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Foreword

This issue of Philippine Journal of Social Development concerns with Transformative Community Organizing (TCO) exemplified by the articles in this journal.

Community Development (CD) employs Community Organizing (CO) as its main strategy fuses with Community Development Planning and Organizational Leadership and Management. It maintains the importance of the influence of the past, the centrality of the present, and the stability of the future through research and documentation. When it was defined as an applied science, it echoes that 'as one is involved, so many are multiplied'. Therefore, transformation is inevitable. However, to pose it as in a sequel, it starts with information, to formation, and consequently, transformation.

Community organizing is both a resource and a recourse. It is a resource because the relational domain of the people is always to take one core value as springboard for any endeavor. In a sense, it requires peoples' time and space, assuming energy in operation to keenly employ negotiation for a change. It is a recourse, and may only be a constant one, because it springs from the principles of sustainability, empowerment of the people, and management of their own affairs.

Community Organizing is prominent in the dynamics of social development. There were agencies in the past that used CO for projects or interest-laden funded projects but its effect is diverse in communities. As soon as they leave, the people fall apart. They failed to realize the main purpose why people organize.

Projects in a minute context and programs on a larger scale can take on a mode of entry to community development but cannot be the end in itself. The process is always that, "the eyes can hear and the ears can see," the supremacy of awareness.

In the recent past, CO's direction was organizing people for establishing Peoples' Organization (PO) in thought that the communities remain as the 'conscience' of the State. This was so during Martial Law (ML). All those part of a movement against corruption of power were tagged as 'rebels' by the state. The Church was the only legal organization. The people

possessed lesser opportunities for participation toward management of themselves because the control rested on the institution.

The act of CO as it used to be a solid organizing process has changed as the Constitution has considered the plight of the powerless in 1987. Significantly, it recognized organizing as a legitimate tool in negotiating with the government.

The emergence of the Local Government Code of 1991 paved the way for a discernment that devolving the powers of government to the local units challenged individual power to assert in local governance. Citizen's empowerment became a subject in the awareness building.

The mode of participation brought the people closer to the challenge of local leadership rather than maintaining a distance and just be critics of the status quo. The aim was to participate in holding local powers in order to govern the affairs of the people themselves, as well as, putting the people on the right place -- "where they are." Rights Based Approach took place citing the state as duty bearer and the people as rights holder creating challenging avenues for peoples' governance.

The following articles cited how in different contexts Community Organizing serves as the best strategy in achieving a vision if not the fulfillment of a vision in itself.

The first article, "Risk Taking and Risk Reduction by the Academe: An Experience in Integrating Teaching, Research and Extension Service in CBDRRM Program" by Dr. Emmanuel M. Luna, articulates the challenges of the people. Brgy. Sta. Ana, San Mateo, Rizal was devastated by Typhoon Ondoy in 2009. In response to the disaster, an action research was launched entitled, "The Community-Based Disaster Risk Reduction and Management (CBDRRM) Program". It began in April 2010 which continued until October 2011.

Dr. Luna in his writing aimed to reduce disaster risks in the community and promote community development. A participatory method suggested the involvement of researchers in the entire process. In this involvement he sought the participation of students and professors in the processes of extracting meaning from the experience of disaster. The process recognized how individuals and families struggled to see the strength inside them and draw closer to community solidarity.

This piece showed education as a medium leading to transformation: from risk reduction, facing the agony of losses, to management, discovering the kernel of strength of the people. Addressing societal concerns to accepting the courses of life can be facilitated through academic processes by feeling the vulnerabilities of the marginalized. It suggests relevant action.

A program called Community Based Disaster Risk Reduction Management (CBDRRM) especially in Barangay Sta. Ana upheld ‘that social development method in organizing communities, capacity building through education and training, and socio-economic work’ could be woven and translated in the way of life of the people to render them sustainability. To make it part of the life of the people it has to be the movement in their being from their own volition.

Dr. Teresita Villamor-Barrameda in her article emphasized the role of research in Community Development practice. Coming from an expression from the experiences of women she sees, she wrote, “The Transformative Value of Research in CD Practice: The Stories of Women Coco Coir Twiners and Weavers in Brgy. Monbon”.

She brings in the importance of research - a grounded one. Culling from the experiences of theorizing from the context of women, an integrative character of the researcher is imperative. She believes in “CD values and principles as participatory, action-oriented, empowering and transformative.” She claims that, “research could bridge the gap between the marginalized women and the CD practitioner in enacting change and serving as evidentiary basis for policy advocacy to improve lives,” especially of women in this article, “the women coco coir twiners and weavers in a community frequently ravaged by recurrent typhoons and disasters.”

In Participatory Research, the subject, planning, and implementation of the study have been integrated with the people. When CO as a strategy for Community Development optimizes on a deeper integration with the people, Participatory Research, as a tool, functions in CO. Dr. Barrameda’s article values “ethical concerns in conducting research in terms of being non-extractive and giving back to the women whatever benefits that could be generated as outcomes of the research.”

She optimized the life stories’ narration of the pressing concerns of women. The research participants became aware of their common plight that, eventually, engaged them to do something about their condition.

The articulation process creates possibility for understanding. “As storytellers of their lives, they have the power to direct the course of their stories for the listener, the researcher.” In itself the method allows the participants to see themselves with clarity of their direction. Thus, for marginalized women this dynamics is empowering. According to Dr. Barrameda, “seeing the women as storytellers rather than research respondents provides an egalitarian way of treating them.”

Ms. Caroliza Tulod-Peteros focused her discussion from experience of Community Organizing in the conflict areas in her article, “Community Development for Transformation: The Role of Community Organizations as Negotiating Leverage in Conflict-Affected Communities.”

She claimed that, “organizations are channels to express the collective strength of the people, especially those who have less in power, so they will have better chances of being heard by government which has the obligation to protect, promote and uphold their rights from being violated by private corporations and other interest groups”.

She affirmed that organizing approach “has strong bearing on the rights of individuals and the right to organize groups.” Being in the issues assumes better understanding of a kind of solution. An issue carries an objective resolution.

Marginalized communities’ defined problems just stayed there for a long time such as, “their claims over rights to land, housing, just wages, and decent working conditions.” The people have high hopes on government for alleviation of poverty and reduction of issues around seemingly endless burdens. However, she claimed that, “government policies aligned with its adherence to liberalization policies aggravated this situation.” Projects in rural areas displaced the already marginalized communities in countless times. Their plight has not reached the ears of the government by allowing even mining companies to continually devour the lands and destroy the environment. Thus, the challenge of community empowerment through community organizing becomes an all-relevant weapon in a conflict-sensitive condition.

The next article expounds on the importance of the application of Social Research in Community Development as providing deeper meaning to action research, participatory research, and development research.

Dr. Ma. Theresa V. Tungpalan and Dr. Aleli B. Bawagan's article, "Development Research: Emerging Concepts, Methods and Practices," illustrates three major themes namely participatory methods, people's action, and social transformation. Interestingly, they posed how individual minds provide opportunities to create meanings around experiences in various walks of life. Seemingly ordinary, they recreate new dimensions of practice when designed in a life-giving language.

Social research, as painted in various dimensions by Dr. Tungpalan and Dr. Bawagan when read in the context of communities seeking and working for change, becomes a ladder of hope appreciating every step of it. Research in Community Development explicates how the academe becomes part of ordinary life. In the same thought, ordinary life gives flesh to research in academe. The article states, "these researches form part of CSWCD's community-engaged scholarship, also called transformative scholarship, where the long-term perspective of academic pursuit is societal change and people's empowerment."

As a unit of the University grounded in the vision for Public Service and Nation Building, this article contributes better ways to achieving its relevance: 'the standpoint for the poor, marginalized, and disempowered communities; interdisciplinary and integrative approaches grounded on theorizing; and production of knowledge.'

The next two articles are written in Filipino. These concern partnerships of the fieldwork area partners, the people, the students learning from the people, and unlearning from their past intertwined with the reflections of the professors.

The article by Gretchel N. Pelaez, Norby R. Salonga and Dr. Leocito S. Gabo dealt with "Lakbay-Aral: Sama-samang Aralan at Paglilinang tungo sa Mapagpaunlad na Pangangasiwa ng Komunidad (Ang Karanasan sa Bulacan Heights). It tells about the experience of so many citizens resettled due to disaster threat from their former residences. Bulacan Heights is an example of a modern Exodus. Though there is nothing to lose from their original homes since they were located in danger zones, the adjustment to the new location is another complex issue. As the receiving barangay reacts strongly to the new settlers, the latter finds the new milieu hostile.

The resolution is posed in the article and the corresponding actions follow the proposals of community governance. Inevitably, people

have to get organized. Going through the processes in awareness building and deciding collectively to create action leads themselves to be counted in the Local Government.

The last article in this issue passed through a unique process using dialogue or discourse. Written by Prof. Maureen Pagaduan, Jeremi Panganiban and Karl Arvin Hapal, “Talakayan, Tunggalian at Diskurso: Isang Pag-uusap tungkol sa Community Organizing at Community Development”, is a conversation documented from their experiences as CD practitioners. The process of this article was reflective of how a spirit is honed to development as the authors integrate their life in communities and their ways. This is a great article as a result of ‘living with’ the people.

Leocito S. Gabo, PhD, DD
Issue Editor

Risk Taking and Risk Reduction by the Academe:

An Experience in Integrating Teaching, Research and Extension Service in CBDRRM Program

Emmanuel M. Luna, PhD

The Community-Based Disaster Risk Reduction and Management (CBDRRM) Program was an action research implemented in Brgy. Sta. Ana, San Mateo, Rizal after the community was devastated by Typhoon Ondoy in 2009. The program began in April 2010 and lasted until October 2011. The program aimed to reduce the people's risks to disasters and promote community development in the locality. At the same time, it provided the faculty and students with a venue for learning, to conduct research and extension services through field instruction. The action research affirms that education is a potent means for disaster risk reduction. As a participatory action research, the CBDRRM Program showed that social development methods such as organizing communities, capacity building through education and training, and socio-economic work can be integrated in disaster risk reduction. The experience affirms that it is possible to jointly undertake the academic functions such as teaching, extension service and research in a CBDRRM program

Risk-Taking Academics : The U.P. CSWCD as the Academe in Action

The academic programs of the U.P. College of Social Work and Community Development have been focused to serve the marginalized and the oppressed, taking the narrow, dangerous and risky path of working with the poor. Students were sent to poor communities to live and learn from the people as part of their field practicum. The faculty, students and staff took the risks of living in unfamiliar settings, of being separated from families and friends in the cities, and of facing the intimidations and harassments by the military. The faculty and researchers ventured into participatory action researches, then considered as adventurous and risky by the traditional and positivists researchers. The extension services were

pursued by organizing communities and marginalized sectors, advocating for their rights and welfare, training and building their capacities to overcome powerlessness, and outright mobilizations that demanded the dismantling of the dictatorial regime (Luna, 1999).

As the political risks persisted even after the EDSA People Power Revolution, new and more perilous risks arose with environmental hazards and disasters such as the Central Luzon earthquake in 1990, the Mt. Pinatubo eruption in 1991 and consequently the perennial flashfloods brought by lahar that buried communities until 1994. In all these mega-disasters, the U.P. CSWCD faculty, students and staff were present through partnership with non-governmental organizations, people's organizations, and agencies doing community-based disaster management (Luna, 2009). This situation continued until the change of the century. In 2004, when flashfloods hit Infanta, Quezon, three students doing fieldwork in the area could not be located. It was only after three days of searching that they were found unharmed being taken cared of by their host families who had evacuated from the danger zone.

When Typhoon Ondoy (Ketsana) struck Metro Manila in 2009, one of the affected communities was Brgy. Banaba in San Mateo, Rizal. Graduate students were doing their fieldwork in this community with the author as faculty supervisor. The fieldwork program in Brgy. Banaba started in the early 2000s, with the Center for Disaster Preparedness as the partner NGO and the Buklod Tao as the partner people's organization.

In partnership with Sikhay Kilos Developmen Association, an association composed of faculty and staff, the CSWCD took on another risk: venturing into a disaster response program and providing relief goods to partner communities that had been affected by Typhoon Ondoy. There was no regular source of funds nor additional staff to do the work. The program depended on donations and volunteer students, faculty, and staff. They performed tasks such as generating resources, procuring goods, and cleaning up, packing and distributing the relief goods.

From October to December 2009, the CSWCD partnered with the Oxfam, an international humanitarian organization, in a health emergency program for communities affected by the Ondoy flooding – among these were Brgy. Banaba and Brgy. Sta. Ana. The program provided relief goods composed of hygiene kits and cash assistance for each family

for food security. Livelihood assistance was also provided to community organizations in the locality.

The partnership of CSWCD and Oxfam continued in January-March 2010 when a Capability Building Project was implemented in the two barangays. The flood and the initiated responses that followed left many tasks and challenges that required continued assistance. With this in mind, a Community-Based Disaster Risk Reduction and Management (CBDRRM) Program was conceived for Brgy. Sta. Ana, San Mateo, Rizal.

Considering the vulnerability of the community and its potential for development, the CBDRRM Program aimed to reduce the people's disaster risks and promote community development in the barangay. As a result, five large clusters of families living near the river were covered by the CBDRRM program. The objectives were:

- To facilitate capacity building among the community leaders and organizations through informal and experiential approaches of learning;
- To assist in organizing and strengthening community groups and organizations that can help facilitate the socio-economic and political development of the community.
- To assist in the undertaking of socio-economic, environmental and cultural projects and activities that can enhance the well-being of the community;
- To help reduce disaster risk among the families and the community;
- To provide the students with learning venues among the marginalized communities through field instruction; and
- To undertake research projects in the community that will support the development activities.

The program started in the summer of 2010 and ended in October, 2011. It had no funding support, except a grant of P30,000.00 for sabbatical leave awarded to the Program Director of the Doctor of Social Development by the U.P. Office of the Vice President for Academic

Affairs (OVAAA), through the Office of the Vice Chancellor for Research and Development. Somehow, undertaking the program was a risk in itself considering the lack of financial support. The CSWCD's Department of Community Development (DCD) and Department of Social Work (DSW) supported the program by fielding students doing practicum courses in the community. The author served as the Program Director and supervised the students fielded in the program.

This paper does not cover the documentation of the whole program but focuses on the integration of teaching, research and extension service to the community.

The Community-Based Disaster Risk Reduction and Management Framework

Community participation and the capacity-building of people are inherent processes in development and in DRRM. Anchored on the principles of participation, empowerment, and people centered development, community-based processes (e.g. community analysis, community education, conscientization, community organization and mobilization, participatory planning) are integrated in the DRRM processes such as prevention, mitigation and preparedness, emergency response, recovery and rehabilitation, reconstruction, and development (Luna ,1999, p. 11, 2009, p. 260).

At the time of program implementation, the 'Hyogo Framework for Action 2005-2015: Building the resilience of nations and communities to disasters' was being advocated internationally and locally. Community and volunteer participation, and capacity building and technology transfer are two cross cutting issues put forward as priorities for action. One of the guiding principles of the framework states that:

Effective disaster risk reduction requires community participation. The involvement of the communities in the design and implementation of activities helps ensure that they are well tailored to the actual vulnerabilities and to the needs of the affected people... Participatory approach can more effectively capitalize on existing indigenous coping mechanisms and are effective at strengthening community knowledge and capacities...The incorporation of local perspectives into decisions and activities also helps ensure that

changes in vulnerability and perceptions of risk are recognized and factored into institutional processes, risk assessments, and other programmes and policies (UN/ISDR & UN/OCHA, 2008, p. 4).

Similarly, The Hyogo Framework for Action considers capacity development as a central strategy for reducing disaster risk by building the abilities of the people, organizations, and societies to manage their risks. The training for CBDRRM falls within 'Priority for Action 5: Use of knowledge, innovation and education to build a culture of safety and resilience at all levels.' The activities include: information sharing and cooperation; networks across disciplines; dialogues; use of standard disaster risk reduction (DRR) terminology; inclusion of DRR into school curricula, formal and informal education; training and learning on DRR at the community level; equal access to training; research capacity and application; and public awareness and media (UN/ISDR & UN/OCHA, 2008).

CBDRRM aims to ensure public safety, as well as reduce the people's vulnerabilities, and the impacts of hazards on lives, properties, resources and the environment. It empowers the individuals, community and institutions for risk reduction. Furthermore, it aims to transform structures and relationships that generate inequity and underdevelopment (Luna 2004a and 2004b).

The DRRM process means that each of the processes involved must contribute to reducing risks (Figure 1). In the process of development, risk reduction must be mainstreamed. For example, in building infrastructure, the projects must be able to minimize risks by having safe designs. Economic development must be able to improve the capacity of the people and reduce their vulnerability to risks of disasters. Risk prevention, mitigation and preparedness will reduce the possibility of the occurrence of a disaster or minimize its impact and losses. When a disaster strikes, the response must reduce further disasters. Those who survive the direct impact of a disaster might die due to resulting health issues and illnesses if the emergency response failed to consider such risks.

The policy that governs DRRM in the Philippines (R.A. 10121 or the Philippine Disaster Risk Reduction and Management Act of 2010) upholds the people's constitutional rights to life and property by addressing

the root causes of vulnerabilities to disasters, strengthening the country’s institutional capacity for DRRM, and building the resilience of local communities to disasters including impacts of climate change. The policy upholds CBDRM as an approach in disaster risk reduction by incorporating principles that are supportive of participation and engagement of various stakeholders such as civil society organizations (CSOs), the private sector, and volunteers in the government’s disaster risk reduction programs. It advocates for the development and strengthening of the capacities of vulnerable and marginalized groups to mitigate, prepare for, respond to, and recover from the effects of disasters.

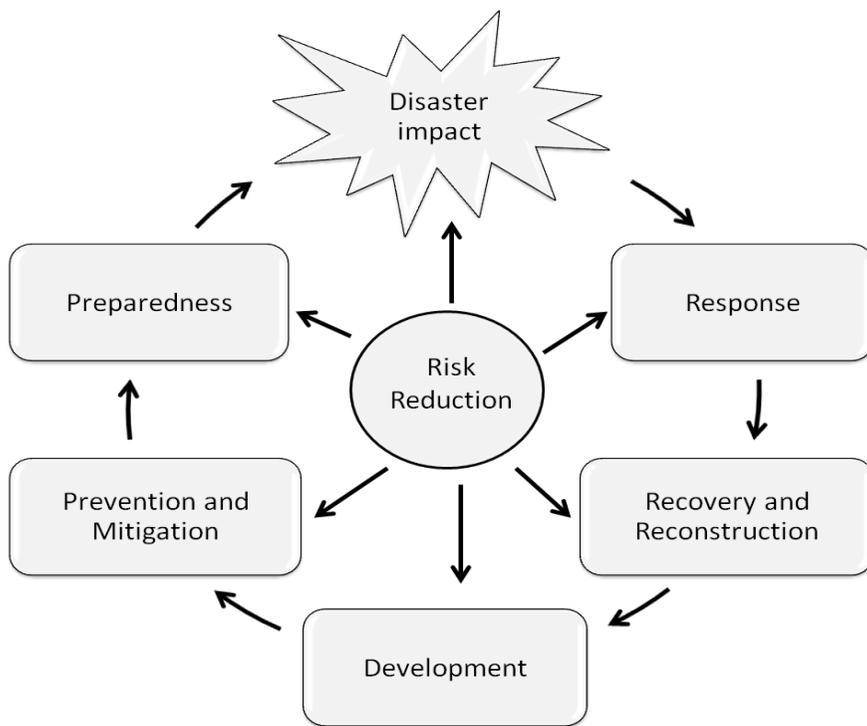


Figure 1. Risk Reduction in DRRM Process

The Action Research Processes and Outcomes

Brgy. Sta. Ana in the town of San Mateo is located along the national highway traversing from Marikina City to the town of Rodriguez (Montalban). The settlements along the highway are mostly subdivisions of middle-income residents. However, at the back of the subdivisions and adjacent to the Marikina river are low-income residents composed of small lot owners, renters and informal settlers. It has an estimated land area of 685 hectares, less than the half of which is devoted to farming. The population based on the 2007 census is 8,358 with 4,387 (52.5%) males and 3,971 (47.5) females. There are 1,680 households. Brgy. Sta. Ana is an urban barangay but with agricultural lands near the river. The occupations of the residents are farming (25%), fishing (25%), trading/retailing/vending (20%), employees (10%) and others (5%) (Barangay Sta. Ana Community Profile, 2007).

Initial Relief Operation and Capacity Building Program

Prior to the CBDRRM Program implementation in the community, the faculty and staff from CSWCD and Oxfam were already known to the Municipal Mayor, barangay officials, leaders and several residents. In October-December 2009, the CSWCD became a partner of Oxfam in a health emergency relief program. From January-March 2010, the CSWCD through Sikhay Kilos implemented a Capacity Building Project supported by Oxfam. The project officers facilitated several community meetings, dialogues and trainings aimed at enhancing the people's awareness on their risks, vulnerabilities and capacities. This was done in partnership with the Barangay Council which provided counterparts such as the provision of the venue, volunteers who prepared the food, and identification of participants. Students from the U.P. CSWCD were also mobilized as volunteers.

The capability building project was able to establish linkages and partnership among the local government units, the community organizations and the academic institution. Community profiling and situation assessment were conducted. Community awareness on disasters and risk were done through community workshops, informal gatherings and home visits. The project also developed a brochure for information dissemination, as well as shirts with advocacy messages. DRR committees were also formed to formulate and carry out contingency plans (Luna, Firmase and Eugenio, 2010).

Sustaining Development Efforts

The assistance of Oxfam to the community ended in March of 2010. By that time, Oxfam had provided seed capital for livelihood projects to groups of residents. Considering the need to assist the groups in their livelihood projects, the vulnerability of the community, and the expectation of the people for continuous partnership with CSWCD, an initial design for a CBDRRM program was conceived. The idea is to develop the program into a Field Instruction site for students of Social Work and Community Development courses. As a result, arrangements were made with the two academic departments for the fielding of students in the program.

Teaching Through Field Instructions and Placement of Students

In the summer of 2010, arrangements were made with the Mayor and the Barangay Council on the operation of the CBDRRM in Brgy. Sta. Ana whereas two graduate students of DCD were deployed to the site for the first time. From that summer of 2010 up to the first semester of academic year 2011-2012, 16 students were assigned in the community.

Table 1. Student Placement in CBDRRM Program in Brgy. Sta. Ana

Semester and Academic Year	Students Deployed in the Area	Field Work Focus	Faculty Supervisor
Summer, 2010	2 females (CD 280)	Initial community preparation; Leadership training	Dr. E.M. Luna
First Semester, 2010-2011	3 females (CD 180); 1 female (CD 181)	Assessment and strengthening of organizations for livelihood Research on recovery status	Dr. E. M. Luna
Second Semester 2010-2011	2 males (CD 180); 2 females (CD 181)	Organizational development Financial management	Dr. L. Gabo
Summer 2011	2 males CD 280	Organizational development	Dr. L. Gabo
First Semester 2011-2012	2 females (CD 180); 1 female (CD 181); 1 female (CD 287)	Financial management Organizational development Capacity building on computer literacy Children organizing DRR training and response	Prof. F. Manalo Prof. R. Quilicol

The CBDRRM program provided a venue for the students to experience and learn the following community development processes:

- Community entry and integration
- Social analysis that incorporates hazards, vulnerability and capacity assessment
- Identification and training of community leaders
- Formation of core groups and facilitation of small group meetings
- Assistance in the livelihood projects of the small groups
- Strengthening of the community organizations.
- Establishing linkages with the LGU and other communities
- Reflections and assessment with the community leaders
- Conducting research and documenting field experiences.

The following reflections of the students provide a glimpse of what they learned from their fieldwork experience in the program (Banacia, Figuerres, Foncardas and Tuason, 2010; Luna 2011a).

“Living with the community for about five months made me realize that a community consists of different people with different levels of knowledge, skills and participation. One must bear in mind that a community does not have zero resource: they will always have a lot of resources if one only knows how to uplift the people and conscientize them with their own surroundings.” - Eah

“In living with the community, I learned how to plan projects that are from the people and for the people. When we lived in the community of Sta. Ana...we always conducted consultations with the people to know their conditions and the livelihood appropriate for them. In development work, we have some aspirations for the community but we may not see the factors that only the community knows.” - Kaye

“One of the many lessons I gained during our integration in the community is on grounding: recognize the people’s existing capacities and strengthen them. Start from where the people are and build from what they have. Integrate local knowledge in developing disaster preparedness strategies. People must be aware of their ability to cope.” - Karen

“I want to go back to the community. I want to help assist in developing the potential of the people. They can do a lot to improve themselves and their community. I can see that they are willing to act, they just need some motivation. I know that I can be a push for change. I want to go back to Sta. Ana so that the people will know how to respond to disasters in case this happen. I hope though that nothing will happen.”

- Pau

Capability Building for Disaster Risk Reduction

The greatest resource of the academe in undertaking the CBDRRM program is its educational services. Thus, the capacity building activities in the community were done through the conduct of training and educational activities for leaders and community members in the field of DRRM. Some of the topics were DRR concepts and processes, disaster mitigation, preparedness, response, and recovery. There were several methods used in community education.

Informal one-on-one assessment of needs and orientation on disaster risk management concepts. This is an approach in which the trainers tried to understand the community situation with regard to vulnerability, their experiences with disasters, and the corresponding responses. This was done in the course of integration with the community or establishing rapport with the residents. This process also enhanced the building of trust between the community people and the student facilitators.

Coaching and follow up. This is an informal and action oriented process. The community leaders were coached on specific tasks that have to be done with regards to their functions. The capability building strategy focused on assessment and strengthening of the community groups that had received financial assistance, as well as providing some technical assistance in project development.

Formal trainings. These are more formal activities with defined objectives, schedules and training methods. Some were conducted in partnership with other organizations. Training on gender, disaster and climate change was co-sponsored with HomeNet, a network of women's organizations in the informal sector. Computer literacy training was co-sponsored with a student organization in CSWCD, the Community Development Circle. They acted as resource persons in both lectures and coaching workshops. Table 2 shows the formal trainings conducted.

Table 2. Formal Trainings Conducted

Activities	Purpose	Date and Venue	Participants
Leadership and Management Training Program	To strengthen the people’s skills in organizational management and implementation of livelihood projects; to strengthen their relationships with their members and other organizations in the community; and to come up with concrete action plans for the effective implementation of their programs.	June 11-12, 2010, Bulwagang Tandang Sora, UP-CSWCD	35 leaders of the nine organizations in Brgy. Sta. Ana
Organizational Development Seminar-Workshop	To enhance the knowledge on principles, issues, and processes in leadership and management; develop perspectives and guidelines and procedures for organizations; and enhance greater unity.	30 April 2011, Brgy. Sta. Ana	12 community leaders
Gender, Informal Work and Climate Change Adaptation and Mitigation	To raise the awareness of informal women workers on their vulnerability to disasters and climate change; share their knowledge and experiences on the interaction of gender, informal work, mitigation and adaptation strategies to climate change; identify mechanisms and approaches to mitigate disasters and to prepare the community; and identify development approaches that reduce the vulnerability of communities	September 20-21, 2010, Bulwagang Tandang Sora, UP-CSWCD	39 individuals from the different organizations of informal workers, HomeNet SEA staff and CSWCD students
Basic Computer Literacy	To introduce basic knowledge about computer technology and literacy, particularly in the use of Microsoft Word and Excel.	August 27, 2011, Bulwagang Tandang Sora, UP-CSWCD	20 leaders

Strengthening Organizations for DRR and Assistance in Socio-Economic Projects

The CBDRRM program was initiated in the community because of the need to develop the people's capacity in reducing disaster risk and vulnerability. It was also meant to sustain the activities started by the relief operations and capability building activities. The program started with some organizational givens such as the existence of local organizations which were given financial assistance by Oxfam.

The program provided continuity in the implementation of the livelihood programs during the emergency phase. The emergency food security and livelihood (EFSL) program undertaken by Oxfam had three phases. The first phase involved the distribution of Php 1,000 per family during the relief operations. The second phase was the distribution of Php 5, 000 to selected families to enable them to start or recover their own businesses and help augment their income. The families used these funds for livelihood ventures such as sewing services, *balut* business and sari-sari stores. Others used the amount for food and other household expenses (Galema and Caido, 2010).

The third phase was the provision of capital for groups or organizations to set up small businesses, the amount of which was based on their proposal. Seven organizations from the barangay were given funds for their proposed businesses: SanVic, Lihai, Sikap, Pinagbuklod, Nursery Association, Kabatak, and Guardians. The members of organizations were entrusted with the responsibility of running their small businesses (Galema and Caido, 2010). Table 3 shows the profile of the people's organizations in the community.

Name of Organizations	Year Organized	Members	Purpose	Fund Given by Oxfam and Projects Undertaken
Samahang Magkakapit-bahay ng San-Vic Incorporated	1995, SEC Registered	213 mostly urban poor, street and market vendors, junk collectors and laborers	To unite the people and to facilitate the implementation of projects for the improvement and development of the community	P120, 000 Grocery or <i>Bigasang Bayan</i> and a lending business
Libis Home Owners Association, Inc. (LIHAI)	2002, registered with the Housing and Urban Development Council	87 residents of Cristi Compound	To address issues on their housing and improve their living conditions	P 70,000 for loans to members for small businesses. The common livelihood in the area is junk collection.
Samahang Ikauunlad ng Kinabukasan, Ating Pagtulungan (SIKAP)	March 11, 2010, not registered	100 residents of Yumol Compound	To bring improvement to their living conditions (e.g., each member dreams of owning a house)	P80,000.00 (P50,000 used for a rice business and P30,000 for lending to members)
Pinagbuklod	September 2009	47 families of Lopez Compound	To improve the living conditions of their community	P 60,000.00 grant (30,000.00 for water installation 30,000.00 for lending to start small business)
Kamalayang Babago sa Tatamuhing Kinabukasan (KABATAK)	1991	Youth and adult men	To provide assistance to the needy; and to establish a sense of belonging among the group members	P30,000 for meat selling and meat processing business
Guardians Sta. Ana Chapter	2004	24 males; started as a fraternity of soldiers who believed in strong brotherhood, unity, solidarity and oneness	To instill military discipline among its members; to help in ensuring peace and security in their area	P40,000 for piggery businesses
Samahan ng mga Kababaihan ng Capilpil	2008	40 women	To empower the women of Capilpil and enable them to have livelihood opportunities	None

The program did not organize any people's organizations in the community. Instead, it worked with the existing organizations--some of which had become dormant and were re-activated only when Oxfam looked for groups that could be provided with emergency livelihood projects. The livelihood program therefore became the rallying point of the organizations. However, DRRM was infused into the program through the capacity building activities for its leaders and members. This sought to mitigate the experience that organizations that are anchored solely on livelihood projects are usually problematic and are bound to fail when the livelihood projects did not succeed.

Research Endeavors in the CBDRRM Program

The CBDRRM program itself as a participatory action research was the overarching community endeavor. All the students fielded in the community were engaged in the conduct of community analysis with the people which served as the basis for the actions of the organizations. Training needs analysis was the basis for determining the kind of training to be given, as well as the content and methodologies.

In addition to the research activities related to organizing, the program hosted a comparative study on the recovery of two communities -- one that was relocated away from Brgy. Sta. Ana and another that was not relocated. The result of the research was presented in two international conferences of Community Development. The main conclusions of the study were:

- Communities have endogenous systems of responding, preparing and recovering from disasters.
- The limitation in disaster prevention and mitigation is mainly due to given natural vulnerabilities and 'forced options' to be in vulnerable areas.
- Displacement of people due to natural disasters can be another disaster that is human induced.
- Minimal displacement and losses could mean faster recovery.

- Community development perspectives and processes can hasten the recovery process by facilitating capacity building, organizing and resource and risk management.
- Community collaboration with external support groups must be anchored on a community context, a participatory paradigm and an attitude of learning from the people.

A paper was developed on “Community Education for Building Resilient Communities: Framework and Cases From the Philippines” which was presented at the Joint International Seminar on Social Welfare in Asia and the Pacific on November 5, 2010. The following year, the CBDRRM Program became the resource for another paper entitled “Training for Community-Based Disaster Risk Management” which was presented at the 20th Asia-Pacific Social Work Seminar on Human Resource Development for Community-Based Disaster Management held in November 2011 in Tokyo, Japan.

All three papers presented in international conferences and seminars were subsequently published. This shows that undertaking CBDRRM provides materials from which practitioners can learn from the ground and disseminate lessons through conferences and publications. Furthermore, the program enabled the students to learn from their experiences as documented in their fieldwork integrated papers.

Risk Taking by the Academe

Risk is inherent in any development endeavor. There will always be risks to be faced. However, one cannot just be an observer and remain passive when one foresees potential risks. On the contrary, being able to identify the risks is a valuable starting point in pursuing a CBDRRM program. A reflection on rethinking Community Development stated that:

Community Development practice is not an easy job. It is dirty. It is risky. There are dangers. There is not much money. One creates enemies, but more friendship can be developed. Being a friend of the poor means being with them. Professional training in CD means bringing the students and teachers to the communities where the poor are (Luna, 1999, p. 326).

True enough, the experience in CBDRRM in the town of San Mateo affirmed this reflection. The faculty and the students had to leave their comfort zone and experience the hardship of being in vulnerable communities. They had to stay in humble and cramped lodgings, adjust to the lifestyle of the host families, endure the pricking of the hot sun on their skin, become used to the sight and smell of garbage and dogs' stools in the streets and other situations that the residents had to live with. It was dangerous. One time, when there was a typhoon, the students fielded in the area experienced the rising of water level of the Marikina river that caused flooding in the barangay. They had to evacuate and assist in evacuation management and facilitate seeking support for relief operations.

The danger of community work is not just due to environmental hazards. In one area, one former community leader was very vocal against the presence of U.P. students and faculty in the area. Apparently, he was very jealous of the popularity of the leader who was one of the host families of the U.P. CBDRRM program team and with whom the program team was working. They apparently had a history of personal conflicts due to barangay politics. Precautions were made for the students' safety such as moving within the community in pairs. The U.P. CBDRRM program team also spread the information that of the program was supported by the Barangay Council and the Office of the Mayor. Furthermore, it was made clear that, should any harm befall any team member, then it would be the whole University that the perpetrators would be facing. These experiences of harassment were actually not new and the DCD had established guidelines and protocols for safety.

There were institutional risks as well in implementing the program, such as lack of funding. The CBDRRM Program Director was leading the program on a volunteer basis. The meager amount he received from a sabbatical grant went to operational expenses, instead of his honorarium. To support the program, an initial proposal was submitted to a funding institution but it was not approved. All that the Program Director received was the teaching credit load for supervising the students.

It was also risky to take on the tasks which Oxfam had started without provisions for how the community could sustain the livelihood projects it had funded. Capital assistance had been given to the local organizations without any other inputs in terms of training, financial

management or organizing. Considering that some local organizations were revived only to avail of the livelihood fund given by the humanitarian organization, most of the livelihood projects like micro-credit, *bigasan bayan* and swine raising were not sustained. Those who had secured micro-credit and had applied this to rice retail businesses refused to pay back the amount, saying that the funds had been given as grants to the ‘victims’ of Typhoon Ondoy, hence they need not pay. These were foreseen risks when the CBDRRM was started. However, it was decided to pursue the capital assistance rather than ignore or fail to respond to the need for livelihood, as there were other benefits that could be gained.

Risk Reduction and CBDRRM Gains

The Brgy. Sta. Ana community had zero casualties during the Ondoy flooding. However, major losses were incurred in terms of the residents’ belongings and properties. In addition, the people only evacuated their homes when the flood waters were already high, thus resulting in more of rescue operations. With the community having strong and effective rescue operations in place from past calamities, the CBDRRM program instead emphasized the reduction of risks from flooding by strengthening the community’s early warning system, evacuating while there was still no flood, evacuation management, strengthening household capacities to reduce vulnerabilities and linking the community leaders to outside resources. When the author visited the barangay after the program phased-out from the community in 2012, the local leaders enthusiastically shared their systematic management of a disaster event brought by the southwest monsoon (*habagat*). The people had been able to secure their belongings and initiate evacuation prior to flooding. They had improved evacuation management and the leaders were able to mobilize resources such as relief goods from outside sources.

CBDRRM entails the reduction of people’s vulnerabilities. One area in the community implemented a water supply project using the livelihood fund provided by Oxfam. Piped water connections were extended to their area and the leaders of the local organization were taught on how to manage the project. Thus, in addition to the provision of a safe water supply, the community was able to generate funds from the water supply fees.

Another successful livelihood project was a venture known as *katayan*. Even prior to Typhoon Ondoy, this is the source of income of some men in the community. They would buy old vehicles, dismantle the parts and sell these as usable secondhand parts or as scrap materials. However, their capital was not enough. Through the livelihood funds they received, their capital was enhanced enabling them to sustain the project. Their case shows that livelihood ventures that are within the experience and capacities of the people are the ones that are sustainable.

Another aspect of vulnerability for the community was the exit route from their area. Most of the residents were informal settlers on privately owned lands. Thus, right of way was a problem because the people had to go down towards the river bank in order to exit their area. There was a route at the upper area where the people could exit from the community but the land owner kept the gate closed for security reasons. This posed a danger to the residents in times of flooding because their only way of escape would be the route leading towards to the river. During the risk assessment in the community, this scenario was taken as an issue to be addressed. In a subsequent visit to the community, the land owner had opened up the more accessible route.

Finally, there is a clear correlation between land tenure, risk and vulnerabilities. People who do not have land security are also vulnerable and at risk as shown in the previous example. In attempt to address this, the local organization initiated a community mortgage program but this became dormant after some time. With the assistance of the CBDRRM Program, the organization revived this agenda and started working again towards mortgaging the land.

In these endeavors, the people were the main actors and decision makers in what they want to happen in their community. The CBDRRM program merely provided support through organizing, capacity building and to a certain extent, provision of material resources.

Conclusions

The CBDRRM Program in Brgy. Sta. Ana as a participatory action research shows that the social development methods in organizing communities, capacity building, and socio-economic work can be integrated. The experience affirms that it is possible to jointly undertake

the academic functions such as teaching, extension service and research in this kind of program.

Concerning the involvement of the academe in CBDRRM and in developing the capacities of the community, the following are the conclusions as presented in the previous papers (Luna, 2011b).

CBDRRM is viable only if the people are empowered and they have the capacity for disaster risk reduction. Training institutions such as the academe, government agencies, and non-governmental and humanitarian organizations can facilitate the implementation of CBDRRM by strengthening the training programs on this issue.

The diversity of the community setting and needs requires that CBDRRM training be contextualized. There are many types of communities: rural, urban, sub-urban or indigenous. In urban areas alone, there are many types of poor communities – informal settlers, formal settlers in dangerous areas, resettlements, poor families in high rise structures, and the homeless. Training these people for CBDRRM requires varied assumptions, goals, methods and resources.

The need for capability building increases as an offshoot of disaster events. The sad reality is that community education and capability building endeavors are done after the communities have been affected by disasters. Thus, disaster itself is an instrument for creating more awareness among the people. However, this should not be the case. People have to be aware of disaster risks ahead of their occurrence, and must be resilient so that they will not become victims. The impacts of disasters such as the flashflood in San Mateo have prompted concerned organizations, such as NGOs and the academe, to push for community education that would reduce further disaster risks. While documented cases show a reactive response, the capability building efforts are now more pro-active strategies aimed at preparing the community for any disaster.

Community education for disaster risk reduction is best undertaken with community organizing. The conduct of isolated training activities void of community organizing are difficult to sustain. If unorganized, the people who participated in the training program would have difficulties in applying in the community what was learned because of the lack

of a support system. Organizing the community is one way to sustain educational activities.

A popular and participatory approach in community education is the appropriate method for capability building. This is an affirmation of what is already known. The informal method of individualized coaching and group activities such as games, workshops, sharing of experiences and focus group discussions has proven to be effective for creating disaster awareness and in honing specific skills for DRR and community development. Adopting this approach makes the community education sessions more lively and enjoyable, allowing the participants to assimilate greater learning as it fosters more equitable relationships with the facilitators.

Facilitators are co-learners. The ‘trainers’ assumed a position of co-learners in the process of community education. The faculty and fieldwork students were facilitators sharing knowledge with the participants. They learned just as the community people learned. As one student said, development workers from outside the community may have a grand vision but they might not know the significant factors for change that only the people know.

The academe can get down from its ivory tower, and live and work with the community. An integral element of community education and training is the support that the community can get from the academe, which is assumed to be a great depository of knowledge. While there is much truth to this, it also puts the academic on a pedestal of heavenly knowledge – the so-called ivory tower, so that his or her feet are no longer planted on the ground. Somehow, the knees have to be bent and the hands stamped on the ‘soil of knowledge’ from the ground. This means that the academics need to have direct exposure to the communities, working and learning with them. In this sense, true partnership is built with the community.

The conceptualization of innovative programs for DRR by the academe can be facilitated by experiences with the community. As a consequence of immersing with the people and experiencing their lives, the academe will be better equipped to generate innovations for disaster risk reduction that are rooted on the people’s context and experience. The academe is a factory of knowledge and innovations and it is just right that this creative capacity be aligned with the community’s needs and aspirations. This can only be

made possible if academics will become practitioners as well of what they teach in the classrooms.

Implications on the Proposed Integrated Field Instruction Program of the CSWCD

One of the strategies in pursuing the academic program of the CSWCD is the strengthening of the Field Instruction Program (FIP) as envisaged in its 2014-2016 Strategic Plan. The proposals include the review and assessment of previous experiences in joint fieldwork and the pilot testing of fieldwork programs across disciplines. Given this context, lessons can be gained from the CBDRRM program implemented in Brgy. Sta. Ana.

A joint program for FIP requires political will, both institutionally and individually. The CBDRRM Program was initiated as an action research project of an individual faculty member. While there were students fielded in five terms – two summers and three semesters -- it was only in one semester where there were students from the DCD and DSW. This attempt of a joint FIP was very limited because of an unsustainable resource base, in terms of finance and human resource. From the CBDRRM experience, it can therefore be deduced that a joint FIP must have the following components:

- a community wherein the CSWCD has a direct partnership, rather than banking on a partner NGO working with the community;
- assured funding support for the duration of the program;
- an office that shall be responsible and accountable for the implementation of the program; and
- committed faculty and staff who can sustain the work.

Disciplinary differences as manifested in course requirements, methods of supervision and value orientation have to be also recognized. Based on previous experiences, four areas of integration of the disciplines are identified:

- a unified program orientation that can meet both the expectations and visions of the different disciplines involved;
- area placement where students from different disciplines are fielded in a common program site;
- methods of supervision where common supervision is achieved through the program management, while disciplinary supervision is provided by the faculty supervisor; and
- academic requirements where common knowledge, skills and attitudes can be learned collectively by the students while respecting disciplinary differences (Luna, 1990).

Education is a potent means for disaster risk reduction. Universities are endowed with resources such as human expertise that can equip communities with awareness and competence for risk reduction. As producers of knowledge through research, academics are in the position to generate practical solutions to address societal problems that result to vulnerabilities. Extending one's service from the classrooms to communities bridges the gap between theory and practice, needs and response, the hand and the mind. With CBDRRM as an entry program, participatory transformation can take place from powerlessness to resilience of people and communities. Partnership can inclusively bring the academe and the communities to a common vision of safety, security, protection and resilience. Teaching, research and extension services can all take place in a common program such as CBDRRM.

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The Transformative Value of Research in CD Practice: The Stories of Women Coco Coir Twiners and Weavers in Brgy. Monbon, Irosos, Sorsogon

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This article demonstrates the transformative value of research in community development (CD) practice – research grounded in CD values and principles as participatory, action-oriented, empowering and transformative. It shows how research could bridge the gap between marginalized women and the CD practitioner in enacting change and serving as evidentiary basis for policy advocacy to improve the lives of women coco coir twiners and weavers in a community frequently ravaged by recurrent typhoons and disasters. Ethical concerns in conducting research are also raised by the article in terms of being non-extractive and giving back to the women whatever benefits could be generated as outcomes of the research.

The study used the life story method. As a research method, it does not only serve as a venue for marginalized women's voices to be heard but also as a means to raise their awareness about their common condition, eventually propelling them to change their condition. Their ability to tell their life stories is an exercise of power. As storytellers of their lives, they have the power to direct the course of their stories for the listener, the researcher. Through the life story method, the relation between participants also shifts from a researcher-respondent to a listener-storyteller relation. Seeing the women as storytellers rather than research respondents provides an egalitarian way of treating them. The method also allows the researcher to see the context of a phenomenon through the lenses of the marginalized women, thus a more empowering process.

Introduction

The article shows how community-based research utilizing the life story method can be instrumental in transforming the lives of rural women and their households in Brgy. Monbon, Irosos, Sorsogon. The article explores the link between participatory action research and Community Development (CD) as a transformative practice.

The article is divided into five sections. The first section discusses the progression of Community Development practice from being welfarist to being transformative and the evolution of CD practice at the College of Social Work and Community Development (CSWCD). The second part traces the role of research in CD practice at the CSWCD. The third section demonstrates, through a case study, how marginalized women coco coir twinners and weavers took action to change their present condition. The fourth section discusses how the research findings were utilized for policy advocacy and for program development of the local government and the non-government organizations (NGOs) in the barangay. Lastly, the fifth section presents reflections on the research experience and its implications in promoting transformative scholarship in CD practice.

Community Development (CD) as a Transformative Practice

Over time, the practice of Community Development (CD) in the Philippines has undergone great transformation in response to changing conditions. Introduced as a “welfare” strategy in the 1950s, CD gradually evolved and took on a progressive stance during the dark years of the martial law period and eventually emerged as the holistic and integrative discipline that it is today.

In the Philippines, CD found its niche in several universities and came to be offered as an applied social science discipline. Through the years, it evolved not only as an academic discipline but as a development approach as well. In practice, its approaches and strategies have been fine-tuned by academic scholars and practitioners on the ground. The CSWCD of the University of the Philippines-Diliman, in particular, has a long tradition of CD practice. On this basis, the CSWCD has evolved its own definition and framework of CD, thus distinguishing it from CD practice elsewhere.

In the 1970s, the CSWCD defined CD as “a commitment to the creation of a society that provides equal access to social, economic and political opportunities and benefits through popular participation” (ISWCD, 1978, as cited in Luna, 2009, p.19). In operational terms, Luna (2009) further elaborated what CD means: it is about “recognizing and building up the people’s innate potentials and capabilities, enabling them to define their direction and participate in the process of change through collective actions that will ensure the well-being or welfare of the people” (pp. 4-5).

Moreover, Luna (2009) noted that the primary goal of CD is social transformation and people's empowerment in which all aspects of the community – the socio-economic, political, and environmental – need to be transformed so that the people's welfare as well as the community's sustainability would be realized. To achieve this goal, the following have to be realized: “[1] enhancement of people's potentials and capabilities; [2] participation of the people through collective action in the process of change and transformation; [and, 3] promotion of the people's well-being and welfare” (p.5).

In addition, this CD framework has three interrelated fields, namely, community education (CE), community organizing (CO) and community resource and disaster risks reduction management (CRDRRM):

- **Community education** as a field of CD is about the enhancement of the potentials and capabilities of the people. It recognizes that people have innate potentials that could be enhanced for self-development as well as for the development of their communities. Conscientization, community value formation and skills development are the three elements of community education (Luna, 2009). Tungpalan (1991, as cited in Luna, 2009) noted the crucial role of education in social transformation, particularly in improving people's welfare and in establishing new structures and equitable power relations.
- **Community organizing**, which is the core method in CD “refers to the activities aimed at the grouping of people to struggle for their common needs and aspirations in a given locality (Third World Studies Center, 1990, pp.5-6, as cited in Luna, 2009, p.7).
- **Community resource and disaster risks reduction management** is the third field of CD. Community resource management “includes the acquisition, generation, production, development and conservation, protection, rehabilitation of community resources and the redistribution of benefits from the collective management of these resources” while community disaster risk management “involves the assessment of risks and vulnerabilities, the development of people's capacities to enable them to come out with plans and responses to mitigate disaster impacts and to effectively respond to disaster events” (Luna, 2009, p.8).

In practice, the basic methods in this CD framework include the following: “community research, community organizing, community education, community resources management, community planning, and community mobilization and advocacy” (Luna, 2009, p. 10). In CD processes, research is a cross-cutting method used in the three CD fields. As part of the problem-solving processes of CD, community research is crucial in the assessment of the community situation, particularly the identification of problems and issues in a given community. In CE, research is conducted in the identification and analysis of training needs as well as in the evaluation of the training. In the CO process, research is instrumental in community needs identification, social analysis and identification of potential leaders. And in CRDRRM, research is used for the inventory and analysis of the resources in the community, in hazards, vulnerability and capacities assessment, in the assessment of environmental impact and damage, as well as in monitoring hazards.

The Role of Research in the CSWCD Practice

According to Mikkelsen (2005), research in general is “about knowledge production, seeking answers to questions through inquiry” (p. 139). Cognizance of the importance of research in CD practice, the CSWCD posits that a transformative scholarship views research, extension and teaching as integrative as well as service-oriented (CSWCD, 2015). Participatory action research (PAR) has always been a familiar term to both students and academics at the CSWCD. But what is PAR in CD practice?

As the literature revealed, this type of research is referred to in various terms – PAR, action research, partisan research, participatory research, dialogic research, etc. For Mikkelsen (2005), action research considers knowledge as power and noted that the line between it and social action is blurred. Schrijvers (2000) noted that the inclusion of “direct action for change,” usually called “action- or partisan research” (p.25) defines the transformative character of PAR. Further, Schrijvers (2000) averred that:

action-research [does] not merely allow for inter-subjectivity in the construction of situated knowledges. The researcher explicitly takes sides with a certain category or group of people who want to change their situation. The aim is primarily to create knowledge which directly helps to bring about socio-political change such as desired and defined by the participants in the research. .. One of the participants is the researcher who acts as a facilitator in the process of change. (p.25)

Using the term dialogic research, Cameron et al. (1992), cited in Wright and Nelson (2000), argued that it is “not just with people but is on , for and with them” (p.49, italics supplied). Further, Wright and Nelson (2000), using the term participatory research, elaborated its principles:

The principle of participatory research is that people become agents rather than objects of research... the first aim is for the research to increase participants’ understanding of their situation and their ability to use this information, in conjunction with their local knowledge of the viability of different political strategies, to generate change for themselves. (p.51)

Moreover, Wright and Nelson (2000) averred that, in participatory research, there is change in the purpose and flow of expert knowledge in which the purpose is no longer to extract knowledge from the marginalized groups to “generate disciplinary or world-ordering knowledge” but rather to “use comparative and theoretical knowledge” (p.51) so participants could understand their situation and thereby act upon it. Instead of creating expert knowledge as “professional property” (p.52), participatory research aims to develop local people’s knowledge.

Despite being called different names, the varied types of action research, share common features as expounded by Neuman (2000 and 2003), as cited in Mikkelsen (2005): the respondents participate in the research process; the research integrates “ordinary” or popular knowledge; it aims to conscientize or raise awareness; and it is directly linked to political action. All the features described by these authors underscore the transformative character of participatory action research. In addition, these characteristics of PAR have been further sharpened by feminism. Feminist standpoint theory emphasizes that:

Starting thought from women’s lives decreases partiality and distortion in our images of nature and social relations. It creates knowledge... that is... still partial in both senses of the word, but less distorted than thought originating in the agendas and perspectives of the lives of the dominant group, [the] men. (Harding, 1992, p.181, as cited in Schrijvers, 2000, p.22)

According to Guerrero (2002), feminist participatory research adds these objectives: “to understand, to advocate, to transform, and to empower” (p.67). The advocacy and action objectives, in particular, ensure that research is not only about “knowing and explaining” (p.67)

but on how to use this knowledge by taking action to change the existing condition, such that the research is not extractive and neutral. Instead, it serves as a vehicle in assisting women and men to change their lives.

Similar to the transformative goal of CD participatory action research, the goal of feminist research is liberatory. Maynard and Purvis (1995, as cited in Paredes-Canilao, 2002) noted the liberatory goal of feminist research:

Feminist research should elicit and analyse knowledge in a way that can be used by women to alter oppressive and exploitative conditions in society... the crucial question for all feminist researchers is to ask, does the analysis re-inscribe the researched into powerlessness, pathologized without agency? (Maynard and Purvis, p. 87, in Paredes-Castillo, p. 55)

Particular to CD practice at the CSWCD, the above features of PAR have been incorporated in the research studies/projects of academics, staff and students. Over time, the CSWCD has fine-tuned its research orientation towards one that is participatory, empowering, action-oriented and transformative. The research undertaken by the faculty, research staff as well as the students, is not only intended to enhance classroom teaching and learning but also to respond to community problems and issues with the ultimate goal of empowering people and improving their lives. As posited by the CSWCD, “research will not bear fruit if it does not result in action that benefits the people” (CSWCD, 2015, p.19).

Moreover, PAR informs the strategies and processes of CD to ensure that development interventions are appropriate and relevant to the needs of the marginalized groups. At the same time, a research-grounded analysis of the marginalized groups and the community conditions can identify appropriate strategies in mobilizing these groups to act and define the course of their own development. Thus, CD research affirms its transformative orientation.

CD research has likewise been flexible and adaptive to the changing times. With the pervasive issues that affect women in communities, CD adopts a gender-responsive stance in research. Over the years, CD practitioners at the CSWCD have explored the use of the method known as “life story” in learning about people’s lives, especially the lived experiences of marginalized women. The life story approach is not new in CD practice. As Luna noted (2009), *talambuhay* or *tala alam ng buhay* (life story) has been an important process in CD classes as well as in CD practice.

Life story is a method that has long been employed by feminist researchers in studying the lived experiences of ordinary women. Denzin (1990, as cited in Guerrero, 2002, p. 69) defined life story as a “record of one’s inner life” from a personal point of view. It could be in the form of complete retelling of one’s life story “covering the entire sweep of a [person’s] life experience” or “topical, covering only a phase of one’s life.” Studying the life of ordinary women and men in the community is not alien to CD practice. In community organizing, for instance, the organizer shares her/his life stories with the people as a means of establishing trust and a means of ‘breaking the ice’. Likewise, the life story method is similar to CD research in terms of the process being given as much importance as the outcomes of the research as a collective effort between the researcher and the community participants. In CD, this approach is termed as community-engaged scholarship.

De Vault and Gloss (as cited in Barrameda, 2015) noted that researchers of social science developed interdisciplinary interests in narratives, of which life story is one type, which could be considered fundamental to a people’s identity and how they make sense of the world around them. Perhaps the best exemplar of the transformative character of life stories is that of Harriet Jacobs. Brooks (as cited in Barrameda, 2015) narrated that Jacobs wrote her life story that raised the awareness of women from the American North of the horrors of slavery and eventually led to the growth of the anti-slavery movement. Such life stories have aided feminists in generating knowledge from the actual experiences of women, capturing its various contexts and nuances, and changing women’s lives for the better.

Another example is the study of Pineda-Ofreneo (1999) presented in her book, *Tinig at Kapangyarihan: Mga Kuwentong Buhay ng Kababaihang Manggagawa sa Bahay*, highlighting the empowering feature of the life story method in raising homeworkers’ awareness of their exploitation in the value chain of sub-contracting work. Through the life story method, the embroiderers, smockers, crocheters, and seamstresses called the piece-rate homeworkers in the clothing industry of Bulacan were able to locate their subordinate position in their homes as mothers and wives in a patriarchal society, as well as their exploited condition in the global chain of sub-contracting home-based workers.

To illustrate the above points, the succeeding case study discusses how research using the life story method becomes a means of transforming the lives of women and their households in a coconut farming community.

The Case Study: A Research on Rural Women's Lived Experiences of Poverty, Recurrent Typhoons and Disasters

The Research Problem and Objectives

This study sought to explore how recurrent typhoons and disasters impinge on the lived experiences of rural women living in poverty and on gender relations in their households, as well as how gender and class relations produce both vulnerabilities and capacities. The study aimed to describe rural women's lived experiences of poverty and recurrent typhoons in different stages of their lives and to examine the contexts surrounding these lives to see how gender and class relations mediated in the structure, processes, and dynamics in the institutions of the household, the community, and the State (LGU).

Research Method Used: The Life Story Method

According to Guerrero (2002), one of the principles in the choice of research design is appropriateness of the method to the research problem. In

this particular study, the life story was used as the core research method¹. It was chosen on the assumption that the life story is the most appropriate method in understanding the lived experiences of the women and how they make sense and meaning of these from their own perspectives.

The life storytelling focused on three domains of the women's lives: (1) as women in rural households; (2) as women workers; and (3) as women who experienced recurrent typhoons and disasters. The life cycle approach – from childhood-to-adolescence-to-adulthood – was used in the storytelling process through the use of a single trigger statement: “Please narrate your life story from childhood up to the present as women...” in each of the three domains.

After the gathering of the life stories, a participatory validation was conducted in which data from the life stories were analyzed collectively by the researcher and the women-storytellers. In addition, prior to the final writing of the life stories, the draft life stories were presented to the women-storytellers for comments. The researcher also asked their consent to use either their real names or fictitious names in the life stories.

¹Secondary methods used include key informant interview and secondary data or review of related documents to gather information about the bio-physical, economic, political, and socio-cultural conditions of the research area.

The entire study was guided by participatory, consultative and action-oriented principles that have roots in participatory action research and feminist ethics. The women-storytellers were consulted in the major processes of the study – from the direction and content of the life stories, to the schedule and venue of the storytelling sessions, to the final write up of the stories, and ultimately the decision to use their real or fictitious names in the life stories.

The Research Area: Barangay Monbon, A Natural Hazard-Prone Community

The study was conducted in Barangay Monbon, one of the 28 barangays that compose the inland municipality of Irosin, a second class municipality in the province of Sorsogon. Classified as a rural barangay, Barangay Monbon is subdivided into seven puroks (zones) with a total land area of 736 hectares.

As of 2014, the barangay had a total population of 3,999 (no sex-disaggregated data available) with a total of 802 households and an average household size of five (Monbon Barangay Profile, n.d., as cited in Barrameda, 2015). Of this total number of households, 265 (or 33.04%) are beneficiaries of the Pantawid Pamilyang Pilipino Program (4Ps) or the conditional cash transfer program of the Department of Social Welfare and Development (DSWD) (Barrameda, 2014). This is a very low target despite the fact that Barangay Monbon is one of the five barangays in Irosin with the highest number of documented poor households based on the National Statistical Coordination Board poverty estimates, as reported in the 2014 comprehensive land use plan of Irosin (Municipal Planning and Development Office LGU-Irosin, 2014, as cited in Barrameda, 2015).

Barangay Monbon is an agricultural barangay in which the main source of livelihood is rice and coconut farming. Other sources of livelihood, ranked in this order, include petty trading, services in the informal economy, professional services, government and private employment and overseas work (Monbon Barangay Census Report, 2012, as cited in Barrameda, 2015). Those that are engaged in farming include tenants, small owner-cultivators and landless farmworkers. Other groups involved in the agrarian economy in Barangay Monbon are the rural entrepreneurs (e.g., owners of palay/copra buying stations) and the informal moneylenders. In tenanted rice and coconut farms, the common sharing arrangements are the 60/40 (owner/tenant) and the *tersiohan* (1/3 of harvest goes to the

tenant) systems, respectively. In both rice and coconut farms, production costs are shouldered by the tenants. Farm workers, regardless of sex, are paid Php200 as daily wage with free snacks or lunch (Barrameda, 2015).

As a single source of income is insufficient, majority of the Barangay's farming households are engaged in multiple livelihoods – both on- and off-farm – such as piece-rate work, subsistence gardening, backyard hog and livestock raising, and provision of services in the informal economy. Since farming is gravely affected by climatic variability and farm work is seasonal, many households, especially those of the farm workers, prefer piece-rate work such as coco coir twining and net weaving in which the work is continuous and the pay is steady. On the other hand, small farm owner-cultivators have converted portions of their farms to raise high-value crops like lettuce, cabbage, cucumber, and carrots for better profits.

Like the rest of the barangays in Irosin, Barangay Monbon experiences rainy weather almost all year round with an average of 234 rainy days a year. Due to the northeast monsoon, heavy rains are experienced from November to January, while the month of May has the lowest rainfall with only nine days of rain (Municipal Planning and Development Office, Local Government Unit-Irosin, 2014, as cited in Barrameda, 2015). In addition, since the province of Sorsogon is within the country's typhoon belt because of the northeast and southeast moonsoons (Provincial Government of Sorsogon, n.d., as cited in Barrameda, 2015), Barangay Monbon, like the other towns of Irosin, experiences an average of 17 typhoons a year (MPDO LGU-Irosin, 2014, as cited in Barrameda, 2015).

The barangay somehow reflects the condition of the Philippines with regard to typhoon risk. As noted by the CBDRM Training and Learning Circle-Philippines (2010, as cited in Barrameda, 2015), the country is prone to climatic hazards – monsoon rains, thunderstorms, typhoons, and inter-tropical convergence zones – as it lies along the Western North Pacific Basin. Thus, an average of twenty (20) typhoons hit the Philippines every year.

In addition, the municipality of Irosin is one of the 48 municipalities in the Bicol Region that is considered by the Meteorological and Geoscience Bureau of the Department of Environment and Natural Resources (MGB-DENR) as geologically hazardous – flood and landslide prone induced by tropical storms, typhoons and strong winds that hit the Bicol Region every year (MPDO LGU-Irosin, 2014, as cited in Barrameda, 2015).

Aside from recurrent typhoons, Barangay Monbon is also prone to volcanic hazards, including pyroclastic, lava and lahar flows as well as ash fall, as it lies within the seven-kilometer radius around the Bulusan volcano. In 2006-2007, Barangay Monbon was one of the five barangays affected by the lahar flow from the explosion that deposited ash in gullies on the slopes of the volcano (MPDO LGU-Irosin, 2014, as cited in Barrameda, 2015). A woman respondent noted that the lahar flow was triggered by Typhoons Reming and Milenyo in 2006. Another lahar flow occurred in October 2007, resulting in the evacuation of 1,596 residents living near and downstream of the gullies. And in 2011, an ash explosion reached a height of three kilometers above the volcano's summit, and affected distant islands like Masbate Province (MPDO LGU-Irosin, 2014, as cited in Barrameda, 2015).

Profile of the Women Storytellers

This study used purposive sampling with a sample of 10 women as 'respondents'. In positivist research, this sample is quite small to ascertain adequate and reliable representation. However, Hesse-Biber and Piatelli (2007) affirmed the adequacy of a small sample in research, and asserted that "in situations of oppression, where it may not be safe or possible for an oppressed group to speak, the testimony of one becomes representative of the testimony of many others" (p. 508). Likewise, Leavy (2007) noted that, despite a very small sample, feminist researchers were able to study various women's issues. As cited by Leavy (2007), Slater (2000) had studied how the economic and social contexts posed constraints on African women through the oral histories of four African women, Sparkes (1994) had examined issues of discrimination and heterosexism in the workplace through an oral interview with a lesbian worker, and Heward (1994) had used the oral history of a female academic in understanding the 'glass ceiling' issues in universities.

Since, in this method, the decision to direct the storytelling rests on the women, the term storytellers was used to replace 'research respondents' and the term active listener was used instead of 'researcher' to express a more egalitarian relationship between the researcher and the women. All the sample women-storytellers are from poor coconut farming households. They were selected based on these criteria: (1) had experienced the disasters from Typhoons Reming or Milenyo; (2) is a member of a poor agricultural household; (3) has been a resident of the barangay for the preceding ten years who had experienced recurrent typhoons and disasters; and (4) is

willing to participate in the study. Both female-headed and male-headed households were represented.

Of the ten women-storytellers who were selected, seven are married, two are widows and one was abandoned by her husband. The average age of the women is 46.7, with the oldest being 57 years old and the youngest 39 years old. In terms of age distribution: one is in her late thirties, six are in their forties, and three are in their fifties. Having experienced poverty early in life, they have very little education. The average number of years spent in school is 6.7, with the highest educational attainment being completion of the secondary level and the lowest being Grade 2. As compared to their husbands, majority of the women-storytellers have slightly higher educational attainments. Their average number of children is 4.8, with the highest number of children being eight and the lowest being two. These women have been residents of Barangay Monbon for an average of 29.6 years. Of the ten women storytellers, two are migrants who married local residents.

Moreover, seven of the women-storytellers are beneficiaries of the 4Ps. As paid farm work is intermittent and seasonal, the women and other members of their households are also engaged in piece-rate work, subsistence gardening, backyard hog- and livestock-raising, and provision of services and goods in the informal economy. When farm work is slack, female and male members of farming households shift to coco-coir twining and net weaving as a 'fall back' source of livelihood. Similarly, when demand for coco coir work is low, women and other members of their respective households resort to other sources of livelihood. Of the ten women-storytellers, eight are into coco-coir twining and coco net weaving as their primary source of livelihood, while two are farm workers in either rice or coconut farms.

The Women-Storytellers and their Households' Participation in the Coco Coir Social Enterprise

A social enterprise owned by three NGOs and a people's organization has operated in the community since 2005 and is engaged in coco coir production. It provides livelihood to a total of 100 households (12.2%) in Barangay Monbon. The thrust of this social enterprise is not only to provide livelihood but also to contribute to poverty reduction in the community. In fact, in the spirit of democratic governance, it envisions itself being controlled or owned by the workers in the near future (Barrameda, 2014).

The social enterprise engages in coco coir production using coconut husks, the waste materials in copra production. Its products include coco peat (used as farm mulch and compost materials), baled fiber (used for upholstery manufacturing) and coco coir nets known as geo-net/textiles (used for soil erosion control). These products are either for export or for domestic use. Domestic users of the coco coir nets are the engineering companies that have projects with the Department of Public Works and Highways (DPWH). The production process involves various entities: from husk suppliers, to plant workers, twiners and weavers. Their roles are as follows:

- **Husk suppliers** include owner-cultivators in small coconut farms, agrarian reform beneficiaries (ARBs) and tenants in coconut plantations in which copra production is their main source of livelihood. Coconut husks are used as firewood in copra processing and the excess husks are sold to the social enterprise at the price of 33 centavos per husk or Php500 per truckload of husks.
- **Plant workers** are the factory-based workers who perform husk collection/hauling, decorticating, drying and baling the coco husk fiber. They are regular employees of the enterprise and are paid on a daily basis with a daily wage of Php236.
- **Twiners** and geo-net weavers are the women, men and children who produce coco coir ropes/hanks and geo-nets out of dry coco coir fiber. The twiners are paid in pairs, with a pair of twiners receiving Php2.50 for every 15-meter hank they produce. A pair of twiners can produce 80-100 hanks a day, depending on their level of skill and the length of time spent at work. The weavers also work in pairs and are paid Php300 for a 50x50 piece of coco coir geo-net. It takes two days for a pair of weavers to finish one geo-net. Weaving is done at the factory of the social enterprise as weaving requires a special machine (Barrameda, 2014).

The twining operation involves three persons – two persons working as a pair to make the coco coir ropes or hanks, while a third person – locally called the birador or driver – ‘drives’ the manual equipment for twining the dry coco coir fiber. The pair of twiners pays the birador one

hank for every six hanks they produce. Usually, the birador is a child, an elderly person, or a twiner's husband who has no work at the moment.

Although the social enterprise considers the twiners and weavers as the primary stakeholders, these workers are at the lowest rung of the coco coir value chain and earn the least. However, since income from farm work is intermittent, a large number of farm workers' households prefer to engage in coco coir twining and net weaving, despite the lower pay they receive from such work. And since coco coir twining is done at home, women also prefer it over other work because it complements their reproductive responsibilities. In most cases, the home-based twining work becomes a household enterprise in which the female and male adult members, as well as the children, are involved (Barrameda, 2014).

Children's participation in coco coir work is mostly voluntary and they work only during off-school hours and during weekends. The age range of these children is from six to 16. They are enticed to participate because they are given money by their mothers to help in making the coco coir twines. Although the income from coco coir work has enabled these households to meet their food needs, they have no savings. Thus in times of emergencies, they resort to making loans from relatives and friends or from informal moneylenders. The steady income from such work has helped these households survive food scarcity, especially in times of recurrent typhoons. However, as typhoons become more frequent and intense, these coping strategies may not be enough (Barrameda, 2014).

Findings, Conclusions and Recommendations of the Study

The pre-disaster vulnerabilities of women in rural households are rooted in their limited access to and control over resources, their marginalized positions in decision-making in their households and in the community, their subordinate position in their households, and their limited employable skills. Yet despite such conditions and amidst inadequate social services, they have been able to maximize their limited capacities: mobilizing the labor power of household members, tapping social networks, accessing common natural resources available, and making full use of their resourcefulness (*diskarte*) to survive poverty, economic crises and recurrent typhoons.

As mothers, caregivers and food providers, the women storytellers play key roles in the daily survival of their households; and as among the hardest hit by poverty and recurrent typhoons, they likewise play vital roles

in recovery from such disasters through the use of a wide array of survival strategies. The disadvantaged condition experienced by these women is due to the unequal gender relations in their households and is further reinforced by other social institutions – LGU and community – through their rules, practices, structures, and processes as manifested in the Disaster Risk Reduction and Management (DRRM) programs experienced by the women-storytellers. As they see it, any DRRM program that does not consult them may not be attuned to the needs of their households. Thus, there is a need for a rethinking of DRRM programs that would be gender-responsive and empowering to all marginalized women in the community.

In view of these findings, the study concludes that poverty reinforces the pre-disaster vulnerability of the women and their households; that both poverty and recurrent typhoons have gendered effects that gravely impact on women more than men in poor rural households; welfare-oriented DRRM programs implemented by social institutions such as the LGU reinforce gender and class biases and are inadequate in responding to the needs of these households in times of recurrent typhoons.

To address the above concerns, the women-storytellers gave the following recommendations for households, the government and the NGOs – in order to address their vulnerabilities before, during and after recurrent typhoons and disasters:

- for households to establish backyard gardens for the cultivation of typhoon-resistant crops to serve as the households' source of food security before and after typhoons; and to prepare the things needed for eventual evacuation such as rice, water, clothes, flashlights, matches, sleeping materials, important documents and children's school materials;
- for the government to provide livelihood and employment opportunities instead of the 4Ps, to extend the 4Ps educational support up to the college level, and to provide affordable and typhoon-resistant housing to address the pre-disaster vulnerability of poor households; in emergency situations, to include other needed goods in the relief packs, to base the quantity of the relief goods on the household size, and to provide relief goods to both families who are in evacuation centers and those who are not; and, right after a typhoon or disaster, to provide livelihood and employment for both women and men as well as to lower the price of commodities.

- for the NGOs to provide livelihood opportunities to women to strengthen their capacities and resilience to typhoons and disasters.

In addition to the recommendations posed by the women-storytellers, the study put forth the following key recommendations: (1) the revival of backyard gardens/communal gardens to ensure food security in the households; (2) LGU implementation of local laws on women's representation in DRRM decision-making and provision of programs that are responsive to women's conditions (i.e., land reform that ensures women's ownership and provision of assistance to enable productivity of awarded land; reorientation of the Conditional Cash Transfer to include the participation of men, etc.); and (3) the promotion of livelihood and food security programs by the local government and civil society groups in the barangay.

Utilization and Outcomes of the Research

As a CD practitioner and at the same time a feminist researcher, the researcher resolved that this study would not remain on paper but would serve as a mechanism in making a change in the lives of the women-storytellers and their households. Aware of the feminist ethics of not being "extractive," the researcher shared the results of the research to the women-storytellers in order to validate the data and to discuss with them what actions to take to respond to the concerns surfaced by the research. Likewise, the results were shared and presented to the NGO that is part owner of the coco coir social enterprise as well as to the barangay LGU.

Through a participatory validation workshop, the researcher presented the results of the research to the women-storytellers for feedback and assisted them in drafting an agenda for action. At the same time, the validation workshop was used by the researcher as a venue for consciousness-raising among the women-storytellers of the need for organizing their ranks so they could participate in the governance of the social enterprise in the future and could thus adapt to recurrent typhoons and climate change. As an outcome of this, an initial plan on the formation of a coco coir workers' cooperative was drafted by the women-storytellers. At present, they are convincing other coco coir twiners and weavers to join the cooperative as well. Initially, 12 core members (ten women and two men) initiated the formation of the nascent cooperative and have started building up their capital share through weekly forced savings. To date, the informal core group has established an initial capital fund of Php12,000.

However, the members have expressed their need for capability building, since none of them has community organizing and cooperative building experience.

Likewise, the research findings – particularly on the economic conditions of the women- storytellers, their vulnerabilities and their capacities for coping with recurrent typhoons and disasters – were shared by the researcher to the NGO that co-owns the coco coir social enterprise. Through the study, the NGO was informed about the low daily earnings of the coco coir twiners and weavers. As a result, the NGO was so concerned about how to improve the economic lot of these workers so they could participate in the governance of the social enterprise (i.e., from workers to collective sub-contractors of higher activities in the value chain of the coco coir industry, to eventual owners). As an initial step towards this goal, the NGO requested the researcher to conduct an impact study of the social enterprise on the socio-economic condition of the households of the coco coir twiners and net weavers. The study was conducted from September to December 2014. The results were then used by the NGO to formulate its medium-term development planning towards enhancing its development intervention in Barangay Monbon in the coming years.

With the formation of the cooperative's core group, the researcher informed the NGO about the need for capability-building as expressed by the group members. In response, the NGO is now looking for potential partners – people's organizations (POs) and NGOs with organizing programs – to provide assistance to the twiners and weavers in forming the cooperative. The NGO has also expressed its willingness to fund the capability-building activities.

At the same time, the researcher also presented the study to the barangay LGU which requested the researcher to facilitate a meeting with the NGO to explore possible partnership in terms of livelihood projects to enhance the adaptive capacities of the coco coir workers and their households to recurrent typhoons and climate change. Further, the researcher continues to visit the community and extends assistance to the women-storytellers and the core group through linkage/network building as well as the provision of training/education support.

Lessons Learned and Insights from the Research Experience

The crucial role of research as a transformative CD practice is best captured in the words of Guerrero (2002), that the “advocacy and action

components ensure that research goes beyond knowing and explaining. It is important that we use this knowledge... or act upon this knowledge to change reality. In this way, research ceases to be 'extractive' and neutral; it becomes a means towards helping women and men achieve changes in their lives... a design that closely links and connects research with action" (p. 67).

What then can be gleaned from this research experience? What are its implications to CD as a transformative practice?

First, the research experience affirms the importance of research in CD practice. Information drawn out from research serves as a guide in designing development interventions that are responsive to the needs of the women, men and other marginalized groups in a community.

Second, a research study that is grounded in the principles and values of CD is always action-oriented. Its transformative goal is the utmost consideration. To be of service to the people, however, research must not remain on paper. It must serve as a means to change the lives of marginalized groups through policy advocacy to the government to fulfill its obligations to the people, as well as through mobilization of other stakeholders in the community, like NGOs and POs, to respond to the people's needs.

Third, the study brought to the fore the issue of ethical concern in research that is often raised in CD discussions. Transformative CD strongly posits that research should not be extractive but rather a form of scholarship that takes action in transforming the lives of marginalized groups. As G. T. Castillo (2002) warned, "any research that gives nothing in return to the research participants is unethical" (p. ix). CD further refines this position and asserts that what is to be given in return must be defined by the people, thus, distinguishing its own research orientation from other social sciences research.

Fourth, research that is grounded in a transformative or liberatory goal is an empowering tool for community organizing. The information surfaced by the study served as material for consciousness-raising of the women-storytellers. Recognizing the commonalities of their experience of everyday poverty, recurrent typhoons and disasters, the women-storytellers resolved that they need to act to change their condition; and to do this, they saw the need for them to get organized.

Fifth, especially for the women-storytellers, the study has been instrumental in making a difference in the lives of poor rural women as it pursued action to influence public policy even at the barangay level. At the same, it built a bridge among the women coco coir workers who were unorganized and isolated prior to the study. In addition, the study provided a venue for the women to see the similarities of their personal experiences, eventually raising their awareness on the need to bond together to improve their present condition.

And, lastly, the research could serve as a mechanism for dialogue among stakeholders in the community to address the condition of its poor households. The evidence-based information in the research could serve as basis for policy advocacy, as has been done by the researcher.

What then are the implications of the above points to CD practice?

One, the life story as a research method provides a venue for unorganized and voiceless groups, like women, to learn about power. The process of the research method gives an opportunity for marginalized women to practice the exercise of power in which each of them steers the direction of her life story, and decides on what to include, omit or change in the story. As such, this method could be used in CD not only to gather personal data but also to teach about power.

Two, since the life story method invades the respondents' privacy, ethical concerns have to be considered. The researcher has an obligation to do something to change the storytellers' lives. Thus, action is an inherent feature of the method, also an important posture in transformative CD practice.

Three, by placing importance on giving voice to ordinary people in the community, the life story is a means to understand various issues from the perspectives of ordinary women and men and other marginalized sectors in the community.

And, lastly, the life story method in particular and CD research in general posit a standpoint for the marginalized and voiceless individuals and groups in a community and aim to mobilize them to action to change their situation. In this way, this kind of research contributes to a transformative CD practice.

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Community Development for Transformation:

The Role of Community Organizations as Negotiating Leverage in Conflict-Affected Communities

Caroliza Tulod-Peteros

In different parts of the country, various communities of marginalized sectors have been faced with a lot of conflicts, rooted in their assertion of their claims over rights to land, housing, just wages, and decent working conditions, among others. Government policies aligned with its adherence to liberalization policies aggravated this situation. More projects that will result to displacement of already marginalized communities in urban and rural areas are allowed, even if these encroach on productive farmlands or threaten the remaining ancestral lands of indigenous peoples. These projects have been met with opposition by the affected communities.

Affected sectors are in a better position to negotiate their collective interests if they are organized. As articulated in this paper, an organized community especially in a conflict situation is in an advantageous position to press for its demands and negotiate for better terms in an interactive manner. This means engaging with proponents and government through a combination of negotiations, legal and meta-legal actions. Organizations are channels to express the collective strength of the people – especially those who have less in power, so they will have better chances of being heard. Community participation in governance is now institutionalized. There are many mechanisms whereby marginalized sectors can engage with government and proponents to better argue their positions on certain policies, programs and projects that have negative impacts on them. There is need therefore to strengthen and enhance community organizing work to include a conflict-sensitive approach so that leaders are better trained to engage and be able to negotiate their interests.

Introduction

Community Organizing (CO) is an important component of community development. It is “a social development approach that aims to transform the apathetic, individualistic and voiceless poor into a dynamic, participatory and politically responsive community” (Batistiana and Murphy, 2002). The 1994 National Rural CO Conference defined CO

as a collective, participatory, transformative, liberative, sustained and systematic process of building people's organizations by mobilizing and enhancing the capabilities and resources of the people for the resolution of their issues and concerns towards effecting change in their existing and oppressive exploitative conditions (Batistiana and Murphy, 2002).

In the Philippine experience, the bias of community organizing is the marginalized groups such as workers, peasants, and informal settlers who have been sidelined by development. There are many people's organizations and community associations all over the country which have been advocating for their rights and welfare, demanding that government hear them and act on their concerns. History shows that the better organized groups are able to effectively put forward their agenda, achieve gains in their struggles, and, in the process, effect changes.

This paper seeks to put forward the importance of community organizing especially in conflict-affected communities as a bargaining leverage in asserting their concerns and demands to the government.

The Importance of Community Organizing in Conflict-affected Communities

Cosier (2003 as cited in Formilleza, 2011) defined conflict as:

a struggle over values and claims to scarce status, power and resources in which the aims of the opponents are to neutralize, injure, or eliminate their rivals. It can happen between individuals, between inter-groups and intra-groups. Conflict leads to change and it can also stimulate innovation. Conflicts between inter-groups and intra-groups are part of social life.

Ramsbotham, Woodhouse and Miall (2011) also defined conflict as "the pursuit of incompatible goals by different groups"(p.30) and traced its origins to "economic differentiation, social change, cultural formation, psychological development and political organization – all of which are inherently conflictual" (p.7).

Haider (2012) mentioned that conflicts are "context-specific, multi-causal and multidimensional due to a combination of factors, such as inequality, exclusion and marginalization...poverty...and unjust exploitation of resources".

Laue (1990, in Sharoni, 1994), on the other hand, treated power relations as an essential aspect of conflict. Laue argued that “conflict may be defined...as escalated natural competition between two or more parties about scarce resources, power and prestige. Parties in conflict believe they have incompatible goals, and their aim is to neutralize, gain advantage over, injure or destroy one another” (Laue, 1990 in Sharoni, 1994, p. 257).

Competing use of scarce resources such as land has been the source of conflicts among informal settlers, farmers and indigenous peoples. Workers, meanwhile, demand an equitable share in the profits of corporations through just wages and humane working conditions and respect for their right to unionize in order to negotiate fairly in Collective Bargaining Agreements. Affected groups and sectors contend that there is unjust utilization of resources favoring the rich and powerful, pushing them further to the sidelines and a life of abject poverty.

Land, especially in urban areas like Metro Manila, is a scarce resource and there are many competing interests to use this resource, hence it is a source of conflict. In the case of informal settlers, they are occupying high-value properties eyed by developers for business development which is most often supported by government as this falls within their concept of urban development.

For the indigenous peoples, the rich resources in their lands such as forests and minerals have been the subject of interests of logging concessionaires and mining companies. Abundant water sources in thickly forested areas are also an interest of hydropower developers. Such, however, threaten not only the livelihoods of indigenous peoples but their ancestral domains and identity as well.

On the other hand, most of the fertile plains in the rural areas are in the hands of a landed few who have partnered with large agricultural corporations and turned these lands into pineapple, banana and palm plantations in many parts of Mindanao; and sugar estates or coconut plantations in some parts of the Visayas and Luzon, to name a few.

When claims over these scarce resources are asserted by one interest group and opposed by the other, conflicts arise. Either party may choose to fight for its interests or just walk away. Parties in conflict who chose to fight for their claims engage in various forms of actions to convince,

if not pressure, the other party to change his/her position in favor of the other. The strength of both parties is important to consider in this process. Definitely, the more powerful party is in an advantageous position.

This is where community organizing is very important.

Organizations are channels to express the collective strength of the people – especially those who have less in power – so they will have better chances of being heard by government, private corporations and other power brokers. Community organizations serve as avenues where the members will be informed and educated of issues that affect or will affect their lives – be it their place of abode, their livelihood, their surrounding environment and their identity as a people. Ideally, through their organizations, community members, after a thorough study and exchange of their thoughts and feelings, will make informed decisions on their issues and problems.

In communities where projects are proposed by government or private entities, the collective decision of community members, including their conditionalities of acceptance or non-acceptance, will be more powerful because they can use their numbers as leverage. This is akin to what White (1996) described as representative participation involving the voice of community members in the decision-making and implementation process of projects or policies that affect them. For the more powerful, representative participation increases the chances of their intervention being sustainable; for the less powerful, it may offer a chance for leverage (White, 1996).

More importantly, community participation has been institutionalized in our processes as stipulated in the Local Government Code of the Philippines.

It is likewise the policy of the State to require all national agencies and offices to conduct periodic consultations with appropriate local government units, non-governmental and people's organizations, and other concerned sectors of the community before any project or program is implemented in their respective jurisdictions. (Book 1, Title 1 Sec. 2 (c); Title 6)

It is also an important requirement in the permitting process for projects that require Environmental Compliance Certificates (ECCs). The Department of Environment and Natural Resources (DENR) in 1996

issued Administrative Order 96-37 detailing Social Acceptability and Public Participation requirement procedures as an integral part of the Philippine Environmental Impact Statement System (PEISS). An important mechanism is the Multipartite Monitoring Team System (MMTS) where host communities of environmentally critical projects can participate. It is organized to encourage public participation, to promote greater stakeholders' vigilance, and to provide appropriate check and balance mechanisms in the monitoring of project implementation. The MMT is recommendatory to Environmental Management Bureau (EMB). MMTs have the primary responsibility of validation of Proponent's environmental performance (EMB, n.d.).

In large scale development projects like mining, power and dams, there are many avenues for organized communities to express their questions, views and proposals through these institutionalized processes. If communities are organized, their presence could effectively be asserted and their positions can be collectively articulated such as in public consultations of government projects, policies, ordinances; or when there are corporations who go through the Environmental Impact Statement (EIS) process or the Free, Prior and Informed Consent (FPIC) process for indigenous peoples.

Organized communities can likewise do their own independent studies and information and education activities among their members so they can arrive at an enlightened decision on the matters facing them. Their informed participation in the debates concerning each project will enable them to negotiate for better terms or influence the decision of the project proponent.

Participation can indeed make or break a development project. A project with low social acceptability may still result in delays despite meeting the technical requirements of the EISS because of strong public opposition (Amador, 1998).

Hertz, La Viña and Sohn (2007) reinforced the above statement. They argued that the consent of a community affected by development projects, either public or private, makes good business sense because the risks created by failure to secure community consent, as well as the benefits obtained with meaningful consultation, are significant and quantifiable. They stressed the importance of including community involvement and consent procedures in the planning and decision-making processes of the proponent and the permitting process of the host government.

Thus, community organizations have the potent force to influence the debate on the project if they will realize their strength and power and assert their right to accurate information on and participation in processes concerning projects proposed to them.

Community participation is also emphasized in community-driven development projects. In 2013, the Government Procurement Policy Board issued a Manual on Community Participation in Government Procurement. It focuses on how communities can participate in monitoring procurement by being involved in planning, procurement and implementation and also on how they can participate as service providers or contractors under negotiated procurement through community projects.

Further, community participation needs to ensure the representation of the voices of both women and men. The Harmonized Gender and Development Guidelines for project development, implementation, monitoring and evaluation released by the National Economic Development Authority (NEDA) and the Philippine Commission on Women (PCW) released in 2010 is aimed to contribute to efforts towards ensuring a gender-responsive program and project that will contribute to the protection and fulfillment of women's rights, the promotion of gender equality, and the improvement of the quality of lives of both women and men (NEDA, PCW, and ODA-GADN, 2010).

In a conflict situation, effective means must be found for the community and its organization to further expand its power so that the other party, especially if very powerful, will be convinced to listen to the community's demands – thus enabling both parties to sit down at the negotiating table to discuss their options and find solutions to their problems.

In facilitated conflict resolution processes, a careful study of the sources of power of the stakeholders is very important.

Power can be broadly described as actual or perceived ability of one person to exert influence upon another person's behaviour or thoughts. Sometimes the use of certain power is obvious, sometimes it is hardly visible. Sometimes certain types of power are accepted, while often times, the use of certain powers are deeply resented and resisted (Wade, 1994).

For Mayer (1987 in Wade, 1994), there are at least ten sources of power that parties in negotiation exercise. These are:

1. Formal authority. The power that derives from a formal position within a structure that confers certain decision-making prerogatives;
2. Expert/information power. The power that is derived from having expertise in a particular area of information about a particular matter;
3. Associational power (or referent power). The power that is derived from association with other people with power;
4. Resource power. The control over valued resources (money, materials, labor, or other goods or services). The negative version of this power is the ability to deny needed resources or to force others to expend them;
5. Procedural power. The control over the procedures by which decisions are made, separate from the control over those decisions themselves (for instance, the power of a judge in a jury trial);
6. Sanction power. The ability (or perceived ability) to inflict harm or to interfere with a party's ability to realize his or her interests;
7. Nuisance power. The ability to cause discomfort to a party, falling short of the ability to apply direct sanctions;
8. Habitual power. The power of the status quo that rests on the premise that it is normally easier to maintain a particular arrangement or course of action than to change it;
9. Moral power. The power that comes from an appeal to widely held values. Related to this is the power that results from the conviction that one is right; and
10. Personal power. The power that derives from a variety of personal attributes that magnify other sources of power, including self-assurance, the ability to articulate one's thoughts and understand one's situation, one's determination and endurance, and so forth (pp. 6-7).

In a conflict situation, parties engaged in negotiation use a combination of the above powers. For community organizations, it is

important to be aware of their powers and how they can effectively use these in leveraging agreements in their favor. Nuisance power (some organizations, as observed in the author's personal experience as a trainer in conflict resolution, prefer the use of the phrase "power of their number to exact discomfort or annoy the other party" rather than nuisance) has been effectively used by many community organizations in the country.

The case of the Sumilao Farmers of Bukidnon is a very significant and inspiring experience where the farmers were able to build and expand their power over 10 years of struggle. In a presentation during a national mediation conference organized by Mediators Network for Sustainable Peace (MedNet) in 2008, Atty. Arlene Bag-ao, the farmers' legal counsel, mentioned the following strategies that were utilized:

1. The farmers, through their organizations, were able to get the support of an alternative law group, Balaod Mindanaw, Inc., to stand as their legal counsel. Through Balaod Mindanaw, they were educated on the law in relation to their case and the legal parameters of their actions to proactively assert their rights;
2. Together with Balaod Mindanaw, the farmers built support groups, especially among influential people both in Mindanao and Manila, as well as internationally. These support groups provided the needed moral, financial and material support that enabled them to sustain their struggle for over a decade highlighted by their 1,700 km. walk. These support groups linked the farmers' issue with other groups working in various sectors – students, teachers, other farmers' groups and the media. They got the biggest boost from the respected Bishops of the Catholic Church who sent out appeal letters to all the parishes along the route of the walk;
3. They used various media platforms to communicate their cause to the different publics – email, blogs, websites, texting and good media relations – which eventually convinced the government to recognize the value of responding to their case;
4. They visited schools and different communities to explain their cause and raise awareness on agrarian reform; and
5. They used a combination of legal and meta-legal tactics so as to avoid confining the issue to mere technicalities and legalities.

The farmers were able to build a wide network of support that expanded their associational power. They had the moral power as well, as the land used to be part of the ancestral domain of the Higaonon, and therefore government has the obligation to respect, promote and fulfill their right to land. The legal maneuverings of the landowner to evade the Comprehensive Agrarian Reform Program (CARP) coverage further bolstered the moral claim of the farmers to their land.

The Sumilao farmers effectively used what Roger Fisher and William Ury, authors of the bestselling book *Getting to Yes, Negotiating without Giving In*, termed as Best Alternative to a Negotiated Agreement (BATNA). This is the alternative action should negotiations fail, and it is critical to negotiation because you cannot make a wise decision about whether to accept a negotiated agreement unless you know what your alternatives are (Sprangler, 2012).

Over their more than 10 years of struggle, the farmers used hunger strikes, rallies and demonstrations as their BATNA. However, the 1,700 kilometer walk was their most significant and successful BATNA to gain the attention of San Miguel Corporation (SMC) to listen to their demands. The whole conflict landscape changed in their favor when they gained national and international attention, so much so that then President Gloria Arroyo could no longer ignore their presence when they walked around Malacañang. The farmers were able to attract negotiators such as then Archbishop Cardinal Gaudencio Rosales of Manila, Archbishop Broderick Pabillo (Auxiliary Bishop of Manila) and former COMELEC chairman Christian Monsod. They also got the sympathy of parishes along the route of their march from Bukidnon to Manila, and catch the attention of media who followed their journey and gave the public raw footages and descriptions of their persistence and perseverance.

What is important to consider is the capacity of the organization to effectively use its BATNA to bring the other party back to the negotiations. The farmers engaged in internal preparations, too, such as their commitment to pursue the struggle, readiness to withstand the long walk, food that will be left to their families, security, health, among others.

However, there are many communities threatened with large-scale projects where the affected populations are not organized.

In the case of communities to be affected by the Pulangi hydroelectric power project proposed by First Bukidnon Electric

Cooperative (FIBECO), only two organizations asserted their position. These were Nasavaka'n Tarigunay't Bukidnondo't Kalindaan (NATABUK), an umbrella organization of 18 people's organizations of indigenous Manobo, and Save Pulangi Movement, a multi-sectoral grouping. They were against the project. NATABUK members were scattered in barangays with Manobo population in some towns of Bukidnon and two towns in President Roxas, North Cotabato.

However, the greater number of people in 26 communities were silent. They were not organized. The existing organizations where some of them were members were not concerned with the Pulangi project and its social, environmental, and political implications.

Since the large number of community members were not organized, they had no avenue to express their independent views and feelings on the project, its implications, and their possible future. Their voices were not heard. Results of the perception survey conducted by MedNet showed a higher percentage of indigenous Pulangihon (Lumad) over the settlers (Dumagat) preferring to keep silent (31.7% and 18.7% respectively) when asked of the potential effects of the project on their livelihood. In the validation meeting, participants attributed this to be due to two kinds of fear: 1) fear that their responses will reach the proponent and will be a ground for non-payment of their lands in the event that the project pushes through; and 2) fear of harassment from groups that they feel may not like what their genuine positions are on the project (Peteros, 2013).

The strong presence of the New People's Army (NPA) in the area was another important factor to consider in the political dynamics of the area. They were not part of the formal processes that the proponent and government had to observe in relation to securing social acceptability of the project. However, they exercised influence and control in some communities that reflect their position on the project. Even local government officials who had formal authority and sanction power felt powerless over the NPA. In a meeting with the Sangguniang Bayan of one of the affected towns, one councilor shared how some of them were summoned to the mountains by the Front Commanders of the NPA operating in the area. They were asked to explain if they indeed endorsed the project based on information that had reached them.

On the other hand, the power of the proponent to push through with the project was also hampered with a very basic and important

requirement – enough resources to fund the project. At that time, the company was still looking for a partner to ultimately fund the construction of the dam and pay the relocation and compensation costs of affected communities. Its resources were only limited to the pre-development preparation.

Alternative Ways of Resolving Conflicts

As illustrated in the above cases, tensions rise and the behavior of either party becomes destructive and violent in the course of asserting the respective demands of the parties in conflict. Many landowners, especially in the case of farmers claiming their lands under the CARP use their various powers to evade coverage or deny the right of farmers to till the lands awarded to them. Many resort to legal maneuverings.

A case study of land conflict in the Philippines described the legal maneuvers that are used to undermine the award of land to beneficiaries, including the filing of often groundless cases for: a) Certificate of Land Ownership Award (CLOA) or emancipation patent cancellation; b) land conversion; c) CARP exemption or exclusion; d) agrarian reform beneficiary disqualification or exclusion; and e) nullification of the award. The study also found that decisions rendered were most often adverse to the interest of the farmers and farm workers because their claims and defense have not been fully explained in the courts or agencies where the cases are lodged. Sometimes, the farmers and farm workers concerned are not even included as party-litigants (Olano, n.d.).

In the early 1990s when the CARP law was in its initial years of implementation, non - government organizations (NGOs) supporting farmers in their struggle for land often raised money to defend the farmers in court. As a result, some farmer-leaders have been successfully defended and those imprisoned have been released. But other farmers have been slapped with other charges and imprisoned. It was an endless series of tedious, long and expensive legal battles. And the legal defense fund was also dwindling. This situation led NGOs and farmer organizations along with DAR to search for alternative ways to resolve conflicts.

Under the auspices of former Secretary Ernesto Garilao of the Department of Agrarian Reform, some NGO and farmer-leaders advocating for agrarian reform were trained in Alternative Dispute Resolution (ADR) and applied their new skills in selected areas in the country. The results were encouraging. Similar initiatives were undertaken at the DENR. In

early 2000, individuals and groups who were convinced of the benefits of Alternative Dispute Resolution (ADR) started advocating for the enactment of a law institutionalizing this strategy. Some of them formed a network and thus MedNet was born, with the advocacy of helping communities faced with public disputes.

In 2004, President Macapagal-Arroyo signed R.A. 9285 or the Alternative Dispute Resolution Act. The law defines ADR to mean any process or procedure used to resolve a dispute or controversy, other than by adjudication of a presiding judge of a court or an officer of a government agency, in which a neutral third party participates to assist in the resolution of issues, which includes arbitration, mediation, conciliation, early neutral evaluation, mini-trial, or any combination thereof. It aims to provide disputants with means to achieve speedy and efficient resolution of disputes, curb a litigious culture and to de-clog court dockets (R.A. 9285, Article 1.6).

Mediation as defined in the law means “a voluntary process in which a mediator, selected by the disputing parties, facilitates communication and negotiation, and assists the parties in reaching a voluntary agreement regarding a dispute” (RA 9285, Sec. 3, q.). Mediation is also referred to as a facilitated negotiation process.

The mediator, considered to be a neutral and impartial third party, facilitates dialogue in a structured multi-stage process to help parties reach a conclusive and mutually satisfactory agreement. A mediator assists the parties in identifying and articulating their own interests, priorities, needs and wishes to each other. Mediation is a ‘peaceful’ dispute resolution tool that is complementary to the existing court system and the practice of arbitration (Sgubini, Prieditis, and Marighetto, 2004).

Mediation is an alternative recourse for communities to resolve conflicts. They have to be organized and they collectively agree to enter into mediation with their appointed representatives.

In the Pulangi case, the affected communities were not aware of mediation until after it was presented with the recommendations of a conflict map prepared by MedNet that promotes ADR among communities confronted with conflicts. The map was undertaken in response to the request of the Bishop of the Diocese of Bukidnon. The Bishop acted as the Convenor of the process.

The affected communities and the proponent agreed to work together to address a data conflict through the facilitation of MedNet as mediator. The Bishop also supported their decision. The Manobo-Pulangihon were represented through NATABUK and a town-level Council of Elders, Kibawe Tribal Council of Elders, while the affected settler population in 26 barangays were represented by six barangay captains through an election process facilitated by the mediator.

In the research on land conflict in the Philippines, the use of mediation and negotiation to arrive at a mutually gainful agreement was acknowledged as important. However, it cited the need for capability-building because this requires a different set of skills. Local NGOs in partnership with national resource institutions that are able provide technical support can undertake capacity-building programs (Olano, n.d.).

International Finance Institutions (IFIs) like the World Bank also utilize mediation involving host communities of development projects and private companies as proponents. This happens when the proponent secures a loan from the IFI and there is resistance from the community. In the case of the World Bank, its Compliance Advisor Office (CAO)/Ombudsman looks into the concerns of the community. The following experience shows a successful mediation of a conflict through the intervention of World Bank.

The conflict was between the affected communities of the Binga and Ambuklao Dam and Aboitiz Company, the new owner of the dam. Aboitiz assumed ownership after the government, through the National Power Corporation (NPC) and the Power Sector Liabilities Management (PSLAM), sold the dam. The Ibalois, whose lands were submerged 60 years earlier when the dam was constructed, claimed back a portion of their land. The mediation process was facilitated by Conflict Resolution Organization (CORE), a local mediation office through the World Bank's Compliance Advisor Office (CAO)/Ombudsman. Aboitiz Company had applied for a loan from the World Bank, so when it was found that the project was faced with some conflicts, a mediation process was recommended.

CORE convened the parties which included representatives from the Ibaloi people's organizations, NGOs, the local and provincial government, Aboitiz and NPC. The presence of a representative from NPC as government agency overseeing the watershed was crucial as the land adjacent to which the plant is located is owned by the government.

The preparatory workshop held prior to the mediation process was a venue for the community leaders to vent out the deep-seated anger kept for the past 60 years. It facilitated the openness of the parties to negotiate, and resulted in better relationships between the Ibaloi communities and the proponent. More importantly, the Ibalois were able to reclaim a portion of their land to be used as a cultural heritage site to bury their dead, build museums and teach their younger generations about their culture. For them, the site would serve as a reminder that they were the original inhabitants of that land (Philipps and Stott, 2011).

Personal Insights

As a part of MedNet, I had the opportunity to be involved in some conflict resolution processes in different parts of the country. When members of a bigger community are involved as one of the parties, the presence of a strong, dynamic and autonomous community organization is very important. They can articulate their demands better because they are able to carefully study their options prior to agreeing to the formal negotiations. They are also in a position to put pressure on the other party if it fails to meet its obligations in the agreement. They also have their internal processes to learn from their mistakes and make their organization stronger.

For example, in February 2010, two years after the celebrated ‘win-win’ agreement with San Miguel Corporation, the Sumilao farmers used their nuisance power again. They set up streamers and camped out in front of the hog farm of SMC. The company had given them land that had a lot of problems. I was then invited to give an orientation on mediation to the Sumilao farmers. In the discussion on the value of a written agreement, some of their leaders realized their weaknesses when they signed the mediation agreement with the company two years earlier. They felt there were some important data regarding the details of the agreement concerning the 94 hectares of land that should have been included but which they failed to assert their claim to. For them this was a hard lesson, but one that has now made them wiser.

On the other hand, I was inspired to see them working together in the 50 hectare land that had been awarded to them. It felt good to see them enjoying the initial fruits of their hard won victories.

In the Pulangi conflict, I as MedNet facilitator faced the challenge of getting the various perspectives of the people on the project because

majority of the affected Dumagat residents were not organized. During the conflict mapping phase, for example, I had very few women participants in the various meetings. In one focus group discussion held inside the premises of a parish, the priest assured me not to worry that I did not have women participants because the men present represented the views of their wives as well. Representatives to the mediation panel as well were all men. I was the only woman among them.

In the course of the mediation process through the conduct of the perception survey, I felt the fear and hesitation of many ordinary participants to express their genuine sentiments in the series of validation meetings that we conducted. Due to their lack of organization, they were not exposed to a systematic process of exchanging varied ideas and views of the project. There was no active women's organization that articulated the implications of the project on women. As a result, genuine participation of the affected communities was not maximized as there was lack of autonomy on their part to freely express their views given the context they were in.

It was in those situations that I wished there were UP-CSWCD students to assist these people to organize themselves and help educate them about their situation and explore wider options. I surveyed the colleges within the province but I was told that Community Development-related courses are not offered. I realized that this need should be articulated and hopefully more schools will consider offering this course.

Conclusions/Synthesis

Community organizing work especially in situations of conflict has its gains and challenges and organizers can learn a lot from the examples discussed above. As articulated in this paper, an organized community particularly in a conflict situation is in an advantageous position to press for its demands and negotiate for better terms in an interactive manner. It is important that these organizations have their own internal processes which are inclusive and transparent, where all members are able to participate in decision-making wherein the views of both women and men are represented, their different concerns addressed, and their participation in activities encouraged and defined.

Community organizations need to continually educate their members and equip them with the necessary knowledge and skills to understand and do something about their situation. It is important that they appreciate their internal strengths as an organization and identify areas

that they need to improve on to increase their power to further build their negotiating position. They need to be capacitated to be able to gather data that will bolster their knowledge of the conflict and sharpen their analytical abilities to be able to propose better options. They also need to continually harvest the lessons learned to deepen the commitment of members as well as prepare them for new challenges ahead in their envisioned future with a better quality of life.

Signed agreements are not a hundred percent guarantee that all parties will fulfill their commitments. It is important for community organizations to carefully study the contents of an agreement and to be vigilant for any delaying tactics by the other party. They must also be prepared with their BATNAs and be able to execute these effectively.

Many organizations enter into negotiation or mediation without the benefit of training or at least orientation. Based on experience, it is very helpful if leaders and members undergo training to better prepare them to participate in an interactive conflict resolution/management process. In addition, community organizations need to prepare other options especially when they are in a weaker position. There is need to think out of the box, and not be limited to street actions and other pressure tactics.

The rise of information technology is a good opportunity for community organizations who have access to this medium to inform people of their issues, solicit support and expand their reach. These organizations should harness their creativity to use social media as an advocacy platform and be able to catch the attention of the public.

Funding is also an important component in the success of alternative conflict resolution processes such as mediation. Parties will be able to trust in the neutrality of the process if they are assured of the impartiality of all those involved in the process.

Lastly, the avenues for community participation in development projects and government processes are now institutionalized. Social acceptability of host communities is an important requirement for any project to be approved. It is up to these organizations to use these spaces to access resources for the benefit of their members as well as to put forward new ideas and concerns that will enrich the debate to make sure that development projects and government services truly benefit the people.

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Community Development Research: Emerging concepts, methods and practices

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The application of social research in Community Development (CD) provides deeper meanings to action research, participatory research, and development research. Although these constructs emerged at different historical periods, their common thread weaves through three major themes – participatory methods, people’s action, and social transformation.

This paper aims to define development research in general and CD research in particular, as it has evolved over the years, using the theses and faculty researches as primary sources of data. The paper has the following sections: first is a summary of CD research done by the faculty and students at UP-CSWCD; second is a reflection on these researches identifying the nature of CD research; and the last section contains the good practices as well as the challenges faced by CD researchers.

These researches form part of CSWCD’s community-engaged scholarship, also called transformative scholarship, where the long-term perspective of academic pursuit is societal change and people’s empowerment. Moreover, the following characteristics are evident in these researches: the standpoint for the poor, marginalized, and disempowered communities; interdisciplinary and integrative approaches grounded on theorizing; and production of knowledge products that contribute to both individual and collective scholarship of CSWCD and the University to serve the people.

Introduction

Social research practice in recent years deals with various development concerns: from individual perceptions and behaviors to social issues and movements. Social research is neither monolithic nor static. It aims to create more spaces for discovery and learning. It is trans-disciplinary and dynamic. Social research concepts, methods, and practices continue to evolve in response to the changing needs of its different ‘publics.’

The application of social research in Community Development (CD) provides deeper meaning to alternative labels such as action research, participatory research, and development research. Although these constructs emerged at different historical periods, their common thread weaves through three major themes – participatory methods, people's action and social transformation.

Action research is a major category in social research that highlights the problem-solving function of research (Castillo, 1972, cited in Torres, 1987). It involves a complex process of observation-reflection-action to seek solutions to practical issues (Stringer, 2007). The 'action' component is commonly associated with group action and social change.

Participatory research evolved from non-conventional research practices in developing countries. It is closely linked with popular knowledge (Hall, 1983), social action (Guerrero, 1984), and community organizing (Torres, 1987). Participatory research has three major components: Conscientization (awareness building), Capacity building (group learning), and Action (towards social change). It seeks to create wider opportunities for grassroots participation in the development process in general, and in knowledge production in particular (Ibon, 2004).

Development research is a relatively new label associated with interdisciplinary research perspectives that aim to respond to development issues that affect poor countries and sectors (Desai & Potter, 2006; Laws, 2003, 2013). It is grounded on cultural and gender sensitivity, participatory approaches, field-based inquiry, and blended methodology.

This paper aims to define development research in general and community development research in particular, as it has evolved over the years, using theses and faculty research studies as primary sources of data. The paper has the following sections: the first is a summary of CD research in the College of Social Work and Community Development (CSWCD) done by faculty and students; the second is a reflection on these research studies identifying the nature of CD research; and the last section contains the good practices as well as the challenges faced by CD researchers.

CD research in CSWCD

What has been the practice of CD research by CD faculty and students in the past 15 years (2000 – 2015)? A review of the research conducted at CSWCD was undertaken, with the sources of data being the various theses

produced by graduate students as well as the studies undertaken by the faculty. This section will present a summary of research topics, research methodologies and data gathering methods, recommendations from the research studies, forms of research dissemination as well as usage of research results.

Summary of CD Theses Topics

During the period of 2000-2015, a total of 46 theses were produced by graduates of the Master of Community Development under the CSWCD's Department of Community Development. The topics covered can be categorized as follows:

1. Exploration of CD concepts and processes such as participatory planning, community organizing, community education, project sustainability, community governance, organizational diagnosis, community resilience, and gender-responsive program management;
2. Exploration and/or evaluation of community development programs such as community-based coastal resource management, community livelihood programs, housing cooperatives, community reintegration programs, microfinance, community mortgage programs, disaster risk reduction and management programs, environmental protection, and community literacy;
3. Case studies of community/sectoral empowerment programs focused on women, older persons, children, farmers, fishers, urban poor, youth, indigenous peoples, and persons with disabilities;
4. Specific applications of tools for CD, such as geographic information system (GIS) in participatory planning, spirituality in CD, tools for organizational diagnosis, and product diversification; and,
5. Impacts of programs or events such as resettlement, red tide disaster, and neo-globalization on marginalized sectors.

Selection of thesis topics. Some graduate students got their inspiration for their thesis topics from some CD faculty who were active in their research and extension work. Examples are the following:

1. Prof. Sylvia M. Guerrero was involved in her advocacy in the area of environmental protection specifically for projects to acquire environmental

certificate compliance (ECCs). She was the adviser of Ms. Belen Banzon (2000) who did her thesis on “Revisiting the resettlement communities of the National Power Corporation”.

2. Prof. Angelito G. Manalili has always been involved in organizing and capacity building programs among urban and rural poor populations. This advocacy is also reflected as he mentored Mr. Froilan Alipao (2002) in his thesis “*Ang muli’t muling paghango: Mga kasalukuyang tahakin sa pagpapaunlad ng kanayunan (Pag-aaral sa larangan ng tatlong pamayanan)*” and Mr. Wilfredo Awitan (2009) in his thesis “*Pintang Bata, Pag-oorganisa at Pakikilahok: Mga Batang Pintor sa Baliwag, Bulakan*”.
3. Prof. Ma. Theresa V. Tungpalan is active in her advocacy for women’s empowerment and this was likewise reflected as she mentored Ms. Emilie Toldoya (2001) in her thesis “Women as entrepreneurs: Focus on the participation of women in Bacong Women Abaca Development Association, Brgy. Lutao, Bacong, Negros Oriental” and Ms. Luz Victoria Amponin (2003) in her thesis “Critical factors for enhancing reintegration program for returning Filipino women entertainers”.
4. Prof. Ma. Linnea V. Tanchuling’s interest on gender issues helped Sr. Odelia Bulayungan (2007) as she did her thesis on “Translating women energies into empowering revelations: A participatory evaluative case study on San Benito SIPAG-KO’s community based child care program and CBS-Marihatag’s capability building program” and Ms. Melissa Calingo (2007) as she did her thesis on “Unleashing women power: a participatory evaluative case study on MAKAPAWA’s community-based health program”.
5. Prof. Ma. Corazon J. Tan is an advocate for sustainable agriculture. As such, she is involved with people’s organizations and non-government organizations engaged in these types of programs. She mentored Mr. Rimando Felicia (2011) when he did his thesis “*Dagyaw: Pagsusuri at paglilinang ng mga samahang magsasaka ng MASIPAG, Visayas – dokumentasyon, talakayan, rekomendasyon*” among the farmer members of MASIPAG.
6. Prof. Emmanuel M. Luna’s advocacy is in the field of disaster risk reduction and management having done many research studies and publications in this topic. He mentored Sr. Fe Rosalie Mangarin

(2013) as she did her thesis on “Faith-based Organizing Processes and Strategies in a Disaster Affected Community: The Case of Brgy. Pinaglapatan, Infanta”. Prof. Luna likewise had a research on early warning systems also in Infanta, Quezon.

While the above students followed the research and extension work of their advisers, there were other students whose thesis topics came from their own community development practice. Some of these are the following:

1. Mr. Angelito Meneses (2002) was engaged in CD programs with urban poor population as he did his thesis “*Sitio Mendez: Kapirasong Lupa, Paraisong Lupa (Kwento ng Buhay at Pakikibaka ng Maralitang Lungsod)*”.
2. Mr. Efren Lubuguin’s thesis (2004) “Sa loob ng klasrum, sa labas ng paaralan: pagdalumat ng pangaraw-araw ng edukasyong pagkamamamayan sa hanay ng kabataan” was a pioneering work on community education among young people.
3. Ms. Ma. Veronica Hernando (2008) was involved with a non-government organization implementing CD programs with Ayta communities when she did her thesis “Indigenous People’s Development Process: A Mirror of Ayta Way of Life and Experiences, *Biyay Palako ha Dinanan Boy ang Kitang ay yay Biyay*”.
4. Mr. Ernesto Anasarias (2008) was involved in community based peace programs as he did his thesis on “Children as Zone of Peace: Child-centered organizing and development in conflict-affected communities in Pikit, North Cotabato”.
5. Ms. Jenny Villena (2012) was working with the Armed Forces of the Philippines which became the locale of her thesis “Negotiating Convergence between CD and Military Perspectives”.
6. Mr. Simon Fankhauser (2012) was working with the urban poor sector which was experiencing demolitions as he did his thesis “Weaving Spirituality, Social Action and Relocation: Voices of Two Urban Poor Faith-Based Organizations Faced With Eviction and Relocation”.

Research methodologies. Most of the theses made use of qualitative research methodologies such as descriptive case studies,

participatory program evaluation, participatory action research, process documentation, ethnography, and organizational diagnosis. They used the following data gathering methods: key informant interviews; workshops; focus group discussions; life stories; ocular survey; participant observation; story telling; and documents review. Many of the theses entailed living in the research sites, mostly in communities in Luzon. A few were done outside Luzon, such as in Pikit, North Cotabato (Anasarias, 2008); Tacloban, Leyte (Calingo, 2007) and Western Subanon in Zamboanga (Awid, 2008). Ms. Amarech Dale (2002) went back to Ethiopia to do her study on violence against women. Hence, community integration was integral and important in the thesis writers' research methods.

Only four out of the 46 theses made use of combined qualitative and quantitative research methodologies, namely: Ms. Roseller Bastillada (2002) whose thesis "The 'State-Market-Civil Society' and inter-local government monetary collaboration system for CD" reviewed actual annual tax collections; Mr. Daisuke Okamura (2003) whose thesis "The impact of a microfinance program on women's empowerment: A case study of the TSPI Kabuhayan Program" used quantitative survey methods; Ms. Bishnu Regmi (2006) whose thesis "Microfinance as a strategy for poverty reduction and partner empowerment: The CCT experience in urban poor communities in Metro Manila" used quantitative methods to compare results of poverty reduction in two urban poor communities; and Ms. Lea Deriquito (2009) whose thesis "Myth or Reality? Understanding the Concept and Nature of Sustainability and the factors affecting it" produced a scale to measure sustainability of projects.

Dissemination and usage of research results. The graduate students disseminated their research results through oral presentations in conferences and research fora and through publications in journals or monographs. Journal articles from the thesis of Hernando (2008) and Awid (2008) were included in the monograph "Rooted to Land: Strengthening Indigenous Peoples Community Processes" (Bawagan, Hernando & Awid, 2009). Anasarias (2008) and Awitan (2009) likewise wrote journal articles for the monograph "Building Children's Spaces (Reflections on Children Organizing for Peace and Development)" (Tungpalan, Awitan, Anasarias & Ferrer, 2010). Ms. Diane Bernardo (2012) presented her thesis during the 2nd Asia Pacific Regional Conference on Community Development held in October 2012 in Los Baños, Laguna and in another international conference.

Aside from presentations in conferences and other research fora, two research outputs were presented in the communities where the study was conducted as a way to bring back the research results to the research partners. These were the thesis of Froilan Alipao (2002), and that of Angelito Meneses (2002). The community presentation became a learning experience for the research participants and for the community in general.

While not all research results may have been published or presented in research fora or conferences, the theses are generally used as reference materials in the syllabi for both undergraduate and graduate classes of CD faculty members. Some of them are also used in the literature review of research students.

Findings and recommendations from the theses. Generally, the theses produced in the past 15 years showed various forms of implementation of community development programs on the ground in different contexts and with different sectors. Moreover, these depicted how congruence of different actors such as community people's organizations (POs), non-government organizations (NGOs), and government agencies synergizes community development towards strengthening grassroots people's commitment to social change and achievement of their development agenda.

Some theses described in vivid detail processes of community empowerment such as organizing, education, planning and project implementation, and resource management in urban and rural communities. Particular steps of these processes were manifested in programs with children and youth, women, persons with disabilities, farmers, and fishers.

Where failures of some projects were recounted in the theses, the researchers recommend stronger collaboration among project partners. Such will enhance participation of community stakeholders and highlight their active ownership of the project rather than being passive beneficiaries. Others advocated for critical awareness and understanding by government agencies of the importance of participation in community-based development programs to implement the bottom-up perspective rather than the traditional top-down approach. These were evident in the studies regarding government projects in low-cost housing, energy development, and environmental protection.

Summary of Faculty Research Studies

Faculty members of the Department of Community Development generate their research topics from realities on the ground, from their advocacies, from their professional networks, and from their own practice. The research agenda of the College likewise guides the selection of research topics. The CSWCD strategic plan from 2008 – 2017 identified four major research clusters, namely disaster risk reduction and management (DRRM), social protection, migration, and peace and governance. These were based on areas of concern which faculty members have taken on for their research, as well as areas where the college wishes to contribute in terms of knowledge generation and curriculum development.

For the past 15 years, the faculty have engaged in a broad range of research studies, such as the following:

1. *Community resource management (CRM) and community-based coastal resource management (CBCRM)*

The various researches under CRM and CBCRM include the following: the situation of fisherfolk and their coastal resources and organizing (Formilleza, 2003); sustainable livelihoods in coastal communities; management of fisheries and coastal resources (Polotan-dela Cruz & Ferrer, 2003); production patterns; conflicts in use of fishing gear; protection and rehabilitation programs such as marine protected areas, mangrove reforestation, and artificial reefs; community property rights and sea ranching of cucumbers, and women and aquaculture (Tanchuling, 2008 & 2009); and sustainable community forestry (Tan, 2008). Inherent in these research studies is the organization, capacity building, and participation of fisherfolk and farmer organizations.

Realizing that there is still a wealth of topics that may be pursued along this line, as well as the importance of community resources management in general and coastal resource management in particular, the DCD has included this subject as a major course in both its undergraduate and graduate programs.

2. *Community-based Disaster Risk Reduction and Management (CBDRRM)*

Research in this field flourished in the past 15 years, as NGOs and academic institutions embarked on a strong advocacy for the adoption of a pro-active disaster risk reduction and management perspective as opposed

to a very reactive disaster response approach. The Hyogo Framework of Action for the period 2005-2015 also spurred action research to develop the people's capacities to analyze community risks and hazards and to prepare for the mitigation of these.

Faculty members who were interested in this topic conducted research on the following topics: participatory capacities and vulnerabilities assessment (PCVA); identifying impacts of hazards on communities, especially strong typhoons (e.g., Ondoy, Sendong and Yolanda) and earthquakes (e.g., Bohol) and disaster recovery planning (Luna, Obedicen & Quilicol, 2014; Polotan-dela Cruz, et al, 2013); building disaster resilient communities (Dela Cruz, Ferrer & Pagaduan, 2010); participatory review of typhoon rehabilitation programs; integration of climate change adaptation and disaster risk reduction by local government units (Felizco, 2014); and, resilience of small islands and coastal communities (Hiwasaki, Luna, & Syamsidik, 2015).

Due to the high vulnerability of the Philippines to strong hazards (e.g., earthquakes and typhoons), particularly for marginalized communities, the DCD deemed it important that community development graduates develop sufficient knowledge and skills in this field. Hence, a course on DRRM has been included in the new curricula of both undergraduate and graduate programs.

As with community resource management, CBDRRM has likewise been included as a course in the undergraduate and graduate programs of the Department. This has brought about increased knowledge and awareness among the students on the need for more action research with communities to prepare them for disasters, as well as to plan for disaster response and recovery.

3. Social protection

All of the faculty members of the DCD, are involved in different capacities with at least one marginalized sector—whether as an advocate, community organizer, trainer, or as a member of an NGO working with a specific sector. The social protection theme brought together researches with these sectors. Among the topics that the faculty engaged in were the following: assessment of conditional cash transfer program including its organizational mechanisms (Bañez, 2011); community processes of indigenous communities (Bawagan, Hernando & Awid, 2009); policy reform in the Philippine health regulatory system (Ferrer, 2012); situation of

seafarers (Magcuro, 2010); science and technology for poverty alleviation and women's empowerment (Tan, 2002); organizing children and older persons (Tungpalan, Awitan, Anasarias & Awid, 2010; Tungpalan, 2010); organizing the marginalized (Manalili, 2010); and streamlining and expansion of the socialized tuition fee assistance program of the University of the Philippines-Diliman (Bawagan, Bañez & Adaro, 2012).

4. *Gender*

Gender concerns have been mainstreamed in almost all of the Department's classes on community development. Students are trained to be gender sensitive in their research and community work. Some of the past research studies include the following: gender mainstreaming in national government agencies, local government units and other institutions such as academic institutions, media and credit unions (Torres, 2007); integrating gender perspectives in CBCRM and DRRM (Tanchuling, 2008); women's legal and human rights in addressing violence against women (Pagaduan & WLB, 2010); sexual harassment of female security guards (Pinzon & Rosel, 2003); women in fisheries; and assessment of the Philippine Plan for Gender Responsive Development (Casanova-Dorotan, Anitan, Barrameda, Cabanilla, Tan, & Tanyang, 2010).

While the four themes above comprised the majority of the research, some faculty members engaged in other topics important to their own community development practice, extension work and advocacy. Among these were: the autoregression model of poverty count (Bañez, 2012); culturally relevant pedagogy (Bawagan, 2010); evaluation of community development programs such as those among children, indigenous peoples, older persons, women, and on resource management and DRRM; learning organizations and organizational development (Polotan-dela Cruz, Ferrer, & Vera, 2009); CD and spirituality (Gabo, 2012); biotechnology and biocommerce (Ferrer, 2008); households as epicenter of CD initiatives (Tanchuling, 2010); organizing for community governance (Ferrer, 2006); peacebuilding from below (Manalo, 2014); information and communications technology (Wamil, 2007); and marriage migration (Pagaduan & Panganiban, 2012).

Research methodologies. As was the case with the theses, most of the faculty research employed phenomenological research methodologies, such as multiple case studies, feminist ethnography, and participatory action research. However, in the more recent past, mixed methods research has been employed by the faculty.

The faculty members conducted the research either individually or in small or big groups. The research on building disaster resilient communities (Dela Cruz, Ferrer, & Pagaduan, 2010) was implemented by a team of 11 faculty members. The post-Yolanda research on strengthening institutions for community based disaster risk reduction and management (Bawagan, Polotan-dela Cruz, Felizco, Tan, Wamil, & Germar, 2015) was implemented by a team of five faculty members. While some topics were started by a small group of faculty members, other faculty members later on also joined the group and took on the topic as one of their research interests. As mentioned above, the faculty are not only researchers but are engaged in these issues through their extension work and involvement with NGOs, government organizations or international agencies.

Dissemination and usage of research results. The research results are disseminated through the following modes: public research fora organized by the department, college or institution which sponsored the research; publication in local and international journals, books or monographs; and presentation in local and international conferences. While a number of research studies are submitted as reports to organizations that have contracted the research, faculty members are able to share the results of these studies through their classes or in other fora.

In the past, two faculty members have been able to publish research books and research reference materials, namely Prof. Sylvia H. Guerrero who edited “Feminist Research Experiences” (1998) and “Selected Readings on Health and Feminist Research” (1999) and Prof. Rosario del Rosario who wrote on “Feminist Ethnography” (1992). Within the past 15 years, Prof. Ma. Theresa V. Tungpalan (2005) wrote a Handbook for Researchers and Prof. Emmanuel M. Luna and Prof. Aleli B. Bawagan (2009) wrote a chapter on Community Development Research in a reader on Community Development.

The publications have also become part of the references or reading list of some Community Development courses. The CD curriculum and syllabi of specific courses have likewise been enriched with the use of the research results which provide additional cases relevant to the courses. Research gaps in these fields also become bases for student research or for implementation of class projects.

Reflections from CD research

The scope and challenges of current research practice in Community Development are shaped by the collective reflection of CD practitioners and field researchers over the years.

1. *Lessons from conventional research*

Current social research practice generally draws from the theory and methods of conventional social research. However, its focus on knowledge generation as the end-goal of research and the tendency of 'experts' to monopolize knowledge generation proved inadequate and inefficient in tackling problems of disempowerment and marginalization of the poor. Its core standards that value logical-empirical evidence, linear relationships of variables, objectivity, and neutrality tend to offer limited analytical tools to better understand and respond to social realities.

2. *Development Research - an alternative perspective*

Amidst these weaknesses, the search for alternative and more relevant social research perspectives has resulted in various attempts to interrogate, re-define and/or discover new ways of looking at social research beyond the parameters provided by conventional views, which is dominated by Western researchers. It is, however, noted that the term 'development research' was not commonly used by the different writers cited below but their ideas contributed invariably to what can be included in its purview.

The following concepts contribute to the scope and meanings attached to development research:

- *Critical social science*: Research is not merely used to validate standard theories nor to interpret observations. Rather, social research must function as a means to critically view reality and serve as a means to resolve social issues (Neuman, 2003).
- *Feminist research*: Feminist research emphasizes feminist epistemologies in order to re-discover the missing voices of women in knowledge production and reproduction. It brings forward the importance of feminist research methods that are more participatory (McGuire, 1987) and culturally-sensitive (Guerrero, 1998; 1999).

- *Social constructivism* (Laws, 2003, 2013): Social research involves constructing and re-constructing reality based on field data. Social constructivist perspectives value ideas that people themselves generate rather than examining society with pre-determined labels or 'truths'.
- *Field research*: Field research combines a variety of field methods from the different social sciences to better capture the complexities of social life. Hobbs & Wright (2006) argues that 'praxical reasoning' or the use of the action-reflection-action approach in field research is a better alternative to choosing either the deductive or inductive approach to knowledge generation.
- *People-oriented research*: People-oriented research emphasizes the role of people's organizations in generating and analyzing research data. This type of research is embedded in community organizing, mobilization and advocacy that aims to shift the center of authority and power from which knowledge is generated (Tungpalan, 2005).
- *Research for empowerment*: Social research is viewed as a potent tool for marginalized groups to let their voices be heard in the development discourse. The 'empowerment' perspective can be used for program evaluation at the micro level (Fettermen, 2001) or part of the effort towards power sharing at the macro level (Auerback & Silverstein, 2003).
- *Research for community change*: Research is grounded on community needs and issues as basis for capacity building and organized group action (Stoecker, 2013). Research serves as a means toward community participation, local leadership development, action planning, and community development.

3. *What is CD research?*

The concept of Community Development research has evolved through practice. The following characteristics define the parameters of what constitute CD research:

- *Applied critical social science research*

Critical social science research is concerned with social issues affecting marginalized sectors and communities. It intends to deepen one's analysis by utilizing alternative perspectives to explain social realities. It

goes beyond standardized categories and re-examines constructs and labels in the light of empirical evidence from the ground. As applied to community development, social research becomes a tool to interrogate and re-orient ideas as basis for taking action and changing mind-sets.

- *Partisan, transformative, reflective, action-oriented, praxical*

CD research is not neutral. It emanates from a pro-people and pro-poor standpoint. It aims to re-examine social realities as basis for transforming lives and social structures, and to reflect on people's experiences and narratives as basis for community action. Research becomes part of praxical reasoning that merges inductive and deductive thinking approaches.

- *Oriented towards people's empowerment and development*

The goal of CD research is not confined to knowledge generation, but towards contributing to people's well-being. It takes on development issues that push communities and groups to exercise their rights to attain their own development and empowerment.

- *Contributes to the CD body of knowledge (theory and practice)*

CD research must contribute to advancing the theory and practice of CD as an academic discipline. It aims to surface current and local development practices to re-discover and refine concepts and strategies based on praxical reasoning.

- *Can lead to improved development policies, programs, and CD practice*

More than theory building, CD research must be used to make a difference in people's lives by influencing development policies, programs, and practices that can genuinely respond to people's needs and value their capacities.

4. Researchers as activists and learners

CD research challenges researchers to become activists and learners through critical analysis, social learning, and recognizing popular knowledge. Conventional ways of doing social research are viewed as reference points, rather than standard procedures. More important is how research is adapted to the local culture and how the research process and outcomes can be used to attain changes in people's lives.

Research is no longer used merely to explain and discover knowledge. It assumes a higher level function. CD research “can establish modes of resistance, alliances of collaboration, and empower people to write their own lives, or to write accounts that contradict or challenge powerful systems of thoughts” (Fox in Hobbs & Wright, 2006, p. 2).

5. Methodological implications

The research methods used in CD research must be anchored to the principles and values attached to it. The following methodological implications have emerged in recent years:

- ‘Partisan’ research means prioritizing people’s well-being and developmental agenda as research concerns. Pro-poor research is pursued within the parameters set by scientific process and critical perspectives. Methodological rigor is required to influence policy and program advocacy and reforms.
- CD research values culture-based epistemology. It creates spaces for marginalized voices and narratives to be heard (children, indigenous people, older persons, persons with disabilities). The use of feminist research approaches intends to surface gender-based needs and capacities.
- CD research tends to de-mystify dichotomies of conventional research by blending quantitative and qualitative research methods. Triangulation (in terms of using multiple methods in data gathering and analysis) tends to improve research validity.
- ‘Being there’ (primary data gathering in field research) becomes a powerful research method. Context and process variables are viewed as just as important as quantifiable outcomes. Reflexivity is recognized as a valid element that can influence the quality of data gathering and the dynamics between and among the researchers and the research participants.

Moving forward with development research

These CD research studies form part of CSWCD’s community-engaged scholarship, also known as transformative scholarship (CSWCD, 2015) where the intent of scholarship is societal change and empowerment. Moreover, the following characteristics are evident in the research: the standpoint for the poor, marginalized, and disempowered communities;

interdisciplinary and integrative approaches grounded on theorizing, and aimed at both movement building and social action; and development of knowledge products that contribute to both the individual and collective scholarship mandates of CSWCD and the University to serve the people with the expertise of the faculty and students.

As development research continues to evolve, the following specific patterns of good practices should continue to guide and challenge CD researchers:

1. Use of a trans-disciplinary approach that cuts across different disciplines and considers the intersectionality of class, gender and ethnic perspectives as part of the analytical framework;
2. Research as a strategy for capacity building especially among marginalized groups and anchored on community development practice, knowledge, and skills;
3. Ensuring scientific rigor to improve research dependability and application (as differentiated from the definition of validity in Western literature);
4. Theorizing from below and indigenization of concepts; and
5. Accountability of the researcher to the different 'publics'.

Likewise, the CD faculty are continuously challenged to write materials such as books and journal articles on the practice of community development research which can be used as guide by students and other research practioners.

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Lakbay- Aral:

Sama-samang Aralan at Paglilinang tungo sa Mapagpaunlad na Pangangasiwa ng Komunidad (Ang Karanasan sa Bulacan Heights)

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Ang paglalakbay na ginanap sa Bulacan Heights ay pagkakataon ng pagkilala sa kalagayan ng mga pamayananang inilipat mula sa isang kalagayang laging nakaamba sa panganib ng pagkasalanta mula sa kalikasan. Kaya sa paglipat nila sa isang panibagong tirahan, nahahamon ang pamamaraan ng pakikipagkapwa samantalang pilit na isinusulong ang kaunlaran ng pamilya.

Sa ibang mga pamilya, may kaukulang kaluwagan ang kanilang kalagayan dahil sa pinanggalingan nila, walang katiyakan ang kanilang paninirahan. Maliban sa panganib, hindi sa kanila ang lupang kinatitirikan ng kanilang tahanan. Sa bagong tirahan nasusubok ang kanilang pamamaraan ng pagbubuo ng pamayanan, maayos na kapitbahayan, at mahusay na turingan tungo sa isang malakas na samahan. Ang nagiging mahusay na ugnayan ay nilalahukan ng isang kasunduan sa gitna ng Pamahalaang Lokal at ng Kolehiyo ng Gawaing Panlipunan at Pagpapaunlad ng Pamayanan.

Masinsin na hakbang ang ginawang pagkilala at pagtukoy ng pangunahing ginalawan ng pag-oorganisa at ito ay tungo sa sama-samang pangangasiwa ng paninirahan.

Sa pagpapalitan ng mga karanasan ay masuyong hinahayag ng mga nangungunang pinuno na binaka nila sa simula ang pagkawala ng kanilang malalim na pagkilala sa kanilang sarili dahil sa pagkagiba ng kanilang dating tirahan. Itinanghal ang mga proseso bilang pagkakataon ng pagbangon at pagtangan ng bawat isa na makibahagi sa pamamaraang pagpapatibay na sama-sama. Nilakbay ang aral dahil hindi kayang unawain ng isang saglit ang buhay; unti-unti ang paghagip ng mga kahulugan.

Isang pagninilay ang sulating ito halaw sa karanasan ng programa sa pagpapaunlad ng pamayanan sa Catacte, Bulacan.

Ang Bulacan Heights

Ang Bulacan Heights ay nabuo at pinagtibay sa pamamagitan ng *resettlement agreement* na nilagdaan ni Governor Wilhelmino Sy-Alvarado ng lalawigan ng Bulacan at ng National Housing Authority (NHA). Ito ay may kabuuang sukat na 68,789 metro kwadrado at sa kasalukuyan ay binubuo ng 1,100 yunit na bahay. Ang Bulacan Heights ay maituturing na *on-site relocation* dahil ang halos kalakihan ng populasyon ng pamilya na inilipat dito ay mula din sa mga karatig-bayan ng Bustos tulad ng Plaridel, Pulilan, Norzagaray, at Baliuag.

Sa loob ng isang taon at halos walong buwan mula ng *turn-over ceremony* noong ika-3 ng Oktubre 2013, ang Bulacan Heights ay binubuo ng 1,325 pamilya o humigit kumulang na 6,625 katao na nakatira sa 56 na bloke ng yunit. Ang sukat ng isang yunit ay nasa 24 metro kuwadrado o apat na metro at pitong metrong sukat, na siyang maaaring lagyan ng pangalawang palapag.

Siyam na yunit ang inilaan upang magsilbing gusali para sa mga serbisyo tulad ng *health center*, silid aralan para sa *daycare center*, *Alternative Learning System* at *kindergarten* hanggang ikatlong baitang at *model house* na tumatayong tanggapan ng debeloper ng nasabing lugar. May itinatayo ding gusali para sa mababang paaralan.

Dahil na rin sa patuloy na lumalaking populasyon ay nagkaroon ng pagkakakilanlan sa mga bloke ng Bulacan Heights: ang Phase 1 at Phase 2. Ang Phase 1 ay binubuo ng 44 na bloke at ang Phase 2 ay binubuo ng natitirang 12 na bloke.

Edukasyon

Pansamantala may apat na yunit sa Block 8 na ginagamit bilang silid aralan para sa mababang paaralan ng Bulacan Heights. Dahil sa kakulangan ng pasilidad, karamihan sa mga mag-aaral ay lumalabas ng *relocation site* upang pumasok sa paaralan na matatagpuan sa Liciada, lima hanggang anim na kilometro ang layo.

Ang Kagawaran ng Edukasyon ay nagtayo ng dalawang palapag na gusali para sa mababang paaralan. Mayroong isang yunit na matatagpuan sa Block 9 na siyang itinalaga upang tumayong silid aralan ng *Alternative Learning System* (ALS) na hindi nagagamit dahil sa kawalan ng kagamitan at tao na mamamahala.

Kalusugan

Bukas mula Lunes hanggang Biyernes ang *Health Center* na nagsisimula ng ika-walo ng umaga hanggang ika-apat ng hapon. Isang kumadrona kasama ang walong *Barangay Health Workers* (BHW) at dalawang nars na nagpapalitan sa pag-asiste sa sentrong pangkalusugan ang nakatalaga sa *Health Center*. Kung kaya, nagkaroon ng *monitoring system* ang mga tao lalo na ang mga bata, nagdadalantao at matatanda. Ang *Health Center* ay nagbibigay ng gamit para sa mga sakit tulad ng tuberkulosis. Tuwing bakasyon naman ay nagsasagawa ng libreng pagtutuli para sa mga batang lalaki.

Kabuhayan

Ilan sa mga ikinabubuhay ng mga naninirahan sa Bulacan Heights ay ang pagkakaroon ng sari-sari store, Piso Net (paghulog ng piso para makapag-internet), pagpaparenta ng bisikleta, pagbebenta ng gasolina, paglalako ng mga gulay, at pagtitinda ng mga pagkain tulad ng kwek-kwek, mani, togue at iba pa. Ang iba pang kabuhayan ng mga tao ay pamamasada ng traysikel, pananahi, pagwe-welding, pagiging barbero at pagmamay-ari ng *beauty salon*.

Karamihan din sa kanila ay manggagawa o *manual laborers* na kinabibilangan ng mga *construction workers*, *factory workers*, drayber, pahinante, *security guard*, *collector*, kasambahay at labandera.

Isa sa mga kilalang negosyante na naglalako ng pagkain sa Bulacan Heights ay si Carina Bobiles o Ate Carina. Siya ay pinakakilala sa paglalako ng kwek-kwek at palitaw. Para makabenta ng marami, siya ay gumigising ng ika-tatlo ng umaga upang mamili sa Baliuag bago magluto ng kanyang ilalako. “*Ang kinikita ko mula sa pagtitinda ay nakakatulong kahit papaano sa sweldo ng aking asawa upang matugunan ang pangangailangan ng aming pamilya,*” aniya.

Pinamamahalaan ng Asosasyon ng mga Mamamayan sa Bulacan Heights (AMBUH) ang tiangge na bukas mula ika-anim ng umaga hanggang ika-labindalawa ng tanghali tuwing Sabado. Nagsisilbing alternatibong pamilihan ng mga taga-Bulacan Heights ang tiangge. Karaniwang mabibili dito ang mga produktong karne, gulay, prutas, damit, at iba’t-ibang gamit sa bahay. Mula sa alternatibong pamilihan na ito ay kumikita ng P180 hanggang P200 ang AMBUH.

Transportasyon

Sa bukana ng Bulacan Heights ay matatagpuan ang isang maliit na terminal ng mga traysikel na bumibiyahe hanggang sa bayan ng Baliuag. Pito hanggang sampung yunit ang pumaparada sa nasabing terminal. Karamihan sa mga namamasada ng traysikel ay mga kalalakihan na may edad 30 hanggang 55.

Dumarami ang nagmamay-ari ng pribadong motorsiklo sa lugar kaya unti-unti ding nababawasan ang bilang ng pasahero na sumasakay ng traysikel.

Ganunpaman, traysikel pa rin ang pangunahing moda ng transportasyon ng mga tao. Animnapung piso (P60.00) ang kabuuang pamasaha papunta at pabalik mula sa sentrong bayan ng Baliuag, ngunit umaabot din sa isandaang piso (P100.00) ang pamasaha sa mga pagkakataon na mag-isa lamang ang pasahero. Dahil dito, halos lahat ng mga naninirahan ay nagsusumikap na magkaroon ng sariling motorsiklo upang makatipid sa pamasaha.

Marami ang gumagamit ng bisikleta sa loob ng Bulacan Heights. May ilang residente pa nga ang nagpapaupa sa halagang P5.00 kada tatlung minuto. Ayon sa mga residente na kadalasang gumagamit ng bisikleta, mas matipid ang nasabing moda sa kadahilanan hindi na ito nangangailangan ng gasolina. Sipag at malakas na resistensya lamang ang kailangan sa paggamit nito.

Kapaligiran

May pagkukusa ang mga residente na pangalagaan at panatiliing malinis ang kapaligiran. May umiikot na trak ng basura na lingguhang humahakot ng mga basura. May mga tanim na gulay at halamang gamot sa mga bakuran ang karamihan sa mga mamamayan. Ayon kay Edwina Ruz o Ate Wing, “Mas nagiging maaliwalas at magandang tingnan ang bahay dahil sa mga tanim na halaman.”

Mayroon ding *community garden* na pinamamahalaan ni Robin dela Cruz, na katatagpuan ng samu't-saring gulay gaya ng talong, kamatis, kamoteng baging, mais, kangkong, petchay, at kamoteng kahoy.

Kaayusan

May pinatutupad na *curfew* na may kaugnayan sa oras ng paggala sa labas ng mga kabataan at hangganan sa paggamit ng *videoke*. Pagpatak ng ika-sampu ng gabi, bawal nang gumala sa labas ang mga kabataan. Ang *curfew* naman sa *videoke* ay pinapatupad para sa katahimikan at kaayusan ng Bulacan Heights. Napagkasunduan na dapat katamtaman lamang ang lakas ng *speaker* kung sakali man na aabutin ng gabi ang paggamit nito. Hanggang ika-sampu ng gabi lamang ang hangganan nang paggamit ng nasabing kagamitan.

Imprastraktura

Mayroong proyektong pagpapagawa ng *humps* at *streetlights* na isinagawa sa pangunguna ng AMBUH at sa pakikipagtulungan ng Barangay Catacte at opisina ni Mayor Arnel Mendoza. Ito ay upang maiwasan at maibsan ang mga aksidente sa daanan at magabayan ang mga motorista sa paggamit ng anumang uri ng sasakyan.

Gender

Mga aktibo ang mga kababaihan sa komunidad hindi lamang sa pag-aalaga at pag-aasikaso ng kani-kanilang mga pamilya kundi sa pagpapatakbo din ng maliliit na negosyo sa lugar. Kasama din sila sa pag-aaral ng *Gender Sensitivity* at iba pang usapin hinggil sa karapatan ng mga babae at lalaki kasabay ng mga lider ng komunidad.

Kahalagahan ng Pag-aaral

Nilayon ng pag-aaral na ito na mapataas ang kamalayan ng bawat isa sa proseso ng pagbabalanse ng aspetong pulitikal at ekonomika sa pagpapaunlad ng komunidad, lalo na ang kahalagahan ng pagkakaroon ng matibay na pundasyon sa pamamahala na inasahang nag-ugat sa kamalayan ng mga tao sa nasabing daloy. Kabilang dito ang pagsasagawa ng mga pagsasanay sa pagpapaunlad ng kapasidad ng mga opisyaes at lider ng mga bloke sa Bulacan Heights (AMBUH), lalo na sa aspetong pangkabuhayan (Livelihood), Pinansyal (Finance), Pagka-kalihim, at Pamumuno.

Nagbibigay din ng suportang teknikal sa pagbuo ng mga komite bilang mekanismo sa maayos at mabuting pamamahala ng pamayanan bilang mga bagong lipat sa lugar.

Naging daan ang ‘huntahan’ kasama ang mga opisyal ng asosasyon hinggil sa mga karanasan at aral na napulot sa pakikipamuhay. Naging gabay ito sa mag-aaral na nakipamuhay sa komunidad, grupo at organisasyon na patuloy magpalakas at magpaunlad mula sa pagkalugmok na dulot ng tila ‘kalagayang pagkapatapon.’

Ang Araling Pampamayanan

Ang mga naging karanasan sa pagbasa na naibalangkas sa ibaba ay nakatuon sa kultura ng ‘relokasyon.’ Pundasyon ito ng bawat sambahayan ng Bulacan Heights pagkalipat nila dito. Malinaw sa pamamahala ng Bayan ng Bustos ang pananagutan sa pagsasalugar ng kaniyang mamamayan. Sa kabilang banda nakikita din ng mga tao ang kanilang karapatang matugunan ang kanilang pangangailangan. Kultura din ang nagsisilbing saligan sa proseso ng pakikisalamuha at pagtindig sa mga hamon ng kanilang buhay—ang isang kalikasan sa ugali ng mga Pilipino kung dulo ng mga hakbang ang pag-uusapan.

Ang pinanggagalingang punto sa pagkakaroon ng karapatan ng mga tao (May Karapatan) na dumulog sa awtoridad (Tagapagtaguyod ng Karapatan) upang siyang tumugon sa kanilang pangangailangan ay batayan sa pag-unlad na kung tawagin ay ‘Pamamaraang Nakaugat sa Karapatan’ (PNK)¹. Ginamit itong salamin sa aral ng bawat sektor. Sa Bulacan Heights, binalangkas ang mga tungkulin ng mga komite mula sa mga isyu at pagsalamin ng kakayanan ng mga taong tumugon sa kanilang kalagayan patungong pagbubuo ng programa. Dito umaangkop ang alingawngaw ni Propesor Angelito Manalili (1994); mga programang, “mula sa tao, tungo sa mga tao.”

Natukoy ang mga pangangailangan na nais tugunan ng bawat komite lalo na ang komite ng pangkabuhayan kung saan nakatuon ang mga gradwadong estudyante mula sa Departamento ng Pagpapaunlad ng Pamayanan ng Kolehiyo ng Gawaing Panlipunan at Pagpapaunlad ng Pamayanan na nakilubog sa kalagayan. Naging daan sa Pamahalaang Lokal ang pagpapalakas sa AMBUH bilang daluyan at tagaganap ng mga programa sa anyo ng mga serbisyo tulad ng pabahay, paaralan, at sentrong pangkalusugan—tulay ito sa paghahanda sa kanila upang tindigan ang kanilang kinabukasan.

¹Sa wikang Ingles ay Rights Based Approach o RBA.

Pinanghahawakan ng Lokal na Pamamahala ang ganitong balangkas:

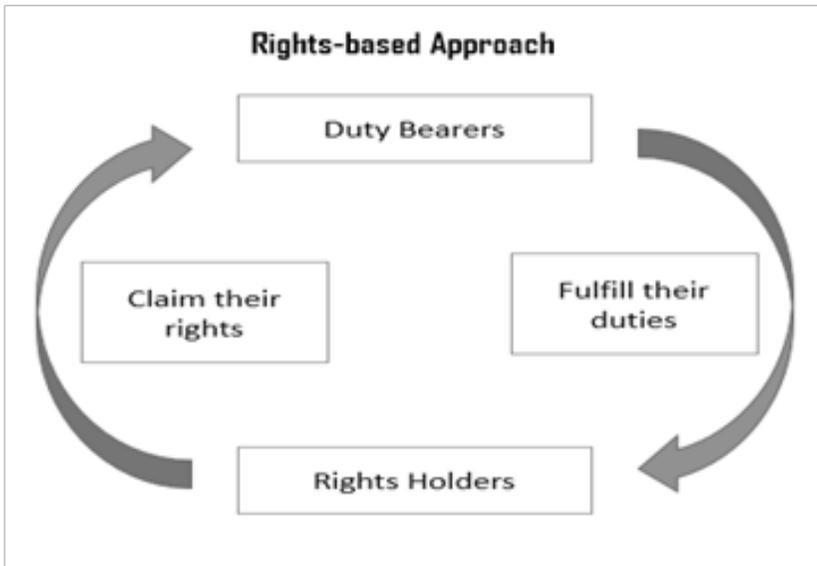


Figure 1. Konseptong Balangkas na Nakaugat sa Karapatan²

Ang realidad ng buhay ay nag-iiwan ng agwat sa pagitan ng pananaw ng tao sa kasalukuyan niyang kalagayan (kalagayan ng kahirapan) at sa kung ano ang hinaharap, kaya mas namamayani ang kawalang katiyakan sa kanilang mga hakbang. Ang pagsasanay ng kakayanan ay mahusay na sandalan upang pagtibayin ang pundasyon ng pamayanan na maging malinaw ang kanilang tunguhin—ang prosesong ito ay panimulang paghahabi upang maging tiyak ang gampanin ng bawat mamamayan bilang pagsasabuhay ng kanilang karapatan.

Ayon sa United Nations Population Fund (UNFPA, n.d.), ang Pamamaraang Pangkarapatan ay may layuning palakasin ang kapasidad ng tagapagtaguyod ng karapatan para magampanan ang kanilang tungkulin at mahimok ang may karapatan na dumulog sa awtoridad upang masiguro ang pagkakaroon ng mga serbisyong tutugon sa kanilang mga pangangailangan.

²Rights Holder - Ang may Karapatan; Duty Bearer - Tagapagtaguyod ng Karapatan; Fulfill their Duties - Pagganap sa Tungkulin; Claim their Rights - Pagtamasa ng Karapatan.

Ang pakikipamuhay ay nagsilbing tuntungan ng mga pagsasanay sa pag-abot ng pagka-unawa kaugnay sa kanilang karapatan upang maigpawan unti-unti ang kahirapan. Ito ang dinaanan para maitayo ang 'bahay'³ na sandigan ng mga tao sa pamayanan sa proseso ng pagpapaunlad.

Sa pag-uusap sa regular na pulong, nabuo ang mga komite sa tutok ng mga mag-aaral ng Batsilyer ng Agham sa Pagpapaunlad ng Pamayanan, at naitalang dahan-dahan ang Saligang Batas at balangkas kasama ang mga komite. Pinag-usapan ang mga naging hamon sa pamumuno at pamamahala ng AMBUH sa mga pamamaraan ng komunikasyon mula sa ibaba (mga karaniwang kasapi) patungo sa itaas (*block* lider at opisyaes) sa proseso ng pagpapalano na pangkalahatan para lutasin ang mga suliranin. Sa kabilang dako, ang mga opisyaes, lalo na ang mga komite, ang siyang napagkasunduang manguna sa pagbuo at pagbalangkas ng mga detalye ng plano na ipinaaabot sa mga lider ng bawat bloke. Ang mga *block* lider naman ang siyang inaasahang nagpaparating nito sa mga miyembro. Ang bukas na komunikasyon na kagaya nito ay inasahang nagpatibay sa pundasyon ng AMBUH at sa samahan tungo sa mapayapang pamumuno.

Ganito dumaloy ang komunikasyon sa buong palitan na natuklasan pagkatapos na masuri ang sangguniang aral na ginawa ng mga komite.

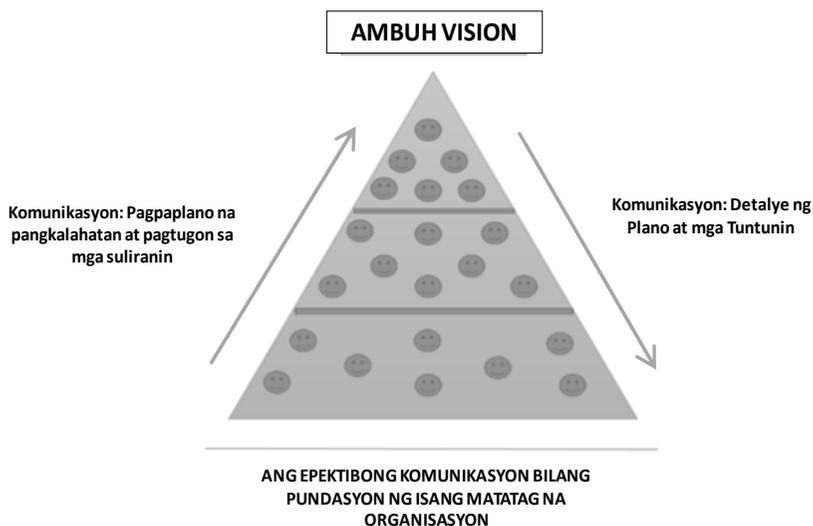


Figure 2. Balangkas ng Komunikasyon ng AMBUH

³Paglalarawan ng kamalayan sa pagpapanumbalik ng kaisipang pananahanan.

Ang Pakikipag-aralan

Naging batayan sa pamamaraan ng pag-oorganisa ng komunidad tungo sa pamamahala na kasama ang mga lider na unawain ang iba't-ibang kaisipan at proseso gaya ng Pamamaraang Pangkarapatan. Naging sandigan ang mga ito sa pagsasanay na isinagawa at pinalawak sa mga miyembro ng komite ng Pang-kabuhayan, Pampinansyal at Pang-sekretaryal. Mahalaga ang mapaghimay na paraan sa antas ng pagsasanay.

Masusing paggalang sa antas kamalayan ng mga pangunahing pinuno ang paghihimay tungo sa Pag-oorganisa ng Pamayanan at Ganap na Pamamahala (PPGP). Ayon kay Dr. Oscar P. Ferrer (2012) ng Unibersidad ng Pilipinas:

ang pamamahala sa komunidad ay may layuning masusugan ang epektibo at mabuting pangangasiwa, na kung saan ang mga pagkakataon para sa partisipasyon, pagkakaroon ng iisang layunin para sa pagpapakilos, sama-samang pagkilos sa paghahatid ng mga serbisyong panlipunan, bukas sa mga transaksyon sa lokal na pamahalaan, pananagutan para sa mga resulta at mga mekanismo para sa tuloy-tuloy na pag-unlad ay maisagawa. (Salin ng awtor: *Community governance allows for effective and good governance, where opportunities for participation, common agenda for mobilization, concerted action in the delivery of social services, transparency in local government transactions, accountability for results and mechanisms for sustainability are provided.*) (p. 6)

Itinuring at hiniling ng mga pinuno na pagtuunan ng pag-aaral ang negosyo na pinag-isipan, pinagplanuhan at may kinalaman sa pagpapaunlad ng kanilang buhay. Naging malaking hakbang ang maunawaan nila ang kahalagahan ng *feasibility study*. Ayon sa kanila, “*mabusising pag-aaral pala ito pero isa itong oportunidad kasi may nalalaman kami na potensyal ang negosyo at natutukoy ang tiyak na balakid at suliranin sa pagpapatakbo nito.*”

Ang sulating ito ay pinahalagahan ang pagkakaroon ng bahaginan ng mga karanasan para mabuksan ang malayang proseso upang maintindihan ang kalagayan ng komunidad at mapalawak ang kaalaman ng mga gumaganap sa iba't-ibang pamamaraan ng pagpapanday sa kakayanan ng mga tao.

Pinaglimian ang anyo ng komunikasyon na naging instrumento sa maayos at malinaw na pangangalap ng impormasyon at maka-angkop sa kakanyahan nila para makatugon sa pangangailangan ng mga tao sa komunidad. Mahalagang malalim na nadarama ang kanilang kalagayan. Susi dito ang malalim na pakikipamuhay. Nakita ding napakahalaga ng pakikinig upang matanto ang pamamaraan ng kanilang pag-iisip at pagdama. Nasasamsam ito sa paglikop ng ilan pang pang-akademiyang daloy tulad ng *key informant interview* (KII) at *focus group discussion* (FGD).

Sa prosesong ito, mas naintindihan ang kwento ng mga tao. Sa pagdama sa arawang gawain nila, higit na napalalalim ang mga kamalayan sa kung papaano pinagsusumikapang iraos ng mga tao ang kanilang arawang pangangailangan at makisaliw sa kanilang pangarap kahit na ang kapalit nito ay pagkakaroon na lang ng ilang oras na tulog para makapaghanap-buhay.

Mga Turo ng mga Tao

Selflessness. Ang pangulo ng AMBUH ay isang magandang halimbawa ng lider na buong pusong iniaalay ang kanyang sarili upang makapaglingkod sa kapwa. Maraming pagkakataon na kinailangan niyang isakripisyo ang pamamahinga sa bahay para lamang gampanan ang kanyang mga tungkulin. Dahil dito, iginagalang siya ng mga mamamayan ng komunidad sa Bulacan Heights at maging ng mga kinatawan sa munisipyo.

Ang proseso ng pakikipag-usap, pakikisalamuha, at pag-aaral ay nagbigay ng pagkakataon para maisaling-teorya na natutunan ang proseso ng pagpapaunlad ng pamayanan sa pananaw at sariling pamamaraan ng mga tao sa lugar. Ito ay nagsilbing pandayan ng mga bitbit na pag-uunawa, kaalaman at karanasan patungkol sa nabanggit na proseso.

Ang huntahan ay matinkad na naranasan sa pakikisalamuha na naging daan para maunawaan ang buhay sa Bulacan Heights kasama ang kanilang mga pinagdadaanan, at gayundin ang kanilang mga pangarap na nagsisilbing ilaw sa kadiliman ng kahirapan na kanilang dinadanas bilang bahagi ng laylayan ng lipunan⁴. Ito din ay matagal nang ginagamit sa mga

⁴ Laylayan ng Lipunan ang gamit sa kalagayan ng mga taong nasa higit na mahihirap.

pamayanan kahit nang una pa man. Nagbukas ito ng kamalayan hinggil sa ating lahi na ang Pilipino ay sadyang maabilidad at malikhain--- na kahit anumang hirap ng buhay, gaano man kalalim ang ‘bangin na kinalalagyan’⁵

sa lipunang ito ay makagagawa at makahahapan pa rin ng paraan upang makaraos sa hirap na dinadanas.

Ang pakikipamuhay ay napakahalaga sa proseso ng pag-oorganisa. Hindi hagip ng teorya kung hindi palalamanan ng gawa. Lahat ay nagsimula sa pagkilala sa katotohanan na ang bawat tao ay may karapatan na pinanghahawakan at kulturang kinalakihan. Ang mga karapatan at kulturang

ito ang nagsisilbing pundasyon ng bawat sambahayan na nakatapak sa lupa ng Bulacan Heights pagkatapos silang mailipat dito. Ang kanilang karapatan ang susing daan habang gabay nila ang mga pangarap. Siya ring nagbibigay kapangyarihan sa kanila na dumulog sa kinauukulan upang siguruhin na ang kanilang pangangailangan ay matutugunan. Ang kanilang taglay na kultura ang nagsisilbing saligan sa proseso ng pakikisalamuha sa kapwa at pagtindig sa mga hamon ng buhay—kalikasan ng ugali ng mga Pilipino.

Ang pagkakataon upang makisalamuha at makipamuhay sa mga tao ay nagbukas ng larangan upang damhin at paglimian ang proseso ng kahirapan at ang iba’t-ibang mukha nito ayon sa pagtingin at kasaysayan ng mga tao sa komunidad. Dito rin nabigyang linaw na ang kahirapan ay salamin hindi lamang ng pangkalahatang kondisyon ng pamayanan sa aspetong ekonomika, bagkus, ito rin ay sumasalamin sa nabuong diwa ng mga tao, at sa kung papaano nila pinagsusumikapang hanapin at intindihin ang kanilang kaugnayan sa kalagayan ng kanilang kapwa tao at ng pamayanan sa pangkalahatan.

Ang paglulundo ng pakikipamuhay na itinutuloy hanggang sa kasalukuyan ay naging hudyat ng bago at mas malinaw na simula para sa lahat. Ang pagbabagong naganap sa anyo ng mga komite mula sa pagsusuri at pag-unawa ng mga isyu ay nakapagbuod ng mga programa at nagbukas ng pinto sa Asosasyon upang mapalawak ang kanilang mga gawain tungo sa mas maunlad na lugar. Ito rin ang nagsilbing daan upang mas lalong malinawan ng bawat isa ang kani-kanilang mga responsibilidad bilang

⁵ Paglalarawan sa agwat ng itaas at ng ibabang kalagayan.

miyembro ng mga komite at ng Asosasyon sa pangkalahatan. Sa tulong din nito, mas napatatag ang puso at nagsisilbing pundasyon ng Asosasyon—ang tao o bawat miyembro nito.

Ang pakikipaglakbay sa kabuuan ay nagpatunay na ang proseso ng pagpapaunlad ng komunidad ay naiukit sa isip ng tao na nagbigay ng matalinong pamamaraan at proseso, puso na handang makiramdam sa pangangailangan ng iba, at kaluluwa na nagsilbing konsensya upang magtulungan. Ang pag-aaral na ito sa pamamagitan ng pakikisalamuha sa mga tao sa laylayan ng lipunan ay nakapagbukas ng kamalayan bilang nakikipaglakbay upang makabuo ng mga sumusunod na tanto

Magsimula sa pagkilala ng Karapatan ng Tao. Ang gabay at konsepto na *community organizing for community governance* ay dapat kumilala at tumuntong sa karapatan ng mga tao. Ito ay sa kadahilanang ang tao ang siyang bubuo sa proseso na ito; yayakap sa pagsasakaturapan at sisiguro na magkakaroon ng tapat, epektibo at maayos na pamahalaan sa kanilang lugar. Ang ipinamalas ng mga mamamayan, lalo na ng mga opisyaes ng AMBUH na palawakin ang kamalayan sa realidad ng buhay at paunlarin ang kapasidad na mayroon sila, ay konkretong halimbawa na ang pinag-ugatan ay ang tanong tungkol sa kanilang karapatan: sino; paano; saan; at kailan. Ang mahaba at mabungang pagpapanday sa kapasidad ng mga tao ay nagdulot ng magandang resulta. Una, napalakas ang kanilang kapasidad; pangalawa, naging maayos ang pag-oorganisa; at panghuli, ang pagkilala na mayroon silang karapatan na dapat igtalang at dapat matugunan hindi lamang ng pamahalaan na sumasakop sa kanila, kundi higit pa ang pamahalaan na madalas malimutan at hindi pinapansin: ang pamahalaan na mayroon sila sa komunidad—at ito ay sila mismo.

Ang pagkakaiba sa paraan ng Pamumuno ay isang Oportunidad. Ang pagkakaiba-iba sa paraan ng pamumuno ng mga opisyaes ng Bulacan Heights ay hindi naging hadlang upang makapagpunla sila ng binhi ng isang matatag na asosasyon. Ang pagkakaibang ito ay higit na nakatulong upang maging sensitibo at bukas ang bawat isa sa mungkahi at ideya na maaaring makatulong sa pagpapaunlad ng AMBUH. Ito din ay nakatulong sa aspeto na may kinalaman sa komunikasyon.

Sa simula ay nagkaroon ng hindi pagkakaintindihan sa pagitan ng mga opisyaes dahil sa pagkakaiba ng personalidad at paraan ng pamumuno. Ngunit nang matutunan nilang kilalanin at maging bukas sa mga pagkakaibang ito, unti-unting nawala ang tensyon at mas naging malaya ang kanilang usapan.

Pagkatuto sa pamamagitan ng Karanasan. Karamihan man sa mga natututunan ng tao ay kadalasang nagmumula sa paaralan o pormal na institusyon, hindi pa din maitatanggi na ang karanasan ang siyang tanging makapagbibigay ng mas malalim at matatag na pundasyon sa pagkatuto. Ang proseso ng pagbabahaginan ng kanya-kanyang karanasan ng mga miyembro ng AMBUH sa bawat isa ay hindi lamang nakapagpatibay ng kanilang relasyon kundi ng kanilang kaalaman.

Nakita sa pakikipag-aralan sa komite ng pangkabuhayan gamit ang mayabong na karanasan ng ilang miyembro sa pagnenegosyo kagaya ni Ate Carina na nagkaroon ng pagkakataon ang iba na matuto mula sa kanya sa pamamagitan ng pagbabahaginan.

Sa kabilang dako naman, ang pakikibahagi ng mga komite na pang-pinansyal, pang-kabuhayan at pang-sekretaryal sa isang *Summer Festival* ay nagdulot ng magandang karanasan. Ang sistemang pang-pinansyal na ipinatupad ng komite ay nasubukan, naunawaan at nabusisi ng mga miyembro ng nasabing komite, at ng lahat ng opisyal. Ang komite naman ng pang-kabuhayan ay sinubukan ang kanilang mga natutunan na estratehiya at proseso sa pagnenegosyo sa pamamagitan ng pagtitinda ng mga pagkain sa loob ng dalawang araw. Gayundin, ang Komite ng Pagkakalihim na nakabuo naman ng mga gabay sa paggawa ng katitikan at *agenda* para sa pagpupulong ay aktibong nakiisa sa pagbibigay ng adminstratibong suporta sa mga aktibidad na pinangunahan ng AMBUH.

Ang karanasan ang siyang lalong nagpalalim at nagpaunlad sa kaalaman ng tao na maaring may natututunan sa loob ng paaralan ngunit kailangan pa ring maranasan upang mahasa ang kapasidad na taglay ng bawat tao.

Maglimi. Mahalagang matutong maglimi ang mga lider. Ang paglimian ang sariling salita, obserbasyon, kaalaman at ideya ay isang proseso na dapat matutunan ng mga lider, lalo na sa komunidad. Ang pagiging bukas ng mga lider sa Bulacan Heights na paglimian ang mga bagay-bagay ay naging dahilan upang magkaroon ng bukas na usapan ang Asosasyon. Sa pamamagitan nito ay natutunan nilang balansihin ang pagkakaiba ng personalidad at paniniwala nila na nagpakita ng paggalang sa pananaw ng bawat isa.

Kung ang oras ng paglilimi ay matutunan ng bawat lider sa anumang uri ng organisasyon, maiiwasan ang hindi pagkakaunawaan

at mas titibay ang samahan ng mga miyembro at lider sa pangkabuuan. Ang pangulo ng AMBUH ay isang magandang halimbawa sa nabanggit. Dahil sa pagiging bukas ng kanyang isipan at puso sa ideya, kaalaman, o puna ng mga miyembro at kapwa opisyaes, mas natutunan niyang maging mahinahon at matatag lalo na sa mga oras na hinihingi ng pagkakataon. Sa pamamagitan din nito, mas nagkakaroon siya ng malalim at matatag na ugnayan sa lahat sapagkat nakakasanayan nilang ipaliwanag ang mga bagay-bagay sa pamamaraan na malinaw, maayos at magalang. Magandang pakikitungo ang nagiging bunga nito

Ang maayos na komunikasyon ay kritikal sa organisasyon. Ang maayos na balangkas ng komunikasyon ay nakakatulong upang mapatibay ang puso ng organisasyon—ang tao. Sa pamamagitan din nito ay maagap na nasolusyunan ang mga isyu at suliranin, at nagkakaroon ng konkretong plano ang organisasyon patungkol sa direksyon at estratehiya nito.

Hindi maikakaila na sa simula ng AMBUH ay nagkaroon ng hindi pagkakaunawaan sa pagitan ng mismong pamunuan ng Asosasyon, na minsang naging personal. Ngunit nang matutunan nilang tanggapin ang pagkakaiba-iba at pagkakapantay-pantay ng lahat, ay naging bukas ang komunikasyon ng grupo at naunawaan nila ang isat-isa. Sa pagbabalangkas din ng mga linya ng komunikasyon, ay naging epektibo ang pagsasagawa ng pulong sapagkat nabigyan na ng tama at sapat na oras ang lahat ng dapat pag-usapan, at gayundin ay nabigyan ng pagkakataon ang lahat na ibahagi ang kanilang ideya bilang mungkahi.

Ang political will ay mahalaga sa pag-oorganisa ng komunidad. Ang pagiging bukas ng lokal na pamahalaan ng Bustos ay nakatulong sa pag-oorganisa ng komunidad at pagpapalakas sa kanilang kapasidad. Ito rin ay naging daan upang maging mas mabilis ang pagkabuo ng AMBUH. Nagsilbing matibay na pundasyon ng AMBUH ang sabay na interes ng dalawang panig, ng mga tao na siyang may hawak ng karapatan sa isang banda at ng lokal na pamahalaan na siyang may tungkuling tugunan ang mga karapatang ito sa kabilang banda. Ito ay larawan ng matatag ng ugnayan.

Hindi rin maikakaila na sa tulong nito ay mas lumakas ang loob ng mga tao at mas nagkaroon sila ng tiwala sa sarili dahil nararamdaman nila na ang ama ng kanilang bayan ay nakasuporta sa mga magaganda nilang simulain.

Ang pagsasanay ay hindi lamang dapat tumugon sa abilidad, kundi sa interes at karanasan din ng tao. Kadalasan, ang tinutumbok ng mga pagsasanay ay ang pagpapaunlad lamang ng abilidad ng mga tao, at hindi nabibigyan ng tamang pansin ang kanilang interes at karanasan na siyang nagpapalalim sa proseso ng pagsasanay. Kaugnay nito, naaapektuhan ang kalidad ng partisipasyon ng mga miyembro, na karaniwan ay nagiging dahilan nang hindi tuluyang pagdalo ng mga ito sa pulong/pagsasanay. Nabigyan ng pagkakataon ang mga lider ng bloke na mamili ng komite na nais nilang lahukan ayon sa kanilang interes at karanasan. Dahil dito, kapansin-pansin ang pagdalo ng karamihan sa kanila sa regular na pagpupulong lalo, na ang Komite ng Pang-kabuhayan. May mga pagkakataon man na may ilang miyembro na dumalas ang pagliban sa pulong dahil sa mga personal na dahilan, ito ay inagapan sa pamamagitan ng pagdalaw sa kani-kanilang mga tahanan.

Ang pagkakaroon ng huntahan, ay nagsisilbing pundasyon ng isang organisasyon (Manalili, 1994). Bago mabago ang anyo ng komite sa pagiging *program-based*, may nakasanayan ng mga sistema ang AMBUH patungkol sa pamamahala ng asosasyon gaya ng damayan, *logbook system*, at pangkalahatang pulong ng mga opisyaes. Ang mga impormal na sistemang ito ang nagsilbing pundasyon ng Asosasyon sa pagsisimula, at nagsilbi ding daan sa pagpapaunlad ng mga polisiya, sistema, at pamamaraan.

Isang konkretong halimbawa nito ay ang pagkakaroon ng *program-based* na komite na nagsimula sa pagsusuri ng isyu. Ang proseso at pamamaraan ng mga tao sa Bulacan Heights kung paano pinag-uusapan ang mga isyu at suliranin sa pagpapaunlad ng komunidad ay nagdulot ng tatlong magandang bunga:

1. Nagkaroon ng kasanayan ang mga opisyal na ibahagi ang kanilang sariling pananaw sa mga isyu na may kinalaman sa komunidad;
2. Nagkaroon ng bukas at malinaw na komunikasyon sa pagitan ng miyembro at opisyaes ng Asosasyon; at
3. Nagbukas ito ng pagkakataon para sa AMBUH upang magsagawa ng mga konkretong proyekto na direktang nakatutulong sa mga tao, gaya ng pagpapagamit ng upuan, lamesa at tent tuwing may okasyon o aktibidad sa komunidad.

Ang pagkakaroon ng aktibidad ay isang pamamaraan sa pagpapatibay ng organisasyon. Karaniwang ginagawa ang aktibidad na ang pangunahing layunin ay may kaugnayan lamang sa *fund raising*, kampanya at adbokasiya, libangan, o pagpapataas ng kamalayan ng mga tao. Ngunit kung pagtutuunan ng pansin, may naidudulot din itong maganda sa aspeto ng pagbubuklod ng mga tao at pagpapatibay sa relasyon nila sa isa't-isa bilang kabahagi ng Asosasyon.

Ito ang isa sa mga mahahalagang konklusyon na nakita sa lakbay-aralan sa AMBUH. Ang mga aktibidad na kanilang ginawa nang sama-sama ay hindi lamang nakapaghasa sa kanilang kakayanang manguna na pagsasagawa ng aktibidad, bagkus, naging paraan din ito sa mas malalim na pagkakakilanlan ng mga opisyaes sa isa't-isa at ng mismong organisasyon sa mga miyembro nito.

Sa dulong salita, nagbubunga ang pag-oorganisa ng pamayanan sa pagbubuo ng isang bansa—ang mahusay na paglilingkod. Binigyan nito ng boses ang mga “mabababa” bilang isang mahalagang parte ng komunidad na kanilang ginagalawan, na mayroon silang mahalagang papel na ginagampanan at magagawa para sa sarili at sa lipunan. Hindi pa tapos ang pag-oorganisa sa Catacte, ngunit mula dito ay antabayanan ang mga karugtong na pagninilay.

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Talakayan, Tunggalian at Diskurso: Isang Pag-uusap tungkol sa Community Organizing at Community Development

Maureen C. Pagaduan
Jeremi Panganiban
Karl Arvin F. Hapal

Ang papel na ito ay ang dokumentandong pag-uusap o conversation ng tatlong practitioner tungkol sa mga piling usapin sa disiplina ng Community Organizing at Community Development. Ninanais nito na makaambag sa pagbubuo, pagpapalago at pagpapaunlad ng teorya, gawain, at pagtuturo ng CO-CD. Pinapatampok din dito ang mga piling usapin, mga hamon, at mga implikasyon sa paghubog ng disiplina. Ito ay ang kontribusyon ng mga may-akda sa pag-unlad ng disiplina at sa mas malaking gawaing pangkaunlaran kasama ang mga mahihirap tungo sa pagbabago ng sarili at lipunan. Sa huli, ang papel na ito ay isang imbitasyon upang ipagpatuloy ang pag-uusap upang mas mapayabong ang Community Organizing at Community Development.

Panimula

Mahigit limang dekada na rin ang nakalipas mula nang nagdeklara ng Batas Militar sa Pilipinas. Sa loob ng halos limang dekada, naging mabisang pamamaraan ang *community organizing* (CO) sa pagpapakilos ng mga mahihirap na sektor ng lipunan upang isulong ang makabuluhang pagbabago. Sa prosesong ito, naging malaki ang kontribusyon ng Unibersidad ng Pilipinas, sa pamamagitan ng mga guro at mag-aaral, sa pagpapalaganap at kritikal na pagpapalalim ng mga aral na ito. Ang edisyon ng *CSWCD journal* na ito ang naging hudyat upang magsulat ng kontribusyon sa diskurso ng CO. Napapanahon na sumali sa mga debate sa CO di lamang sa salita at mga diskusyon kundi pati rin sa pagsusulat. Ngunit tunay na nanatili itong isang hamon. Naisip ng mga may-akda na maaring ipamalas ang malalim na karanasan at kritikal na pagtingin sa CO sa pamamagitan ng isang dokumentadong pag-uusap. Umikot sa pagitan ng tatlong CD *practitioners* na si Mo Pagaduan, Jeremi Panganiban at Karl Arvin Hapal ang diskurso. Sa kabuoan, layunin ng artikulo na ito na humimok pa ng mga kasama sa diskurso at talakayan upang mas mapalalim at mapayaman pa ang disiplina ng CO.

Si Mo Pagaduan (M) ay propesor ng *Department of Community Development* (DCD) sa Unibersidad ng Pilipinas na may halos apat na dekadang karanasan ng pagtuturo. Malaking bahagi ng karera ni Mo sa unibersidad ay uminog sa pagiging *fieldwork* (FW) *supervisor* sa iba't ibang urban at rural na pamayanan sa Pilipinas. Bukod dito, hitik din si Mo sa karanasan sa pagtulong at pakikilahok sa mga *non-government organizations* (NGOs) at iba't ibang samahan sa pamayanan sa larangan ng pag-oorganisa at iba pang gawaing pangkaunlaran. Si Jeremi Panganiban (J) ay nagtapos ng CD at sumabak sa gawaing pagpapaunlad ng pamayanan na may pagtutok sa buhay at usapin ng kababaihan. Halos sampung taon na rin mula nang magtapos siya sa kolehiyo at natanaw ang mga posibilidad at hamon sa pagsi-CO sa kasalukuyang panahon. Partikular dito ang pagbubuo at pagtataguyod ng tinatawag na *Engendering the Barangay Justice System* sa ilang piling maralitang barangay sa Kamaynilaan. Si Karl Arvin Hapal (K) naman ay kasabayan ni Jeremi sa pag-aaral ng CD. Pagkatapos ng kolehiyo, siya ay nagtrabaho bilang isang mananaliksik para sa isang organisasyon na nagsusulong ng karapatang pantao. Kasama sa tema ng kanyang pananaliksik ang karahasan sa isang *urban poor community* at pag-unawa sa ugnayan ng mga bilanggo, awtoridad sa bilangguan at mga organisasyon na nagbibigay ng serbisyo.

Ang layunin at inspirasyon ng papel na ito ay bunga ng pagnanais na ibahagi ang mga pili at napapanahong pag-iisip tungkol sa CO. Sa kabuuan, nais ng papel na ito na makatulong sa pagpapasulpot ng *agenda*, itampok at maglinaw ng ilang mga usapin at mga kasalukuyang hamon kaugnay ng disiplina ng CO-CD. Kasama dito ang pagtalakay sa mga implikasyon sa paghubog ng mga mag-aaral ng CD bilang mga propesyonal at ang hamon ng pagbangon ng mahihirap tungo sa pagbabago ng sarili at lipunan. Sa huli, nais ng papel na ito na makahikayat ng mas maraming tao, lalo na ng mga kabataan, upang pag-aralan at isabuhay ang CO-CD. Nais rin ng papel na ito na makapagtukoy ng *gaps* at iba't ibang perspektiba na maaring maging inspirasyon sa patuloy na pagpapaunlad ng gawaing CO-CD. Umaasa kami na ang papel na ito ay makakadagdag sa pagpapatibay at pagpapayabong pa ng interes sa disiplina ng CO-CD.

Hindi layunin ng papel na ito na bumalangkas ng pagtatasa o mag-*evaluate* ng akademikong programa ng CD, ni ng *curriculum* o *fieldwork program* nito. Ang papel na ito ay resulta ng serye ng pag-uusap naming tatlo, bilang mga kapwa-*practitioner* at magkakasama sa propesyon ng pagsi-CO at CD. Bilang kolektibong nagbuo ng papel na ito, ang diskurso at paglalagom ay nagsilbing pagkakataon upang kami ay matuto sa isa't isa

habang tinatalakay ang aming mga karanasan at mga ideya tungkol sa CO-CD.

Panuto sa Porma ng Presentasyon

Ang porma ng artikulo na ito ay masasabing kakaiba, malikhain o *unorthodox* para sa isang *academic journal*. Gayunpaman, ang paglalahad ng mga ideya sa pamamagitan ng isang dokumentadong pag-uusap ay halaw sa potensyal nito na bigyang boses ang mga may-akda at mabigyan espasyo sa debate at kritikal na diskurso. Higit dito, ang pormang ito ay isang pagsisikap at imbitasyon sa mga mambabasa na lumubog at sumali sa diskusyon. Tunay na malaking hamon ang pagsusulat sa ganitong istilo at porma. Ngunit naniniwala ang mga may-akda na malaki ang maaring maging kontribusyon nito upang magbahagi at mag-isip nang malaya, kritikal, at malikhain, na hindi nalilimitahan ng nakasanayang porma ng pagsusulat sa akademya. Samakatuwid, ito ay isa sa malikhaing paraan ng pagbabahagi na sa palagay ng mga may-akda ay mas malalasap at mapapatotoo ang diwa ng CD.

Nakaporma at nakabalangkas ang papel na ito sa mga piling tema tungkol sa CO-CD. Bawat tema ay magsisimula sa katanungan kung saan iinog ang talakayan. Ngunit tulad ng karaniwang pag-uusap o *conversation*, paliku-liko ang daloy ng mga tema at kaisipan sa papel na ito. Ang paliku-likong usapan ay isang repleksyon na hindi madaling talakayin ang paksa ng CO-CD. Makikita sa daloy ng usapan ang banggaan ng mga ideya at hindi pagkakasunduan. Ngunit, naniniwala ang mga may-akda na ito ay patungo sa isang mas malalim at makabuluhang sintesis at pag-unlad ng diskurso. Hinihikayat ang lahat ng mambabasa na ipagpatuloy at huwag isara ang talakayan bagkus ay gumawa rin ng sariling pamamaraan ng pagtalakay sa CO-CD tungo sa pagpapalinaw at pagpapahusay ng teorya at gawain nito.

Talakayan tungkol sa CO at CD

Sinimulan namin ang talakayan sa pamamagitan ng pagninilay sa kahulugan ng *Community Organizing*. Ang mga tanong namin ay humango sa depenasyon ng CO bilang agham ng pagpapadaloy ng pagbabago ng kalagayan ng mahihirap sa pamayanan sa pamamagitan ng pagpapa-angat ng kamalayan (*consciousness raising*), pagbubuo ng samahan, at sama-samang pagkilos. Ang *community organizing* ang pagsasabuhay ng mga prinsipyo ng *people's empowerment* at *people-centered development*.

M: Maari ba nating sabihin na ang CO ay may iba't ibang tipo tulad ng CD? Mayroong tipo ng CO na nakatutok sa pag-unawa ng relasyon ng mga uri o *class-based organizing* o kaya yung *faith-based* o *project-based organizing* na ginagamit na batayan o *framework* ng pag-oorganisa. Kung ilulugar ang CO sa CD, hindi ba CO ang nagpapatampok sa paninidigan ng kritikal na pagkiling para sa mahihirap? Ang pagkiling na ito ang bumubukod sa CO kumpara sa iba pang gawain sa CD o pangkaunlaran.

K: Hindi ba ang nagpapatampok sa CO, bukod sa pagkiling nito sa mahihirap, ay ang pokus nito sa pamayanan? Makakatulong kung liliinawin ano ang pagkakaintindi natin sa pamayanan

M: Iba't iba ang pagkakaunawa sa salitang pamayanan. Batay sa iba't ibang karanasan, mukhang hindi lamang nakatali sa pamayanan ang gawain ng CO. Halimbawa, may mga gawaing pag-oorganisa na hindi nakaugnay sa pisikal o heograpikal na kategorya tulad ng *sectoral organizing*, *issue-based organizing*, *coalition building* o pagbubuo ng *social movements*. Lahat ng ito ay humahalaw ng kasanayan mula sa CO ngunit hindi ito nakatali sa pamayanan. Lumalabas na ang mga prinsipyo at pamamaraan ng CO ang pundasyon ng lahat ng mga ito. Batay dito, tama ba na tanggalin na lamang ang *community* sa *community organizing* at tawagin na lamang itong '*organizing work*'?

K: Maari nating tingnan sa ganoong paraan.

M: Kung papalawakin natin ang pag-unawa natin sa CO, hindi ba tayo magkakaroon ng problema sa batayang usapin ng metodo. Halimbawa, para sa ilang mga kilusan na nagtatatag ng *social movements*, wala o minimal ang kanilang pakikisalamuha sa pamayanan o pagbabahay-bahay. Dagdag pa, sa ibang organisasyon, magkahiwalay ang namamahala sa propaganda at sa gawain sa pamayanan. Hindi ba natin kailangang ibalik ang usapan sa *community* at ang mga gawain na nakalakup dito? Kapag tayo ay nag-uusap tungkol sa CO, ito ay tungkol sa pakikisangkot sa mga mahihirap. Sa gitna ng diskurso sa CO ay pinag-uusapan ang pangangailangan sa sama-samang pagkilos ng pamayanan tungo sa pagbabago at pag-unlad. Kaya ang maaring tawag ay *organizing work* na ang batayan ay pamayanan.

K: Kung ang pinag-uusapan sa CO ay ang pamayanan at ang sama-samang pagkilos ng mga mahihirap sa pamayanan tungo sa pagbabago at pag-unlad, ano ang itinataguyod nitong ideolohiya? Saan ito patungo at ano ang gusto nitong marating? Sa tingin ko, isang elemento din ng CO ay pagkilala sa

hindi pagkakapantay-pantay sa ating lipunan at ang matingkad na pokus sa problema ng kahirapan.

M: Totoo. Ngunit, kung ideolohiya ang pag-uusapan, kailangan nitong masagot ang tanong na, anong klaseng lipunan ang gusto nating itaguyod? Sa tingin ko, sa pagsagot ng tanong na ito, maaring mabuo ang isang ideolohiya. Napapaloob dito ang isang sistema ng mga paniniwala, istruktura at proseso; hindi lamang sistema ng karanasan at praktika, ngunit ang paglalagom ng kaalaman. Sa tingin ko, ang pinaka-inspirasyon ng CO ay manungkulan sa mahihirap. Ito ay isang gawaing pulitikal kung saan mayroon itong perspektiba na may pag-intindi sa hindi pantay na kapangyarihan sa lipunan at may mga ginagamit itong akmang istratohiyang pulitikal at kultural. Ang propesyon ng CD at ang agham ng CO ay hindi makasarili. Nakatingin ito palagi sa kapwa. Nakatingin ito sa kung paano makakatulong sa kapwa at hindi sa sarili. Dito hinuhugot ang pagsasama-sama, dahil mahalaga ang kapwa, ang sarili mo ay nasasalamin mo sa iyong kapwa.

Dumaloy ang aming usapan sa mga inspirasyon at hamong kalakip ng pagsasapraktika ng CO. Sinusugan namin ang pagtingin na maraming tipo ng CD at may iba't ibang pananaw ukol sa CO.

M: Madaming CO *practitioner* ang naniniwala at naninidigan na ang kaunlaran ay 'mula sa tao, para sa tao'. Masasabi natin na ang paninidigan nila para sa mahihirap ay matingkad na inspirasyon para mag-CO. Gayunpaman, batay sa karanasan, mukhang may iba't ibang pagtingin sa papel ng CO sa kaunlaran.

J: Dahil din sa pagkakaiba-iba ng pagkakaintindi marami ang tumitingin sa gawain ng CO bilang isang misyon. Sa mga kasabayan ko noon, marami ang naniniwala na ang gawain ng CO ay kaugnay sa pagiging isang mabuting Kristiyano. Nakita ko ito sa kanilang mga gawain at lenggwaheng ginagamit.

M: Noon ang isa sa inspirasyon ng mga *organizer* ay ang rebolusyonaryong ideolohiya ni Marx. Ang mga Katoliko, bagaman may doktrina, ay naiugnay ang teorya na ito sa kanilang relihiyon. Sa *liberation theology* naging rebolusyonaryo din sila.

K: Sa aking karanasan, ang CO ay malimit na humugot ng inspirasyon mula sa konsepto ng *human rights* at ang mga *entitlements* ng mga tao sa pamayanan. Sila ay nagsasama-sama upang singilin ang estado at kunin

kung ano ang nararapat para sa kanila. Sa teorya, kapag napagtagumpayan nila ito, isang hakbang ito palapit sa kanilang pag-unlad. Ngunit ang pagtingin na ito, sa aking palagay, ay hindi malimit na tinatalakay. Madalas sa proseso na ito, tinutugunan ang kagyat na pangangailangan at nawawala ang pagtingin sa ugnayan nito sa pangkalahatang estratehiya sa pagbabago. Sa ibang konteksto naman, ang CO ay napapaloob sa isang proyekto at ito ay ginagamitan ng teknikal na lenggwaha tulad ng *logical framework* upang masukat ang pagbabago habang umuusad ang panahon.

M: Batay sa ating talakayan kinikilala natin na may iba't ibang tipo ang CD. Gayunpaman, kilala natin ang disiplinang ito na may matinkad na pagkiling sa tunay, makabuluhan at pang-matagalang pagbabago. Kinikilala rin natin na malaki ang papel ng CO upang makamit ang hangaring ito. Nabanggit na rin natin na mukhang nag-iiba ang tipo ng CO at ito ay ginagawa sa iba't ibang konteksto. Gayunpaman, batay sa karanasan ko at ng ibang organisasyon, maari nating mapansin na ang CO ay nagiging *invisible*. Makikita natin ito sa mga gawaing *project-oriented* kung saan, kadalasan, ay ipinapalagay na may magsasagawa ng CO labas sa proyekto-counterpart ika nga. Mapapansin din na kakarampot o walang *resources* na nilalaan para dito. Sa halip, ang nagiging pokus sa mga ganitong gawain ay sa paghihikayat ng partisipasyon o sa pagiging *participatory* ng proseso. Ang iba na nagsusumikap na isapraktika ang CO ay humaharap ng mga hamon.

K: Kung ganito ang sitwasyon, maari ba nating sabihin na nababawasan ang pagtingin sa kabuluhan ng CO sa larangan ng *development work*? Maaring makatulong kung babalikan natin ang kabuluhan at natatanging ambag ng CO sa CD.

J: Maari nating makita ang natatanging ambag ng CO doon sa ipinapanukala nitong proseso sa pag-unlad at ang paglinang ng kakayahan ng mga tao sa pamayanan.

M: Kung gayon, ano ang ibig sabihin natin sa proseso at ano ang mga patnubay nito? Kung proseso lamang ang batayan, maaring hindi tayo maging *definitive*.

K: Sa tingin ko, may kaugnayan ito sa pinakamalaking hamon sa kasalukuyang panahon. Isa sa mga hamong kinakaharap ng CO ay ang pagkalusaw ng pulitika at tunggalian. Sa paglipas ng panahon pagkatapos ng EDSA Revolution, maari nating mapansin ang *de-politicization* ng *development work*. Kagaya ng nasabi kanina, ang CO ay malimit na

nakapaloob sa mga proyekto. Ang pag-oorganisa ay naging paraan upang makamit ang benepisyo at biyaya mula sa estado. Bagamat nanatiling matingkad, unti-unting nalusaw ang mga pagkilos upang banggain ang istruktura at sistemang mapang-api.

M: Pero matingkad sa atin ang kahalagahan ng CO. Basta gawaing pangkaunlaran, mahalaga na mag-CO dahil sa pagkilala natin sa usapin ng tunggalian ng poder o kapangyarihan laban sa mahihirap, sa pagpapalakas ng kasanayan ng tao, at sa pagbusisi natin ng kultura bilang politika. Parang kinikilala natin na maraming tipo ang CD. Pero kapag sinabi na ang nais natin ay tunay, makabuluhan at pang-matagalang pagbabago, sinasabi din natin na kailangan may CO. Sa pagtuturo, ang *fieldwork* ay siyang sentrong kurso sa pagkatuto ng CO.

Sa puntong ito, napunta ang usapan naming tungkol sa mga istratehiyang kalakip ng *Community Organizing* lalung-lalo na yung hinango sa karanasan sa *fieldwork program* ng Departamento ng CD.

J: Noong kami ay nag-aaral pa, madalas na itinatanong kung ano ang CO *strategies* na ginamit sa *fieldwork sites* at paano ito naiuugnay sa CD.

K: Naalala ko na sinagot ko na ang CO ay isang *tool* na maaring gamitin upang maabot ang pag-unlad sa pamayanan.

J: Ang *tool* na ito ay maari mong himayin sa mga ispesipikong gawain kagaya sa nakalagay sa libro ni Ka Lito Manalili na pinamagatang “Pag-oorganisa ng Pamayanan Tungo sa Kaunlarang Mula sa Pilipino para sa Pilipino” na batayang teksbuk sa pag-aaral ng CO.

M: Ngunit ano ang mga perspektiba at paniniwala na nakapaloob dito? Ano ang disenyo at mga resulta nito? Tinatanong ko ito dahil kagaya ng ibang *social technology*, maari itong maabuso at gamitin sa masama.

J: Ang *integration*, pakikilahok, pakikipanayam, *profiling* at *scanning* ay mga halimbawa ng hakbang na sa gawaing CO-CD.

M: Lumalabas na may mga batayang kasanayan at gawain sa pag-oorganisa. Halimbawa, may *protocols* ang pakikipamuhay o *integration* sa CO. Mayroon ding pamamaraan sa pagkalap ng datos at pagpapalano kagaya ng mga sinabi ninyo. Gayunpaman, sa aking pananaw at batay sa karanasan, lumalabas na maaring may isa hanggang limampung hakbang sa pagsi-CO; maari ring isa hanggang sampu. Samakatuwid, mukhang nakasalalay sa *community organizer* ang pagtatakda ng mga hakbang at pagtukoy ng

lawak at lalim ng pag-unawa sa konteksto o problema. Lumalabas, may kakulangan sa mga gabay o batayan para tiyakin ng sinumang *organizer* ang tamang pamamaraan sa gawaing pag-oorganisa. Higit pa sa isyu ng gawain ay ang kakulangan sa pagpapalalim ng pag-unawa ng kung para saan nga ba ang *tools* at prosesong ito. Ano ang pagbabagong ibig na marating sa gawaing ito, ma-panandalian o matagalan man? Gusto ko ring ipahayag na mukhang madalang o minsan ay hindi hayag at tuwiran ang paggamit sa mga kultural na pamamaraan.

J: Ang pakikipaghuntahan ay isang porma ng pamamaraang kultural.

M: Ganon din ang pagpapadaloy at pakikilahok.

J: Maging ang pakikinig.

M: Sa tingin ko, bukod sa mga ito, ang gawain kalakip ng CO ay nasa larangan ng pakikipag-kapwa kung saan ang pagbubuo ng tiwala ay naka-sentro. Kaiba ito sa pakikipagkaibigan. Maaring pinagkakatiwalaan ka dahil naniniwala ang mga tao sa pagkatao mo't paniniwala at hindi dahil lang sa nabuong relasyon sa kanila. Dahil dito, ang panawagan ng CD at gawaing pag-oorganisa ay integridad sa disiplina. Noon ginagamit ang katagang 'ka-kosa' upang ipahiwatig na kayo ay nagkakaisa sa isang gawain at layunin na higit sa inyong sarili.

K: Kaya ang CO ay parang paglalako ng ideya. Hindi mo kailangang ibenta ang sarili mo para makuha ang pagtiwala ng mga tao. Kailangang maipakita na malayo ang mararating sa pamamagitan ng pagsasama-sama. Ngunit sa pakikipamuhay kinakailangan din ang kakayanang makabuo ng makabuluhang ugnayan sa mga tao at ng relasyon kung saan naiigpawan ang pagkakaiba-iba tungo sa pagkakaisa at pagkilos.

Ang usapan ay bumalik sa pagdiin sa panawagan palakasin pa ang pagsasapraktika ng CO.

J: Nabanggit na natin na parang wala o kulang ang pagkakataon para lubusang maisapraktika ang CO.

M: Maraming *fieldwork partners* ang kolehiyo na hindi nagbibigay ng pagkakataon upang maisagawa ang CO. Mas maraming oportunidad kung sasailalim ang mag-aaral sa isang proyekto ng *partner agency*. Nakikita rin na mas nakakapagpatuloy ng gawain kung katuwang ang lokal na pamahalaan. Kung ganito ang sitwasyon, paano ngayon naisasa-ayos ang *Fieldwork Instruction Program* (FIP) para maranasan ng estudyante, sa

loob ng dalawang semestre, ang tunay at makabuluhang CO? Sa aking pananaw, nagiging *ideal* tuloy ang CO. Sasabihin ng estudyante na tama at mahalaga ang CO ngunit hindi nila ito maisagawa. Ang tanong ko talaga ay kung naroon lahat ng prinsipyo sa CO, tulad ng *context-specific*, batay sa karanasan, sama-sama, paanong naging *ideal* na lamang ang CO at mahirap na ma-isapraktika?

J: Baka nga kasi tinitignan ito bilang *ideal*. Ibig sabihin, isang magandang pangarap ang CO na hindi nangyayari o sadyang mahirap abutin sa totoong buhay. Halintulad sa karapatang pantao, isa itong pamamaraan sa pagkamit ng pangarap. Ngunit sa proseso ng pagkamit nito ay siya na rin ang mismong nagiging pangarap.

M: Sa CO, inaangat mo ang pag-asa ng mga tao — na sila ay magtiwala sa sariling kakayanan at sa pagbabago na sila rin ang makagagawa. Ngunit paano kung ang mga pamantayan ay hindi makakamit dahil masyado itong mataas? Sa tingin ko, kinakailangan ng matinding adbokasiya upang ma-isapraktika ang CO at kilalalin ang kahalagahan nito, paglaanan ng *resources* at hindi lamang pahabol sa isang proyekto. Kailangan ng CO *champions*. Kapag nagtapos ka sa kursong BS CD ay dapat isa kang kamyon ng CO. Gayunpaman, dahil hindi ito lubusang nararanasan ng mga mag-aaral, hindi nakikita ang kabuluhan nito.

J: Tingnan natin halimbawa ang isang BS CD *graduate* na tumuloy sa pagtatrabho sa isang NGO. Sa una, maari niyang itulak ang CO dahil sa nakikita niya na ito ay nararapat at akma. Ngunit kung walang suporta mula sa organisasyon, hindi rin niya ito maisasapraktika. Batay sa kalakaran ng mga NGO ngayon, lumalabas na napakahirap na itulak ang CO.

M: Mukhang may kahirapan nga. Gayunpaman, walang humahadlang sa kaniya na ipakita, gamit ang kakaiba o malikhaing paraan, ang kahalaghan ng CO. Halimbawa, maari niya itong ipasok sa mga pagsasanay. Sa aking pananaw, kinakailangan itong gawin ng isang CD *graduate*. Kaya rin babalik tayo sa ating isyu kanina na: paano magiging kamyon ng CO ang isang mag-aaral ng BS CD kung hindi niya nararanasan at natuklasan ang kabuluhan nito habang nakapaloob sa FIP? Kung uugatin pa natin ang isyu na ito, babalik tayo sa kung papaano nga ba itinuturo ang CO sa silid aralan at habang nasa *field*. May implikasyon din ito sa oportunidad na binibigay ng *field sites* sa pagkatuto.

Habang pinag-uusapan namin ang pagkatuto ng CO, sa gawain ng *fieldwork* bumaling ang atensyon namin sa papel at katangian ng isang

organisador ng pamayanan. Partikular dito, pinag-usapan namin ang kahalagahan ng *reflexivity* sa gawaing ito.

M: Ano nga ba ang *reflexivity*?

J: Ang *reflexivity*, ay maaring ihalintulad sa pagninilay. Ang isang tao ay masasabing *reflexive* kung siya ay nagninilay.

M: Pero hindi lamang ito pagninilay. Ang pagiging *reflexive* ay pagninilay na nagbubunga sa aksyon o pagkilos. Walang tuwirang salin sa Pilipino ang salitang *reflexive*. Ang pagninilay ay *reflection*. Sa *reflexivity*, mahalaga ang pagkatuto at pagtukoy ng mga ugali at pamamaraang dapat baguhin.

J: Kung gayon, sinasabi nating ang *reflexivity* ay isang mahalagang katangian ng isang *organizer* at maituturing na proseso at prinsipyo sa gawaing CO-CD. Paano ngayon hinuhubog ang kakayanan ng isang tagapagpaganap ng CO na maging *reflexive*?

K: Hindi ito natural na lumalabas o angking-kakayanan ng lahat ng tao. Ngunit, maari itong maituro sa pamamagitan ng paggabay at pagpapayo.

J: Paano mo rin masasabi na *reflexive* ang isang tao o isang CO?

M: Kapag naunawaan at naisabuhay na niya ang prinsipyo ng ‘*do no harm*’. Halimbawa, sa pakikipamuhay, kapag nakita ng isang CO ang kahirapan ng mga tao sa isang pamayanan tapos ay hindi pa nito sineryoso ang kanyang gawain, lalo pa niyang pinasasama ang kalagayan. Dapat ang hangarin mo bilang CO ay hindi na palalain pa o dagdagan ang kahirapang dinaranas ng mga tao at ng pamayanan. Pangunahing kaisipan ng isang CO na ilugar ang indibidwal sa lipunan at sa istruktura at sistemang kanyang ginagalawan. Ang isang CO ay may katungkulan (responsibilidad) na pag-aralan at manindigan sa mga konsepto at prinsipyong gumagabay sa gawaing pag-oorganisa.

Nabuo o napagtibay na gawaing nakapaloob sa CO ang *consciousness-raising* o ang pag-aangat ng kamalayan. Sa ngayon, ito ang pinakahayag at parang nagiging ‘palatandaan’ ng gawaing pag-oorganisa. Pinalalim namin ang usapan tungkol sa *consciousness raising* bilang isang batayang gawain ng CO.

M: Ano ang ibig sabihin ng *consciousness-raising* sa konteksto ng pag-oorganisa? Sinasabi natin na mahalaga ang pagmumulat ng kamalayan

tungkol sa problema ng kahirapan dahil ito ay tuntungan ng pagbabago. Sa kasaysayan ng CO, ang *consciousness raising* ay isang *political strategy*. Ginagamit itong pang-*agitate*, tuntungan ng pagpapakilos tungo sa tunggalian ng mga tao at mga may makapangyarihang interes at, sa huli, pagbabago. Nanatili pa rin ba ang ganitong porma ng *consciousness raising* sa konteksto ng CO?

K: Sa ngayon, maaari nating sabihin na ang pag-oorganisa ay isang *strategy* upang makamit ang *entitlements* o *endowments* ng mga tao. Ito ay upang makamit ang buhay na may dignidad at pagkakataong makamit ang kanilang potensyal alinsunod sa nasasaad sa *human rights*. Ang porma na ito ay masasabing hindi radikal sa bandang hindi nito layunin na ibagsak ang sistema. Ang mga pagkilos ay madalas na pumapaloob sa *governance structures*. Kalakip din nito ang paniniwala na ang mga mekanismo ay sapat upang mabigyan ang mga mamamayan ng serbisyo at proteksyon. Samakatuwid, kinikilala nito ang papel ng estado bilang pangunahing *duty-bearer* upang matupad ang mga karapatang ito.

M: Sa sinasabi mo, naka-sentro ang relasyon sa pagitan ng mamamayan at ng estado. Kaugnay rin ang pagpapalagay na lehitimo ang estado. Sa isang banda, nililina ng isang *political economy* na pananaw na ang estado ay hawak ng mga elitista at ito ang isa sa matingkad na problema. Ngunit sa *rights-based approach*, lubos din ang mga prinsipyo tulad ng *good governance*, *transparency* at *accountability*. Dahil dito, lumakas ang *advocacy work* at ang pagpapatino ng estado at hindi na ang panawagang ibagsak ang estado.

K: Tama! At sa ganitong kalakaran, ang tungkulin ng *organizer* ay paangatin ang kamalayan ng mga tao sa kanilang mga karapatan para *i-claim* ito. Gayunpaman, sa gawaing ito maaring masabi na hindi naipapatampok ang pakikipag-tunggalian sa mga istrukturang nagpapairal ng kahirapan at di-pagkakapantay pantay.

M: Kapag 50% ng populasyon ang namulat sa karapatan nila, sinasabi ba na hustisyang panlipunan ang makakamit, hindi kaunlarang pang-ekonomiya? O magkakabit ang dalawang ito? Hindi itinuturo sa CD ang *economic strategies*. Ang CO ay nananatiling *political strategy* at hindi ito '*development*' *strategy*, kung ang itinuturing na *development strategy* ay iyong nakakabit sa usaping pang-ekonomiya. Ano nga ba kasi kapag sinasabi mong nagsasagawa ka ng *awareness raising*? Maituturing ba itong gawaing pulitikal?

K: ...pero hindi sa radikal na pamamaraan. Dahil kapag lumaro ka na sa diskurso ng karapatang-pantao kinikilala mo na meron kang *entitlements* sa estado at ang estado ay pinagkakalooban ka ng mga ito. Ang kasalukuyang porma ng CO ay naka-sentro sa paniniwalang ang estado, bagaman may pagkukulang, ay lehitimo. At ang kanyang mga mekanismo ay sapat upang mabigyan ang mamayan ng serbisyong panlipunan at proteksyon. May implikasyon din ito sa *strategy*. Dahil pumapaloob ito sa *formal processes* ng gobyerno, mabigat ang pagkiling sa pagkilos at gawain na may kinalaman sa batas. Ang *consciousness raising* ay nakatuon upang maunawaan ng mga tao ang batas at mga proseso nito. Ito, sa tingin ko, ang namamayaning *strategy* ngayon. Gayunpaman, ang *strategy* na ito ay problematiko din. Sa perspektibong ito, itinuturing na kasagutan ang batas sa mga problema. Pero habang wala pang desisyon, patuloy ang paghihirap na dinaranas ng mga tao. Walang pakiramdam ang batas.

J: Maaaring huwad ang pangako ng batas. Mukhang may pagpapanggap na lubos na malulutas ang isang problema sa pamamagitan ng *good governance* at pagpasok sa *legal system*. Sa kalakarang ito, hinihimok ng organisador ang mga tao upang magpatuloy dito. Ngunit matagal, mahirap at magastos ang proseso. Maaaring ito ang dahilan kung bakit nawawalan ng gana ang mga tao dito.

K: Ang kawalan ng gana ng mga tao sa ganitong proseso ang isang maaring paliwanag kung bakit kumakapit sila sa mga *political patrons* o *kinship ties*.

M: Natalakay natin na problematiko at puno ng *dilemma* ang *consciousness raising* sa konteksto ng *human rights* at pakikilahok sa pormal at ligal na *governance structures*. Lumalabas na ang ganitong tunguhin ay mahirap at *inaccessible* para sa mga mahihirap at inaapi. Kung titignang mabuti, ang *legal mechanisms* na gumagana ay iyong may kinalaman sa ekonomiya at pagbubuwis. Sinasalamin nito ang pagkiling ng estado habang ipinapahiwatig sa mga tao na may pagkakataong makamit ang *equality* at *social justice* sa pamamagitan ng mga mekanismong ito. Sa tingin ko, kailangan pa nating linawin kung ano ang ibig sabihin kapag pinag-uusapan ang *consciousness raising*. Halimbawa, sa konteksto ng *disaster*, ang *consciousness raising* ay nakatuon sa *resilience at adaptation*. Hindi ito nakatuon sa usapin kung bakit mahirap ang mga tao. Maaring maging *resilient* sila dahil alam nila ang pag-respond sa panahon ng *disaster* pero nananatili silang mahirap.

Kalakip ng usapin ng pagpapataas ng kamalayan ang pag-unawa sa pulitika at kapangyarihan. Sa puntong ito, tinalakay namin kung paano ba ito tinitingnan sa konteksto ng CO-CD.

J: Sinabi natin kanina na ang usapin ng kapangyarihan at pulitka, pamayanan at kahirapan ay mga sentrong usapin sa CD. Sa lente ng CO, paano tinitingnan o pinag-uugnay ang mga usapin na ito?

M: Sa perspektiba ng CO, tinitingnan ang mga isyu na ito na may iba't ibang layers. Halimbawa, hindi lamang tinitingnan ang isyu ng mga bakla bilang identidad at sekswalidad kung hindi isinasaalang-alang din ang problema ng kahirapan, pabahay, lupain at trabaho. Gayunpaman, kung papansinin ang kasalukuyang kalakaran, mukhang nawawala ang *integrative* na pagtingin sa problema. Halintulad sa mga organisasyon ng kababaihan, na madalas nakatutok sa *violence against women* (VAW) at nahihirapang tumawid ang istrategiya sa kahirapan at mga kaugnay na isyu dito. Madalas ding naka-sentro ang pagtingin ng problema sa *identity politics* at *contestation of meanings*. Karaniwan na ikinakabit ito sa karapatang pantao ngunit ang pagtingin na ito ay problematiko din. Ipinapahiwatig sa diskurso ng karapatang pantao na lahat ay pantay-pantay- equal opportunities ika nga. Gayunpaman, madalas na nakakaligtaang suriin ang katotohanan ng batayang *assumption* na ito; isang pagtingin na naka-ugat sa liberal na ideolohiya.

J: May mga nagsasabi na ang karapatang pantao ay isang instrumento na nakasandig sa *liberal ideology*. Sa pananaw na ito, umaatras ang estado bilang pangunahing *duty-bearer* sa lipunan at ipinapatampok ang merkado at tagisan ng indibidwal na galing at talento bilang daan sa kaunlaran. Ang resulta ay huwad na porma ng pagkakapantay-pantay at bagkus pinanatili ang *status quo*. Gayunpaman, ang pagsusuring ito ay replekysyon lamang ng isang guhit sa malawak na debate tungkol sa karapatang-pantao. Marami ang naniniwalang mahalaga ang karapatan sa pagpapayaman at pagpapalawak ng oportunidad para sa kaunlaran ng mga tao. Kung ibabalik natin sa usapin ng CO at mga kalakip na perspektibo, ano ang implikasyon nito?

M: Marahil ang mga debate na ito ang repleksyon ng iba't ibang porma at tunguhin ng pag-oorganisa sa pamayanan. Ngunit, kung titingnan natin ang karanasan ng pag-oorganisa ng mga *transgender*, lumalabas na ito ay naka-angkla hindi sa identidad, kundi sa batayang usapin ng kahirapan. Ipinahihiwatig ba nito na ang batayan sa pag-oorganisa at paghimok sa

mga tao para makilahok ay usapin hinggil sa kanilang *material conditions* o sa *economics*?

K: Mukhang hindi ito ang pagkakataon upang tayo ay magpanukala ng isang alternatibong perspektiba. Gayunpaman, lumalabas sa ating usapan na may iba't ibang pagtingin sa mga problema na nagbubunsod ng gawaing pag-oorganisa. Iba't iba rin ang interes at motibasyon ng mga tao upang makalahok sa gawaing ito. May implikasyon ito sa pokus ng pag-oorganisa, sa kabuluhan ng gawain at sa kalidad ng pakikilahok. Marahil, ang mahalaga sa puntong ito ay ang nabanggit kanina patungkol sa *integrative perspective*. Nakikita natin sa karanasan na ang usapin ng pulitika ay sumasaklaw, hindi lamang sa lebel ng istruktura, kundi sa personal din. Iba't iba ang dama ng mga tao sa usapin na ito at ipinapaliwanag nito ang iba't ibang antas ng pakikilahok.

M: Gayunpaman, naka-sentro sa iba't ibang antas ng pulitika ang usapin ng hindi pagkapantay-pantay ng kapangyarihan. Samakatuwid, ang iba't ibang porma ng hindi pagkapantay-pantay sa kapangyarihan ang paksa ng *consciousness raising*. At, batay sa ating talakayan kanina, dito umiinog ang CO. Dito rin naka-sentro ang pagtuturo ng CO at *fieldwork*. Maari ba nating sabihin na sa usapin ng kapangyarihan at ang *lived experience* nito naka-sentro ang teorya ng CO?

Sa puntong ito, bumaling ang usapan namin sa teorya ng CO kaugnay ng karanasan at demokrasya...

J: Mayroon ba tayong masasabing teorya ng CO?

M: Para sa akin ang teorya ng CO ay naka-angkla sa buhay na karanasan kung saan ito ay sumasailalim sa pagninilay na may kaakibat na aksyon. Ang pag-oorganisa at pagsusuma ng sari-saring karanasan at ang paglapat nito sa isang *framework* ang maaring maging patnubay sa pagbuo ng teorya ng CO.

K: Sumasang-ayon ako dito. Gayunpaman, isa itong hamon sa *practitioners* at akademiko dahil nanatiling *fragmented* ang mga karanasang ito na nagmumula sa iba't ibang konteksto. Sa ilang pagkakataon, hindi ba tila ang karanasan mismo ang siyang nagiging ideolohiya sa CO? Ang karanasan ang pamantayan, panuntunan at motibasyon ng isang organisador.

J: Sinasabi mo ba na ang CO ay nakabatay sa isang *theory of experience*? Problematiko ang 'karanasan' bilang teorya ng CO. Marahil mas akma kung

sasabihin natin na ang teorya ng CO ay naka-angkla sa karanasan. Kung ang karanasan ang siya ring teorya ng CO, magiging matinding hamon ang paglalagom ng magkakaibang pag-iisip at pagtugon sa nabanggit mong *fragmentation*, at pagbuo ng teorya ng CO na babalangkas o gagabay sa pagsusuri.

M: Bukod sa karanasan na batayan ng teorya ng CO, sa tingin ko, dapat naka-angkla din ito sa teorya ng demokrasya at pulitika. Kagaya ng nabanggit kanina, dapat ay kalakip nito ang pulitika sa lebel ng istruktura at ng personal. Nararapat na isaalang-alang ang usapin ng boses, paglahok at kolektibong pagsasagawa ng desisyon habang hindi kinakalimutan ang dimensyon ng sistema at istruktura. Ito rin ay ginagabayan ng mga prinsipyo tulad ng hindi pangingibabaw sa iba, pakikinig at pagkonsulta. Kung ako ay isang nanay, hindi ko aalisan ng boses ang aking anak; bagkus, pakikingingan ko siya. Kung ako ay guro, hindi ko ituturing na walang alam ang mga estudyante; bagkus, ay hihimukin ko sila na matuto mula sa bawa't isa, habang ako rin ay natututo sa kanila.

Natukoy namin na ang usaping pagsasa-teorya ng CO-CD ay kakabit ng usapin ng lenggwahe, na ang salita at mga porma nito ay may implikasyon sa kapangyarihan, *identity* at *ownership*.

M: Filipino ba ang wika ng CO? Sa konteksto ng akademya, ginagamit ang Ingles sa pagsusulat at paglilimbag. Sa ating disiplina, ang 'pag-oorganisa sa pamayanan' at iba pang termino ay kinailangang isalin upang mabilis na maintindihan. Kung Filipino ang wika ng CO, ibig bang sabihin nito ay lokal ang karunungan at teorya ng CO? May kabuluhan bang talakayin ang kaugnayan ng CO sa lenggwahe?

J: Mahalaga ito lalo na sa panahong ito kung saan ang wika at nakalimbag na salita ang isang laganap na representasyon ng pagmamay-aari, pagkatuto at kapangyarihan. Nilalagom ang mga ideya sa pamamagitan ng salita.

M: Tama! Ngunit dahil hindi takda ang lenggwahe ng CO, maari itong magbunsod ng kalituhan. Halimbawa, ang karanasan at karunungan ng pamayanan ay hindi madaling isalin sa Ingles. Nanatiling dominanteng pamamaraan ang Ingles sa pamamahayag lalo na sa konteksto ng isang *globalized world*. Gayunpaman, hindi rin ganoon kasimple na itakda na gamitin lamang ang lenggwahe ng pamayanan. Kaugnay din sa lenggwahe ang usapin ng *identity*. Halimbawa, ang terminong LGBT ay maaring iba sa bansag ng mga tao sa isa't isa. Sa isang pamayanan, hindi *transwoman*

ang gamit na termino, kundi pa-*girl* na halong Ingles din. Isa pang halimbawa ang salitang *feminist* o peminista. Hindi naman ito ipinakikilala o tinatalakay sa pamayanan, hindi ba?

J: Kung minsan ay natatalakay din ang salitang peminista at kabuluhan nito dahil bahagi ito ng gawain lalo na ng *feminist* NGOs. Minsan, natatanong ito sa pamayanan. Karaniwan ang ideya ng kababaihan sa pamayanan na nai-uugnay nila sa salitang peminista ay halaw rin sa kanilang mga naririnig o natatalakay.

M: Kung ganoon, maari nating masabi na ang pagkaka-intindi ng mga tao sa mga termino ay indikasyon ng lalim ng kanilang pagka-unawa dito. Gayunpaman, nanatili pa ring dayuhan ang mga salitang ito. Sa proseso ng pagpapaliwanag at pag-uugnay ng mga bagong salita, hindi ba natin tinatanggal ang kanilang sariling pakahulugan sa mga salitang iyon? Para bang binabawi o tinatanggalan natin ng kapangyarihan ang salita nila. Sa prosesong ito lumalabas ang pagiging ‘mataas’ ng isang organisador sa pamamagitan ng lenggwahe.

K: Lumalabas na may pulitika din sa karunungan at lenggwahe.

M: Sa tingin ko, kailangang maipatampok pa ang kabuluhan ng salita sa gawaing CO dahil maari nitong ipahiwatig kung ano ang katangi-tangi sa disiplina ng CO. Kailangan pang idiskurso ng mas malalim ang kaugnayan ng wika sa CO. Sa kasalukuyan mukhang may pagkilala sa Filipino bilang lenggwahe ng pagtuturo ng CO at CD.

Epilogo

Sa puntong ito, natunghayan natin ang mainit at mayamang pagtalakay sa CO-CD mula sa perspektibo at karanasan ng tatlong *practitioners*. Hindi naging madali ang pagbaybay sa daloy ng pag-uusap dahil sa malawak at paliku-likong saklaw ng usapan. Ang kasalukuyang panahon ay panahon ng panibagong paglawak at paglalim ng interes sa CO at CD na marahil ay dahil din sa mabilis na pagbabago sa lipunan at kapaligiran at ang kaakibat na paglago ng *development work* sa Pilipinas. Dumarami ang kumukuha ng kursong CD sa mga pamantasan. Bumubulwak ng karanasan at karunungan hinggil sa CO at CD na nakikita sa kwentuhan, aralin sa paaralan, mga kumperensya at samu’t-saring akda at babasahin. Ang CO at CD ay nasa yugto ng pagyabong at pag-unlad bilang isang propesyon at *academic discipline*.

Dahil sa pagbulwak ng interes, praktika at kaalaman tungkol sa CD, nakita ng mga may-akda na mahalagang pag-usapan at siyatin ito nang mas malalim. Gayunpaman, mukhang may kakulangan pa dito. Sa tingin ng mga may-akda kailangan ng *consolidation* ng mga ideya, teorya at estratehiya sa gawain ng pag-oorganisa. Totoo na ang pag-uusap na inalohad dito ay mag-iiwan ng mas maraming katanungan kaysa mga sagot. Maaring may mga nakabibigla at kontrobersyal na obserbasyon dito; at marahil marami ang hindi sasang-ayon. Gayunpaman, ang intensyon ng papel na ito ay magsimula ng diskusyon at debate. Halaw ito sa paniniwala na sa tunggalian nabubuo ang paglagom ng teorya at metodo. Nakikita ng mga may akda na makaka-ambag ang papel na ito sa pagpapatingkad ng pag-uusap at paglilinaw ng gawain ng CO at CD. Sa huli, hinihimok ng mga may-akda na ipagpatuloy ang mga malikhaing paraan ng pagpapalabas at pagpapadaloy ng kaisipan tungkol sa CO-CD. Partikular na dito ay ang mga dalubhasa, kapwa *practitioner*, akademiko ng CO at CD na harapin ang hamon na ipagpatuloy ang pagtatanong at pagsusuri. Kagaya ng samasamang pagtatalakay sa pagitan nila Mo, Jem at Karl, inaasam ng papel na ito na ang mga mambabasa ay makisangkot, magsuri at makipag-debate upang mas mapaunlad ang disiplina at praktika ng CO at CD.