The Life Experiences Of Probationers Under Therapeutic Community In Quirino Province, Philippines

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Abstract: The study aimed to determine the life experiences of probationers in the Province of Quirino, Philippines. It determined specifically the life experiences of probationers under therapeutic community along with the behavioral management, social and emotional category, intellectual and spiritual category and vocational and survival category. It utilized a qualitative approach through case study design to understand the nature of a setting and the experiences others have in this context. Result showed that the life experiences of probationers focused on awareness trainings, improving social skills, improving and maintaining personal hygiene, promoting healthy relationship, counseling, spiritual awakening, government agencies collective effort and livelihood training programs. Moreover, their life experiences revolve on personality development trainings that upon undergoing the said program trainings they display positive behaviors for they have internalized the program which lead them to have a positive outlook in life. It is recommended that the parole and probation may consider seeking the assistance of different agencies to continuously and sustainably facilitate trainings needed to promote human and social transformation among its clients and additional research is recommended to expand the scope of this study, and other researchers may conduct study not covered by this study.

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

1. INTRODUCTION

The reintegration of offenders into their own community and society is one of the universally accepted goals of corrections, whether carried out in institutions or through non-custodial measures. To ensure that offenders discharged from detention centers, jails, penal institutions or rehabilitation centers reclaim their part and role in society, there is a need to assist them in their reunification with their families and reentry into the community. Thus, it is imperative to sustain rehabilitation and achieve reintegration through the community-based treatment of ex-offenders (Yangco, n.d.). The study of Yangco (n.d.) showed that the international community has long recognized that the goals of a humane criminal justice system are best served if offenders are reintegrated and rehabilitated by means other than incarceration. The probation service occupies a key position in the criminal justice process but it is like a well-kept secret that usually nobody appreciates. The image of Probation Officers is not highly developed as compared to images of police, judges, and prison officers are. Members of these agencies are frequently demonized and praised by the media, while members of the probation service remain back-stage quietly doing their work (Goodman, 2000).

In the study of Barnes-Proby, Hunt, Jonsson, and Cherney (2018), the probation is used for supervision of community. The offender is allowed to stay in the community until the date of his/her graduation or after finishing probation period. Probation is based on the philosophy that offenders are more likely to be rehabilitated and avoid recidivism with the help and support of the community rather than rehabilitation by means of incarceration. The Parole and Probation Administration has adopted a coherent treatment program for these clients for rehabilitation.

This harmonized and integrated program involves (1) The Therapeutic Community Modality (2) The Restorative Justice Principles and Concepts and (3) the Use of Volunteer Probation Aides (VPAs) (“Therapeutic Community,” n.d.). In the therapeutic community, the teacher or the primary therapist is the community which consists of peers and staff who will serve as role models for successful personal change that serves as a guide in the recovery process. Upon entry of the client to the program there are set of rules and regulations or norms accepted by the community that the client must abide, commit to live by and uphold. The therapeutic community is believed to be the place where one can change for it adheres to the right of living where change is the only certainty. The therapeutic community believes that it can foster positive change to an individual no matter how bad a person is there is still goodness in his inner personality that should be brought out (“Therapeutic Community,” n.d.). According to Pealer (2004), different phase of intervention in the therapeutic community is considered as its important features. According to DeLeon as cited by (Pealer) (2004), the phases are developed to reflect incremental learning, which helps to move the offender to the next stage of recovery.

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concluded that the longer the duration of treatment, the more successful the outcome of reducing recidivism. Researchers have found that in order to increase the likelihood of success after treatment, clients should remain in treatment for at least ninety days before the benefits of treatment can be observed. This way, the client receives more time to develop stronger control mechanisms, before being introduced back into the community where there will be unavoidable adversity. The results of this study prove this statement to be accurate. By modeling suitable behavior for a period of time in a therapeutic community, offenders were capable of using self-control methods after they were released into the community. Zavaras as cited by Roybal (2011) suggested that extensive supervision or aftercare is the best way to prevent recidivism after completion of either a community- based or a prison- based therapeutic community treatment program. This works to help reduce relapse and sustain a positive path to recovery. Longer time spent in a TC or supervision after successful completion may allow inmates more opportunity to distance themselves psychologically from their former destructive acquaintances, which may help reduce recidivism. Existing institutions during that time were not willing or able to treat this new group of persons, there were no alternative treatments available and there were only a considerable number of volunteers involved in TCs to helped intervene at limited public cost (Vanderplasschen, Vandevelde & Broekaert, 2014). Thus, the researcher aims to explore the life experiences of the probationers under therapeutic community in the Province of Quirino. The researcher was inspired to conduct the study to understand deeper the life experiences of probationers. Also, this study was designed to fill a scholarly gap in the local literature describing the life experiences of probationers under therapeutic community during their probation period.

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 researcher determined the life experiences of probationers in the Province of Quirino and determined the life experiences of probationers under therapeutic community along the behavioral management, social and emotional, intellectual and spiritual and vocational and survival category. It used qualitative approach with the use of case study. According to Starman (2013), Case studies are used for this kind of research wherein experiences are gathered to document evidences of different respondents. As such, the researcher utilized a qualitative research since there was a direct observation and communication with the participants. The case study approach through purposive sampling was utilized for the study to know and understand deeper the life experiences of the probationers under therapeutic community in the Province of Quirino. The locale of the study is within the Province of Quirino since it was the most attainable for the researcher to conduct the study. The researcher had five participants who are currently undergoing the probation program under the therapeutic community and are already in the upper phase. They were selected by the probation officer and list of the information was given to the researcher. Also, to have a better and deeper understanding of the life experiences of probationers, the researcher also interviewed four former probationers who graduated the therapeutic community program and whose cases were terminated.

3 RESULT AND ANALYSIS

3.1 Data Gathering Tools

The necessary data needed in the study were gathered through the use of a self-structured guide questionnaire through in-depth interview. All the cases and discussions lead to the formulation of the research problem and the questionnaire guide, and was further reviewed and validated by the Ethics Committee of the University. The review guide was explained further by the researcher in order for the participant to have a better understanding. The instrument was written in English and it was translated in Ilocano which was checked by a linguist for a sure and better translation in order for the participants to clearly understand the questions and at the same time provide a candid answer. The participants were given the freedom to respond either writing or orally and also the participants were not restricted as to the manner of answering. Further, the in-depth interview was conducted to the participants in a place and time they are comfortable. The researcher used a field note to ensure everything will be recorded and back-up by an audio recorder.

3.2 Life Experiences of Probationers under Therapeutic Community

One of the dominating factors that contribute to the change of behavior of a person relies in the experiences that the individual encounters. The following are the experiences encountered by the probationers under the therapeutic community in each aspect or category.

3.3.1 Behavior Management Category

Behavior management, also called behavior modification, is a treatment approach which is focused on changing behavior.

3.3.2 Awareness Training

The experience of Participant No. 1, according to him “Lectoran dayako nu kasanu ti pakibagay, kasjay, ejay nu kasanum nga e adjust ti bukod mu nga bagi nga iyadayo iit madi nga ugal. Nagbalin nga kasla nababa lattat kapanunutan kadagiti dakes nga makibagay, armas tayo met lang jay pagkakatrot nu mamingsan.” (They taught us how to adjust yourself to stay away to the wrong behavior. My mentality becomes inferior to the wrong behaviors, sometimes being afraid is our weapon.) (Personal Interview, May 20, 2019, 5:30PM at his residence.) Participant No. 3 also stated that “Nu behavioral ah ket talaga nga sagad met. Sumurot ka ejay rules ti PPO, lecture jay TC. Makatutulong tayo jay basabura tayo jay plastic djay jay maysa met nga naikwa kadakami nga tumulong ti environment.” (In behavioral it is really to the fullest. You have to follow the rules of the PPO, lecture about the TC. We can help about garbage disposal, how to manage the plastic waste is an example that was taught to us to help the environment.) (Personal Interview, May 22, 2019, 3:57PM at his residence.) Also, Participant No. 4 stated that “Sa loob ng tc mas natuto silang maging disiplinado tapos parang naiba yung dati nilang pananaw sa buhay. Malaki naging epeko nga, kasi unang-una kung dani kwan ung namuhahay ka na hindi mu alam na mali pala yung the way kag makitungo, mali pala kung papanu ka makisalamuha, makipag usap tapos sa hanap buhay yung nababago nga yung pananaw, sa tulong nina sir
yung magandang pagtuturo ni sir.” (Inside the TC they learned to be disciplined and it changed their perspective in life. It has a major effect, because in the first place you lived without knowing that the way you interacted and talked to other people was wrong. And in terms of work, it changed the way you see it with the help and excellent teaching of sir.) (Personal Interview, May 23, 2019, 12:00PM at QPPO.) The statements of the current probationers was corroborated by a former probationer. Former probationer No. 2 stated that “Kasla djay behavior, kwaendaka nu ana ti behavior jay mapagpakumbaba tapos jay panagdayaw ti papadam nga tao isu met ti inad adal mi ejay.” (In behavior, they will teach you humility and how to respect other people.) (Personal Interview, May 10:29AM at his residence.) The result revealed that under the behavioral management being taught, this was experienced by the probationers. They were taught on how to enhance their behavior such as how to be disciplined, how to talk and associate with others, anger management or self-control, and lastly how to help the environment. In social learning participants are constantly encouraged to learn and to grow, and never stop growing their knowledge and their skills while in experiential learning learners are put in an interactive environment. In experiential learning, participants are encouraged to work in a team, learn by doing and are involved in problem-solving activities such as internships, housemanship, and volunteering in a nonprofit organization for community service. De Leon as cited by Australiasian Therapeutic Communities Association (2002), stated that awareness is the basic prerequisite for judgement, reality and insight. The study of Wexler (1995) emphasized that educational seminars are important for the program. Psychological concepts and philosophical ideas are good topics. However, according to Dewey as cited by Roth & Jornet (2014), suggested that not all experiences lead to growth or become significant in some other way. Also, De Leon (2000), stated that awareness training involves all therapeutic and educational interventions raising the individuals’ consciousness of the impact of their conduct and attitudes on themselves and the social environment; and conversely the impact of the behaviors and attitudes of others on themselves and the social environment. Change is a matter of choice, every person is unique wherein there are people who learn from experience and there are people who do not. If the participants internalize the learning process of the program then positive behavioral change is inevitable.

3.3.3 Improving Social Skills
Participant No. 2 stated that “Lekturyran dakami nu kasanu nga balbaliwan jay sumango padam nga tao jay agsao. Idi ket managbabain, tatta ket mejo mayaten makapagbasasao met ejay nu daduma.” (They taught us how to interact and talk to other people. I am a shy and timid person, but it is better now, I can speak sometimes.) (Personal Interview, May 21, 2019, 5:30PM at his residence.) Participant No. 5 stated that “Nu man bilang kasla idi nu mayat man atleast na develop nga mas maymayat” (It was good, at least, it developed and changed for the better.) (Personal Interview, May 23, 2019, 2:46PM at his residence.) Statements of current probationers were corroborated by former probationers. Former probationer no. 1 made mention that “lecturan dakami, agsinublat kmi agsao.” (They lecture, everybody will be given the chance to speak.) While former probationer no. 4 stated that “nu halimbawa man managbabain ka agsao ejay ka matrain ta ag ikot ti agbasil nga moderator han nga mabalim nga nu sino nag moderator ida napalabas han mabalim nga isuna ulit ti agmoderator nu sumarumun tu ikkan dakyai ti tsansa nga e lead mu ajay maysa nga TC ag ikot ajay dapat makapagmoderator kayo amin isunya masururwan ka agsao halimbawa nu ada fear mu public speaking mapraktis mu agsao.”(If you are shy and timid to speak before an audience you will be trained because everybody will be given the chance to be the moderator. (Personal Interview, May 25, 2019 2:16PM at his residence.). The results revealed that participants are also being taught on how to improve their social skills. These are the skills that we usually use to interact and communicate with others verbally or non-verbally. It could be thru body language, gestures and personal appearance, the learning process of these skills is called socialization. In experiential learning learners are put in an interactive environment by doing group activities and they are expected to communicate, consult and work as team and by doing it at the same time may improve their social skills. According to Limberger & Andretta (2018), there is a potential in the therapeutic community of probationers because it increase devotion to the treatment and helps to improve quality of life and interpersonal skills. De Leon (n.d.), further explained that negative behavioral patterns, attitudes, and dysfunctional roles were not acquired in isolation, nor can they be changed in isolation. Therefore, recovery depends not only on what has been learned but on how, where, and with whom learning occurs. This assumption is the basis for the community itself serving as healer and teacher. Learning occurs by doing and participating as a community member; a socially responsible role is acquired by acting the role. Thus, changes in lifestyle and identity are gradually learned through participating in the varied roles of community life, supported by the people and relationships involved in the learning process. Without these relationships, new ways of coping are threatened by isolation and the potential for relapse. Thus, a perspective on self, society, and a life philosophy must be affirmed by a network of similar others to ensure a stable recovery. Social skills helps interpersonal relationship it could be thru verbal or non-verbal communication. In therapeutic community it will positively help the client to develop and boost the individual’s self-esteem that may result to active participation of the client to the programs and will lead to positive interaction to others.

3.3.4 Social and Emotional Category
Clients acquired the knowledge, attitudes, and skills necessary to appreciate, cope emotions, set and achieve positive goals, feel and show empathy for others, establish and maintain good relationships, and make positive decisions.

3.3.5 Improving and Maintaining Personal Hygiene
Participant No. 1 stated “... Saka ti pagkataom dijay ibagada nga suot mu ken dagitay pinangpasayaat mu bukod nga mu bagi nga agpapukis ka, agikuko ka, dapat pura ti badom ta isu ti surutin me met lng dijay patakan ti uneg ti opisina.” (About your personality, they will tell you what to wear and how to improve your personal appearance, have a haircut, cutting your fingernails, and to follow office policies on the wearing of uniforms.) (Personal Interview, May 20, 2019, 5:30PM at his residence.) The statement was corroborated by former probationer No. 3 which he stated that “... Ken masapol nalinis ti panagbagbagim ta nu sumrek kau nalinis kayo naka ahit, pukis (good grooming) nu haan patakderen daka bagbagaan
daka." (And when we report, we ensure that we have proper hygiene and good grooming because if not they will advise you.) (Personal Interview, May 23, 2019, 9:22 AM at his residence.) The probationers experienced constant reminders to improve and maintain good grooming and personal hygiene especially if they are to report to the office. According to the social learning theory wherein learners are expected to communicate and interact to others and in order to do so without hesitation they should have a proper hygiene for them not to be hesitant. According to the Infection Control Today (2011), one of the responsibilities of all human kind is a good hygiene habits. The result of this study supports the study of Fernández-Montalvo, et. al. (2018), which stated that the therapeutic community program was effective in reducing criminal behavior and improving the state of health. Hygiene and good grooming must be maintained because it represents the individual’s personality. Individuals who maintain a good hygiene are more confident, healthier, and happier. As the phrase says cleanliness is next to Godliness. It also boost their self-esteem in interacting to others.

3.3.6 Promoting Healthy Relationships

Participant No. 2 said that "Sikam nga agbagatch kasla agkakabsat turing mi. Nagbalbalwii ti pannakikadwa, simayaat. Agbibinaga agtitinulong kmi met lng nu ada problema..." (In our batch, we are like brothers. It improved the way we associate ourselves with others. We advise and help each other if there are problems...) (Personal Interview, May 21, 2019, 5:31 PM at his residence.) The statement of Participant No. 2 was supported by Participant No. 3 which he stated that "Dijay maysa kadwa mi naid Dayalgay natukokklo ti saka na agited kmi met ti basisit nga tulong." (One of our companions met an accident that resulted to fractured bones on his foot, we gave a little support.) (Personal Interview, May 22, 2019, 3:57 PM at his residence.) The statements of probationers was corroborated by former probationer No. 3 and he stated that "...Ada met nu kwa cka kuma ket kapitan patakeren dakaun nga patgututungen kasla lupon by group a ken b nu mamingan mamin duwa kmi agreport nu mamingan maysa lng makabulan." (There are times that we will had roleplay like the lupon. It is by group and they will assign someone to play as the barangay captain.) (Personal Interview, May 23, 2019, 9:22 AM at his residence.) Probationers have good relationships with each other which lead to harmonious relationship with their peers, they also experience helping each other on different occasions and their friendship becomes deeper. There is also the peer confrontation wherein a probationer is given advice by other probationers. According to Magor-Blatch (2009), staff members are expected to encourage mutual self-help by – promoting family-like relationships among peers, promoting healthy peer friendships, encouraging residents to become role models and leaders, lastly helping residents use the community to develop relationship skills. The National Institute on Drug Abuse as cited by Roybal (2011), stated that peer influence, mediated through a variety of group processes, is used to help individuals learn and assimilate social norms and develop more effective social skills. In addition, Roybal (2011), stated that the type of treatment in a therapeutic community consists of peer-to-peer intervention in which clients are responsible to both themselves and one another. There are group consequences for individual behavior and positive peer pressure and confrontation as central principles of treatment programming. This type of treatment is based on the principles of Albert Bandura’s Social Learning Theory. These principles are important in this study because peer-to-peer intervention can influence a client in either a positive or negative way. The concept of the therapeutic community approach is to have peers model each other’s behavior. De Leon as cited by Maglinger (2011) clarified that values are learned through peers not as role models but as supportive friends in the learning process. At another time, the same person assumes a therapist role when assisting or supporting another person in trouble ("What is Therapeutic Community," n.d.). It takes hard work to reshape your lifestyle and learning how to live a more positive and productive life but with positive mutual self-help wherein peers will take some responsibility for their peers recovery, reformation and rehabilitation is inevitable.

3.3.7 Counseling

Participant No. 2 stated that “Agbibinaga agtitinulong kmi met lng nu ada problema ken nu ada session kanayun met lang ag advise da kadakami.” (We advise and help each other if there are problems and if we have session they always advise us.) (Personal Interview, May 21, 2019, 5:31 PM at his residence.) Also, according to Participant No. 5 he mentioned that “Ni sir nu ag lecture ket naadaw ejay biblya tapos nu madama aglecture ket kanayun na isingit bagbaga kadakami." (If sir lectured us, it was always based on the bible and he usually gives advice to us.) (Personal Interview, May 23, 2019, 2:46 PM at his residence.) The statements of current probationers were corroborated by former probationer No. 3 and he stated that “patakeren daka bagbagaan daka.” (They will let you stand and give you advice.) (Personal Interview, May 23, 2019, 9:22 AM at his residence.) Probationers also experienced being advised by the PPO staff and by their peers. If one has a problem, his peers are there ready to listen and ready to provide help as much as possible. Counseling is also a part of the mutual self-help wherein it is the responsibility of the staff and definitely their peers to give a piece of advice in order for an individual to manage proper behavior. Wexler (1995), stated that individual counseling provides members with opportunities to work through these important issues. While Sales (1999) concluded that regarding effective counseling strategies for counseling individuals are limited, this counseling specialty area has been driven more by experience and clinical intuition than by research. Behavior can be learned and it can be taught to a person, as long as the person listens. To give and to hear advice is a learning experience which can be experienced by anybody. Mutual self-help and counseling basically co-exist with each other.

3.3.8 Intellectual and Spiritual Category

Clients will undergo a series of lecture, trainings and exercises to understand the importance of self-awareness, ideas and the ability to solve problems and the ability to make healthy decisions. Also, to be able to identify the difference between spirituality and religion and to be able to explore through guided imagery aspects of their own spiritual realm.

3.3.9 Spiritual Awakening

Participant No. 3 stated that “Nu maipangge kadayta ket talaga nga aramidem dayta karkararag nga dayta.” (When it comes to that matter then you should really pray.) (Personal Interview, May 22, 2019, 3:57 PM at his residence.) Participant No. 5 also supported the statement and stated that “Jay
agkararag kau talaga ken jay usto nga proseso ti panagkararag." (You really pray sincerely through the proper way of praying.) (Personal Interview, May 23, 2019, 2:46PM at his residence.) The statements of current probationers were corroborated by former probationers. Former probationer No. 1 stated “that jay agkararag kami amin. Jay sika ka ti agkararag.” (We all pray. Every one of us will be given the chance to lead the prayer.) (Personal Interview, May 21, 2019 4:57PM at his residence.) Former probationer No. 2 stated that “dayta isprimtal nu anea ti kwarm idi kwa ka pi ing nu anea panagsirrisirik mu ti kapilaya ket isu met lng. Basta nu ada kmi jay programa mi Ada ti schedule nga agkararag sakbay nga agrugi kami ken open remarks.” (In the spiritual aspect, it is the same when you go to church. We have our program schedule that before we begin our activities, we start with a prayer and an opening remarks.) (Personal Interview, May 22, 2019 10:29AM at his residence.) Former probationer No. 3 stated that “Kaadwan na jay behavior jay panagbabalwii. Nu awan buteng mu kinni apo ket makaaramid ka ti kina gago talaga.” (Usually on behavioral change. If you do not fear God, you can really make wrong behaviors.) (Personal Interview, May 23, 2019 9:22AM at his residence.) Former probationer No. 4 stated that “dayta met kada aglecture met ni sir arnel ada nga ada sagiden na iti verses ti bible nga patama ejay topic nu ana man ti topic pero it always boils down to love of family talaga.” (In every lecture of sir Arnel, he always use verses from the bible regarding the topic of the day. But it always ends love of family.) (Personal Interview, May 25, 2019 2:16PM at his residence.) Probationers also experienced praying because they were the ones who were task to lead the prayer every session. Some of the clients do not usually pray but when they started their therapeutic session they were able to start praying. Everybody had the chance to lead the prayer because every session starts with a prayer and praying is rotation. Religious activities contribute to the individual’s positive outlook. The study of Unterrainer, Lewis, Mcgrath, & Fink (2013), suggests that therapeutic intervention programs focusing on building a positive and meaningful personal framework, akin to that of a religious/spiritual orientation, may contribute to positive outcomes. Unterrainer, Lewis, & Fink (2014), suggests that there is substantial evidence for religiosity/spirituality being positively related to a variety of indicators of mental health, including subjective well-being and personality dimensions. Furthermore, religiosity/spirituality can play an important role in the process of recovering from mental illness as well as providing a protective function against addictive or suicidal behaviors. Additional study of Unterrainer, Ladenhauf, Moazedie, Wallner-Liebmann, & Finke (2010), provides evidence that religiosity and spirituality may represent important aspects of human personality. Lastly, according to Fagan (1996), religious practice seems to have several potential for addressing social problems. The incorporation of praying as a way of life of an individual will to relate spiritual practices to the transformation of everyday experience. Praying is the stepping stone to spiritual awakening.

3.3.10 Government Agencies Collective Effort
Participant No. 1 stated that “BFP inmay da amin insuro aramiden nu tumulong nu ada kalamidad. Agsubli-subli met Ing ti DSWD nu kwa.” (The BFP visited us and taught us what to do during calamities. Also the dswd always came back.) (Personal Interview, May 20, 2019, 5:30PM at his residence.) The rehabilitation and reformation of probationers is not the sole responsibility of the parole and probation office but also with the collective support and effort of other government agencies or non-government agencies. Experience of probationers that they were lectured and visited by different agencies to extend help at any form. Cutay (n.d.) stated that the PPA adheres to the principle of interdependence through institutional convergence to expedite delivery of services needed by its clients. It believes that for the basic human organization to survive it has to connect with other social systems in the community and work with them collectively and mutually help each other. For several years, the world has gone into globalization and undertaken measures to promote unity and cooperation among nations to respond to global issues and concerns such as poverty, terrorism, crimes, gender inequality, and climate change, among others. The PPA works in the local and national community by involving agencies and community resources to treat offenders by improving their lives. Further, the PPA forges and maintains networking and convergence with local community resources involved in the delivery of social services. To mention a few: Local Government Units (LGUs), the Department of Social Welfare and Development (DSWD), the Department of Education (DepEd), the Department of Health (DOH), the Department of Environment and Natural Resources (DENR), the Technical Education and Skills Development Authority (TESDA) and some educational institutions. The PPA involves local people as volunteer probation aides (VPAs), to serve as community partners of probation and parole officers in the supervision and rehabilitation of its clients, and develops job referral systems among public and private employment agencies and individuals to address joblessness among clients and prevent recidivism. Collective effort of agencies ensure the rehabilitation and reformation of the clients of parole and probation, also the same time attaining its mission which is to rehabilitate their clients. Volunteer groups or agencies have become necessary components in the rehabilitation of offenders and their reintegration.

3.3.11 Vocational/Survival Skills Category
Vocational skills training help prepare the clients for a productive life by providing employable skills, and enabling them to work and earn.

3.3.12 Livelihood Training
According to Participant No. 1 stated “Actual ti inaramid ti tesda ken QSU sa jay immay nga iti project water bonsai” (Tesda taught us on actual livelihood training. I think that it is QSU who came and trained us about water bonsai.) (Personal Interview, May 20, 2019, 5:30PM at his residence.) The statement of current probationer were corroborated by former probationers. Former probationer no. 1 stated that “Nagaramid kmi ti longganisa, imbotido, food processing, sabon pi sa.” (We made longganisa, imbotido, food processing, and soap making.) Former probationer No. 2 stated that “Ada met speaker nga immay kasla ata bonsai sinursurwan dakami.” (There were speaker who came and taught us like the bonsai making.) (Personal Interview, May 22, 2019 10:29AM at his residence.) Former probationer No. 3 stated that “Dagijay kwa ti DOLE dagijay physical theraphy ken inikkandak ti diplomak ti carpenter.” (Someone from the DOLE taught us how to do physical therapy and they gave me a diploma on carpentry.) (Personal Interview, May 23, 2019 9:22AM at his residence.)
Former probationer No.4 also stated that “ada ti kasla pa seminar nu anea ti skills mu e identify mu ken nu anea pay ti training nga kallangam e provide da hanko lang naatenderan jay training nga agaramid ti water bonsai…” (There was a seminar wherein you will identify your skills and the trainings you need and they will provide the same. I was not able to attend the bonsai training.) (Personal Interview, May 25, 2019 2:16PM at his residence.) The client of the parole and probation learned technical skills thru hands on experience. These skills are different livelihood programs, programs for the clients to have supplementary source of income, to support their daily or basic needs, or it could be their main source of income. In livelihood programs, participants learn innovative ideas and skills. According to the Correction and Rehabilitation - Parole and Probation Administration (2019), their program include several skills and seminars classes to help them earn their living and extra income. In addition, technical and vocational classes are also offered. However, according to Barnes-Proby, D., Hunt, P., Jonsson, L., & Cherney, S. (2018), getting permanent job may put major stress on probationers to obtain in a challenging environment. One of the problems being encountered by probationers or former offenders is getting a job for the reason of his/her criminal background. But when they are equipped with technical knowledge it won’t be a problem. As the old proverb teach a man how to fish and he will live, armed with technical knowledge probationers will no longer worry about job for providing their basic needs……development”; “Enhance individual and organizational effectiveness and productivity”; “Develop qualified, committed and motivated academic staff”; “Provide a guide for speedy and fair resolution of complaints and grievances”; and “Provide a framework for personnel discipline”.

4 CONCLUSION

Based on the gathered data through one-on-one interview, probationers’ experiences revealed that what they learned enhanced their personality. Based on the research findings, Result showed that the life experiences of probationers focused on awareness trainings, improving social skills, improving and maintaining personal hygiene, promoting healthy relationship, counseling, spiritual awakening, government agencies collective effort and livelihood training programs. Moreover, their life experiences revolve on personality development trainings that upon undergoing the said program trainings they display positive behaviors for they have internalized the program which lead them to have a positive outlook in life. It is recommended that the parole and probation may consider seeking the assistance of different agencies to continuously and sustainably facilitate trainings needed to promote human and social transformation among its clients and additional research is recommended to expand the scope of this study, and other researchers may conduct study not covered by this study.

REFERENCES


