Key Feature of the key features of the Community Engagement Programs:

1. *Globally, Nationally and Locally Significant.*

   The advocacy programs are anchored on the Sustainable Development Goals set forth by the United Nations Organization, *Ambisyon Natin* 2040 of the Philippine Government.

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. The University is also responsive to the call of the Catholic Educational Association of the Philippines (CEAP) in articulating in the 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 becomes the basis 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 a 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 CEIPSC 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 CEIPSC 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.

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 the basis 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.



Figure 1. SMU-CES Sustainability Framework

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 CEIPSC, situates the Marian employees and students as one body to participate in the mission to extend assistance to the needy sectors of society.

Figure 1 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 fundamental importance 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.

b. Community Engagement Model

The Community Engagement Model illustrates the different stages towards the completion of extension projects with a partner school/community. Figure 2 illustrates this model. The first stage in the model is the Acquisition of Skills and Orientation/Re-Orientation. This includes training and workshops to capacitate the volunteers in doing research. How to conduct research specifically on needs, impact assessments, and data gathering techniques was the identified challenge of the faculty volunteers. Therefore, this stage must capacitate volunteers before engaging with the community. It can be implemented in one month.

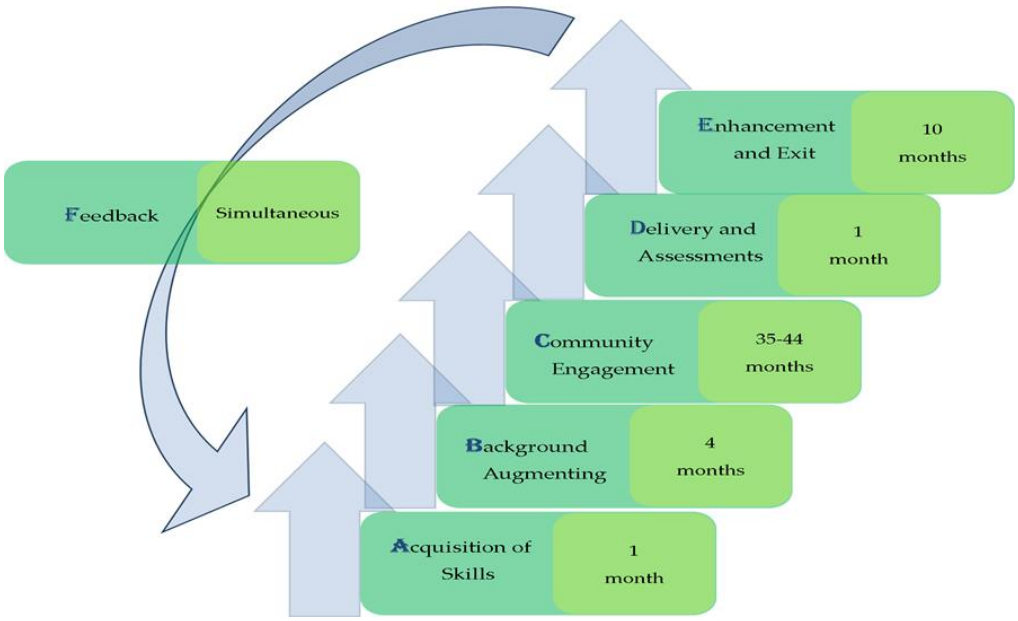


Figure 2. The ABCDEF Community Engagement Model

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 with whom the University will work 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 the LGU, partner agency/ies, the partner community, and Saint Mary's University. This stage addresses the challenge of establishing a 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. Volunteers also monitor how the activities are done and how 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, volunteers conduct a 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 volunteers can systematically and responsibly move out after a sustainable implementation of the project. This stage addresses the challenge of integrating the extension program into the selection of 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 volunteers for future extension services. Noteworthy to mention is that the feedback stage is connected to all stages. Hence, feedback will always be conducted at every stage.

c. Advocacy Programs

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 Development Program*.

   This program advocates multiculturalism and social justice. It aims to promote the rights, welfare, and cultural integrity of Indigenous peoples through community-driven initiatives. It focuses on capacity building, cultural preservation, and sustainable development efforts that uphold indigenous knowledge systems and practices. Lastly, this program fosters meaningful partnerships can collaborations with Indigenous cultural communities and other stakeholders.

2. *Hunger Alleviation Program*.

   This program provides food to poor but deserving Saint Mary's University students and to the learners of partner schools/communities. This program aims to provide nourishment and address the societal problem of a lack of access to food.

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. This advocacy program promotes ecological integrity through environmental stewardship and sustainability.

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.

5. *Health and Wellbeing Program*.

   The community health and well-being services program of the CEIPSC 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 contribute to achieving the goals and objectives of poverty alleviation and empowerment.

6. *Poverty Alleviation Program.*

   This advocacy program addresses and alleviates poverty. It has two subcomponents: livelihood and entrepreneurial skills development, and technical and technological skills development.

   a. 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.

   b. The technical and technological skills development allows the clients to know about computer use, robotics, electrical and electronics, information technology, and other engineering and architecture consultancies.

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 and peace are observed and practiced. It also ensures that underserved and marginalized sectors receive continuing education on justice, peace, and human rights. Furthermore, this advocacy program fosters active and responsible participation in society.

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 to develop functional literacy, numeracy, and values formation; thus, empowering children, youth, and adults to reach their full potential.

9. *Gender and Development Program.*

   This advocacy program promotes equality and fairness between genders. It endeavors to provide community-based activities that may address gender-based disparities, uphold the rights of all genders, and foster inclusive and equitable community development through awareness campaigns, capacity-building initiatives, and gender responsive interventions.

d. Community-Based Disaster Response Framework

This framework aims to capacitate volunteers to respond to calamities that greatly affected Marians and communities, other than increasing the number of volunteers. It consists of five phases: orientation, preparedness, response, evaluation, and sustainability.

i. Orientation Phase: This phase includes awareness on volunteerism and capacitation trainings to equip volunteers with the skills needed for community-based disaster response.
ii. Preparedness Phase: This phase includes a pre-assessment to determine the needs of the community, the number of affected families, especially in partner communities, Marians, and other nearby communities. This also includes coordination with other units and external partners, such as PDRRMO, MDRRMO, DSWD, PRC, CDC, DILG, Nuvelco, and LGUs.
iii. Response Phase: This phase includes the conduct of donation drives, coordination for distribution and other logistic matters, distribution/turnover of donations, and, if needed, site clearing in affected areas and teleconsultation.
iv. Evaluation: This phase includes coordination for post-assessment in the community, psychological first aid training, and teleconsultation.
v. Sustainability Phase: This phase includes training and re-training on fire, calamity, and basic first aid training.

The Community-Based Disaster Response Core Team is composed of:

1. Community Engagement and Indigenous Peoples Studies Center
2. Senior High School
3. Safety and Pollution Control Office
4. National Service Training Program Office
5. University Health Services Office
6. Guidance and Testing Office
7. Community Engagement Coordinators
8. Student Central Council
9. Reserve Officers' Training Corps
10. Marian Emergency Response Team
11. The Marian

Phase	**Activities**	**Key Units/Offices**	**Partner Agencies**
Orientation Phase	• Awareness Seminar on Volunteerism • Capacitation Training	• CEIPSC, SPCO, NSTP, UHSO	PDRRMO
Preparedness Phase	• Pre-assessment • Coordination	• CEIPSC, SrHS, SPCO, SCC, UHSO, NSTP, MERT, ROTC,	PDRRMO, MDRRMO, DSWD, PRC, CDC, DILG, Nuvelco,

		GTO, CE Coordinators	LGUs, Communities
Response Phase	• Donation Drives • Coordination • Distribution of Donations • Teleconsultation	• SrHS, CEIPSC, SCC, MERT, ROTC, CE Coordinators, The Marian • CEIPSC and SCC • UHSO, MERT, ROTC, SCC • UHSO	PDRRMO, MDRRMO, DSWD, PRC, CDC, DILG, Nuvelco, LGUs, Communities
Evaluation Phase	• Post-Assessment • Psychological First Aid • Teleconsultation	• UHSO, GTO, CEIPSC • UHSO	BLGU, Communities
Sustainability Phase	• Trainings and Re-trainings	• SPCO, MERT, UHSO, CEIPSC	PDRRMO, MDRRMO, DSWD, PRC, CDC, DILG, Nuvelco, LGUs, Communities

PANSIN-UUH'MU-AN
(Indigenous Knowledge and Learning Hub)

A. PANSIN-UUH'MU-AN

The *Pansin-uuh'mu-an*, derived from the Isinai term meaning "to come together," is an Indigenous Knowledge and Learning Hub dedicated to the preservation, promotion, and dissemination of indigenous knowledge systems and practices. It serves as a repository for collected and produced studies, research outputs, ethnographic materials, and other IKSP-related resources.

The Hub provides a dynamic space for meaningful interaction between IP and non-IP students who share an interest in indigenous cultures, thereby fostering intercultural understanding and respect.

In addition to its educational functions, the *Pansin-uuh'mu-an* also serves as a lead unit in conducting cultural studies and creative works—including documentaries—that explore the worldviews, belief systems, and traditional practices of various indigenous cultural communities, particularly those in the province of Nueva Vizcaya.

Moreover, it spearheads the organization of the International Conference on Cultural Studies and manages the International Forum on Cultural Studies journal, thereby contributing to global academic discourse on culture, heritage, and indigenous knowledge.

MUSEO DE MARIA

A. MUSEO DE MARIA

The Museo de Maria envisions itself as a center for cultural learning and appreciation, fostering a deeper understanding of the university's identity, indigenous knowledge systems, and the evolving narratives of local communities.

Its name is derived from its commitment to giving tribute and honor to the legacy and mission of the *Congregatio Immaculati Cordis Mariae* (CICM) and the institutional journey of Saint Mary's University. As an institutional museum, it functions as a dedicated space for showcasing the historical milestones, achievements, and contributions of the CICM missionaries and the University with regard to education, faith, and community.

The Museo de Maria also serves as a cultural museum that highlights the rich cultural heritage of various indigenous cultural communities, particularly those from the province of Nueva Vizcaya. Through the curated display of traditional artifacts, textiles, tools, and other culturally significant objects, the museum seeks to preserve, promote, and educate the public about the diverse indigenous lifeways and traditions.

In addition, it also aims to nurture creativity and artistic expression by providing an inclusive venue for local artists to exhibit their works. Through rotating and solo exhibitions, performances, and community art initiatives, the Museo de Maria aspires to be a cultural hub where meaningful dialogue about history, heritage, and contemporary creativity is done.

GENERAL POLICIES AND GUIDELINES

I. POLICIES ON COMMUNITY ENGAGEMENT

1. Selection of a Partner Community

   Community selection is the process of identifying a community that Saint Mary's University will officially partner with based on the given criteria. Hence, the community must be:

   a. described as an Indigenous cultural community;
   b. geographically isolated due to a lack of transportation, wherein residents consider the latter as a major detriment to community development;
   c. characterized as economically deprived; most residents live below the poverty threshold;
   d. characterized as socially deprived, where social services like health and education are not usually extended;
   e. characterized as environmentally vulnerable due to water contamination and other environmental health hazards.

2. Community Engagement Activities

   A. Extension Activities

      Extension activities are services focused on community development, capacity-building, and social responsibility to benefit communities. These are multidisciplinary and emphasize collaboration among units/departments in the university and partner agencies like government institutions, people organizations, and other schools, colleges, and universities. These are systematic and planned transfers of knowledge, skills, and technologies to the partner communities and schools.

   B. Service-Learning Activities

      Service-learning activities are teaching-learning strategies that integrate meaningful service with instruction and reflection. These are class-based activities where students are immersed in communities and/or schools in order for them to apply the knowledge and theories discussed during classroom discussions.

   C. Outreach Activities

      Outreach activities are short-term activities that are implemented on a one-time or occasional basis. They are in the form of donations, relief operations, clean-up drives, and other one-time aid/assistance activities.

3. Conduct of Community Engagement Activities

   a. Activity Design and Processing

      i. Request to conduct extension and outreach should be processed before the actual implementation. The following should be taken into account:

         1. For extension activities, the Program/Project Proposal should be processed and approved at least seven days before the implementation of the activity. Once approved, the project leader shall process the request to conduct the community engagement activity.

2. For outreach activities, the Request to Conduct a Community Engagement Activity Form should be processed and approved at least five days before the actual implementation of the activity

ii. The Consent and Manifestation Form should be accomplished by the community or school's focal person. The Form should be submitted before the actual implementation of the activity.
iii. Only CEIPSC-approved extension and outreach activities will be issued student waivers by the Office of the Dean of Student Affairs and Services.
iv. After the extension and outreach, the Attendance Form, Community Feedback Survey Form, and Narrative/Documentation Form should be submitted within five working days after the actual implementation. The Monitoring and Evaluation Form should be completed and submitted, especially for extension projects that are conducted over a series of days or events.

b. Activity Implementation and Reporting

i. The project team shall implement the program/project/activity after its approval. A key implementation component is effective project information dissemination through word of mouth, news releases, and various publications, including social media. The implementing unit sees to it that the partner school, group, or community provides the Consent Form and Manifestation of Support.
ii. Changes in the program/project/activity may occur during the implementation. The project leader and/or CE Coordinator shall make the necessary decision in consultation with the partner school, group, or community before implementing such changes in such a case or situation.
iii. Program/project/activity implementation, including their component subprojects, shall be monitored by the SEC and CEIPSC.
iv. A program/project/activity 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 CEIPSC.

c. Activity Termination and Evaluation

i. If a program/project/activity is deemed not implementable due to circumstances beyond the control of the Project Team, the partner school, group, or community shall be informed before the SEC's endorsement and/or the CEIPSC Director's approval.
ii. For a completed outreach activity, the project team shall administer the Community Feedback Survey Form. Recipients, participants, and volunteers shall accomplish/complete the community feedback survey form, except recipients who are below 18 years old.
iii. For a completed extension program/proposal, the Project Team shall conduct an outcome/impact assessment.
iv. After conducting the outcome/impact assessment, 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 and CEIPSC.

d. Submission of Community Engagement Reports

i. The project leader of an outreach or extension activity assigns team members who will check the attendance, document through pictures and videos, administer the community feedback survey, and write the narrative/documentary report.

4. Budget Requests and Other Financial Transactions

a. Request for the budget should be at least three working days before the conduct of the community engagement activity;
b. Only approved community engagement activities will be granted a budget that can be obtained from the school's extension fund and/or CEIPSC fund;
c. Schools must design community engagement activities that are within their budget. In case the needed budget is beyond the current extension fund, the school can conduct fundraising activities or donation drives upon the approval of the Academic Dean, the supervising Vice President, or the University President;
d. Donation drives for the victims of calamities must only be conducted upon approval by the CEIPSC Director and the top administration. Only the recognized Bank or GCash accounts will be used for online transactions;
e. Personal outreach activities will not be funded by the university, school, or the CEIPSC;
f. Extension points will not be credited to university drivers who availed of the overtime pay for their driving services.

5. Extension Point System

A. Community engagement refers to a collaborative partnership between SMU and partner communities to address societal needs. Hence,

a. Activities conducted for Marian students and employees will not be assigned extension points. The academic deans and heads of offices consider the commitment to serve Marian students and employees in their performance evaluation;
b. The only institutional activities that will be credited for extension points are the annual CHSF and Feed-my-Lambs activities.
c. For extension projects implemented with a series of activities, the lead implementer shall be awarded points based on their role as Project Leader only for the initial activity. For subsequent activities, points shall be granted corresponding to their role, either as a facilitator or as a participant, as applicable.

B. Extension Points for Employees

a. Employees shall earn corresponding credit points in their evaluation depending on their involvement. The sources of extension and outreach points are the institutional and school-based activities, and other personal outreach activities.

i. The activities that have been approved by the CEIPSC shall be considered for extension points. All employees can be involved in activities as project leaders, facilitators, participants, and donors. However, a maximum of 4 points only will be allowed for involvement as a donor.
ii. Each employee is given a maximum of 10 points, and a maximum of 5 points is given to tertiary academic employees who obtained their doctoral degree. An excess of this will be considered as merit points. For merit points, any

excess above the maximum is divided by 10, and the maximum merit point for extension is 2.5.

iii. Personal outreach activities will be considered for extension points only if evidence (e.g., certificate of participation, certificate of donation) is provided. The maximum number of points for personal outreach activities is four (4). An excess of this will not be considered as merit points.

b. The following table shows the distribution of points per nature of involvement:

Nature of Involvement	Equivalent Points
Project Leader	5
Facilitator	4
Participant and Donor	3
Participant	2
Donor	1
Total	10 points

c. Computation of Extension Points

Employee Name: Sta. Maria, Teofilo U.				
Institutional Advocacy Programs	**Project Leader**	**Facilitator**	**Participant**	**Donor**
1. Feed my Lambs	5			
2. Run for the Forest		4		
3. Pamaskong Handog			2	
4. Tulong Maria				1
5. Dugong Marian para sa Mamamayan			2	
6. Project STIR	5			
7. Healthcare for IP Learners				1
IAP	10	4	4	2
IAP Total	20			
Personal Outreach Activity				
1. Stations of the Cross at Bangan Hill	5			
2. Book Donation Drive			2	
POA	5		2	
POA Total	7			
Credited Points	4			

Name of Employee	**Institutional Advocacy Programs**	**Personal Outreach Activities**	**Credited for Performance Evaluation**	
	Total	**Total**	**Total Points**	**Total Merit Points**
Sta. Maria, Teofilo U.	20	4	10	1.4

d. The computation of extension points for performance evaluation is conducted annually in accordance with the University's academic calendar. Hence, all extension activities conducted and participated in during the Academic Year will be considered.

C. Extension Points for Students

a. Required Hours of Community Engagement

i. Four hours of service is equivalent to one point;
ii. Eight hours of service is equivalent to two points

b. Required Points

i. All students are required to earn 16 points for community engagement activities, including 7 points for discipline-based activities. This means that students shall render 48 hours of extension or outreach activities and 28 hours of discipline-based activities.

c. Donations

Each academic year, a student is allowed to make up to two different types of donations, which include the following:

i. A Php500.00 cash donation is equivalent to one point
ii. One blood donation is equivalent to two points
iii. In-kind donations include the following:
    1. 10 items of used clothes (usable) are equivalent to one point
    2. A complete set of school supplies for three students is equivalent to one point
    3. A combination of three slippers, boots, umbrellas, and raincoats is equivalent to one point
    4. 500 worth of grocery items is equivalent to one point

d. Penalty

i. Students who incurred less than the required points shall render hours of community service within the University that are equivalent to every point missed. Hence, a student who missed one point shall render four hours of community service.

e. Volunteer engagements or community involvement outside the University shall be acknowledged, subject to the submission of a valid certificate of participation or documented proof of donation.
f. Students may accumulate the required 16 points over the course of their residency at the University.

D. Awards and Recognitions

a. The mandate of the University for Community Engagement was derived from its identity as a missionary academic institution and its role as an institution of higher learning with its three functions: research, instruction, and extension.

b. The *Lingkod Maria* Award

i. *Best Implementing Unit.* This award aims 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 the guidelines and criteria. The awarding will be conducted during the *Gawad Maria.* The following is the basis for the computation of the Best Implementing Unit

Area/Component	Percentage
Accomplishments based on the Action Plan	30
Completeness, Timeliness, and Quality of Submitted Reports	30
Community Feedback	30
Stakeholder's Involvement	10
Total	100%

A merit point is given to every accomplished activity that is not included in the School/Unit's Action Plan, and the computation is 1/10. The maximum merit point is 2.5.

ii. *Best Extensionist*. This award recognizes an employee who has exemplified outstanding volunteerism, dedication and commitment to service, collaboration, and innovation. This is awarded to a faculty or staff member with the most extension points.

In case of a tie, the basis of computation will be the total percentage based on the computed 75% Institutional Advocacy Programs and 25% Personal Outreach Activities. The following is the basis for the computation.

Name	IAP	75%	POA	25%	Total
Elisa Purificacion	19	14.25	0	0	14.25
Cirila Vicente	15	11.25	4	1	12.25

E. Extension Information and Dissemination

a. During the annual *Linggo ng Likha at Lingkod* celebration, each school/unit will showcase the best features of their community engagement-related activities. These shall be organized at the individual and institutional levels. This is the formal forum where community-based researches are presented to the academic community.

b. The announcement of activities and the highlights of accomplishments by the different schools/units will be directed to the CEIPSC Director for information dissemination.

c. At the end of each academic year, the CE Coordinators are tasked to conduct a stakeholders' meeting to discuss the community's evaluation of the delivered community engagement activities as well as the possible activities to be implemented during the new academic year.

II. POLICIES AND GUIDELINES OF THE PANSIN-UUH'U-AN

1. Access and Utilization
    a. The Pansin-uuh'mu-an shall be open to all bona fide students, researchers, and university personnel during official operating hours, and shall be utilized exclusively for academic and cultural discourse. The space shall not be used for regular classroom instruction or formal class sessions.
    b. Researchers and visitors from other institutions must secure prior authorization and/or endorsement from the Director of the Community Engagement and Indigenous Peoples Studies Center
    c. Indigenous leaders, elders, student organizations, and research groups may reserve the space for academic activities, subject to approval.
    d. All users must log in upon entry for monitoring and documentation purposes.
2. Ethical Use of Indigenous Knowledge
    a. All materials are for room use only, and users must handle the materials with care and respect, especially culturally sensitive items or those subject to customary restrictions;
    a. Photocopying or scanning of materials is not allowed.
    b. Research involving indigenous knowledge must follow ethical guidelines, including obtaining Free, Prior, and Informed Consent from relevant communities and/or the National Commission on Indigenous Peoples.
    c. The Pansin-uuh'mu-an reserves the right to restrict access to specific materials that are confidential or culturally restricted.

III. POLICIES AND GUIDELINES FOR THE MUSEO DE MARIA

1. Access and Visitation
    a. The museum is open to employees, students, researchers, and the general public during official visiting hours.
    b. Group visits, such as class or school tours, must be scheduled at least a day before the visit and must be coordinated with museum personnel
    c. All visitors must log in upon entry for monitoring and documentation purposes, and must adhere to museum policies during their stay
2. Access to Pun-adalan
    a. Pun-adalan shall be used primarily for class film showings, forums, and symposia that require a minimum of 30 participants. The venue has a maximum seating capacity of 100 persons.
    b. Prior reservation is required for the use of Pun-adalan, and no activity shall be allowed without a confirmed booking in advance.
3. Code of Conduct
    a. Visitors must observe proper decorum and cultural sensitivity in the museum to maintain a respectful and contemplative atmosphere
    b. Touching of exhibits is not allowed unless permitted by the museum staff
    c. Photography may be allowed for personal and non-commercial use. Flash photography and videography require prior approval.