

THE IMPACT OF FOODS AND NUTRITION MANAGEMENT ACTIVITIES ON THE VALUES OF STUDENTS OF THE COLLEGE OF TEACHER EDUCATION OF THE UNIVERSITY OF NORTHERN PHILIPPINES

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ABSTRACT

*This study was conducted to identify the values development of the BSE, BSIE, and BEED students exposed to Foods and Nutrition management activities in terms of economic values such as thrift, productivity, self-sufficiency, providence, and the social values such as hospitality, *aor propio*, *tang naLoob*, and *pakikisana*. It also attempted to determine the effects of these values on their academic performance along the two Home Economics subjects, H.E. 122-Nutrition and Meal Planning and H.E. 131-Cooking I. Findings of the study revealed that the students were thrifty, in the sense that they often had a budget for food, and they very often purchased foodstuffs within their budget. They often selected food to buy their money's worth. They were also productive as evidenced by the fact that they produced some food sources like poultry and piggery and backyard gardening. They were also self-sufficient for they often had an adequate supply of food. They prepared sufficient food very often to meet the daily needs of their family. The students also provided for their future by preserving fruits and vegetables in season often, and saved money to celebrate special occasions.*

*As regards their social values, they were hospitable as shown by a very often serving of snacks to friends/visitors when they dropped in. Because of their *aor propio*, they sometimes prepared food using imported materials, although sometimes they felt slighted when the food they served was criticized. *Tang naLoob* was practiced among them as they often invited people whom they owed some favors whenever they held parties. They often offered food to reciprocate a good act done by a friend. Their *pakikisamg* was practiced by treating their friends often to a snack because they were also treated the same before. They also helped their friends often to cook food for a party even if they are too busy. Results of the study also showed that the economic and social values of the students did not significantly affect their academic performance.*

INTRODUCTION

It is a general observation that the Ilocanos are very hospitable. They would go to the extent of committing themselves to indebtedness only to satisfy their desire to respond to their "*utang na loob*" or "*pakikisama*" with whomever they feel they are indebted for a favor.

With these observations, the researcher is quite aware that nothing can be done to make life prosper and improve. Such style of life would lead to degeneration of our economic status. If we then aim for the improvement of our life and the upliftment of our financial and economic standing, it is high time that we look into the values of our students whom we can still influence while they are under our tutelage. If Foods and Nutrition Management is designed for the betterment of our family life, then an evaluation of its effectiveness in developing the right values among students is quite filling, timely, and deemed essential. Hence, this proposed study. On the basis of findings, implications will be drawn to enrich the Foods and Nutrition subject. This could be made possible since it will surface in the study where the weak points of instruction will serve as basis for improvement.

STATEMENT OF THE PROBLEM

This study aimed to identify the values development of the Teacher Education students exposed to Foods and Nutrition Management activities in terms of economic and social values.

Specifically, the study attempted to answer the following questions:

1. To what extent do Foods and Nutrition Management activities influence the economic values of the students along the following dimensions: thrift; productivity; self-sufficiency; providence?
2. To what extent do Foods and Nutrition Management activities influence the social values of the students in the following dimensions: hospitality; amor propio; utang na loob and pakikisama?

SCOPE AND DELIMITATION OF THE STUDY

This study was focused on the values related to Foods and Nutrition; the economic values like thrift, productivity, self-sufficiency, and providence and the social values like: hospitality, *amor propio*, *utang na loob*, and *pakikisama*.

Likewise, the study wanted to determine the effects of the values mentioned on the academic performance of the students in the two home economics subjects, H.E. 122 - Nutrition and Meal Planning, and H.E. 131 - Cooking.

The respondents of the study were the BEED, BSE, and BSIE students majoring in Home Economics and enrolled in the University of Northern Philippines for the second semester, SY 1994-1995.

THEORETICAL FRAMEWORK

Filipinos, particularly the Ilocanos are famous for their hospitality. In fact, it was mentioned that Foods is one of the favorite topics for discussion in the daily life of the Ilocanos, because it is both the source of anxiety and security. They plan what foodstuff to grow, how to cook inexpensive yet delicious and nutritious dishes, what to prepare during special occasions, etc. All these clearly illustrate that food does not only serve to ward off pangs of hunger but also to perform certain social, cultural and psychological functions.

The social context of food is of utmost importance in the social life of Ilocanos. Sharing food with others is one way of keeping one's social status as well as increasing one's prestige in the community. That is why certain events are celebrated with "padaya" (feasting). Feasts are viewed as an expression of good heartedness and a vehicle through which relations with friends and neighbors are renewed and strengthened. To be invited to a feast therefore, signifies continued acceptance as a friend or neighbor of good standing. (Jocano, 1982)

The aims, goals and aspirations of Filipinos in general, converge around the following value themes:

A. Social Acceptance. This is enjoyed when one is taken by one's fellow for what he is or believes he is, and is treated in accordance with his status. It is the desire to be accepted as a person by the significant others - that is, by the people who mean something to him - to be treated as a subject and not as an object, and to be recognized more for what he is than for what he can contribute or do. Assurances of acceptance and approval are sought after and highly appreciated. The goal of social acceptance is supported by values or pleasantness and smooth interpersonal relationships (SIR). SIR implies the art of getting along, the avoidance of disagreement and outward signs of conflict, the ability to keep silent when in opposition, to remain agreeable even under difficult circumstances, and to be sensitive and sympathetic to what people feel or think. (Espiritu, et. al. 72).

There are three mechanisms of SIR, *pakikisama*, euphemism, and go-between. *Pakikisama* is yielding to the will of the majority or to the leader of the group. It could result to both positive and negative behavior such as going along with the group on a civic project or yielding to the wishes of the majority to attend a "pot" session of any similar happening whether he approves the activity or not. Euphemism is telling the truth, opinion, request as pleasantly as possible sometimes to the extent of telling a "white lie" as it pleases the other person. One expresses what he thinks the other would take to hear not what one really thinks and believes. (Espiritu, 1982).

The use of "go-between" to conduct difficult transactions is to act as an intermediary when asking for a favor, to negotiate between two parties as in a marriage proposal to avoid open confrontation or the risk of a refusal or suffering as "hiya" as well as to ensure the success of negotiation, since the chosen go-between is usually an important person whose request may not be denied. (Espiritu et al., 72).

The desire for a social acceptance is accompanied by the fear of a personal rejection, a sensitive *amor propio* or self-esteem, a keen sense of personal dignity, and a high sensitivity to personal affront, insult or criticism.

Common forms of *amor propio* or approved retaliatory behavior are behavioral tendencies as a "*hele bago quiere*" or *pakipot* which shows at the outset of a person initially refusing an offer even if he really wants very much to accept it. (Garcia, 1984, 281)

Amor propio is enhanced by signs of acceptance and wounded by humiliating remarks and offensive acts. It is the individual's highly emotional reaction to protect his honor and dignity when those are threatened or questioned and to retaliate. It is accompanied by the uncomfortable feeling of *hiya* or shame and embarrassment. *Amor propio* and *hiya* act as social sanctions guarding against the loss of social acceptance and harmonious relationship. (Espiritu et. al., 72-73).

B. Economic Security. This is a goal of the average Filipino which is the desire to possess the essentials for a decent human life and the opportunities for improving oneself. It implies the economic ability to satisfy one's own effort without borrowing from others. It suggests enough self-sufficiency to maintain one's dignity. (Espiritu et. al., 1976: 73)

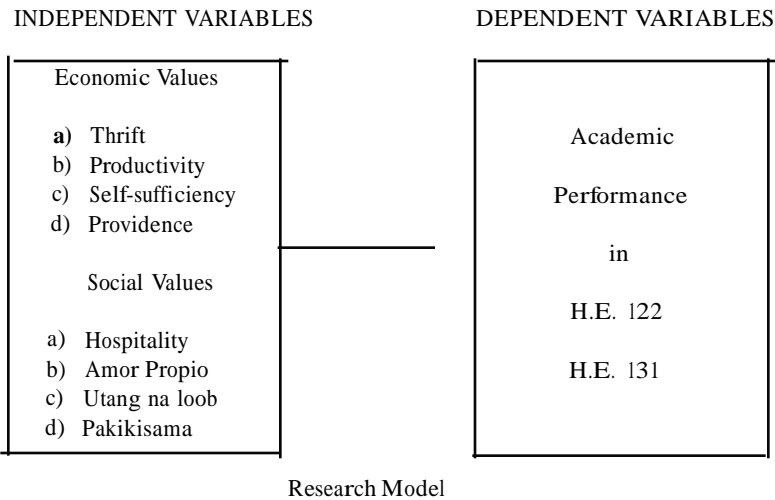
C. Social Mobility. Advancement to a higher social class or position is sought for the improvement of one's own lot and that of one's family as well as for the enjoyment of accompanying rewards, influence, power and prestige. Espiritu, 1976: 73).

Utang na loob is one of the social values. (Espiritu, 82). She stated that one must be aware of his obligations to those whom he receives gifts and favors. There are four principles of *utang na loob*: 1) the gift, 2) acceptance, 3) repayment and 4) needs and surpluses. *Utang na loob* is created when a person presents unsolicited gifts and services to another. Such indebtedness may be reversed by a properly returned gift. Once the gift is accepted, the acceptor in the future will have to answer the demands upon him by the donor. The acceptance means that the donor can expect a greater or a different kind of gift. *Utang na loob* may be repaid by means of something other than the gift presented and must involve a self-less behavior on the part of the debtor. Then, a never ending cycle of giving and repayment is created. If, at some future date the donor would have some recognized needs, the debtor must be in a position to grant it, meaning he must have the recognized surplus, to be able to pay his *utang na loob*.

On the other hand, values of families in meal management are related to goals. Some families give more importance to the health of the family, thus, to nutritionally adequate meals regardless of the cost and amount of time and energy required to buy, prepare and serve the food. Others give more value to interesting, lavish meals for events or occasions rather than for health or nutrition. For the middle-income families, the economic aspect in terms of cost is given more attention, regardless of the nutritional aspect, or economy of time and energy in food preparation. (Leocadio, 1986: 5)

CONCEPTUAL FRAMEWORK OF THE STUDY

In this study, the researcher was guided with the model shown below:



As shown in the model, one can see the development of the economic values along the dimensions of thrift, productivity, self-sufficiency, and providence; and the social values along hospitality, amor propio, utang na loob and pakikisama of the students exposed to Foods and Nutrition Management activities.

ASSUMPTION

It is assumed that the responses to the questionnaires are expressions of the respondent's true feelings and attitudes.

HYPOTHESIS

The study will test the validity of the following hypothesis:

There is no significant effect of the economic and social values to the students' academic performance.

METHODOLOGY

Research Design. A descriptive-nonnative method of research was employed where nonns were set to describe the level of values development of the students along their exposure to foods and nutrition management activities.

Respondents. This study involved the BEED, BSE and BSIE students with Home Economic as their area of specialization.

Research Instrument. The questionnaire was the most fitting data gathering instrument, wherein the learning areas in Foods and Nutrition were assessed relative to the development of the economic and social values of the students. The economic values covered such aspects of thrift, productivity, self-sufficiency, and providence. The social values covered such aspects as hospitality, *amor propio*, *utang na loob*, and *pakikisama*.

Statistical Treatment of Data. The statistical techniques employed in this study were the descriptive statistics of weighted mean and chi-square (χ^2). The mean described the level of values development while the chi-square (χ^2) tested whether their academic performance is affected by their economic and social values.

In the questionnaire a 5-point scale was employed in the scoring such that 4.21-5 - always, 3.41-4.2 - very often 2.61-3.4 - often, 1.81-2.6 - sometimes, and 1-1.8 - never. The computed means were interpreted in the standard deviation described the variability of responses.

Always	4.21 - 5.00
Very Often	3.41 - 4.20
Often	2.61 - 3.40
Sometimes	1.81 - 2.60
Never	1.00 - 1.80

RESULTS AND DISCUSSIONS

This portion of the study presents the analyzed data and interpretation.

Extent of Foods and Nutrition Management
Activities on Economic Values

Table 1. Distribution of Respondents by Their Perception on Economic Values

Perception Economic Values		Always	Very Often	Often	Some- times	Never	Mean
A. Thrift							
1.	Have a meal plan	7	8	9	22	0	2.94
2.	Include fruits/veg. in season in meal plan	6	9	11	20	0	2.96
3.	Have a budget for food	16	11	14	6	0	3.79

(Table 1 continued)

Perception Economic Values	Always	Very Often	Often	Some- times	Never	Mean
4. Purchase foodstuff within the budget	6	10	14	17	0	3.11
5. Select food to buy money's worth	14	13	13	7	0	3.72
B. Productivity						
1. Produce food sources like poultry/piggery	11	8	9	15	4	3.15
2. Have a vegetable garden in the backyard	16	6	12	11	2	3.49
3. Cook food/bake cakes and sell them	3	2	6	13	23	1.91
4. Utilize left-over foods and served them in new form	4	9	11	18	5	2.77
5. Tap indigenous materials as food substitute	2	3	12	22	3	2.23
C. Self-Sufficiency						
1. Have an adequate supply of food	8	16	15	8	0	3.51
2. Use food extenders	3	8	16	19	1	2.85
3. Prepare sufficient food to meet daily needs of family	14	12	17	4	0	3.77
4. Food budget warrants the serving of good meals	5	18	17	7	0	3.45
5. Have sufficient facilities for food preparation	8	14	20	5	0	3.53
D. Providence						
1. Prepare & serve available sources of food all at a time	8	5	9	24	7	3.02
2. Store food for future use	11	9	16	9	1	3.36

(Table 1 continued)

Perception Economic Values	Always	Very Often	Often	Some- times	Never	Mean
3. Preserves fruits/ veg. when they are in season	6	7	13	20		3.36
4. Borrow money if budget for food is not enough	0			37	7	1.87
5. Save money for food for special occasions	10	3	11	21		2.94

Table 1 presenting students' perception on economic values shows that twenty two (22) out of the forty-seven respondents indicated that they sometimes had a meal plan, seven (7) answered that they always had a meal plan while nine (9) indicated that they often had, a meal plan. As a whole, the mean is 2.94 which implies that the forty seven (47) respondents often had a meal plan. This is an indication that the respondents didn't value the importance of a meal plan. This item was very important for it would reduce the budget for food and yet it would provide a well balanced diet for the family in order to maintain their health.

Regarding the item "include fruits/vegetables which are in season to meal plan", six (6) respondents signified that they always practiced this item, nine (9) respondents indicated very often, eleven (11) indicated often, while twenty (20) indicated that they sometimes did so. This got a mean of 2.96 which shows that they often included fruits and vegetable in season into their meal plan. This reflects that the respondents didn't appreciate the value of fruits and vegetables in the diet. To be provided with the daily requirement of vitamins and minerals, there should at least be two servings of vegetables daily in order to regulate body process. The inclusion of this item in the meal plan would reduce the budget for food.

As regards the item "have a budget for food", sixteen (16) signified that they always practiced having it. Eleven (11) respondents indicated that they very often had a budget for food, fourteen (14) indicated often, while six (6) sometimes had it. This obtained a mean of 3.79 which reflects that the respondents very often had a budget for food. Their responses revealed that they recognize the value of having a budget for food.

On the item "purchase foodstuff within the budget", six (6) respondents signified that they always practiced this item, ten (10) signified very often practiced them, fourteen (14) signified that they often practiced this item, while seventeen (17) signified that they sometimes did this. As a whole, the mean is 3.14 which implies that they often purchased foodstuff within their budget. Due to high prices of commodities particularly on food, the housewife should learn how to adjust food expenditures according to the availability of resources in order to make both ends meet.

There were fourteen (14) respondents who indicated that they always selected food to buy their money's worth. Thirteen (13) indicated that they often practiced the same while seven (7) indicated that they sometimes did so. The mean obtained is 3.72 which implies that the respondents very often selected food to buy their money's worth. This depicts the ideal Ilocano for being thrifty.

Productivity is another economic value which was practiced by the respondents. One item under this is "produce food sources like poultry/piggery. Eleven (11) out of the forty seven (47) respondents indicated that they very often had this food source, eight (8) indicated that they very often had this, fifteen (15) respondents indicated sometimes while four (4) indicated never. A mean of 3.15 was obtained which implies that they often produced food sources like poultry and piggery. This is an indication that the respondents lacked interest on food production particularly on poultry and piggery. They should be motivated to have this worthwhile activity.

On the item "have a vegetable garden in the backyard" sixteen (16) respondents signified that they *always* had a garden of vegetables, twelve (12) respondents indicated *often*, eleven (11) indicated *sometimes* while two (2) indicated *never*. This got a mean of 3.49 which revealed that the respondents very often had a vegetable garden in their backyard. This shows that the respondents were aware of the value of prepared fresh vegetables direct from the garden. Aside from the nutritional point of view this also augmented their budget for food.

There were three (3) respondents who indicated that they always cooked/baked cakes for sale. Six (6) indicated that they often did this, while twenty three (23) indicated never. As a whole the mean is 1.91 which implies that they sometimes cooked/baked cakes for sales. This reveals that the respondents may not have the necessary tool/equipment to start this activity.

As to the item on "utilize left-over foods and serve them in a new form", four (4) respondents signified that they *always* did this activity, nine (9) indicated *very often*, eleven (11) indicated *often*, eighteen (18) respondents indicated *never*. The mean is 2.77 which shows that the respondents *often* utilized left-over foods and served them in a new form. This reveals that the respondents lacked knowledge on how to utilize left-over foods. They should develop awareness on the value of this item such that a portion of their budget for food would be reserved for special occasions.

There were only two (2) out of the forty-seven respondents who indicated that they *always* tapped indigenous materials as food substitute, twelve indicated *often* twenty two (22) indicated *sometimes*, while three (3) respondents indicated *never*. As a whole, the mean is 2.23 which signifies that the respondents *sometimes* tapped indigenous materials as food substitute. This revealed that the respondents were not aware of the indigenous materials in our locality which could be lapped as substitutes for food or perhaps they felt that this is a poor man's meal.

Self-sufficiency is another economic value. One item under this is "having an adequate supply of food." One respondent indicated that they always had an adequate supply of food, sixteen (16) indicated very often, fifteen (15) indicated often, while eight (8) indicated sometimes. This obtained a mean of 3.51 which implies that the respondents very often had an adequate supply of food. This indicates that the respondents valued food as a primary need in life. No matter how expensive it was, they very often had an adequate supply of this item in their homes.

Three (3) respondents indicated that they very often used food extenders, eight (8) indicated that they *always* used the same, sixteen (16) respondents indicated that they *very often* used food extender, nineteen (19) indicated *sometimes*, while one (1) indicated *never*. The mean is 2.85 which shows that they *often* used food extenders. This reveals that the respondents know how to utilize cheap and yet nutritious foods for their family. At this time of economic crisis this should be resorted to by housewives.

On the item "prepare sufficient food to meet the daily needs of family", fourteen (14) respondents stated that they always prepared sufficient food. Twelve (12) respondents stated that they very often prepared sufficient food to meet daily needs of family. Seventeen (17) respondents stated often and four (4) stated that they do the same. The mean is 3.77 which indicates that the respondents very often prepare sufficient food to meet the daily needs of their family. This implies that no matter how expensive food is, the respondents could still manage to prepare nutritious meals to meet the dietary requirements of their family.

There are five (5) respondents who signified that they always had a food budget that warrants the serving of a good meal, eighteen (18) signified that they *very often* had a budget for food, seventeen (17) respondents signified *often* and seven (7) signified *sometimes*. The mean obtained is 3.45 which shows that the respondents *very often* had a food budget that warrants the serving of a good meal. This implies that the respondents allotted the biggest portion of their budget for food.

Regarding the item "have sufficient facilities for food preparation." eight (8) respondents indicated that they always had this. fourteen (14) respondents indicated that they very often had the same, twenty (20) respondents indicated often, and five (5) indicated sometimes. As a whole, the mean is 3.53 which reveals that the respondents very often have sufficient facilities for food preparation. This implies that the respondents were aware of the importance of these facilities in food preparation. Good management of time and energy is also provided on the part of the homemaker.

Providence is another economic value. One item under this is "prepare and serve available sources of food all at a time" where eight (8) respondents indicated that they *always* practiced this. Five (5) respondents indicated *very often*, nine (9) indicated *often*, twenty four (24) indicated *sometimes*, while seven (7) indicated that they *never* prepared and served available sources of food all at a time. This got a mean of 3.02 which shows that the respondents often practiced this. This is not a good practice and housewives should be discouraged from doing it. It will only lead to too much left-overs which will later result to wastage if they do not know how to utilize them. "Store food for future use" is another item under providence. Eleven (11) respondents stated that they always practiced food storing, nine (9) indicated very often, sixteen (16) indicated that they often did it, nine (9) indicated *sometimes*, while one (1) indicated that she *never* practiced it. The mean is 3.36 which reveals that the respondents *often* store food for future use. This implies that the respondents know how to save for a "rainy day." This practice should not be neglected so as to be ready in times of crisis. Another item under providence is "preserve fruits/vegetables when they are in season. Six (6) respondents indicated that they *always* did this activity. seven (7) indicated *very often*, thirteen (13) respondents indicated *often*, twenty

indicated *sometimes*, while one (1) *never* did the same activity. This has a mean of 2.94 which implies that the respondents *often* preserved fruits/vegetables when they were in season. This shows that the respondents were aware of the benefits derived from preservation. Doing this would create a happy atmosphere in the home by serving the members an array of preserves. Likewise, it would spur agricultural production, thus making the country economically sound.

There is only one (1) respondent who indicated that she borrowed money if budget for food was not enough, thirty seven (37) indicated sometimes, while seven (7) indicated never. The mean is 1.87 which shows that the respondents sometimes borrowed money if their budget for food was not enough. This implies that the respondents were resourceful. They utilized all their resources just to feed their family even if they borrow.

There were ten (10) respondents who indicated that they always saved money for food for special occasions. Three (3) stated that they very often did the same, eleven (11) respondents indicated often, twenty one (21) indicated sometimes, while one (1) indicated never. The mean is 2.94 which reflects that the respondents often saved money for food for special occasion. This implies that the respondents could celebrate special occasions through the efforts of their own sweat.

Extent of Foods and Nutrition Management

Activities on Social Values

Table 2. Distribution of Respondents by Their Perception on Social Values

Perception Economic Values	Always	Very Often	Often	Some- times	Never	Mean
A. Hospitality						
1. Serve snacks when- ever friends/visi- tors drop in	16	13	5	13	0	3.68
2. Invite friends for a merienda at home	5	7	3	29		2.57
3. Borrow money just celebrate birthday with friends	0			11	33	1.32
4. Service food lavishly during fiestas	6	4	4	18	13	2.28
5. Share special food with neighbors	11	12	10	14	0	3.43

(Table 2 continued)

Perception Economic Values	Always	Very Often	Ofcn	Some- times	Never	Mcan
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B. AmorPropio						
1. Gather friends, ninongs/ninangs to a party just to serve the best food you can afford	3	0	4	12	25	1.62
2. Prepare food using imported materials	1	0	5	28	12	1.87
3. Feel slighted when served food is being criticized			5	33	7	2.06
4. Purchase imported goods for display only	0		0	10	35	1.26
5. Mention your expen- sive foods during ordinary conversa- tion with neighbor	0	1	0	11	35	1.30
C. Utang na Loob						
1. Invite people whom you owed some favors whenever you hold parties	11	10	9	14	.2	3.23
2. Offer food to re- ciprocate a good act done by a friend	8	10	8	17	3	3.0
3. Give "pasalubong" to people in recog- nition of some favors received from them	5	4	8	24	4	2.49
4. Sacrifice your money to buy a special food as a gift to someone whom you were indebted	6	7	6	18	8	2.6
5. Supplement a dish on your friend's birthday because she did the same to you	5	6	6	21	8	2.49

(Table 2 continued)

Perception Economic Values	Always	Very Onen	Often	Some- times	Never	Mean
D. Pakikisama						
1. Treat friends to a snack because you were also treated the same before	6	11	3	26	1	2.89
2. Buy foods from friends even if they are of inferior quality	3	4	3	23	14	2.13
3. Go for a snack w/ friends just to please them	1	4	6	21	15	2.04
4. Pay the bill for the group's merienda even if it is not your turn to pay	1	2	6	15	21	1.74
5. Help your friends to cook food for a party even when you are too busy	3	10	5	26	3	2.66

Under the social value, hospitality, sixteen (16) out of the forty seven (47) respondents indicated that they *always* served snacks whenever friends/visitors dropped in. Thirteen (13) respondents indicated that they did the same practice, five (5) indicated *often*, and thirteen indicated *sometimes*. The mean is 3.68 which implies that the respondents *very often* served snacks whenever friends/visitors drop in. This pictures how hospitable Filipinos are.

On the item "invite friends for a merienda at home", five (5) stated that they *always* practiced this. Seven (7) stated that they *often* did the same, three (3) stated *often*, twenty nine (29) stated *sometimes*, while one (1) *never* practiced it. This got a mean of 2.57 which depicts that the respondents *often* invited friends for a merienda at home. This is another practice which demonstrates that Filipinos are hospitable. While it is a general concept that they are thrifty, but when it comes to food they are not.

There is only one (1) respondent who mentioned that she *very often* borrowed money just to celebrate her birthdays with friends, while another one (1) mentioned *often*. Eleven (11) respondents mentioned that they did the same, while thirty three (33) mentioned *never*. As a whole, the mean is 1.32 which implies that the respondents *never* borrowed money just to celebrate birthday with friends. This value is still inherent among Filipinos, particularly the Ilocanos. They do not spend beyond their means.

"Serve food lavishly during fiestas" is another item under hospitality. Six (6) respondents indicated that they always did this. Four (4) respondents indicated *very often*, eighteen (18) indicated *sometimes*, while thirteen (13) indicated that they *always* did this. Four (4) respondents indicated *very often*, eighteen (18) indicated *sometimes*, while thirteen (13) indicated that they *never* served food lavishly during fiestas. The mean obtained is 2.28 which revealed that the respondents *sometimes* serve food lavishly during fiestas. This is an ideal practice among the respondents and it should be observed at all times. This conforms over the impression that foods are being served lavishly during fiestas. The situation this time is no longer the same after a decade of time.

There are eleven (11) respondents who signified that they always shared special food with neighbors, twelve (12) signified *very often*, ten (10) signified *often*, and fourteen (14) signified that they *sometimes* did the same. As a whole, the mean is 3.42 which reveals that the respondents *very often* shared special food with neighbors. Sharing is a christian act and this is a very nice value which ought to be practiced all the time. This is an implication that the respondents are not stingy. They shared whatever they had, especially when it comes to food.

Amor propio is another social value. Under this, three (3) respondents indicated that they always gathered friends, ninongs/ninangs to a party just to serve the best food they could afford. Four (4) indicated that they did the same, twelve (12) indicated *sometimes*, while twenty five (25) respondents indicated that they *never* gathered friends, ninongs/ninangs to a party just to serve the best food they could afford. This got a mean of 1.62 which shows that the respondents never practiced this item. With the crisis that the country is suffering now, this value amor propio is gradually diminishing, particularly on food.

"Prepare food using imported materials" is another item under the value amor propio. One (1) respondent mentioned that she *always* prepared food using imported materials, twenty eight (28) respondents indicated *sometimes*, while twelve (12) indicated that they *never* did this item. This obtained a mean of 1.87 which reveals that the respondents sometimes prepared food using imported materials. Results show that they can still be provided with a good food even without using imported materials.

One (1) respondent felt slighted when the food she served was criticized. Five (5) respondents *often* felt the same, thirty three (33) respondents indicated *sometimes*, while seven (7) indicated *never*. The mean is 2.06 which shows that the respondents *sometimes* felt slighted when the food they served was being criticized. This implies that the feeling of shame is still inherent in the respondents which sometimes prompted them to spend even beyond their means.

There is only one (1) respondent who stated that she *very often* purchased imported goods for display only, ten (10) stated *sometimes*, while thirty five (35) stated that they *never* did the same. As a whole, the mean is 1.26 and this implies that the respondents never purchased imported goods for display only. This is another indication that the respondents were already conscious of the value of the peso. There is no more room to become "showy."

Regarding the item "mention expensive foods during ordinary conversation with neighbor", one (1) respondent indicated that she *often* did this, eleven (11) stated *sometimes*, while thirty five (35) stated *never*. The mean is 1.30 which indicated that

they *never* mentioned about their expensive foods during ordinary conversations with their neighbors.

On the social value *utang na loob*, eleven (11) respondents indicated that they *always* invited people whom they owed some favors whenever they hold parties. Ten (10) respondents mentioned that they *very often* did this practice, fourteen (14) mentioned that they *sometimes* did the same, while two (2) mentioned *never*. This item got a mean of 3.23 which reveals that they *d'en* invited people whom they owed some favors whenever they held parties. This implies that the respondents still possess the Filipino value "reciprocity" but it should be done in moderation.

Eight (8) out of the forty seven respondents indicated that they *always* offered food to reciprocate a good act done by a friend. Ten (10) respondents indicated they *very often* did the same practice, seventeen (17) indicated *sometimes*, while three (3) indicated that they *never* did the same practice. The mean obtained is 3.0 which shows that the respondents *often* offered food to reciprocate a good act done by a friend. While this value still exists in the Philippine society, it should be practiced with care and done in moderation.

Giving "pasalubong" to people in recognition of some favors received from them is another social value under *utang na loob*. Five (5) respondents mentioned that they practiced this value, eight (8) mentioned that they *often* did the same, twenty four (24) mentioned *sometimes*, while four (4) mentioned they *never* practiced this. The mean is 2.49 and it implies that the respondents *sometimes* practiced this item. This result does not show that they are not hospitable, perhaps favors granted to them by people are reciprocated by other means.

Six (6) respondents indicated that they *always* sacrificed their money to buy a special food as a gift to someone whom they were indebted. Seven (7) respondents indicated they *very often* did this, nineteen (19) respondents indicated *sometimes*, while eight (8) *never* did the same. The mean is 2.6 which reveals that they *sometimes* sacrificed their money to buy a special food as gift to someone whom they were indebted. This does not imply that this social value is vanishing in Philippine society, but perhaps the respondents thought of other ways of reciprocating.

Supplement a dish on friend's birthday because she did the same before is another practice of Filipinos to show their *utang na loob*. Under this item, five (5) respondents *always* did this, six (6) indicated very often, twenty one (21) indicated *sometimes*, while eight (8) indicated never. This got a mean of 2.49 which shows that the respondents *sometimes* supplemented a dish on their friend's birthday because she did the same to them. This is another proof that the respondents were fully aware about the crisis existing in our society. They already learn that reciprocity or *utang na loob* is done not only in terms of food nor money, but also done through one's efforts.

On *pakikisama* six (6) out of the forty seven (47) respondents mentioned that they *always* treated friends to a snack because they were also treated the same before. Eleven (11) respondents mentioned that they *very often* did the same, three (3) indicated *often*, twenty six (26) indicated *sometimes*, while one (1) indicated *never*. As a whole, the mean is 2.89 which shows that the respondents *often* treated friends to a snack because they were also treated the same before. This is a common observation that among friends or "barkadas" this is being practiced so that the (SIR) smooth interpersonal relationship is maintained.

On the item "buy food from friends even if they are of inferior quality", three (3) respondents stated that they *always* practiced this. Four (4) respondents *very often* did the same, twenty three (23) stated *sometimes*, while fourteen (14) respondents indicated *never*. This obtained a mean of 2.13 which reveals that the respondents *sometimes* bought foods from friends even if they were of inferior quality. This shows that they are aware of the quality of food that they bought, but on the other hand, it does not mean that friendship has ended.

"Go for a snack with friends just to please them", is another item under the social value *pakikisama*. Only one (1) respondent indicated that she *always* did this. Six (6) respondents indicated that they *often* did the same, twenty one (21) indicated *sometimes*, while fifteen (15) respondents indicated they *never* practiced this. The mean is 1.75 which shows that they *never* went for a snack with friends just to please them. This reveals that the respondents can still maintain their *pakikisama* with their friends even without going for a snack with them.

There are three (3) respondents who stated that they always paid the bill for the group's merienda even if it was not their turn to pay. Six (6) respondents stated they *often* did the same, fifteen (15) stated *sometimes*, while twenty one stated that they *never* practiced the same. This has a mean of 1.75 which reveals that the respondents never paid the bill for the group's merienda even if it was not their turn to pay. This indicates that the respondents knew their limitations.

Another item under *pakikisama* is "help friends to cook food for a party even when they are very busy". Three (3) respondents indicated that they *always* practiced this. Ten (10) respondents indicated that they *very often* did the same, twenty six (26) indicated *sometimes*, while three (3) respondents indicated that they *never* practice this item. The mean is 2.66 which shows that they often helped their friends cook food for a party even if they were very busy. This implies that they still perform/fulfill their social responsibilities even if they are busy.

Effects of the Students' Economic and Social Values to Their Academic Performance

This study also wanted to determine whether or not the academic performance of the students is affected by their economic and social values.

The chi-square test was used to determine the effect of their economic and social values using the 5% level of significance and it was found out that the value was 2.71 which is less than the tabular value of 7.81. This led the researcher to accept the null hypothesis which means to say that the economic and social values of the students did not significantly affect their academic performance. This implies that these values are being practiced moderately within the limits of home economics instruction.

CONCLUSIONS

Based on the findings, the following conclusions are drawn:

Problem I

1. That all the respondents often had a meal plan. They often included fruits and vegetable in season in their meal plan. Very often, do they had a budget for food and *that* they often purchased foodstuffs within their budget. They also selected food to buy their money's worth *very often*.
2. That all the respondents often produced food sources, like poultry and piggery. They very often had a vegetable garden in their backyard. They *never* cooked food nor baked cakes for sale. They *often* utilized left-over foods and serve them in a new form, and they also tapped indigenous materials as food substitute sometimes.
3. That all the respondents *very often* had an adequate supply of food, and that they also used food extenders *often*. They prepared sufficient food to meet the daily needs of the family *very often*. Their food budget very often warranted the serving of good meals. They also had sufficient facilities for food preparation *very often*.
4. That all the respondents often prepared available resources on food and served them all at a time. They also stored food for future use *often*, and preserved fruits and vegetables *often* when they were in season. They *never* borrowed money if their budget for food was not enough and they *often* saved money for food for special occasions.

Problem II

1. That all the forty nine respondents, because of their hospitality, served snacks *very often* whenever friends/visitors dropped in. They sometimes invited their friends for merienda at their homes. They *never* borrowed money just to celebrate their birthdays with friends. They *sometimes* served food lavishly during fiestas, and they *often* shared their special food with neighbors.
2. That all the respondents, *never* gathered their friends, ninongs/ninangs to a party just to serve them the best food they could afford, nor prepared food using imported materials. *Sometimes* they felt slighted when the food they served was criticized. They *never* purchased imported goods for display only nor mention their expensive foods during ordinary conversation with their neighbor.
3. That all the respondents, because of their utang na loob, *often* invited people whom they owed some favors whenever they held parties. They also offered food *often*, to reciprocate a good act done by a friend, and they *sometimes* favor "pasalubong" to people in recognition of some favors received from them. They *sometimes* sacrificed their money to buy a special food as a gift to someone whom they were indebted. Sometimes they also supplemented a dish on their friends' birthdays because their friends did the same before.

4. That all the respondents, because of pakikisarna, often treated their friends to a snack because they were also treated the same. Sometimes they bought food from friends even if they are inferior quality. They sometimes went for a snack with friends just to please them, but they never paid the bill for the group's merienda if it was not their turn to pay. They often helped their friends cook food for a party even if they were too busy.

Problem III

That the economic and social values of all the respondents did not significantly affect their academic performance.

RECOMMENDATIONS

Based on the conclusions drawn, the following recommendations are offered:

1. It is recommended that the respondents should always have a budget for food and should spend within such budget. They should also have a meal plan wherein food extenders should be included. Considering the scarcity of resources, they should resort to income-generating projects, like poultry and piggyery, backyard gardening and cooking and selling snack items.
2. It is also recommended that the social values hospitality, amor propio, utang na loob and pakikisama should be practiced moderately. The (SIR) smooth interpersonal relationship among friends could be achieved not only through the offering of food but also through kind services rendered to them.
3. Further studies should be undertaken using other values as variables.

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