

Spiritual Development Programs, Skills Training and Behavioral Transformation of Persons Deprived of Liberty

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ABSTRACT

Spiritual development programs and skills training have been recognized as essential components of rehabilitation for Persons Deprived of Liberty (PDL), as they aim to promote moral renewal, personal growth, and positive behavioral change. This study determined the level of participation in spiritual development programs and skills training, and their relationship to the behavioral transformation of PDL. Employing a descriptive-correlational research design, data were collected from 170 Persons Deprived of Liberty at the Bureau of Jail Management and Penology (BJMP) Region 10 using a random sampling technique. A researcher-made survey questionnaire was used to gather the necessary data from the respondents. Statistical tools, including the Mean, Standard Deviation, and Pearson Product-Moment Correlation Coefficient, were used to analyze the data.

The results showed that spiritual development programs and skills training were very highly implemented among PDL, with a similarly high level of behavioral transformation. A significant relationship was found between program participation and behavioral transformation. Regression analysis identified economic empowerment and employability as the strongest predictors of behavioral change ($p < .001$).

The study concludes that the implementation and strengthening of rehabilitation programs in correctional institutions are crucial for fostering positive behavioral change and preparing Persons Deprived of Liberty for successful reintegration into society. It is recommended that correctional institutions implement systematic monitoring and evaluation to track inmate progress and provide individualized support when necessary.

Keywords: rehabilitation, livelihood, incarceration, transformation, reintegration

INTRODUCTION

Rationale of the Study

Correction is one of the five pillars of the Criminal Justice System. It has often been perceived as the weakest due to longstanding challenges in achieving consistent rehabilitation outcomes, particularly in addressing recidivism. However, this perception does not fully capture recent developments and improvements in correctional practices. In recent years, correctional institutions have increasingly strengthened their rehabilitation efforts through structured spiritual development programs and skills training initiatives designed to promote personal growth, discipline, and employability. These interventions reflect a shift toward more holistic and evidence-based approaches to inmate rehabilitation. Incarceration is designed not only as a means of punishment but also as an opportunity for rehabilitation and reform. The prison institution is legally mandated to educate and train prisoners to make them productive members of their respective communities after rehabilitation at the end of their sentence (Ortiz & Santos, 2020). These programs aim to address both the moral and practical aspects of inmate development by instilling values, fostering self-discipline, and equipping individuals with skills necessary for lawful and productive living after release (Hasme, 2024). The Bureau of Jail Management and Penology support the practice of faith among Persons Deprived of Liberty (PDL) through interfaith programs that allow inmates to freely exercise their religion without discrimination, subject to security regulations. These programs are facilitated by accredited chaplains, imams, and religious leaders who conduct

worship services, communal prayers, spiritual counseling, and religious instruction. Access to faith-based activities is coordinated through recognized religious organizations, contributing to inmates' moral development, emotional stability, and rehabilitation. Research indicates that prison-based religious and spiritual programs play a significant role in promoting coping, self-reflection, and positive behavioral change among inmates, which supports rehabilitation and reintegration outcomes (Said & Butler, 2023). Spiritual programs foster inner transformation among PDL by helping them develop empathy, forgiveness, self-reflection, and values that directly influence interpersonal behavior and decision-making. Such programs often serve as safe spaces for moral realignment and identity rebuilding, particularly for those who experience guilt, shame, and hopelessness during incarceration (Said & Davidson, 2023). The BJMP also supports spiritual programs in partnership with religious and civic organizations to nurture inmates' moral and ethical transformation (Bureau of Jail Management and Penology [BJMP], 2022).

The objective of the Skills Training/Enhancement Program is to equip Persons Deprived of Liberty (PDL) with technical and vocational skills to seek employment or start their own businesses after release from confinement. To make PDL competitive with other job seekers, the preferred skills training programs are those accredited by the Technical Education and Skills Development Authority (TESDA), enabling them to earn National Certifications. Recent studies indicate that vocational and skills-based training programs significantly enhance employability and support successful reintegration by equipping inmates with practical competencies and job readiness (Rusli et al., 2024). Skills training programs enhance inmates' self-efficacy, personal responsibility, discipline, and employability while reducing idleness and negative behaviors by engaging them in productive, goal-oriented activities that foster a sense of purpose, positive self-identity, and readiness for reintegration into society (Suyitno et al., 2025).

The integration of spiritual development and skills training significantly enhances the overall effectiveness of correctional rehabilitation programs. Spiritual development promotes moral transformation by cultivating empathy, self-awareness, and a renewed sense of purpose among inmates. At the same time, skills training equips them with practical, employable abilities that build self-confidence and prepare them for productive livelihoods after release. When combined, these initiatives address both the internal values and external competencies necessary for lasting behavioral change. Consequently, this holistic approach helps reduce recidivism, supports successful social reintegration, and contributes to the development of safer and more compassionate communities (Bureau of Corrections, 2021).

While numerous studies have examined the impact of rehabilitation programs in correctional institutions, most research has focused separately on either spiritual development or skills training, leaving limited exploration of their combined or complementary effects on inmate behavioral transformation, particularly in the Philippine context. Existing literature highlights that spiritual programs promote moral reform, while vocational training enhances discipline and self-efficacy; however, there remains insufficient understanding of how these interventions interact to produce holistic behavioral change that encompasses the emotional, moral, and social dimensions of inmates' lives. Additionally, international studies often center on large Western correctional systems, offering minimal insight into localized, faith-inspired, and community-based rehabilitation models commonly used in the Philippines.

The significance of this study lies in addressing the existing knowledge gap regarding how inmates' participation in spiritual development and skills-training programs influences their behavioral transformation and rehabilitation outcomes. Although correctional institutions implement various reformation initiatives, empirical evidence linking the combined effects of spiritual and vocational interventions to measurable behavioral change among Persons Deprived of Liberty remains limited. This study provides updated and context-specific evidence to better understand these relationships. This study sought to fill this gap by providing a comprehensive assessment of spiritual development programs and skills training and their impact on the moral, emotional, and social transformation of Persons Deprived of Liberty (PDL). Its findings assist the Bureau of Jail Management and Penology (BJMP) in evaluating and enhancing existing rehabilitation programs to better address inmates' moral, emotional, and vocational needs. The results also provide correctional officers and program facilitators with evidence-based insights for improving the design and implementation of rehabilitation activities.

The findings of this study are beneficial to the Bureau of Jail Management and Penology (BJMP), correctional institutions, policymakers, and local government officials as a basis for strengthening inmate rehabilitation and

reintegration programs, while also contributing to criminology literature by expanding knowledge on the combined effects of spiritual development and skills training in promoting behavioral transformation. It also serves as a reference for future researchers. It highlights the importance of integrating spiritual and vocational programs to foster moral growth, self-discipline, and the successful reintegration of Persons Deprived of Liberty (PDL) into society.

THEORETICAL FRAMEWORK

This study was guided by the following theories: Social Learning Theory by Albert Bandura (1977), Rehabilitation Theory by Cullen and Jonson (2011), and Cognitive Behavioral Theory by Beck (2011). These theories collectively explain how behavioral transformation among Persons Deprived of Liberty (PDLs) can be achieved through observation, structured intervention, and cognitive change.

Social Learning Theory, as proposed by Bandura (1977), suggests that individuals can form new behavioral responses through continuous exposure to the actions of others. Rather than learning only through direct instruction or personal experience, people often acquire conduct by witnessing how others behave and subsequently reproducing those behaviors. Within correctional environments, this means that inmates may gradually adopt constructive behaviors when they are regularly exposed to individuals who consistently demonstrate discipline, accountability, and appropriate social interaction, such as correctional staff, facilitators, and compliant peers. Archer and Flexon (2021) observed that environments filled with positive behavioral examples tend to encourage inmates to mirror prosocial actions. Likewise, Triplett and Turner (2022) emphasized that participation in structured correctional activities, including skills development and faith-based programs, strengthens behavioral learning through repetition, encouragement, and institutional reinforcement.

Rehabilitation Theory by Cullen and Jonson (2011) centers on the idea that reducing criminal behavior requires addressing the personal, educational, and social factors that contribute to offending. It moves away from a purely punitive approach and instead prioritizes interventions that equip individuals with the competencies and mindset needed for lawful living. This includes opportunities for education, skills enhancement, and value reorientation. Supporting this perspective, Cullen et al. (2021) found that correctional initiatives focused on personal improvement are associated with better behavioral outcomes and lower reoffending rates. Furthermore, findings from the United Nations Office on Drugs and Crime (2023) and the National Institute of Justice (2022) indicate that structured rehabilitation programs contribute to improved institutional behavior and stronger reintegration readiness. In addition, the Pew Charitable Trusts (2022) reported that vocational training programs play a significant role in increasing post-release employability while reducing the likelihood of reoffending.

Cognitive Behavioral Theory by Beck (2011) explains that an individual's behavior is strongly shaped by internal thought processes, particularly how situations are interpreted and understood. When these cognitive interpretations are inaccurate or negatively biased, they can lead to emotional distress and problematic behavior. In correctional rehabilitation, CBT-based approaches help individuals identify distorted thinking patterns and replace them with more balanced, constructive interpretations. Dobson and Dozois (2019) noted that interventions such as cognitive restructuring and guided problem-solving are effective tools for improving emotional regulation and self-control. Additionally, Lipsey, Landenberger, and Wilson (2007) demonstrated that CBT-oriented programs have consistently reduced recidivism and improved offender behavior across correctional populations.

When considered together, these three theoretical perspectives offer a unified explanation of behavioral change among Persons Deprived of Liberty (PDLs). Social Learning Theory explains how behavior is acquired through observation of others within the environment. Rehabilitation Theory emphasizes the importance of structured programs that target the underlying causes of criminal behavior and promote reintegration into society. Cognitive Behavioral Theory, on the other hand, focuses on internal psychological processes, explaining how changes in thinking patterns can lead to improved behavior and decision-making. Collectively, these theories support the view that spiritual development initiatives and skills training programs can influence both external behavior and internal cognition, thereby enhancing rehabilitation outcomes and supporting successful reintegration into the community.

Conceptual Framework

This study is grounded in the idea that spiritual development and skills training programs are vital correctional interventions that significantly influence inmates' behavioral transformation. These programs provide structured opportunities for moral transformation, character rebuilding, and personal empowerment, thereby preparing Persons Deprived of Liberty for successful reintegration into society. They expose individuals to positive role models, instill prosocial values, and create legitimate avenues for self-improvement and productivity.

The effectiveness of these interventions depends on factors such as participation levels, program quality, and institutional support, which mediate the extent to which these programs influence inmates' behavioral outcomes. When implemented effectively, they foster self-discipline, respect for authority, empathy, reduced misconduct, and a readiness for reintegration into society.

Spiritual Development Programs. Spiritual development programs are independent interventions designed to promote moral renewal, emotional stability, and inner transformation among persons deprived of liberty (PDLs). These programs typically include worship services, counseling, prayer sessions, meditation, and character formation activities aimed at strengthening positive psychological states such as hope, empathy, gratitude, and self-control. Such interventions have been shown to reduce aggressive behavior and improve interpersonal functioning among incarcerated individuals (Bergmann et al., 2024). Further evidence indicates that spirituality-based rehabilitation enhances emotional regulation and reduces institutional misconduct (Xu et al., 2021), while faith-integrated correctional programs strengthen psychological resilience and motivation for behavioral change (Johnson, 2020).

Moral and values formation. Moral and values formation refers to the process through which spiritual and faith-based interventions reshape the ethical beliefs, principles, and value systems of PDLs by promoting virtues such as honesty, responsibility, respect, and compassion. These programs facilitate moral reflection and encourage individuals to reassess past behaviors in relation to social norms. Research shows that spiritual engagement strengthens prosocial moral development among offenders (Kerley et al., 2021), while structured moral education promotes value internalization and ethical decision-making (Stansfield et al., 2023). In addition, faith-based interventions have been found to enhance moral reasoning and reduce antisocial thinking patterns (Knack et al., 2021).

Religious Activities. Religious activities refer to structured faith-based practices such as worship services, prayer meetings, scripture reading, and spiritual fellowship that provide PDLs opportunities for reflection, emotional comfort, and social connection. Participation in these activities enhances emotional well-being, meaning-making, and moral growth during incarceration (Jang & Johnson, 2022). Furthermore, religious involvement has been associated with improved coping abilities and reduced psychological distress (O'Connell et al., 2022), while consistent participation fosters resilience and positive behavioral adjustment (Stansfield et al., 2023).

Emotional and Psychological Support. Emotional and psychological support refers to counseling, chaplaincy services, and faith-based guidance designed to help PDLs manage stress, anxiety, guilt, and other psychological difficulties associated with incarceration. Studies indicate that incarcerated individuals experience high psychological distress, highlighting the need for structured emotional support (Thekkumkara et al., 2022). In addition, integrated counseling and spiritual care improve emotional expression and psychological processing (Jarrett et al., 2024), while combined psychosocial interventions enhance mental health stability and reduce aggression among inmates (Bergmann et al., 2024).

Skills Training Programs. Skills training programs are structured vocational and livelihood interventions that equip PDLs with the technical and soft skills necessary for employment and reintegration. These programs improve discipline, cooperation, employability, and behavioral adjustment while preparing individuals for lawful work after release (Torres et al., 2022). Moreover, vocational interventions enhance self-efficacy and reduce the risk of recidivism (Hall & Brown, 2024), while structured rehabilitation-based training improves long-term behavioral outcomes and social adjustment (Andrews & Bonta, 2021).

Vocational and Livelihood Skills. Vocational and livelihood skills refer to practical competencies such as carpentry, welding, tailoring, agriculture, food production, and digital literacy that enhance employability and self-sufficiency among PDLs. Vocational education has been shown to improve rehabilitation outcomes by increasing employment opportunities and supporting successful reintegration into society (Rusli et al., 2024). Additionally, prison-based vocational programs strengthen post-release employability and reduce recidivism

(Stickle & Schuster, 2023), while skills training enhances workforce readiness and social reintegration (Gupta & Tiwari, 2024).

Educational and Cognitive Development. Educational and cognitive development refers to academic and learning-based interventions that enhance literacy, critical thinking, and decision-making skills among persons deprived of liberty (PDLs). These programs improve cognitive functioning and support responsible judgment, which are essential for reintegration into society (Romero-Carazas et al., 2025). Furthermore, correctional education enhances problem-solving abilities and cognitive restructuring (Muller et al., 2023), while prison education programs are associated with reduced recidivism and improved behavioral outcomes (Stickle & Schuster, 2023).

Work Ethics and Discipline. Work ethics and discipline refer to the development of responsibility, punctuality, compliance, and task consistency through structured correctional training and routine-based activities. Such programs promote self-regulation, accountability, and prosocial behavior within correctional environments (Rosli et al., 2021). Additionally, structured rehabilitation programs reinforce discipline and cooperation (Duwe & Clark, 2021), while routine-based interventions strengthen self-control and workplace behavior (Jeker et al., 2023).

Economic Empowerment and Employability. Economic empowerment and employability refer to the ability of persons deprived of liberty (PDLs) to achieve financial independence through vocational training and skills development aligned with labor market demands. These programs increase job readiness, self-efficacy, and post-release employment opportunities (McNeeley, 2023). Moreover, employability-focused interventions enhance workforce confidence (Nisser et al., 2024), while vocational programs improve financial stability and reduce the risk of reoffending (Jeker et al., 2023).

Sense of Purpose and Identity Renewal. Sense of purpose and identity renewal refers to the process through which rehabilitation programs help PDLs reconstruct self-identity, develop life goals, and move beyond an offense-based identity. Such interventions promote emotional healing and positive identity formation, which are necessary for reintegration (Romero-Carazas et al., 2025). In addition, identity-focused rehabilitation supports psychological transformation and self-worth development (Mosso et al., 2024), while structured correctional programs promote meaning-making and life reconstruction (United Nations Office on Drugs and Crime [UNODC], 2024).

Behavioral Transformation. Behavioral transformation refers to the process of replacing maladaptive behaviors, such as aggression and impulsivity, with prosocial behaviors, including discipline, empathy, cooperation, and emotional regulation. Participation in structured rehabilitation programs significantly improves behavioral stability among inmates (Camp et al., 2022). Moreover, cognitive-behavioral correctional interventions reduce antisocial thinking patterns (Walters, 2021), while vocational engagement promotes long-term behavioral adjustment and institutional compliance (Hall & Brown, 2024).

Self-Discipline and Emotional Regulation. Self-discipline and emotional regulation refer to PDLs' ability to control impulses, manage emotions, and maintain goal-directed behavior through structured interventions. Rehabilitation programs enhance emotional control and reduce aggressive behavior among incarcerated individuals (Auty et al., 2023). Additionally, structured behavioral interventions improve impulse control and coping strategies (Armstrong & Weaver, 2022), while emotional regulation programs reduce disciplinary infractions and improve institutional behavior (UNODC, 2024).

Empathy and Interpersonal Relations. Empathy and interpersonal relations refer to PDLs' ability to understand others' emotions, communicate effectively, and build positive social relationships through group-based interventions. Empathy-focused programs improve social awareness and reduce antisocial behavior (Jolliffe & Farrington, 2023). Furthermore, group rehabilitation interventions enhance perspective-taking and emotional awareness (Armstrong et al., 2022), while structured correctional programs strengthen communication and conflict resolution skills (UNODC, 2024).

Accountability and Moral Responsibility Accountability and moral responsibility refer to the internalization of ethical standards and acceptance of responsibility for past actions among PDLs. Rehabilitation programs promote reflection, responsibility-taking, and ethical decision-making, thereby reducing the risk of recidivism (Maruna & Mann, 2022). In addition, moral rehabilitation frameworks strengthen ethical awareness and identity transformation (Ward & Fortune, 2023), while correctional programs reinforce responsibility-taking and rule compliance (UNODC, 2024) abiding life after release.

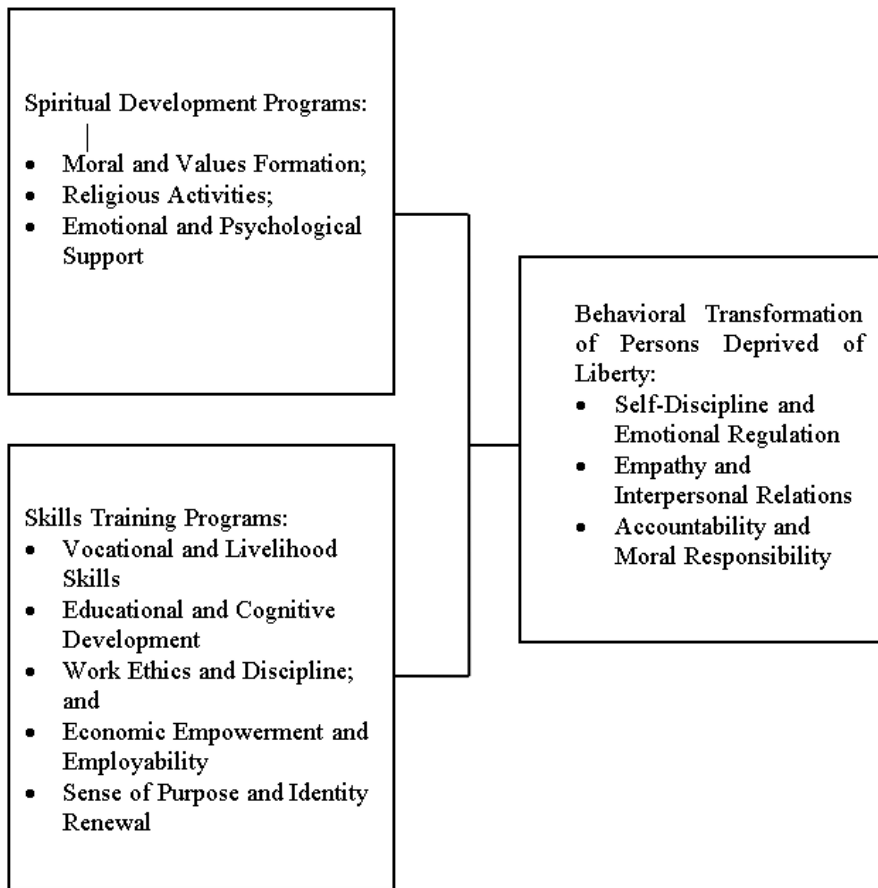


Figure 1. Schematic Diagram of the Study

Statement of the Problem

This study aimed to investigate the relationship between spiritual development programs and skills training and the behavioral transformation of inmates. Specifically, it sought to answer the following questions:

1. What is the level of implementation of the Spiritual Development Programs in terms of moral and values formation, religious activities, emotional and psychological support, and sense of purpose and identity renewal?
2. What is the level of implementation of the Skills Training Programs in terms of vocational and livelihood skills, educational and cognitive development, work ethics and discipline, and economic empowerment and employability?
3. What is the level of behavioral transformation of Persons Deprived of Liberty in terms of self-discipline and emotional regulation, empathy and interpersonal relations, accountability and moral responsibility, and readiness for reintegration?
4. Is there a significant relationship between spiritual development programs and the behavioral transformation of inmates?
5. Is there a significant relationship between the skills training programs and the behavioral transformation of inmates?
6. What is the predictor of inmates’ behavioral transformation?

Null Hypothesis

Ho1: There is no significant relationship between the spiritual development programs and the behavioral transformation of inmates.

Ho2: There is no significant relationship between the skills training programs and the behavioral transformation of inmates.

Ho3: Spiritual development programs and skills training programs do not significantly predict the behavioral transformation of inmates.

RESEARCH METHODOLOGY

Design

This study used a quantitative correlational research design, in which the descriptive component identified and characterized the existing spiritual development programs and skills training offered to inmates, while documenting the behavioral changes observed among participants. The correlational aspect then determined whether a significant relationship existed between inmates' participation in these programs and their behavioral development.

This design was appropriate because it enabled data collection without manipulating variables, thereby preserving the natural conditions of the correctional environment. Through this approach, the study effectively measured and analyzed how one variable related to another, particularly how engagement in rehabilitation programs influenced behavioral outcomes among Persons Deprived of Liberty. Moreover, this design aligned well with the operational realities of correctional institutions, where programs were already established, and the primary objective was to evaluate their effectiveness rather than introduce experimental interventions.

Setting

The study was conducted in a selected Bureau of Jail Management and Penology (BJMP) facility in region 10, Northern Mindanao. This particular jail serves as a correctional institution responsible for the safekeeping and basic rehabilitation of Persons Deprived of Liberty (PDLs), including those awaiting trial, undergoing court proceedings, or serving short-term sentences. The facility provides a structured environment where the behaviors, needs, and rehabilitation experiences of PDLs can be appropriately observed and analyzed within the context of jail operations and correctional management.

Respondents

The study involved 170 respondents selected through random sampling from among Persons Deprived of Liberty (PDLs) at the selected BJMP facility. To ensure relevance and data reliability, only PDLs who had actively participated in both the Spiritual Development Programs and Skills Training Programs for at least three (3) months were included. Participation was strictly voluntary, and respondents were required to provide informed consent, ensuring that their involvement was based on genuine willingness. The inclusion criteria required that respondents be (1) Persons Deprived of Liberty (PDLs) currently detained in the selected BJMP facility, (2) actively engaged in both Spiritual Development and Skills Training Programs for a minimum of three (3) months, (3) mentally and physically capable of answering the survey questionnaire, (4) officially listed in the facility's program attendance or monitoring records, and (5) willing to participate voluntarily through informed consent.

Instruments

The study utilized a researcher-made questionnaire to assess Spiritual Development Programs, Skills Training Programs, and Behavioral Transformation among persons deprived of liberty (PDLs). The instruments were developed based on related literature, established frameworks, and the guidelines of the Bureau of Jail

Management and Penology (BJMP). Each instrument was designed to measure the level of program implementation and the extent of behavioral outcomes among inmates.

All instruments underwent pilot testing to ensure reliability. Internal consistency was measured using Cronbach’s Alpha, with a minimum acceptable value of 0.7. The results indicated that all instruments demonstrated acceptable to excellent reliability.

Spiritual Development Programs. The instrument used to assess the Spiritual Development Programs was a researcher-made questionnaire developed based on related studies and the guidelines of the Bureau of Jail Management and Penology (BJMP). It was designed to determine the level of implementation of spiritual activities provided to inmates. The constructs included Moral and Values Formation, Religious Activities, Emotional and Psychological Support, and Sense of Purpose and Identity Renewal.

The reliability test yielded a Cronbach’s alpha coefficient of 0.9329, indicating excellent internal consistency of the instrument. The responses were measured using a four-point Likert scale with the following continuum and interpretation:

Responses	Continuum	Interpretation
4 – Always (A)	3.25 – 4.00	Very High
3 – Often (O)	2.50 – 3.24	High
2 – Sometimes (S)	1.75 – 2.49	Low
1 – Never (N)	1.00 – 1.74	Very Low

Skills Training Programs

The instrument used to assess the Skills Training Programs was a researcher-made questionnaire developed based on the Bureau of Jail Management and Penology (BJMP) reformation framework and existing literature on inmate rehabilitation. It was designed to determine the level of implementation of training programs offered to inmates. The constructs included Vocational and Livelihood Skills, Educational and Cognitive Development, Work Ethics and Discipline, and Economic Empowerment and Employability.

The reliability test yielded a Cronbach’s alpha coefficient of 0.8340, indicating good internal consistency of the instrument. In interpreting the level of implementation, the following scales were used:

Responses	Continuum	Interpretation
4 – Always (A)	3.25 – 4.00	Very Good
3 – Often (O)	2.50 – 3.24	Good
2 – Sometimes (S)	1.75 – 2.49	Fair
1 – Never (N)	1.00 – 1.74	Poor

Behavioral Transformation. The instrument used to assess Behavioral Transformation was a researcher-made questionnaire developed based on established behavioral change theories and supported by existing literature on inmate rehabilitation. It was designed to measure the extent of positive behavioral improvement demonstrated by inmates in relation to their participation in spiritual development and skills training programs. The constructs included Self-Discipline and Emotional Regulation, Empathy and Interpersonal Relations, Accountability and Moral Responsibility, and Readiness for Reintegration.

The reliability test yielded a Cronbach's alpha coefficient of 0.9421, indicating excellent internal consistency of the instrument. For all variables, responses were measured using a four-point Likert scale. In interpreting the level of implementation and behavioral transformation, the following scales were used:

Responses	Continuum	Interpretation
4 – Always (A)	3.25 – 4.00	Very High
3 – Often (O)	2.50 – 3.24	High
2 – Sometimes (S)	1.75 – 2.49	Low
1 – Never (N)	1.00 – 1.74	Very Low

A pilot test was subsequently conducted involving 70 Persons Deprived of Liberty (PDLs) from a nearby Bureau of Jail Management and Penology (BJMP) facility to determine the reliability of the instruments. Internal consistency was evaluated using Cronbach's alpha coefficient. George and Mallery (2018) suggested the following Cronbach's alpha guidelines for questionnaire reliability: If the result is greater than or equal to 0.90, it is excellent; 0.80, good; 0.70, acceptable; 0.60, uncertain; 0.50, poor; and 0.40, undesirable. The results revealed Cronbach's alpha values of 0.9329 for Spiritual Development Programs, 0.8340 for Skills Training Programs, and 0.9421 for Behavioral Transformation. These coefficients indicated that the instruments possessed good to excellent internal consistency, thereby confirming their reliability for use in the study.

Data-Gathering Procedure

Before conducting the actual interview, the researcher secured approval from the Dean of the Graduate School and the Misamis University Research Ethics Board. Upon approval, a formal request was sent to the BJMP Regional Office and the Jail Warden of BJMP to ask permission to conduct the study. Once approved, the researcher coordinated with the program facilitators to schedule the distribution of the survey questionnaires.

The purpose of the study was clearly explained to the inmates, and they were assured that their participation was voluntary and that their answers would be kept confidential. The researcher personally distributed and collected the questionnaires to make sure that all responses were accurate and complete. After data collection, the responses were organized, tallied, and analyzed to determine the relationships among spiritual development programs, skills training, and the behavioral transformation of the Person Deprived of Liberty. All collected data were kept confidential and were used only for research and academic purposes.

Ethical Considerations

The researcher strictly adhered to ethical standards in conducting research involving human participants, in accordance with the Data Privacy Act of 2012 (Republic Act No. 10173). Prior to data collection, formal approval was obtained from the Misamis University Research Ethics Committee (MUREC) to ensure that the study met institutional and international ethical guidelines for research involving human subjects. Additional clearance was secured from the Bureau of Jail Management and Penology (BJMP) administration to comply with legal and institutional requirements for conducting research within the facility.

Participation in the study was voluntary. Each respondent was provided with an informed consent form that explained the purpose, objectives, procedures, potential risks, and benefits of the study. The form also stated that respondents had the right to decline or withdraw from participation at any time without any penalty. To uphold privacy and dignity, confidentiality and anonymity were strictly maintained—no personal identifiers such as names or case details were collected, and responses were coded for analysis.

All gathered data were stored in a password-protected digital file and retained for 5 years after the completion of the study. After this period, all electronic data was permanently deleted, and any printed or hardbound copies containing sensitive information were properly disposed of by shredding. Only the researcher and the academic

adviser had access to the data. These measures ensured compliance with ethical principles of beneficence, respect for persons, and justice, while safeguarding the participants’ rights and privacy throughout the research process.

Data Analysis

The data collected in this study were analyzed using several statistical methods to address the research objectives.

The mean and standard deviation were used to determine the levels of implementation of spiritual development and skills training programs, as well as the level of behavioral transformation among persons deprived of liberty.

The Pearson Product-Moment Correlation Coefficient was applied to determine significant relationships between spiritual development programs and behavioral transformation, and between skills training programs and behavioral transformation among inmates.

Regression Analysis was also used to identify which specific components of Spiritual Development Programs and Skills Training Programs were significant predictors of inmates’ Behavioral Transformation.

RESULTS AND DISCUSSION

Level of Implementation of the Spiritual Development Programs

Table 1 shows that the Spiritual Development Programs were implemented at a very high level (M = 3.67, SD = 0.48), indicating consistent delivery and shared positive perceptions among respondents, which aligns with Rehabilitation Theory’s emphasis on structured correctional interventions for behavioral change and reintegration (Cullen & Jonson, 2011).

Moral and Values Formation obtained the highest mean (M = 3.73, SD = 0.39), suggesting strong promotion of ethical behavior and discipline, which is explained by Social Learning Theory through modeling of prosocial behavior (Bandura, 1977) and supported by Cognitive Behavioral Theory through cognitive restructuring of distorted thinking (Beck, 2011).

Religious Activities (M = 3.66, SD = 0.54) and Sense of Purpose and Identity Renewal (M = 3.66, SD = 0.49) were both rated very high, indicating strengthened meaning-making and identity development, which is consistent with Rehabilitation Theory’s focus on addressing criminogenic needs (Cullen & Jonson, 2011), while Cognitive Behavioral Theory explains this as cognitive reframing of life experiences (Beck, 2011) and Social Learning Theory highlights reinforcement through group participation (Bandura, 1977).

Emotional and Psychological Support (M = 3.62, SD = 0.51) was also rated very high, reflecting improved emotional regulation and resilience, which Cognitive Behavioral Theory supports on emotional restructuring (Beck, 2011), Rehabilitation Theory on addressing psychological needs for reintegration (Cullen & Jonson, 2011), and Social Learning Theory through observed coping behaviors in structured environments (Bandura, 1977).

The findings indicate that the Spiritual Development Programs promote holistic behavioral transformation by enhancing moral values, spiritual meaning, and emotional stability through observational learning, cognitive restructuring, and structured rehabilitation processes.

Table 1: Level of Implementation of the Spiritual Development Programs

Constructs	M	SD	Remarks
Moral and Values Formation	3.73	0.39	Very High
Religious Activities	3.66	0.54	Very High
Emotional and Psychological Support	3.62	0.51	Very High

Sense of Purpose and Identity Renewal	3.66	0.49	Very High
Overall Level of Implementation	3.67	0.48	Very High

Note: 3.25 - 4.00 (Very High); 2.50 - 3.24 (High); 1.75 - 2.49 (Low); 1.00 - 1.74 (Very Low)

Level of Implementation of the Skills Training Programs

Table 2 presents the level of implementation of the Skills Training Programs, which obtained an overall weighted mean of 3.69 (SD = 0.48), indicating a very high level of implementation and consistent delivery among respondents. The low standard deviation suggests uniform perceptions of the programs' effectiveness.

Among the components, Vocational and Livelihood Skills (M = 3.72, SD = 0.58) had the highest mean, indicating strong effectiveness in equipping participants with practical, job-relevant competencies applicable to real-life and income-generating activities. This supports the view that vocational training enhances employability by developing job-specific skills and practical expertise (Okolie et al., 2020). Recent studies further confirm that skills development improves workforce readiness and adaptability in evolving labor markets (Succi & Canovi, 2020).

Work Ethics and Discipline (M = 3.70, SD = 0.45) and Educational and Cognitive Development (M = 3.69, SD = 0.41) were also rated very high, indicating that the program effectively promotes responsibility, discipline, and continuous learning. These findings suggest that participants developed both technical and soft skills such as critical thinking and problem-solving, which are essential for employability and long-term career success (Heckman & Kautz, 2020). Additionally, recent evidence highlights that cognitive and behavioral skills significantly enhance job performance and adaptability (Deming, 2021).

Economic Empowerment and Employability (M = 3.66, SD = 0.48), while still very high, obtained the lowest mean. This may be due to external constraints, such as limited job opportunities, weak labor-market linkages, and a lack of financial or entrepreneurial support. Studies indicate that skills training alone may not guarantee employment without strong institutional and economic support systems (Kluve et al., 2022). Strengthening job placement services, industry partnerships, and access to livelihood support can enhance employment outcomes and economic self-sufficiency (Card et al., 2022).

Overall, the findings affirm that structured skills training programs significantly improve employability, productivity, and reintegration outcomes. Such programs are particularly valuable in correctional settings, as they support rehabilitation and reduce recidivism by providing individuals with sustainable livelihood opportunities (Connell et al., 2023).

Table 2: Level of Implementation of the Skills Training Programs

Constructs	M	SD	Remarks
Vocational and Livelihood Skills	3.72	0.58	Very High
Educational and Cognitive Development	3.69	0.41	Very High
Work Ethics and Discipline	3.70	0.45	Very High
Economic Empowerment and Employability	3.66	0.48	Very High
Overall Level of Implementation	3.69	0.48	Very High

Note: 3.25 - 4.00 (Very High); 2.50 - 3.24 (High); 1.75 - 2.49 (Low); 1.00 - 1.74 (Very Low)

Level of Behavioral Transformation of Persons Deprived of Liberty

Table 3 presents the level of behavioral transformation of Persons Deprived of Liberty (PDLs), which obtained an overall weighted mean of 3.69 (SD = 0.45), indicating that behavioral transformation programs are implemented at a very high level and are consistently effective among respondents. The relatively low standard

deviation suggests homogeneity of responses, implying that participants share similar perceptions of positive behavioral change. From the perspective of Rehabilitation Theory (Cullen & Jonson, 2011), this consistency reflects the effectiveness of structured correctional interventions that target emotional, cognitive, and behavioral needs to support reintegration and reduce recidivism. Social Learning Theory (Bandura, 1977) further explains that behavioral improvements may result from continuous exposure to positive role models within the correctional environment, while Cognitive Behavioral Theory (Beck, 2011) suggests that behavioral change is reinforced through cognitive restructuring of distorted thinking patterns and maladaptive beliefs.

Among the components, Readiness for Reintegration (M = 3.72, SD = 0.46) obtained the highest mean score, indicating that the programs are highly effective in preparing PDLs for successful return to society. This finding aligns with Rehabilitation Theory (Cullen & Jonson, 2011), which emphasizes reintegration as a core goal of correctional programs through skills development and behavioral modification. Social Learning Theory (Bandura, 1977) supports this outcome by explaining that reintegration readiness is strengthened through observing prosocial behavior and participating in structured group activities. Meanwhile, Cognitive Behavioral Theory (Beck, 2011) highlights that improved self-efficacy and life planning result from cognitive reframing and goal-oriented thinking fostered during intervention programs.

The Self-Discipline and Emotional Regulation (M = 3.70, SD = 0.40) and Accountability and Moral Responsibility (M = 3.69, SD = 0.47) were rated very high, indicating that the programs effectively promote emotional control, responsibility, and ethical decision-making. These results are consistent with Cognitive Behavioral Theory (Beck, 2011), which posits that emotional regulation improves when individuals learn to identify and modify irrational thoughts that drive negative behavior. Rehabilitation Theory (Cullen & Jonson, 2011) further supports these findings by emphasizing that addressing cognitive and emotional deficits is essential for reducing criminal behavior. In addition, Social Learning Theory (Bandura, 1977) suggests that accountability and discipline are reinforced through consistent exposure to structured routines and positive behavioral modeling within correctional settings.

Empathy and Interpersonal Relations (M = 3.65, SD = 0.48) also received a very high rating, indicating improved social awareness and interpersonal functioning among PDLs. Social Learning Theory (Bandura, 1977) explains this improvement through observational learning, in which individuals adopt prosocial behaviors observed from peers and facilitators. Cognitive Behavioral Theory (Beck, 2011) also supports this outcome, as cognitive restructuring helps individuals reinterpret social interactions more positively and reduce hostile thinking patterns. Rehabilitation Theory (Cullen & Jonson, 2011) emphasizes that strengthening interpersonal skills is essential for successful reintegration and long-term desistance from crime.

Overall, the findings indicate that behavioral transformation among PDLs is achieved at a very high level across all dimensions. Anchored on Social Learning Theory, Cognitive Behavioral Theory, and Rehabilitation Theory, the results demonstrate that behavioral change occurs through a combination of observational learning, cognitive restructuring, and structured rehabilitative interventions. The consistently high ratings confirm that the programs are systematically implemented and effective in promoting self-discipline, emotional regulation, empathy, accountability, and reintegration readiness.

Table 3: Level of Behavioral Transformation of Persons Deprived of Liberty

Constructs	M	SD	Remarks
Self-Discipline and Emotional Regulation	3.70	0.40	Very High
Empathy and Interpersonal Relations	3.65	0.48	Very High
Accountability and Moral Responsibility	3.69	0.47	Very High
Readiness for Reintegration	3.72	0.46	Very High
Overall Level of Implementation	3.69	0.45	Very High

Note: 3.25 - 4.00 (Very High); 2.50 - 3.24 (High); 1.75 - 2.49 (Low); 1.00 - 1.74 (Very Low)

Significant Relationship between Spiritual Development Programs and the Behavioral Transformation of Inmates

Table 4 shows the relationship between Spiritual Development Programs and inmates’ Behavioral Transformation across four aspects: self-discipline, empathy, accountability, and reintegration readiness. All program dimensions—moral formation, religious activities, emotional support, and identity renewal—have a highly significant relationship ($p < .001$), indicating their strong role in promoting positive behavioral change.

Moral and Values Formation shows a moderate to strong relationship ($r = 0.351-0.481$), suggesting that strengthening moral principles improves discipline, empathy, and accountability. Religious Activities also show a strong relationship ($r = 0.492-0.565$), highlighting the importance of spiritual engagement. Emotional and Psychological Support has the strongest correlation ($r = 0.617-0.670$), indicating its major role in improving behavior and relationships.

Sense of Purpose and Identity Renewal also shows a strong relationship ($r = 0.561-0.620$), emphasizing its role in preparing inmates for reintegration. Since all p -values are below $.001$, the null hypothesis is rejected, confirming a significant relationship between variables. This supports rehabilitation theories focusing on internal transformation and behavioral change (Park & Baumeister, 2022). Recent studies show that structured, values-based programs improve self-discipline, emotional regulation, and prosocial behavior. Activities such as moral education and reflection help inmates develop a sense of responsibility and resilience (Raines & Johnson, 2023). Religious and spiritual practices also enhance empathy and social skills. Faith-based activities and reflection improve communication and compassion, strengthening relationships within correctional settings (Smith & Albrecht, 2022).

Emotional support and identity-focused programs improve reintegration readiness and accountability. Counseling and mentorship help inmates rebuild self-concept and set future goals, leading to better rehabilitation outcomes (Behan, 2022). Overall, strengthening Spiritual Development Programs can significantly improve inmate behavior. Correctional institutions should enhance these programs to support holistic rehabilitation and successful reintegration.

The findings show that Spiritual Development Programs effectively promote behavioral change by addressing inmates’ moral, emotional, and personal development (Raines & Johnson, 2023). Rehabilitation becomes more effective when it focuses on both internal transformation and outward behavior. Emotional and psychological support emerged as a key factor, highlighting the importance of counseling and structured therapeutic interventions in improving self-control and interpersonal relationships (Choi, Kim, & Park, 2023). Religious Activities also play a vital role by fostering meaning, reflection, and accountability, helping inmates rebuild their values and sense of responsibility.

Additionally, Identity Renewal and Purpose are essential for successful reintegration, as developing clear goals and a renewed sense of self increases the likelihood of success after release (Smith & Albrecht, 2022). Overall, Spiritual Development Programs are crucial for effective rehabilitation, as they promote lasting behavioral change and help reduce recidivism.

Table 4: Relationship Between Spiritual Development Programs and the Behavioral Transformation of Inmates

Variables		Self-Discipline and Emotional Regulation	Empathy and Interpersonal Relations	Accountability and Moral Responsibility	Readiness for Reintegration
Moral and Values Formation	r	0.410***	0.429***	0.351***	0.481***
	p	< .001	< .001	< .001	< .001
Religious Activities	r	0.492***	0.523***	0.494***	0.565***
	p	< .001	< .001	< .001	< .001

Emotional and Psychological Support	r	0.617***	0.670***	0.638	0.632***
	p	< .001	< .001	< .001***	< .001
Sense of Purpose and Identity Renewal	r	0.600***	0.620***	0.589***	0.561***
	p	< .001	< .001	< .001	< .001

Notes: Ho: There is no significant relationship between spiritual development programs and the behavioral transformation of inmates

Probability Value Scale: ***p < .001 (Very Highly Significant); ** p < .01 (Highly Significant); * p < .05 (Significant); p > .05 (Not Significant)

Significant Relationship between the Implementation of Skills Training Programs and the Behavioral Transformation of Inmates

Table 5 presents the relationship between the Implementation of Skills Training Programs and the Behavioral Transformation of inmates across self-discipline, empathy, accountability, and reintegration readiness in relation to vocational skills, educational development, work ethics, and economic empowerment. The results reveal that all components of Skills Training Programs have significant to very highly significant relationships with behavioral transformation, with all p-values below .05. This indicates that skills training contributes meaningfully to positive behavioral change among inmates, as supported by Afzal et al. (2022).

Vocational and Livelihood Skills show a weak to moderate relationship with behavioral transformation, with correlation values ranging from 0.196 to 0.253. This suggests that while practical skills improve behavior, their impact is limited compared to other program components. Educational and Cognitive Development, however, shows a strong positive relationship ranging from 0.483 to 0.608, indicating that improving knowledge and cognitive abilities significantly enhances discipline, empathy, accountability, and reintegration readiness, as emphasized by Bello et al. (2021).

Furthermore, Work Ethics and Discipline demonstrate a strong relationship, ranging from 0.620 to 0.700, indicating that instilling discipline and proper workplace behavior significantly influences inmate transformation. Economic Empowerment and Employability also show strong to very strong correlations ranging from 0.640 to 0.685, indicating that financial preparedness and job readiness are critical in supporting rehabilitation and reintegration outcomes, as noted by Chigona and Chetty (2022).

Recent research supports these findings by showing that vocational and skills-based programs improve employability, discipline, and prosocial behavior, which are key factors in reducing recidivism. Structured training aligned with labor market needs strengthens inmates’ ability to reintegrate successfully into society, as reported by Davis and Turner (2021).

In addition, educational and cognitive development programs enhance problem-solving, critical thinking, and emotional regulation. These improvements contribute to better decision-making, stronger self-control, and improved interpersonal relationships, which are essential for long-term behavioral change and successful reintegration, as Okolie et al. (2020) explain. Moreover, integrated skills training programs that combine work ethics, financial literacy, and employability development promote responsibility, independence, and motivation among inmates. These factors are essential in building human capital and supporting sustainable reintegration after release (McNeeley, 2023).

The findings of this study suggest that Skills Training Programs play a crucial role in inmate rehabilitation by enhancing both behavioral and socio-economic development, as Davis and Turner (2021) also support. The results indicate that behavioral transformation is not only influenced by vocational skills but is more strongly shaped by cognitive development, discipline, and employability preparation. The weak to moderate impact of vocational skills suggests that technical training alone is not sufficient to ensure behavioral change; instead, its effectiveness increases when combined with educational approaches that also develop cognitive and emotional

competencies such as self-regulation, emotional awareness, and interpersonal skills, which are considered essential components of effective vocational education and training (Sauli, Wenger & Fiori, 2022).

This highlights the importance of a holistic approach to rehabilitation rather than isolated skill training. Furthermore, the strong influence of work ethics and economic empowerment emphasizes that discipline, responsibility, and financial readiness are key drivers of reintegration success. When inmates are prepared for real-world employment and financial independence, they are more likely to develop a sense of accountability and reduce the risk of reoffending. Overall, the study supports rehabilitation and human capital development theories, which emphasize that education, skills training, and value formation are essential for behavioral transformation and long-term societal adjustment (Romero-Carazas et al., 2025).

Table 5: Relationship Between Implementation of Skills Training Programs and the Behavioral Transformation of Inmates

Variables		Self-Discipline and Emotional Regulation	Empathy and Interpersonal Relations	Accountability and Moral Responsibility	Readiness for Reintegration
Vocational and Livelihood Skills	r	0.196*	0.253***	0.205***	0.209***
	p	0.011	< .001	0.007	0.006
Educational and Cognitive Development	r	0.534***	0.550***	0.483***	0.608***
	p	< .001	< .001	< .001	< .001
Work Ethics and Discipline	r	0.639***	0.631***	0.620***	0.700***
	p	< .001	< .001	< .001	< .001
Economic Empowerment and Employability	r	0.675***	0.685***	0.640***	0.656***
	p	< .001	< .001	< .001	< .001

Notes: Ho: There is no significant relationship between the implementation of skills training programs and the behavioral transformation of inmates

Probability Value Scale: ***p < .001 (Very Highly Significant); ** p < .01 (Highly Significant); * p < .05 (Significant); p > .05 (Not Significant)

Predictors of Inmates Behavioral Transformation

Table 6 presents the predictors of inmates’ behavioral transformation, examining key components of Spiritual Development Programs and Skills Training Programs. Specifically, Emotional and Psychological Support, Work Ethics and Discipline, and Economic Empowerment and Employability were analyzed to determine their influence on behavioral change. The regression results show that all predictors are statistically significant (p-values < .001), indicating that both spiritual and skills-based interventions contribute meaningfully to inmates’ behavioral transformation. The overall model is highly significant (F = 113, p < .001) and explains 66.6% of the variance in behavioral transformation (Adjusted R² = 0.666), demonstrating a strong predictive model.

Among the predictors, Economic Empowerment and Employability emerged as the strongest influence (β = 0.33, t = 5.93, p < .001), indicating that financial independence and job readiness have the greatest impact on behavioral change. Work Ethics and Discipline also show a strong effect (β = 0.24, t = 3.79, p < .001), emphasizing the importance of instilling responsibility, punctuality, and proper workplace behavior. Meanwhile, Emotional and Psychological Support remains a significant but comparatively weaker predictor (β = 0.20, t = 3.70, p < .001), highlighting its supportive role in strengthening emotional regulation and interpersonal functioning.

Recent studies support these findings by showing that economic empowerment and vocational training significantly enhance post-release success by improving independence, motivation, and responsibility, thereby reducing recidivism (Rahman et al., 2023). Likewise, structured programs that emphasize discipline and work ethics improve self-control, teamwork, and moral reasoning, which are essential for reintegration into society (Bello et al., 2021). In addition, emotional and psychological interventions such as counseling and structured therapeutic programs contribute to emotional stability, empathy, and stress management. However, their effects are often supportive alongside skills-based interventions (Coelho et al., 2025). Overall, the findings suggest that while both spiritual and skills-based programs are important, skills training—particularly economic empowerment and employability—serves as the strongest predictor of behavioral transformation among inmates.

Table 6: Predictor of Inmates’ Behavioral Transformation

Predictors	Coef (β)	SE Coef	t- value	p-value
(Constant)	0.86	0.16	5.52	< .001
Emotional and Psychological Support	0.20	0.06	3.70	< .001
Work Ethics and Discipline	0.24	0.06	3.79	< .001
Economic Empowerment and Employability	0.33	0.05	5.93	< .001
Adjusted r ²	0.666			
F value	113			
p-value	< .001			
Transformation= 0.86+*.20* Emotional and Psychological Support + 0.24* Work Ethics and Discipline +0.33* Economic Empowerment and Employability				

SUMMARY, FINDINGS, CONCLUSION AND RECOMMENDATIONS

Summary

This study examined the influence of Spiritual Development Programs and Skills Training Programs on the Behavioral Transformation of inmates. Specifically, it aimed to determine: (1) the level of implementation of Spiritual Development Programs in terms of Moral and Values Formation, Religious Activities, Emotional and Psychological Support, and Sense of Purpose and Identity Renewal; (2) the level of implementation of Skills Training Programs in terms of Vocational and Livelihood Skills, Educational and Cognitive Development, Work Ethics and Discipline, and Economic Empowerment and Employability; (3) the level of Behavioral Transformation of inmates in terms of Self-Discipline and Emotional Regulation, Empathy and Interpersonal Relations, Accountability and Moral Responsibility, and Readiness for Reintegration; (4) the significant relationship between Spiritual Development Programs and Behavioral Transformation; (5) the significant relationship between Skills Training Programs and Behavioral Transformation; and (6) the strongest predictor of inmates’ behavioral transformation.

The study employed a descriptive-correlational research design and gathered data from 170 Persons Deprived of Liberty at a selected Bureau of Jail Management and Penology facility in region 10. Statistical tools used included mean, standard deviation, Pearson Product-Moment Correlation, and multiple regression analysis.

Findings

The study yielded the following findings:

1. Spiritual development programs are highly implemented across all dimensions.

2. Skills training programs are highly implemented across all components.
3. Inmates exhibit a very high level of behavioral transformation.
4. All dimensions of spiritual development programs have a very highly significant relationship with behavioral transformation.
5. All components of skills training programs have a significant to very highly significant relationship with behavioral transformation.
6. Skills training programs, particularly Economic Empowerment and Employability and Work Ethics and Discipline, serve as the strongest predictors of behavioral transformation.

Conclusions

Based on the findings of the study, the following conclusions were drawn:

1. The high implementation of Spiritual Development Programs demonstrates their effectiveness in promoting positive inmate behaviors, values formation, and personal growth.
2. The high implementation of Skills Training Programs demonstrates that these interventions significantly enhance inmates' skills, employability, and readiness for reintegration.
3. The very high level of Behavioral Transformation suggests that rehabilitation programs strongly influence inmates' self-discipline, accountability, empathy, and reintegration readiness.
4. Emotional and Psychological Support within Spiritual Development Programs enhances self-discipline, empathy, accountability, and readiness for reintegration, emphasizing the importance of structured spiritual guidance.
5. Skills Training Programs, particularly Economic Empowerment and Employability, as well as Work Ethics and Discipline, serve as the strongest predictors of behavioral transformation, highlighting the role of practical skills in shaping positive behavior.
6. Combining Spiritual Development and Skills Training Programs provides a holistic approach to rehabilitation, addressing both psychological well-being and practical preparedness for life after incarceration.

Recommendations

In light of the findings and conclusions of the study, the following recommendations are offered:

1. Strengthen spiritual development programs by enhancing activities focused on moral values, emotional support, and identity formation to further promote behavioral transformation among Persons Deprived of Liberty (PDL). These activities should include structured counseling, faith-based sessions, and reflective practices to improve emotional regulation and moral development.
2. Expand skills training programs with emphasis on economic empowerment, work ethics, and employability to better prepare inmates for successful reintegration into society. Training programs should prioritize TESDA-accredited and livelihood-oriented courses that match post-release employment opportunities.
3. Implement systematic monitoring and evaluation systems to regularly assess inmate progress and ensure that rehabilitation programs are effective. This includes developing individualized assessment tools to provide targeted support based on inmates' needs and behavioral development.
4. Allocate sufficient resources to sustain both spiritual development and skills training programs, ensuring accessibility, continuity, and quality implementation across correctional facilities.
5. Develop policies that formally integrate spiritual guidance and vocational training as core components of inmate rehabilitation frameworks to strengthen institutionalized rehabilitation strategies.
6. Strengthen collaboration with local businesses, NGOs, and community organizations to create employment opportunities, apprenticeship programs, and continued learning pathways for reintegrated Persons Deprived of Liberty.

For Future Researchers

Future studies should investigate the long-term effects of spiritual development and skills training interventions on recidivism and societal reintegration. Researchers may also explore the influence of peer support, family involvement, and digital learning platforms in enhancing behavioral transformation among Persons Deprived of Liberty.

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DEDICATION

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Appendix A

Spiritual Transformation Programs Questionnaire

Direction. Please read each statement carefully and indicate how much you agree or disagree with each one based on your own experience and opinion.

- 4- Very High
- 3- High
- 2- Low
- 1- Very Low

1. Moral and Values Formation	4	3	2	1
1. The program helps me know what is right and wrong. (Ang programa nakatabang kanako nga mahibalo kon unsa ang husto ug sayop.)				
2. The program helps me develop respect for others. (Ang programa nakatabang kanako sa pagpalambo sa pagtahod sa uban.)				
3. The program helps me practice honesty and integrity in my actions. (Ang programa nakatabang kanako sa pagpraktis sa pagkamatitud-anon ug integridad sa akong mga buhat.)				
4. The program helps me control negative behavior and develop discipline. (Ang programa nakatabang kanako sa pagkontrol sa negatibong pamatasan ug sa pagpalambo sa disiplina sa kaugalingon.)				
5. The program helps me take responsibility for my actions. (Ang programa nakatabang kanako sa pagdawat ug pagtuman sa responsibilidad sa akong mga buhat.)				
2. Religious Activities				
1. Participation in religious services strengthens my faith and hope for transformation. (Ang pag-apil sa mga relihiyosong serbisyo nagpalig-on sa akong pagtuo ug paglaum alang sa kausaban.)				
2. Participation in worship activities promotes peace of mind. (Ang pag-apil sa mga kalihokan sa pagsimba naghatag og kalinaw sa hunahuna.)				
3. Participation in religious gatherings promotes unity and cooperation among inmates. (Ang pag-apil sa mga relihiyosong panagtigom nagpalambo sa panaghiusa ug kooperasyon tali sa mga piniriso.)				
4. Participation in religious activities helps me feel spiritually renewed. (Ang pag-apil sa mga relihiyosong kalihokan nagtabang kanako nga mobati og espirituhanong kabag-ohan.)				
5. Participation in religious activities helps me apply spiritual lessons in my daily life inside the facility. (Ang pag-apil sa mga relihiyosong kalihokan nagtabang kanako sa pag-aplikar sa espirituhanong mga leksyon sa akong adlaw-adlaw nga kinabuhi sulod sa pasilidad.)				
3. Emotional and Psychological Support				

1. Faith-based counseling helps me cope with emotional stress. (Ang faith-based nga counseling nakatabang kanako sa pag-atubang sa emosyonal nga stress.)				
2. Reflection sessions help me express my feelings in a positive way. (Ang mga sesyon sa pagpamalandong (reflection) nakatabang kanako sa pagpahayag sa akong mga pagbati sa positibong paagi.)				
3. The program helps encourage forgiveness of myself and others. (Ang programa nakatabang sa pagdasig kanako sa pagpasaylo sa akong kaugalingon ug sa uban.)				
4. The program helps me manage anger and resentment. (Ang programa nakatabang kanako sa pagdumala sa kasuko ug kapungot.)				
5. The program helps me feel emotionally supported by religious mentors. (Ang programa nakatabang kanako nga mobati og emosyonal nga suporta gikan sa mga relihiyosong magtutudlo..)				
4. Sense of Purpose and Identity Renewal				
1. Participation in spiritual programs helps me develop a stronger sense of self-worth. (Ang pag-apil sa mga espirituhanong programa nakatabang kanako sa pagpalambo sa mas lig-on nga pagbati sa bili sa kaugalingon.)				
2. Participation in program activities motivates me to live a meaningful and productive life. (Ang pag-apil sa mga kalihokan sa programa nagdasig kanako sa pagpuyo og makahuluganon ug produktibong kinabuhi.)				
3. Participation in faith-based programs helps me develop a clearer sense of purpose. (Ang pag-apil sa mga faith-based nga programa nakatabang kanako sa pagpalambo sa mas klaro nga pagbati sa katuyoan.)				
4. The program helps me reflect on my past and plan for a better future. (Ang programa nakatabang kanako sa pagpamalandong sa akong nangagi ug sa pagplano alang sa mas maayong kaugmaon.)				
5. Participation in spiritual programs contributes to my moral transformation. (Ang pag-apil sa mga espirituhanong programa nakatampo sa akong moral nga pagbag-o.)				

Appendix B

Skills Training Programs Questionnaire

Direction. Please read each statement carefully and indicate how much you agree or disagree with each one based on your own experience and opinion.

- 4- Very Good
- 3- Good
- 2- Fair
- 1- Poor

1. Vocational and Livelihood Skills	4	3	2	1
1. Participation in training programs helps me acquire new livelihood skills. (Ang pag-apil sa mga programa nakatabang kanako sa pag-angkon og bag-ong panginabuhian.)				
2. The program provides practical knowledge that can be used after i release in jail. (Ang programa naghatag og praktikal nga kahibalo nga magamit nako human ko makagawas sa prisohan.)				
3. The skills prepare you to confidently apply your skills outside (Ang mga kahanas nag-andam kanako nga masaligon sa pag-aplikar niini sa gawas.)				
4. Participation in livelihood activities promotes teamwork and cooperation. (Ang pag-apil sa mga kalihokan sa panginabuhian nagpalambo sa teamwork ug kooperasyon.)				
5. Participation in vocational training makes me feel productive. (Ang pag-apil sa vocational training nagapabati kanako nga produktibo ko.)				
2. Educational and Cognitive Development				
1. The program improves my ability to think wisely and solve problems. (Ang programa nagtabang kanako nga maghunahuna og maalamon ug pagsulbad sa problema.)				
2. Educational sessions enhance my literacy and learning abilities. (Ang mga edukasyonal nga sesyon nakatabang sa pagpalambo sa akong abilidad sa pagbasa, pagsulat, ug pagkat-on.)				
3. Participation in program helps me become goal-oriented. (Ang pag-apil sa programa nakatabang kanako nga mahimong tin-aw ang mga tumong.)				
4. The program provides opportunities for continuous learning. (Ang programa naghatag og mga kahigayunan alang sa padayon nga pagkat-on.)				
5. Participation in education helps reduce the likelihood of reoffending. (Ang pag-apil sa edukasyon nakatabang sa pag-ubos sa posibilidad sa pagbalik sa sala.)				
3. Work Ethics and Discipline				
1. The program help develop punctuality and responsibility. (Ang programa nakatabang sa pagpalambo sa pagtuman sa oras (punctuality) ug responsibilidad.)				
2. The program helps me understand the value of hard work and perseverance. (Ang programa nagtabang kanako nga masabtan ang bili sa kugi ug paglahutay.)				
3. The program helps me practice discipline and order. (Ang programa nagtabang kanako sa pagpraktis sa disiplina ug kahapsay.)				

4. The program helps promote respect for authority and teamwork. (Ang programa nagtabang kanako nga magpakita og respeto sa awtoridad ug sa teamwork.)				
5. The program helps me apply proper work ethics in my daily routines. (Ang programa nakatabang kanako sa pag-aplikar sa husto nga pamatasan sa trabaho sa akong adlaw-adlaw nga gina buhat.)				
4. Economic Empowerment and Employability				
1. The program helps increase my chances of employment after release. (Ang programa nagtabang kanako nga mas daghan ang tsansa nga makatrabaho human ko makagawas.)				
2. The program helps me how to have income-generating skills. (Ang programa nagtabang kanako nga makat-on sa pagmugna og kita.)				
3. The program helps motivate me to become financially able in the future. (Ang programa nagtabang kanako nga maandam sa pagdumala sa kwarta sa umaabot.)				
4. The program helps me plan for a stable livelihood after incarceration. (Ang programa nakatabang kanako sa pagplano alang sa lig-on nga panginabuhian pagkahuman sa pagkabilanggo.)				
5. The program contributes to my rehabilitation and reintegration. (Ang programa nagtabang sa akong rehabilitasyon ug reintegrasyon..)				

Appendix C

Behavioral Transformation of Persons Deprived of Liberty Questionnaire

Direction. Please read each statement carefully and indicate how much you agree or disagree with each one based on your own experience and opinion.

- 4- Very High
- 3- High
- 2- Low
- 1- Very Low

1. Self-Discipline and Emotional Regulation	4	3	2	1
1. I am able to control my temper and reactions better. (Ako mas makahimo na sa pagkontrol sa akong kasuko ug mga reaksyon.)				
2. I am able to think carefully before making decisions or taking action. (Ako mas makahimo na sa paghunahuna pag-ayo sa dili pa mohimo og desisyon o molihok..)				
3. I am able to demonstrate patience and self-control. (Ako mas makahimo na sa pagpakita og pasensya ug pagpugong sa kaugalingon.)				

4. I am able to follow facility rules more consistently than before. (Ako mas makahimo na sa pagsunod sa mga lagda sa pasilidad kaysa kaniadto.)				
5. I am able to express my emotions in a calm and respectful manner. (Ako mas makahimo na sa pagpahayag sa akong mga emosyon sa malinawon ug matinahuron nga paagi.)				
2. Empathy and Interpersonal Relations				
1. I am able to understand other people’s feelings better than before. (Ako mas makahimo na sa pagsabot sa mga pagbati sa ubang tawo kaysa kaniadto.)				
2. I am able to show kindness and respect toward my fellow inmates. (Ako mas makahimo na sa pagpakita og kaayo ug pagtahod ngadto sa akong mga kauban nga piniriso.)				
3. I am able to help others when they are emotionally struggling. (Ako mas makahimo na sa pagtabang sa uban kung sila nag-antos og emosyonal nga kalisdanan.)				
4. I am able to avoid conflicts and promote peaceful relationships. (Ako mas makahimo na sa paglikay sa mga panagbangi ug sa pagpalambo sa malinawon nga mga relasyon.)				
5. I am able to practice forgiveness and reconciliation with others. (Ako mas makahimo na sa pagpraktis sa pagpasaylo ug pakighusay sa uban.)				
3. Accountability and Moral Responsibility				
1. I am able to take responsibility for my past actions without blaming others. (Ako mas makahimo na sa pagdawat sa responsibilidad sa akong nangaging mga buhat nga walay pagbasol sa uban.)				
2. I am able to make an effort to correct my mistakes. (Ako mas makahimo na sa paghimo og paningkamot aron matul-id ang akong mga sayop.)				
3. I am able to recognize the importance of obeying rules and authorities. (Ako mas makahimo na sa pag-ila sa kahinungdanon sa pagsunod sa mga lagda ug awtoridad.)				
4. I am able to feel remorse for the harm I have caused others. (Ako mas makahimo na sa pagbati og pagbasol (remorse) sa kadaot nga akong nahimo sa uban.)				
5. I am committed to living a law-abiding life after release. (Ako matinud-anon nga mipasalig sa pagpuyo og kinabuhi nga mosunod sa balaod pagkahuman sa pagpagawas.)				
4. Readiness for Reintegration				
1. I feel prepared to return to society as a better person (Mobati ko nga andam na ako sa pagbalik sa katilingban isip mas maayong tawo.)				
2. I have developed a plan for my life after incarceration. (Nakapalambo na ako og plano alang sa akong kinabuhi pagkahuman sa pagkabilanggo.)				

3. I believe I can contribute positively to my community after release. (Nagtuo ko nga makahimo ko og positibong kontribusyon sa akong komunidad pagkahuman sa pagpagawas.)				
4. I have developed the confidence needed to face new challenges outside. (Nakapalambo na ako og kumpiyansa nga gikinahanglan aron maatubang ang bag-ong mga hagit sa gawas.)				
5. I am determined not to repeat the mistakes of my past. (Determinido ako nga dili na usbon ang mga sayop sa akong nangagi.)				

Appendix D

Informed Consent Form



Misamis University
H. T. Feliciano St., Ozamiz City, 7200 Philippines

MISAMIS UNIVERSITY RESEARCH ETHICS BOARD
 Phone: +6388 521 0367 | Fax: +6388 521 2917
 Email: muresearchethics@mu.edu.ph

MU-REB-010/03 March 2022

INFORMED CONSENT FORM
 (PORMA SA NASABTAN NGA PAGTUGOT)

Name of the Researcher/Investigator
 (Nagtuon): Mae Ann Q. Olloves
 Course: Master of Science in Criminal Justice
 College: Graduate School
 Email / Contact Number: mae.olloves@gmail.com/09353290795

Thesis Title: “Spiritual Development Program, Skills Training in Behavioral Transformation of Persons Deprived of Liberty”

PART I. INFORMATION SHEET	
<p>INTRODUCTION (Pasiuna)</p>	<p>Good day! I am Mae Ann Q. Olloves, the principal researcher/investigator of the study entitled “Spiritual Development Programs, Skills Training in Behavioral Transformation of Persons Deprived of Liberty.” I am a graduate student under the program Master of Science in Criminal Justice at Misamis University in Ozamiz City. I am to conduct the research with Persons Deprived of Liberty (PDL) as participant. In this vein, I am respectfully seeking your voluntary participation, being qualified to give your informed consent to take part in this study. Before you decide whether to participate or not in this study, please read the succeeding information about the study and feel free to ask questions anytime should there be anything you do not understand or want to clarify. If</p>

	<p>you agree to answer the interview, you will be asked to affix your name and signature on this form for which you will be given a copy.</p> <p>(Maayong adlaw! Ako si I am Mae Ann Q. Olloves, ang nagpahigayon sa pagtuon kabahin sa “Spiritual Development Programs, Skills Training in Behavioral Transformation of Persons Deprived of Liberty.” Ako usa ka estudyante sa Master of Science in Criminal Justice sa Misamis University, Ozamiz City. Ako nagapili kanimo isip participant nga maoy mutubag sa gikinahagnglang impormasyon niining gihimong pagtuon. Ako matinahurong naghangyo sa inyong bulontaryo nga pag-apil niini nga pagtuon. Gikinahanglan nga ikaw naa sa saktong edad ug naay kakayahan nga mohatag sa pagtugot aron makaapil niini nga pagtuon. Sa dili pa ka mohukom sa pag-apil niini nga interview, palihug sa pagbasa sa mga impormasyon sa ubos ug gawasnon ka nga makapangutana kon adunay wala nimo nasabtan o gusto nimong iklaro. Kung motugot ka sa pagahimoon nga interview, papirmahon ka niini nga porma ug tagaan usab ka ug imong kaugalingong kopya.</p>
<p>Purpose (Katuyoan)</p>	<p>The purpose of this study is to examine the influence of spiritual development programs and skills training on the behavioral transformation of Persons Deprived of Liberty (PDL). This study will provide knowledge and information that can help improve rehabilitation programs.</p> <p>(Ang katuyuan niini nga pagtuon mao ang pagsusi sa impluwensya sa mga espirituhanong programa ug skills training sa pagbag-o sa pamatasan sa mga Persons Deprived of Liberty (PDL). Kini nga pagtuon makahatag og kahibalo ug kasayuran nga makatabang sa pagpalambo sa mga programa sa rehabilitasyon).</p>
<p>Type of Research Intervention (Matang sa Interbensyon sa Pagtuon)</p>	<p>This study will be conducted through answering questionnaires personally given by the researcher. The gathering of the date will be conducted in person.</p> <p>(Kining pagtuon pagabuhaton pinaagi sa personal nga paghatag ug pangutana. Personal and pagkuha sa datos.)</p>
<p>Selection of Participants (Pagpili samga Partisipant)</p>	<p>The selection of the participants is based on the following inclusion criteria: current confinement in the correctional facility, participation in BJMP spiritual development and/or skills training programs for at least three months.</p> <p>(Ang mga partisipante niini nga pagtuon mao ang indibidwal nga naga-angkon sa mosunod: kasamtangang pagkakulong sa correctional facility, ug pag-apil sa BJMP spiritual development ug/ o skills training programs sulod sa labing menos tulo ka bulan.)</p>
<p>Voluntary Participation</p>	<p>Your participation has to be voluntary and will not affect your situation or status in any way, including your relationship with the</p>

<p>(Boluntaryo Partisipasyon) nga</p>	<p>researcher. You are free to decide if you will take part or not. If you decide to participate, you are free not to answer any questions that you do not prefer to answer.</p> <p>(Boluntaryo ang imong pag-apil ug kini dili makaapekto sa imong sitwasyon o estado apil na imong relasyon sa nagtuon. Gawasnon ka nga modesisyon kung kung moapil ka niini nga pagtoon o dili. Kung mo-desisyon ka nga moapil, gawasnon ka nga dili motubag sa bisan asa nga pangutana nga dili nimo gusto nga tubagon.)</p>
<p>Procedure (Pamaagi)</p>	<p>The participants will be given ample time when to undertake the interview. The interviews will be undertaken once or several times when necessary. The researcher will transcribe the interviews to be used for the analysis of the data. The information and data provided by you as a participant will be utilized for this study alone and will be treated with the utmost confidentiality.</p> <p>(Ang mga partisipante pagahatagan og igong panahon sa pag-apil sa interview. Ang interview pwedeng himoon kausa nga higayon o sa makadaghan depende sa panginanghalanon. Isulat sa nagtuon ang interviews para sa pag-analisa sa datos. Ang mga impormasyon ug datos nga nakuha gikan kanimo isip ka partisipante gamiton lamang niining research og hatagan og tumang pag-amping nga dili mabutyag.)</p>
<p>Duration (Gidugayon)</p>	<p>The gathering of the survey questionnaire will last for 45 minutes to 1 hour.</p> <p>(Ang pagkuha ug pagtubag sa survey questionnaire molungtad og 45 minutos hangtod 1 ka oras.)</p>
<p>Risks and Discomforts (Risgoug Kahasol)</p>	<p>The respondents will be protected from physical, social, or economic risks. In case the items in the survey instrument are too personal and make you feel uncomfortable, you may decline to answer any or all questions and may terminate your involvement at any time you choose.</p> <p>(Ang mga partisipante ginaprotektahan sa pisikal, sosyal o ekonomikanhong risgo. Kung pananglitan adunay mga pangutana nga personal ra kaayo o kung dili ka komportable, mamahimong dili ka motubag o motalibad sa pagtubag sa bisan asa o sa tanang mga pangutana ug moatras sa pag-apil sa bisan unsang panahon nga imong gusto.)</p>
<p>Benefits (Kaayohan)</p>	<p>This study will enable you to shed light or provide understanding about the influence of spiritual development and skills training programs on the behavioral transformation of Persons Deprived of Liberty. Thus, your responses shall be highly valued being deemed important in the field of criminology and correctional rehabilitation.</p> <p>(Kini nga pagtuon makatabang sa paghatag og kahayag ug pagsabot mahitungod sa impluwensya sa spiritual development ug skills training programs sa pagbag-o sa pamatasan sa mga Persons Deprived of Liberty. Busa, ang inyong mga tubag pagahatagan og</p>

	<p>dakong bili tungod kay kini giisip nga importante sa natad sa criminology ug correctional rehabilitation.)</p>
<p>Reimbursements (Hulip nga bayad)</p>	<p>There will be no monetary expenses or costs on your part as a respondent, nor any monetary compensation for your participation in this study. However, personal protective equipment (PPE) like face masks, alcohol and face shields may be provided during the gathering of the research data.</p> <p>(Wala kay magasto sa imong pag-apil niini nga pagtuon ug dili usab ka bayaran ug kwarta sa imong pag-apil niini nga pagtuon. Apan adunay nga personal protective equipment (PPE) sama sa face masks, alcohol ug face shields nga pwede nga mahatag sa panahon sa pagkuha sa mga datos)</p>
<p>Confidentiality of Data (Pag-amping sa Datos)</p>	<p>Only the researcher will have access to the information and responses of the participants. The personal identifying information of the participants will only be used for research analysis and will be treated with the utmost confidentiality. During the study, all data will be kept in a locked, secure filing cabinet, of which will be discarded 6 months after the publication of the results.</p> <p>(Ang nagtuon lamang ang makakita sa mga impormasyon ug tubag sa respondents. Ang mga datos nga makuha i-analisa ug hatagan og tumang pag-amping aron dili ibutyag. Sa panahon sa pagtuon, ipahimutang sa usa ka selyadong filing cabinet ang tanang datos nga pagagub-on human sa 6 kabulan gikan sa pag-publish sa resulta.)</p>
<p>Sharing of Findings (Pagpaambit sa Nakaplagan)</p>	<p>The results of this study will be presented during the thesis/dissertation final defense of the researcher. Also, the research findings may be shared through publications and conferences with the assurance that the identities of the respondents will remain confidential. A printed copy of the completed study will be provided to the participants.</p> <p>(Ang mga resulta niini nga pagtuon ipresenta sa panahon sa final defense sa thesis/ dissertation sa nagtuon. Ang mga nakaplagan sa pagtuon posible nga ipaambit pinaagi sa mga publications ug conferences nga adunay kapanigurohan nga dili mabutyag ang pagkatawo sa mga partisipante. Pagahatagan og isa ka giimprinta nga kopya sa kumpleto nga pagtuon ang mga partisipante.)</p>
<p>Rights to Refuse or Withdraw (Katungod sa Pagpalibabad o Pag-undang)</p>	<p>You are free to withdraw or terminate participation at any stage of the study, without the need to give any reason. You will not be penalized in case of termination of participation.</p> <p>(Gawasnon ka nga moatras or moundang sa pag-apil sa bisan asa nga punto sa pagtuon nga dili na magkinahanglan pa ug rason. Dili ka ipamulta sa pag-atras o pag-undang.)</p>
<p>Who to Contact (Kinsa ang Kontakon)</p>	<p>Should there be any queries, you can contact the researcher through the following details:</p>

(Kung adunay mga pangutana, mamhimo nga mokontak pinaagi aning mga detalye:)

Name of the Researcher (Ngalan sa Nagtuon): Mae Ann Q. Olloves

Cellphone Number/s: 09353290795

e-mail ad: mae.olloves@gmail.com

**STATEMENT BY THE RESEARCHER
(PAGPADAYAG SA NAGTUON)**

I will read the Information sheet to the potential participant. With the best of my ability, I make sure that the participant will understand the interview questions and that possible follow-up interviews may be undertaken.

(Akong pagabasahon ang mga nasulat niining Information Sheet ngadto sa potensyal nga partisipante. Kutob sa akong mahimo siguroon nako nga masabtan sa partisipante ang mga pangutana sa interview ug ang possible nga follow-up nga interviews.)

I can assure that the participant will be given an opportunity to ask questions about the study, and all the questions raised will be answered fully. I can likewise assure that the participant will not be coerced into giving consent that must be free and voluntary.

(Gisiguro ko nga ang partisipante mahatagan og panahon sa pagpangutana kabahin niining pagtuon og ang tanang pangutana nga iyang gihatag matubag sa hingpit. Siguroon ko usab ang maong partisipante dili mapugos sa paghatag sa pagtugot nga kinahanglan nga gawasnon og boluntaryo.)

A copy of this Informed Consent Form will be provided to the participant.

(Ang kopya sa niining Informed Consent Form ihatag ngadto sa respondent.)

Print Name of Researcher (Ngalan sa Nagtuon): Mae Ann Q. Olloves

PART II. CERTIFICATE OF CONSENT

This research entitled "Spiritual Development Program, Skills Training in Behavioral Transformation of Persons Deprived of Liberty" by Mae Ann Q. Olloves with the aim of gathering information and data pertaining to the influence of spiritual development programs and skills training on the behavioral transformation of Persons Deprived of Liberty, has been presented and explained to me clearly. Since the study involves Persons Deprived of Liberty who are participating in BJMP spiritual development and skills training programs, I am chosen as one of the participants.

(Kini nga pagtuon gititulohan, "Spiritual Development Program, Skills Training in Behavioral Transformation of Persons Deprived of Liberty" ni Mae Ann Q. Olloves, nga adunay tumong sa pagkuha og impormasyon ug datos kabahin sa impluwensya sa spiritual development programs ug skills training sa behavioral transformation sa mga Persons Deprived of Liberty, gipresenta ug gipasabot og klaro kanako. Tungod kay ang pagtuon kay kabahin sa mga Persons Deprived of Liberty nga nag-apil sa BJMP spiritual development ug skills training programs, ako napilian isip usa sa mga partisipante.)

I have read the foregoing Informed Consent Form, or it has been read to me. I had the opportunity to ask questions, which were subsequently answered fully. I consent voluntarily to be a participant of this study.

(Akong nabasa ang nauna nga Informed Consent Form, o gibasa kini kanako. Natagaan ako og higayon nga makapangutana nga natubag sa hingpit. Ako mosugot nga boluntaryo nga mahimong participant sa niining pagtuon.)

Print Name of Participant (Ngalan sa Partisipante):(Optional)

Signature of Participant (Pirma sa Partisipante):

Date: [MM/DD/YYYY]

If Illiterate (Kung dili makasulat ug makabasa)

If Illiterate (Kung dili makasulat ug makabasa)

If the respondent is illiterate, a witness who is literate will sign. The respondent will choose him/ her and who is without connection with the researcher or the research group to attest this undertaking. The respondent will affix his thumb print.

[Kung ang participant kay dili makabasa o makasulat, mopirma ang usa ka makabasa ug makasulat nga testigo. Ang respondent ang mopili kaniya nga walay koneksyon sa nagtuon o sa iyang grupo para mopamatuod sa gimbuhaton. Ang respondent mobutang sa iyang tamlá (thumb print)].



Name and Signature of the Witness

(Ngalan ug Pirma sa Testigo)

CURRICULUM VITAE



PERSONAL DATA

Name : Mae Ann Q. Olloves
Age : 27 y/o
Birthdate : May 20, 1998
Civil Status : Single
Religion : Baptist
Home Address : Blk 24, Lot 2 Bayanihan Village, Sta. Elena, Iligan City
Parents : Mr. Saturnino L. Olloves
Mrs. Gemma Q. Olloves

EDUCATION

Graduate : Master of Science in Criminal Justice
Misamis University, Ozamiz City
May 2026
College : Bachelor in Criminology
Iligan Capitol College
Iligan City
March 2020
Secondary : Iligan City National High School
Iligan City
March 2015
Elementary : Lobogon Elementary School
Lobogon, Aloran Misamis Occidental
March 2010

PROFESSIONAL ELIGIBILITY : Professional Licensure Examination for
Criminologist
December 2021

WORK EXPERIENCE

August 2023- Present : Instructor
Iligan Capitol College
Mahayahay, Iligan City

July 2019- May 2021 : Bookkeeper
Compassion Pilipinas
Iligan City

Seminars/Trainings

- 4th International Conference on Biodiversity and Climate Change 2025: Theme “Sustainable Peace with Nature: A Global Commitment towards Net Zero”
September 25-26, 2025
- Seminar Workshop on “Criminologist Board Examination Test Question Construction Rules and Guidelines” at De Luxe Hotel and Restaurant, Cagayan De Oro City
August 16-18, 2025
- Public Orientation: Code of Ethical and Professional Conduct of Philippine Registered Criminologists and Juridical Practice of the Criminology Professions at Grand Caprice Restaurant Address: Lim Ket Kai Complex, Cagayan de Oro City
March 19-26, 2025
- Faculty Evaluation on Teaching Methodology and Training Workshop on Reading Materials Preparation at Christ the King College de Maranding, Inc.
July 19, 2024
- Faculty Evaluation on Teaching Methodology and Training Workshop on Reading Materials Preparation at Saint Michael’s College of Iligan, Inc.
June 29, 2024
- Professional Criminologist Association of the Philippines (PCAP) Misamis Occidental Chapter Cybercrime Investigation at Misamis University
December 9-10, 2023