

Stewards of Care: Exploring the Lived Experiences of the Houseparents in a Residential Care Facility

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INTRODUCTION

"Kindness can transform someone's dark moment with a blaze of light. You'll never know how much your caring matters."

Amy Leigh Mencree

Houseparents serve as a parental figure in residential care facilities. They take care of the needs of the clients they handle (Calarde et al., 2025). Being a houseparent is not an easy task since they are dealing with children in difficult circumstances, particularly in the street situation. It requires a lot of effort to deal with their challenging behaviors since these children are not taught how to value education, proper hygiene, health and spiritual needs. These behaviors are the result of living in the street most of the time wherein they have no access to the basic needs such as food, water, and clothing (Brenda et al, 2020). Thus, fostering care to these residents involves a great labor especially in building healthy relationship with them.

The role that is expected as a houseparent does not end in managing the daily routines of the residents in the center. They are also responsible for providing emotional support to help the children in their rehabilitation. The versatility of the houseparents' role also requires them to take care of their own mental health, emotional resilience and work-life balance in order for them to provide quality care to the residents (Calarde et al 2025). Regular practice of self-care is necessary in this kind of job to prevent burnout and to improve their role performance.

This chapter provides an outline of the study by introducing its setting and contextual framework. It establishes the background of the research, articulates the statement of the problem, and outlines the purpose of the study. Furthermore, this chapter presents the theoretical perspectives that guides the inquiry, specifies the research questions, and highlights the significance and potential contributions of the study. To promote clarity and consistency throughout the thesis, key terms are also defined.

Background of the Study

Some children suffer from difficult circumstances that hinder their growth and development. To address these problems, countries all over the world came together and discussed the possible solutions to protect children from any form of violence and abuse. It gave birth to the Geneva Declaration of the Rights of the Child, reflecting a global commitment to protecting children's dignity and welfare as a foundation for future generations (UNICEF). Furthermore, the United Nations Convention on the Rights of the Child (UNCRC) emphasized that children's basic rights must always be upheld and that the best interest of the child should guide the formulation and implementation of policies and services. (CHR V,2020).

However, despite the presence of a legal framework, children were still forced to leave their homes due to the pervasive social issues such as poverty, armed conflict, violence, abuse and exploitation (Goodman et al, 2020). These children are compelled to lean on themselves to survive and they are further exposed to harm while living

in the streets (Guha et al, 2023). Many of these children are forced to stop attending school, engaged in hazardous work, and some are detained alongside adults in correctional facilities.

Rittersbusch and Cilencio (2020) recognized that children in street situations are one of the most vulnerable sectors in society, and their number continues to increase each year (Gunhidziral & Tanga, 2020). Nega et al. (2021) acknowledges the plight of these children, noting that they are often unfairly associated with acts of violence, crime, and social disturbances- a stigma also highlighted by Atwar and Engkus (2020). As Dragana et al (2024) noted, these children face an uncertain and precarious future, often left to navigate life on their own.

According to Guhungu et al. (2024) it is very difficult to estimate the exact number of children who are living in the streets globally because of their transient and hidden nature. However, based on the UNICEF survey there are approximately 150 million of street children worldwide and they are categorized into three groups; (1) children at risk, (2) children on the street and (3) children of the streets (Pillai, 2021).

Contrary to the common assumption that street children are entirely abandoned or orphaned, global research indicates that many maintain active relationships with their families and peers (Aufseeser, 2020). Their daily existence becomes a continuous struggle for survival, dignity and social recognition. Over time, many of them have developed a distinct street culture, forming their own systems of socialization, communication, and survival. They create friendships and communities within the streets, which serve as both their refuge and social environment (Julien 2022).

According to a 2022 United Nations report, there are 246,000 street children in the Philippines. Gungor (2021) asserted that many of these children end up on the streets due to dysfunctional family dynamics. Roche (2020) revealed that various adverse circumstances such as poverty, substance abuse, abandonment, domestic violence, and the death of parents contribute to the displacement of children from their homes, prompting the government to establish the Philippine National Strategic Framework for Plan Development for Children (2000-2025) to strengthen programs that protect and promote children's rights and welfare (DSWD,2024)

In response, many are placed in residential care facilities as protective measures to ensure their safety and well-being (Chimange & Bond 2020, Santos et al,2023). This intervention is supported by the 1987 Philippine Constitution, Article XV, Section 3(2), which affirms that "The State shall defend the right of children to assistance, including proper care and nutrition, and provide for special protection from all forms of neglect, abuse, cruelty, exploitation, and other conditions prejudicial to their development."

A residential care facility is a place wherein an individual can seek temporary refuge at times when they are not able to meet their basic needs. It operates round the clock and provides a homelike environment and structured support to enable them to recuperate. The facility also offers healing, growth, and social belongings among the residents. Moreover, the facility also promotes programs and services that would help the residents be equipped for future reintegration to their families and communities.

In the Philippines, several residential care facilities are managed by both government and non-government organizations. The Department of Social Welfare and Development (DSWD) serves as the lead agency in monitoring these institutions to ensure the appropriate programs and services are delivered to the most vulnerable sectors of society. These facilities not only provide care as a part of their duties, but it also offers a deep human experience characterized by compassion, empathy, and shared challenges. Thus, delving into the lived experiences of individuals working within such environments, particularly houseparents, provides valuable insight into the emotional, psychological, and social dimensions of caregiving in institutional settings.

Houseparents play an important role within the residential care facilities because their responsibilities extend beyond providing the conventional caregiving services (Mhizha and Nhedzi, 2023). They are not only in charge of managing residents' daily activities, but they are also responsible for inculcating values to modify their behavior. In addition, they oversee in preparing the monthly progress reports on the clients under their care. Moreover, they work closely with social workers, administrative staff, and other service providers to ensure that each resident's needs - physical, emotional, and psychosocial - are adequately addressed (Calarde et al., 2025).

Despite the demands of their work and the challenges they have to go through while performing their duties as houseparents, their efforts often go unnoticed and underappreciated. Recognizing their contributions in the residential care setting is very important especially because they continuously navigate complex situations that demand patience, empathy, and resilience, and balancing institutional expectations.

The study sought to describe how the houseparents in a residential care facility in the town of Bukidnon continue to serve the children despite the difficult challenges they encounter while performing their duties and to identify the coping strategies they are practicing to overcome these difficulties. This study recognizes their needs by knowing their day-to-day experiences, the struggles they face, and their adaptive capacities while working in a caregiving environment. Such understanding can serve as a foundation for developing appropriate support systems and interventions that promote their well-being and sustain their motivation.

Their role goes beyond providing basic homelife services, because they are responsible for shaping the personal growth and rehabilitation of residents, preparing these residents to become responsible and productive members of the community upon reintegration. Hence, it is important to acknowledge and address the realities of the houseparents' lived experiences to enhance the overall quality of care within residential facilities.

BS is a residential care facility and is managed by the Department of Social Welfare and Development (DSWD). It is the only facility in the whole Region X and solely in Mindanao. It was established in 2021 under the Presidential Decree 603 also known as the Child and Youth Welfare Code, and is supported by the DSWD No. 13 series of 2000 on the Guidelines on Street Children Program. It is located at Zone 1, Alae, Manolo Fortich, Bukidnon and it serves as a temporary home to the residents that offers not only shelter but also provides essential social services aimed at rehabilitation and reintegration. Its primary objective is to provide a safe and nurturing environment, allowing the residents to rebuild their lives through structured programs such as educational assistance, life skills training, and vocational courses. These programs and services are designed to equip beneficiaries with knowledge and practical skills that are necessary to secure sustainable livelihoods, enhance their self-sufficiency, and restore their dignity. Ultimately, the facility visualizes empowering individuals and families in street situations to prepare them for independent and decent living, thereby contributing to their holistic development and future reintegration into the community.

Statement of the Problem

Despite the complexity of the role of the houseparents there is a scarcity of studies exploring their lived experiences, especially in Bukidnon. Most of the recent studies discussed the lived experiences of the residents, like for instance, in the study of Martillano (2025) which covered the houseparents' assessment on the efficacy of the expressive art therapy intervention used for neglected and abandoned children in a children's center in Albay. The result of his study showed that there are improvements in the children's emotional regulation, but there were only minimal changes in their behavioral difficulties.

The work of the houseparents involved not only ensuring residents' daily needs are met but also helping the children to deal with their emotional struggles. They guide the children in getting over those difficulties, as well as teaching the children how to follow the structured activities in the center. It is not an easy task since these children had unpleasant experiences, and it requires deep empathy and resilience on the part of the houseparents. This study, therefore, explored the lived experiences of houseparents working in a residential facility for children, focusing on how they find meaning in their roles despite the challenges they had encountered in their caregiving journey. It also sought to understand the strategies and coping mechanisms they have exercised in managing work-related stress and emotional demands. It is important to take into consideration the well-being and professional growth of houseparents, as their overall welfare directly influences the quality of care and the rehabilitative outcomes of the residents they serve.

Existing literature frequently looks at job satisfaction, burnout or performance results while ignoring detailed, phenomenological accounts of houseparents' daily lived experiences. Additionally, the study also seeks to fill the gaps of the body of qualitative studies that thoroughly examines subjective meaning making, emotions and personal narratives of the houseparents working in a residential care facility for children in street situations.

Purpose of the Study

This study aimed to explore and describe the lived experiences of houseparents working in Bahay Silungan. Specifically, seeking to uncover their personal and professional factors that continue to motivate them in serving the less privileged sectors of society despite the challenges and hardships they face in their daily lives. Delving into their experiences will help readers understand the meaning they have connected to their caregiving roles, the values they have practiced in order for them to sustain their commitment, and the coping mechanisms that they adopt to encourage them to endure the physical, emotional, and psychological demands of their work. Lived experience is understood as the foundation for exploring how an individual perceives and gives meaning to their daily experiences. (Creswell and Poth, 2018).

Theoretical Perspective

This study is anchored in the theoretical perspectives of Carol Gilligan's Ethics of Care Theory, Nel Noddings' Culture of Care Theory, and John Bowlby's Attachment Theory. These theories collectively provide a framework for understanding the lived experiences of houseparents in a residential care facility, particularly their roles as primary caregivers who provide emotional, social, and developmental support to children under their care.

Gilligan's (1982) ethics of care theory provides a meaningful lens in understanding the lived experiences, motivations, and challenges of houseparents working in a residential care facility for children. It gives emphasis on relationality, context and moral responsiveness that is consistent with the goal by placing ethical action within the everyday experiences of care rather than abstract moral principles, explaining how participants perceive and interpret the meaning structures of the houseparents' lived experiences. Moral understanding emerges from an ethics of care approach by paying attention to the vulnerability and accountability of relationships. The caregiving experiences of houseparents, such as handling emotional crises, building trust, and negotiating institutional limitations, are recognized as relational, embodied occurrences with ethical relevance. Houseparents' perceptions of the responses to the needs of the children under their care affect these experiences, which cannot be reduced to professional tasks or compliance with the policy.

Gilligan's (1982) framework further supports a phenomenological focus on emotion as a source of knowledge, recognizing empathy, concern, and moral tension as integral to ethical understanding. By foregrounding this effective dimension, the ethics of care enables this study to explore how houseparents experience moral responsibility in situations, including moments of conflict, uncertainty, and relational repair. Thus, Gilligan's (1982) ethics of care provides a conceptual lens for interpreting the essence of caring as it is lived and felt by houseparents within residential settings.

Complementing Gilligan's work, Noddings (2013) Care Theory emphasizes the importance of caring relationships as the foundation of human development, learning, and well-being. Rooted in the Ethics of Care, Noddings (2013) highlights that effective caregiving occurs when caregivers demonstrate attentiveness, responsiveness, and genuine concern for the well-being of those in their care. The relationship between the caregiver and the cared-for is central to fostering trust, security, and personal growth. For houseparents, daily interactions with children involve providing emotional support, guidance, and a nurturing environment that promotes holistic development. Noddings' (2013) theory offers insights into how houseparents establish meaningful relationships and derive purpose and fulfillment from their caregiving responsibilities.

Further informing this study is Bowlby's (1988) Attachment Theory, which posits that children develop emotional security and healthy social functioning through stable and responsive relationships with caregivers. Secure attachments provide children with a sense of safety, trust, and belonging, which are essential for their emotional and psychological development. Within residential care facilities, houseparents often assume parental roles and become significant attachment figures for children who may have experienced separation, loss, neglect, or other adverse circumstances. Bowlby's (2013) theory helps explain the importance of consistent caregiving and the emotional challenges and rewards associated with forming attachment relationships in residential care settings.

Together, these theoretical perspectives underscore the centrality of care, nurturing relationships, and emotional connectedness in the experiences of the houseparents. Gilligan's (1982) Ethics of Care Theory highlights the moral dimensions of caregiving, Noddings' (2013) Care Theory emphasizes the relational nature of care, and Bowlby's (1988) Attachment Theory explains the developmental significance of the caregiver-child bonds. Through the integration of these theories, the study seeks to gain a deeper understanding of how houseparents experience, interpret and navigate their roles within a residential care facility as well as the meaning they attach to their caregiving responsibilities.

Research Questions:

The study sought answers to the following questions:

1. What is it like to be a houseparent for children in street situations?
2. How do houseparents make sense of their role in the lives of the children in street situations?

Significance of the Study

This study explored the lived experiences of houseparents working in a residential care facility in a town of Bukidnon catering to children in street situations. The outcomes of this study will provide a deeper understanding of the challenges that the houseparents have encountered, the coping mechanisms they employ, and the meaning that they have gained in their role working as substitute parents within the facility. The outcomes of this study are expected to benefit various sectors:

Houseparents. This study would give voice to the invaluable contributions of the houseparents to the child care development. Understanding their experiences may help them to become more resilient and motivated to continue serving the children under their care, and this would improve their caregiving skills.

Residential Care Facility Management and Staff. The findings would guide the management in providing and developing the appropriate policies, work arrangements, and intervention programs to address the needs of the houseparents.

Heads of the Department of Social Welfare and Development (DSWD). The study would serve as a guide to improve the agency's programs and policies concerning residential care services. It may serve as a basis of designing viable strategies that address both the needs of the children and the welfare of the caregivers.

Social Work Practitioners and Students. This study would add to the developing literature in social welfare and human services. It will deepen their perceptions of the dynamics in residential care facilities, and it will serve as a guide in providing more holistic and empathetic interventions in their future professional practice.

Children in Street Situations. The study would secondarily benefit them through the improved quality of care and support provided by well-trained and emotionally equipped houseparents. As the caregivers' welfare and capability are improved, they will be able to provide better guidance, protection and opportunities for rehabilitation and personal growth to the children.

The central point of the study is to encourage immense appreciation of the importance of the role of the houseparents, improvements on policy making to provide a nurturing and transforming the lives of vulnerable children and families in residential care.

Definition of Terms Children In Street Situations (CISS).

According to Mulekya et al. (2021) these are individuals who were literally homeless, and the streets serve as both their place of living and source of livelihood. They may spend most of all their time in public spaces, relying on street-based activities for survival.

Houseparents. This term refers to residential care workers and often referred to as caregivers because they are responsible for providing daily supervision in homelife services, and guidance and emotional support to residents within a residential care facility. They act as substitute parents who ensure that the basic needs of children or clients are met, while also promoting a nurturing, structured, and home-like environment.

Residential Care Facility. This refers to an institution that provides 24-hour care, supervision, and support services to individuals who are unable to live independently due to social, emotional, physical, or economic circumstances. Residential care facilities aim to create a safe, structured, home-like environment and provide the basic needs of the residents, accessing education, developing life skills, and preparing for eventual reintegration into their family and to their community.

Lived Experience. This refers to an individual's own experience with specific events, situations, or conditions, through which personal meaning and understanding are derived. According to D'Leary and Tsui (2022), it involves the process of making sense of one's circumstances by revealing the individual's emotions, perceptions, and interpretations that happen from actual experiences.

Phenomenology. This term refers to a qualitative research approach that seeks to understand and describe the essence of the experiences of an individual. In this study it seeks to understand the day-to-day experiences of the houseparents working in a residential care facility.

LITERATURE REVIEW

This chapter presents a review of relevant literature and studies that provide a basis for understanding the lived experience of houseparents working in residential care facilities. It talks about the challenges the houseparents encountered while fulfilling their role in taking care of the children in street situations. The review also includes theoretical and empirical studies that focus on the challenges, coping mechanisms, and emotional factors affecting the caregiving skills of the houseparents in a residential care setting. By integrating these sources, this chapter brings about the foundation of the research, identifies the gaps in existing studies, and highlights the importance of exploring the lived experiences of houseparents working in a residential care facility within the Philippine setting.

Houseparents in Residential Childcare Facilities

According to Bolinger et al. (2022), placing the children in the temporary shelter is the primary response to the pervasive social issues of child abandonment, neglect, and abuse. As Rogers et al. (2023) noted, most of the children who are placed in residential care are there because of poverty, inadequate access to quality education, behavioral difficulties, dysfunctional families, parents who are involved in substance abuse, or unsafe community environments. To ensure that the child's basic needs are met, they are placed in a residential care facility through a personal arrangement between the parents and the care workers (Rogers and Karunan, 2020). Desmond et al. (2020) reported that approximately 5.37 million children worldwide are living in residential care facilities.

Residential care facilities in the Philippines play a similar role in safeguarding vulnerable children by providing them with structured support, supervision, and rehabilitation. According to Roche and Flynn (2021) these facilities are operated both by Non- Governmental Organizations (NGOs) and are regularly funded through international and private sector partnerships and by the Department of Social Welfare and Development (DSWD), which is financed by the national government. At present, there are 46 residential care facilities for children across the country that are managed directly by the DSWD, of which nine (9) specifically cater to street children and other victims of abuse and exploitation. These facilities are designed to provide not only temporary shelter but also comprehensive homelife services and psychosocial interventions aimed at promoting healing, behavioral adjustment, and personal development. Each center can accommodate up to 50 child clients, offering them care, guidance, and opportunities to recover from the adverse circumstances that led them to the streets, to prepare them for reintegration into their families and communities (DSWD, 2024).

Farley et al. (2022) found that placement in care institutions provided a structured environment that contributed to reduced aggressive behavior among children. This suggests that children who have experienced instability, trauma, neglect, or adverse life circumstances may benefit from consistent routines, clear expectations, and supportive supervision within residential care settings.

In the study by Delgado et al. (2022), which explored the perceptions of love and affection in residential care settings. The researchers found that children who experienced emotional warmth and reliable support from caregivers were better able to develop trust, resilience, and meaningful emotional connections. The study underscored that attachment and emotional anchorage are essential for helping children establish healthy relationships despite previous experiences of trauma or neglect.

Additionally, a systematic review by Fernandez-Sanchez et al. (2025) concluded that institutional caregivers play a crucial role in fostering secure attachment among children in residential care. The review emphasized that caregivers who provide emotional support, consistency, and responsive care serve as key attachment figures, helping children develop positive social relationships and emotional well-being.

Furthermore, Nivison et al (2026) defined caregiver sensitivity as the caregiver's ability to notice a child's signals, interpret them accurately, and respond appropriately. Sensitive caregiving was associated with better emotional regulation and attachment outcomes in children.

Work-Related Challenges Encountered by Houseparents

According to Shlomo et al (2024), the concept of houseparent dates to the 19th century, when such individuals were primarily responsible for providing moral education and supervision in orphanages. Over time, the role has advanced into one that covers not only teaching the children within the residential care but they are also responsible for providing emotional support, discipline, and creating a home-like environment for children from different backgrounds and life experiences.

Houseparents play an essential role in safeguarding the overall care, guidance, and welfare of children living in residential care settings. They experience a wide range of emotional experiences and interpersonal challenges while fulfilling their role. As Shlomo et al. (2024) further explain, houseparents inevitably experience a variety of feelings as part of their daily caregiving responsibilities that shape both their professional performance and personal well-being.

Furthermore, due to the complexity of their work, houseparents often experience negative psychological impacts because of their continuous exposure to stressful situations within the residential care setting. Many are at risk of developing vicarious trauma as they listen to and support children who recount painful or traumatic experiences. Brend (2020) described this phenomenon as a significant "barrier to care", emphasizing that such emotional strain can greatly affect not only the well-being of the houseparents but also the quality of care they can provide to the children entrusted to them. In his study, Stob et al (2020) stated that traumatized parents may inadvertently transmit their post-traumatic stress to the children under their care.

As the famous adage goes, "It would take a village to raise a child". Berry (2025) implied that caring for children is laborious, both physically and emotionally. There are various challenges that the houseparents encounter in their daily work as they fulfill their caregiving and supervisory duties. Their task requires spending most of their time managing the residents in their care and ensuring that the children comply with the facility's rules and regulations. However, some children may inevitably struggle to adjust to structured activities in the facility, leading to behavioral issues and disciplinary incidents. Leaving the center without permission, damaging property, and showing disrespect to the staff are among the common occurrences during houseparents' shifts.

Moreover, inevitably, houseparents are also exposed to potential harm and injury during their shift since their role requires them to interact closely with children who come from diverse backgrounds, experiences, and temperaments. It is also unavoidable that conflicts arise among the residents, and when such incidents occur, the houseparent on duty is held accountable, being regarded as the guardian and immediate authority over the children under their supervision (Calarde et al., 2025). The authors emphasized that houseparents are also

subjected to many work-related challenges, which include managing large numbers of clients, working long hours, frequent reshuffling of assignments, and the burden of clerical workload.

In addition, the difficulty of their work environment may lead to conflicts with colleagues and supervisors, thus it further escalating their stress levels. Linnan et al. (2020) explained that its manifestation is when houseparents begin to experience many health concerns because of the physical and mental demands of their work.

Houseparents Self-care and Positive Coping Strategies

While performing their roles houseparents become vulnerable to burnout, compassion fatigue, heightened stress, and physical and emotional exhaustion when these challenges remain unaddressed. These conditions can significantly affect their well-being and job performance, and it would greatly affect the quality and consistency of care they provide to the residents. Ensuring that there is an adequate support system and manageable workloads will enable them to maintain effectiveness and emotional resilience in their caregiving roles.

According to Gomonod et al. (2025), it is important that houseparents must develop effective coping strategies that are essential to manage emotional and physical demands of their work. These strategies include regular training in trauma-informed care, participation in capacity-building, collaboration with multidisciplinary teams, and engaging in reflective practices (United Nations, 1985).

Houseparents must recognize that emotional resilience plays an important factor in coping with job-related stress and challenges. There are many effective coping strategies that are recommended by Delos Reyes et al. (2020) to manage various forms of stress, such as engaging in self-care practices, which include enough sleep, eating nutritious meals, exercising consistently, meditating, and taking occasional days off. Furthermore, houseparents must consider that nurturing their own well-being should be perceived as an essential act of self-care, not merely a luxury. It is only when they prioritize taking care of their own well-being that Houseparents can maintain their emotional balance, prevent from being burnout, and sustain the quality of care they provide to children in residential facilities. By valuing their mental and emotional health, houseparents can continue to perform their duties with empathy, patience, and resilience.

Spirituality plays an important role in strengthening the houseparents to persevere in fulfilling their caregiving responsibilities. A recent study emphasized that spiritual support is important in enhancing caregiver well-being. Ismail et. al (2025) study shows that caregivers perceive caregiving as a religious obligation and divine responsibility. Their deep faith in God helps them become motivated and committed despite the difficulties they face. Young et al (2024) found that spirituality is a critical coping mechanism because it is directly linked to reducing the burden of caregivers and improving the quality of their lives.

Houseparents' Sense of Fulfillment

Houseparents are happy and fulfilled in their work when they see the positive transformation and progress of the children under their care. Cultivating a positive outlook will allow houseparents to face challenges with resilience and view difficulties as opportunities for personal and professional growth. They can help transform the lives of the children to be transformed by their unwavering dedication and compassion, and at the same time, they can contribute significantly to their own self-development and sense of purpose within the caregiving profession (Gomonod et al., 2025)

Bongbong et al. (2023) concluded that understanding the root causes of the children's difficult behaviors is both a rewarding and challenging experience. It is only by knowing and understanding what the factors are why the children behave as such that houseparents can respond with empathy and develop positive, nurturing relationships that the children need for their emotional and behavioral growth

Moreover, the study by Rose et al. (2022) found that caregiving relationships are shaped by commitment, emotional bonds, and caregiving practices rather than solely by biological relatedness. The study demonstrated that the children develop feelings of belonging and security when caregivers provide consistent affection, support, and parental guidance.

Creating positive relationships serves as crucial social assets and open opportunities that help children thrive as they grow into adulthood (Goldman et al. 2020). Taladtad (2025) also highlighted that houseparents are not only well-trained professionals but are also deeply dedicated to facilitating the rehabilitation of the children entrusted to them. Building strong and supportive connections with these children greatly contributes to their overall well-being (Roche et al. 2021).

Heyes et al. (2022) examined how personal life experiences influence child-care workers. The study revealed that interactions with children in out-of-home care encouraged workers to reflect on their own family values, childhood experiences, and relationships. These reflections shaped their caregiving practices and enhanced their awareness of the significance of family support and belonging.

Another study by Bhagat (2023) found that staff working in a therapeutic residential care developed a stronger appreciation of family relationships through their work with children who experience family separation and adversity. Exposure to children's struggles helps caregivers recognize the importance of maintaining meaningful family connections and emotional support systems in their own lives.

Moreover, in the study of Hu et al (2022) they found that caregivers with positive attitudes toward caregiving and higher self-efficacy reported greater satisfaction and fulfillment in their caregiving roles. The researchers concluded that caregiving can become rewarding when caregivers feel competent and recognize the value of their contribution to others.

Hua and Ma (2024) found that caregiving significantly influences caregivers' sense of purpose and meaning. Lai et al (2022) further reported that caregivers experienced fulfillment through meaningful relationships, personal growth, and witnessing positive outcomes among care recipients.

Houseparent's Need for Institutional Support

Lamothe et al. (2021) highlighted that strong organizational support plays an essential role in promoting the well-being of houseparents working in residential care settings. This includes providing appropriate and adequate training, consistent guidance, and opportunities for professional development. Bolinger et al. (2020) further emphasized that houseparents can confidently carry out their task effectively when they feel that they are valued and empowered.

In the same vein, Yousafzai (2020) emphasized that it is very important to provide the houseparents with structured parenting training sessions, for these practices will equip them with practical skills and knowledge needed to build more meaningful, nurturing, and developmentally positive relationships with the children under their care. As frontline givers, it is very important to enhance the caregiving capabilities of houseparents because they are responsible for addressing the complex emotional, behavioral, and developmental needs of children.

Continuous learning is essential because these training opportunities will reinforce the capacity of the houseparents to effectively respond to challenging behaviors, foster secure connections, and promote healing and resilience among the children they serve. Residential institutions must invest in comprehensive training programs to enhance the quality of care and contribute to the overall well-being and recovery of vulnerable children.

Furthermore, Olaniyan et al (2020) discussed that workplace social support plays an important factor in preventing and managing post-traumatic stress. The authors described the workplace social support in three forms: the co-worker and peer support, social/organizational/management support, and supervisor and leadership support. The study further discussed that workplace social support serves a twofold function in child welfare settings, as it has the potential to enhance positive workplace outcomes while also reducing the likelihood and impact of negative workplace experiences.

In addition, the study of Del-Pino-Casado et. al (2022) demonstrates that social relationships and support networks play a significant role in reducing caregivers' burden and promoting caregiver's well-being. The

researchers concluded that positive social connections serve as important resources that strengthen caregivers' ability to manage challenges, emphasizing the collective nature of caregiving.

Furthermore, Mette Lausten et al (2023) found that residential care staff frequently rely on collegial support, shared experiences, and reflective discussions with co-workers to develop their caregiving competencies and manage challenging situations involving children and youth. The study emphasized that peer learning contributes significantly to professional growth and effective caregiving practices in residential care settings.

Houseparents' Perception of Their Role

Houseparents view their role beyond routine supervision and physical care. Their experiences often reflect a deep commitment to supporting children's emotional, social, and personal growth despite the demands and challenges associated with residential caregiving. Understanding houseparents' perceptions of their role provides valuable insights into the meaning they attach to caregiving and how they navigate the complexities of parenting beyond biological relationships within residential care settings.

Yau et al. (2024) acknowledged that to overcome that negative effects brought about by the complexity of their work, houseparents must try to find meaning in their work, ultimately influencing workers' motivation, job satisfaction, and likelihood of staying in their roles. Engaging in meaning-making through work also fosters personal growth, enhances self-awareness, and supports the development of both personal and professional identity.

In the recent study of Sagayoc and Danao (2026), they identified perceived rewards, meaning-making, and fulfillment as important aspects of caregiving in residential facilities. Houseparents described how caring relationships and helping children grow contributed to their sense of purpose and satisfaction. Moreover, Lee and Li (2022) highlighted that caregivers often experience positive emotions when they perceive their efforts as meaningful and beneficial to the care recipient. These positive caregiving experiences contribute to their overall psychological well-being and resilience.

For many houseparents, their role is viewed as a spiritual mission. The study of Reyes-Espiritu (2022) highlighted that caregivers often view caregiving as more than a duty; it is perceived as a meaningful and spiritually significant responsibility. Spiritual beliefs and practices helped caregivers maintain resilience, purpose and commitment despite the challenges associated with caregiving. Similarly, Kuepfer et al. (2022) found that caregivers frequently view their work as a vocation rooted in spiritual values and compassionate service.

Moreover, in the study of Hu et al (2022) they found that caregivers with positive attitudes toward caregiving and higher self-efficacy reported greater satisfaction and fulfillment in their caregiving roles. The researchers concluded that caregiving can become a rewarding when caregivers feel competent and recognize the value of their contribution to others.

Synthesis of the Review of Literature

Residential care has long been recognized as a vital component of child protection and welfare systems, providing temporary shelter, psychosocial support, and educational opportunities to vulnerable children worldwide. The studies of (Bolinger et al. 2022, Shlomo et al 2024, Calarde et al. 2025) consistently emphasize that houseparents serve as substitute parents because their task not only deals with managing the daily needs of the residents but also with fostering emotional stability, discipline, and personal growth among children under their care. Moreover, the literature of Rose et al (2022) on parenting as a relational process that extends beyond biological parenthood is shaped by commitment, emotional bonds, and caregiving practices.

Brend (2020) and Linnan et al. (2020) discussed that houseparents often face heightened physical, emotional, and psychological demands that can lead to stress, compassion fatigue, burnout, and vicarious trauma. The houseparents need to adopt effective coping strategies because they are frequently exposed to traumatic experiences of children under their care. (Delos Reyes et al., 2020).

The various challenges that houseparents would face in their line of work include long working hours, heavy workloads, emotional exhaustion, and exposure to conflicts or aggressive behaviors from residents. These stressors will lead to burnout and may affect the quality of care they provide to the children they are serving. Literature also highlights that promoting the well-being of the houseparents requires a strong organizational support. The existing research suggests that to be able to enhance the houseparents' ability to perform their duties effectively, the organization must provide structured training, constant guidance, and give them opportunities for professional development. And it is also by ensuring that staff feel heard, valued, and empowered that they can sustain taking care of their well-being (Lamothe et al., 2021, Bolinger et al., 2022). A strong staff support system not only guarantees to improve the performance of the staff but also develops the overall quality of care provided to the children. Such support includes regular training on trauma-informed care, mental health interventions, and strong professional support systems to strengthen their coping mechanisms (Gomonod et al., 2025)

Furthermore, by consistently practicing self-care, houseparents are enabled to manage stress effectively and sustain their compassion-driven work. Houseparents can turn the difficulties that they have encountered into opportunities for growth- both personally and professionally, by maintaining a positive outlook and developing adaptive coping strategies.

In addition, it also highlights that caregiving in child welfare extends beyond meeting children's physical needs, as it also involves emotional, psychological, and spiritual support. Studies of Ismail et al. (2025) and Young et al (2024) emphasized the importance of spirituality and Olaniyan et al (2020) the value of workplace social support in helping caregivers cope with the demands of caregiving, strengthen resilience, and sustain a sense of purpose and compassion in their roles.

Moreover, caregiving extends beyond individual responsibility and is deeply influenced by interpersonal relationships, social support, and collaborative efforts among caregivers. (Del-Pino-Casado et. al, 2022). Through the sharing of experiences, advice, and caregiving strategies, it can significantly contribute to the professional growth and caregiving practices of houseparents in residential care settings.

Another important theme that is highlighted in the literature is the importance of how houseparents find meaning in their work. Engaging in meaningful work serves as a psychological resource that shields them from the negative effects of challenging work conditions and enhances motivation, job satisfaction, and retention (Yau et. al., 2024). Meaning-making through caregiving nurtures personal growth, deepens the understanding of oneself, and supports the development of both personal and professional identity, allowing houseparents to remain resilient despite the demands of their roles (Taladtad, 2025; Roche et al., 2021).

The reviewed literature features the vital role of houseparents as they ensure the holistic well-being and rehabilitation of children in street situations within residential care facilities. Overall, the literature highlighted the factors that can equally contribute to the quality care that is provided by the houseparents and to the sustainability of the caregivers' professional engagement, which is motivated not only by their personal coping strategies but also by the support they receive from their organizations and the sense of purpose they derive from work.

Alignment of the Study with the RVM Pedagogy

This study on the lived experiences of houseparents working in a residential care facility catering to children in street situations is connected to the RVM Pedagogy, which supports the holistic development of individuals that is grounded on the core values of faith, service, and excellence. The study expresses the RVM educational desire of nurturing persons who are competent, compassionate, and committed to transforming society according to Gospel values.

Alignment of the Study to the Graduate School Research Agenda

The investigation of houseparents' lived experiences is aligned with Lourdes College's core values of faith, excellence, and service. This study supports the Graduate School's research agenda, especially in relation to the

research priorities of Social Work, namely, involvement in social advocacies and rehabilitation programs. The study aimed to adopt social transformation, institutional improvement, and service to the less privileged sectors of society.

METHODOLOGY

This chapter shows the research design, research context, participants, data collection methods, and analysis procedures employed in the study. It also discusses the procedure applied to ensure the trustworthiness and ethical reliability of the research process. Through this chapter, the researcher outlines the systematic process used to gather rich and authentic data, leading to a deeper understanding of the phenomenon under study.

Qualitative Research

Qualitative research is a form of systematic inquiry that seeks to understand the meaning people assign to human and social phenomena through the collection and analysis of non-numerical data such as words, narratives, and lived experiences (Creswell & Poth, 2018). Ontologically, it holds that multiple realities exist, each constructed through the lens of individual experience, cultural context, and interpretive meaning-making (Lincoln et al., 2018). Epistemologically, qualitative research posits that knowledge is relational, contextual, and co-constructed between the researcher and the researched (Creswell & Poth, 2018).

Axiologically, qualitative research acknowledges that the researcher's positionality (cultural background, theoretical orientations, and personal commitments) shapes the questions asked, the interpretations made, and the knowledge produced (Denzin & Lincoln, 2018). Methodologically, it prioritizes depth, seeking rich, thick description of particular phenomena as experienced by those who live them (Merriam & Tisdell, 2016). The present study aligns with this paradigm, as it seeks to explore and describe the lived experiences of houseparents in all their richness and complexity.

In this study, qualitative research is used to explore the lived experiences of houseparents working in a residential care facility for children. This allowed the researcher to capture the authentic voices of the participants, understanding their thoughts and feelings, and uncovering the essence of their day-to-day realities as caregivers. Through this method, the study uncovered the challenges the houseparents have encountered, the coping mechanisms they have practiced and the meanings they attach to their role.

Transcendental Phenomenology

This study utilized a qualitative research design using transcendental phenomenology. Moustakas (1994) drew primarily on Husserl's transcendental phenomenology and adapted it into a systematic qualitative research methodology. A defining feature of this design is the practice of the epoché (a term borrowed from the Greek tradition meaning to refrain from judgment). The author further wrote that based on Husserl's (1931) concept of bracketing, the epoché requires the researcher to deliberately set aside, or suspend, prior knowledge, theoretical assumptions, personal experiences, and judgments about the phenomenon so that it may be encountered and described as freshly and openly as possible.

Although presuppositions cannot be eliminated, the researcher consciously works to prevent them from foreclosing the openness required for genuine phenomenological seeing. This design is appropriate for this study as it focuses on understanding and interpreting the essence of lived experiences from the participants' perspectives. It explored the meanings, emotions, and realities that are experienced by houseparents working in a residential care facility for children. Through this approach, the researcher was able to gain a deeper understanding of how houseparents give meaning to their caregiving roles, the challenges they faced, and the coping mechanisms they employ in fulfilling their role.

Research Context

This study was conducted in a residential care facility managed by the Department of Social Welfare and Development (DSWD). The facility caters to children and street situations and homeless families who require

temporary shelter, care, and psychosocial assistance. The facility provides not only physical safety but also programs and services such as educational support, livelihood training, and counselling to capacitate the clients upon reintegration into the community.

Houseparents in this facility act as the primary caregivers and the parental figures for the residents. They perform different roles ranging from supervision of the residents' structured activities in the center, inculcating values to help them become disciplined, to emotional support and mentoring. The setting of the facility provides an ideal context for exploring the lived realities of houseparents as they manage their caregiving responsibilities and personal well-being.

Participants and Sampling Technique

Adopting Patton's (2015) purposeful sampling technique was utilized in this study, aligning with the nature and goals of phenomenological inquiry. As Patton (2015) states, purposeful sampling selects "information-rich cases" that provide an in-depth understanding of the phenomenon under study. Patton further highlights that purposeful sampling is deliberate and strategic, allowing the researcher to intentionally choose participants who can best describe the lived experience being explored rather than striving for representativeness or generalizability.

In this study, the researcher invited participants whose lived experiences illuminated the essence of caring for children in street situations. Specifically, eligible participants were houseparents who are working in the center for at least a year, are directly involved in caregiving, supervision, and mentoring of residents, and are willing to voluntarily participate and share their experiences. A total of six (6) houseparents participated in the study. The number was regarded as sufficient following Creswell and Poth's (2018) recommendation that phenomenological designs usually involve a small number of participants, often ranging from 3-10 individuals.

Data Collection Method

The data were gathered through in-depth interviews guided with open-ended questions developed by the researcher. The participants were allowed to freely narrate their views, express their emotions, and share their experiences as houseparents, while still providing structure to ensure coverage of relevant themes during the interviews. Each interview lasted for 60-90 minutes and was conducted in a quiet, private space within the facility to ensure the confidentiality and comfort of the participants. The researcher sought the consent of the participants to audio record the interviews. These were later transcribed verbatim for analysis. The researcher also took field notes to describe non-verbal cues and contextual observations.

Data Collection Procedures

After securing the ethical clearance from the Lourdes College Research Ethics Committee (LCREC), the researcher submitted a formal letter of request to the Department of Social Welfare and Development (DSWD) Region 10 and to the management of the facility, asking permission for the conduct of the study. Once the approval was obtained, the researcher coordinated with the facility supervisor to identify qualified houseparents who met the criteria for participation in the study.

Before starting data gathering, the researcher gave a thorough explanation to each participant with the purpose of the study, the procedures, and the ethical considerations. Informed consent was obtained in writing to ensure that participants voluntarily agreed to share their experiences. The participants were assured of confidentiality, anonymity, and their right to withdraw from the study at any stage without consequence.

The interviews were scheduled at times convenient to the participants and held in a private setting within the facility to foster openness and comfort. The houseparents were encouraged to speak freely about their experiences, challenges, and coping mechanisms. To ensure that no details are lost, all interviews were audio-recorded after seeking the consent of the participants. These recordings were accurately transcribed, and the transcriptions were returned to the participants for verification through member checking to ensure the accuracy and authenticity of their stories. After recording, the data were carefully organized and coded manually.

Data Analysis

The analysis of the collected data followed Colaizzi's method of data analysis as described by Moustakas (1994) to ensure a thorough and systematic interpretation of the lived experiences of the participants. The researcher began by reading all the participants' narratives several times to gain an overall sense of their experiences. Significant stories that are directly related to the phenomenon were extracted and used as bases for the interpretation of the data.

The coding of the significant statements was guided by the coding methods proposed by Johnny Saldana, which provided a systematic and rigorous approach in organizing, categorizing, and interpreting the participants' responses. The codes were clustered and developed into themes to represent the meaning of the shared experiences by the participants. The researcher synthesized these thematic clusters into an in-depth description that captures the phenomenon of being a houseparent in a residential care facility. Then, an essential organization of the experiences of the participants was formulated to reflect their core meaning. The researcher conducted member checking by returning the analyzed findings to the participants for their feedback and confirmation to ensure the accuracy and validity of the data. This process will ensure that the results truly reflect the participants' voices and realities.

Through a systematic process, the researcher was able to obtain meaningful insights into the challenges, motivations, and coping strategies of houseparents, while preserving the depth and authenticity of their personal narratives.

Trustworthiness of the Study

The study adhered to Lincoln and Guba's (1985) criteria for trustworthiness, which include credibility, transferability, dependability, and confirmability. Credibility was achieved by constant engagement with the participants, such as during the interview process, and the use of member checking to verify the accuracy of interpretations. Transferability was achieved by providing thorough descriptions of the research context, selection of participants, and procedures that were used, allowing other researchers to determine if the findings are applicable in similar settings.

Dependability was certified by maintaining a comprehensive review of evidence that documented all research assessments, the formulated interview guides, and coding notes throughout the study. Lastly, confirmability was achieved through reflexivity, wherein the researcher constantly examined personal expectations and biases, to ensure that the interpretations and findings were based on the participants' perspectives rather than the researcher's own presumptions. To ensure the methodological integrity of the study, the procedures were thoroughly observed, and the voices of the houseparents were authentically represented.

Ethical Considerations

Ethical clearance was secured from the LC Research Ethics Committee, and approval was obtained from the DSWD Regional Office and the residential care management before conducting the study.. The study follows the ethical principles as specified in the Belmont report.

Respect for persons- In this study, all the participants were provided with a clear explanation of the study's purpose, procedures, potential risks, and expected benefits before data collection commenced. Participation is entirely voluntary, and informed consent was obtained from each participant. Participants were also informed of their right to decline participation or withdraw from the study at any point without penalty or adverse consequences.

Beneficence- The researcher conducted the interview with sensitivity and respect, ensuring that participants were not pressured to answer questions that caused discomfort. Confidentiality measures were implemented to protect participants' and all information collected was used solely for academic and research purposes.

Justice- In this study, participants were selected based on criteria directly relevant to the research objectives, ensuring that no individual was unfairly burdened or excluded. All participants were treated equitably throughout the research process and were given equal opportunities to share their experiences and perspectives.

To further uphold ethical standards, pseudonyms or participant codes were used in place of real names in interview transcripts, reports and presentation of findings. All data were securely stored and accessible only to the researcher. These measures ensured the protection of participants' privacy, confidentiality and overall well-being throughout the conduct of the study.

Summary

This chapter presents the methodological framework that is adopted to explore the lived experiences of houseparents working at a residential care facility for children. It discussed the qualitative phenomenological design, research context, participant selection, data collection and analysis of procedures, trustworthiness measures, and ethical safeguards. These methods were collectively ensured that the findings in the succeeding chapters accurately and ethically represented the voices and experiences of the houseparents.

RESULTS AND DISCUSSION

This chapter presents the findings, participants' profiles, and the steps of data collection and analysis of the study based on the research questions articulated in Chapter 1.

Operational Data Collection

The researcher experienced a delay in the processes before data collection. When permissions were granted, the researcher would wait for the participants when they were done with their shifts so we could have time for the in-depth interviews. Since the interviews must not follow their first schedule directly, the researcher needed to wait until their next schedule of duty, considering that they also had their days off. The gap usually took around 3 days to one week before the next interview. The participants were generally participative and generously gave their time and their consent to have the interviews recorded. The goal of this study is to capture the essence of their caregiving roles, challenges, coping mechanisms and meaning they attach to their experiences.

The transcribed data were organized by manual coding. Each participant was assigned a pseudonym to ensure confidentiality. The transcripts are organized to answer the research questions as a guide in analyzing the data.

Operational Data Analysis

The researcher audio-recorded the interviews after seeking the permission of the participants. The recordings allowed the researcher to transcribe the data accurately. The transcripts were repeatedly read to ensure familiarity and capture both explicit descriptions and underlying meanings.

First, the researcher identified the significant statements and meaningful units, codes were assigned to the phrases, sentences or paragraphs that are related to the research questions. The related codes are grouped into categories based on the similarities and patterns. Core themes are developed by integrating categories that represent the essence of the participants' experiences.

Emerging themes were analyzed to describe the Roles and responsibilities of house parents, Emotional and Psychological experiences, Challenges that they encountered and their coping strategies and support systems, and finally the meaning they attached to their caregiving. Themes are supported by direct quotations from the participants to ensure authenticity.

Participants' Profile

The participants in this study were houseparents working in a residential care facility for children in street situations. They varied in years of experience, caregiving background, and personal motivations, which enriched

the diversity of perspectives in the study. To ensure confidentiality, pseudonyms were used in presenting their responses.

Carol, the first participant, is married and has been working in the facility for five years. She was a caregiver for the elderly before she became a houseparent. She is happily married to her husband, who works as an OFW, and she also has a responsible and loving son.

Sara, the second participant, is happily married with a very supportive and loving husband and two children. She has been working in the facility for more than a year, and she was a factory worker before she became a houseparent.

Joan, the third participant, is married and blessed with a daughter who just gave birth to her grandchild. She has already been a houseparent for more than a year in the facility but has worked as a houseparent taking care of children in conflict with the law.

Virginia, the fourth participant, is happily married with a loving husband and two children. She was a former OFW and a factory worker before she became a houseparent in the facility. She has been working in the facility for more than a year.

James the fifth participant, is married and was blessed with three children who are all boys. He has been working in the center for more than 2 years. He worked as a factory worker before he became a houseparent.

Daniel, the sixth participant, is a single parent with two lovely daughters and a former security guard before he became a houseparent. He has been taking care of children in street situations for more than two years.

Presentations of Findings

This theme book presents the lived experiences of houseparents caring for children in street situations. Guided by the phenomenological inquiry, the study explored the challenges encountered by the houseparents, the coping mechanisms they implored and the meaning they attach to their caregiving roles.

Based on the data gathered from the interview transcripts of house parents working in the residential care facility, the researcher identified three major themes that comprehensively capture their lived experiences. These themes are: 1. The Challenge and Demands of Caregiving, 2. Coping, Growth and Support systems of Caregiving and 3. The Transformative Meaning of Caring Relationships. Anchored on the Ethics of Care, the findings reveal that caregiving is fundamentally relational, characterized by attentiveness, responsibility and responsiveness. This underscores that care in the residential setting is not merely a set of tasks, but a moral and relational practice grounded in empathy and commitment.

Theme Book

SIGNIFICANT STATEMENTS	Codes	CATEGORIES	THEMES
Kanang “yawa-yawaon ka” <i>Yes I have an experience where I have been uttered bad words “</i> (Carol, page 28, line 581)	Verbal aggression from children	Children’s aggressive behaviors	THEME I CHALLENGES AND DEMANDS OF RESIDENTIAL CAREGIVING
O naana koy experience Mam oi nga luwaan ka. (I also had an experience of being spat on) (Carol page 28 line 582)	Physical disrespect		
Naa gyud, Ma’am, labi na kung magpabadlong, naa gyoy time nga naa ka diha, nagsige ka ug istorya, unya dili ka paminawon. <i>“There was a time that you keep</i>	Resistance to authority		

on talking to them, but they would not listen” (Sarah page 17 line 331-333)			
Naa koy na client ana kas-a akong gihimo ato kay gisurrender gyud to nako sa iyang Social Worker kay grabe naman gyud motubag... grabe naa koy phobia ato nga bata kay grabe gyud kaayo ka mangtas na bata oi. “There was a client before that I surrendered him to his handling Social Worker because he talked back a lot, I got a phobia because of his behavior” (Sarah page 18 line 367-368)	Feeling helpless with verbally aggressive child		
Sa una Mam naa tay dagkong client Mam nga grabe gyud magsinumbagay. Street na batasan na basagulero na mga bata na bisan kanang mga kutsara tinidor buhaton ug kanang hinagiban (<i>There was this time before that we have clients who are already grown ups and they still have this street culture to always look for a fight that they even make the spoon and forks as a weapon</i>) (Virginia page 24, line512-514)	Violent behavior of children	Emotional difficulty in caregiving	
akong challenging sa akong pagduty diha kadtong time na naa pa tong client na permi mangita ug away. Hadlok kaayo ko ato Mam kay medyo siya naay deperensya sa utok Away ra pud to sila sa isa ka client didto sa taas dayun miingon siya na modagan siya kay moambak. Kay ingon man ang isa ka client na “moambak ra ba naa My, kay mag hikog ra ba na”. Unya dawbi sa among duty siya ma-dead o mao tong akong pinakchallenging. (<i>My challenging experience during my duty, there was this client who is always looking for a fight. I was really scared because she was diagnosed to have a mental disorder and one of the client shouted that she would jump from the second floor of the building to commit suicide. And what if she will do it during my shift. That was my most challenging experience</i>) (Joan page 22, line 430-435)	Fear of a mentally challenged client		
hala gakabuak ang mga cabinet kay didto maglukso-lukso unya ang balik biya dayun kay “Unsay gibuhay sa HP?” ana biya dayun (<i>If you will not allow them to watch movies, they will play around their room jumping on the wooden cabinets and if those cabinets are broken, the staff will ask “What did the HP do?”</i> (James page 24, line 416-418)	Blamed for children’s mistakes	Burden with Houseparents’ Accountability	

kay naa may routine Mam pero dili gyud namo masunod kay nagdepende sa mood sa bataMao tong makasab-an pud mi kay nganong dili masunod (<i>in our center at that time though there is already a routine but implementing it would depend on the mood of the children. In the end we are the one being reprimanded because the children did not follow the routine</i>) (Carol page 28-29, line 592-598)	Reprimanded for not following routine		
Dili lang mi gaka-appreciate dili lang mi gakakita,,,,,,,,, gapaningkamot pud biya siya sa iyang gamay nga paagi We are not appreciated because they didn't see our efforts. Although not all of us are working hard, the ones they have seen that did not do their part are doing their part in their own little way (Carol page 66 line 1432-1434)	Unappreciated efforts .		
Kay kung ang bata mareform Mam dili biya gaka-acknowledge si houseparent. Kinsa man ang gaka-acknowledge? The whole facility. The whole team. Ang Social Worker ana. Ang team gyud mismo ang agency When a child is transformed, who are likely to be acknowledged? the center or the whole facility and the Social Worker will be acknowledged). (Carol page 66, line 1436-1438)	Unappreciated efforts . Lack of teamwork	Insufficient Institutional Support	
Uhm(naghunahuna), actually mao gyud na ang isa ka butang na nagkulang to be honest sa houseparent (<i>honestly It is one thing that is missing in us as houseparent</i>) (, page 55 line 1175-1176)			
kulang ta sa team building, tama ba? kulang gyud ta kay kung mag-outing ta kay naa tay kauban client asa kaha ang teambuilding ana. We lack teambuilding right? We really lack teambuilding because when we have activities outside the center we have to attend to our children (Virginia page 55, line 1183-1186)	Lack teambuilding activities		
Pero usahay lang Mam kay kanang galibog pud mi ba. Kay naay pamalaod nganong sa iyaha puede, nganong sa isa dili puede... (<i>Sometimes we get confused because there are some laws that are applicable to one person but it is not possible to be applied to another person and that person will likely feel jealous. And we as houseparents, will be struggling to explain those things. There should be a fair treatment</i>) (Sarah page 27, line 536-539)	Struggle due to inconsistent implementation of rules and regulation		

Kay pag-abot sa balay dili ko pakakatulog tungod kay damgo damgohon ko sa trabaho.(When I got home I could not sleep because I was having nightmares about work. (James page 2, line 31-32)	Work- related emotional stress	Psychological effects of caregiving	
Madala ko sa ilang mga emotion nga kanang kung unsa ang ilang kaluyahon kay murag ma-absorb bitaw nako. Kay ako pud na klase na pagkatawo kay emo pud kaayo ko Mam ba (I got carried away with their emotions, whatever their weaknesses, I easily absorbs them because I am an emotional person) (Sarah page 36 line 742-744)	Gets Carried away by children's emotion		
Naa gyoy time, Ma'am, na feel nako kay mitaas gyud ang akong BP (nakakatawa). Hoy, Ginoo ko, mauna pa ko mamatay ninyo. Minaug gyud ko, Ma'am, nagkuha ko ug ice kay init na gyud kaayo akong nawong.(There was a time that I felt that my blood pressure is very high(laugh). My God, I'll die before you do, I went downstairs and get some ice because my face is very hot) (Sarah page 16, line 321-324)	Physical manifestation of stress		
Luya lang ko Mam dili ko into headache, magluya lang gyud ang akong lawas tas dili na dayun ko motingog. Less ang akong tingog (I just feel weak, I am not into getting headaches. I just felt unmotivated then I will talk less) (Carol page 55, line 1156-1157)	Taliking less when feeling exhausted		
kay kinahanglan gyud na taas kaayo ka ug pasensya labi na sa mga bata, kay bawal biya sila pasakitan... Kung masuko na gyud kaayo ka lakaw na lang kontra sa makapasakit ka sa ilaha (...because you need to be very patient especially with the children because you can't hurt them. If you are very angry you just walk away to avoid of hurting them) (Daniel page55, line 1084-1087)	Patience in caregiving	Adaptive caregiving	Theme 2 COPING, GROWTH AND SUPPORT SYSTEMS IN CAREGIVING
Dapat naa gyud kay 100% 200% na patience sa trabaho.Dapat molearn gyud ka o dapat ang usa ka houseparent kay taas gyud ug patience. "there is a need that you should have 100% 200% patience . A houseparent should have a long patience (Sarah page 17 line 337-338)			
una kay kasurenderon na kaayo ko pero ako dayun na gihuna-huna nga naghatag ko ug kusog sa akoa ug dasig na manarbaho ko kay ang akong gyong mga anak. Kay unsaon nalang kung wala koy trabaho." At first I wanted to resigned but what give me strength			

to continue is my own children, what will happen to them if I don't have a job" (Daniel p.56 line 1111-1114)			
Vigilant man gyud ka ani sa ilaha kay ang tendency ani nila kay mo-LWOP labaw na kung mabikil (You have to be vigilant because they tend to leave the center without permission (LWOP), especially when they are not given what they wanted) (Virginia page 33, line 713-714)	Being Vigilant		
Kuan lang ko ang negative na niabot sa part sa trabaho himoon nakong positive, mahimong positive sa unahan ba aron dili kaayo ka mastress. (I would turn all the negative part of my work into positive that all will goes well so that you will not get stress out) (James page39, line 820-822)	Having a positive mindset		
Mao lang gyud na siya Mam. Sa ingon ani nga trabaho kay kinahanglan gyud ka ug Ginoo. Actually everyday man ta kinahanglan ug Ginoo pero kini nga trabaho kay risky kaayo di ba In this kind of work we really need God. Actually we need God everyday, especially this job is too risky Virginia page 48, line 1034-1036)	Reliance on God	Spiritual coping	
Kini nga trabaho Mam gipangayo gyud nako ni.Kung wala nay flame ipray gyud "Lord ikaw biya dani naghatag, iflame ko ug usab kay naay usahay labi na kung badlongon bitaw kaayo Mam, "hay duty na sad ko. Ikaw man naghatag i-inspire ko until now, Ma'am, mao gyud na akong i-convert na mobalik na sad ta uban na sad ta. (I asked the Lord for this job. When I felt that there is no flame anymore, I will pray "Lord please put flame in my heart especially on the times that the children are giving me the hard time. Lord please accompany me in taking care of these children,) (Carol page 56, line 1201-1205)	Prayer as source of motivation		
trainings matagaan mi ug kanang sakto gyud na trainings ba nga haum gyud sa clientelle category We will be given trainings that are suitable to the clientele category. (Carol page 69, line 1491-1492)	Need of appropriate trainings	Professional development needs	
Dili siya sayun na experience na sa akong first year sa akong pagtrabaho kay wala biya na nasagulan ug kauban na naay makagiya sa	Lack of guidance		

amoa, kay puro mi bag-o” (<i>and it wasn’t an easy experience during my first year of work since there is no one to guide us because all of us are newly hired</i>) (Carol,page 28, line 580-584)			
training pud sa stress debriefing kay usahay dili nami kabalo kay sige mi ug switch switch ug emotion pag-abot didto kay “hoy” (singgit kay namadlong)dayun sa pikas kay unsa gani tong imong pangayoon gani?(<i>We also wanted to have a stress debriefing because sometimes we do not know if we are still alright because we keep on switching our emotions, shouting when we correct their wrong doing and switch a softer voice when they needed something</i>) (Carol page 69 line 1492-1494)	Need of Stress Debriefing Trainings		
Mao na ang makadasig sa amoa samot na ug naay miy concerns unya ma-actionan bitaw dayun mao na ang pinaka-importante sa amoa “<i>What motivates us is when there are concerns it will be addressed right away, that is very important to us</i>” (Daniel page 58 line 1152-1153)	Immediate actions on issues and concerns	Need for Teamwork and Support	
Kana ang akong concern Mam basin feeling namo master na kaayo mi momanage sa among emotion sa among left and right nga mga dunggog pero dili na man diay tua mao nashuang shuang naman diay mi kay nasubrahan na ba. (<i>That is my concern Mam, we feel that we have already mastered managing our emotions from what we have heard from left to right. But what if we are already confused, and that will lead to mental disorder.</i>) ,Carol page 69 line 1496-1499)	Managing Emotions		
Importante siya Mam tungod kay kung walay teamwork ang among mga bata dinhi magkatibulaag mi.....,(<i>Teamwork is very important because without teamwork we will fall apart</i>) Virginia page 54, line 1168-1169	Valuing teamwork		
Sa ako kay kuan gi-applay nako ang kung unsay akong karun sa akong mga anak. Wala nako gi-apply kung unsay akong nadak-an sa akong ginikanan <i>For me I applied what I have applied to my children now not what I have grown up with</i> (James page 23, line 474-476)	Practicing positive parenting		
sa akong mga gipangeskwelahan pud sa akong pagka-life coach diha gia-applay nako didto sa ilaha <i>So what I have have learn in</i>	Applying the Learnings from Church Teachings		

raising my children, and what I have learned from church trainings and as a life coach, I applied it to the children in the center) (James page 23, line 478-480)			
Daghan kaayo ko ug learnings, Ma'am. Usahay ga-observe biya ko nila, labi na kang Sir Daniel bitaw. Grabe siya ug authority ba kay kanang makita gyud nimo na ang mga bata kay mokinto gyud sa iyaha baGift man pud siguro nang ingon ana Mam no. nga makita sa mga bata kay naa kay authority na moistorya bisan wala kay gibuhay nga maminaw ang bata. Isa lang ka istorya ang bata kay maminaw bitaw gyud. Usahay kay mag-observed ko sa iyaha ba unsaon man gyud niya na pagdala kay dili pa gyud nako gaka-kopya.(nakakatawa) (<i>I have learned so much from observing them,especially Sir Daniel he has a lot of authority because you can see that the children really listen to him. That might be a gift that the children will listen and obey him with just a word coming from him. I tried hard to imitate him but i haven't succeeded yet</i>) (Sarah page 26, line 519-530)	Learnings from observing fellow houseparents		
Kanang ilahang diskarte kanang akong nakat-onan sa ilaha kanang pagbuhay sa mga report ingon ko nga oi ingon ani d i gihimo nila diri mao nang ako ra pong sun-on. Kung unsay naa sa ilang diskarte na gaya-gaya ra pud.(<i>Their strategy on how to make reports, I just follow what they are doing</i>) (Daniel page 42, line 826-828)	Strategy in making monthly reports	Inner Strengths and Learnings	
kini diri nga mga gagmay na bata walay Mama ug Papa, ako bulahan pa ko kay naa pa koy Mama ug Papa ug akong bana para sa akong anak. Naningkamot ko para sa ilaha whereas ilang Mama gitalikdan sila. Mao nang nakahatag sa ako Mam na mas natreasure gyud nako kaimportante sa pamilya.(<i>These little children here doesn't have their Mom and Dad. I am very blessed because I still have my parents, and my husband for my child. I worked hard for my child and my parents unlike these children who were abandoned by their parents. That gave me the idea to treasure my family because they are very important</i>) (Carol page 80-81, lines 1751-1754)	Learning to treasure one's own family		
Para sa ako Mam kay houseparent ka kuan gyud ka kanang Mama nga masinabtanon,	Being an understanding mother		

kanang molearn ka nga dili nimo ijudge ang isa ka bata kay possible na naabot na niya nga situation kay tungod sa bring up niya sa past <i>“As for me, a houseparent should be an understanding mother, when you learn that not to judge the child because there is the possibility that the child reached this situation because of the way he was brought up in the past”</i> (Sarah page 30, line 616-618)			
Siguro ang una nako mahunahunaan na ang houseparent kay mao gyud ang inahan ug amahan sa mga bata diri. Murag mabati-an nako Mam na ako ang ilang amahan mao gituring pud nako na mga anak sila diri.(<i>What first thing that came up to my mind as a houseparent is you are the mother and the father of the children. I felt that I am their father and I also treat them as my own children</i>) (Daniel page 47, line 914-916)	Treating the children as their own		
Usahay gani Mam kay murag mobati nako o lahi na ang akong pagbati kay murag napart na gyud sila sa akoa <i>“ Sometimes I feel that they become part of me”</i> (Sarah page 12 line 231-232)	Children becoming part of one’s life	Nurturing Parental Care	
Mama gyud ka dili lang Mama-Mama. Mama gyud siya kay kung para sa ako kung Mama-mama taphaw lang ang paghatag ug service sa bata.... Mama gyud ikaw gyud ang magpuli sa ilang Mama na wala ilang Mama dili Mama-mama, Mama gyud siya (<i>You are a real Mother not just a Mom that gave a superficial service to the children. You are a real mother that can replace their mother while they are in the center</i>) (Carol page 35 line 726-730,747-748)	Embracing maternal role		THEME 3 THE TRANSFORMA TIVE ESSENCE OF CARING RELATIONSHI PS
<i>“ang ilang pagmahal sa akoa, nakuha nako ang paghigugma nila sa akoa bilang ilang ikaduhang amahan “</i> (Their love for me , I feel their love for me as second father) (Daniel p.37 line 723-724)	Sense of becoming a second father		
<i>“ingon ana nga panahon, isakripisyo nimo na ihug sila na bahala ug baho ila man matiman-an...Papa gyud na approach. (Sometimes you have to sacrifice to give them a hug even if they have’nt taken a bath yet...this is a fatherly approach)</i> (James page 27 line 565-575)	Paternal Bond with Children		
Maminaw man gud ko Mam mao na nga mafeel sa bata na tanan niyang sekreto iyang ginasulti sa akoa. Mao nang pagdischarge niya didto gahilaka siya. Akong giingnan na	Listening to the children		

ayaw lang kabalaka kay moabot ang panahon na modako nimo puede ra ka molaag sa amoa (<i>I will listen to the children that is why the can share to me their secrets. That is why there is this child who got discharged that he cried hard. I told him not to worry because when he will grow up he can visit us</i>) (Daniel page 29, line 550-553)		Emotional Openness of Children
Naay mga time Mam na I don't know pero sila mismo murag kumportable na mo-open up ba. maminaw lang ko, Pasagdan lang nako sila na moistorya ug mopagawas sa ilang gibati ingon ana lang Mam“ <i>There was a time that I don't know but the children became comfortable to open up themselves. I will just listen to their stories and they can be able to express their feelings”</i> (Sarah page 8 line 155-1568)	Providing comfort through listening	
Encourage through appreciation sa iyaha....so ana lang appreciate sa ilang improvement. “Encourage by showing appreciation to their progress” (Sarah page 16 line 314-316)	Showing appreciation of their progress	Improved Behavior Through Verbal Appreciation
I-appreciate na ok kaayo ang imong gibuhay sa una kay dili man pero karun ok na ang imong gibuhat..... Appreciation ra gyud Mam kay mas madasig man sila ug i-appreciate,(<i>You appreciate that he did it well unlike what he have done before. When they are appreciated they will be motivated to do good</i>) (Carol page 49, line 1052-1060)	Appreciating the children's positive behavior	
Akong pakitaon na masuko ko sa ila na akong silang masinghagan, ana pero walay foul words kay bawal lagi.Mao nang nakita nako nga dili man siya perfect pero nakita nako na effective siya kay ang bata mobaton siya ug respeto sa isip houseparent ug magtimaan pud siya sa iyang sala. Mura akong nakuha kay morespeto sila pero dili sila mahadlok sa nimo,(<i>I would apply the same way to them, like when I get angry I would scold them but without using any foul words because it is forbidden. I will show them that I got angry but later on I will talk to them and tell them why I got angry. Though this strategy is not perfect, it is effective because the children will respect you as a houseparent and they will also realized the mistake that they have made. That is why they respected you but they are not afraid of you</i>)	Regulated expression of anger in correcting behavior	
		Discipline with Emotional Sensitivity

(James page 3 line 55-61)			
Napaduol na ang akong dughan sa mga bata, kanang moingon sila nga “ayaw nalang ug uli Dy kay dinhi nalang ka “(<i>The children become close to me especially when they tell me not to go home and stay here in the center</i>)” (Daniel page 58 line 1142-1143)	Developing Closeness with Children	Building Emotional Bond	
Kay mafeel nako, Ma'am, like kung dili nako duty, gatawagan ko nila, tas ingnon ko nila nga diay ikaw na lang duty kay ganahan mi sa imo “ <i>I could feel that when it is not time for my shift the children will call me and they will ask when my duty schedule is because they claimed that they liked me and they wanted me to report for duty</i> ” (Daniel page 28 line 532-533)	Feeling the affection of children		
Mao nang mogakos gyud na sila permanente sa akoa Mam bisan na akong puti na sinina bisan bag-o pa na nahimo nang brown. “ <i>Every time the children see they give me a hug it would make my white shirt turned into brown</i> ” (Daniel page 29, line 563-564)	Hugs as an expression of children’s affection		
Ang akoa gyud, Ma'am, kay salig lang gyud ko sa Ginoo kay kini man gud na work, Ma'am, kay gitake nako as a blessing gyud siya... kay ang akong expectation is kining sa mga government is para ra gyud siya sa mga nakahuman, kanang nag-graduate gyud ka. Naka-ana gani ko nga blessing gyud siya gikan ni Lord (<i>For me I just place my trust to the Lord because this work is a blessing from Him. I didn’t expect that I will get this job because from what I know the one who will get a job in the government is for those who have finish college. I realized that this job is a blessing from God</i>) (Sarah page 22, line 431-435)	Viewing work as a blessing	Caregiving as a Spiritual Mission	
Nagpasalamat pud ko sa Ginoo kay gibutang pud ko niya sa lugar na maayo ... Ako tingale ang gihimong instrumento sa Ginoo na usa sa makaguide sa ilaha.(<i>I also thank the Lord for placing me in a good place, where I can teach children with good things. And I can also help them, especially those who seek a mother because some of the children have no parents who raise them because they live in the streets. I became an instrument to guide them.</i> (Joan page 40, line 804-808)	Viewing self as God’s instrument		
ang nakapadasig gyud sa ako diri kay “gigamit ka diha” sa Ginoo na mahimong			

instrumento sa mga bata nga (<i>what really inspires me that God uses you to be an instrument to the children, </i> ”(James page39, line 826-827)	Viewing self as God’s instrument		
atleast man lang kay naa kay legacy. Mawala man ka diring kalibutana atleast naa tay legacy na mabilin ba na nashare sa ilaha “ <i>at least when you are already gone in this world but you were able to leave a legacy that you shared with them</i> ”(James page39, line 825-829	Desire to leave a legacy	Purpose Beyond Self	
gireflect sa akong kaugalingon na suwerte ko nga nagtrabaho ko diri nga kumpleto ko, nga wala akong anak sa dalan”(I reflected to myself that I am lucky to work here, I have a complete family and my child didn’t live in the street (Carol page 81, line 1768-1769).	Valuing the importance of a complete family	Sense of Fulfillment in Caregiving	
mao nang ako sad nga mentras ang ilang Mama na wala dinhi, ako pong atimanon pag-ayo ang mata nga naa dinhi. Kay what if ang circunstansya dili nato mapugngan, dayun matuyok. Ingon ana akong gikahadlokang Mam kay motuo ko ug karma good karma So I put that in mind that while their mother is not here I will take good care of them. Because what if it cannot be prevented that the circumstances might turn around. That is what I am afraid of because I always believe in Karma, in good Karma) (Carol page 81, line 1768-1772)	Believing in good karma		
A Passion ganahan ka sa imong trabaho. Murag giganahan nalang gyud ka sa imong trabaho Kay di ba nagpromise man ka sa Ginoo na pagbalik ug trabaho bisan unsa iplatar lang ko Lord. Tanan imong isulti sa akoa ako nang dawaton. Pero ikaw na bahala sa akoa. Sa pagkakaran human nako ug trabaho, ang pag-amoma ang imong buhaton kay siya man ang nagbutang sa imoha diha (A passion that you love your job because you made a promise to the Lord as long as you got a job you. Whatever kind of job Lord as long as you will take care of me and I will follow whatever you wanted me to do” Because the Lord place you in this job) (Virginia page 48, line 1029-1033).	Passion with the work		
Malasakit mgcare ko sa mga bata ... Pero lagi kay Mama ka dayun looy kaayo kay nagkurogkurog na ang kadtong bata biya na-apply nako sa iyaha (I empathize when I take care of the children especially when they are sick. There was this client who has	Practicing Empathy in Work	Sense of Fulfillment in Caregiving	

experienced a high fever, even though I already gave him paracetamol but his fever did not subside. As a mother I get a piece of cloth and give him a sponge bath as instructed by our center physician, if the medicine has not yet reached 4 hours and he still has a fever. But if you do not truly care for these children you will not go beyond your task).(Sarah page 35 line 707-713)			
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Theme 1. Challenges and Demands Of Residential Caregiving

The first theme highlights the lived experiences of the house parents while they carry out their caregiving tasks within the residential care facility. It is based on five categories: experiencing disruptive and aggressive behaviors of children, emotional difficulty they face, the burden of their accountability for the children's behavior, insufficient organizational support, and the physical and psychological effects of caregiving. These findings support Gilligan's idea that caregiving is relational and emotionally demanding because caregivers continuously place importance on maintaining relationships and responding to others' needs despite personal difficulties.

Category 1 Children's Disruptive/ Aggressive Behaviors

This category describes the challenges faced by the houseparents as they carry out their caregiving role. Carol shared that "ang ilahang attitude kanang "yawa-yawaon ka" O naana koy experience Mam oi nga luwaan ka [They have an attitude that they utter bad words, I had an experience that I have been spat on] (Carol, page 28, line 580-582).

Sarah also experienced disrespect when the children did not listen to her instructions. She shared, "Naa gyoy time na naa ka diha nagsige ka ug storya unya dili ka paminawon." [There was a time that you keep on talking to them, but they would not listen] (Sarah page 16 line 319-320).

Moreover, Virginia said, "Sa una Mam naa tay dagkong client nga grabe gyud magsinumbagay. Street na batasan na basagulero na mga bata na bisan kanang mga kutsara tinidor buhaton ug hinagiban" [There was this time before that we have clients who are already grown-ups and they still have this street culture to always look for a fight that they even made the spoon and forks as weapons] (page 24, line 512-514).

These statements illustrate the challenges experienced by houseparents in managing the difficult behavior of the children in fulfilling their caregiving responsibilities. This sharing aligns with what Calarde et. al (2025) found that it is inevitable that house parents are exposed to potential harm during their shift since their role requires them to interact closely with children with diverse backgrounds, experiences and temperance. Brendan et. al. (2020) explained that these behaviors are the result of living in the street most of the time. Thus, fostering care to these residents involves a great labour especially in building a healthy relationship with them.

Category 2. Emotional Difficulty in Caregiving

This category highlights the emotional challenges that the houseparents faced in performing their tasks. Sarah felt helpless with the verbally aggressive behavior displayed by a client. "Naa koy na client ana kas-a akong gihimo ato kay gisurrender gyud to nako sa iyang Social Worker kay grabe naman gyud motubag... grabe naa koy phobia ato nga bata kay grabe gyud kaayo ka mangtas na bata oi [There was a client before that I surrendered to his handling Social Worker because he talked back a lot, I got a phobia because of his behavior] (page 18 line 367-368). The child's aggressive actions created feelings of anxiety and insecurity, making it challenging for her to carry out her caregiving responsibilities effectively. Joan also shared,

"Naa koy client na permi mangita ug away. Hadlok kaayo ko ato Mam kay medyo siya naay deperensya sa utok. Away ra pud to sila sa isa ka client ...dayun miingon siya na modagan siya kay moambak. Ingon ang isa ka client na "moambak ra ba naa My, kay mag hikog ra ba na". Unya dawbi sa among duty siya ma-dead. Mao

tong akong pinakachallenging. *[There was this client who was always looking for a fight. I was really scared because she was diagnosed with a mental disorder, and one of the clients shouted that she would jump from the second floor of the building to commit suicide. And what if she will do it during my shift. That was my most challenging experience]* (page 22, line 430-435).

As discussed by Brend (2020) and Linnan et al (2020) houseparents often face heightened physical, emotional, and psychological demands that can lead to stress, compassion fatigue, burnout, and vicarious trauma.

Category 3 Burden of Houseparents' Accountability

One of the primary responsibilities of a houseparent is to closely monitor the children's daily routines, ensuring that they follow the structured schedules and the established rules within the residential facility. Houseparents are also expected to guide and discipline the children appropriately, making them accountable for the children's behavior and actions.

In the experience of James, as he shared, "Hala gakabuak ang mga cabinet kay didto maglukso-lukso unya ang balik baya dayun kay "Unsay gibuhay sa HP?" ana baya dayun *[They play jumping on the wooden cabinets, and if those cabinets are broken, the staff will ask "What did the HP do?]* (page 24, line 416-418). This clearly shows the difficulty he faced in maintaining discipline while simultaneously being held accountable for the mistakes and misbehavior of children during his shift.

Carol's experience illustrates the pressure she underwent while carrying out her responsibility as a houseparent. "Kay naa may routine Mam pero dili gyud namo masunod kay nagdepende sa mood sa bataMao tong makasab-an pud mi kay nganong dili masunod" *[Though there is already a routine, but implementing it would depend on the mood of the children. In the end, we are the ones being reprimanded because the children did not follow the routine.]* (page 28-29, line 592-598).

These statements illustrate that the houseparents are held accountable for the misbehavior of the children during their shift. What makes it more difficult in implementing the structured schedules is that it relies on the mood and willingness of the children to cooperate. Despite their efforts to guide and supervise the children, they are often reprimanded when the children fail to follow the routines.

These experiences echo what Calarde et al. (2025) emphasized: that the houseparent on duty is held accountable, being regarded as the guardian and immediate authority over the children under their supervision. This responsibility places the houseparents in a position where they must effectively manage the residents while ensuring their safety and well-being.

Category 4. Insufficient Institutional Support

This category highlights that houseparents need institutional support to effectively carry out their caregiving responsibilities. Houseparents often experience a lack of recognition despite the significant effort they dedicate to their caregiving roles. Carol shared that,

"Dili lang mi gaka-appreciate dili lang mi gakakita. Oo dili man nato tananon nga galihok tanan pero kadto pud baya nga inyong gagakita na dili galihok gapaningkamot pud biya siya sa iyang gamay nga paagi... kay kung ang bata mareform Mam dili baya gaka-acknowledge si houseparent. Kinsa man ang gaka-acknowledge? The whole facility. The whole team. Ang Social Worker ana. Ang team gyud mismo ang agency" *["We are not appreciated because they didn't see our efforts. Although not all of us are working hard, the ones they have seen that did not do their part are doing their part in their own little way. When a child is transformed, who is likely to be acknowledged? The center or the whole facility and the Social Worker will be acknowledged.]"* (page 66, line 1432-1438).

Moreover, Virginia also pointed the need for teamwork which is important in achieving a smooth and coordinated process in caregiving. She shared,

Kulang mi sa team building, kay kung mag-outing mi kay naa mi kauban nga client asa kaha ang teambuilding ana... ginabuhat man gyud na siya sa lain na company to have teamwork. Importante siya Mam tungod kay kung walay teamwork ang among mga bata dinhi magkatibulaag mi” (*We lack teambuilding ..because when we have activities outside the center we have to attend to our children. It is being practiced by other companies to have teamwork. [Teamwork is very important because without teamwork we will fall apart]*) (page 55, line 1183-1186).

She further stated that they need team-building activities to strengthen collaboration and foster unity among houseparents to enable them to provide the quality of care in serving the children.

Furthermore, houseparents experienced difficulties due to the inconsistent implementation of the rules and regulations within the center, which made it challenging for them to maintain discipline and ensure that the children consistently followed established routines and expectations. Sarah said, “Pero usahay lang Mam kay kanang galibog pud mi ba. Kay naay pamalaod nganong sa iyaha puede, nganong sa isa dili puede. Maglisod mi ug explain. Naa untay fair treatment. [*Sometimes we get confused because some laws are applicable to one person but it is not applicable to another person, and that person will likely feel jealous. And we as houseparents, will be struggling to explain those things. There should be a fair treatment*] (page 27, line 536-539).

This may result in misunderstandings and feelings of unfairness that could create tension between house parents and the children under their care. The lack of appreciation intensifies their emotional challenges while fulfilling their caregiving responsibilities. As Bolinger et al. (2020) emphasized, houseparents can confidently carry out their task effectively when they feel that they are valued and empowered. Moreover, Lamothe et al (2021) noted that strong organizational support is essential in promoting the well-being of houseparents working in a residential setting. This includes providing appropriate and adequate training, consistent guidance, and opportunities for professional development.

Category 5 Psychological Effects of Caregiving

Due to the demanding nature of caregiving, house parents often encounter work-related emotional stress, emotional and physical exhaustion and mental fatigue as they fulfill their responsibilities. Constant exposure to children’s behavioral challenges, emotional needs, and personal struggles may gradually affect the caregivers’ emotional well-being.

James shared that during his first four months of working in the center, he experienced difficulty sleeping because he frequently had nightmares. “Kay pag-abot sa balay dili ko pakakatulog tungod kay damgo damgohon ko sa trabaho” [*When I got home I couldn't sleep because I was having nightmares about work.*] (page 2, line 31-32). These nightmares and sleep disturbances reflected the emotional burden he carried as he adjusted to his caregiving responsibilities. His experience demonstrates that during the early stage of caregiving, the children’s difficult experiences have contributed to feelings of stress and psychological distress.

Sarah likewise shared, “Madala ko sa ilang mga emotion nga kanang kung unsa ang ilang kaluyahon kay murag ma-absorb bitaw nako. Kay ako pud na klase na pagkatawo kay emo pud kaayo ko Mam ba” [*I easily get carried away by their emotions, whatever their weaknesses, I easily absorb them because I am an emotional person*] (page 36 line 742-744). This statement reflects Sarah’s deep emotional involvement in her caregiving role, but it also suggests a susceptibility of emotional strain.

These statements illustrate the emotional struggles that the houseparents experienced. These findings conformed to the study of Brend (2020) and Linnan et al. (2020), who discussed that houseparents often face heightened physical, emotional, and psychological demands that can lead to stress, compassion fatigue, burnout, and vicarious trauma

Because of the emotional strain that they experienced, the houseparents’ health was adversely affected. Some houseparents experienced stress-related symptoms such as high blood pressure which served as as a physical

manifestation of the emotional burden associated with caregiving. Sarah experienced that her blood pressure went up because the children are not listening to her

.”Naa gyoy time Mam na feel nako kay mitaas gyud ang akong BP (nakakatawa) hoy Ginoo ko mauna pa ko mamatay ninyo, minaug gyud ko Mam nagkuha ko ug ice kay init na gyud kaayo akong nawong” [*There was a time that I felt that my blood pressure was very high (laugh). My God, I’ll die before you do, I went downstairs and got some ice because my face is very hot.*”] (page page 16, line 321-324). This statement illustrates Sarah’s physical manifestation of stress that reflects physical and emotional strain in managing children’s difficult behavior.

Prolonged exposure to the emotionally demanding situations in caregiving can negatively affect the overall well-being of caregivers. Carol’s experience of weakness,”Luya lang ko Mam dili ko into headache, magluya lang gyud ang akong lawas tas dili na dayun ko motingog. Less ang akong tingog” [*I just feel weak, I am not into getting headaches. I just felt unmotivated then I will talk less*] (page 55, line 1156-1157). These statements clearly reflect the emotional and physical strain that they faced during their shift as a houseparent, reflecting the complexities of adjusting to the demands of caregiving in a residential setting.

As explained by Shlomo et. al (2024) it is inevitable that houseparents experience a variety of feelings as part of their daily caregiving responsibilities that shape both their professional performance and personal well-being.

Theme 2. Coping, Growth, And Support Systems In Caregiving

This theme highlights how houseparents practiced adaptive caregiving by developing patience, being vigilant, and having a positive mindset, while carrying out their caregiving duties. Moreover, it also discusses the professional development they needed, the importance of spirituality, the value of teamwork and institutional support systems, and the Inner strengths and learnings of houseparents as they carry out their caregiving responsibilities.

Category 1 Adaptive Caregiving

Despite the difficulties that the houseparents encountered during their tour of duty they gradually developed patience as they continued in carrying out their caregiving roles. Their patience became a coping mechanism that enabled them to maintain positive relationships with the children while fulfilling their caregiving responsibilities.

Daniel shared that caregiving requires a lot of patience, in his statement “kay kinahanglan gyud na taas kaayo ka ug pasensya labi na sa mga bata, kay bawal biya sila pasakitan. Mao na mam na kinahanglan siguro ang imong pasensya sa mga bata taas gyud kaayo. Kung masuko na gyud kaayo ka lakaw na lang kontra sa makapasakit ka sa ilaha” [*because you need to be very patient especially with the children because you can’t hurt them. If you are very angry you just walk away to avoid hurting them*] (page55, line 1084-1087).

Sarah also shared that, “Dapat naa gyud kay 100% 200% na patience sa trabaho.Dapat molearn gyud ka o dapat ang usa ka houseparent kay taas gyud ug patience”. [*There is a need to have 100% 200% patience. A houseparent should have a long patience*] (page 17 line 337-339). Her experience helped her realize that caregiving requires patience, and it is an essential quality in caregiving to be able to manage the children effectively.

The houseparents are well oriented with the Rights of the Child and that they are aware of the importance of adhering to the child protection policies in their caregiving practices. Thus, they learned to develop patience in managing the disruptive behaviors of the children under their care.

Moreover, managing children with varying personalities can be overwhelming. Daniel shared that his source of strength is his own children when he encounters difficult situations. “una kay kasurenderon na kaayo ko pero ako dayun na gihuna-huna nga naghatag ko ug kusog sa akoo ug dasig na manarbaho ko kay ang akong gyong mga anak. Kay unsaon nalang kung wala koy trabaho.” [*At first, I wanted to resign but what gives me strength*

to continue is my own children, what will happen to them if I don't have a job"] (p.56 line 1111-1114). Thinking about his responsibility as a father to his own children inspires him to remain committed to his caregiving duties.

In addition, to address the problems of leaving the center without permission, houseparents learn to be observant and vigilant of the children's behavior. This is clearly illustrated in the statement of Virginia." Vigilant man gyud ka ani sa ilaha kay ang tendency ani nila kay moLWOP labaw na kung mabikil" [*You must be vigilant because they tend to leave the center without permission (LWOP), especially when they are not given what they want*]. (page 33, line 713-714).

Houseparents also adopt a positive mindset to manage the challenges that they encounter in their caregiving responsibilities. This clearly shows in James' statement. "Kuan lang ko ang negative na niabot sa part sa trabaho himoon nakong positive, mahimong positive sa unahan ba aron dili kaayo ka mastress." [*I would turn all the negative parts of my work into positive ones so that all will go well, so that you will not get stressed out.*] (page39, line 821-822), James' statement demonstrates a positive outlook, enabling him to develop emotional resilience, allowing him to manage stress, regulate his emotions, and cope up in the daily challenges of caregiving.

In response to the emotional and physical demands of their roles, houseparents employ adaptive caregiving practices to manage and reduce stress associated with their caregiving responsibilities. According to Gommonod et al. (2025), houseparents must develop effective coping strategies that are essential to manage emotional and physical demands of their work. They develop a high level of patience to effectively respond to the diverse needs and behaviors of children under their care.

Category 2 Spiritual Coping

Spirituality plays an important role in strengthening the houseparents to persevere in fulfilling their caregiving responsibilities. Houseparents also demonstrate deep faith in God as a source of strength to persevere through the challenges of their caregiving role, as reflected in Virginia's statement, "Mao lang gyud na siya Mam. Sa ingon ani nga trabaho kay kinahanglan gyud ka ug Ginoo. Actually everyday man ta kinahanglan ug Ginoo pero kini nga trabaho kay risky kaayo di ba? [*In this kind of work we really need God. Actually, we need God every day, especially since this job is too risky.*] (page 48, line 1034-1036). Caring for these children with diverse backgrounds is not an easy task, a strong faith in the Lord helps the houseparents remain guided and give them strength during their tough times.

Moreover, when they feel unmotivated because of the challenges that they encounter they are always reminded that their work is an answered prayer from God which encourages them to invoke God's guidance in taking care of these children. This clearly reflects Carol's statement,

"Kini nga trabaho Mam gipangayo gyud nako ni.Kung wala nay flame ipray gyud "Lord ikaw biya dani naghatag, iflame ko ug usab kay naay usahay labi na kung badlongon bitaw kaayo Mam, "*hay duty na sad ko. Ikaw man naghatag iinspire ko until now Mam mao gyud na akong i-convert na mobalik na sad ta uban na sad ta.*" [*I asked the Lord for this job. When I feel that there is no flame anymore, I will pray, "Lord please put flame in my heart, especially on the times that the children are giving me a hard time. Lord, please accompany me in taking care of these children.*] (page 56, line 1201-1205).

This illustrates that spirituality is a critical coping mechanism among the caregivers, for it provides them with strength, hope, and emotional resilience. Caregivers often turn to prayer and faith practices to endure the challenges brought about by their caregiving responsibilities.

As emphasized by Young et.al (2024), spirituality is a critical coping mechanism, as it is directly linked to reducing the burden of caregivers and improving the quality of their lives.

Category 3 Professional Development Needs

Houseparents expressed the need for further training to be better equipped in handling these children with diverse needs and backgrounds. As illustrated in Carol's statement, "matagaan mi ug kanang sakto gyud na trainings ba

nga haum gyud sa clientelle category [*We will be given training that is suitable to the clientelle category*] (page 69, line 1491-1494).

Moreover, Carol said that they also need to undergo stress debriefing training to help them manage and regulate their emotions.

“training pud sa stress debriefing kay usahay “dili nami kabalo kay sige mi ug switch switch ug emotion pag-abot didto kay “hoy” (singgit kay namadlong) dayun sa pikas kay unsa gani tong imong pangayoon gani” [*We also wanted to have a stress debriefing because sometimes we do not know if we are still alright because we keep on switching our emotions, shouting when we correct their wrong doing and switch to a softer voice when they need something.*] “Kana ang akong concern Mam basin feeling namo master na kaayo mi momanage sa among emotion sa among left and right nga mga dunggog pero dili na man diay tua mao nashuang shuang naman diay mi kay nasubrahan na ba” [*That is my concern Mam, we feel that we have already mastered in managing our emotions from what we have heard from left to right. But what if we are already confused and that will lead to mental disorder*] (page 69, line 1496-1499).

Furthermore, Carol expressed the difficulties she encountered when she first started working as a houseparent in the facility, as nobody guided them since all of the staff were newly hired. “Dili siya sayun na experience na sa akong first year sa akong pagtrabaho kay wala biya na nasagulan ug kauban na naay makagiya sa amoa, kay puro mi bag-o” [*It wasn’t an easy experience during my first year of work since there was no one to guide us because all of us were newly hired*] (page 28, lines 580–584). This illustrates that her experience is very challenging, as she had to learn through trial and error while they were fulfilling their caregiving duties.

In addition, participants perceived timely intervention and support as important factors that helped them perform their duties effectively and confidently. Addressing their issues and concerns immediately made them feel valued, heard and supported in their caregiving roles. Daniel shared that they become motivated when their concerns are responded promptly. “Mao na ang makadasig sa amoa samot na ug naay miy concerns unya ma-actionan bitaw dayun mao na ang pinaka-importante sa amoa” [*What motivates us is when there are concerns it will be addressed right away, that is very important to us.*] (page 58 line 1152-1153).

Furthermore, the participants recognized the importance of teamwork in creating a positive and supportive working environment. Virginia shared that valuing teamwork strengthens interpersonal relationships among staff members and fosters trust, understanding, and cooperation. In her statement, “Importante siya Mam tungod kay kung walay teamwork ang among mga bata dinhi magkatibulaag mi” [*Teamwork is very important because without teamwork we will fall apart*] (page 54, line 1168-1169), clearly demonstrates that caregiving is a collective effort of caregivers, administrators and staff members to ensure the welfare, safety and holistic development of children under their care.

These statements clearly illustrate that houseparents needed professional support to carry out their caregiving tasks effectively. As Yousafzai (2020) emphasized, it is very important to provide the houseparents with structured parenting training sessions, for these practices will equip them with practical skills and knowledge needed to build more meaningful, nurturing, and developmentally positive relationships with the children under their care.

Category 4 Inner Strengths and Learnings

Caregivers possess inner strengths and acquire valuable learnings as they carry out their caregiving responsibilities. Through their daily interactions with the children in providing care, guidance, instilling discipline and emotional support, houseparents gradually develop and enhance personal qualities that help them to persevere through the challenges and demands of caregiving.

James shared that he practices positive parenting when he provides care to the children and did not use the parenting style that he experienced from his parents. In his statement, “Sa ako kay kuan gi-applay nako ang kung unsay akong karun sa akong mga anak. Wala nako gi-apply kung unsay akong nadak-an sa akong ginikanan [*For me I applied what I have applied to my children, now not what I have grown up with*] (page 23, line 474-

475). The participant adopts a different parenting approach, breaking away from the traditional parenting patterns to provide a nurturing and caring environment.

Furthermore, James also applies what he has learned from the training and teachings from the church in providing care to the children. This statement reflects that the teachings that he learned from church activities had helped him in shaping the attitudes and behaviors of children, “sa akong mga gipangeskwelahan pud sa akong pagka-life coach diha gia-applay nako didto sa ilaha” [*So what I have learned in raising my children, and what I have learned from church trainings and as a life coach, I applied it to the children in the center*] (page 23, line 477-480).

These findings highlight how personal life experiences influence caregiving practices and shape the values of houseparents in handling children. In relation to the Ethics of Care, this reflects the importance of empathy, attentiveness, and nurturing relationships in caregiving. The participant’s positive parenting approach shows how care is expressed through compassion, emotional responsiveness and the intentional effort to prioritize the emotional and developmental needs of the children under their care.

Houseparents’ personal experiences become a source of learning while they carry out their caregiving responsibilities. It helped them to manage the children, respond to challenging situations, and fulfill their responsibilities effectively. Some houseparents also learned from their fellow houseparents drawing from shared experiences and better insights to better understand and effectively handle the children under their care.

Sarah’s experience strongly supports this statement.

”Daghan kaayo ko ug learnings Mam usahay ga-observed biya ko nila labi na kang Sir Daniel bitaw. Grabe siya ug authority ba kay kanang makita gyud nimo na ang mga bata kay mokinto gyud sa iyaha baGift man pud siguro nang ingon ana Mam no. nga makita sa mga bata kay naa kay authority na moistorya bisan wala kay gibuhaw nga maminaw ang bata. Isa lang ka istorya ang bata kay maminaw bitaw gyud. Usahay kay mag-observed ko sa iyaha ba unsaon man gyud niya na pagdala kay dili pa gyud nako gaka-kopya (nakakatawa)” [*I have learned so much from observing them, especially Sir Daniel. He has a lot of authority because you can see that the children really listen to him. That might be a gift that the children will listen to and obey him with just a word coming from him. I tried hard to imitate him but I haven't succeeded yet*] (page 26, line 519-530).

On the other hand, Daniel also learned the strategy for making their monthly reports. “Kanang ilahang diskarte kanang akong nakat-onan sa ilaha kanang pagbuhaw sa mga report ingon ko nga oi ingon ani d i gihimo nila diri mao nang ako ra pong sun-on. Kung unsay naa sa ilang diskarte na gaya-gaya ra pud” [*Their strategy on how to make reports, I just follow what they are doing.*] (page 42, line 826-828). Aside from that, they are also required to make a monthly report on the progress of the children. This illustrates that learning does not only occur through formal means but through their daily interactions and challenges.

This experience highlights the importance of observational learning and mentorship among houseparents. By observing the caregiving approaches, communication styles, and disciplinary methods of their fellow caregivers, houseparents gained valuable insights that contribute to their personal and professional growth. In relation to the Ethics of Care, this finding reflects the relational and interpersonal nature of caregiving, where caregivers learn through interaction, observation, and mutual support.

This finding emphasizes that caregiving is not only an individual responsibility but also a collective experience strengthened by relationships and cooperation among caregivers. This aligns with the study of Del-Pino-Casado et. al (2022), which demonstrated that social relationships and support networks play a significant role in reducing caregiver burden and promoting caregiver well-being.

Houseparents’ personal experiences in caregiving led them to value and appreciate their own families. Carol’s reflection shows how blessed she is that she has a complete family after witnessing the situations and experiences of the children in the residential care facility. Her interactions with the children allowed her to recognize the value of having parents and family members who provide emotional security, care and support. She shared that

“kini diri nga mga gagmay na bata walay Mama ug Papa, ako bulahan pa ko kay naa pa koy Mama ug Papa ug akong bana para sa akong anak. Naningkamot ko para sa ilaha whereas ilang Mama gitalikdan sila. Mao nang nakahatag sa ako Mam na mas natreasure gyud nako kaimportante sa pamilya” *[These little children here don't have their Mom and Dad. I am very blessed because I still have my parents and my husband for my child. I worked hard for my child and my parents, unlike these children who were abandoned by their parents. That gave me the idea to treasure my family because they are very important.]* (page 80-81, lines 1751-1754).

The experiences of the children serve as a reminder to cherish and appreciate their own family more deeply. This aligns with the study of Heyes et al. (2022) and Bhagat (2023) that exposure to the challenges faced by vulnerable children encourages caregivers to reflect on their own family relationships and develop greater appreciation for the love, support, and stability present in their lives.

In relation to the Ethics of Care, this reflection demonstrates how caregiving fosters empathy, relational awareness, and emotional understanding. The participant's realization reflects the importance of caring relationships and emotional connectedness, emphasizing how experiences of caring for others can deepen one's appreciation for family bonds and human relationships.

Theme 3 The Transformative Essence of Caring Relationships

This theme illustrates how houseparents found meaning, fulfillment and purpose through nurturing relationships with the children. Gilligan's Ethics of Care explains that human relationships, empathy, and interconnectedness are central to moral responsibility. The participants viewed caregiving not merely as work, but as a form of maternal care, emotional connection, a spiritual mission, and a divine calling.

Category 1 Nurturing Parental Care

This category highlights how houseparents demonstrate their nurturing parental care and understanding toward the children entrusted to them. It also discusses how houseparents establish parent-child relationships with the children under their care, and they feel a sense of fulfillment when the children treat them as their own parents.

Sarah shared that a houseparent should learn to understand and not judge the children's past experiences because the child has no control of the difficult situation she has gone through.

“Para sa ako Mam kay houseparent ka kuan gyud ka kanang Mama nga masinabtanon, kanang molearn ka nga dili nimo ijudge ang isa ka bata kay possible na naabot na niya nga situation kay tungod sa bring up niya sa past *[As for me, a houseparent should be an understanding mother, when you learn that not to judge the child because there is the possibility that the child reached this situation because of the way he was brought up in the past]* (page 30, line 616-618).

Carol's experience also highlights a strong emotional attachment that she considered herself as a substitute parent to the children in the absence of their real parents.

“Mama gyud ka dili lang Mama-Mama. Mama gyud siya kay kung para sa ako kung mama-mama taphaw lang ang paghatag ug service sa bata.... Mama gyud ikaw gyud ang magpuli sa ilang Mama na wala ilang Mama dili Mama-mama, Mama gyud siya” *[You are a real Mother not just a Mom that gave a superficial service to the children. You are a real mother that can replace their mother while they are in the center.]* (page 35 line 726-730, 747-748).

Over time, houseparents develop genuine affection for the children under their care and begin to perceive themselves as secondary parental figures. In the statement of Daniel, he perceived himself as a second parent to the children under his care and treated them as his own children.

“Siguro ang una nako mahunahunaan na ang houseparent kay mao gyud ang inahan ug amahan sa mga bata diri. Murag mabati-an nako, Ma'am, nga ako ang ilang amahan, mao'y gituring pud nako nga mga anak sila diri. *[What first thing that came up to my mind as a houseparent is you are the mother and the father of the children. I felt that I am their father and I also treat them as my own children]* (page 47, line 914-916).

Sarah also felt that the children became part of her own life, “Usahay gani Mam kay murag mobati nako o lahi na ang akong pagbati kay murag napart na gyud sila sa akoo” [*Sometimes I feel that they become part of me*] (page 12 line 231-232). This statement reflects that through constant interaction with the children, houseparents develop emotional attachment and a genuine bond with the children under their care. Houseparents begin to see the essence of care-centered relationships, where genuine concern and emotional connection become the central to the caregiving role.

To respond and create a nurturing environment that promotes healing and emotional growth, houseparents must provide understanding and emotional support to the children under their care. Embracing their role as a substitute parent reflects the concept of parenting beyond biology, where caregiving is defined to relational connection rather than biological ties.

The participants recognized that many of the children in the residential facility came from difficult family situations, traumatic experiences, neglect, abuse, and emotional struggles that greatly influenced their behaviors, emotions, and attitudes. These children needed a parental figure to help them feel safe, accepted, and valued. Demonstrating maternal care by understanding the past experiences, houseparents were able to establish trust and emotional connection with children under their care.

As concluded by Bongbong et al. (2023), it is only in knowing and understanding the root causes of the children’s difficult behaviours that houseparents can be able to respond with empathy and develop positive nurturing with the children that is needed for both their emotional and behavioral growth.

This finding highlights that caregiving goes beyond meeting physical needs and discipline; It also involves fostering emotional well-being and personal healing. In relation to Ethics of care, creating a nurturing environment reflects that importance of empathy, relational understanding, and responsiveness in caregiving. The theory emphasizes that genuine care involves attentiveness to the emotional needs of others and the commitment to sustaining supportive and compassionate relationships that encourage healing and growth.

This finding aligns with the study of Rose et al (2022) that houseparents often assume parental roles that significantly influence children’s emotional and behavioral development, even though they are not blood-related.

Daniel expressed that the children reciprocated the genuine affection he gave to them and treated him as their own father. “Ang ilang pagmahal sa akoo, nakuha nako ang paghigugma nila sa akoo bilang ilang ikaduhang amahan.” (Their love for me; I feel their love for me as second father.) (p.37 line 723-724)

James also shared that “ingon ana nga panahon, isakripisyo nimo na ihug sila na bahala ug baho ila man matimanan...Papa gyud na approach. [*Sometimes you have to sacrifice to hug them even if they haven’t taken a bath yet...this is a fatherly approach*] (page 27 line 565-575)

Through his nurturing actions and fatherly presence, the children began to see him not only as a caregiver but also as a parental figure who provided them with comfort, protection, and emotional support.

The findings align with Noddings’ (2013) Culture of Care Theory, the reciprocal relationship reflects how emotional warmth and consistent care can help children form healthy attachments and meaningful relationships within a caregiving environment.

Category 2 Emotional Openness of Children

This category highlights the meaningful interactions that the houseparents develop with the children. As Daniel narrated “Maminaw man gud ko Mam mao na nga mafeel sa bata na tanan niyang sekreto iyang ginasulti sa akoo. Mao nang pagdischarge niya didto gahilaka siya. Akong giingnan na ayaw lang kabalaka kay moabot ang panahon na modako nimo puede ra ka molaag sa amoo” [*I will listen to the children so that they can share their secrets. That is why there is this child who got discharged, and he cried hard. I told him not to worry because when he grows up he can visit us.*] (page 29, line 550-553).

Daniel's statement reflects a strong bond that he developed with the child who came to see him as a father figure. As evidence for the child's emotional reaction and tears upon their separation during the discharge.

In the statement of Sarah, "Naay mga time Mam na I don't know pero sila mismo murag kumportable na mo-open up ba. maminaw lang ko, Pasagdan lang nako sila na moistorya ug mopagawas sa ilang gibati ingon ana lang Mam" [*There was a time that I don't know but the children became comfortable opening themselves. I will just listen to their stories, and they can be able to express their feelings.*] (page 8 line 155-1568), demonstrates the gradual formation of a nurturing and trusting relationship,

Houseparents also practice active listening to develop trust and emotional safety with the children under their care. By simply listening to the children's stories and allowing them to freely express their feelings, the houseparent provided emotional support to them. The children's willingness to open and share their experiences indicates that they perceived the houseparent as a safe, dependable figure in their lives. Without forcing communication, the houseparents created an environment where children felt accepted, heard, and understood.

The findings aligns with Bowlby's (1998) Attachment Theory, that it is innate that humans need to form close attachments with the significant others as these relationships provide a sense of security, protection, and emotional support.

Category 3: Improved Behavior Through Verbal Appreciation

Houseparents build a positive relationship with the children under their care by appreciating the small achievements which encourage them to continue showing positive behavior. "I-appreciate na ok kaayo ang imong gibuhay ya sa una kay dili man pero karun ok na ang imong gibuhay Appreciation ra gyud Mam kay mas madasig man sila ug i-appreciate" [*You appreciate that he did it well, unlike what he has done before. When they are appreciated, they will be motivated to do good.*] (page 49, line 1052-1060). These moments are seemingly small but hold a significant meaning for houseparents for it serves as a reminder of the impact of their efforts and reinforces their commitment to caregiving.

Furthermore, appreciating the children's positive behavior would encourage them to continue doing well. "Encouragement through appreciation sa iyaha....so ana lang appreciate sa ilang improvement. " [Encourage by showing appreciation to their progress"] (Sarah, p.16 line 314-316).

This reflects that encouragement and recognition are important in strengthening the bond between houseparents and children. This positive interaction helps establish meaningful relationships that contribute to the children's overall well-being and development.

This aligns with the study by Taladtad (2025), which also highlighted that houseparents are not only well-trained professionals but also deeply dedicated to facilitating the rehabilitation of the children entrusted to them.

Category 4 Discipline with Emotional Sensitivity

Another way to maintain a good relationship with the children under their care is for houseparents to instill discipline, but they are sensitive to the past experiences of the children.

James shared how he instilled discipline in the children under their care,

"Akong pakitaon na masuko ko sa ila na akong silang masinghagan, ana pero walay foul words kay bawal lagi. Pakitaon lang gyud na nasuko sa ilang gibuhay na sala pero ako dayung iprocess o istoryahan kay nakasuk-an sila ganina kay mao na imong gibuhay .Mao nang nakita nako nga dili man siya perfect pero nakita nako na effective siya kay ang bata mobaton siya ug respeto sa isip houseparent ug magtimaan pud siya sa iyang sala. Mura akong nakuha kay morespeto sila pero dili sila mahadlok sa nimo" [*I will show them that I got angry but later on I will talk to them and tell them why I got angry. Though this strategy is not perfect, it is effective because the children will respect you as a houseparent and they will also realize the mistake that they have made. That is why they respected you, but they are not afraid of you.*] (page 3 line 55-61).

James's statement shows that his strategy of instilling discipline is as effective as the children do not develop resentment, but they respect him instead. It reflects that effective caregiving requires firmness and empathy, ensuring that discipline does not cause further harm to the children under their care.

This finding supports Nivison et al (2026) on the practice of discipline with emotional sensitivity, where guidance is combined with responsiveness and understanding rather than harsh punishment.

Category 5 Building Emotional Bond

The statement of Daniel, wherein the children express their desire that he should stay in the center, demonstrates emotional fulfillment of the houseparent in his role. "Napaduol na ang akong dughan sa mga bata, kanang moingon sila nga " ayaw nalang ug uli Dy kay dinhi nalang ka: [*The children become close to me especially when they tell me not to go home and stay here in the center*] (page 58 line 1142-1143).

Additionally, Daniel shared that he felt that the children loved him when they expressed their desire for him to report on duty because they liked him

"Kay ma-feel nako, Ma'am, like kung dili nako duty, gatawagan ko nila, tas ingnon ko nila nga diay ikaw na lang duty kay ganahan mi sa imo" [*I could feel that when it is not time for my shift the children will call me and they will ask when my duty schedule is because they claimed that they liked me and they wanted me to report for duty*] (page 28 line 532-533). This reflects the emotional bond that is developed between the houseparent and the children, it demonstrates a relational connection emphasized on the ethics of care.

Houseparents find their role as both challenging and rewarding. Challenging in the sense that they must struggle with the demands required in their work but the best part of it is when the children learn to appreciate the care given to them and they build a familial bond that resembles a parent and child relationship. This appreciation was expressed through gestures of suggestion, closeness, respect, and emotional attachment towards their caregivers.

This also illustrates that consistent care, attention, and affection can help children develop trusting relationships with caregivers. This aligns with the study of Roche et al. (2021) that building strong and supportive connections with these children greatly contributes to their overall well-being.

Category 6 Caregiving as a Spiritual Mission

This category highlights how houseparents view their work as a blessing, which allows them to continue caring for the children who have diverse backgrounds and behaviors.

Sarah shares that she treats her work as a blessing from God,

"Ang akooa gyud Mam kay salig lang gyud ko sa Ginoo kay kini man gud na work Mam kay gitake nako as a blessing gyud siya. Kay sa una bitaw, Ma'am, kay wala gyud ko ga-expect nga makasulod ko ug mga ingon ani, kay ang akong expectation is kining sa mga government is para ra gyud siya sa mga nakahuman, kanang nag-graduate gyud ka. Naka-ana gani ko nga blessing gyud siya gikan ni Lord" [*For me I just place my trust in the Lord because this work is a blessing from Him. I didn't expect that I will get this job because from what I know the one who will get a job in the government is for those who have finished college. I realized that this job is a blessing from God.*] (page 22, line 431-435).

Her acknowledgement that her work came from God's boundless blessing gives her strength when she encounters difficulties while caring for these children.

Moreover, houseparents view their caregiving role as a divine calling, perceiving themselves as an instrument of God in providing care for the children. Joan's experience illustrates this statement.

"Nagpasalamat pud ko sa Ginoo kay gibutang pud ko niya sa lugar na maayo na makatudlo pud ko sa mga bata sa mga maayo, nga makatabang pud ko sa para sa ilaha nga ngseek ug sila ug Mama sa uban nila nga walay

ginikanan na nagmatuto sa ilaha kay naa sila sa kalye. Ako tingale ang gihimong instrumento sa Ginoo na usa sa makaguide sa ilaha” [*I also thank the Lord for placing me in a good place, where I can teach children good things. And I can also help them, especially those who seek a mother because some of the children have no parents who raise them because they live in the streets. I became an instrument to guide them*]. (page 40, line 804-808).

This statement reflects Joan’s deep sense of faith that God entrusted her to nurture and support these children to have a better life in the future.

James also shared that he is inspired to continue giving care to the children because God uses him as an instrument to guide the children. “Ang nakapadasig gyud sa ako diri kay “gigamit ka diha” sa Ginoo na mahimong instrumento sa mga bata” [*What really inspires me that God uses you to be an instrument to the children*] (page39, line 826-827). James’ statement reflects his desire to positively influence the lives of children by providing emotional support, protection and guidance. This perspective gives deeper meaning to their work because they view their act of care and service as something valuable and purposeful.

Houseparents’ deep sense of faith, gratitude, and humility regarding their caregiving role. It shows that the individual views the opportunity to work as a houseparent not merely as employment, but as a gift and blessing entrusted to them by God. Like the findings of Kuepfer et al. (2022) houseparents may perceive their caregiving role as a spiritual mission, viewing their daily sacrifices and nurturing responsibilities as an expression of faith, service and compassion toward children in need.

Additionally, this statement reflects how spirituality influences the houseparent’s approach to caregiving. By seeing themselves as instruments of God, they may become more motivated to nurture the children with kindness, empathy, and unconditional care. In relation to the Ethics of Care, the houseparent’s faith may serve as a foundation in sustaining patience, empathy and dedication in caregiving.

Category 7 Purpose Beyond Self

Caregiving goes beyond personal gain; this reflects a selfless perspective in which the caregiver prioritizes the welfare and the future of the children. James views his role as a legacy that he can pass on to the children so that when he grows old and leaves this world, he will be remembered. James’ statement, “atleast man lang kay naa kay legacy. Mawala man ka diring kalibutana atleast naa tay legacy na mabilin ba na nashare sa ilaha” [*at least when you are already gone in this world but you were able to leave a legacy that you shared with them*] (page39, line 825-829) reflects that he desires to leave a legacy to the children under his care. He desires to contribute to the children’s growth by instilling values and life lessons in them so that they can have a better future when they grow older.

The findings support Sagayoc and Danao (2026) that caring relationships and helping children grow contributed to the sense of purpose and satisfaction.

Category 8 Sense of Fulfillment in Caregiving

The lived experiences of the houseparents show that caregiving is more than a responsibility; it also serves as a source of personal meaning and emotional fulfillment.

One of the participants valued the importance of having a complete family after they had interacted with the children under their care. Carol shared that she is very lucky to have a complete family. In Carol’s statement, “Gireflect sa akong kaugalingon nga suwerte ko nga nagtrabaho ko diri nga kumpleto ko, nga wala akong anak sa dalan.[*I reflected to myself that I am lucky to work here, I have a complete family, and my child didn’t live in the street.*] (page 81, line 1767-1769). This reflects her realization and appreciation of her own life circumstances through her caregiving experiences. Such realization may strengthen the caregiver’s commitment to provide genuine care and support to the children.

Furthermore, the participants' personal beliefs and values influence the caregiver's approach to their caregiving role. Carol's personal belief in believing in good karma, encourages her to act with sincerity, empathy, and compassion. In her statement,

“mao nang ako sad nga mentras ang ilang Mama na wala dinhi, ako pong atimanon pag-ayo ang mata nga naa dinhi. Kay what if ang circunstansya dili nato mapugngan, dayun matuyok. Ingon ana akong gikahadlokan Mam kay motuo ko ug karma good karma” [*So I put that in mind that while their mother is not here I will take good care of them. Because what if it cannot be prevented that the circumstances might turn around. That is what I am afraid of because I always believe in Karma, in good Karma.*] (page 81, line 1768-1772),

This reflects that her act of kindness and care has positive lasting impacts.

Virginia's statement reflects the passion for her work is rooted in a spiritual commitment:

“A Passion ganahan ka sa imong trabaho. Murag giganahan nalang gyud ka sa imong trabaho. Kay di ba nagpromise man ka sa Ginoo na pagbalik ug trabaho bisan unsa iplatar lang ko Lord. Tanan imong isulti sa akua ako nang dawaton. Pero ikaw na bahala sa akua. Sa pagkakaran human nako ug trabaho, ang pag-amoma ang imong buhaton kay siya man ang nagbutang sa imoha diha” [*A passion that you love your job because you made a promise to the Lord as long as you got a job you. Whatever kind of job Lord, as long as you will take care of me and I will follow whatever you want me to do*] Because the Lord placed you in this job.] (page 48, line 1029-1033).

This perspective transforms her caregiving role into a form of service and obedience, viewing her daily tasks not as professional duties but as a part of fulfilling a higher calling.

Houseparents continue to foster a nurturing environment for the children under their care by consistently demonstrating empathy and compassion. Sarah's statement illustrates that she goes beyond the duty in caring for the children especially on times that they are unwell.

“Malasakit kung mgcare ko sa mga bata in times nga naa silay gibati, pareha adtong naa tay client na taas kaayo ang hilanat bisan ug naghatag nako ug paracetamol sa iyaha init gihapon Mam. So as a Mama, magkuha ka ug panapton isponge bath ana kay advice pud tua ni Dokie na need niya isponge bath kay ang iyang wala pa maabti ug 4 hours. Pero kung wala kay care dili man gyud ka mohimo ana “bahala kang bataa ka diha imo nang tinuyuan paningkamot diha dong” no. Pero lagi kay Mama ka dayun looy kaayo kay nagkurogkurog na ang kadtong bata biya na-apply nako sa iyaha” [*I empathize when I take care of the children especially when they are sick. There was this client who has experienced a high fever, even though I already gave him paracetamol but his fever did not subside. As a mother I get a piece of cloth and give him a sponge bath as instructed by our center physician, if the medicine has not yet reached 4 hours and he still has a fever. But if you do not truly care for these children you will not go beyond your task.*] (page 35 line 707-713).

These findings align with the study of Hua and Ma (2024) that caregiving can become an important source of existential meaning and a reason for continued engagement despite challenges.

Exhaustive Description

The lived experiences of houseparents caring for children in street situations are characterized by a complex interplay as they navigate the demands and challenges of caregiving, which lead them to experience challenging situations such as the disruptive behavior of children that comes from diverse backgrounds. emotional labor and physical exhaustion while they carry out their caregiving responsibilities. Houseparents also need strong organizational support through a series of training that is tailored to their needs and will equip them to effectively respond to the needs of the children under their care. Moreover, houseparents acknowledge that they lack teamwork and needed team building activities which is one of the important factors in order to achieve a positive working environment to effectively deliver the quality of care that is expected from them.

While they face behavioral difficulties of the children, institutional constraints, and lack of recognition, they also develop essential coping mechanisms such as patience, positive mindset, setting boundaries, learning to be observant and vigilant, and a deep sense of spirituality to endure the challenges that they face. Houseparents also learned from their daily experiences and from their fellow houseparents, which makes them as learners evolving through their experiences.

More importantly, houseparents construct meaning through meaningful relationships and a strong sense of purpose. They redefine family when they become parental figures to the children even if they are not blood related. Houseparents find fulfillment in small but significant moments when they see their efforts in guiding the children will be visible with the children's progress.

Furthermore, houseparents view their work as not only a responsibility, but a divine mission and calling, and their desire to leave a legacy to the children under their care. This helps them to stay committed to contributing to the development and well-being of the children. And viewing themselves as God's instrument in taking care of the children, which shapes their identity not just as workers but as caregivers with a mission.

Ultimately, the essence of their experience lies in the ability to balance discipline and compassion. They are instilling positive values and discipline while being sensitive to the past traumatic experiences of the children. With this strategy, houseparents maintain a strong bond with the children under their care because the children come to respect them and treat them as their own parents.

Fundamental Structure

The fundamental structure of the lived experiences of the houseparents in a residential care facility is characterized by a relational and purpose-driven form of caregiving grounded in the principles of the Ethics of Care. Their experience is characterized by staying committed to nurturing these children even if they are not blood-related. Houseparents develop a strong emotional bond, treating them with empathy, compassion, and genuine concern.

Moreover, houseparents learn to navigate the demands and challenges of caregiving despite the institutional constraints. They learn to develop adaptive coping strategies in order to endure the challenges that they face. Spirituality further reinforces this fundamental structure for houseparents to interpret their role as a divine calling.

Overall, the fundamental structure of houseparents' lived experiences is that caregiving is an ethically grounded practice where attentiveness, responsibility, and compassion create a nurturing environment for children, while simultaneously fostering a profound sense of purpose and fulfillment among houseparents themselves.

Validation

The researcher employs member checking by giving the themes and summaries to the six houseparents for verification. The participants reviewed the transcriptions to ensure the authenticity and accuracy of their stories. The validation process is useful for credibility and confirmability because the findings represent the narratives of the participants and are not influenced by personal biases.

SUMMARY OF FINDINGS, CONCLUSIONS, RECOMMENDATIONS, LIMITATIONS, AND REFLECTIONS

This chapter presents the results, conclusions, and recommendations derived from the participants' responses. It also discusses the limitations of the study, the researcher's reflections, and utilization in relation to caregiving practices in residential care settings.

Summary of Findings

This study explored the lived experiences of the houseparents caring for children in street situations and how they make meaning of their role within a residential care setting. The findings revealed both the challenges and rewards inherent in their caregiving responsibilities, highlighting the complex and transformative nature of their experiences.

The findings indicate that being a houseparent is both demanding and fulfilling. Participants encountered numerous challenges, including managing children's aggressive behaviors, addressing the children's emotional and psychological needs, and dealing with the emotional demands associated with caregiving. Houseparents also experienced feelings of stress, being burdened with their accountability, and occasional inadequacy, particularly when it comes to institutional support. Despite these difficulties, they demonstrated resilience through patience, positive thinking, spiritual coping, and reliance on support systems. The findings suggest that caregiving in a residential setting requires emotional strength, adaptability, commitment, and a deep sense of responsibility towards the children under their care.

The findings also revealed that houseparents perceive their role as extending beyond routine supervision and physical care. They view themselves as parental figures who provide love, guidance, discipline, protection, and emotional support to children who have experienced neglect, abandonment, or difficult life circumstances. Participants described their role as meaningful and transformative, as they treat the children like their own. They found purpose in helping the children grow, develop positive values, and build a better future. The relationships they formed with the children fostered a sense of fulfillment and reinforced their commitment to caregiving. Many participants also viewed their work as a spiritual mission, grounded in compassion, service, and a desire to make a positive difference in the lives of vulnerable children.

Overall, the study found that houseparenting is characterized by both significant challenges and profound rewards. While houseparents face emotional, psychological, and physical demands in caring for children in street situations, they derive meaning from the nurturing relationships they build and the positive impact they have on the children's lives. Their experiences reflect that caregiving transcends biological parenthood, emphasizing empathy, commitment, emotional responsiveness, and a deep sense of purpose. These findings underscore the essential role of houseparents in promoting the well-being, development, and social reintegration of children in residential care.

Conclusions

Based on the findings of the study, the experiences of houseparents caring for children in street situations are characterized by both significant challenges and profound personal meaning. Houseparents navigate various emotional, psychological, and physical demands as they respond to the complex needs and behaviors of children who have experienced adversity and social vulnerability. Despite these difficulties, they demonstrate resilience, patience, and dedication in fulfilling their caregiving responsibilities.

The study further concludes that houseparents perceive their role as extending beyond institutional duties and biological definitions of parenting. Through consistent care, emotional support, guidance, and discipline, they assume parental roles that contribute significantly to the children's growth and well-being. Their experiences reflect a strong commitment to nurturing meaningful relationships and creating a sense of security and belonging for the children under their care.

Overall, the study concludes that houseparenting in residential childcare is a relational and transformative practice that transcends biological parenthood. Through their unwavering commitment, emotional sensitivity, and care-centered approach, houseparents become instrumental figures in the lives of children in street situations, fostering healing, growth, and hope. Their experiences affirm the importance of supportive caregiving relationships in promoting the well-being and development of children residing in residential care facilities.

Implications of the Study

Theoretical Implications

The findings of this study provide theoretical contributions by supporting and extending the principles of Gilligan's Ethics of Care, Noddings' Care Theory, and Bowlby's Attachment Theory within the context of residential childcare and houseparent caregiving. It demonstrates that caregiving in residential childcare is rooted in relational ethics, reciprocal caring relationships, and attachment -building processes. The study provides evidence that houseparents function as vital sources of emotional support, guidance, and security for children in street situations. Consequently, the findings affirm that meaningful parental relationships can emerge beyond biological ties through consistent care, emotional responsiveness and genuine commitment, thereby strengthening the applicability of Gilligan's Ethics of Care, Noddings Care Theory and Bowlby's Attachment Theory in residential childcare contexts.

Practical Implications

The findings of the study have several practical implications for residential childcare institutions, houseparents, social workers, agency policymakers, and organizations involved in child welfare services. For Residential Care Institutions, the management should recognize houseparents as primary relational caregivers, not just employees, and provide adequate support through training programs on stress debriefing, emotional regulation, and child development. They should also provide psychological support services such as counselling and debriefing sessions to address the emotional labour of the houseparents. For Houseparents, they are encouraged to continue to develop coping strategies such as emotional boundary setting, self-care, and spiritual practices to sustain their well-being and effectiveness in caregiving. For Agency Policymakers and Child Welfare Agencies, there is a need to strengthen policies for houseparents through improved working conditions, access to mental health services, and recognition of their role in child development. Future researchers are encouraged to conduct further research that explores caregiving experiences in different settings, to include multiple perspectives including the perspectives of children, to gain a more holistic understanding of caregiving relations, and to examine the long-term effects of caregiving on houseparents and further study the role of spirituality and Ethics of Care in institutional caregiving systems.

Recommendations

Based on the findings of the study, the following recommendations are proposed

1. Head of the Residential Care Institutions- it may be beneficial for residential care institutions to strengthen and provide continuous training programs, provide psychological support services, and create a supportive environment for houseparents so that they will be able to carry out their roles effectively.
2. Houseparents- they are encouraged to practice self-care, maintain healthy boundaries, and strengthen adaptive coping strategies, including spirituality to help them avoid burnout due to the demands and challenges that they encountered in their caregiving roles.
3. Policymakers of the Agency - The findings from this study can be utilized to develop programs and policies that recognize and support the vital role of houseparents in residential care.
4. For Future Researchers - may expand the scope of the research by including diverse participants and exploring additional variables such as children's perspectives and long-term caregiving outcomes.

Overall, caregiving should be viewed as a holistic and relational practice that requires both institutional and emotional support.

Limitations of the Study

The study focuses on the experience of the houseparents in a residential care facility; there are only 6 participants who are involved, which limits to the generalizability of the findings. The study relied on self-reported data, which may be influenced by the participants' personal biases or recall limitations. Additionally, only the perspectives of houseparents were included, excluding other stakeholders such as children and the other staff in

the facility. The researcher's subjectivity may also have influenced the data interpretation despite the efforts to maintain reflexivity. Lastly, the study was conducted within a limited timeframe, which may not capture the evolving nature of caregiving experiences over time.

Reflections and Utilization of the Study

Conducting this research has been both an academic and personal journey for me. As I engaged with the houseparents' experiences, I came to realize that caregiving goes beyond fulfilling their assigned tasks. Listening to their stories allowed me to see the realities of their everyday lives, the struggles that they have and the resiliency they demonstrated in caring for children who have faced difficult circumstances at a young age.

Through the process, I found myself developing a deep sense of admiration and respect for the houseparents. Their ability to remain committed to their work despite the emotional and physical challenges that they faced. And how their deep faith in God plays a very important role in sustaining them to continue to take care of the children.

At the same time, this study made me well aware of the importance of reflexivity. Being a former houseparent, I recognized that my own perspectives and assumptions may affect the interpretation of the participants' experiences so I made sure to stay open while listening attentively to their stories so that the data faithfully represents the participants' voices.

Overall, this research has inspired me to advocate for greater recognition and support for houseparents who play an important role in shaping the lives of the children in residential care. Through this study, I have come to appreciate that being a "steward of care" is not just a role but a profound expression of humanity and compassion.

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Appendix A: Interview Protocol

Interview Phase 1

Focus: Life History and Details of Experience

Researcher: Rosemarie J. Braga

Graduate Student, Lourdes College – Graduate School

Date of Interview: _____

Time: _____

Place: _____

Interviewee:

Interviewer:

Introduction and Purpose

Good day to you. I am _____. Thank you for agreeing to participate in this interview. I am conducting a study that aims to explore the lived experiences of houseparents working in a residential care facility catering to children in street situations. This study seeks to understand your daily experiences, challenges, coping mechanisms, and what makes your role meaningful.

(Maayong adlaw diha kanimo. Ako si _____. Salamat kaayo nga misugot ka nga mopartisipar ani nga interbyu. Nagahimo ako sa pagtuon nga ang tumong kay ang pagsusi sa mga nabuhi na kasinatian sa mga houseparents nga ngrabaho dinhi nga pasilidad nga nag-atiman sa mga bata nga nagapuyo sa kadalanan. Ang maong pagtuon maglantaw aron masabtan ang inyong inadlaw adlaw na kasinatian, mga kalisud nga inyong naagian ug kung unsa ang inyong gihimo na pamaagi aron makasagubang niini ug unsay nakapahimo sa inyong papel isip houseparent na makahuluganon.)

Prior to the interview session, you were sent an introductory letter with two copies of consent forms (one to sign and return, and one to keep). Did you bring your consent form with you? If not, I have some here for you. Do you have any questions?

(Sa wala pa kini na interbyu. Gipadalhan mo ug pasiuna na sulat nga adunay duha ka kopya sa porma sa pagtugot- ang usa pinirpamahan ninyo ug ibalik kanako ug ang usa inyoha nga kopya. Gidala ba ninyo ni nga porma sa pagtugot karun? Kung wala aduna akoy porma diri para sa inyo. Aduna ka bay mga pangutana?)

The interview will be conducted in three series, with each session lasting 60-90 minutes and following an interview-designed protocol. The first interview will discuss your past experience before you become a houseparent. The second interview will explore your current experiences in caring for the children at this facility. Lastly, the third interview will focus on how you find fulfillment in your caregiving job.

(Ang interbyu ipahigayun sa tulo ka serye ug moabot gikan sa 60-90 minuto ang kada interbyu nga magsunod ug gidesenyo na interbyu protocol. Ang una nga interbyu magatuki sa inyong mga nangagi na kasinatian sa wala pa mo mahimong houseparent. Ang ikaduha nga interbyu magsuhid sa inyong kasamtangan nga kasinatian diha sa pag-atiman sa mga bata dinhi sa pasilidad. Ug ang ikatulo nga interbyu magpunting kung giunsa nimo pagpangita ug katagbawan diha sa pag-atiman sa mga bata.)

Your participation is voluntary, and you may refuse to answer any question or withdraw at any time. The information you provide will be kept strictly confidential and will only be used for academic purposes. Your real name will not appear in any report or publication. (Ang imong partisipasyon kay boluntaryi ug mahimo ka nga modumili sa pagtubag sa mga pangutana o mo-atras sa pag-apil niini sa bisan unsang orasa. Ang impormasyon na imong ihatag kay higpit nga konpensyal ug kini gamiton lamang sa akadamekong katuyuan. Ang inyong tinuod nga ngalan dili makita sa bisan unsa na report o publikasyon.)

With your permission, I would like to record this interview to ensure accurate data transcription. May I proceed to record our conversation? (Sa imong pagtugot, gusto nako irecord kining interbyu alang sa katukma sa transkripsyon sa mga datos. Puede na ako magpadayun sa atong pag-storya?)

Background Questions (1st session)

Introductory Statements

Hi How is your day today? How do you feel upon knowing that you are selected to become one of the participants?

1. To get started, please introduce yourself. In your introduction, please tell me your name, where you live, and where you work.

(Sa atong pagsugod, palihug ipaila -ila ang imong kaugalingon diha sa imong pagpaila-ila sa imong kaugalingon isulti ang imong ngalan, asa ka nagpuyo ug unsay imong trabaho?)

2. Can you tell me a little about yourself before you become a houseparent?

(Puede ba nimo isulti ang imong imong kaugalingon sa wala paka mahimong usa ka houseparent?)

3. Tell me about your life as an ordinary mother/father in your family?

(Puede ba nimo isulthi bahin sa imong kinabuhi isip usa ka ordinaryo nga inahan/amahan sa imong pamilya?)

4. How was your socio-economic condition in the family before you were a houseparent? (Kumusta ang imong interaksyon sa sosyal ug ekonomiko nga kahimtang sa imong pamilya sa wala ka pa nahimong houseparent?)

5.. How is your relationship with your family (especially to your children) before becoming a houseparent? (Kumusta ang imong relasyon sa imong pamilya (labi na sa imong mga anak) sa wala pa ka nahimong houseparent?)

6. Describe yourself as a parent of your children before you became a houseparent? (Ihulagway ang imong kaugalingon isip usa ka ginikanan sa imong mga anak sa wala pa ka nahimo nga houseparent?)

7. How did you learn about the hiring of being a houseparent in the center?

(Giunsa nimo pagkabalo nga nangita ug houseparent ang center?)

8. Tell me if there are conditions if any that led you to become a houseparent?

(Puede ko nimo sultihan kung aduna bay mga kondisyon aron mahimo kang usa ka houseparent sa center?)

Conclusion

- Are there any additional thoughts or insights that you wanted to share?
- Preparation for the next meeting
- Agreement for the time and place
- Thank the participant

Interview Phase 2

Focus: Context of the Lived Experience

Date:

Time:

Place:

Interviewee:

Interviewer:

Introduction:

Good day! How are things going for you today? Thank you for giving your time again for this second interview session. During our first interview, we focused on your past experiences before you became a houseparent in this facility. I am providing you with an overview of our prior discussion so that you can verify that the information that is transcribed is correct. Feel free to make any changes or modifications.

(Maayong adlaw Kumusta ang imong kahimtang karun? Salamat sa pag-gahin napud sa imong oras alang sa ikaduhang interview. Atol sa unang interbyu nghisgot kita sa imong una nga kasinatian sa wala pa ka mahimong houseparent diri nga pasilidad. Maghatag ko ug kopya sa atong nahisgutan sa nauna nato nga interbyu aron imong masuta nga ang impormasyon na naa diha insakto. Ug puede nimo usabon ang dili insakto na mga impormasyon.)

Before we begin our interview session, let me reiterate that you are protected under the Data Privacy Act of 2012 and that you are free to withdraw your participation in this study. Do you have any questions or clarifications?

(Sa dili pa ta magsugod sa interbyu, tugoti ako na subli nga ikaw gipanalipdan sa balaod sa pagkapribado sa datos, ug puede ka mo-atras sa pagpartisipar ani nga pagtuon sa bisan unsang orasa. Aduna ka bay mga pangutana o klaripikasyon?)

Present Experience

1. How long have you been caring for children in street situation?

(Unsa na ka kadugay nag-atiman sa mga bata nga nakapuyo sa kadalanan?)

2. As a houseparent caring for children in street situations can you describe what a typical day is?

(Isip usa ka houseparent nga ng-atiman sa mga bata nga ngpuyo sa kadalanan mahimo ba nimo mahulagway kung unsa ang imong tipikal na adlaw)

a. What are your main responsibilities from morning till evening?

(Unsa ang imong mga responsibilidad nga ginahimo gikan sa buntag padulong sa gabie?

b. Which moment of the day you feel most meaningful to you?

(Unsa ang mga gutlo sa imong inad-adlaw nga pagtrabaho nga makahuluganon para kanimo?)

c. Are there parts of the day that you feel are especially challenging and rewarding?

(Aduna bay mga bahin sa adlaw nga imong gibati na mahagiton ug magantihon?

d. How do you respond to that situation?

(Giunsa nimo pagtubag ana nga sitwasyon?)

3. Can you describe the children you are currently caring to?

(Mahimo ba nimo mahulagway ang mga bata nga imong gipang-atiman karun?)

a. How do children usually spend their day?

(Unsa ang kasagarang ginabuhay sa mga bata kada adlaw?)

4. How do you describe your relationship with these children?

(Unsaon nimo paghulagway ang imong relasyon aning mga bataa?

a. Can you describe a meaningful interactions you had with a child?

(Mahimo ba nimo mahulagway ang usa ka makahuluganon nga interaksyon nga imong nasinati sa usa ka bata?)

b. How do you build trust with children who have experience life on the street?

(Giunsa nimo pagtukod ug pagsalig ngadto sa mga bata nga adunay kasinatian sa pagpuyo sa kadalanan?)

c. What strategies do you use to help these children feel safe and secure after experiencing life on the streets?

(Unsa nga mga estratehiya ang imong gigamit aron matabangan kining mga bata nga mobati nga sila luwas human masinati ang kinabuhi sa kadalanan?)

5 . In your observation /opinion how do children's past experiences on the streets influence their behaviors, trust and relationships within the reseidential care facility? (Sa imong kaugalingon obserbasyon o opinyon sa unsang paagi nga ang mga nangaging kasinatian sa mga bata sa kadalanan nakaimpluwensiya sa ilang mga pamatasan, pagsalig ug mga relasyon sulod sa pasilidad?)

a. How would you describe the children's behavior ?

(Unsaon nimo paghulagway ang kinaiya sa bata?)

b, What common behavior challenges you encounter?

(Unsa ang mga kasagarang dili maayong pamatasan sa mga bata ang imong nasugatan?)

c.What techniques works best when a child is angry or aggressive?

(Unsa ang mga teknik ang labing epektibo kung ang usa ka bata masuko o agresibo?)

d. How do you discipline or guide the children?

(Giunsa nimo pagdisiplina o paggiya ang mga bata?)

e. How do you encourage positive behavior?

(Unsaon nimo pagdasig ang usa ka positibo nga pamatasan?)

6. What are some emotional challenges you face when caring for children in street situations, and how do you cope with these challenges?

(Unsa ang pipila ka emosyonal nga mga hagit ang imong naagian sa pag-atiman sa mga bata nga ngpuyo sa kadalanan ug giunsa nimo kini pag-atubang?

7. Can you share a moment when being a houseparent felt particularly difficult or overwhelming? And how do you handle it? (Mahimo ba nimong ipaambit ang usa ka higayon nga isip usa ka ginikanan sa balay mibati ka ug kalisud? Ug giunsa nimo kini pagdumala?)

a. What role does patience play in your work, and how has working with street-connected children shaped your understanding of it?

(Unsa ang papel sa pagpailub sa imong trabaho ug sa unsa nga paagi nga ang pagtrabaho nga kauban ang mga bata nga konektado sa kadalanan naghulma sa imong pagsabot niini?)

b. How do you balance setting boundaries and roles while remaining sensitive to the children's trauma and survival experiences? (Giunsa nimo pagbalanse ang pagbutang sa mga utlanan ug mga tahas samtang ngpabilin nga sensitibo sa mga trauma ug mga kasinatian sa pagkaluwas sa mga bata?)

8. What do you feel when you are stressed? And what coping strategies that you have learned over time to handle difficult situations?

(Unsay imong bation kung na stress na ka? Ug unsa nga estratihiya sa pagsagubang ang imong nakat-unan sa paglabay sa panahon aron masulbad ang malisud na sitwasyon?)

a. What motivated you to continue working despite the challenges that you had encountered? (Unsa ang nagdasig kanimo sa pagpadayun sa pagtrabaho taliwala sa mga hagit nga imong nasugatan?)

b. What are these personal beliefs, faith and values that help you stay strong? (Unsa ang mga personal na mga pagtuo ug mga hiyas nga nakatabang kanimo nga magpabiling lig-on?

9. How does parenting these children affect your personal life?

(Sa unsang paagi nga ang pagkaginikanan niining mga bata nakaapekto sa imong personal na kinabuhi?)

a. In what ways has being a houseparent to these children benefited you personally? (Sa unsa nga paagi nga ang imong pagkahouseparent niining mga bata nakabenepisyo kanimo?)

b. How does you balance work responsibilities with parenting?

(Giunsa nimo pagbalanse ang imong mga responsibilidad sa pagtrabaho ug sa imong pagkaginikanan?)

c. Have you ever had to sacrifice work opportunities because of parenting demands? (Nakasinati ka na ba sa pagsakripisyo sa mga oportunidad sa trabaho tungod sa imong pagkaginikanan?)

d. What financial challenges do you experience recently?

(Unsa ang mga hagit nga pinansyal nga imong nasinatian karun?)

e. How do financial difficulty affect your parenting?

(Sa unsa nga paagi nga ang imong nasinatian nga pinansyal na kalisud makaapekto sa imong pagtrabaho isip usa ka houseparent?

10. How do you relate with your fellow houseparents and with other staff in the facility? (kumusta ang imong relasyon sa imong mga kauban nga houseparent ug sa uban nga mga trahante sa inyong pasilidad?

a. Do you experience conflicts? And how do you resolve it? Nakasinati ba kamo ug dili pagsinabtanay? Ug giunsa ninyo kini pagsulbad?_

b. What role has teamwork play in caring for children in street situations?

(Unsa ang papel sa pagtinabangay diha sa pag-atiman sa mga bata nga nagapuyo sa kadalanan?)

c. What have you learned from other houseparent?

(Unsay imong nakat-onan gikan sa uban nga houseparent?)

11. What support systems (training, community, faith, colleagues) are most essential in helping you continue this work?And what support do you wish you had more of? (Unsa nga mga sistema sa pagsuporta -pagbansay, komunidad, pagtuo,mga kauban- ang labing hinunungdanon sa pagtabang kanimo sa pagpadayon sa ingon niini nga buluhaton? Ug unsa nga klase suporta ang gusto pa nimo?

a. What are the challenges that exist within the facility setting?

(Unsa ang mga hagit nga anaa sa sulod sa pasilidad?)

b. How does staff members support you?

(Giunsa sa mga kawani pagsupporta sa imo?)

c. What improvement do you suggest for better working environment?

(Unsa nga mga kalamboan ang imong ikasugyot aron mas maayo ang atmospera silod sa trabahuan?)

Conclusion:

- Are there any additional thoughts or insights that you wanted to share?

(Aduna ka pay lain nga mga panghunahuna nga gusto nimo nga atong hisgutan?)

- Preparation for the next meeting
- Agreement for the time and place
- Thank the participant

Interview Phase 3

Focus: Future, Reflection of Meaning

Date:

Time:

Place:

Interviewee:

Interviewer:

Introduction

Thank you so much for giving again your time for this third interview session. During the first interview we focused on your past experiences before you became a houseparent taking care of the children who lived in the street. In our second session, you have shared your current experiences with them. Now, in the third session we will focus on how you see yourself in the future in taking care of these children in street situations,

Before we begin our interview session, let me reiterate that you are protected under the Data Privacy Act of 2012 , and that you are free to withdraw your participation in this study. Do you have any questions or clarifications?

I am providing you with an overview of our prior discussion so that you can verify that your information is correct. Or do you have anything you wanted to modify or change? If there is none, I would reiterate that this will be our last session.

Meaning Making

Can you describe your lived experience of being a houseparent in a residential care facility for children in street situations?

(Mahimo ba nimo nga ihulagway ang imong kasamtangan nga kasinatian sa pagkahimong usa ka ginikanan sa balay sa usa ka pasilidad nga nag-atiman sa mga bata nga anaa ngpuyo sa kadlanan?)

a. What does being a houseparent mean to you personally?

(Unsa man ang kahulugan sa imong pagkaginikanan sa balay?)

b. What feeling usually comes up when you think about your role?

(Unsa nga mga pagbati ang kasagaran nga moabot kung maghunahuna ka bahin sa imong papel?)

c. What moments or experiences have most shaped how you understand the importance of your role?

(Unsa nga mga gutlo o mga kasinatian ang nakaporma kung giunsa nimo pagsabot ang kaimportansya sa imong tahas?)

2. In wat ways do you see yourself influencing the children;s sense of safety, identity or hope for the future?
(Sa unsa nga mga pamaagi nga imong nakita ang imong kaugalingon nga nakaimpluwensiya sa mga bata sa pagbati sa nga sila luwas, maila kung unsa ang ilang pagkatao ug paghatag ug paglaum alang sa ilang maayong ugma?)

3. In your own assessment, do you feel that you are successful in your role as a houseparent? especially when progress is slow and not immediately visible?

(Sa imong kaugalingon nga assessment, gibati ba nimo nga ngmalampuson ka sa imong tahas isip usa ka houseparent?, labi na kung hinay ang paguswag ug dili dayun makita ang ilang kabag-ohan sa mga bata nga inyong giatiman?)

4. What meanings do you attach to acts of care that might seem small or insignificant to others?

(Unsa nga mga kahulugan nga imong gilakip sa imong mga buhat sa pag-atiman, kini gamay og dili mahinungdanon alang sa uban?)

5. How do cultural values such as malasakit, pakikipagkapwa or utang na loob influence your experience of caring for children in street situations?

(Sa unsang paagi na ang kultural nga mithi sama sa malasakit, pakikipagkapwa o utang kabubot-on makaimpluwensiya sa imong kasinatian sa pag-atiman sa mga bata nga nagpuyo sa kadalanan?)

a. Can you give an example of how these values show up in your daily work?

Makahatag ka ba ug usa ka pananglitan kung giunsa kini nga mga mithi makita sa imong adlaw adlaw nga pagtrabaho?

b. How do these values guide your decisions and actions?

(Sa unsa nga paagi nga kini nga mga mithi naggiya sa imong mga desisyon g aksyon?)

c. Are there times when these values create inner conflict for you?

(Aduna bay mga panahon nga kini nga mga mithi ngmugna ug panagsumpaki sa imong kaugalingon?)

6. In what ways has your experience as a houseparent shaped your understanding of family, parenting and responsibility?

(Sa unsa nga paagi nga ang imong kasinatian isip usa ka ginikanan sa balay nakahulma sa imong pagsabot sa pamilya, pagkaginikanan ug responsibilidad?)

a. Has your definition of family changed? How?

(Nausab ba ang imong kahulugan sa pamilya? Sa unsa nga paagi?)

b. How do you view parenting compared to before?

(Giunsa nimo itandi ang pagkaginkanan kon itandi kaniadto?)

c. How has this role influenced your personal life or relationships?

(Sa unsa nga pamaagi nga kini nga tahas nakapaimpluwesiya sa imong personal na kinabuhi o sitwasyon?)

7. When you reflect on your journey as a houseparent, what core meaning or essence best describes your experience?

(Kung mamalandong ka sa imong panaw isip usa ka ginikanan sa balay, unsa na kinauyukan na kahulogan o diwa ang labing makahulagway sa imong kasinatian?)

a. If you were to describe your experience in one word or phrase, what would it be?

(Kung imong ihulagway ang imong kasinatian sa usa ka pulong o hugpong sa mga pulong. Unsa kinin?)

b. What has this journey taught you about yourself?

(Unsa ang gitudlo niini nga panaw mahitungod sa imong kaugalingon?)

c. What message would you share with someone considering becoming a houseparent?

(Unsa ang mensahe nga imong ipaambit sa usa ka tawo nga naghunahuna nga mamahimong usa ka ginikanan sa balay?)

Conclusion

Thank you very much for sharing your experiences and insights. Your contributions are valuable to this research and may help improve the welfare programs and training support for houseparents in residential care facilities.

(Daghang salamat sa imong pagpaambit sa imong mga kasinatian ug panghunahuna. Ang imong kontribusyon mahinungdanon ug mahimong makatabang sa mga programa sa welfare ug suporta sa pagbansay alang sa mga ginikanan sa balay nga ngtrabaho sa pasilidad nga ng-atiman ug kabataan. Before we end:

- Is there anything else you'd like to share that we haven't discussed?

(Sa dili pa ta mahuman aduna ka pa bay gusto nga ipaambit nga walay nato mahisguti?)

- Do you have any questions for me regarding the study?

(Aduna ka bay mga pangutana ani nga pagtuon?)

Rosemarie J. Braga

09366836175

	LOURDES COLLEGE, INC. Cagayan de Oro City <i>Research, Planning, and Development Office (RPDO)</i> INFORMED CONSENT FORM FOR SURVEYS, INTERVIEWS, AND FOCUS GROUP DISCUSSIONS <i>Adapted from the WHO Informed Consent Template</i> (http://www.who.int/rpc/research_ethics/informed_consent/en/) RPD-FO-001
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Note: This template is for research interventions that use questionnaires, in-depth interviews or focus group discussions.

Informed Consent Form for Houseparents who will be participating in the conduct of the study “ Stewards of Care”- Exploring the Lived Experiences of Houseparents in a residential care facility.

Name of Researcher/ Principal Researcher: **ROSEMARIE J. BRAGA**

(Name of Organization/Institution): Lourdes College

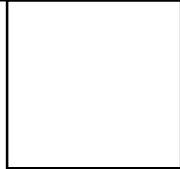
[Research Title and LREC No.): 20252026179-RAS

PART I: INFORMATION SHEET

INTRODUCTION	Good day! Thank you for agreeing to take part in this interview. I am conducting a study on the lived experiences of houseparent’s who are taking care of children in street situations. The goal of this interview is to understand your personal experiences, feelings, coping strategies that you are practicing while doing your role. There are no right or wrong answers; I am simply interested in your genuine thoughts and experiences. Your participation is completely voluntary. All information shared will be kept confidential and used solely for academic purposes.
PURPOSE OF THE STUDY	The purpose of this study is to explore the lived experiences of the houseparents working in a residential care facility for children in street situations. This research aims to understand the roles, responsibilities, challenges, and experiences of houseparents in providing care and supervision to children in the facility. I also seek to examine how houseparents perceive their work, manage challenges, and find meaning in their caregiving roles. The findings of this study may contribute to the better understanding of houseparents’ experiences and may help inform in the development of programs, support mechanisms, and policies related to residential childcare services.
TYPE OF RESEARCH INTERVENTION	The participants will be asked to share their experiences, daily responsibilities, challenges and meaningful aspects of their work through an in-depth, semi-structured interview. No experimental treatments, physical procedures, or therapeutic interventions will be applied; the study is strictly observational and descriptive.
PARTICIPANT SELECTION	The study will involve approximately six (6) houseparents working in a residential care facility for at least a year upon the conduct of the study. Participants will be purposively selected based on their direct caregiving experience with children in street situations. This sample size is appropriate for phenomenological research, as it allows for in-depth exploration of each participants’ lived experiences (Creswell & Poth, 2018)
VOLUNTARY PARTICIPANT	Your participation in this study is entirely voluntary. You may choose to participate or decline to participate without any penalty or loss of benefits.

	Your decision to participate or not will not affect your employment status, work assignment, performance evaluation, salary promotion, or relationship with the DSWD or the residential care facility. If you agree to participate, you may withdraw from the study at any time and for any reason without any negative consequences. You may also choose not to answer my question that makes you uncomfortable.
PROCEDURES	If you agree to participate you will be invited to take part in the individual interview conducted by the researcher. The interview will focus on your experiences as houseparents, including your daily responsibilities, interactions with children, challenges encountered and meaningful aspects of your work. With your permission the interview will be audio recorded to ensure accuracy.
<i>In focus group discussions:</i>	
<i>For interviews:</i>	Participants take part to a one-on-one, semi-structured interview conducted by the researcher. The interview will follow a prepared set of open-ended interview questions related to your experiences as houseparents, while allowing flexibility for follow up questions. The interview will last approximately 60-90 minutes and will be conducted to a time and place convenient to you. With your permission the interview will be audio-recorded to ensure accurate documentation of your responses. You may decline to answer and may stop the interview at any time.
<i>For questionnaire surveys:</i>	
DURATION	The interview is expected to last approximately 60-90 minutes at a time and place convenient to you, without disrupting your official duties.
RISKS	The study involves minimal risk to participants. Some interview questions may involve recalling personal or work-related experiences, which may cause mild emotional discomforts or reflection. You are not required to answer any questions that may cause discomfort and may pause or stop the interview at any time. No physical, legal, financial or professional risk is anticipated as a result of participation.
BENEFITS	You may not receive any direct personal benefit from participating in the study. However, your participation may contribute to a deeper understanding of the experiences of the houseparents in the DSWD residential care facilities. The findings may help support the enhancement of caregiver training, psychosocial support, and residential care policies for children in street situations.
REIMBURSEMENTS	The participants will not receive any monetary reimbursement or incentives by taking part in the study.
CONFIDENTIALITY	All information collected in this study will be treated with strict confidentiality with the Philippine Data Privacy Act of 2012 (Republic Act No. 10173) and relevant DSWD data protection guidelines. Your name and any identifying information will not appear in any report,

	publication, or presentation resulting from this study. Codes and pseudonyms will be use in place of names. Audio recordings, transcripts and related data will be password-protected electronic files and/ or locked storage accessible only to the researcher and research adviser. Data will be used solely for academic and research purposes. All research data will be retained for a period of 5 years, in accordance with institutional and DSWD guidelines and will be dispose thereafter. Your responses will remain confidential and will not be shared with supervisors, administrators, or DSWD personnel in any identifiable form.
SHARING THE RESULTS	The results of the study may be shared through academic, reports, presentations or publications. Individual participants will not be identified in any reports, and all information will be summary form or using pseudonyms. If you wish, you may request a brief summary of the study results after the completion of the study.
RIGHT TO REFUSE OR WITHDRAW	Your participation on this study is entirely voluntary. As a houseparent in this residential care facility, you may choose to participate or not without any pressure or obligation. Your decision to participate, refuse or withdraw from the study at any time will not affect your employment status, work assignment, performance evaluation or your relationship with the residential care facility or the agency. You may stop participating at any point and are free to decline in answering any questions without any negative consequences.
WHO TO CONTACT	If you have questions about the study or your rights as a research participant, you may contact. <i>Principal Researcher: Rosemarie J. Braga</i>
PART II: CERTIFICATE OF CONSENT	
<i>This section is mandatory</i>	I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it and any questions I have been asked have been answered to my satisfaction. I consent voluntarily to be a participant in this study.
Print Name of Participant	
Signature of Participant	
Date mm/dd/yyyy	
<i>If Illiterate</i>	<i>A literate witness must sign (if possible, this person should be selected by the participant and should have no connection to the research team). Participants who are illiterate should include their thumb print as well.</i>
	I have witnessed the accurate reading of the consent form to the potential participant, and the individual has had the opportunity to ask questions. I confirm that the individual has given consent freely.
Print name of witness	
Signature of witness	
Date: mm/dd/yyyy	

Thumb print of participant		
STATEMENT BY THE RESEARCHER OR PERSON TAKING CONSENT		
	I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands that the following will be done: 1. Participate in a one-on-one in-depth interview 2. With the participant's consent the interview will be audio-recorded to ensure the documentation of the responses are accurate. 3. has the right to refuse or withdraw from participation of the study without negative consequences. I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.	
	A copy of this Informed Consent Form has been provided to the participant.	
Print Name of Researcher or person taking the consent	<i>Rosemarie J. Braga</i>	
Signature of Researcher or person taking the consent		
Date: mm/dd/yyyy	<i>March 9,2026</i>	

Adapted from National Ethical Guidelines for Research Involving Human Participant 2022. Philippine Health Research Ethics Board.

Research Questions:

The analysis aims to answer the following research questions:

1. What is it like to be a houseparent for children on street situations?
2. How do houseparents make meaning of their role in the lives of the children in street situations?

Sample Transcript

1st interview session:

Date: March 13, 2026

Time: 4:00-5:00 pm

Researcher: Maayong hapon Mam

Virginia: Maayong hapon Mam

Researcher : Daghan gyud kaayong salamat sa imong pagtubag sa akong hangyo nga mahimong usa sa mga participants na makatabang sa akong pagtuon. Ang akong pagtuon kay ang pag-explore sa mga gipang-agian na experensiya sa mga houseparents na naa diri ngduty diri sa center. Naa tay tulo ka interview sessions, ang first interview sessions kay kini karun nga atong gihimo para ni sa paghisgot sa imong mga kasinatian sa wala pa ka nahimong houseparent. Ang ikaduha na interview session next week kay kinahanglan man na naay interval na 3-4 days ang atong ifocus kay ang inyong kasamtangan na kasinatian samtang nag-alaga mo sa mga bata nga nagpuyo sa mga kadalanan kaniadto. Ang ikatulo na session kay kung giunsa ninyo paghatag ug kahulugan sa inyong trabaho kung nganong milahutay mo. Iassured mo nga kining mga recordings sa inyong tubag dili mo-appear ang inyong tinuod na names adunay pseudonyms na gamiton, Dili ka mabalaka kay ang maka-access ani nga recording kay ako ra ug ang among mga teachers. Kung dili pud ka kumportable na moanswer sa akong question ok ra pud naa Mam.

Virginia: It's my pleasure

Researcher: So magsugod ta Mam

Virginia: Sige sugod nata Mam

Researcher: Ang una nako nga question kay mahimo ba nimo mapaila-ila ang imong kaugalingon, asa ka nagpuyo, pila ang imong edad, minyo o dili dayun unsay imong trabaho?

Virginia: Ok, ako si Virginia, nagapuyo ko sa Alae kay tungod naa ang akoang pagpanarbaho. Naa ko residence sa Cagayan, pero naa pud koy residence diri tungod kay dinhi ko na-assigned sa trabaho. Ikaduha, I am 50 years old dayun ang akong trabaho at this moment as houseparent sa usa ka center dinhi sa Alae Manolo Fortich Bukidnon.

Researcher: Thank you Mam puede ko nimo maistoryahan kanang about sa imong kaugalingon before ka nahimong houseparent. Unsay imong trabaho kaniadto?

Joan: Actually when I graduated diretso dayun ko nakatrabaho, nagOJT ko na-absorb ko diretso. So on and so forth nagustuhan ko. Miabot man ang akong uncle from Manila usa ka dako ug posisyon kay adunay dako na project diri sa Cagayan de Oro gihimo ko na Administrative Officer. Mao to sayo pa kaayo ko naay nahimong katungdanan sa trabaho den kung sa dalaga ka sa tinuod lang, in reality or in real world kung kapuyan na ka gusto magsuroy-suroy gusto gyud nimo mo-abroad. Actually tungod kay ang imohang goal na pagmahuman ka ug eskwela, dili sa ka manguyab kay gusto ka mahuman ka ug eskwela. Kung mahuman naka ug eskwela gusto ka magsuroy-suroy.

So pagnaana pud kay trabaho, honestly murag wala kay contentment ba, kumabaga ingon ana. Kay gusto nimo i-explore ang sweldo mga ingon ana, so in short mi-come up dayun sa akong mind na gusto ko mo-abroad kay tungod kay dako daw ug sweldo. Mao gyud na ang reality. When applying sa kinabuhi sa OFW miabot ko sa abroad sa Darusalam. Actually tinuod siya nga kadtong agency na akong gi-applyan kauban sa akoang ka-office mate, kay nagdecide ko ug trabaho sa Cagayan de Oro. Milupad ko pag-abot nako sa Brunei diretso dayun ko nakatrabaho, which is tinuod siya. Pero ang babae basta needed ka pero ang babae diri sa Asian country gamay ra ug sweldo bisan pa ug sa office ka to be honest. Way back 2006-2005 kay mao man gyud ang akong una na contract sa abroad. Ang akong sweldo ato kay moabot ug 25,000 which is dako na kaayo na siya sa unang panahon. Agency ang akong gitrabahuan so actually kana nga mga year kay murag grateful kaayo ko ba ba maexplore ug hangtud nakakita ko sa akong mahimong bana.

At the age of 31 naminyo ko didto tungod kay nameet nimo imohang better half which is murag miadto ka didto, nakakita ka ug trabaho, nakakita ka ug sweldo nakakita ka ug bana nakapackage na siya at the age of 31 naminyo ko. At the age of 34 or 35 ayha pa ko nanganak inampoan pa gyud na siya. After adto dili ko ganahan makahilak

pero actually ang akong giulian from Brunei kay didto naman ko naminyo ug kadtong akong eldest didto gyud nako gipanganak siya. Actually kung duha mo Filipino-Filipino puede nimo siya himoon sa iyang birth certificate naa man kay gusto nimo checkan didto, gusto ka residence ba puede siya. Pero kay Filipino mong duha sa imong partner mouli gyud mo sa Pilipinas. So puede nimo siya kuhaan ug Philippine passport. So in due time na moabot ang panahon o kita mouli man gyud ang bata so dili ko ganahan na mobayad pa ko diri sa atong kaugalingon na di ba need siya ug passport so ingon ana. So in short, after pila ka contract nagdaut ang akong ginikanan. Akong kini na part dili ko ganahan na mohilak, kung ginikanan dili nimo puede ibaylo sa imong career na galambo kay imo man siyang Mama. Labaw na kung Mama nimo siya so gi-give up nako ang career didto bisan ug unsa pa na kadako. Labi na kay kamong duha ngtrabaho puede mo makapundar kay naa imong anak didto ug imong bana. Pero dili nimo ibaylo ang imong parents. Sorry kaayo Mam(nghilak).

Researcher: Ok ra na moshare ka Mam?

Virginia: Ok ra Mam, mao na siya ang hinungdan na nakauli ko sa Pilipinas mga way back 2011. Dayun mao to nag-uli ko ug Pilipinas, naghangyo ko Mam na kay bali namatay ang akong magulang akong ate. Pagmulaag ko na magsige siya ug sakit, so sa akoo kay nakauli man mi gud. So ako mouli ko kay dili niya kaya na wala ko kay wala pa siya karecover sa pagkamatay sa akong ate. Naa man koy contract gud, pila na ka kontrata na mobalik ko didto. Pagbalik nako didto kay nanawag siya kay naospital siya, dili nako mabalibaran akong Mama kay naghangyo sa akoo.

Miuli ko nasakit siya nananghid ko sa akong boss, ingon ani ang akong sitwasyon kung puede pa lang nga mouli ko kay ako man ni siyang Mama. Dayun pag-uli nako na-ok na akong Mama nakagawas na sa ospital. Nagstorya mi, ingon siya sa akoo na kung puede diri nalang ko sa Pilipinas. Ingon ko na “ay ok ra Mam, sige Ma pero kay naa man koy kontrata ifinish sa nako ang akong contract kay basin mabreach of contract ko. Pero kay pagbalik nako didto sa Brunei, nagsakit naman pud siya nanawag. Niuli gyud ko, miingon ko sa akong boss na mouli sa ko without na cancel ang akong visa. Miuli ko na-ok ang akong Mama ana hangtud karun wala macancel ang akong visa.

Kaming duha sa akoang husband. Dayun miuli gyud ko for good. Dayun sigeg tawag kay lain man di ay ning laing bansa kay kung magustuhan ka magtrabaho kay pangita ug pangitaon gyud ka. Na 2017 o 16 una namatay ang akong Mama misunod dayun ang akong Papa. Miingon ko na Lord salamat sa opportunity na miuli ko kay dili nako ibaylo akong parents sa unsa pa na diha na mga career. Naghunahuna ko na gipaeskwela ko nila, total pagmakauli ko ug Pilipinas makatrabaho man ko.