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Assessing Community Practices on Gender Equality, Disability, and Social Inclusion (GEDSI): Basis for Implementation of Extension Program

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Abstract—This study assessed community practices on Gender Equality, Disability, and Social Inclusion (GEDSI) among Out-of-School Youth (OSY) in Barangay San Fernando Sur, Cabiao, Nueva Ecija during Academic Year 2025–2026. Specifically, it determined the respondents' demographic profile, assessed their level of agreement regarding the implementation of GEDSI practices in terms of gender equality, disability inclusion, and marginalized participation, and examined whether significant differences existed when respondents were grouped according to selected profile variables. The study employed a quantitative descriptive research design. Data were collected from 163 Out-of-School Youth selected through proportionate stratified random sampling using a researcher-developed and validated questionnaire. Frequency and percentage distribution, weighted mean, and Kruskal–Wallis H test were used to analyze the data. The findings revealed that the majority of respondents were 18–24 years old, male, and without physical disabilities. The respondents generally somewhat agreed that the barangay implements gender equality practices (WM = 2.68) and marginalized participation practices (WM = 2.68), while they disagreed regarding the implementation of disability inclusion practices (WM = 2.58). The overall weighted mean of 2.65 indicated that GEDSI practices were moderately implemented in the barangay. Moreover, no significant differences were found in the respondents' perceptions of GEDSI implementation when grouped according to age, gender, and disability status, as the computed p-value exceeded the 0.05 level of significance. The findings suggest that while the barangay demonstrates moderate efforts in promoting gender equality and marginalized participation, disability inclusion remains an area requiring greater attention and intervention. Strengthening inclusive programs, expanding participation opportunities for Persons with Disabilities (PWDs), and enhancing youth engagement initiatives may improve the implementation of GEDSI practices. Based on the findings, the study recommends the implementation of community-based extension programs focusing on gender sensitivity, disability inclusion, and youth participation to foster a more inclusive and equitable community environment.

***Index Terms*—Gender Equality, Marginalized Participation, Disability Inclusion, GEDSI, OSY.**

1. The Problem and its Setting

A. Introduction

Gender Equality, Disability, and Social Inclusion (GEDSI) has gained increasing attention as governments and educational institutions recognize the importance of inclusive and equitable communities by ensuring that marginalized groups including women, gender-diverse individuals, persons with disabilities, and out-of-school youth can meaningfully access, participate in, and benefit from development initiatives (The Samdhana Institute, 2024). At the grassroots level, community practices are essential in advancing GEDSI through inclusive participation. In the Philippine context, the vulnerability of Out-of-School Youth (OSY) highlights the need for stronger integration of gender, disability, and social inclusion principles in local governance, particularly through barangay-led programs and policies (ASEAN Gender Mainstreaming in Human Resources Toolkit, n.d.; DSWD, 2024).

Despite these, there remains a notable gap in understanding how Gender Equality, Disability, and Social Inclusion (GEDSI) issues are practiced and perceived specifically by out-of-school youth. According to the Philippine Statistics Authority (PSA) (2021), PWDs continue to experience exclusion from education and basic services, revealing gaps between policy and practice. Villoria and Cruz (2024) proved that while barangay officials may be familiar with national GEDSI laws, many lack localized strategies and resources to implement them effectively. These findings underscore the importance of examining how community awareness of GEDSI is translated into practices. Understanding these experiences can provide valuable insights into the barriers faced by out-of-school youth and the ways communities can strengthen more inclusive and equitable practices.

This study was focused on OSYs living in Barangay San Fernando Sur, Cabiao, Nueva Ecija, and aimed to assess the existing practices related to GEDSI. This study was relevant for Bachelor of Elementary Education (BEED) students as it served

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as their academic preparation for internship and future role as elementary educators, as it emphasizes inclusive education and equitable access to GEDSI implementations for OSYs. It provides insights that may support the development of inclusive programs, while simultaneously enhancing the researchers' practical competencies in preparation for future teaching practice. This study was conducted with the formal consent of the barangay officials through signed agreements and proper documentation, ensuring adherence to ethical and administrative protocols that aimed to assess the current practices and identify gaps in GEDSI implementation.

B. Theoretical Framework

This study was anchored on the Capability Approach Framework developed by Amartya Sen and Martha Nussbaum (1979; 2000). The capability approach evaluates well-being and development based on individuals' real opportunities to be and do what they value. Robeyns and Byskov (2025) emphasize that well-being should be understood through people's capabilities and functionings, reflecting human diversity and freedom. In the context of this study, the framework focuses on functionings—what individuals actually do—to examine community practices across three dimensions: gender sensitivity, disability inclusion, and Out-of-School Youth (OSY) participation in programs, policies, and decision-making processes. Together, these concepts provided a comprehensive lens for assessing community practices related to Gender Equality, Disability, and Social Inclusion (GEDSI) at the barangay level. Rather than focusing only on knowledge or policy presence, the framework evaluates whether inclusive principles were translated into practices**.**

In the context of GEDSI, *functionings* represented the observable community practices and actions that demonstrated inclusion, participation, and equality. Although local government units (LGUs) may already be aware of GEDSI principles and mandates, the framework supports the assertion that awareness alone does not guarantee inclusion. United Nations (UN) Women (2018), reports highlight that while many local governments have gender policies, **i**mplementation gaps persist due to limited capacity and weak community-level practices**,** supporting the argument that assessment should focus on actual functioning**.**

Fig. 1 showed that the study was based on the Capability Approach of Amartya Sen and Martha Nussbaum, which focuses on what people are actually able to do and achieve *functionings*. In the framework, three community practices are shown Gender Sensitivity, Disability Inclusion, and the Marginalized Participation

These practices represent how the barangay applies Gender Equality, Disability, and Social Inclusion (GEDSI) in the community. When these practices are strong, they lead to better GEDSI implementation. As a result, the barangay can better address the needs of Out-of-School Youth (OSYs).

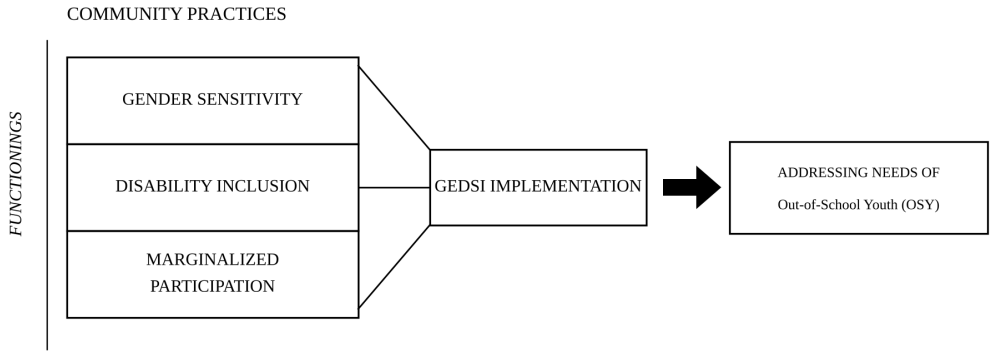


Fig. 1. Capability approach theory, Sen and Nussbaum (1979; 2000).

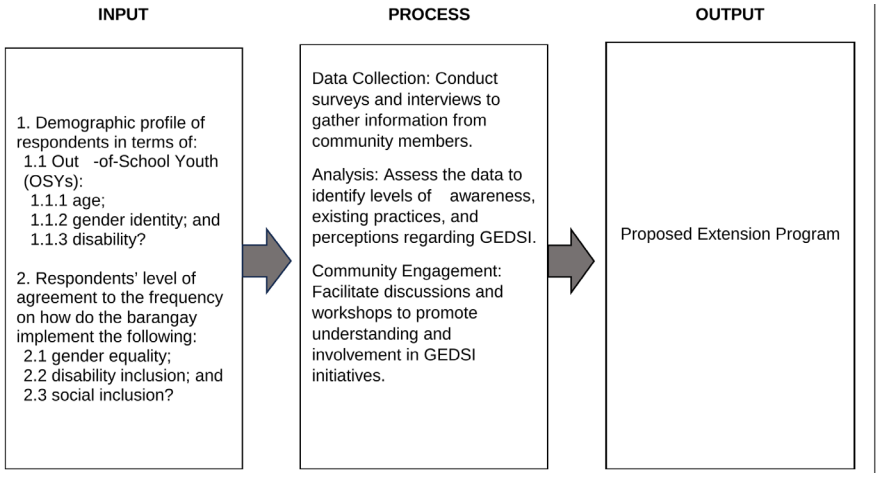


Fig. 2. Conceptual paradigm.

C. Conceptual Framework

The conceptual paradigm illustrated the relationship between variables, namely, the Input, Process, and Output.

Fig. 2 presented a conceptual framework examining the community practices and functioning related to GEDSI. The framework adopted the Input-Process-Output model, where the inputs comprised the demographic profile of the respondents—such as age, gender identity, disability, and educational attainment—as well as their involvement with GEDSI principles. The process involved data gathering through a structured questionnaire and statistical analysis to determine the level of agreement in implementation and significant differences when grouped according to profile variables.

The output was a proposed extension program based on the assessment results to strengthen GEDSI practices in the barangay.

D. Statement of the Problem

This study sought to assess the community practices on Gender Equality, Disability, and Social Inclusion (GEDSI) in Barangay San Fernando Sur. Specifically, it aimed to examine the extent to which GEDSI principles are recognized and reflected in community practices and to identify areas that may require further improvement. The study also sought to provide insights that may contribute to strengthening inclusive and equitable practices within the community. To address this gap, the following problems are formulated:

1. Demographic profile of respondents in terms of:
   1.1 age;
   1.2 gender identity; and
   1.3 disability?
2. Respondents' level of agreement to the frequency on how do the barangay implement the following:
   2.1 gender equality;
   2.2 disability inclusion; and
   2.3 social inclusion?
3. Is there a significant difference between the respondents' level of agreement on the frequency of implementation of GEDSI practices when grouped according to their profile?
4. What extension program may be proposed based on the findings of the study to strengthen the implementation of GEDSI practices?

E. Hypothesis

There was no significant difference in the respondents' level of agreement on the frequency of implementing GEDSI practices when grouped according to their profile at 0.05 level of significance.

F. Scope and Limitations of the Study

The research was conducted to assess the ongoing practices related to GEDSI among selected community. The research focuses on evaluating as well as identifying existing practices that promote or hinder inclusivity within their community. The respondents of the study were consisted of a random sample of certain individuals, which includes the Out-of-School Youth (OSY) of Barangay San Fernando Sur.

OSY were selected as respondents to determine the practices, programs, and activities implemented within the community that support their engagement, development, and inclusion. Their participation is essential in understanding how community-based initiatives contribute to the promotion of Gender Equality, Disability, and Social Inclusion (GEDSI). Furthermore, the Polytechnic University of the Philippines (PUP) conducted an extension program in the barangay, which strengthened community involvement and supported efforts toward inclusivity, youth empowerment, and capacity building among OSY.

This study was delimited from the barangays in Nueva Ecija specifically in the Municipality of Cabiao. Out of 23 barangays in Cabiao, the research was conducted in Barangay San Fernando Sur, because although it has a large population size, there was still lack of GEDSI related practices within their barangay. The respondents of this study consist of one hundred sixty-three (163) OSY. The study was conducted during the academic year 2025 – 2026, which defined the period for data collection and analysis.

G. Significance of the Study

This study was valuable because it addresses a pressing concern in local communities, how barangay officials practice GEDSI, particularly in relation to the challenges faced by Out-of-School Youth (OSY). The research study benefited the following:

For Barangay Officials and community, the study may help the officials of the barangays reinforce the application of the GEDSI-related policies and programs. The findings may be used to guide local planning efforts by offering evidence-based observations on community practices.

For the OSY, this study may be used in the development of more inclusive extension programs to overcome gender inequality, disability, and social exclusion-related barriers and induce higher access to opportunities, engagement, and communal assistance to OSY.

For the Polytechnic University of the Philippines (PUP), implications of the study results may be useful in planning and designing training modules/extension projects, and advocacy programs that could further extend PUP's service to marginalized sectors.

For the Future Researchers, the research can be used as a basis for future studies on the same field of gender equality, inclusion of disability, and social inclusion in other barangays or societies. Future researchers can expand on the results by exploring new aspects of GEDSI related concepts.

H. Definition of Terms

The researchers used operational definition as follows:

Community Practices – refers to the actual programs implemented by the barangay related to gender equality, disability, and social inclusion, based on the respondents' perceptions.

Disability – refers to individuals with physical disabilities and how the barangay includes them in programs, services, and community activities.

Disability inclusion practices – refer to barangay initiatives

and activities that provide access and participation for PWDs, as identified through the respondents' answers.

Gender equality – refers to the equal treatment and opportunities given to all genders in barangay programs and activities, as assessed through the respondents' survey answers.

Gender-sensitive practices – refer to barangay practices that consider the needs, roles, and rights of all genders, as perceived by the respondents in the questionnaire.

Marginalized participation practices – refer to the level of involvement of community members from different sectors in barangay programs and decision-making activities, as measured in the study.

Out of School Youth (OSY) – refers to a group whose exclusion from formal institutions age ranges from fifteen to twenty-five (15-25) and often isolates them from programs and policies designed to foster equitable participation.

Practices – refer to the actual actions, programs, activities, and strategies implemented by the barangay to promote gender equality, disability, and social inclusion. In this study, it is measured based on how often and how effectively these actions are carried out in the community.

Social inclusion – refers to the participation and involvement of different community sectors, including OSYs, Persons with Disabilities (PWDs), and LGBTQIA+ members, in barangay activities based on the survey results.

2. Review of Related Literature and Studies

This section presented a review of related literature and studies which has something to do with the research study. The related studies gathered by the researchers provide a wealthy background to attain this study's primary goal and purpose.

A. Gender Equality

Community practices play a central role in shaping gender awareness and acceptance. Localized efforts those carried out within the community, often lead to stronger engagement because they reflect the culture and needs of the people involved. Dela Cruz (2020) found that barangay-led communication initiatives allowed residents to discuss gender issues more openly, leading to safer conversations and greater acceptance of LGBTQIA+ members. Smith (2019) similarly noted that community-driven information campaigns in Europe increased public understanding of gender-sensitive policies, showing how awareness deepens when communities take an active role in sharing information. In conservative settings, Flores (2022) observed that faith-based groups helped participants rethink rigid gender beliefs by providing trusted spaces for dialogue. The Philippine Commission on Women (2022) also promotes community-centered programs such as "Juana, Ang Bida," which encourage women's empowerment and strengthen public engagement in gender-related initiatives.

Leadership involvement strengthens these community practices further. Del Rosario and del Rosario (2021) found that barangay officials who participated in gender discussions became more empathetic and more willing to address gender concerns within their communities, highlighting the influence of local leaders in shaping public attitudes. However, not all communities respond readily. Rahman and Haque (2021) observed that in low-income areas, residents often lacked both awareness and motivation to join gender initiatives, indicating that without strong encouragement from leaders or organizations, participation tends to remain limited.

Various community-based programs also contribute to increased gender awareness and empowerment. The Department of Social Welfare and Development (DSWD), (2023) implemented Gender and Development (GAD) training at the barangay level, enabling residents to understand gender concepts and rights. Australia Awards Philippines (2024) conducted community-oriented webinars focused on issues affecting women, persons with disabilities, and indigenous groups, demonstrating how inclusive programs can reach marginalized sectors. Other initiatives such as women's cooperatives (Patel, 2019), livelihood skills programs (Hernandez, 2022), and youth workshops embedded in local organizations (Castillo, 2023) have helped boost confidence, strengthen leadership, and challenge gender stereotypes within neighborhoods. UNESCO (2020) adds that when communities adopt gender-responsive practices such as inclusive meetings, participatory decision-making, and equitable representation residents show greater empathy and respect toward one another.

Despite these benefits, communities face several challenges in maintaining gender-related efforts. Martinez (2018) found that some residents do not participate in programs because they view gender topics as irrelevant to daily life. Ramos (2020) similarly noted that some initiatives are carried out only to comply with government requirements, limiting their meaningful impact. Cruz (2021) reported that inadequate funding and a lack of trained community facilitators hinder program effectiveness and sustainability. Cultural resistance also poses a significant barrier, as shown by Villanueva (2019) and Li (2020), who found that deeply rooted traditions can limit how well gender concepts are understood or accepted at the community level.

Across the literature, a consistent pattern emerges: community-based practices awareness campaigns, leadership involvement, cooperative programs, and locally designed initiatives are essential in promoting gender fairness. These efforts help residents develop stronger understanding and acceptance of gender issues, but their success depends on sustained support, culturally respectful approaches, sufficient resources, and skilled community facilitators. When these conditions are met, gender equality efforts are more likely to take root in the daily experiences and interactions within communities.

B. Disability Inclusion

Community views on disability shape how included people feel in their daily lives, influencing whether they experience acceptance or marginalization within their own neighborhoods (Anand et al., 2020). Cabala and Dizon (2020) showed that early identification of challenges and open conversations at home can encourage Filipino families to challenge myths surrounding disability, helping build more inclusive attitudes across communities. Santos (2021) observed similar patterns in

remote regions, where grassroots involvement not policies alone enhanced understanding of disability because residents saw inclusion as a shared responsibility rather than an abstract mandate. Personal stories also contribute to mindset change. Ramos (2023) found that real-life accounts from persons with disabilities increased empathy within local areas more effectively than formal lectures or government announcements.

Despite these positive developments, community attitudes are not always aligned with genuine inclusion. Del Rosario (2023) noted that many people still respond with pity rather than active acceptance, reflecting a gap between awareness and meaningful engagement. Saludes and Dela Cruz (2021) added that some village leaders understand disability issues only at a surface level, with interest fading after mandatory trainings end. The Philippine Institute for Development Studies (PIDS, 2015) stressed that women and girls with disabilities are especially vulnerable to exclusion due to limited public understanding and weak community support networks. This challenge is echoed in findings from lower-income countries, where individuals with disabilities struggle to access healthcare because of stigma, lack of information, or insufficient family support (Bright et al., 2021). Complementing this, Wang Xu and Ni (2021) explain that shifts in perceptions of disability are shaped by everyday interactions and shared community beliefs, reinforcing the idea that inclusion grows where consistent contact exists.

Although outreach efforts can raise basic awareness, long-term shifts in perspective occur through sustained personal connections and community participation. PIDS (2021) emphasized that without these interactions, gaps widen—not only in education but also in job training, livelihood opportunities, and social involvement—leading to deeper isolation for persons with disabilities. True community inclusion requires more than visibility; it demands continuous learning, neighborhood engagement, and transforming compassion into concrete actions and community-level reforms.

Scholars widely acknowledge that community awareness drives inclusive practices. Mladenov (2022) highlighted that media campaigns and community conversations help normalize inclusion by presenting positive representations of persons with disabilities, reducing prejudice at the neighborhood level. Navarro (2022) also demonstrated that youth-led social media advocacy spreads information rapidly within local groups and empowers young people to actively participate in disability inclusion efforts. Community participation contributes directly to stronger social cohesion. Agbenyega and Klibthong (2022) found that communities actively engaged in awareness and inclusion activities tend to be more cohesive and less prejudiced. Similarly, Ristevski et al. (2022) showed that community-based physical, recreational, and leisure programs involving individuals with intellectual disabilities promote social interaction, belonging, and mutual respect among participants. O'Brien and Lyle (2021) further observed that inclusive community decision-making gives marginalized residents a voice, fostering cooperation across disability, socioeconomic, and minority groups.

However, some researchers note that inclusion efforts remain uneven. Sharma and Deppeler (2021) argue that meaningful inclusion cannot rely solely on formal programs or institutions; instead, it must become embedded in community culture through ongoing dialogue, shared activities, and collective responsibility. They emphasize that until communities internalize inclusion as a cultural norm, awareness campaigns will reach only a limited portion of the population and fail to create durable change.

C. Social Inclusion

Social inclusion is widely understood as a process that enables individuals and communities to participate meaningfully in collective life. O'Brien and Lyle (2021) explained that inclusion empowers people by giving everyone a voice in community decisions, fostering fairness, cooperation, and shared responsibility across diverse groups. Community participation is central to this process, as inclusive environments emerge when residents engage in dialogue, collective activities, and decision-making.

Media and community-based communication also shape inclusive attitudes. Navarro (2022) showed that social media awareness campaigns implemented by youth organizations can spread inclusive messages quickly, enabling young people to take ownership of advocacy and drive change within their communities. Likewise, Mladenov (2022) emphasized that positive media representations of marginalized groups help reduce stereotypes and prejudice, making inclusion more visible and relatable at the community level. Hall and Tinklin (2020) supported this by noting that storytelling, social media engagement, and community dialogues create spaces where diverse experiences are acknowledged, leading to greater understanding and acceptance.

Grassroots involvement plays a key role in strengthening social cohesion. Agbenyega and Klibthong (2022) found that communities actively participating in inclusion initiatives tend to demonstrate reduced prejudice and stronger unity, suggesting that informed and engaged residents contribute to healthier social relationships. Ristevski et al. (2022) further showed that community-based recreational activities involving individuals with intellectual disabilities promote belongingness, mutual learning, and social interaction among participants, illustrating how shared activities open pathways to inclusive community life.

Awareness efforts directed at marginalized youth also show significant potential. UNESCO (2023) emphasized that inclusive awareness initiatives should reach not only students but also out-of-school children and adolescents, as exclusion often begins when young people lack access to meaningful social spaces. This idea is reinforced by community outreach studies showing that programs conducted outside formal schooling can influence children's and teenagers' values toward inclusivity, even when they are not enrolled in academic institutions (Reyes, 2019). Johnson (2020) likewise noted that community forums and outreach activities foster civic responsibility and cultural understanding among young people outside traditional school settings, making inclusivity a broader

social goal.

Several scholars caution, however, that awareness alone is insufficient. Sharma and Deppeler (2021) argued that inclusion must move beyond formal programs and become deeply embedded within embedded in everyday community culture. They emphasized that ongoing dialogue, shared experiences, and personal commitment are essential for transforming inclusion from a periodic campaign into a sustained social practice. This perspective underscores that while awareness can initiate change, long-term inclusion requires continuous engagement, community support, and lived interactions.

D. Synthesis of Reviewed Literature and Studies

Dela Cruz (2020), Smith (2019), and Flores (2022) found that community-led initiatives and localized awareness activities promote inclusive attitudes, suggesting that barangay-level practices can influence how often GEDSI initiatives are implemented. These findings support the study as it highlights the importance of community practices in advancing Gender Equality, Disability, and Social Inclusion (GEDSI). However, Saludes and Dela Cruz (2021) reported that such awareness often does not result in sustained action, indicating a gap between knowledge and actual practice. This contradiction justifies the need for GEDSI implementation in the study which is tailored in Barangay San Fernando Sur.

Meanwhile, Anand et al. (2020) and Cabala and Dizon (2020) emphasized that community attitudes significantly shape the daily experiences of persons with disabilities, while Santos (2021), found that grassroots participation leads to more meaningful inclusion. In contrast, Del Rosario (2023) and PIDS (2015; 2021) documented persistent exclusion caused by weak community support systems. These contrasting findings indicate that community awareness does not automatically ensure inclusion, justifying the need for the present study to examine how community practices influence the actual inclusion of PWDs.

Studies on social inclusion presents similar pattern to the study being conducted. O'Brien and Lyle (2021) and Agbenyega and Klibthong (2022) reported that inclusive community practices strengthen participation and social cohesion, while Navarro (2022) and Mladenov (2022) highlighted the role of community communication in reducing prejudice. However, Sharma and Deppeler (2021) cautioned that inclusion remains limited when treated as a formal requirement rather than an everyday community practice. This supports the study as it investigates whether social inclusion is genuinely practiced at the community level or remains largely aspirational.

Lastly, Bright et al. (2021) and PIDS (2021) emphasized that factors such as age, gender, disability status, education, and occupation affect participation and access to services. These findings support the inclusion of respondent profiles in this study and justify examining differences in perceptions of GEDSI practices. Overall, the literature reveals gaps between awareness and actual implementation, supporting the need for the present study and the development of a proposed extension program to strengthen GEDSI practices in Barangay San Fernando Sur.

3. Research Methodology

This section provides an overview of the various research methodology that were used in the study. The study included the discussion of the research design, the respondents of the study, research locale, sampling procedures, research instrument, data gathering procedures, and statistical analysis techniques used to analyze the data.

A. Method of Research

This study employed a descriptive research design to systematically describe the existing community practices on GEDSI in Barangay San Fernando Sur, Cabiao, Nueva Ecija. The descriptive design was appropriate as it aimed to present an accurate picture of current conditions, perceptions, and practices related to GEDSI without manipulating variables. Moreover, a quantitative research method was used in the study. Data were collected through a structured questionnaire to gather numerical data, describe respondents' perceptions, and measure their level of agreement on the implementation of GEDSI practices. This approach allowed for objective analysis of existing community practices and supported the development of a proposed extension program.

B. Population, Sample Size, and Sampling Technique

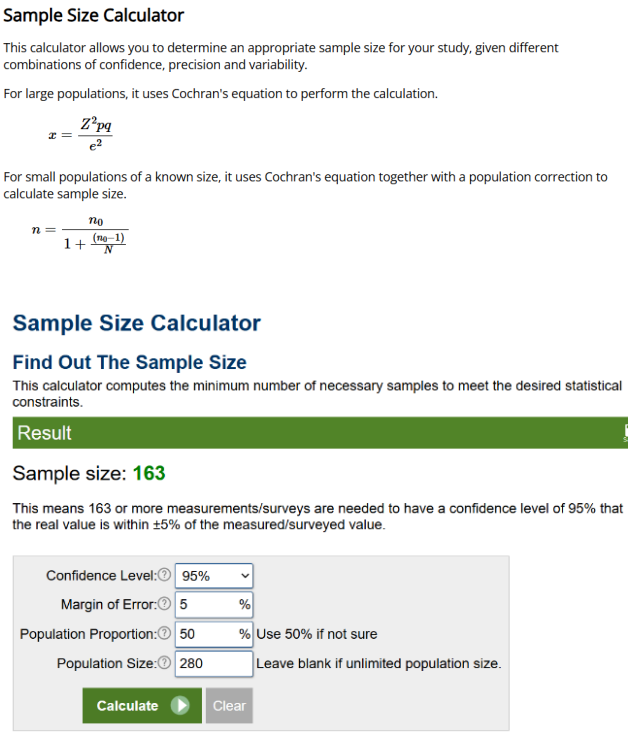
The researchers used proportionate stratified random sampling, where the population is divided into groups (strata) such as men, women, LGBTQIA+, and disability status. Samples are taken from each group based on their actual proportion in the population. This ensures that each group is properly represented and that the results are more accurate and fairer. According to Stratified sampling, this method improves the representativeness of a sample because it reduces sampling bias and ensures all subgroups are included based on their size in the population. This technique is best for the study because the population of Barangay San Fernando Sur is not uniform. Each group has different characteristics, so proportionate stratified sampling ensures balanced representation and more reliable results.

A 2016 study by Susan Athey and Guido Imbens also explains that stratification improves efficiency and precision in sampling by reducing variability and improving estimation accuracy. Cochran formula was used to calculate the minimum number of respondents needed to achieve accurate results at a chosen confidence level and margin of error. Instead of surveying the entire population, researchers used this formula to gather a manageable sample size that represents the characteristics of the whole population (Cochran W.G.) (1977). The researcher decided the confidence level (commonly 95%), which indicated how confident the researcher was in the results. Next, the margin of error (usually 5%) was set to define how much error is acceptable. The researcher also estimates the population proportion (p). When this proportion is unknown, a value of 0.5 is used because it produces the largest (and safest) sample size. The sample size computed was one hundred sixty-

three (163) from the total population of (280) respondents. The formula is as follows:

$$n = \left(\frac{Z_{a/2}}{e}\right) pq$$

Where:
n = sample size
N = Population
e = estimated error



C. *Description of Respondents*

Table 1
Population of respondents

Barangay san fernando sur	Total Respondents	Sample size
Out-of-School Youth	280	163

The respondents of the study were selected from Barangay San Fernando Sur, representing various sectors of the community. The respondents included Out-of-School Youth (OSY). The OSYs were included to understand the experiences of youth who were not part of the formal education system.

The respondents were chosen in connection with GEDSI implementation, particularly those who belonged to marginalized sectors such as LGBTQIA+ individuals and persons with disabilities. The respondents varied in terms of age, gender identity, and disability status, ensuring a balanced assessment of GEDSI practices from both program implementers and beneficiaries

D. *Research Instrument*

The study employed a researcher-developed questionnaire as the primary instrument for data gathering. The instrument was designed to assess the community practices on GEDSI in Barangay San Fernando Sur, Cabiao, Nueva Ecija. The questionnaire was developed based on related literature and studies, and ensuring alignment with the objectives of the study and the capability approach theory. The questionnaire consisted of two main parts:

Part I focuses on the demographic profile of the respondents. This section gathered information on the respondents' gender, age, and disability status, which are variables that may influence perceptions of GEDSI implementation, serving as grouping variables for statistical analyses such as frequency distribution.

Part II assessed the community practices on GEDSI implementation. This section was divided into three subcategories: gender equality, disability inclusion, and marginalized participation. The items measured how frequently these practices are implemented at the barangay level. A five-point Likert scale was used to determine the respondents' level of agreement, with the following verbal interpretations: (5) Strongly Agree, (4) Agree, (3) Neutral, (2) Disagree, and (1) Strongly disagree.

The questionnaire was written in both English and Filipino to ensure clarity and accessibility for all respondents. In addition, the wording and structure of the questions were deliberately simplified to accommodate the comprehension level of the respondents, considering that the majority of them were OSY. This was done to ensure that the items were easily understood and that the responses accurately reflected the respondents' actual experiences and perceptions. The instrument was reviewed and validated by Dina T. Magnaye and Ville Andrei M. Vilanio, distinguished experts in the field of education to establish content validity, clarity, and relevance. The validator's comments and suggestions were incorporated to enhance the reliability and effectiveness of the instrument prior to its final administration.

E. *Data-Gathering Procedure*

The data gathering process of this study was conducted in a systematic and organized manner to ensure the accuracy and reliability of the data collected. Prior to the for actual data collection, the researchers secured permission from the Barangay Captain of Barangay San Fernando Sur through a formal request letter explaining the purpose and scope of the study.

Upon approval, coordination was made with the barangay to identify the respondents, particularly the OSY and other selected community members. The researchers also explained the objectives of the study and assured the respondents that their responses would be treated with confidentiality and used solely for academic purposes.

The distribution of the researcher-made questionnaire started on October 9, 2025, and was completed on October 15, 2025. The questionnaires were personally administered by the researchers to ensure proper understanding of each item and to address possible questions from the respondents.

The retrieval of the questionnaires was conducted immediately after completion to avoid loss of data. All collected questionnaires were checked for completeness before proceeding to data tabulation. After gathering all the responses,

Scale	Weighted mean	Interpretation	Description
5	4.20 – 5.00	Strongly Agree	I strongly agree that these practices are consistently and effectively implemented in the barangay. (Weekly)
4	3.40 – 4.19	Agree	I agree that these practices are generally implemented and observed in the barangay. (Monthly)
3	2.60 – 3.39	Somewhat Agree	I somewhat agree that these practices are moderately implemented but not consistently observed. (Every 6 months)
2	1.80 – 2.59	Disagree	I disagree that these practices are consistently, effectively implemented, and observed. (Yearly)
1	1.00 – 1.79	Strongly Disagree	I strongly disagree that these practices are consistently and effectively implemented in the barangay. (Never)

the data was organized, encoded, and prepared for statistical analysis using appropriate statistical tools.

F. Statistical Treatment of Data

For the data analysis, the researchers employed appropriate statistical tools and techniques to analyze and interpret the results accurately according to the study's objectives. The following statistical methods were used in this study: frequency and percentage distribution, weighted mean, and ANOVA.

1) Frequency and Percentage Distribution

Frequency and percentage distribution were used to systematically present the demographic profile of the respondents. This refers to a statistical method that organizes data into categories and shows the number of respondents (frequency) that fall within each category. By using this approach, the study is able to clearly illustrate how the respondents are grouped based on specific demographic variables such as age, sex, and disability status. This method allows for easier interpretation of the data, enables comparison among groups, and helps identify patterns or trends within the population being studied. Through frequency distribution, the demographic characteristics of the respondents can be understood more accurately, providing a strong foundation for analyzing the findings related to the research objectives. The formula used was as follows:

$$\% = \frac{f}{N} \times 100$$

Where:
% = Percentage f = Frequency
N = Total population

2) Weighted Mean

The weighted mean was used to determine the respondents' level of agreement on the frequency of how the barangay implements practices related to gender equality, disability inclusion, and social inclusion. Responses were gathered using a five-point Likert scale and were computed by multiplying each response by its corresponding weight and dividing the total by the number of respondents. The resulting weighted mean values were interpreted using the established scale ranges to assess the effectiveness of GEDSI implementation and served as the basis for identifying areas for extension programs.

To better understand the collected data, the researchers used this statistical method to determine the central tendency of the respondents' responses. The formula used was as follows:

$$\underline{x} = \frac{\Sigma fx}{n}$$

Where:
x = weighted mean
$\sum fx$ =the sum of all the f and x, f is the frequency of each weight, and x is the weight of each operation.
n = Total Number of respondents

The researchers used the Likert scale to interpret the various elements of the questionnaire. The responses were designed to assess the level of agreement on existing practices on GEDSI concept during the academic year 2025–2026 in selected barangay in Cabiao, Nueva Ecija. This scale provided a consistent basis for measuring and interpreting the respondents' perceptions of these practices. It also allowed the researchers to systematically compare the respondents' responses across the different areas of GEDSI. It also helped ensure that the responses were interpreted uniformly based on the criteria of the study. The five-point scale's range and corresponding interpretations were as follows:

After obtaining the weighted mean for each indicator, the scores will be interpreted based on the following decision rule: 1.00–2.49 = Low, 2.50–3.49 = Moderate, and 3.50–5.00 = High levels of GEDSI practices.

3) Kruskal-Wallis ANOVA Test

The Kruskal–Wallis Test was used to determine whether there is a significant difference in the respondents' level of agreement regarding the implementation of Gender Equality, Disability, and Social Inclusion (GEDSI) practices when grouped according to their demographic profile, such as age, gender identity, and disability status. This non-parametric statistical test is appropriate for ordinal data obtained through a Likert-scale questionnaire and does not require the assumption of normal distribution. It was selected to determine whether the observed differences among the demographic groups were statistically significant and to provide an appropriate basis for interpreting variations in the respondents' perceptions of GEDSI practices. The test also allowed the researchers to examine whether respondents from different demographic groups shared similar or varying levels of agreement. The formulas were as follows:

$$H = \frac{12}{N(N+1)} \sum_{i=1}^{k} \frac{R_i^2}{n_i} - 3(N+1)$$

Where:
N = Total number of observations

k = Number of groups being compared

Ri = Sum of ranks for the i^{th} group ni = Number of observations in the i^{th} group

Decision Rule:

Ha.: Reject the null hypothesis if the p-value was less than or equal to 0.05 level of significance.

Ho.: Do not reject the null hypothesis if the p-value was greater than the 0.05 level of significance.

Conclusion:

Ha.: There is a significant difference if the P-value is less than to 0.05 level of significance, reject the null hypothesis.

Ho.: There is no significant difference if the P-value is greater than to 0.05 level of significance, the researchers do not reject the null hypothesis.

The decision rule will guide the classification of respondents' responses and will serve as the basis for identifying areas of strength and areas needing intervention in the proposed extension program.

G. Ethical Considerations

The researchers carefully considered several ethical principles to ensure that the study was conducted responsibly and with respect for the rights, privacy, and dignity of all participants.

Voluntary Participation. Participation in the study was entirely voluntary. Respondents were fully informed of their right to withdraw from the survey or interview at any point without penalty or negative consequence. No respondent was compelled to disclose personal or sensitive information, such as financial status or private background details.

Informed Consent and Parental Permission. Prior to data collection, all participants were adequately informed about the purpose, scope, and procedures of the study. For respondents who were minors, informed consent was obtained from their parents or legal guardians, in addition to the assent of the participants themselves. The researchers ensured that consent was given freely and that participants understood how their responses would be used to support the objectives of the research.

Use of Appropriate and Accessible Language. In recognition that the respondents were out-of-school youth, the researchers intentionally used clear, simple, and easily understandable language in all research instruments and interactions. Care was taken to ensure that the wording was respectful, non-discriminatory, culturally sensitive, and free from technical jargon so as not to disadvantage or misrepresent the participants in any way.

Confidentiality and Data Privacy. The privacy of all respondents was strictly maintained. All collected information was kept confidential and utilized solely for educational and academic purposes, in accordance with the Data Privacy Act of 2012 (Republic Act No. 10173). Access to any personal data was restricted exclusively to the research team. These measures helped protect the respondents' personal information and ensure their rights and privacy were respected throughout the research process.

Acknowledgment of Sources. All sources of information, including studies, literature, and conceptual frameworks, were properly cited and acknowledged. This practice ensured the observance of academic integrity and the avoidance of plagiarism.

Data Integrity. The analysis and discussion of findings were based solely on authentic data gathered from the validated survey instrument. No fabricated or manipulated data was used, ensuring that the interpretations genuinely reflected the views and experiences of the respondents.

4. Results and Discussion

This section presented a detailed analysis of the data and findings from 163 questionnaires completed by Out-of-School Youth (OSYs) in Barangay San Fernando Sur of Cabiao, Nueva Ecija. The data gathered from the survey were presented in tabular form, supported by corresponding interpretations, implications, and theoretical bases.

Table 2
The respondents' demographic profile in terms of age

Age	Frequency	Percentage
15-17	27	17%
18-24	136	83%
Total	**163**	**100%**

Table 2, presents the demographic profile of the respondents in terms of age. Out of the 163 respondents who participated in the study, 27 respondents or 17% belong to the 15–17 age group, while 136 respondents or 83% belong to the 18–24 age group. The findings indicate that the majority of the respondents are aged 18–24, suggesting that most participants are young adults. This age distribution provides a broader perspective on the experiences, opinions, and responses gathered in the study.

Table 3
The respondents' demographic profile in terms of gender

Gender	Frequency	Percentage
Male	69	42%
Female	63	39%
Lesbian	10	6%
Gay	10	6%
Bisexual	11	7%
Total	**163**	**100%**

Table 3 presented the demographic data of the respondents in terms of gender. Among the 163 respondents, 69 or 42% were male, 63 or 39% were female, 10 or 6% were lesbian, 10 or 6% were gay, and 11 or 7% were bisexual. The results indicate that male respondents comprised the largest proportion of the study population, followed closely by female respondents. The data also show the presence of respondents from diverse gender identities and sexual orientations, including lesbian, gay, and bisexual individuals. This distribution reflects the inclusivity of the selected respondents and provides a broader representation of the community.

Table 4
The respondents' demographic profile in terms of disability status

Disability	Frequency	Percentage
None	147	90%
Yes	16	10%
Total	**163**	**100%**

Table 4 presented the demographic data of the respondents in terms of disability. Among the 163 respondents, 147 or 83% answered none, while 16 or 17% answered yes. The findings indicate that the majority of the respondents do not have a physical disability.

Table 5 presented the summary of the majority demographic profile of the respondents in terms of age, gender, and disability status. In terms of age, the majority of the respondents were 18–24 years old, with a frequency of 136 or 83% of the total respondents. In terms of gender, the majority of the respondents were male, with a frequency of 69 or 42%. Lastly, in terms of disability status, the majority of the respondents reported having no physical disability, with a frequency of 147 or 90%.

A. The Respondents' Level of Agreement to the Frequency of How Do the Barangay Implement GEDSI Practices

Table 6 presents the respondents' level of agreement on the frequency of how the barangay implements Gender Sensitivity practices, with an overall weighted mean of 2.68, verbally interpreted as "Somewhat Agree." This means that respondents generally agree to a moderate extent that the barangay implements gender sensitivity practices, although improvements are still needed in certain areas to strengthen gender inclusivity and awareness within the community. The respondents somewhat agreed on the statements: "Women are encouraged to take leadership roles in barangay activities and organizations," with a weighted mean of 3.18; suggesting that the barangay promotes women's participation in leadership and community involvement. Meanwhile "The barangay respects and acknowledges diverse gender identities and gender expressions," with a weighted mean of 2.95; "Men, women, and other members of the LGBTQIA+ community equally participate in barangay meetings and decision-making processes," with a weighted mean of 2.86; "Barangay officials and staff practice gender-fair and respectful behavior toward all residents," with a weighted mean of 2.72; "Gender sensitivity is considered in barangay decision-making and programs," with a weighted mean of 2.71; "The barangay provides equal access to services and programs for all genders," with a weighted mean of 2.70; and "Gender-based discrimination and bias are not tolerated in the community," with a weighted mean of 2.60. Meanwhile, the respondents disagreed on the statements: "The barangay conducts Gender and Development (GAD) orientations, seminars, or information campaigns," with a weighted mean of 2.23; and "Barangay programs are planned considering the different needs of men, women, and other genders," with a weighted mean of 2.14.

These findings imply that respondents perceive limitations in the barangay's efforts to integrate inclusive gender planning and awareness programs. This supports the study of Del Rosario and Del Rosario (2021), which emphasized that barangay-based gender sensitivity initiatives strengthen inclusive participation and leadership involvement. However, the low ratings on GAD orientations and gender-inclusive planning indicate weaknesses in the consistent implementation of gender-responsive programs. This supports the findings of Ramos (2020) and United Nations Women (2018), which revealed that many local communities experience gaps between

Table 5
Summary of the respondents' demographic profile in terms of age, gender, and disability status

Demographic profile	Majority group	Frequency	Percentage
Age	18-24 years old	136	83%
Gender	Male	69	42%
Disability Status	No Physical Disability	147	90%

Table 6
Respondents' level of agreement to the frequency on how often do the barangay implement gender sensitivity

Gender sensitivity	Weighted mean	Verbal interpretation
1. The barangay provides equal access to services and programs for all genders.	2.70	Somewhat Agree
2. Men, women, and other members of the LGBTQIA+ community equally participate in barangay meetings and decision-making processes.	2.86	Somewhat Agree
3. The barangay respects and acknowledges diverse gender identities and gender expressions.	2.95	Somewhat Agree
4. Gender-based discrimination and bias are not tolerated in the community.	2.60	Somewhat Agree
5. Barangay officials and staff practice gender-fair and respectful behavior toward all residents.	2.72	Somewhat Agree
6. Women are encouraged to take leadership roles in barangay activities and organizations.	3.18	Somewhat Agree
7. Barangay programs are planned considering the different needs of men, women, and other genders.	2.14	Disagree
8. The barangay conducts Gender and Development (GAD) orientations, seminars, or information campaigns.	2.23	Disagree
9. Gender sensitivity is considered in barangay decision-making and programs.	2.71	Somewhat Agree
Overall	**2.68**	**Somewhat Agree**

Legend: 4.20-5.00 - Strongly Agree; 3.40-4.19 - Agree; 2.60-3.39 - Somewhat Agree; 1.80-2.59 - Disagree; 1.00-1.79 - Strongly Disagree

Table 7
Respondents' level of agreement to the frequency on how often do the barangay implement disability inclusion

Disability inclusion	Weighted mean	Verbal interpretation
1. The barangay clearly explains the rights of Persons with Disabilities (PWDs).	2.79	Somewhat Agree
2. The barangay has programs that include PWDs.	2.71	Somewhat Agree
3. PWDs are allowed to join barangay activities.	2.11	Disagree
4. The barangay shares enough information about services for PWDs.	2.13	Disagree
5. PWDs can easily access barangay facilities.	2.33	Disagree
6. Out-of-School Youths (OSYs) and other community members receive information about disability-related programs.	2.65	Somewhat Agree
7. The Sangguniang Kabataan (SK) supports activities that promote disability awareness.	2.60	Somewhat Agree
8. PWDs are asked for their opinions when programs are planned.	2.40	Disagree
9. PWDs are treated fairly in the barangay.	3.15	Somewhat Agree
Overall	2.56	Disagree

Legend: 4.20-5.00 - Strongly Agree; 3.40-4.19 - Agree; 2.60-3.39 - Somewhat Agree; 1.80-2.59 - Disagree; 1.00-1.79 - Strongly Disagree

gender policies and actual practice due to limited awareness activities, resources, and implementation strategies. Therefore, stronger GAD programs, inclusive planning, and continuous awareness campaigns are necessary to improve gender sensitivity practices. These efforts may also help community members better understand their roles in promoting gender equality and a more inclusive environment. Regular monitoring and evaluation of such programs can further help identify areas for improvement and ensure that gender-responsive practices are consistently implemented.

Table 7 presented the respondents' level of agreement regarding how the barangay implements disability inclusion. The respondents somewhat agreed on the statements: "PWDs are treated fairly in the barangay," with a weighted mean of 3.15; "The barangay clearly explains the rights of Persons with Disabilities (PWDs)" with 2.79 weighted mean; "The barangay has programs that include PWDs" with 2.71 weighted mean; "Out-of-School Youth (OSYs) and other community members receive information about disability-related programs" with 2.65 weighted mean; and "The Sangguniang Kabataan (SK) supports activities that promote disability awareness" with 2.60 weighted mean. The respondents disagreed on the statements: "PWDs are asked for their opinions when programs are planned" with 2.40 weighted mean; "PWDs can easily access barangay facilities" with 2.33 weighted mean; "The barangay shares enough information about services for PWDs" with 2.13 weighted mean; and "PWDs are allowed to join barangay activities" with the lowest weighted mean of 2.11.

The computed overall weighted mean of 2.56 was verbally interpreted as "Disagree." This indicates that the respondents perceived that disability inclusion practices in the barangay are not consistently implemented and that there are still gaps in providing equal participation, accessibility, and support for persons with disabilities (PWDs). The highest weighted mean was obtained by the statement, "PWDs are treated fairly in the barangay," with a weighted mean of 3.15, verbally interpreted as "Somewhat Agree." On the other hand, the statement "PWDs are allowed to join barangay activities" received a weighted mean of 2.11, interpreted as "Disagree," indicating limited participation of PWDs in community activities and programs.

The findings suggested that disability inclusion in the barangay still needs improvement, particularly in accessibility, participation, and representation of PWDs in decision-making processes. These results support the study of the Philippine Institute for Development Studies (2021), which emphasized that weak community support systems and limited inclusive opportunities contribute to exclusion. Likewise, Santos (2021) highlighted that participation and community involvement are essential in achieving meaningful inclusion. The findings therefore confirmed the discussion in Chapter 2 that awareness alone is insufficient without continuous support.

Table 8 presents the respondents' level of agreement regarding how the barangay implements marginalized participation, with an overall weighted mean of 2.68, verbally interpreted as "Somewhat Agree." The respondents agreed on the statement: "Marginalized participation strengthens the effective implementation of GEDSI in the community," with a weighted mean of 3.40. The respondents somewhat agreed on the statements: "Youth with disabilities are given equal opportunities to participate in community programs" with 2.97 weighted mean; "The barangay encourages the participation of youth regardless of educational status, gender identity, disability, or social background" with 2.90 weighted mean; "I am aware that marginalized youth, including out-of-school youth, are recognized as important stakeholders in community development" with 2.68 weighted mean; "Marginalized youth are considered in the planning and implementation of barangay or SK programs" with 2.61 weighted mean; and "The barangay promotes equal participation by creating safe and respectful spaces for marginalized individuals" with 2.60 weighted mean. The respondents disagreed on the statements: "The barangay provides safe spaces for marginalized youth to express themselves" with 2.40 weighted mean; "Marginalized youth are invited to participate in community consultations, forums, or decision-making activities" with 2.28 weighted mean; and "Community leaders listen to and value the voices of marginalized youth in addressing local issues" with the lowest weighted mean of 2.24.

With an overall weighted mean of 2.68, the respondents somewhat agreed that the barangay implements marginalized

participation practices. This showed that the barangay is making efforts to include marginalized youth in community activities and programs.

The findings support the study of O'Brien and Lyle (2021), which explained that social inclusion becomes stronger when people participate in community activities and decision-making. Similarly, Agbenyega and Klibthong (2022) found that inclusive practices promote better cooperation and stronger relationships among community members. However, Sharma and Deppeler (2021) stated that inclusion programs are less effective when treated only as formal activities rather than continuously practiced in the community. These findings emphasize the importance of consistent community participation and inclusive practices in strengthening social inclusion.

Table 9 presents the respondents' overall assessment of the implementation of Gender Equality, Disability Inclusion, and Social Inclusion (GEDSI) practices in Barangay San Fernando Sur. The results revealed an overall weighted mean of 2.65, verbally interpreted as "Somewhat Agree." Among the three dimensions, Gender Equality and Marginalized Participation both obtained the highest weighted mean of 2.68, while Disability Inclusion garnered the lowest weighted mean of 2.58, interpreted as "Disagree."

The findings indicate that respondents moderately perceive the implementation of GEDSI practices in the barangay. The relatively higher ratings for gender equality and marginalized participation suggest that the barangay has initiated efforts to promote inclusive participation and gender-responsive practices. This supports the findings of Del Rosario and Del Rosario (2021), who emphasized that community-based gender sensitivity initiatives strengthen inclusive participation and leadership involvement. However, the low rating for disability inclusion suggests that persons with disabilities may still experience barriers in accessing programs, services, and opportunities within the community. This finding supports the study of the Philippine Institute for Development Studies (2021), which highlighted that limited support systems and inclusive opportunities often contribute to the exclusion of persons with disabilities. Therefore, while the barangay demonstrates moderate implementation of GEDSI practices, stronger disability-inclusive programs are still needed.

Table 8
Respondents' level of agreement to the frequency on how often do the barangay implement marginalized participation

Marginalized participation	Weighted mean	Verbal interpretation
1. I am aware that marginalized youth, including out-of-school youth are recognized as important stakeholders in community development.	2.68	Somewhat Agree
2. The barangay encourages the participation of youth regardless of educational status, gender identity, disability, or social background.	2.90	Somewhat Agree
3. Youth with disabilities are given equal opportunities to participate in community programs.	2.97	Somewhat Agree
4. Marginalized youth are considered in the planning and implementation of barangay or SK programs.	2.61	Somewhat Agree
5. The barangay promotes equal participation by creating safe and respectful spaces for marginalized individuals.	2.60	Somewhat Agree
6. Marginalized youth are invited to participate in community consultations, forums, or decision-making activities.	2.28	Disagree
7. Community leaders listen to and value the voices of marginalized youth in addressing local issues.	2.24	Disagree
8. Marginalized participation strengthens the effective implementation of GEDSI in the community.	3.40	Agree
9. The barangay provides safe spaces for marginalized youth to express themselves.	2.40	Disagree
Overall	2.68	Somewhat Agree

Legend: 4.20-5.00 - Strongly Agree; 3.40-4.19 - Agree; 2.60-3.39 - Somewhat Agree; 1.80-2.59 - Disagree; 1.00-1.79 - Strongly Disagree

Table 9
Summary of the respondents' level of agreement to the frequency on how often do the barangay implement GEDSI practices

GEDSI practices	Weighted mean	Verbal interpretation
Gender Equality	2.68	Somewhat Agree
Disability Inclusion	2.58	Disagree
Marginalized Participation	2.68	Somewhat Agree
Overall	2.65	Somewhat Agree

Legend: 4.20-5.00 - Strongly Agree; 3.40-4.19 - Agree; 2.60-3.39 - Somewhat Agree; 1.80-2.59 - Disagree; 1.00-1.79 - Strongly Disagree

Table 10
Significant differences in the respondents' level of agreement on the frequency of implementing GEDSI practices when grouped according to their age

Variables	P-Value	Decision	Conclusion
Gender Equality	0.423	Accept Ho	Not Significant
Disability Inclusion	0.763	Accept Ho	Not Significant
Marginalized Participation	0.398	Accept Ho	Not Significant

Legend: If P-Value ≤ 0.05, do not reject Ho (Significant); if P-Value > 0.05, accept Ho (Not Significant)

Table 10 presents the results of the Kruskal-Wallis Test used to determine whether there is a significant difference in the respondents' level of agreement on GEDSI practices when grouped according to age. The findings revealed p-values of 0.423 for Gender Equality, 0.763 for Disability Inclusion, and 0.398 for Marginalized Participation. Since all computed p-values are greater than the 0.05 level of significance, the null hypothesis was retained.

This indicates that there is no significant difference in the respondents' assessment of GEDSI practices when grouped according to age. The result suggests that respondents, regardless of age group, share similar perceptions regarding the implementation of gender equality, disability inclusion, and marginalized participation in the barangay. This finding supports the Capability Approach of Sen and Nussbaum, which emphasizes that individuals evaluate opportunities and participation based on their actual experiences and access to community resources. Thus, age does not appear to substantially influence how respondents perceive the implementation of GEDSI practices within the community.

Table 11 presents the results of the Kruskal-Wallis Test conducted to determine whether there is a significant difference in the respondents' level of agreement on GEDSI practices when grouped according to gender. The findings showed that Gender Equality obtained a p-value of 0.657, Disability Inclusion obtained 0.186, and Marginalized Participation obtained 0.353, all of which are greater than the 0.05 level of significance. Therefore, the null hypothesis was retained.

The findings indicate that gender does not significantly influence the respondents' perceptions of GEDSI implementation. This means that male, female, and LGBTQIA+ respondents generally share similar views regarding the barangay's efforts to promote equality, inclusion, and participation. This supports UNESCO (2020), which emphasized that inclusive community practices encourage equal participation and respect among individuals regardless of gender identity.

Table 12 presents the results of the Kruskal-Wallis Test conducted to determine whether there is a significant difference in the respondents' level of agreement on GEDSI practices when grouped according to disability status. The findings revealed that Gender Equality obtained a p-value of 0.488 and Marginalized Participation obtained 0.368, both of which are greater than the 0.05 level of significance. However, Disability Inclusion obtained a p-value of 0.034, which is lower than 0.05; therefore, the null hypothesis was rejected for this variable.

This indicates that there is a significant difference in the respondents' assessment of Disability Inclusion practices when grouped according to disability status. Respondents with disabilities may have different experiences regarding accessibility, participation, and support services compared to those without disabilities. This finding supports Anand et al. (2020), who emphasized that the lived experiences of persons with disabilities significantly influence their perception of inclusion and community participation.

Table 13 presents the summary of the significant differences in respondents' level of agreement regarding GEDSI practices when grouped according to demographic profile. The findings revealed an overall p-value of 0.408, which is greater than the 0.05 level of significance. Therefore, the null hypothesis was retained.

This indicates that there is no significant difference in the respondents' assessment of GEDSI practices when grouped according to age, gender, and disability status. The result suggests that respondents generally share similar perceptions regarding the implementation of gender equality, disability

Table 11
Significant differences in the respondents' level of agreement on the frequency of implementing GEDSI practices when grouped according to their gender

Variables	P-Value	Decision	Conclusion
Gender Equality	0.657	Accept Ho	Not Significant
Disability Inclusion	0.186	Accept Ho	Not Significant
Marginalized Participation	0.353	Accept Ho	Not Significant

Legend: If P-Value ≤ 0.05, do not reject Ho (Significant); if P-Value > 0.05, accept Ho (Not Significant)

Table 12
Significant differences in the respondents' level of agreement on the frequency of implementing GEDSI practices when grouped according to their disability status

Variables	P-Value	Decision	Conclusion
Gender Equality	0.488	Accept Ho	Not Significant
Disability Inclusion	0.034	Do No Retain Ho	Significant
Marginalized Participation	0.368	Accept Ho	Not Significant

Legend: If P-Value ≤ 0.05, do not reject Ho (Significant); if P-Value > 0.05, accept Ho (Not Significant)

Table 13
Summary of significant differences in the respondents' level of agreement on the frequency of implementing GEDSI practices when grouped according to their profile

Variables	P-Value	Decision	Conclusion
Gender Equality	0.528	Accept Ho	Not Significant
Disability Inclusion	0.399	Accept Ho	Not Significant
Marginalized Participation	0.296	Accept Ho	Not Significant
Overall	0.408	Accept Ho	Not Significant

Legend: If P-Value ≤ 0.05, do not reject Ho (Significant); if P-Value > 0.05, accept Ho (Not Significant)

Table 14
Extension program

Program component	Objectives	Activities / strategies	Persons involved	Time frame	Expected outcomes	Indicator
Year 1 – GEDSI Awareness and Foundation Building	Establish baseline GEDSI awareness and increase participants' understanding of gender equality, disability inclusion, and social inclusion.	Conduct project orientation and baseline assessment; administer GEDSI pre-test; conduct Gender Equality and Gender Sensitivity Seminar, GAD Awareness Workshop, and Anti-Discrimination Orientation; implement GEDSI advocacy and community information activities.	PUP Extension Team, Barangay Officials, SK, OSYs, Community Members	July 2026 – June 2027	Increased GEDSI awareness and understanding among participants; established baseline data; improved awareness of gender-sensitive and inclusive practices.	Pre-test and post-test results; attendance records; participant evaluation; number of advocacy activities conducted
Year 2 – Disability Inclusion, Youth Leadership, and Community Participation	Promote disability inclusion and strengthen the leadership, participation, and advocacy skills of OSYs and marginalized sectors.	Conduct Disability Awareness Seminar and PWD Rights Orientation; organize inclusive community activities; conduct Youth Voice Sessions, Leadership Development Workshop, and Communication and Advocacy Training; implement volunteerism, community service, and inclusive recreational activities.	PUP Extension Team, Barangay Officials, SK, OSYs, PWDs, Community Members	July 2027 – June 2028	Increased participation of PWDs and marginalized sectors; enhanced youth leadership and communication skills; stronger community collaboration and inclusion.	Number of participants trained; number of PWDs and OSYs participating; training evaluation; number of community activities conducted
Year 3 – GEDSI Sustainability and Institutionalization	Strengthen community capacity and establish sustainable mechanisms for the continued implementation of GEDSI practices.	Conduct advanced GEDSI leadership training and Training of Trainers; develop a Barangay GEDSI Action Plan; implement community-led GEDSI initiatives and peer mentoring; facilitate partnership and resource mobilization activities; conduct post-test, final evaluation, and recognition program.	PUP Extension Team, Barangay Officials, SK, OSYs, Community Volunteers, Community Stakeholders	July 2028 – June 2029	Strengthened local capacity; sustained community-led GEDSI initiatives; established partnerships and action plans for continued GEDSI implementation.	Barangay GEDSI Action Plan; number of trained leaders and volunteers; number of sustained initiatives; post-test results; final evaluation report

inclusion, and marginalized participation in the barangay. This finding supports the Capability Approach of Sen and Nussbaum, which emphasizes equal opportunities and participation for all individuals regardless of their personal characteristics and background.

B. Extension Program

Table 14 presents the proposed Project 5Ps (Pantay na Pagtingin, Pantay na Pagkakataon Program), which is designed to strengthen Gender Equality, Disability, and Social Inclusion (GEDSI) practices among Out-of-School Youth (OSYs) and community members of Barangay San Fernando Sur, Cabiao, Nueva Ecija. The program was developed based on the findings of the study, which identified areas for improvement in gender awareness, disability inclusion, accessibility, and the participation of marginalized sectors in community activities and decision-making. The three-year program is organized into progressive phases that focus on awareness and foundation building, disability inclusion and youth participation, and sustainability and institutionalization.

The first year, GEDSI Awareness and Foundation Building, focuses on establishing the foundation of the program through project orientation, baseline assessment, GEDSI awareness activities, gender sensitivity and GAD workshops, and community advocacy. These activities aim to increase participants' understanding of GEDSI principles while establishing baseline information that can guide succeeding program activities.

The second year, Disability Inclusion, Youth Leadership, and Community Participation, focuses on strengthening the participation of PWDs, OSYs, and other marginalized sectors in community activities. Through disability awareness activities, youth leadership development, communication and advocacy training, volunteerism, and inclusive community activities, participants are provided with opportunities to develop their leadership skills and contribute more actively to community development.

The third year, GEDSI Sustainability and Institutionalization, focuses on sustaining the gains of the program and strengthening the capacity of community stakeholders. Activities include advanced leadership training, Training of Trainers, development of a Barangay GEDSI Action Plan, community-led initiatives, partnership building, and final evaluation. Overall, the program seeks to establish sustainable GEDSI practices and strengthen community ownership of inclusive initiatives beyond the project period.

5. Summary of Findings, Conclusion, and Recommendations

This section presented the summary of research results, the conclusions, and recommendations based on the data in the previous chapter. This study assessed the frequency of mental health support received by out-of-school youth (OSY) in

Barangay San Fernando Sur, Cabiao, Nueva Ecija.

A. Summary of Findings

The study aimed to assess the respondents' level of agreement regarding the implementation of Gender Equality, Disability Inclusion, and Social Inclusion (GEDSI) practices in the barangay and determine whether significant differences existed when respondents were grouped according to demographic profile.

1. The majority of the respondents were 18–24 years old, male, and without physical disability.
2. The overall level of agreement on the frequency of implementing GEDSI practices obtained a weighted mean of 2.65.
3. The significant differences between the respondents' level of agreement on the implementation of GEDSI practices when grouped according to their profile yielded an overall p-value of 0.408, which is greater than the 0.05 level of significance.

B. Conclusion

The respondents' level of agreement on the frequency of how the barangay implements GEDSI practices led to the following conclusions. These findings provide an overview of the current status of GEDSI implementation within the community.

1. The study concludes that most of the respondents were 18–24 years old, male, and without physical disability, indicating that the participants were predominantly young adult males with no physical disability.
2. The level of agreement on the implementation of GEDSI practices indicates that the barangay still needs to strengthen inclusive programs and participation opportunities, particularly for Persons with Disabilities (PWDs) and marginalized youth.
3. There was no significant difference between the respondents' level of agreement on the frequency of implementation of GEDSI practices when grouped according to their profile.

C. Recommendations

Based on the findings and conclusions of the study, the following recommendations are proposed:

1. The barangay and SK officials may conduct GAD seminars, awareness campaigns, inclusive community activities, and consultation sessions to promote gender equality, disability inclusion, and youth participation.
2. The barangay may implement programs such as Project 5Ps (Pantay na Pagtingin, Pantay na Pagkakataon Program), to strengthen the implementation of Gender Equality, Disability, and Social Inclusion (GEDSI) practices among Out-of-School Youth and community members through awareness campaigns, leadership development, disability inclusion activities, and participatory community engagement.
3. Future researchers may replicate this study in other barangays or municipalities with a larger and more diverse sample and include additional variables to further examine factors affecting perceptions of GEDSI implementation.

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