



LAUNCHING OF T.U.B.I.G.A.N SA KATILINGBAN SA CCAS: A GENDER-BASED IMPLEMENTATION OF THE 7S OF GOOD HOUSEKEEPING AND SUSTAINABLE HUMAN DEVELOPMENT

Rationale

It is said that “Cleanliness is next to Godliness” (Amador & Hu, 2015; Lewis, 1998). Nature is designed in perfect order, in harmony with all the living species and other non-living things on the planet. Homes and offices respond to this imperative that working spaces must be livable (Hill et al., 2003). Offices in various institutions and agencies strive to maintain a clean, orderly, and healthy environment, as outlined in SDG 3 for Good Health and Well-being. Reducing waste in the office can promote SDG 13, Climate Action. Proper segregation of waste, promoting recycling, transforming waste paper into compost, and adopting a paperless policy operations provide the essence of SDG 16: Peace, Justice, and Strong Institutions. By forging partnerships with all other units, agencies, and institutions to promote sustainable development and action for climate change mitigation, the College of Culture, Arts, and Sports can respond to SDG 17: Partnerships for the Goals.

Becker (2001) mentioned that “good housekeeping eliminates safety problems, improves morale, and increases efficiency and effectiveness.” Hence, the College shall achieve these three areas by observing safety measures, enhancing harmonious relationships, removing clutter and obstructions, and increasing outputs of these practices to ensure quality evaluation metrics in the respective offices. TUBIGAN sa Katilingban also recognizes the 7Rs of Zero Waste, which include: Refuse, Reduce, Reuse, Recycle, Rot, Repair, and Recover.

Objectives

In response to the imperatives of the Memorandum Circular No 49 on “Strengthening and Monitoring of 7S of Good Housekeeping of Cebu Normal University, and the subsequent Quality Assurance Office Advisories No. 006, series of 2025 and No. 17 relative to this effect, the College of Culture, Arts, and Sports shall observe the following objectives to realize the efficient and effective implementation of the 7S for effective housekeeping of the University and its offices, through its TUBIGAN SA Katilingban Project using the MULALA TA and ATUT Frameworks of implementation:

1. Engage in an environmental scanning of the CCAS Office and its faculty offices as a basis for the launching and implementation of the 7S of Good Housekeeping Memorandum of the University President.
2. Design a localized TUBIGAN sa Katilingban Project for 7S implementation in the CCAS Office and its faculty offices.





3. Sort out functional, valuable, and necessary documents and pieces of equipment for safekeeping and storage.
4. Identify documents and pieces of equipment that are serviceable but need archiving in the museum and the records section.
5. Maintain clean, orderly, and livable workspaces for CCAS's precious human resources to be productive.
6. Digitize office files such as communications, advisories, syllabi, Table of Specifications (TOS), Test Questions (TQs), etc.
7. Explore the proper utilization of the TUBIGAN sa Katilingban in the instructional process.
8. Organize the different clusters of TUBIGAN sa Katilingban such as the Tubigan sa Kababayn-an, Tubigan sa Kalalakin-an, Tubigan sa Kabataan, Tubigan sa Katigulangan, and Tubigan sa mga Mahuyang for research and extension projects, anchored on the TUBIGAN SA CCAS guidelines.

Frameworks for Action

The Tubigan sa Katilingban follows the MULALA TA and ATUT Frameworks in Figures 1 and 2. Under the MULALA TA framework for Action, the objectives of the Project are essentially anchored on:

1. **MUgna** (Creativity) in planning for policy improvement as found in the newly revised Manual of Operations in the College. MUgna realigns in writing research proposals, research presentations, and research publications. MUgna cascades in creating patents, utility models, trademarks, copyrights, and innovations for commercialization based on the TUBIGAN sa Katilingban sa CCAS Project.
2. **LAHutay (Resilience)** refers to the efforts extended by the College family in creating the five (5) TUBIGAN sa Katilingban Clusters to promote the 7S of Good Housekeeping in the respective offices or units.
3. **LAmba** (Progress and Development) can be measured through the performance of the project by the different clusters of the project. Lastly, it enhances the robust research publications related to the implementation, monitoring, and evaluation of the TUBIGAN sa Katilingban.
4. **TAbang** (help) is measured through the different community extension projects initiated by the Office. TAbang is also shown to support other departments during its implementation, monitoring, and evaluation.





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Figure 1. CCAS Development Framework for Tubigan sa Katilingban

On the other hand, the ATUT Framework of Action in Figure 2 realigns with the university's organizational structure through the following:

1. **Alirung** (circle meeting) of the deans, research institutes directors, academic, research, and extension chairs, the members of the faculty, the students, and other stakeholders to discuss matters that need decision-making in the implementation, monitoring, and evaluation of the TUBIGAN sa Katilingban.
2. **Tutuk** (focus) is needed to concentrate on doing the tasks right, planning for activities, and making better decisions by examining their pros and cons of the implementation, monitoring, evaluation, and future planning of the TUBIGAN sa Katilingban.
3. **Ugmad** (work) implements the program to achieve the College's target and quarterly reports in the efficient and effective implementation, monitoring, and evaluation of the TUBIGAN sa Katilingban
4. **Tubos** (volunteerism to extend help or support) refers to the support of the other units to non-performing sectors of the College through orientation, training, and other related measures vital to the improvement of the university.



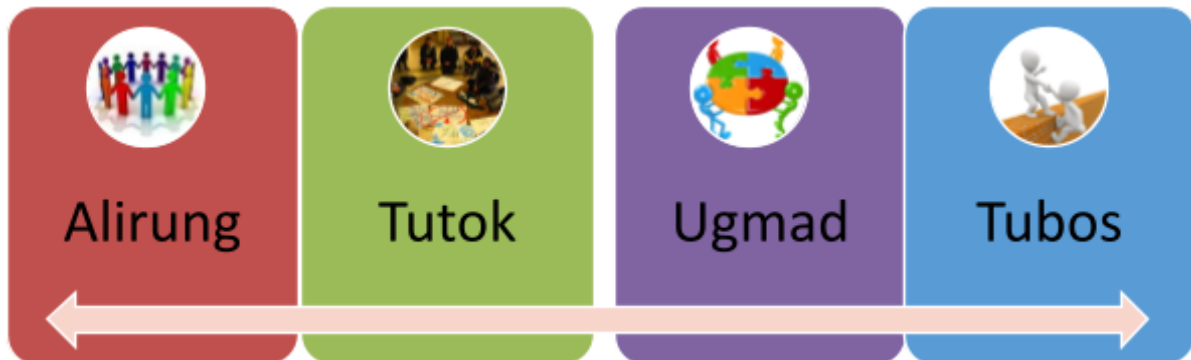


Figure 2. The Four Pillars of Culture-based Design Management (CDM)

The Project – TUBIGAN sa Katilingban and its Social Aspect in Research and Extension Projects

TUBIGAN sa Katilingban is a project initiated by the College of Culture, Arts, and Sports to create awareness of the value and practice of the 7S of Good Housekeeping, as initiated by the University President, Dr. Daniel A. Ariaso, Sr. This project calls for a collective effort to improve the quality of life in the workplace across different gender orientations in the University, which serve as the basis to provide research, extension, and publication requirements anchored on the 17 Sustainable Development Goals.

- 1.) **TUBIGAN sa Kababayn-an** (Wellspring of Women). The primary aim of this project is to internalize and live the seven processes of the TUBIGAN in the workplace so that they can apply them in their respective homes. In terms of research and extension, the processes of this project can be applied in the development of women to be more sustainable in their respective families and in the community where they live. This project fits with the current extension project of CCAS for “One-Bead for Women.”
- 2.) **TUBIGAN sa mga Kalalakin-an** (Wellspring of Men). The primary aim of this project is to internalize and live the seven processes of the TUBIGAN in the workplace so that they can apply them in their respective homes. In terms of research and extension, the processes of this project can be applied in the development of men to be more sustainable in their respective families and in the community where they live. This project fits with the current extension project of CCAS for prisoners in the BJMP of Naga City.





3.) **TUBIGAN sa mga Kabatan-unan** (Wellspring of the Youth). The primary aim of this cluster is to internalize and live the seven processes of the TUBIGAN in the workplace so that they can apply them in their respective homes. In terms of research and extension, the processes of this project can be applied in the development of to be more sustainable in their respective families and in the community where they live. This project is good for the different student organizations in the CCAS, spearheaded by the KASIKAS.

4.) **TUBIGAN sa mga Katigulangan** (Wellspring of the Seniors). The primary aim of this project is to internalize and live the seven processes of the TUBIGAN in the workplace so that they can apply them in their respective homes. In terms of research and extension, the processes of this project can be applied in the development of the elderly to be more sustainable in their respective families and in the community where they live. This project fits with the current extension project of CCAS for the elderly population of Barangay Tisa.

5.) **TUBIGAN sa mga Mahuyang** (Wellspring of the Weak and Vulnerable). The primary aim of this project is internalizing and living the seven processes of the TUBIGAN in the workplace so that they can apply them in their respective homes. In terms of research and extension, the processes of this project can be applied in the development of the members of the LGBTQIA to be more sustainable in their respective families and in the community where they live. This project fits with the current extension project of CCAS Barbie Society.

The 7S of Effective Housekeeping in the College of Culture, Arts, and Sports (CCAS) shall observe the localized TUBIG or in English the WISCU-CL Project. This project accentuates the value of water as life. In the office workspaces, there is a need to observe an orderly life by observing its five (5) processes, such as: (1) Trapuhi, (2) Ungkata, (3) Buklara, (4) Ipuna, (5) Gamita, (6) Ampingi, and (7) Nganli as shown in Figure 3.



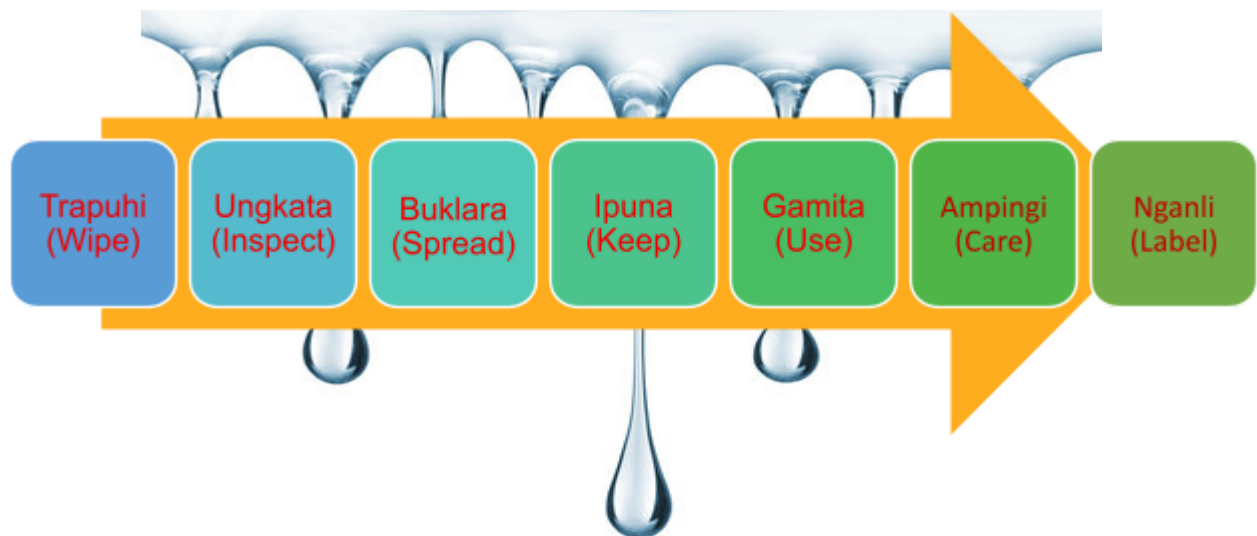


Figure 3. CCAS Framework of 7S Implementation

1. **Trapuhi** is a Cebuano-Bisayan word, which means to wipe out. Rags are needed in the office to wipe dust on the working tables and pieces of equipment, minimizing their wear and tear. This process also removes stains on the floor and walls to maintain the cleanliness and orderliness of the Office. To maintain a green space with a sufficient supply of oxygen, potted plants are placed inside the office to make it more livable, which will be maintained by office personnel. By observing this, the office promotes the practice of **rotting** shredded papers and other excess peelings of fruits, vegetables, and waste foods to produce organic soil.
2. **Ungkata** is a Cebuano-Bisayan word for the act of paying attention to hidden documents and pieces of equipment kept in the office for a long time. This also meant inspecting the nature of these materials or equipment. In other words, *ungkata* is the initial stage of *han-aya*, which is sorting out serviceable and non-serviceable objects. Serviceable materials must be kept in the University's Material Recovery Facilities (MRF). Non-serviceable materials and equipment shall be returned to the Supply Office of the University for bidding for selling. This process promotes the practice of **recycling** serviceable materials and equipment to preserve the planet.
3. **Buklara** is a Cebuano-Bisayan word to unfold. After the *ungkata*, the unfolding of office documents and pieces of equipment is decided, which documents will be shredded, digitized, and turned over to the records section and the museum. For pieces of equipment, the office can identify which of these can be returned to the Supply Office for use in the offices and which





ones

can be
 declared

non-serviceable for disposal. Cabinets and shelves are labelled for easy location of documents. This process is **reusing** materials and equipment.

4. **Ipuna** is a Cebuano-Bisayan word that means gathering or putting things together to maintain a clean and orderly management of resources in the office. This is also keeping office/house documents or equipment. This process integrates the efficient use of time, resources, and synergy of personnel and faculty members in developing a digital culture, promoting a paperless and environmentally conscious office administration. *Ipuna* must demand a well-coordinated office system and support from the CCAS stakeholders. This process is **recovering** useful things to avoid additional procurement of materials and equipment
5. **Gamita** is a Cebuano-Bisayan imperative word to use. To observe a functional 7S program implementation in the College, a well-established digitization system shall be fully utilized. This process is **reducing** the needed volumes of requisitions for bidding and the purchase of materials and equipment.
6. **Ampingi** is a Cebuano-Bisayan word meaning to care. To make the 7S more sustainable, the stakeholders of the CCAS will use the materials and equipment with care. If there are cases of mishandling of equipment, it will be reported to the Supply Office for possible fixing. This process of **repairing** materials and equipment, which are declared with little damage, to ensure their functionality again. By doing so, there is a promise of saving money for additional purchases of materials and equipment.
7. **Nganli** is a Cebuano-Bisayan word meaning to name or label. Every act of good housekeeping that is done daily shall indicate a specific name or title to be recorded in the stakeholder's reflection journal. The name can be metaphorical or literal, which highlights the effective use of "TUBIGAN sa Katilingban sa CCAS." Naming a good practice for the environment is remarkable and this has to be given attention and support. This process enhances **refusing** the use of plastic and other harmful materials to the environment.

How to use the TUBIGAN in the Instructional Process?

1. Trapuhi – Clearing House

There is a need for the teacher to facilitate the class to clean up the cobwebs of the minds to refocus a concept, a principle, a ski, and a value component of the lesson. Conditioning or motivation techniques are emphasized in the lesson.





2. Ungkata – Recalling Past Information

In order to establish a connection of the present lesson, the teacher facilitates the recall of previous knowledge or information to establish connection with the present realities of the time.

3. Buklara – Clustering of Information

This instructional phase concentrates the sorting or clustering of information according to the necessity, relevance, practicality, and utility.

4. Ipuna – Synthesizing Learning

All concepts, principles, skills, and values are stored for application in daily life challenges.

5. Gamita – Demonstrating Learning

The actual utilization of lessons learned in different contexts familiar to the students' experiences.

6. Ampingi – Valuing Process

The teacher stirs the learners' awareness that things they care about in the various episodes of their learning journey.

7. Nganli – Labeling one's Epiphanies

This is the naming of one's learning experiences as tangible learning outcomes in the process of learning as shown in the title of their poem, the title of their story, the title of their play, the title of their research, the title of their experiments. This phase contributes the yielding of innovations, scientific breakthroughs, and creative works potential for trademarks, patents, copyrights, utility models, and the like.

Planned Activities

To ensure the achievement of activities, Table 1 lists the corresponding dates and the locus of control of implementation, using this slogan, "***Gusto ka ba ug kahapsay sa CCAS? Tana na ug apil na sa TUBIGAN sa katilingban.***" This slogan is a response for CCAS stakeholders, not only appreciating and valuing good





housekeeping

office but also

in the

its

imperative cascades to social relevance, affecting their gender identity and human development.

Table 1.

Program of Activities

Activities	Date	Locus of Control
Environmental Scanning	May 1-30, 2025	Dean, Office staff, working assistants
Designing the TUBIG Framework	May 28, 2025	Dean
Sorting of Documents and pieces of equipment, which are serviceable, and those that are needed for disposal.	May 1-30, 2025	Dean, Office staff, working assistants
Office Digitization	May-December 2025	Dean and Office Staff
Implementation of the 7S in the different faculty rooms	July 7-11, 2025	Dean, Chairs of the department, and the concerned faculty
Research and Extension Components	August 2025-August 2026	Department Chairs, Extension and College Research Chairs, and Research Institutes' directors
GAD Inspired TUBIG Projects: TUBIGAN sa Opisina (dean's office, faculty rooms, and unit offices)	August 2025-August 2026	College Dean, GAD Director, Research Chairs, Research Institutes Directors





• TUBIGAN sa mga Kababayn-an • TUBIGAN sa mga Kalalakinhan • TUBIGAN sa mga Kabatan-unan • TUBIGAN sa mga Katigulangan • TUBIGAN sa mga Mahuyang		

Proposed Implementation

The Implementation of the “TUBIGAN sa Katilingban sa Opisina” commences with the presentation, discussion, and approval of the administrative council. Second, a stakeholders' meeting will be called to gain awareness of the project implementation. Organization of stakeholders into five (5) GAD-related clusters, such as TUBIGAN sa Kababayn-an (Wellspring of Women), TUBIGAN sa mga Kalalakin-an (Wellspring of Men), TUBIGAN sa mga Kabatan-unan (Wellspring of the Youth), TUBIGAN sa mga Katigulangan (Wellspring of the Seniors), and the TUBIGAN sa mga Mahuyang (Wellspring of the Weak and Vulnerable). Third, the planning workshop for these five clusters will implement the project's noble objectives. Fourth, evaluation tools will be designed to evaluate the success and challenges of the implementation of the project. Lastly, the exhibits will be demonstrated during the festival sa TUBIGAN sa Katilingban.

Assessment and Evaluation

The project, according to clusters, will be evaluated quarterly to ensure the upward and downward trends of the project implementation.

Conclusion

Cleanliness and orderliness in the office are not only a concern of the office head, but for everybody. Hence, its collective nature can never be discounted. After all, sustainable development is not only intended for the few but for the majority. The concern of the planet is not the concern of one but of all.

In a nutshell, the College housekeeping procedure starts with the daily wiping and cleaning of the office including tables, gadgets, equipment (**Trapuhi**). Office files need to be inspected weekly from termites, and other insects, equipment shall be





inspected to

free from

possible rusting and malfunctioning to ensure its effective use (**Ungkata**). During the inspection process, there is a need to provide a bigger space for spreading all these files and equipment for segregation on what are useful, and what files and equipment that need repair, and what are to be discarded (**Bukhara**). This is where sorting happens. After spreading and sorting, reserved files and functional equipment are kept for proper use (**Ipuna**). Using these files and equipment are intended for its intended purpose (**Gamita**). Proper caring of these materials and equipment is a must (Ampingi). Labelling the good practice needs to be documented regularly to instill the value of the TUBIGAN sa Katilingban project (**Nganli**).

The Social Aspect of the TUBIGAN sa Katilingban translates the renewal of the old ways to become a better person, a better community, and a better nation. **Trapuhi** is just not more than wiping to remove dirt, but this also means cleaning our minds, hearts, and conscience from confusion, anxiety, worry, and other anticipations of the future. This is one way to recognize that we are humans. By doing this, the individuals need to do **Ungkata** of their past and present issues. They have to recognize these for grounding purposes. **Buklara** is the sorting of the good things and the bad things of their lives as an individual. This is the start of the paradigm shift. To achieve the shift, they have to let go of the bad things and treasure the good ones. Treasuring good things in them is the process of **Ipuna**. They have to keep the good feeling, good thinking, good actions, and above all good memories to cherish, to live by, and to survive. All these good thinking, feeling, and actions become the essence of **Gamita** to be sustainable and live a better life. All these positive attributes need to be properly nurtured to flourish and to be satisfied with what life has to offer. All these experiences, eureka, reflections must be written down for documentations in their respective journals. This is the labeling of **epiphanies** of their experiences in life - the so-called Nganli. This document shall be packaged in a form of a story, a poem, a painting, and other art forms that the world can see and witness.

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Quality Assurance Unit Advisory No. 006, s. 2025 (April 30, 2025). 7S of Good Housekeeping Activities

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Registration No. 52Q18778

Certification Date: 1 February 2021
Recertification due date: 24 January 2024
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