The Impact Of Therapeutic Community In The Perception Of A Probationer In Quirino Province, Philippines

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Abstract: The study aimed to determine the impact of therapeutic community in the perception of probationers in the Province of Quirino. It determined the impact of therapeutic community of probationers under therapeutic community along with the behavioral management, social, emotional, intellectual, spiritual, vocational and survival category. The case study research method was used to test theoretical models by using them in real world situations of the probationers. Result showed that the impact of therapeutic community in the perception of probationers improved their social skills, behavioral change, positive outlook, spiritual growth, livelihood programs which led to employable technical skills. It is recommended that the probation office may request additional fund to the Department of Justice or at their own initiative may provide solution to acquire additional fund. It will be used for the materials during trainings and for capital in the livelihood program. Future work may be added to introduce a new knowledge on therapeutic community for probationers.

Index Terms: Behavioral Management, Emotional category, Intellectual category, Impact of therapeutic community, Probationers, spiritual category, survival category, therapeutic community

1. INTRODUCTION
The effectiveness of a program relies on the influence it brings to the individuals experiences. In Spain, a study was conducted by Fernández-Montalvo, et. al. (2018), regarding the therapeutic community program associated with positive change in the functioning of its patients in terms of several outcome variables. The patients who completed the program presented lower rates of both relapse and of reentry to drug treatment as compared to dropouts. Also, the program was effective in reducing criminal behavior and improving the state of health of the patient. An important finding to highlight in this study is that all patients, both completers and dropouts demonstrated improvement in their family situations, as well as their motivation to complete educational coursework. This is a relevant achievement of the therapeutic program, because all these developments may contribute to prevent relapse. In Australia, the study of Magor-Blatch, Bhullar, Thomson, & Thorsteinsson (2014), therapeutic community good interventions to criminal act and improved socialization and mental health. Additional studies such as the study of Vanderplasschen, et. al. (2013) showed that therapeutic communities for addictions can be regarded as recovery-oriented programs that effect change in substance use, legal, employment, and psychological well-being outcomes among drug addicts with severe and multiple problems. Also, therapeutic community appeared to had significantly generated better outcomes. Moreover in Asia, particularly in Thailand, the participants in the therapeutic community (TC) programs were a mixture of volunteer, compulsory-probation, and prison-based programs. In-person interview data and urine testing showed that the self-reported drug use prevalence rates are reliable. The results show large positive treatment effects on 30-day and 6-month illegal drug use and small to medium effects on the severity of alcohol use and related problems. A multilevel regression analysis suggested that residents’ reduced stigma, adaptation of the TC model, and frequency of alcohol and drug use-related consequences partially predict treatment success.

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(Johnson, K.W., Young, L., Shamblen, S., Suresh, G., Browne, T., & Choohare, K.W., 2012). In Malaysia, TC was introduced back in the early 1990’s adopted from DAYTOP Village after rehabilitation officers attended a series of on-site training. Several agencies disregard religious aspects but when it was brought to Malaysia, Islam was made one of the primary components of TC. Compulsory five-time daily prayers, “Sunat” prayers, recitation of “doa”, “zikir”, reading Quranic verses and Prophet’s “Sunnah” had been a practice in spiritual-based rehabilitation in Malaysia and many other Muslim countries such as Indonesia and Brunei as part of the TC program. In addition, daily morning and departmental meetings also discussed the inclusion of daily, weekly and monthly religious programs; maintenance of the mosque as part of the responsibilities of the participants. Other functions and specific budget and time were allocated for religious practices. Clients who do not perform their religious duties will be subjected to queries by the staff and other clients. Counseling and penalty was imposed for recalcitrant. Further, studies in Malaysia found that clients readily accepted religious inputs in the program, as it was a part of their life outside the rehabilitation center. A rejection was evident to non-religious individuals. Non-Muslim are provided with their own place of worship and religious teachings in accordance with their beliefs, however they are invited in other programs that focuses on common good life values. In conclusion, the Islamic practices and values integrated in TC has shown a positive effect on Muslim clients undergoing substance use treatment in Malaysia (Nazar, M.M., & Sabitha, M., 2017). Meanwhile in the Philippines, according to Herradura (n.d.) the treatment of offenders through the enhancement of community-based alternatives to incarceration has been reformed in the last few years. The journey has been affected by some barriers but with the overall commitment, capability and collective effort of all stakeholders, specifically, the human resources of the Parole and Probation Administration, and the full support of its partners, local and foreign, much developments has been achieved. The study of Escabel, E.B., Abiliter, P.J., Asi, R.G., Dimaano, R.D., Villavicencio, R.A. & Seco, A.M (2015) showed that therapeutic recreation had been found to be an effective intervention with a wide range of population of inmates in clinical and rehabilitation setting.
According to Busaing (2005) the probation mitigates the effects of imprisonment and prevents first offenders from turning into hardened criminals. Reintegrated probationers have consistently lived a law-abiding life having developed internal controls and enhanced their awareness of and obedience to laws and regulations. None of them became recidivists except for one who was accused for another crime but was subsequently acquitted. Both the survey and the case studies highlighted the positive impact of probation on the subjects of case study and on the community. It promoted healing, reconciliation of families and restoration of the relationship between the probationer and the community and normalization of the probationer’s behavior. Interventions considered decisive and integral in reformation are faithful compliance with the mandatory conditions of probation and active participation in rehabilitation activities particularly guidance and counseling, Therapeutic Community and recollections and spiritual activities. Therapeutic community in the Philippines began in the 1970’s when the then Drug Abuse Research Foundation Inc. (DARE) opened Bahay Pag-Asa as the first Asian Therapeutic Community for heroin addicts in Trece Martires, Cavite. In 1998, employees and officials attended trainings and seminars for therapeutic community until 2013 where therapeutic community as a treatment modality is used in all regional offices of parole and probation (“Therapeutic Community,” n.d.). The use of therapeutic community as treatment modality by the parole and probation administration is in accordance to the Probation Law of 1976 as amended by Republic Act No. 10707, which mandates the formulation of a humane correctional system that will promote reformation of those in conflict with the law. Supetran (2018) pointed out that Quirino, is a good place to put up a therapeutic community. According to Province of Quirino (n.d.), the province is generally mountainous; about 80% of the total land area is covered by mountains and highlands. The major topographic features of the province are series of connecting mountains. The Sierra Madre Mountain can provide natural barrier on the eastern and southwestern part of the province which is safe and good place for therapeutic community. The Quirino Parole and Probation Office (OPPO) is geographically located in the Hall of Justice Compound, Barangay Zamora, Cabarroguis, Quirino Province and operates within the jurisdiction of the lone Congressional District of Quirino covering six (6) municipalities namely Diffun, Cabarroguis, Saguday, Aglipay, Maddela, and Nagtipunan. It also serves the clientele of three (3) Regional Trial Courts (RTC br. 31, 32, and 38), two (2) Municipal Trial Court (MTC Diffun-Cabarroguis) and two (2) Municipal Circuit Courts (MTCC Aglipay-Saguday and MTCC Maddela-Nagtipunan) The Quirino PPO also caters to clients referred by the Provincial Jail of Quirino Province located in the Provincial Capital Compound, Cabarroguis, Quirino and the two (2) Bureau of Jail Management and Penology (BJMP) District Jails located in Cabarroguis and Maddela, Quirino, respectively. Thus, the researcher aims to determine how the therapeutic community impacts the perception of the probationers under therapeutic community.

2 RESEARCH PROCESS
This study is anchored on the Philosophy of probation which states probation contributes to community safety through effective and responsible offender management focusing on reducing reoffending. The Therapeutic Community Modality is the hope for social learning treatment facilities used for clients with different problems. (What is Therapeutic Community,” n.d.). Therapeutic community is where a behavior of a certain person is to be changed to a behavior accepted by the society. According to Blatch (2009), therapeutic community is a structured method and environment for changing human behavior in the context of community life and responsibility. At another time, the same person assumes a therapist role when assisting or supporting another person in trouble (“What is Therapeutic Community,” n.d.). According to Durnescu, Kennefick, Sucic & Tkalic (2018), the offenders’ voices have become an important factor for correctional services in conducting criminal career research. Experience of offenders is essential in predicting the way in which they will react to punishment, and, ultimately, to anticipating the outcome of a criminal justice intervention. Probation officers realize the importance of involving probationers and act upon this belief. Many learn from their experiences while others do not. Roth & Jornet (2014), pointed out that experience denotes transactions of social and mental system of human being. It was agreed by Romano as cited by Roth and Jornet (2014), that experience when happened can be never the same again. Undergoing an illness, mourning, joy, loving, traveling, writing a book, painting are experiences in the first philosophical sense, surely simple, but nevertheless trivial. Life experience may be the most typical characteristic that lay people associate with wisdom (Glück & Bluck, 2014). Likewise, according to Dilthey (1989) as cited by Daher, Carré, Jaramillo, Olivares, & Tomicic (2017), identified experience as the necessary and sufficient piece of knowledge in the human sciences, in as much as individuals’ lived experience of being in society brings no more clarification than the experience already contains. However, Dewey as cited by Roth & Jornet (2014) suggested that not all experiences lead to growth or become significant in some other way. Probationers face many challenging experiences throughout their probation period which makes them struggle. In order for probation program to actually work or become successful, the probationer’s struggle should be resolved, hence, probation officers should be keen in noticing struggles experienced by probationers. Social learning theory places special emphasis on the important role played by vicarious, symbolic, and self-regulatory processes. Similarly, emotional response can be developed observationally by witnessing the affective reactions of others undergoing painful or pleasurable experiences. Man’s superior cognitive capacity is another factor that determines, not only how he will be affected by his experience, but the future direction of his actions may take. People can represent external influences symbolically and later use such representation to guide their actions; they can solve problem symbolically without having to enact the various alternatives; and they can see the probable consequences of different actions and alter their behavior accordingly. These higher mental processes permit both insightful and foresightful behavior. Social Learning Theory could also be used in therapeutic community for a complete change in the offender’s thinking, lifestyle and identity. The Social Learning Theory suggests that people learn from one another, through observation, imitation, and modeling. This model places emphasis on personal responsibility, accountability, and recovery. This type of intensive peer-based approach assists clients in developing pro-social values and the skills necessary to reintegrate into the community. It may be possible that Albert Bandura’s Social Learning Theory & Edwin Sutherland’s
Differential Association Theory could also be used in restorative justice for a complete change in the offender’s thinking, lifestyle and identity. Observational Learning. The first key factor in the Social Learning Theory is observational learning. Observational learning is to learn through life, observational, and symbolic models. This is also known as imitation or modeling. This type of learning occurs when individuals observe and imitate others' behavior. The second aspect in this theory is intrinsic reinforcement. Environmental experiences are an additional influence of the Social Learning Theory. Lastly, the modeling process is a factor in the Social Learning Theory. This component stresses the importance of modeling appropriate behaviors. This is critical in the recovery of addicts. Modeling proper behaviors of staff and peers are what forms positive results in the therapeutic community. In this study, modeling of negative influences applies more to the individuals who did not receive any treatment, and went back to their old ways once released into society.

3 RESULT AND ANALYSIS

3.1 Data Gathering Tools
The data of the study were gathered through an in-depth interview with the use of guide questions validated by the expert. The researcher used a field note and an audio recorder to ensure that every detail is collected and recorded.

3.2 Impact of Therapeutic Community in the Perception of a Probationer
The effectiveness of a program relies on the influence it brings to the individuals experiences. The following are the impact of the therapeutic community programs experienced by the probationers in the Province of Quirino.

3.2.1 Behavior Management Category
Participant No. 1 stated “Iti pannakaawat ko dita dapat adda latta presensya ti pannakikadwa ti pununut mu isu latta dapat presko latta.” (In my understanding, there should always be the presence of socialization in your mind so make sure it is always fresh.) (Personal Interview, May 20, 2019, 5:30PM at his residence.) Participant No. 4 mentioned “… hindi lang dun sa behavior yung pakikitungo sa iba’t ibang tao, mga iba’t ibang ugal.” (And not only on behavior but the way you socialize with different people who have different behaviors.) (Personal Interview, May 23, 2019, 12:00PM at QQPO.) Participant No. 5 stated “Idi ket hanak unay agdenggek ti idea ti sabali ngem han met ibaga nga totally hanak agdengg ek ti idea ti sabali. Tatta mas kialangkan pi ti sabali kasla mas nag open minded ak.” (Before I do not usually listen to the ideas of other people. It’s not that I do not totally listen to ideas of other people. Today, I need more ideas from other people and I became more open minded.) (Personal Interview, May 23, 2019, 2:46PM at his residence.) The statement above by the current probationers were corroborated by the former probationers. Former probationer No. 2 stated that “Iti pannakaawat ko dita dapat adda latta presensya ti pannakikadwa ti pununut mu isu latta dapat presko latta.” (In my understanding, there should always be the presence of socialization in your mind so make sure it is always fresh.) (Personal Interview, May 22, 2019, 10:29AM at his residence.) Former probationer No. 4 also stated that “Sursurwan daka nu kasanu tigitgnyay mu dapat nu kasanu nga makitungo ti sabali…” (They taught us on proper behavior, proper association with others…) (Personal Interview, May 25, 2019 2:16PM at his residence.) Result of the study reveals that participants improved their social skills. It only show that the participants of the study internalizes the learning process of the awareness training.

3.2.2 Behavioral Change
Participant No. 1 stated “Dakkel ti naitulong ti TC kanyak ta idi nag probationak naadaanak ti disiplina, ada jay panangpasenya ket nu bassit lng nga banag kayat ko ti pulumong ti padak nga tao nga mangayos sunga dakkel naitulong nga kanyak dayta.” (TC is a huge help to me because when started my probation I started to have discipline, I learned to forgive and to have patience and if there are minor incidents. I want to help settle, I would help in any way I can.) (Personal Interview, May 20, 2019, 5:30PM at his residence.) Participant No. 2 stated “Basta nu ada kmi ejay basta sumununod kmi latta jay ibaga da tapos nu agawid kmi ada nagbaliwana talaga kasla kayam met agjusten nu gulgulo, umiwas. Uray pagnim ket ada limit na metten.” (When we were there we just followed what they told us and when we go home, there is change in yourself. When there are fights, avoid. Even on drinking, it already has a limit.) (Personal Interview, May 21, 2019, 5:31PM at his residence.) Participant No. 5 stated “Kasla dati ak ng positive dta nga banag na develop lang ta mas mailawlawag mu pay jay bagim.” (I am already positive with regards to that aspect, it was only developed because you can explain more of yourself.) (Personal Interview, May 23, 2019, 2:46PM at his residence.) The statement of the current probationers were corroborated by the former probationers. Former probationer No. 1 stated that “Mayat, Nu dati adajay ada mangneg mu bugkawam tatta ket awanen. Mayaten, ajay ngnardu nga high blood nu bassit Ing keh sige tira nga tira, tatta keh agpanunut uray makenimun Ing bassit keh maturgen, nariyet met makulong manen.” (It is good. Before when you hear something you immediately shout at them, but today, it is different. Before for very little reason we get angry, but at present, we should think first that if we are under the influence of liquor, we better sleep, because it is hard to be imprisoned again.) (Personal Interview, May 21, 2019 4:57PM at his residence.) Also, former probationer No. 3 stated that “Tatta naiturung met ni apo. Gapu dta TC ket adu ti masursurum nga nasyaat dagiti behavior panagbaliw ti ugal.” (God showed me the way. Because of TC, we have learned a lot of good behavioral changes.) (Personal Interview, May 23, 2019 9:22AM at his residence.) Results of the study show behavioral changes from the participant’s and a change and development in their behavior.

3.2.3 Social and Emotional Category
Participant No. 1 stated that “Iti pannakaawat ko dita dapat adda latta presensya ti pannakikadwa ti pununut mu isu latta dapat presko latta. Napintas ti emosyonjal jay panunut ko buo ti pagkataok ken jay inadal ko isu ti iyaplikar ko.” (In my understanding, there should always be the presence of socialization in your mind so make sure it is always fresh. Emotional aspect has a good impact, on my mind, my entire personality is complete and I will apply what I have learned.) (Personal Interview, May 20, 2019, 5:30PM at his residence.) Participant No. 2 stated also “Nagbalilaw ti pannakikadwa, simayaat.” (It improved the way we associate ourselves with others.) (Personal Interview, May 21, 2019, 5:31PM at his residence.) Participant No. 3 mentions that “Nagbalilaw met ti ta opan agrsop panpanunut mu ngarud jay
masakbayan.” (I already changed because whenever I report to the office, I always think of the future.) Participant No. 4 stated “In a positive way ok naman sya kasi merong ung mga bagay na hindi mu alam na shinashare ng iba ito yung ah ganito ang gawin mu sa mga pagsapayo kasi magkakaiba naman kmi ng pananaw mga ung nangyari sakin hindi pa nila naranasan yung nagkakroon ako nagkakaroon sila ng idea na kung na experience natin yung pagkakataon na ganun yung situation na ganun alam na naming kung papano. Mas nagkakilala pa kayo.” (In a positive way it is ok because there are the things that you do not know which other people share and tell you what to do. In giving advice we have different perspectives like what happened to me which they did not experience. We will have the idea that if we are to experience that kind of situation we already know how deal with it, at the same time, we came to know more about each other.) (Personal Interview, May 23, 2019, 12:00PM at QPPO.) Participant No. 5 stated “Kasal dati ak ng positive dta nga banag na develop lang ta mas mailawlawag mu pay jay bagim.” (I am already positive with regards to that aspect, it was only developed because you can explain more of yourself.) (Personal Interview, May 23, 2019, 2:46PM at his residence.) The statement of current probationers were corroborated by former probationer No. 3 stated that “Gapu kennis apo nardinu nen hanmu ammu ni apo han malawlawagan ti panagkitam. Han nga kasla idi makainumak agsursurak, unnumak ngem mamma gusto nu ditoy balay han nga kasla idi.” (With Gods help I was able to realize my mistakes. Before when I was under the influence of liquor I always go out. Today I only drink here in the house and unlike before I do not go out anymore.) (Personal Interview, May 23, 2019 9:22AM at his residence. All the participants who are currently on probation share one view of experience when it comes to this category which is all positive outcomes. Positive learning was experienced and it was internalized by the participants.

3.2.4 Intellectual and Spiritual Category

Participant No. 4 stated “Mas nadagdagan yung knowledge hindi lang bibically and hindi lang dun sa behavior yung pakikutungo sa iba’t ibang tao, mga iba’t ibang ugali.” (It was an additional knowledge not only biblically, and not only on behavior but the way you socialize with different people with different behaviors.) (Personal Interview, May 23, 2019, 12:00PM at QPPO.) Participant No. 5 stated that “Idi man manu ngem idi nag tc ak dinominggo ngem tatta manu ta masikog met ni baket ket hanko matalawan nu daduma.” (I do not usually go to church, but when I started TC I go to church every Sunday but as of now I go to church sometimes because my wife is pregnant and I cannot leave her alone.) (Personal Interview, May 23, 2019, 2:46PM at his residence.) The statement of the current probationers were corroborated by former probationers. Former probationer No. 3 stated that “manipud idi jay pannakakulong ko ta kanayun met ti simba mi born again ejay kasla met narinka kon ngay nga narigat ti agaramid ti linuluko ta awan nasyaat nga panagtuuringan ti panagbiag.” (…when I was imprisoned I started going to church and I realized the effect of my wrong behavior before and I realized that it is hard to commit wrongful acts as your life will go nowhere.) (Personal Interview, May 23, 2019 9:22AM at his residence.) Also, former probationer No. 4 stated that “dakkel met talaga tulong na ta idi garud naipalagip met lang kanyak nga ti biag ket pansamantala lang nga bulod lang ket naipalagip garud kanyak idi ada ak jay sitwaxon ko di natiilikw ket kumabaga nu awan siguro met guidance ni Apo ket baka in salvage dak idi ta ada ak id jay iilocos idi natiilikw nagadayo nangipanan dagijay pulis kanyak. "Tsaka ispiritual para kanyak ket nasurutak met agsimba tala ta duma jay mapakan mu ti spiritual life mu amin ket temporary nga amin ket bulod mu kenni apo." (It was a huge help because it made me realize that life is only borrowed and it is only temporary. I believed that without the guidance of the Lord, I could have already been salvaged. Because when I was arrested, the police officers brought me to different places. I learned to go to church because it is better if you can feed your spiritual life. Everything is temporary, and we only borrowed it from God.) (Personal Interview, May 25, 2019 2:16PM at his residence.) Thru the process as revealed by the result, the participants internalized the program which leads to spiritual growth as the experiential learning states that challenge and experience leads to learning and growth.

3.2.5 Vocational/Survival Skills Category

Participant No. 1 stated “Dayta vocational direkta nga adda naited na kanyak ta dati nga hanko ammu ket insure da kanyak isunga dakkel naitulong na iti maysa nga probationer dayta.” (Vocational skills has a direct effect to me because the things I usually do not know were taught to us and that is a great help to a probationer.) (Personal Interview, May 20, 2019, 5:30PM at his residence.) Participant No. 4 stated “Sakin kensi hindi ako ganung nagfocus, nagfocus kası ako dün busiess ko. Maganda lng syang libangan. Dadagdag kaalaaman at experience na pwede mung e share. Niayaplay naman po not for business pero decoration sa bahay ganun.” (I did not really focus because I focused on my business. I considered it only as a hobby, additional knowledge, experience which you can also share. I applied this but not for my business. It was only a decoration in our house.) (Personal Interview, May 23, 2019, 12:00PM at QPPO.) Participant No. 5 mentioned “…Kasal jay water bonsai interms nga nagagapipitan mabalim mu ibagsak presyo dagita.” (Like the water bonsai. If ever financial problems arise, then you can sell it at the lowest price.) (Personal Interview, May 23, 2019, 2:46PM at his residence.) The statement of current probationers were corroborated by former probationers. Former probationer No. 2 stated that “Mayat met ta nanayunang pay jay ammok ta in case kayat ko manen uliten agaramid bonsai nu makapabiagad ada ti pagkakwartaan.” (It is good because I learned a lot. In case I can successfully make bonsai then it is additional income.) (Personal Interview, May 22, 2019 10:28AM at his residence.) Former probationer No. 4 also stated that “Ada met nagdiscuss ti basic trouble shooting ngem e actual nu kuma idi ngem hannya nai actual sangay ti tesda ti inmay idi. Ada jay water bonsai nga project ngem madik napdasan agaramid ta ada meeting mi idi ket nagpakada ak ken sir arnel ket wen kunana met agreport ka lattan nu sumampet ka isunga madi ak naka aramid ti kasta ngem dagjay kakadwak nailaklako da.” (Someone from tesda came and discussed basic trouble shooting but we did not have it hands on. There was also the water bonsai but I was absent during that time but the others are already selling it.) (Personal Interview, May 25, 2019 2:16PM at his residence.) Results revealed that the probationers were actively engaged in livelihood and employable technical skills which they have positive feedbacks for they were given an option to have an additional income.
They were taught how to make water bonsai which they can sell at affordable price. Result of the study revealed that participants learned what have been taught to them and supports the experiential learning theory wherein it participants can explore new ideas and at the same time be able to excel in the said activity. According to the results, it revealed that the probationer’s behavior and perception positively changed which agrees to the statement of Blatch (2009) that therapeutic community is a structured method and environment for changing human behavior in the context of community life and responsibility.

4 CONCLUSION

Based on the data through interview, probationers’ experiences revealed that impact of therapeutic community in the perception of probationers improved social skills, behavioral change, positive outlook, spiritual growth, livelihood programs which led to employable technical skills. It is recommended that the probation office may request additional fund to the Department of Justice or at their own initiative may provide solution to acquire additional fund. It will be used for the materials during trainings and for capital in the livelihood program. Future work may be added to introduce a new knowledge on therapeutic community for probationers.

REFERENCES