



UNIVERSITY OF THE VISAYAS
Visayanian ACCESS

COURSE STUDY GUIDE

NSTP 111

**NATIONAL SERVICE
TRAINING PROGRAM**




NOEL R. TERRORA


Disclaimer Statement:

This Course Study Guide is not to be presented as the original work of the module compiler. It is meant to be the primary reference material for the course composed of the flexible learning syllabus, learning plans, course content, and assessments compiled from various sources. Accordingly, the sale and distribution of such outside the University of the Visayas is strictly prohibited.

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College of Business Administration		
	College of Business Administration	
	Department: Business Administration	
	Flexible Learning Course Syllabus	
	Program : Bachelor of Science in Business Administration	
		Semester/Term : 1 st Semester, AY 2020-2021
I. Course Information		
Course Code	NSTP 111	<u>Course Description:</u> The course aims to teach the students the National Service Training Program. Specifically, this course will focus on the personal concept of service, leadership, and vision; an indispensable quality of leadership, you can make a difference, the need for heroes, personal values and good governance, community organizing, training students to be proactive, towards strengthening youth community leadership and social responsibility, the call to excellence, morality in public service, and moral regeneration.
Course Title	National Service Training Program	
Credit Units/ Hours	3 units 54 hours lecture	<u>Course Goal:</u> Upon the successful completion of this course, students will understand and develop the concept of National Service Training program which is to strengthen individual capacity for Organization vision and values, Leadership, Community Relationship, and Moral Responsibility.
Prerequisite(s)	None	

Learners		<u>Course Objectives:</u>	
Category 1	Offline (Asynchronous) Modular Approach	<p>At the end of the course, the students should be able to:</p> <p>LO1. Acquire a working knowledge on the concept of the NSTP law. LO2. Determine and explain the leadership that will be needed by the community. LO3. Assess and simulate community organizing. LO4. Discuss the importance of strengthening the youth for community service and moral responsibility.</p>	
Category 2	Online (Synchronous) Offline (Asynchronous)		
Category 3	Pure online (Synchronous + Asynchronous)		
<u>Course Delivery :</u>			
II. Instructor's Information			
<i>Instructor's Name</i>	Noel R. Terrora	<i>Corporate Email</i>	Noel_terrora@uv.edu.ph
<i>Consultation Period</i>	Tuesdays (5:00Pm-7:00PM)/ (1:00pm-5:00pm)	<i>Phone No.</i>	09150144813

III. Course Content						
Week no. / No. of Hours / Delivery Mode	Module No / Title	Topic	Intended Learning Outcomes	Learning Activities	Learning Resources	Assessment Tools/ Graded Output
Week 1 2 hours Synchronous Online Via MS Teams	Module : NSTP 111	Course Overview	Familiarize self with the structure and requirement of the course.	<ul style="list-style-type: none"> ● Course orientation Agenda: <ul style="list-style-type: none"> - Course Expectation - Grading System - Course Overview - Group student into group 	<ul style="list-style-type: none"> - Course Syllabus - Course Guide - Module 	
Week 1 3 hrs. Lecture Self - Directed	Module : NSTP 111 Introduction to National Service Training Program	<i>Module 1-Topic1</i> Vision, Mission and Goals of the University of the Visayas	LO1. Acquire a working knowledge on the concept of the NSTP law.	<ul style="list-style-type: none"> ● Reading of module 1 topic 1 ● Answer End Module 1 Questions ● Self-check by using the rubric ● Compile to E-Portfolio 	<ul style="list-style-type: none"> ● Module 1 ● PowerPoint Presentation 	

III. Course Content						
Week no. / No. of Hours / Delivery Mode	Module No / Title	Topic	Intended Learning Outcomes	Learning Activities	Learning Resources	Assessment Tools/ Graded Output
Week 1 2.5hrs Lecture Asynchronous Offline	Module : NSTP 111 Introduction to National Service Training Program	<i>Module 1-Topic 2</i> Philosophical and Theological Foundation	LO1. Acquire a working knowledge on the concept of the NSTP law.	<ul style="list-style-type: none"> ● Reading of module 1 topic 2 ● Answer End Module 1 Questions ● Self-check by using the rubric ● Compile to E-Portfolio 	<ul style="list-style-type: none"> ● Module 1 ● PowerPoint Presentation 	
Week 1 3 hrs. Lecture Asynchronous Online	Module : NSTP 111 Introduction to National Service Training Program	<i>Module 1-Topic 3</i> <i>Wrap up Discussion of Module 1</i>	Validate Learner's learning for the module 1.	Summary of lecture for topic in module 1	<ul style="list-style-type: none"> ● PowerPoint presentation (PPT) 	

III. Course Content						
Week no. / No. of Hours / Delivery Mode	Module No / Title	Topic	Intended Learning Outcomes	Learning Activities	Learning Resources	Assessment Tools/ Graded Output
Week 1 3 hrs. Lecture Asynchronous Offline	Module : NSTP 111 Introduction to National Service Training Program	1 st Major Assessment	To measure the extent of learners' attainment of learning outcomes.	Answer 10 items essay/ discussion questions of 100 word per item		Essay Rubric Answer to 10 essay/discussion questions
END OF WEEK 1						
Week 2 3.5 hrs. Lecture Self - Directed	Module: NSTP 111 Leadership	Module 2 topic 1 Approaches to Leadership	LO2. Determine and explain the leadership that will be needed by the community.	<ul style="list-style-type: none"> ● Reading of module 2 topic 1 ● Answer End Module 2 Questions ● Self-check by using the rubric ● Compile to E-Portfolio 	<ul style="list-style-type: none"> ● Module 2 ● PowerPoint Presentation 	

III. Course Content						
Week no. / No. of Hours / Delivery Mode	Module No / Title	Topic	Intended Learning Outcomes	Learning Activities	Learning Resources	Assessment Tools/ Graded Output
Week 2 3.5hrs Lecture Asynchronous Offline	Module: NSTP 111 Leadership	Module 2-Topic 2 VISION: The Indispensable Quality of Leadership	LO2. Determine and explain the leadership that will be needed by the community.	<ul style="list-style-type: none"> ● Reading of module 2 topic 2 ● Answer End Module 2 Questions ● Self-check by using the rubric ● Compile to E-Portfolio 	<ul style="list-style-type: none"> ● Module 2 ● PowerPoint Presentation 	
Week 2 3.5 hrs. Lecture Asynchronous Online	Module: NSTP 111 Leadership	<i>Module 2-Topic 3</i> Wrap Up Discussion	Validate Learner's learning for the module 2.	Summary of lecture for topic in module 2	PowerPoint presentation (PPT)	
Week 2 3 hrs. Lecture Asynchronous Offline	Module: NSTP 111 Leadership	2nd Major Assessment	To measure the extent of learners' attainment of learning outcomes.	Answer 10 items essay/ discussion questions		Essay Rubric Answer to 10 essay/discussion questions
END OF WEEK 2						

III. Course Content						
Week no. / No. of Hours / Delivery Mode	Module No / Title	Topic	Intended Learning Outcomes	Learning Activities	Learning Resources	Assessment Tools/ Graded Output
Week 3 4.5 hrs. Lecture Self - Directed	Module : NSTP 111 Community Organizing	Module :3 topic 1 The Goal of Community Organizing	LO3. Assess a cooperative marketing based on the advantages and disadvantages.	<ul style="list-style-type: none"> ● Reading of module 3 topic 1 ● Answer End Module 3 Questions ● Self-check by using the rubric ● Compile to E-Portfolio 	<ul style="list-style-type: none"> ● Module 3 ● PowerPoint Presentation 	
Week 3 3.5hrs Lecture Asynchronous Offline	Module : NSTP 111 Community Organizing	<i>Module 3-Topic 2</i> Stages of Community Organizing	LO3. Assess a cooperative marketing based on the advantages and disadvantages.	<ul style="list-style-type: none"> ● Reading of module 3 topic 2 ● Answer End Module 3 Questions ● Self-check by using the rubric ● Compile to E-Portfolio 	<ul style="list-style-type: none"> ● Module 3 ● PowerPoint Presentation 	
Week 3 3.5 hrs. Lecture Asynchronous Online	Module : NSTP 111 Community Organizing	<i>Module 3-Topic 3</i> Wrap up discussion of Module 3	Validate Learner's learning for the module 3.	Summary of lecture for topic in module 3	PowerPoint Presentation	

III. Course Content						
Week no. / No. of Hours / Delivery Mode	Module No / Title	Topic	Intended Learning Outcomes	Learning Activities	Learning Resources	Assessment Tools/ Graded Output
Week 3 3 hrs. Lecture Asynchronous Offline	Module : NSTP 111 Community Organizing	3rd Major Assessment	To measure the extent of learners' attainment of learning outcomes.	Answer 10 items essay/ discussion questions of		Essay Rubric Answer to 10 essay/discussion questions
END OF WEEK 3						
Week4 3.5 hrs. Lecture Self - Directed	Module: NSTP 111 Community Leadership and Moral Responsibility	Module 4-Topic 1 The Call for Excellence	LO4. Evaluate the benefit of Marketing in Agricultural Cooperative.	<ul style="list-style-type: none"> ● Reading of module 4 topic 1 ● Answer End Module 4 Questions ● Self-check by using the rubric ● Compile to E-Portfolio 	<ul style="list-style-type: none"> ● Module 4 ● PowerPoint Presentation 	


III. Course Content						
Week no. / No. of Hours / Delivery Mode	Module No / Title	Topic	Intended Learning Outcomes	Learning Activities	Learning Resources	Assessment Tools/ Graded Output
Week 4 3.5 hrs. Lecture Asynchronous Offline	Module: NSTP 111 Community Leadership and Moral Responsibility	<i>Module 4-Topic 2</i> Morality in Public Service	LO4: Evaluate the benefit of Marketing in Agricultural Cooperative.	<ul style="list-style-type: none"> ● Reading of module 4 topic 2 ● Answer End Module 4 Questions ● Self-check by using the rubric ● Compile to E-Portfolio 	<ul style="list-style-type: none"> ● Module 4 ● PowerPoint Presentation 	
Week4 3.5 hrs. Lecture Asynchronous Online	Module: NSTP 111 Community Leadership and Moral Responsibility	<i>Module 4-Topic 3</i> Wrap up discussion of module 4	Validate Learner's learning for the module 4.	Summary of lecture for topic in module 4	PowerPoint Presentation	

III. Course Content						
Week no. / No. of Hours / Delivery Mode	Module No / Title	Topic	Intended Learning Outcomes	Learning Activities	Learning Resources	Assessment Tools/ Graded Output
Week 4 3 hrs. Lecture Asynchronous Offline	Module: NSTP 111 Community Leadership and Moral Responsibility	4th Major Assessment	To measure the extent of learners' attainment of learning outcomes.	Answer 10 items essay/ discussion questions		Essay Rubric Answer to 10 essay/discussion questions
END OF WEEK 4						

IV-A. POINTS FOR GRADED OUTPUT			IV-B. GRADE EQUIVALENT BASED ON POINTS EARNED			
Course Week	Module Topic Output	Points	Points Earned	Grade	Points Earned	Grade
Week 1	1 st Major Assessment Essay	40	211-220	1.0	141-150	2.1
Week 2	2 nd Major Assessment Essay	40	201-210	1.1	131-140	2.2
Week 3	3 rd Major Assessment Essay	40	196-200	1.2	121-130	2.3
Week 4	4 th Major Assessment Essay	60	191-195	1.3	111-120	2.4
	Portfolio/ePortfolio	40	186-190	1.4	101-110	2.5
Total		220	181-185	1.5	96-100	2.6
			171-180	1.6	91-95	2.7
			166-170	1.7	86-90	2.8
			161-165	1.8	81-85	2.9
			156-160	1.9	75-80	3.0
			151-155	2.0	74 and below	5.0

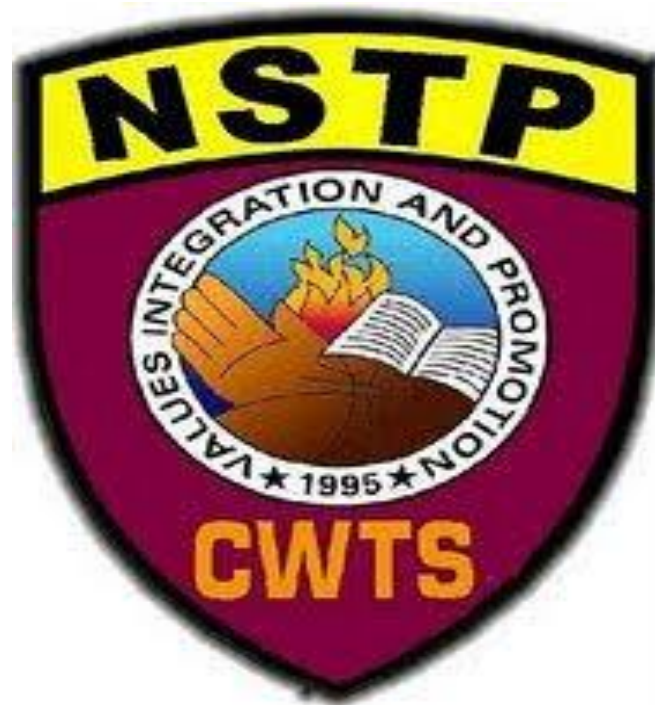
INC is given if the final grade is 2.5 or better but missing any two of the course requirements listed above. INC should be complied within 365 days immediately after the close of the Semester.

V. Approval

Prepared by	Reviewed by		Approved by
(Sgd.) NOEL R. TERRORA Instructor	 CIRILO A. ADORABLE, MBA Program Coordinator	Librarian	(Sgd.) ROSEMARIE CRUZ-ESPAÑOL, CPA DM Dean

rce/revised, 6-19-20

Introduction to National Service Training Program



Learning Outcomes:

Upon finishing this module, the student is expected to :

LO1. Acquire a working knowledge on the concept of the NSTP law



University of the Visayas

College of
Business Administration

Program	BS in Business Administration
Course Code	NSTP 111
Course Title	National Service Training Program
Credit Units/Hours	3 54 hours Lecture
Week no./ Number of Hours	Week 1 27 hours
Module Topic	Introduction to NSTP
Topic no. / Allotted Hours	Module 1 – 10 hours Self Directed, 1.5 hours Asynchronous/Zoom



Main Topic or Sub-Topic No.	Main Topic – Introduction to NSTP Sub-Topic 1 -THE MISSION-VISION STATEMENT OF THE UNIVERSITY OF THE VISAYAS Sub-Topic 2 – PHILOSOPHICAL – THEOLOGICAL FOUNDATION	
Intended Learning Outcomes	At the end of the lesson, the student should be able to: LO1. Acquire a working knowledge on the concept of the NSTP law	
Delivery Mode	Flexible Learning Mode : Self-Directed Learning	
Study Questions	<ol style="list-style-type: none"> 1. Explain RA 9163 2. Explain the Mission – Vision of the University of the Visayas 3. Determine the Philosophical and Theological foundation 4. Discuss what is volunteerism 5. Evaluate some tips for volunteerism. 	
Learning Resources:	Required	References
• Print	Module Book	• Module
• Digital	Module Websites	• Refer to reference after Module 4
Learning Activity	<ul style="list-style-type: none"> • Reading of module 1 topic 1, 2, • Answer Essay at end of module • Self-check by using the rubric • Compile to E-Portfolio 	
Required Output	Answer to 10 essay questions	
Assessment Task	Evaluation of the essay questions	
Assessment Tool	Rubric on the essay	
Target Competency	Analytical Skills	

Prepared by : (Sgd.) NOEL R. TERRORA Faculty	Reviewed by : CIRILO A. ADORABLE, MBA Program Coordinator	Approved for Use: (Sgd.) DR. ROSEMARIE-CRUZ ESPAÑOL, CPA Dean
Date :	Date :	Date : Aug. 31, 2020
		Revision #002



UNIVERSITY OF THE VISAYAS
College of Business Administration
2nd Floor DVG building, Colon corner D. Jakosalem St. Cebu City

Learning Contents:

Introduction

Vision

The University of the Visayas envisions to become:

An internationally recognized private non-sectarian university committed to academic excellence, transformational, and innovative education.



Mission

To attain its vision, the University of the Visayas lives up to:

- 1.** Build and embrace a sustainable research culture among students, faculty and non-teaching staff in support of its academic programs and community extension thrusts.
- 2.** Develop the talents and potentials of the students towards the practice of profession to be responsive to the changing local and global industry requirements.
- 3.** Capacitate a community guided by the university extension program and be a catalyst for social transformation.
- 4.** Develop a community of God-centered, nationalistic and globally competitive professionals with proactive values and attitudes.

Core Values

L - Leadership

E - Empathy

A - Achievement

D - Discipline

&

S - Service

E - Environmentalism

R - Respect

V - Virtuousness

E - Excellence

REPUBLIC ACT NO. 9163 - AN ACT ESTABLISHING THE NATIONAL SERVICE TRAINING PROGRAM (NSTP) FOR THE TERTIARY LEVEL STUDENTS, AMENDING FOR THE PURPOSE REPUBLIC ACT NO. 7077 PRESIDENTIAL DECREE NO. 1706, AND FOR OTHER PURPOSE

Be it entered by the senate and House of Representatives of the Philippines in Congress assembled.

SECTION 1. Short Title. This Act shall be known as the "National Service Training Program (NSTP) Act of 2001".

SEC. 2. Declaration of Policy. – It is hereby affirmed the prime duty of the government to serve and protect its citizens. In turn, it shall be the responsibility of all citizens to defend security of the state and in fulfilment thereof, the government may require each citizen to render personal, military or civil service. Recognizing the youth's vital role in nation building, the state shall promote civic consciousness among the youth and shall develop their physical, moral, spiritual, intellectual and social well-being. It shall inculcate in the youth patriotism, nationalism, and advance their involvement on public and civic affairs.

In pursuit of these goals, the youth, the most valuable resource of the nation, shall be motivated, trained, organized and mobilized in military training, literacy, civic welfare and other similar endeavor' in the service of the nation.

SEC. 3. Definition of Terms. – For purposes of this Act, the following are hereby defined as follows:

- (a) "National Service Training Program (NSTP)" i s a program aimed at enhancing civic consciousness and defense-preparedness in the youth by developing the ethics of services and patriotism while undergoing training in any of its three (3) program components. Its various components are especially designed to enhance the youth's active contribution to the general welfare.
- (b) "Reserve Officers' Training Corps (ROTC)" is a program institutionalized under sections 38 and 39 of Republic Act No. 7077 designed to provide military training to tertiary level students in order to motivate, train, organize and mobilize them for national defense preparedness.
- (c) "Literacy Training Service" is a program designed to train students to become teachers of literacy and numeracy skills to school children, out of school youth, and other segments of society in need of their service.

- (d) "Civic Welfare Training Service" refers to program or activities contributory to the general welfare and the betterment of life for the members of the community or the enhancement of its facilities, especially those developed to improving health, education, environment, entrepreneurship, safety, recreation and morals of the citizenry.
- (e) "Program components" shall refer to the service components of the NSTP as enumerated in Section 4 of this Act.

SEC. 4. Establishment of the National Service Training Program. – There is hereby established a National Service Training Program (NSTP), which shall form part of the curricula of all baccalaureate degree courses and of at least two (2) year technical – vocational courses and is a requisite for graduation, consisting of the following service components:

- (1) The Reserve Officers' Training Corps (ROTC), which is hereby made optional and voluntary upon the effectivity of this Act.
- (2) The Literacy Training Services; and
- (3) The Civic Welfare Training Service The ROTC under the NSTP shall instill patriotism, moral virtues, respect for rights of civilians, and adherence to the Constitution, among others. Citizenship training shall be given emphasis in all three program components. The Commission on Higher Education (CHED) and technical education and Skills Development Authority (TESDA), in consultation with the Department of National Defense (DND), Philippine Association of State Universities and Colleges (PASUC), Coordinating Council of Private Educational Associations of the Philippines (COCOPEA) and other concerned government agencies, may design and implement such other program components as may be necessary in consonance with the provisions of this Act.

SEC. 5. Coverage. – Students, Male and female, of any baccalaureate degree course or least two (2)-year technical-vocational courses in public and private educational institutions shall be required to complete one (1) of the NSTP components as requisite for graduation.

SEC. 6. Duration and Equivalent Course Unit. – Each of the aforementioned NSTP program components shall be undertaken for an academic period of two (2) semesters. In lieu of the two (2)-semester program for any of the components of the NSTP, a one (1)-summer program may be designed, formulated and adopted by the DND, CHED and TESDA.

SEC. 7. NSTP Offering in Higher and Technical-Vocational Educational Institutions. – All higher and technical-vocational institutions, public and private, must offer at least one of the program components: Provided, That State universities and colleges shall offer the ROTC component and at least one other component as provided herein: Provided, further, That private higher and technical-vocational education institutions may also offer the ROTC if they have at least three hundred and fifty(350) cadet students. In offering the NSTP whether during the semestral or summer periods, clustering of affected students from different educational institutions may be done, taking into account logistics, branch of service and geographical considerations. Schools that do not meet the required number of students to maintain the optional ROTC and any of the other components shall allow their students to cross-enroll to other schools irrespective of whether or not the NSTP components in said school are being administered by the same or another branch of service of the Armed Forces of the Philippines (AFP), CHED and TESDA to which schools are identified.

Philosophical – Theological Foundation

What is ministry? “Ministry” is not a clear – cut term with well defined meanings. Philosophers and theologians are currently studying the biblical background and historical development of the concept. We do not propose to offer the last word on the matter, but simply to call attention to a few basics drawn from our tradition and practice.

The best place to begin is the ministry of Jesus. In Him we find the basic pattern of all other forms of apostolate and ministry, both derived for Him.

Jesus’ life demonstrates how He understood His mission and carried it out. It is hoped that like Jesus, when you start visiting communities, you will be armed with a clear understanding of your ministry / service in that particular locality.

A double proclamation initiates the ministry of Jesus: the kingdom of God is at hand – be converted and believe the good news! The Gospel tells how He continued to proclaim and act upon that basic message throughout His public life. In the same way, when you are already doing your immersion activities, you must have the basic knowledge and skills to be of service to our people.

St. Luke’s gospel speaks of Jesus in fulfilling words from the Book of the prophet Isaiah: “ the spirit of the Lord is upon me: therefore, He has anointed me. He has sent to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners, to announce a year of favor from the Lord” (Luke 4:18 – 19) Jesus’ words and deeds seek to bring people into a new, reconciled, and redeemed relationship with God and with one another. This relationship marks the coming of the reign of God.

NSTP aims to bring and continue the ministry of Jesus. When we serve our communities, our presence must spell a new life in the form of healing, environmental consciousness, healthy-living, liberation from poverty, and peace and love with one another. To be effective, we must embrace discipleship with Jesus Christ and join the efforts of our government and our school in delivering total human development for the Filipino people.

As we consider these elements – the mission of Jesus, the mission of the Church and Government, discipleship of those who follow Jesus – we begin to see the common thread is the realization of God’s kingdom in our hearts and mind. The reign of God is both the starting point and the goal of the mission of Jesus, the Church/Government, and each disciple.

“Ministry” refers to specific means for accomplishing the mission, which is to foster the emergence of God’s reign. All ministry or community service finds its model in the ministry of Jesus, as sketched, for example. In Peter’s address to Cornelius’ household: “...God anointed him with the Holy Spirit of power. He went about doing good works and healing all who were in the grip of the devil, and God was with him.” (Acts 10:38)

More decisive still is Jesus’ example: He came “not to be served but to serve and to give his life as a ransom for the many” (Mark 10:45). His service or ministry is ultimately an expression of the free gift of Himself to us in love. And not only does it provide a model for our service but it also enables and empowers us to service.

A. Volunteerism

The profile of the volunteer in the modern world has changed. Nowadays, a big percentage of volunteers came from the working class. Men, women, single parents, students and survivors of all kinds are well represented in the volunteer sector. More people are also beginning to welcome the concept of doing volunteer service on top of their other duties and responsibilities. How valuable is volunteer work in man’s search for a meaningful life?

Volunteerism opens wide the doors of opportunities for other things. Serving others can lead an individual to new avenues where he can gain valuable experiences in life. Through volunteer work, one can expand his horizon and learn how to live with other people and can even gain new friends. The experience of living in a new environment can make him more understanding and compassionate, while at the same time learning new skills to develop his self-esteem and interpersonal skill.

Serving others through volunteer work can challenge one to tap his resources, get in touch with his inner self and discover latent abilities he never thought he had. Given the responsibilities of a volunteer, many people have discovered their deep sense of commitment and the heart to help others.

1. **Becoming a volunteer.** How does one start doing volunteer work? The key is to clarify your goals for wanting to do the work. It is to make an impact in your life and those of others? Is it to gain some experiences which you are considering for shaping up an eventual career? Is it because you have “no choice but to do it” because it is part of the National Service Training Program?

The reason may also be because you want to get to know yourself more. Some talents and traits come to the surface only when challenged by a call to render service to others.

Most often, doing volunteer work is about man’s desire to move into his “life work” or mission. For some reason, we may be unable to move into our life work immediately. In the meantime, we can be volunteer workers and gain some experience, which can be valuable in the future.

2. Some tips on volunteerism

- Get involved in doing direct hands-on service, like caring for the sick and the dying or even street kids at a community shelter.
- If you have talent in public relations, you may want to conceptualize and implement fund-raising projects to support the cause you have chosen. What is important is to immerse yourself first until you find that unique role where you can contribute.
- Make a self inventory from time to time and evaluate your own efforts. In what areas have you contributed so far? In what other ways can you serve? This will definitely lead to getting to know yourself deeply, which in turn will enable you to express different aspects of yourself and will develop in you the ability to interact with different kinds of people or adapt to settings different from what you have been accustomed to. This variety will break the rigid patterns in which you have been conditioned to live. This will also make you more alive as you begin to see the world in a new way.
- Cultivate your potentials to be more effective as a volunteer worker. Every gift you possess has a potential receiver. What may seem little contribution to you may be all that someone else needs – some precious time to listen or to tell stories to others who may be feeling unwanted or some encouraging words for ease their pain.
- For more encouragement, call on others to work with you. Get others involved – your family, friends and even those you do not know but may have the same desire to serve as you do.
- Be creative. Think of different ways to serve. Perhaps you can make a substantial financial contribution, raise an amount of money or secure grants from foundations or philanthropist. Put it to work. You may also use your marketing abilities to give support to the service you want to render.

everyone can make a difference; each one of us can touch the lives of others. But the journey begins once we have learned to surrender to a

calling that leads us to the path of love through serving our brothers and sisters.

4. Discuss what is volunteerism

5. Evaluate some tips for volunteerism.

6. What is your personal concept of service?

7 -10. How do you respond to the problems confronting the Philippines today? Check the answer below.

- I want to go off a deserted island.
 - Like Pontius Pilate, I want to wash my hands off the whole mess.
 - I wish I had earlier lived in a more peaceful/prosperous country
 - i wish I were born an American
 - Other
- responses: _____

Explain your answer:

RUBRIC FOR ESSAY

Rubrics is use as your guide on how to write your answers. This is also use by your teacher in rating your answers.

Point value	5	4	3	2
STRUCTURE: Introduction, development, conclusion	Well developed introduction; engages the reader and crates interests; thesis is clearly stated; original main idea; draws conclusion with difficulty	Introduction creates interest; presents one main topic; conclusion effectively summarizes topics	Introduction adequately explains the background but may lack detail; thesis states the position; sufficient number of examples and details that relate to the topic; conclusion is recognizable	Collection of information is unclear or not related to the topic; thesis is vague; conclusion does not summarize main points; main idea is missing
CONTENT: Main points, supporting concepts, body paragraphs	Well developed main points; supporting concepts, theories and examples are concrete; consistent point of view; detailed topic explanations	Two or three main points but they may lack details; examples and details may relate to the topic and some examples is included	Three or more points are present; narrative shows the events but may lack details; sufficient number of examples and details that relate to the topic	Insufficient, vague or underdeveloped examples; poor development of ideas
ORGANIZATION OF THOUGHTS: Structure of ideas, flow of ideas, transitions	Logical progression of thoughts; mature transition between ideas; structured flow of ideas	Details are arranged in a logical progression with appropriate transitions	Organization is clear; transition are present but may be weak; acceptable arrangement of examples.	No discernable pattern or organization; unrelated details; transition are not present
STYLE: Word choice, writing patterns, sentence variety	Writing is smooth, coherent and skillful; pleasing variety in sentence structure; precise word choices	Writing is clear and sentences have varied structure; good word choices	Writing is clear but sentences may lack variety; adequate word choices	Writing is confusing and hard to follow; contains inappropriate sentences; poor and inconsistent word choices
MECHANISM: Grammar/syntax functionalism spelling	Punctuation, spelling, capitalization are correct, no errors; consistent standard English usage	Punctuation, spelling, capitalization are generally correct, with few errors.	A few errors in punctuation, spelling and capitalization	Distracting errors in punctuation, spelling and capitalization


Leadership




Learning Outcomes:

Upon finishing this module, the student is expected to:

LO2. Determine and explain the leadership that will be needed by the community

 <p>University of the Visayas</p> <p>College of Business Administration</p>	Department	Business Administration	
	Program	BS in Business Administration	
	Course Code	NSTP 111	
	Course Title	National Service Training Program	
	Credit Units/Hours	3 54 hours Lecture	
	Week no./ Number of Hours	Week 2 27 hours	
	Module Topic	Leadership	
	Topic no. / Allotted Hours	Module 2 - 10 hours Self Directed, 1.5 hours Asynchronous/Zoom	
Main Topic or Sub-Topic No.	Main Topic - Leadership Sub-Topic 1 -Approaches to Leadership Sub- Topic 2 - Vision: The Indispensable Quality of Leadership		
Intended Learning Outcomes	At the end of the lesson, the student should be able to: LO2. Determine and explain the leadership that will be needed by the community		
Delivery Mode	Flexible Learning Mode : Self-Directed Learning		
Study Questions	<ol style="list-style-type: none"> 1. Define and discuss leadership 2. Identify the approaches to leadership 3. Determine and explain the different leadership styles. 4. Discuss vision being indispensable quality of leadership. 5. Evaluate the four level vision of people. 		
Learning Resources:	Required	References	
• Print	Module Book	• Module	
• Digital	Module Websites	• Refer to reference after Module 4	
Learning Activity	<ul style="list-style-type: none"> • Reading of module 1 topic 1, 2, • Answer Essay at end of module • Self-check by using the rubric • Compile to E-Portfolio 		
Required Output	Essay Answers		
Assessment Task	Answer Essay at end of module		
Assessment Tool	Rubric on the essay		
Target Competency	Leadership Skills		

Prepared by : (Sgd.) NOEL R. TERRORA Faculty	Reviewed by :  CIRILO A. ADORABLE, MBA Program Coordinator	Approved for Use: (Sgd.) DR. ROSEMARIE-CRUZ ESPAÑOL, CPA Dean
Date :	Date :	Date : Aug. 31, 2020
		Revision #002



UNIVERSITY OF THE VISAYAS College of Business Administration

2nd Floor DVG building, Colon corner D. Jakosalem St. Cebu City

Learning Contents:

Introduction

Leadership as a term is a relatively a recent addition to the English language since it has been in use for only about 200 years. The term "leader" though from which "leadership" was derived appeared as early as 1300 A.D.

Most conceptions of leadership imply that at different times one or more group members can be identified as a leader according to some observable difference between the persons and the other members who are referred to as "followers" or "subordinates." Usually, the understanding of leadership rests on the common denominator that it is a "group phenomenon involving the interaction between two or more persons." Added to that, most definitions of leadership refer to the assumption that it involves an influence process whereby a leader exerts intentional influence over followers.



Many authors argue that leadership is a major determinant of organizational effectiveness while some express doubts that leaders have any substantial influence on the performance of their group.

Any grouping is considered as a complex social system of patterned interaction among people, and leader influence causes organizational events. This is because a leader is pictured as heroic figure capable of determining the fate of his group.

Psychologists as well as behavioral scientists have attempted to discover what behaviors, traits, sources, or power, or aspects of the situation determine how will a leader is able to influence followers and accomplish group objectives. In a way, leadership effectiveness is the predominant concern.

Approaches to Leadership

1. **Power-influence approach** – this approach sets to explain leadership effectiveness in terms of the amount of power possessed by a leader and how power is exercised.
2. **Behavior approach** – it emphasizes what leaders actually do on the job.
3. **Trait approach** – it emphasizes the personal attributes of a leader focusing on the aspects of managerial motivation and specific skills aside from personality traits or general intelligence.
4. **Situational approach** – this approach emphasizes the importance of situational factors such as the leader authority and discretion, the nature of the work performed by the leader's unit, subordinates' ability and motivation, the nature of external environment and the role requirements imposed on a leader by subordinates, peers, superiors and outsiders.

Leadership Styles

According to Kenneth Blanchard, a leader should be very participative with everyone in the workplace, to listen and to draw them out by making them feel treated as competent, contributing members of a team.

For a long time, people thought there were only two leadership styles: autocratic and democratic. Some insist that one style is better than the other. Restricting, however, on one style makes one only half a leader.

But the leader should be total, and he is one if he is flexible and is able to use four different leadership styles.

The four basic leadership styles:

1. **Directing** – the leader provides specific instructions and closely supervises task accomplishment.
2. **Coaching** – the leader continues to direct and closely supervise task accomplishment, but also explains decisions, solicits suggestions, and supports progress.
3. **Supporting** – the leader facilitates and supports subordinates' effort towards task accomplishment and shares responsibility for decision-making with them.
4. **Delegating** – the leader turns over responsibility for decision-making and problem-solving to subordinates.

These four leadership styles consists of different combinations of two basic leadership behaviors that can be used in trying to influence someone else: directive behavior and supportive behavior.

Directive behavior is defined by the words structure, control and supervise.

Supportive behavior is described by the words praise, listen and facilitates.

VISION: THE INDISPENSABLE QUALITY OF LEADERSHIP

A. Vision and Leadership

Foresight is the “lead” that the leader has. Once he loses this lead and events starts to force his hands, he is a leader in name only. He is not leading; he is reacting to immediate events and he probably will not long be a leader. There are abundant current examples of loss leadership which stem from a failure to foresee what reasonably could have been foreseen, and from failure to act on that knowledge while the leader has freedom to act (Robert K. Greenleaf, *The Servant as a Leader*, 1997)

Helen Keller was asked, “ what would be worse than being born blind? ” She replied, “To have sight without a vision.” Sadly, too many people are placed into leadership positions without a vision for the organization that they will lead. All great leaders possess two things: They know where they are going, and they are able to persuade others to follow. They are like the sign in an optometrist’s office. “ if you don’t see what you want, you’ve come to the right place.”

What you see is what you can be. This deals with your potential. We can raise the question: Does the vision make the leader? Or does the leader make the vision?

Vision comes first. We have known many leaders who lost the vision and, therefore, lost their power to lead. People do what people see. That is the greatest motivational principle in the world. Stanford Research says that 80 percent of what we learn is visual, 10 percent of what we learn is auditory, and 1 percent of what we learn is through our senses.

In other words, people depend on visual stimulation for growth. Couple a vision with a leader willing to implement that dream and a movement begins. People do not follow that dream and the ability to communicate it effectively. Therefore, vision in the beginning will make a leader, but for that vision to grow and demand a following the leader must take responsibility for it.

B. Four Vision Levels of People

- Some people never see it. (They are wanderers)
 - Some people see it but never pursue it on their own (They are followers)
 - Some people see and pursue it (They are achievers)
 - Some people see it and pursue it and help others see it (They are leaders)
1. You see what you are prepared to see. This deals with perception. Konrad Adenauer was correct when he said. “ We all live under the same sky; but we don’t all have the same horizon.”

Automobile genius Henry Ford once came up with a revolutionary plan for a new kind of engine. We know it today as the V – 8. Ford was eager to get his new idea into production. He had some men draw up the plans and presented them to the engineers.

As the engineers studied the drawings, one by one they came to the same conclusion. Their visionary boss just didn’t know much about the fundamental principles of engineering. He’d have to be told gently – his dreams was impossible.

Ford said, “do it anyway.”

They replied, “but it’s impossible.”

“go ahead,” Ford commanded, “and stay on the job until you succeed, no matter how much time is required.”

For six months they struggled with drawing after drawing, design after design, nothing. Another six months, nothing. At the end of the year Ford checked with his engineers,

and once again they keep going. They did. And they discovered how to build a V – 8 engine.

Henry Ford and the engineers both lived under the same sky, but they did not all have the same horizon.

2. What you see is what you get. Luis Palau, in his book *Dream Great Dreams*, gave the following illustration:

Think about how nice and refreshing it is to taste a cold Coke. Hundreds of millions of people around the world have enjoyed this experience, thanks to the vision of Robert Woodruff. During his tenure as president of Coca – Cola (1923 – 1958), Woodruff boldly declared, “We will see that every man in uniform gets a bottle of Coca – Cola for five cents wherever he is and whatever costs.” When World War II ended. Woodruff stated that before he died he wanted every person in the world to have tested Coca – Cola. Robert Woodruff was a man of vision.

With careful planning and a lot of persistence, Woodruff and his colleagues reached their generation around the globe for Coke.

When Disney World first opened, Mrs. Walt Disney was asked to speak at the Grand Opening, since Walt had died. She was introduced by the man who said, “Mrs. Disney, I just wish Walt could have seen this.” She stood up and said, He did,” and sat down. Walt Disney knew it. Robert Woodruff knew it. Even you knew it. What you see is what you get.

A. Story Evaluation

The parable of the Toy Balloon (Juan Flavier)

The farmer’s son had a blind obsession for a blue toy balloon. The boy’s feeling started when his father bought him one at a town fair the year before.

Unfortunately, it was also a traumatic experience for he lost his grip on the string and the balloon soared upwards. Heartbroken, he watched tearfully as the toy disappeared into the blue sky beyond his sight.

Since then, the boy had longed for a new toy balloon. But none were sold in the town let alone in the barrio. Wherever he went, he hoped to see a toy balloon peddler. In his pocket, he brought his savings in case an itinerant seller would, by some chance, appear.

At night, the boy thought and dreamt of the blue balloon. In the morning, he would look out the window. Sometimes, a dot in the sky looked like the lost toy.

One day, the boy noted rubber balloons for sale in front of the barrio school. Excited, he bought a blue one. He rushed home and inflated it by blowing air with all his might. It enlarged to the same size as the one he lost year ago. He was even ready with a piece of white string.

Alas, he was deeply disappointed. The balloon would not fly. He tried to toss it upwards. Still it glided down.

He harbored the disappointment for months. Why shouldn’t my balloon fly when it looks exactly like the one I lost, he thought to himself.

In one of those important religious festivities, his father took him along to the town church. His heart almost burst with excitement when he saw a peddler holding a bunch of multicolored floating balloons.

He ran towards the church gate as he retrieved his long kept savings.

The blue one, please, requested the boy excitedly. Then he had to ask about the mystery that had baffled him for months.

Manong Tindero, why is your balloon can fly? I had one and even inflated It myself but it would not soar upward. Yet they look exactly alike.

The peddler smiled and replied. It was not how the rubber balloon looks outside that is responsible for flight. It is what's inside that makes it soar upward.

As an afterthought, the peddler added, just like you young man, it is what's inside you that will make you rise up to the best of what you can be.

B. Choosing the Course of Action

When one considers the problems of confronting the individual, the family and society, the temptation is great to want to go off to a deserted island somewhere. Or, like Pontius Pilate, to want to wash your hands off the whole mess. Or, perhaps to wish that you had lived in an earlier and more peaceful and less demanding times. While such thoughts may be temporarily soothing and distracting, we seldom have more time to indulge ourselves in them. The waves of reality soon come crashing down on seashore of dreams and wash away our idle thoughts, leaving us once again surrounded by a tide of troubles.

There are two courses of action we can follow in this situation. We can bemoan our Father, complain that "everything always happens to me," and waste time and energy criticizing the present state of affairs. Or, recalling that the cross or symbol of Christian day head on, propose Christian solutions for them, and work to see that the solutions are properly and perseveringly put into effect.

More than a century ago. Etienne de Grellet, a Quaker missionary offered us these words of advice: I expect to pass through this world but once: any good thing therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now; let me not defer nor neglect it, for I shall not pass this way again.

C. What can one Person Do

Have you ever approached someone about dealing with some predicament involving your community? You explain the circumstances to him and he says: I'd like to help, but I'm only one person, and one can one person do?" often this is another way of saying. " I don't want to get involved." But if the person is sincere, you might be able to convince him that that one person can do quite a lot even in situations that appear hopeless. A few examples to prove our point.

- One person Saint Paul, despite the floggings, shipwrecks, imprisonment, and frequent lack of food, drink, and clothing, preached the word of God throughout the hostile Roman Empire and caused thousands of people to reform their lives.
- One person, Saint Athanasius, was bulwark of resistance to the Arian heresy that threatened to overwhelm the Catholic Church in the third and fourth centuries. And how many people today have ever heard of Arius and his heresy?
- One person, Saint Catherine of Siena, a young woman only in his twenties, helped to prevent war in Europe in the fourteenth century and later went to Avignon in France and persuaded the Pope to return to Rome.

- One person, Joan of Arc, inspired the French people with her heroism in the fifteenth century.
- One person, Bernadette of Lourdes, a French teenager, was a prime instrument in the founding of the world-famous shrine of Lourdes.
- One person, Saint Lorenzo Ruiz, suffered a martyr's death in Nagasaki for he refused to renounce his Catholic faith, and became the first Filipino Saint.
- One person, General Artemio Ricarte, remained faithful to the Filipino Republic and proved true to his oath that he would never recognize colonial sovereignty over his native land. Even when he was ordered to evacuate to Japan, he told the Japanese authorities that he would "stay in my Motherland to the last"
- One person, Ninoy Aquino (the Filipino is worth dying for), brought back democracy and freedom to our beloved country.

Now you might say that these people were different from the rest of us, that they were special, that they never had any doubt or hesitation about what they should do. But you would be wrong. They were human. They all had their moments when they wondered if it was all worth it. Even our Lord, true man that He was, asked His Father in heaven to spare Him the ordeal that was to come. But then, as His followers have done ever since, Jesus went on to do His Father's will, giving us a perfect example to follow.

We are God's instruments in the world. If you leave your garden completely up to God, it will not be overrun with weeds. Why? Because God helps those who help themselves. It is not enough to wish that things would get better; we must work to make it happen. God give us a backbone, not a wishbone. He has given us the intelligence to recognize what must be done, and He will give us the courage to do it if we ask Him.

THE NEED FOR HEROES

A. The Philippines Needs you

There are times that heroes are needed. Young and old are ready to shore up the country, being useful to their fellowmen anytime, without anyone prodding them. These are the breed of men and women who place the welfare and concern of the nation and its citizens first and foremost - their only second - as this hackneyed phrase fittingly applies today.

But we are not wanting of these heroes. They are around and can readily be counted on as the situation arises. Chiefly, and most important, we need heroes in government. They may be rare but they are out there.

We need heroes who are public officials. They who will forego their perks - foreign travel, allowances and bonuses, and those ubiquitous sports utility vehicles.

These are officials who are fair and just to all especially when their mandated tasks involves legislation, mediation, decision, and implementation of government laws, policies and directives,

We need heroes who are ordinary workers in government. They who will do their work and finish it on time, and give the utmost services to their employer - the people.

These are everyday government employees who do not allow others to fill in their pockets with cash. These are heroes in government who are proud to come face to face with the people when the public accounting is demanded.

We also need heroes in our corporate society. Executives and employees who contribute to the productive economy and thus, strengthening the country and government.

These are the heroes in the private sector who in many occasions do a good turn ahead of others including those in government. These are the men and women who protect their customers and patrons, honest with their stockholders and investors, and enliven the community where they are corporate citizens of.

We need heroes among our lowly citizens in the most humble barangays. They who are neighborly at all times – happy times and hard times – extending help to others in distress.

These are the men and women waiting to assume their role – heroes in government, in the corporate world and in the sectoral communities.

B. Sacrifice for a Higher Ideal

The life of any great person – whether hero or saint – is characterized by a sacrifice of self for a much higher ideal. That ideal may well be the good of country and people, or any particular and value worth living and dying for, or the glory of God.

In our land today, we feel the dearth of great persons. We would like to see in ourselves and in many more of our fellow Filipinos a greater willingness to live and die for the welfare of the Philippines and all the Filipinos. We look for many more examples of selflessness so the country can prosper and move forward much faster. And yet we find only so few.

Selflessness needs to be practiced and lived every day of our lives. And we can all learn to practice and live it in the Filipino home, even in the small details of our everyday life. Indeed, the home is the most appropriate place where we can die a little to ourselves many times a day just so others can live a little better and be happier.

It is within the four walls of a home where it is most natural to bite one's tongue that blurt out a word that might hurt. It is where one is expected to give up one's preferences and give in to those of other members of the family. It is where one should forget oneself and always remember the others who may have greater needs than we have. It is where we give first place to God and the others, reserving for ourselves the very last place and the least desirable positions and options.

Why indeed should we put others first and ourselves last? Love and caring are the answer. And through the love and care we show, we get more than amply reciprocated. We get back a hundredfold in return. We enjoy peace and harmony, self-satisfaction and the welfare of all those we love and care for. In the process, the home becomes strong and united, with the common good of the entire family adequately and properly served.

From the home we can move out to the wider community and broader society. The selflessness we try to practice and live at home should also be practiced and lived outside of our homes, in the streets and public places, in schools and offices. In this way, the Philippines becomes our bigger home, where we put our country above self. And the common welfare of all Filipinos above narrow personal interest.

What can happen to our country if each of us learns to restrain ourselves so all Filipinos would have bigger and better place where to work and play, and in general to pursue our common dream as a free and prosperous people? Wouldn't our land become much more progressive if each of us were to give up the exclusive focus on instant self-gratification and shift much of our attention to continuing sacrifice for the long-term development of our country and people?

These questions are very idealistic. But nothing less than this idealism is called for by responsible citizenship. And it is the home where the idealism is brought down to realistic challenge to our selflessness and ability to die to ourselves every day for the common good of all others, for example, the Filipino people.

Jesus summoned the crowd with his disciples and said to them: if a man wishes to come after me, he must deny his very self, take up his cross, and follow in my steps. Whoever would preserve his life will lose it, but whoever loses his life for my sake and the Gospel's will preserve it. What profit does a man show who gains the whole world and destroys himself in the process? What can a man offer in exchange for his life? If anyone in his faithless and corrupt age is ashamed of my doctrine, and me the Son of Man will be ashamed of him when he comes with the holy angels in his father's glory.

➤ Pointers for Analysis and Reflection:

It is quite possible for a man in one sense to make a huge success of life and in another sense to be living a life that is not worth living. The real question Jesus ask is, Where do you put your values in life? It is possible for a man to put his values on the wrong things and to discover it too late.

1. **A man may sacrifice honor for profit.** He may desire material things and not be very particular how he gets them. The world is full of temptation towards profitable dishonesty. But the real question, the question which sooner or later will have to be answered is, How's does life's balance sheet look in the sight of God? God is the auditor whom, in the end, all men must face.
2. **A man may sacrifice principle for popularity.** It may happen that the easy-going agreeable, pliable man will save himself a lot of trouble. It may happen that the man inflexibly devoted to principle will find himself disliked. The real question, man in the end will have to face, is not, What did man think of this? But, What does God think of it? It is not the verdict of public opinion but the verdict of God that settles destiny.
3. **A man may sacrifice lasting things for cheap things.** It is always easier to have a cheap success. An author may sacrifice that which would be really great for the cheap success of a moment. A musician may produce ephemeral trifles when he might be producing something real and lasting. A man may choose a job which will bring him more money and more comfort, and turn his back on one where he could render more service to his fellowmen. A man may spend his life in little things and let the big things go. A woman may prefer a life of pleasure and of so-called freedom to the service of her home and the upbringing of a family.

But life has a way of revealing the true values and condemning the false as the years pass on. A cheap thing never lasts.

4. **We may sum it all up by saying that a man may sacrifice eternity for the moment.** We would saved from all kinds of mistakes if we always looked at things in the light of eternity. Many a thing is pleasant for the moment but

ruinous in the long run. The test of eternity, the test of seeking to see the thing as God sees it, is the genuine test of all.

- After making your own analysis and reflection, write an excellent essay on the topic: "The Role of Values/Philosophy of Life in Contemporary World."

A. Work and Good Personal Governance

Anyone who aspires to rise up to the demands of good personal governance should strive to work hard and to work well. Unless we become good and better workers, we would waste opportunities and forego the chances of becoming the best we can ever be.

The fact is that, any person is happiest when fully occupied in productive, meaningful work. And it has to be work that challenges, draws out the best, and uses many of our God-given and acquired talents. Only on such work can we frame up accomplishments in our life. And it is such accomplishments that help define the value of our life.

Work should take up a good portion of our day and of our life. It is at work that we kept busy with goals to meet, with problems to solve and with challenges to confront. Thus, we should be spending many hours every working day of our life.

And we should use each of those hours well. Working efficiently and effectively would generally be equated with work well done. This means observing order, following a timetable, pursuing a plan, using your competence, practicing virtues in the process of getting things done on schedule, according to standards and other specifications.

There should be a strategy – indeed a rhyme and reason – in the work we try to do as well as possible. Work should have a few clear goals, and the means to get them should not be confused as ends to themselves. These goals should include not only the attainment of more things, but also the end result of our becoming much better. In other words, we need to ensure that our worth as persons should be enhanced as a result of work rather than be debased by it. At the end of the day, as individuals, we should end up becoming better rather than with merely having more.

Thus, to be fair to others at work involves several demands of personal governance. We owe it to others who work with us and who may depend on the work we do that we are there present for many hours to carry out our duties and responsibilities assiduously. We should also invest in our work the competence and dedication required for efficiency and effectiveness. And we should bring into our work all the virtues and values that can elevate it to a human plane so high that it touches the heavens.

In the final analysis, while fairness demands that our work should be mainly for others, the same fairness demands that our work should redound to our betterment as persons. We become better persons if we work in such a way that we put all our talents to use as well as practice the virtues and observe the values that personal greatness beckons us towards.

8. Explain in your own words the four – vision levels of people. Some people are followers because

9. Explain in your own words the four – vision levels of people. Some people are achievers because_

10. Explain in your own words the four – vision levels of people. Some people are leaders becauseHow about yourself? Do you consider yourself a wanderer, a follower, an achiever, or a leader? Explain your answer

RUBRIC FOR ESSAY

Rubrics is use as your guide on how to write your answers. This is also use by your teacher in rating your answers.

Point value	5	4	3	2
STRUCTURE: Introduction, development, conclusion	Well developed introduction; engages the reader and crates interests; thesis is clearly stated; original main idea; draws conclusion with difficulty	Introduction creates interest; presents one main topic; conclusion effectively summarizes topics	Introduction adequately explains the background but may lack detail; thesis states the position; sufficient number of examples and details that relate to the topic; conclusion is recognizable	Collection of information is unclear or not related to the topic; thesis is vague; conclusion does not summarize main points; main idea is missing
CONTENT: Main points, supporting concepts, body paragraphs	Well developed main points; supporting concepts, theories and examples are concrete; consistent point of view; detailed topic explanations	Two or three main points but they may lack details; examples and details may relate to the topic and some examples is included	Three or more points are present; narrative shows the events but may lack details; sufficient number of examples and details that relate to the topic	Insufficient, vague or underdeveloped examples; poor development of ideas
ORGANIZATION OF THOUGHTS: Structure of ideas, flow of ideas, transitions	Logical progression of thoughts; mature transition between ideas; structured flow of ideas	Details are arranged in a logical progression with appropriate transitions	Organization is clear; transition are present but may be weak; acceptable arrangement of examples.	No discernable pattern or organization; unrelated details; transition are not present
STYLE: Word choice, writing patterns, sentence variety	Writing is smooth, coherent and skillful; pleasing variety in sentence structure; precise word choices	Writing is clear and sentences have varied structure; good word choices	Writing is clear but sentences may lack variety; adequate word choices	Writing is confusing and hard to follow; contains inappropriate sentences; poor and inconsistent word choices
MECHANISM: Grammar/syntax functionalism spelling	Punctuation, spelling, capitalization are correct, no errors; consistent standard English usage	Punctuation, spelling, capitalization are generally correct, with few errors.	A few errors in punctuation, spelling and capitalization	Distracting errors in punctuation, spelling and capitalization

Community Organizing



Learning Outcomes:

Upon finishing this module, the student is expected to :

LO3. Assess a cooperative marketing based on the advantages and disadvantages



University of the Visayas

**College of
Business Administration**

Department	Business Administration
Program	BS in Business Administration
Course Code	NSTP 111
Course Title	National Service Training Program
Credit Units/Hours	3 54 hours Lecture
Week no./ Number of Hours	Week 3 27 hours
Module Topic	Community organizing
Topic no. / Allotted Hours	Module 3 - 10 hours Self Directed, 1.5 hours Asynchronous/Zoom

Main Topic or Sub-Topic No.	Main Topic - Community Organizing Sub-Topic 1 - The Goal of Community Organizing Sub- Topic 2 -Stages of Community Organizing	
Intended Learning Outcomes	At the end of the lesson, the student should be able to: LO3.Assess and simulate community organizing	
Delivery Mode	Flexible Learning Mode : Self-Directed Learning	
Study Questions	<ol style="list-style-type: none"> 1. Discuss what is community organizing 2. Determine the guiding principles in community organizing. 3. Explain the goals of community organizing 4. Assess the stages of community organizing 5. Discuss the principles of learning 	
Learning Resources:	Required	References
• <i>Print</i>	Module Book	• <i>Module</i>
• <i>Digital</i>	Module Websites	• <i>Refer to reference after Module 4</i>
Learning Activity	<ul style="list-style-type: none"> • Reading of module 1 topic 1, 2, • Answer Essay at end of module • Self-check by using the rubric • Compile to E-Portfolio 	
Required Output	Essay Answers	
Assessment Task	Answer Essay at end of module	
Assessment Tool	Rubric on the essay	
Target Competency	Organizational Skills	

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Date :	Date :	Date : Aug. 31, 2020
		Revision #002



UNIVERSITY OF THE VISAYAS

College of Business Administration

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Learning Contents:

Introduction



The basic understanding of community organizing has evolved through the years, bringing forth a broad range of ideas depicting an evolution that reflects the Western Filipino principles of its practitioners. In the Philippine setting, community organizing is seen as a systematic, planned and liberating change process of transforming a community into an organized, conscious, empowered, self-reliant, just and humane entity and institution.

The process is systematic and planned because the change agent follows specific and logical steps in organizing the community. He follows a clear direction which development should take. When a community that is complacent about its problems is organized. It starts to liberate itself from the various problems that affect it. The people themselves become aware that there are indeed problems which exist in their midst and they begin to feel the need to resolve these by fully utilizing their resources and skills.

The Guiding Principles in Community Organizing

Community organizing follows these principles:

1. **Go to the people, live among the people.** Change agents cannot help a community work towards development if they stay and work within the comforts of an office and do not live with the people. Organizers can determine which approach can be employed best if they know and feel what the community believes, does and wants to attain. Through integration, they become one with the people.
2. **Learn, plan and work with the people.** The people know better than any outsider what their needs and problems are. The change agent must be able to comprehend and articulate these. An organizer must be open to what the people want to achieve and how they plan to achieve it. He should facilitate

changes and ensure that residents participate in the whole process of planning, decision making, implementing and evaluating activities.

3. **Start, with and build on what the people know.** The change agent should begin with the indigenous resources, technologies and structures that a community has. Being, an innovator is advantageous as long as one's action conforms with what the community believes and does not adversely affect the physical environment.
4. **Teach by showing, learn by doing.** So people could learn easily, the change agent should demonstrate procedures or techniques and not merely give instructions. Actual demonstrations mean that the change agent is skilled and knowledgeable, thus he can be relied on. This will encourage people to learn.
5. **Not by piecemeal but by an integrated approach.** Community organizing is an interrelationship of different elements or factors. Developing a particular community through agro-forestry or technology-intervention, for example, does not complete the whole process unless the cooperation system of the residents is used and until the majority of the people are provided with the basics in their daily life.
6. **Not relief but release.** Community organizing liberates a community from its problems. Problems do not recur in their original forms but are resolved on a long-term basis.

The Goals of Community Organizing

1. **People's empowerment.** The people will realize that they possess power – the power to assert their rights and to have a hand in decisions that will affect their lives. Community organizing enables people to think that there are opportunities for change and development through cooperative work and collective action.
2. **Improved quality of life.** Through the process of community organizing, people learn to secure short and long-term improvements in their standard of living as soon as they receive access to their basic needs.
3. **Leadership development and mobilization.** Leaders are identified and developed. They gain knowledge, skills and the proper attitude required by their tasks in community development.
4. **Social transformation.** Community organizing seeks to change the life of community and the whole society into a democratic, nationalistic, self-reliant and self-governing entity that can respond to bigger concerns like environmental problems as well as individual needs

Training participants to be pro-active:

A. Activity: analyze and reflect on the story of Carlo and Miss Amador:

Miss Amador was a grade school teacher who every year would say to her students. "boys and girls, I love you all the same, I have no favorites." Of course, she wasn't being completely truthful. Teachers do have favorites and, what is worse, must teachers have students that they simply don't like.

Carlo Magnaye was a boy that Miss Amador simply didn't like, and for good reason. He didn't seem interested in school. He wore a deadpan or blank expression on his face, and his eyes were glassy and unfocused. When Miss Amador spoke to him. He merely

shrugged his shoulders. His clothes were mussed and his hair unkempt. He wasn't an attractive boy, and he certainly wasn't likable.

Whenever she marked Carlo's papers, she got a certain perverse pleasure out of putting X's next to the wrong answers. When she put the F's at the top of the papers, she did it with flair. She would have known better. She had Carlo's records, and she knew more about him than she wanted to admit. The records read:

Grade 1: Carlo shows promise with his work and attitude but poor home situation.

Grade 2: Carlo should be better. Mother seriously ill. He receives little help at home.

Grade 3: Carlo is a good boy, but too serious. He is a slow learner. His mother died this year.

Grade 4: Carlo is very slow, but well behaved, his father shows no interest.

At Christmas the boys and girls in Miss Amador's class brought her presents, piled them on her desk, and crowded around to watch her open them. Among the gifts was one from Carlo. She was surprised that he had brought her a gift. Carlo's gift was wrapped in brown paper and held together with tape. On the paper were written the simple words. "for Miss Amador: from Carlo." When she opened Carlo's present, out fell a gaudy rhinestone bracelet, with half the stones missing, and a bottle of cheap perfume.

The other boys and girls began to giggle and smirk over Carlo's gift, but Miss Amador at least had enough sense to silence them by immediately putting on the bracelet and dotting some of the perfume on her wrist. Holding her wrist up for the other children to smell, she said. "Doesn't it smell lovely?" The other children, taking their cue from the teacher, readily agreed with "oohs" and "aahs."

When school was over and the other children had left. Carlo lingered behind. He slowly came over to her desk and said softly, "Miss Amador? Miss Amador, you smell just like my mother...and her bracelet looks real pretty on you too. I am glad you like my presents."

When Carlo left, Miss Amador got down on her knees and asked God to forgive her

The next day when the children came to school a new teacher welcomed them. Miss Amador had become a different person. She was no longer just a teacher; she had become an agent of God, committed to loving her children and doing things for them that would live on after her. She helped all the children, but specially the slow ones, and especially Carlo. By the end of that school year, Carlo showed dramatic improvement. He caught up with most of the students and was even ahead of some.

Once the school year ended, Miss Amador didn't hear from Carlo for a long time. Then one day she received a note that said:

Dear Miss Amador,

I wanted you to be the first to know. I will be graduating second in my class.

Love,
Carlo Magnaye

Four years later, another note came::

Dear Miss Amador,

They just told me I will be graduating first in my class. I wanted you to be the first to know. The university has not been easy, but I have a good four years.

Love,
Carlo Magnaye

And, four years later:

Dear Miss Amador,

As of today, I am Carlo Magaye, M.D. How about that? I wanted you to be the first to know: I am getting married next month, the twenty seventh to be exact. i want you to come and sit where my mother would sit if she were alive. You are the only family I have now. Dad died last year.

Love
Carlo Magnaye

Miss Amador went to that wedding and sat where Carlo's mother would have sat. she deserved to be there; She had done something for Carlo that he could never forget.

Stages in Community Organizing

We now identify several stages that community organizing should pass through awakening, group empowerment and group maintenance or institutionalization. Each stage has a particular objective and is composed of different sets of activities that the change agent follows. Throughout these stages, leaders are continuously assisted in acquiring knowledge, skills and attitudes needed in their tasks. This may be done by using any of the following ways:

1. **Data gathering.** By collecting information, you can pinpoint individuals who have specific strengths and weaknesses that can be enhanced or developed. Likewise, data gathering techniques make use of group activities that result in more cohesive teams and active, skilled leaders.
2. **Groundwork.** You need to make regular visits to your target community in order to disseminate information. Gather data or collect opinions and reaction, decide together and evaluate actions. Through groundwork, people are prepared to act in resolving issues and concerns.
3. **Meetings.** Meetings are important to transmit information and immediate feedback from the people, as well as resolve issues. Collective planning and decision-making can be done during the meetings. During such opportunities, incumbent or potential leaders are continuously trained to lead the discussion. They are also given the chance to play such roles as facilities decision-makers and planners.
4. **Process consultation and supervision.** These entail more intensive discussion with one or a few community members to teach new skills or identify problems. Residents are encouraged to perceive, understand and act upon problems that occur within the environment: CWTS professors can serve as advisers but once local leaders are identified, the latter should assume the role.
5. **Training.** This is a process of learning wherein people undergo a series of changes to develop their knowledge, skills and attitudes effectively to interact with the environment.

This learning method is effective for developing leaders because it uses various methodologies that provide the learners the opportunity to reflect, act and once again reflect together on problems or situations confronting them. These situations are real, such that learners respond to them instinctively. Through training, whether technical or behavioral in nature, people are prodded to actively seek out new learning and make further actions, accept others, try possible means of improving their standard of living and become self-fulfilled leaders and followers in the community.

Basically the learning process that operates during training is geared toward change – change which can only be beneficial when the right kind of feeling or emotion to imitate the right kind of action. Therefore, the contents of learning must incorporate the objectives of the program and cover the three domains of learning – cognitive, effective and psychomotor. The three domains are distinct but should mutually support each other.

- **Cognitive** (knowing) – means the acquisition of literacy and knowledge. The content can include financial management, project management or knowledge about community leadership.
- **Affective** (feeling) – means gaining and understanding and a positive emotional response or attitude to problems. The content may include personality development or community building.

- **Psychomotor** (acting and doing) – means action leading to change or improvement in living conditions. The content may include skills in community building.

the learning process is followed by adult learning, which simply means “learning by doing or experiencing.” Confucius succinctly captured the essence of effective learning in this statement:

“I hear and I forget
I see and I remember
I do and I understand.”

Tests have shown that people remember 20% of what they hear; 40% of what they hear and see and 80% of what they discover for themselves. Therefore, trainers should not provide all the answers to the trainees’ questions. They need to give the trainees the chance to find the solutions to their problems before adding important points that have not been mentioned. It is the trainers’ role to provide a framework for learning.

Principles of Learning

Several principles underlie the process of learning that should take place when organizing a community or developing a training course. These principles maintain that learners are “motivated” not “taught” to seek newer knowledge, skills and behavior.

1. **Learning is an experience activated by the occurring within the learner.** An individual must be motivated to learn. The teacher is there to guide what and how an individual can learn. Learning cannot be done by someone for another.
2. **Learning is a discovery of personal meaning and relevance.** A person realizes his personality versus himself, versus a group and versus the community.
3. **Learning (sometimes) is a painful process.** A learner experiences failures or may give up private or personal matters (weaknesses, secrets, and experiences) in order to be more accepted by others, as well as to learn more.
4. **Learning is a consequence of experience.** It means helping an individual understand his past experiences and learn from them. the rest. One has his own strengths, weaknesses, ideas, level of learning, understanding and beliefs.
5. **Learning is the richest resource in the learner’s self.** Knowledge is a jewel that one carry throughout his life, one which cannot be stripped from a person.
6. **Learning is a cooperative and a collaborative process.** Learner and teacher should learn and teach together. The former and recognize the latter’s capability to deliver a concept.
7. **Learning is an emotional and intellectual process.** Learners are guided to find meaning and emotional content in what is being shared and learned.
8. **Learner is an evolutionary process.** Learner is a process, it involves a series of steps, the next far more advanced than the previous one. A learner does not stop acquiring knowledge.

3rd Major Assessment: Essay

Required Output : Compile Answer for Portfolio

Direction : Using your own word, answer below each question.
Maximum of 100 words.

1. Discuss what is community organizing

2. Determine the guiding principles in community organizing.

3. Explain the goals of community organizing

RUBRIC FOR ESSAY

Rubrics is use as your guide on how to write your answers. This is also use by your teacher in rating your answers.

Point value	5	4	3	2
STRUCTURE: Introduction, development, conclusion	Well developed introduction; engages the reader and crates interests; thesis is clearly stated; original main idea; draws conclusion with difficulty	Introduction creates interest; presents one main topic; conclusion effectively summarizes topics	Introduction adequately explains the background but may lack detail; thesis states the position; sufficient number of examples and details that relate to the topic; conclusion is recognizable	Collection of information is unclear or not related to the topic; thesis is vague; conclusion does not summarize main points; main idea is missing
CONTENT: Main points, supporting concepts, body paragraphs	Well developed main points; supporting concepts, theories and examples are concrete; consistent point of view; detailed topic explanations	Two or three main points but they may lack details; examples and details may relate to the topic and some examples is included	Three or more points are present; narrative shows the events but may lack details; sufficient number of examples and details that relate to the topic	Insufficient, vague or underdeveloped examples; poor development of ideas
ORGANIZATION OF THOUGHTS: Structure of ideas, flow of ideas, transitions	Logical progression of thoughts; mature transition between ideas; structured flow of ideas	Details are arranged in a logical progression with appropriate transitions	Organization is clear; transition are present but may be weak; acceptable arrangement of examples.	No discernable pattern or organization; unrelated details; transition are not present
STYLE: Word choice, writing patterns, sentence variety	Writing is smooth, coherent and skillful; pleasing variety in sentence structure; precise word choices	Writing is clear and sentences have varied structure; good word choices	Writing is clear but sentences may lack variety; adequate word choices	Writing is confusing and hard to follow; contains inappropriate sentences; poor and inconsistent word choices
MECHANISM: Grammar/syntax functionalism spelling	Punctuation, spelling, capitalization are correct, no errors; consistent standard English usage	Punctuation, spelling, capitalization are generally correct, with few errors.	A few errors in punctuation, spelling and capitalization	Distracting errors in punctuation, spelling and capitalization

Community Leadership and Moral Responsibility



Learning Outcomes:

Upon finishing this module, the student is expected to :

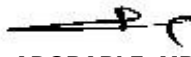
LO4. Discuss the importance of strengthening the youth for Community Service and Moral Responsibility



University of the Visayas

**College of
Business Administration**

<p>University of the Visayas</p> <p>College of Business Administration</p>	Department	Business Administration	
	Program	BS in Business Administration	
	Course Code	NSTP 111	
	Course Title	National Service Training Program	
	Credit Units/Hours	3 54 hours Lecture	
	Week no./ Number of Hours	Week 4 27 hours	
	Module Topic	Community Leadership and Moral Responsibility	
	Topic no. / Allotted Hours	Module 4 - 10 hours Self Directed, 1.5 hours Asynchronous/Zoom	
Main Topic or Sub-Topic No.	Main Topic -Community Leadership and Moral Responsibility Sub-Topic 1 -The Call for Excellence Sub- Topic 2 -Morality in Public Service		
Intended Learning Outcomes	At the end of the lesson, the student should be able to: LO4. Discuss the importance of strengthening the youth for Community Service and Moral Responsibility		
Delivery Mode	Flexible Learning Mode : Self-Directed Learning		
Study Questions	<ol style="list-style-type: none"> 1. Explain training participants to be pro-active. 2. Discuss towards strengthening the youth towards community leadership and social responsibility 3. Determine the type of leadership the nation needs. 4. Identify some great Filipinos. 5. Explain the call of excellence. 6. Discuss Morality in public service. 		
Learning Resources:	Required		References
• <i>Print</i>	Module Book		• <i>Module</i>
• <i>Digital</i>	Module Websites		• <i>Refer to reference after Module 4</i>
Learning Activity	<ul style="list-style-type: none"> • Reading of module 1 topic 1, 2, • Answer Essay at end of module • Self-check by using the rubric • Compile to E-Portfolio 		
Required Output	Essay Answers		
Assessment Task	Answer Essay at end of module		
Assessment Tool	Rubric on the essay		
Target Competency	Community Leadership and Moral Responsibility Skills		

Prepared by : (Sgd.) NOEL R. TERRORA Faculty	Reviewed by :  CIRILO A. ADORABLE, MBA Program Coordinator	Approved for Use: (Sgd.) DR. ROSEMARIE-CRUZ ESPAÑOL, CPA Dean
Date :	Date :	Date : Aug. 31, 2020
		Revision #002



UNIVERSITY OF THE VISAYAS

College of Business Administration

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Learning Contents:

Introduction

TOWARDS STRENGTHENING YOUTH COMMUNITY LEADERSHIP AND SOCIAL RESPONSIBILITY

Jose Rizal our national hero, succinctly said that the youth is the hope of the fatherland. From these reassuring and hopeful words of Rizal, the Filipino youth of today are being reminded of their crucial role as the country's future leaders. The realization of the nation's unified aspirations towards greatness and development in all aspects essentially lies in their hands. And to prepare the young citizens to be aware of their social responsibility, it is imperative that they are equipped with the essential values and traits to effectively lead them to be of service to others and the country in general.

SOCIAL RESPONSIBILITY



As a response to this call towards nation building, the AY Foundation (AYF), with its noble objective of uplifting the lives of every Filipino through the worthwhile programs, is resolute in continuously living up to this cause. According to its founder Ambassador Alfonso T. Yuchengco, in order to survive and prosper in the competitive world of work, two civic virtues should be considered: love of country that is equated with responsible citizenship and discipline.

To achieve a strong republic and make this nation great, Ambassador Yuchengco emphasized that discipline is one important quality the every Filipino should possess. With the noble intention of inculcating national discipline in the country's youth, the AYF established a National Discipline Awards. This character-building program aims at giving recognition to graduating students who exemplify honorable traits such as self-sacrifice, courage, integrity and discipline. It is through this undertaking where young people are molded to become responsible individuals-making them aware of their social obligations.

“self- sacrifice is reaching out to others by sacrificing advantage. Courage in the determination and will power to overcome hardships. Integrity is being honest and a good sport while discipline is respecting the laws of school and country as well as developing God-given talents.”

A. The type of Leadership that Our Nation Needs

The great philosophers of government – Locke, Hobbes, Rousseau and Paine – argued that government is needed for social order. If there is a need for government, there is also a need for honorable people to serve the public.

It is common knowledge that much is to be desired of the way some of our government officials, businessmen and cause-oriented people practice leadership in their respective fields endeavor.

Why, for example, is graft and corruption, through abuse of power and authority and influence peddling, so prevalent practically in all sectors of Philippine society?

No less than the 12 national government departments have been tagged as being allegedly graft-ridden and corrupt, and sadly among them are those concerned with education, health, protection of our natural resources, immigration, customs and internal revenue.

The question is: why can't our government leaders stop this malady that saps our government, country and people of funds and resources through the years? Should we wait until violent and hungry people set in or until the death of thousands upon thousands of our own countrymen, including the young, and innocent?

From what our forbears have taught us, what we truly lack in our country is a kind of leadership that commands respect, courtesy, obedience, honesty, honor and integrity from fellowmen and the governed.

What is this type of leadership? The letter L of this word should stand for love, and loyalty to God, country and people; E should stand for enthusiasm, energetic effort to help and serve others; A should mean action, accomplishment; D means dedication, discipline, dignity, decency, and devotion to duty and decisiveness for the general welfare; E should stand for excellence, exemplary work for others to follow and emulate. R should mean reliability, responsibility, respect for the law and the rights for others, reconciliation for peace and unity; S must stand for sincerity, service, self-sacrifice and social justice to make life better for mankind; H should mean humility, honesty, honor, helpfulness hard work; I should stand for integrity, interest and initiative and finally, P must mean leadership is beyond partnership, religion or creed, and works for peace, progress, and prosperity of mankind.

B. Remembering Some of our Great Filipinos

1. Apolinario Mabini. Called the “Sublime Paralytic” and the “Brain of the Revolution.” Apolinario Mabini was born on July 23, 1864 in barrio Talaga, Batangas. Even at a young age, he exhibited signs of intellectual superiority. He completed his Bachelor of Arts and, in spite of his poverty; finished law at the University of Santo Tomas in 1893.

Scholars also called him the “Black Chamber” of President Emilio Aguinaldo for he penned most of the latter's decrees and order that are now part of our country's tradition of jurisprudence. Then University of the Philippines President Rafael Palma, also

a revolutionary patriot, said Mabini wrote the original statutes of the Katipunan's Kartilya. Emilio Aguinaldo's Tagalog version is a translation of Mabini's work, composed for the sake of the unlettered members of the Katipunan.

Mabini was one of the triumvirate of giant patriots – Dr. Jose P. Rizal, Gat. Marcelo H. del Pilar, and he – who laid down the written foundation of the Filipino libertarian struggle. The Philippine Republic, the first republic in Asia, was the concrete expression of this trio of thinkers who declared the Filipino people's quest for self-rule.

Mabini served in various capacities in the reformist organizations like the La Liga Filipina and Cuerpo de Comprimisarios. During the period of the Philippine Republic, he served as its President of the Council of Secretaries as well as Secretary of Foreign Affairs. Unwavering in his stand against colonial occupation of the Philippines, he was captured and then exiled to the lonely outpost of Agaña, Guam. Together with Gen. Artemio Ricarte, he was among those who withstood all efforts to break their will against colonial rule in the Philippines. Returning to the Philippines on February 26, 1902, he turned down all offers by the colonial authorities for him to serve in their government and returned to his humble abode in Nagtahan, Sta. Ana, Manila. The cholera epidemic that ravaged Manila in 1903 led to his death on May 13 that year.

As students and future leaders of our nation, let us remember and preserve the memory of this great man who sacrificed everything in his life and remained a true libertarian to the end.

2. **President Sergio S Osmena Sr**, Sergio Osmena, Sr. was the "Grand Old Man of Cebu," a designation that aptly describes the stature he achieved in serving the country.

He was born in Cebu on September 9, 1878, and became a law student at the University of Santo Tomas when the revolution broke up in 1896. Like many young nationalists, he joined the Filipino forces and served under General Juan Climaco. He served the Filipino cause as a liaison between the General and President Emilio Aguinaldo. Osmena pursued his active involvement in the libertarian struggle of the Filipino people throughout the American era. The political drama that surrounds the Hare-Hawes Cutting Act and Tydings-McDuffie Law – two laws that defined our country's independence – are proofs of his libertarian orientation.

Elected in 1907 to the first Philippine Assembly, he emerged as its speaker and became the second highest official of the country during the early years of the American era. Until the outbreak of World War II in December 1941, President Osmena occupied almost every high position in the executive and legislative branches of the government – various positions which he creditably performed. He succeeded President Manuel L. Quezon following the latter's death on August 1, 1944.

The biographical work on President Osmena written by the late Vicente Pacis underscores his role in the annals of the country. With his efforts, national attention was drawn to the equally urgent needs of the people of the Visayas and Mindanao. A department of local government is one example of this new direction in the country's governance.

THE CALL TO EXCELLENCE

A. Set a High Standard of Performance

We live in a society where many things do not work properly. And the standards of performance for most people are set at a very low bar or with no bar at all. No wonder, our productivity is low, and our levels of efficiency and ease with which we do business are at the bottom half of the world table.

Since the work to put things in order and to make them work properly is huge, we cannot leave it to our politicians and those in government alone. We have to weigh in ourselves and put our shoulders, our brawn and brain to the huge task at hand. We have to begin setting much higher standards and making taller demands on performance. And we have to focus on the levels of productivity and efficiency at home, at work, in our industry or sector so that these are pushed up to the top of the world league.

All these are easier said than done. But we can also make it easier if we all contribute to getting the huge task done, each in one's place, doing the work one is expected to do.

Imagine for a moment that each one of us does the part that life has assigned to us, then the country can begin moving towards the ideal we have been dreaming of. For this to happen, each one of us must play our part well, indeed with deeper commitment, each day, to give an appropriate answer to the call towards excellence. After all, an economy, society, or a national community can be as good and efficient as the individual constitutive units making it to be. An efficient Philippine enterprise contributes to an efficient economy. A family made up of hard-working members, certainly contributes towards a society with high standards of productivity. An individual committed to continuous improvement each day contributes to an ever-progressive national community.

the answer to the call of excellence at the top is best and most effectively answered at the bottom. At the level of individuals, families and business enterprise. The fight for increasing efficiency, raising levels of productivity and improving effectiveness can and should be relentless. It is these operative levels, where excellence takes on a familiar face. It is here, where everyone stays in place, doing one's ordinary well. Anyone who wishes to make a difference for the economy, for society, and for the national community, can do so by staying where one is called by life's circumstances, and by carrying out one's duties with all possible perfection. Moreover, anyone wishing to contribute positively to development should simply take care that the level of perfection achieved goes up higher each time.

We need not look far, therefore, so the economy, society, and our national community can begin to answer the call of excellence. We need not look farther than ourselves and the increasing efficiency and effectiveness with which to carry out our duties, in the place where we are expected to perform them.

1. Reflect on the Parable of the Trees (Juan Flavio)

It was a rich and serene forest on a hillside, three saplings were knee-high and grew fast. Bearing them was ample water flowing from a rivulet.

In time, the saplings became short trees. They knew that soon, lumbermen would come to cut them for some purpose.

They talked about their impending fate. All wanted to be the best and the loftiest.

The first dreamt, "I want to be cut and be made the best and most elegant bed in the world. It would be fit for a king. So fine a piece of furniture all would revere it."

The second expressed his desire, "I want to be cut and be made the greatest and biggest ship in the world. It would be fit for a master. So huge people would follow me."

The third prophesied, "I will be cut and be made into the tallest building. I would be fit for the highest. So magnificent that men and women will look up to me."

Years later, each of the tree grew to be sturdy and strong. Lumbermen came and felled them.

The first tree was not made into the best and most elegant bed. Instead it was converted into a makeshift-feeding trough in a dingy stable. It was only fit for animals. But the trough was covered with straw and become the manger on which the Holy Baby was born. It becomes fit for the King of kings. And today people revere that bed.

The second tree was not made into the greatest and biggest boat fit for masters. But the boat was used by the MAN from Galilee as fishers of men. It become fit for the master. And today people follow Him.

The third tree was not made into the tallest building. Instead it was made into a rugged cross. It was only fit for criminals. But Christ was nailed on it. It become fit for the Highest. And today as the cross points skyward, people look up to it with reverence and hope.

My reflection

B. Striving for excellence

1. **Areas of concern.** When we observe businesses, ministries in the church, government bureaus and agencies, we can find three common, glaring problem areas that require a mental shift toward excellence.

1.1 **Excellence in performance.** When you enter a government hospital or office, how long will it take before they notice you? If you look "poor," you can be sitting/standing, there for the whole day and nobody will bother you to ask what you need.

1.2 **Excellence in quality.** For most Filipinos, the words "Made in the Philippines" do not spell out quality. Most of us would prefer foreign-made products to local ones.

1.3 **Excellence in relationship.** When you enter an office, whether public or private, in the U.S. they will immediately approach you and ask in a polite manner. "Yes, may I help you?" Do we get the same treatment in our country?

2. **Characteristics of excellence.** If excellence is the dream you wish to achieve, either professionally or personally, you should know the six characteristics of excellence.

2.1 **Excellence is attainable.** Excellence is attainable if you keep it in your mind, heart and soul. It must become you, and not just a part of you. You, as leader, must cultivate excellence in every capacity, in every job, in every task. Yet, while excellence is attainable, it is ongoing. Rest on your laurels more than a day, and your excellent crown will quickly shift its position.

2.2 **Excellence is painful.** In many cases, achieving excellence is laborious, treacherous road that one must would rather not travel

2.3 **Excellence is a measure of success.** True, you may double your income in ten years by playing, lowball or being dishonest, with others and you might even gain a reputation for superior service through slick advertising gimmicks, but none of that can endure for long, before the weary eye of the public sifts out the truth. Once that happens, no force on earth can save a drowning company from the death and probably

deserves. If you will be in business, for example, give your clients the best possible product through the best possible service at the best possible price, then your success is worthy.

2.4 Excellence is a motivator. Excellence demands that we think beyond our dreams – it demands that we take action. It tells us to line our ducks up in the right corner, evaluate them, and possibly shoot a few in the process. It tells us that staying up at night is okay, and arriving before the sun rises is the norm. It speaks volumes about inconsistency, incompetence, and incompatibility. It measures everything against every other thing and ask for scrutiny of the remainder. It never stops. It never falters, it never gives up, gives in, or gives a rip of what the rest of the world says. Excellence says you can when the world screams, “impossible” it challenges the heart, encourages the soul, and excites the mind.

But excellence is never boring. Once the seed of excellence hits your blood, you will stop at nothing to continually achieve excellence. You will go the extra mile, even go to the extreme.

2.5 Excellence is a process. Leo Buscilla, a famous author, has a philosophy in life that is worth reflecting. Never say, “I have learned something,” but say, “ I am learning something.” When we examine our earthly and spiritual journey, we should say that we are pilgrims in a time warp on an excellent adventure. We are growing learning. Life is a process. Enjoy the process, and don’t get bogged down by the details without growing through them.

Excellence can be attained, but it takes a long time to go there, and once there you will find more places that need an excellent overhaul. Hang on and enjoy the ride. You will find that traveling this path of excellence is like a roller coaster, lots of turns, twists, hills, and breathtaking plunges; and once you get to the finish, the car only slow down enough to let the weak ones depart before you are off for another wild ride. The search for excellence never stops.

2.6 Excellence is a standard. Jesus told His Disciples; you must be made perfect as your heavenly father is perfect (Matthew 5:48). Pretty tough standard by which to measure your success. Without some standard, you will have no gauge to measure progress. Let alone achievement. In order to acquire excellence, there must be something we consider less than the best. We can contend that Jesus and His standards are the best. We have to measure our successes by an unchanging standard that has endured two thousand years of scrutiny. Why not strive to be like the One who is shining example of perfection for us in our personal and academic lives?

MORALITY IN PUBLIC SERVICE

A. The Parable of Rescuers (Juan Flavio)

The Governor swam on the lake with his family and a few personal friends. On vacation on the town resort within his area of political coverage, he was in good spirits and felt relaxed in the invigorating water.

Unfortunately, he is the most unpopular head of the province for he attended more to the accumulation of his personal gains than in the welfare of the people. He is inaccessible and uncaring, not making any attempt to understand the prevailing problems, let alone try to do something about them. His police force is abusive and his staff is discourteous.

As a whole, the people looked forward to the next elections to unseat this hated head. But that opportunity is two years away. Many people discussed other options to change

the unloved Governor, or even get rid of him. All the alternatives are against the law. The only legal one is too far off in the future, and accidents do not just happen. So the Governor remains in power to the great chagrin and frustration of the people.

Meanwhile, the Governor enjoys his swim in the freshwater lake. With the feeling of renewal, he become more adventurous and swims towards the deepest part of the center of the lake.

Suddenly, he felt a stiffening of his right leg, and a severe pain shot through his calf muscles. It was a full blown leg cramps. He flailed his arms and shouted for help. But his family and few friends were poor swimmers, nor were they familiar with the skills of rescuing a drowning perso

By a stroke of good luck, three teenagers passed by. The family of the Governor pleaded for assistance. The three young boys reluctantly undressed and quickly swam toward the center of the lake. The Governor was bobbling in and out. He had swallowed a lot of water.

Soon the three teenagers reached the Governor and propped him up to a prone position. Exhausted and greatly spent, the Governor was dragged with little resistance. A boy pulled him by the hair while the other two held on a arm each.

On the lakeshore, the Governor was placed face down on a long towel. The waist part was maneuvered up to allow water to flow out of his mouth. In a moment he coughed and the danger to his life was over.

Naturally, the Governor and his family were most thankful. The three boys were instructed to visit the Provincial Capitol for their much-deserved reward.

You three will be generously compensated for your heroic act of saving my life, proclaimed the Governor. I will grant your wish. He was effusive and in a generous mood. It was second lease on life for him.

With some difficulty and great reluctance, the three boys expressed their individual great desires.

I want a job for my father and two older brothers, said the first teenager.

Go home and tell your father and brothers to report for work tomorrow, announced the Governor.

I want a concrete house for our family, requested the second boy.

Go home and consult your parents, come back tomorrow and tell me where you want the house and the same will be constructed immediately.

The third boy then spoke up, I want a life-size monument of myself erected at the entrance of the barrio.

The Governor was taken aback by the unusual request. My boy, that is an easy request to fulfill. Even simpler than jobs and house construction. But, you see, a monument is only erected for dead people.

The third teenager replied, I understand that, Mr. Governor. But you see, when the barrio people find out that I rescued you, they will surely kill me.

Guide Questions:

Do you share/have the same perception of a public servant? Explain your answer.

What do you think of the essential qualities of a good nationalistic public servant?

B. Deepening of Experience

Just after his presidential election, Abraham Lincoln declared being only mortal, after all, I should have been little mortified if I had been beaten...but that sting would have more than compensated by the thought that the people had notified me that all my official responsibilities were soon to be lifted off my back a comment was made that Lincoln should remember that in all his responsibilities, he was remembered daily in prayer by many people, as no man had ever before been remembered. Lincoln replied, I have been a good deal helped by just the thought. Then suddenly the great president added. I should be the most presumptuous blockhead upon this footstool, if one day I thought that I could discharge the duties which have come upon me since I came into this place without the aid and enlightenment of One who is stronger and wiser than all others.

On one thing that has unfortunately happened in our times, is that many Christians fail to see the relationship between their faith and their daily activity; between the principles of their religion and the way of life which is the source of their livelihood. This has become particularly true to many in public life, in government, in politics.

The principles we are going to discuss now will be applicable to those who actually hold public office; and also to any Catholic/Christian no matter what he does for a living, insofar as he is working for those who hold office, and can exercise a moral influence for the better; or in view of the fact that the votes at the polls on election day and most exercise this right in accordance with certain principles which we hear little about.

C. Principles for Public Servants/Politicians

There are three major requisites to be found in a man holding or aspiring to a public office, and to be looked for and considered by those whose task it is to put people into political offices through the exercise of their right and fulfilling of their duty to vote.

The three qualities rendering a man suitable for public office are: required knowledge, moral integrity, and willingness to accept the office.

It is regrettable that so often today many candidates have only the third of these qualifications, and that so many voters utterly discount the first two.

The knowledge necessary for a public officeholder, and the knowledge which Christians as citizens must demand of those whom they support, is easily available for any Christian. He has the guidance of the Pope's encyclicals, added to the clear principles enunciated by the Church on right and wrong. Any Christian in public life who has not availed himself of this requisite knowledge on justice and peace, labor and human rights, and the moral principles related to this specific job, is not worthy to hold office; and Christian citizens may not in conscience vote for a candidate lacking the knowledge. If a friend of ours is in need of medical attention, we would not think of sending him to a man who is very willing to help but who never went to medical school. He would be utterly lacking in knowledge for the job at hand. Unfortunately we have no such certain training school for those in public office. We must leave it up to their conscience to obtain the required knowledge for their job, but we do have the moral obligation to refrain from voting for an incompetent candidate.

As for moral integrity a Catholic has the ideals and norms of his faith to guide him and the grace of the sacraments and the Mass to support him.

The absence of moral integrity in the lives of many in public life, both Christians and non-Christians, cannot be denied. There are those who falsely assert that there is hardly an honest Christian politician. This is indeed completely untrue. There are countless Christians officials whose activities are beyond reproach in private and public life.

Here is a challenge to those who have the first two qualities. The required knowledge and the moral integrity, to cultivate the third, willingness to accept public office. We cannot expect to improve the present lamentable situation unless we have many capable and honest statesmen in public office.

Here is a challenge for those engaged in political activities of any sort, though not holding an office, to support only men who are capable and whose practices are beyond reproach.

Here is a challenge to voters who seek out the best candidate and to renounce candidates who are incompetent, or whose principles are questionable to say the least. It is a challenge to those voters not to support a man simply because he is the candidate of a particular party, or because of the favors that might be gained.

Sufficient knowledge, competency, willingness to conscientiously accept and perform an office, honesty, moral integrity-these are the qualities we want to see in our public officials. These are the qualities the voters for conscience look for.

D. Thou Shall not Take Graft

When we speak of the seventh commandment. "Thou shall not steal." Christians often brush aside lightly with the thought that stealing from anyone is about that last sin they would think of committing. But there is one violation of this commandment which we seem to have forgotten. That is the problem of graft and bribes and dishonesty in public life. Those are harsh words. And yet they must be applied to many socially acceptable practices in political circles. To banish these evils is the direct concern of those in public office and the indirect, but nonetheless very real, concern of all citizens and voters.

The unpalatable truth must be faced. Many Christians are guilty of this practice so common in our day, in large ways and small, brazenly and openly or clandestinely and with veneer of social acceptability.

Nor does it solve the problem to say that it is the way things are, or that everybody is doing it, or that many non-Christians are guilty as well. First of all, we have every right to expect more of Christians, for the possess the faith of Christ, they have at their fingertips the grace and the strengths of the sacraments, and the light of truth and the guidance of their Church. And secondly, right is still right no matter how many others are in the wrong.

Dishonesty in public life is at times used to gain a higher office or prestige but more often it is simply a means to obtain money.

Graft and bribery so widely accepted in political life may take many forms. All of them are violations of the seventh commandment and all render the violator, be the private or public official, be the Catholic or non-Catholic, guilty of sin before the throne of divine justice.

Sometimes an individual is rewarded with a soft job or a useless job, or is given an office just created for him in return for votes or for party loyalty, rather than because of a community or social need. To take salary for such a job is nothing less than stealing.

The "Spoils system" which dates back to the time of Andrew Jackson, and by which public offices are distributed to party supporters, may be allowed with certain definite qualifications. Only applicants who are worthy and capable, and who have the qualification may be appointed to an office. Certainly no office may be bestowed in return for a bribe. Any public official who rejects from a job candidate who has the qualifications simply because he will not pay the required bribe, is thereby sinning. This sin is aggravated in the case where the individual appointed is not only less capable than another but is positively unworthy and incapable of performing the duties of the office. In this case there is a double sin of injustice – against the worthy candidates and against the community.

No matter how widespread the evil, we cannot escape the fact that in the eyes of God, it is sinful to demand payment in return for an appointment to the police department, any town or city or national job no matter on how high or low a level.

When 150 applicants apply for an appointment to a town or city clerical work, an official make it known that a certain amount of money will secure the appointment the official is guilty of injustice and must restore any such money gained. To answer that the candidates are willing to pay for the job is no argument. A parent whose child is kidnapped is willing in the same way to pay the ransom money, but does not give the kidnapper a right to the money. Such a procedure of graft and bribery is essentially no different from robbery pure and simple.

E. The Art of Being Honest

Thomas Jefferson summed up in a brief sentence his concept of the fundamental basis of good government. His words were these: the whole of government consists in the art of being honest. Somehow or other, by a peculiar inconsistency in our day, a man who would not think of being anything but honorable, honest and upright in his private life, often feels quite free to engage in every form of corruption and graft in public life.

It is from two points of view that we consider certain prevalent abuses in the field in our day; first, the obligations in conscience from the view point of a person holding some public office (whether it be a high position or the most insignificant one) or of a person working in the interest of a political party or an individual; second, the obligations arising on the part of voters to support only proper candidates and to oppose those who will not consciously and morally fulfill their public trust.

It is indeed at times difficult for a public official to be perfectly honest in carrying out his task. There are at present so many abuses that immoral conduct and dishonest tactics are taken for granted. Added to this is the fact that countless opportunities arise constantly in the daily life of a man in public office, with the realization that a little shrewdness will prevent detection.

Temptations are certainly present. And yet a sincere and honest man must be willing to go to all lengths, to make any sacrifice to preserve his moral integrity. And voters must be alert to see abuses no matter where they appear, and by all means denounce and reject dishonesty wherever it appears and in whomever it is detected.

Those in public office have an obligation in conscience before God to employ their authority for the good society, town, city or nation, depending on their position, not for their own gain or advancement. To reverse this order would be a moral infraction and a sin. Thus, a man holding an office and being paid with money from the public taxes, from the pockets of the taxpayers, who uses a large part of his time in working for next year's election, for shrewdly organizing his political machine, for buying the favor of others with his services, instead of using his time and energies for the job for which he was chosen, is guilty of a grave moral infraction.

A. Analyze and Reflect on the Parable of the Potter. (Juan Flavier)

The elderly and wise farmer was a combination of a rice planter, vegetable grower, and clay pottery maker. He had learned to maximize his time and resources. Though he earned more from rice and vegetable crops, it was his pottery that gave him most satisfaction.

His fame had spread far and wide. People visited to observe his skill in fashioning pottery from clay. But just as widely known was his keen philosophical outlook. So they also came to hear his words of wisdom.

In deep thought, he would mold flower pots, vases and household wares such as jars and cooking pots. All formed by roughened hands using the rich clay soil of the barrio. A river flowing beside the village replenished the supply of exceptional clay in cycles each rainy season.

A visitor inquired. Why not give up rice and vegetable planting and just concentrate on your pottery? You do it so well and you obviously enjoy the craft. There are so many buyers you can't meet the demand.

No, the farmer replied without taking his eyes off the spinning mould of clay. It is all interconnected. I plant rice during the rainy season. As the rains subside. I grew vegetable. Then during the dry months, I devote my time to pottery. Why change a perfectly sound routine.

My excitement in the art of pottery stems from the fact that I do not do it the whole year round. If I did I could probably get fed up. That is dangerous and can ruin my enthusiasm.

But if you become so old that you had to give up some of your activities, which would it be? The visitor persisted.

In my old age, I may have to give up plowing and the strenuous preparation of the rice fields. Tending large plots of vegetables may also become difficult. That leaves pottery, I can sit under the hut. All I need is my sight, my hands and my feet.

And then suddenly he added, Clay formation is God's message to me.

The visitor was puzzled by the last remark, what do you mean?

Fashioning clay is like being part of God's process of creation. As I make various wares, I seem to feel how God made man, the farmer said as if talking to himself.

That may be true, commented the visitor. But I notice you have quite a lot of broken items which you have discarded in that corner.

True enough, there was a myriad of cracked or deformed pieces. Most of them were result of collapsing from the heat of the oven before hardening. Others were broken from various impacts.

The farmer smiled as his snarled hand brushed the perspiration from his forehead/ ah, God has a purpose for that, too. He teaches the value of caring and compassion. And he reminds us of our own Imperfections, of broken spirits and deformed characters.

Suppose this flower vase you are making comes out perfect. No blemishes and no cracks, taunted the visitor.

The farmer said simply. Then we will begin to appreciate ourselves in the perfection God wanted us to be.

Analysis and Reflection: **Identifying some Filipino Values**

Sanduguan (one blood, one people) bayanihan (volunteerism), pagtutulungan (helping one another), pagbibigay-galang (respectfulness) pakikipag kapwa tao (neighborliness), kasipagan (industriousness) katapatan (loyalty and honesty) – these are some of the many values that have long been practiced by the Filipino people. Together, they form the core of a way of life for which our people have earned the respect and admiration of other nations.

Through the years, our people have integrated foreign values which have further distinguished our people in their relations with other peoples of the world. We have imbibed the Spanish practices of amor propio (pride), palabra de honor (word of honor), and delicadeza (sense of propriety). From the Americans we learned their concept of “American time” (not being late for one’s appointments or being on time), and from the Japanese their concept of discipline and work ethics.

But we have learned also some negative values which our people must unlearn if they wish to become progressive people.

Dr. Jose P. Rizal, in his essay “Message of the Women of Malolos” and the indolence of the Filipinos, “criticized various negative values of the Filipino people during his time. He argued that nations were progressive if the people consciously practiced many values that were moving forces in fueling the nation’s progress. Above all, he stressed that respect for human rights, especially man’s dignity and self-respect, are the engines that propel a nation to growth and development.

In short, fostering the many positive values found in our people and making our people unlearn their vices – means propelling our country towards growth. Indeed, positive values are the key to our facing the 21st century with hope and enough confidence.

B. Moral Regeneration

It is very disturbing that our society seems to be degenerating instead of moving on to a higher level of order. Crimes on a massive and organized basis constantly plague us, chaos continues to haunt the choking road network of our polluted metropolis, poverty has become a growing problem and worst of all, we have become desensitized to all of this.

While we will not be able to solve these overwhelming problems overnight, we can certainly start the call for a moral regeneration within our workplace. We see organizations being subject to fraud and abuse by their own members, accepting mediocre performance resulting in deteriorating service quality and of course profitability.

The battle for moral regeneration starts with the three E’s: Education, Example and Empathy.

Education or enlightenment is necessary if we want our people to know what is right and what is wrong. It is not enough that we give people a book on policies and procedures, they must understand why and the importance of what they are doing. As the world becomes more complex and the race for time increases. It is very easy to fall into the trap of becoming mechanical about the work and just do as you are told.

We must encourage thinking, asking questions and providing an open atmosphere for dialogue. Appropriate training must be provided on the job, in formal seminars and through training materials. The checks and balance that an organization may institute is

not a guarantee that errors or fraud will not be committed, it must be augmented by a work force that understands what they are doing and why. Empowerment will not necessarily lead to enlightenment but enlightenment will always pave the way for empowerment.

Leading by example is essential to moral regeneration. You will never be able to ask your people to improve on their work ethic if you yourself cannot do it. If you want to have your staff come in early to work, then you should try to be the first one in the office.

It is also not true what some people say that your life outside of work is personal and has no bearing on your professional career. On the contrary, how you lead your personal life reflects on how you do in your work. Your personal characteristics stay with you whether you are at home or in the office. How your parents raised you up and how you were educated in school has probably done more to mold your moral fiber than you think. Setting the standards is key to achieving the desired results, provided you are able to show the way.

Empathy is putting yourself in the others people's shoes and sharing their feelings and emotions will go a long way in moral regeneration. Knowing how people think, how they feel and what is important to them will enable you to put things in the right perspective as well. It is also logical to assume that if the company cares about its employees then there is a better chance that the employees will also care very much about the company.

When an employee or subordinate feels that he is being treated well and equitably this will make him feel good about himself, his job and self-esteem will improve. People who have a high level of respect for others and themselves are the ones who normally would also maintain a high level of moral standards. When we were growing up, our parents would always remind us that it takes a lifetime to learn good morals because it is hard and requires a high level of discipline but only an instant to learn bad things because it is easy and requires nothing.

4th Major Assessment: Essay

Required Output : Compile Answer for Portfolio

Direction : Write the answer below each question. Maximum of 100 word each question.

1. Among the values mentioned, choose five that you think are the ones most needed in the country today. Evaluate and discuss your answer

2. Do you agree that graft and corruption is so prevalent in practically all sectors of Philippine society? Give and explain your reasons.

3. Can you name other Filipino civic and Religious Leader? What makes them worth remembering?

4. Identify the values/virtues you have learned in discussing this topic

5. Do Filipinos, in general, set a high standard on performance? Discuss.

6. Do you agree that the answer to the call of excellence at the top is best and most effectively answered at the bottom? Explain clearly your point of view.

7. Identify ways/means wherein Filipinos can attain excellence in performance, quality, and relationship.

8. if the perfection of our heavenly Father is the standard, do you think excellence is still attainable? Support your answer

9. Do you agree that the common good is central in the intention of those people who would like to work as public servants? Explain your answer.

10. Among the Filipino values mentioned, choose three that you think are the most important for the contemporary world. Explain your choice

RUBRIC FOR ESSAY

Rubrics is use as your guide on how to write your answers. This is also use by your teacher in rating your answers.

Point value	5	4	3	2
STRUCTURE: Introduction, development, conclusion	Well developed introduction; engages the reader and crates interests; thesis is clearly stated; original main idea; draws conclusion with difficulty	Introduction creates interest; presents one main topic; conclusion effectively summarizes topics	Introduction adequately explains the background but may lack detail; thesis states the position; sufficient number of examples and details that relate to the topic; conclusion is recognizable	Collection of information is unclear or not related to the topic; thesis is vague; conclusion does not summarize main points; main idea is missing
CONTENT: Main points, supporting concepts, body paragraphs	Well developed main points; supporting concepts, theories and examples are concrete; consistent point of view; detailed topic explanations	Two or three main points but they may lack details; examples and details may relate to the topic and some examples is included	Three or more points are present; narrative shows the events but may lack details; sufficient number of examples and details that relate to the topic	Insufficient, vague or underdeveloped examples; poor development of ideas
ORGANIZATION OF THOUGHTS: Structure of ideas, flow of ideas, transitions	Logical progression of thoughts; mature transition between ideas; structured flow of ideas	Details are arranged in a logical progression with appropriate transitions	Organization is clear; transition are present but may be weak; acceptable arrangement of examples.	No discernable pattern or organization; unrelated details; transition are not present
STYLE: Word choice, writing patterns, sentence variety	Writing is smooth, coherent and skillful; pleasing variety in sentence structure; precise word choices	Writing is clear and sentences have varied structure; good word choices	Writing is clear but sentences may lack variety; adequate word choices	Writing is confusing and hard to follow; contains inappropriate sentences; poor and inconsistent word choices
MECHANISM: Grammar/syntax functionalism spelling	Punctuation, spelling, capitalization are correct, no errors; consistent standard English usage	Punctuation, spelling, capitalization are generally correct, with few errors.	A few errors in punctuation, spelling and capitalization	Distracting errors in punctuation, spelling and capitalization

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