DEVELOPMENT BY WHOM? CSOS FOR SUSTAINABLE STRATEGIC INTERVENTION IN COMMUNITY-MANAGED DEVELOPMENT INITIATIVES

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Abstract

Development is multidimensional, and involves a multitude of stakeholders with the state being expected to play a bigger role. Development could not be achieved without any corresponding cost to society or the so-called externalities on social, cultural, and environmental aspects. How the state collaborates with the market (private sector) and the civil society sector in addressing this issue is one big challenge in itself. Otherwise, it begs the question, "Development for whom?" Development, yes, but at whose expense? Or, is development really worth it?

But who should bear the cost of restoring, preserving and mitigating the impact of the so-called development? Does the expected benefit outweighs the cost? Is benefit inclusive? Does it spread to those it is intended for following the principles of public administration on transparency, accountability, responsiveness, legitimacy, rule of law, and participation? How can the fruits of development be sustained?

The concepts of interdependence, collaboration, and partnership are important, especially through voluntarism, for development under the context of an open system framework. Everyone and everything is interconnected. Hence, every act should be evaluated using the lens of improving the quality of human life in a sustained way, but without compromising the other sectors and using the resources to meet the needs of today without sacrificing the future generations' resources. Harnessing the resources for development could be optimally done if users would take the role of stewards, rather than simply managers, and do so in the spirit of voluntarism.

Certain challenges still remain, though. These challenges are the topic of this study on the public acts of voluntarism by the civil society sector. Instances in which the private act by the civil society sector through voluntarism has an effect on the public good should be harnessed and sustained for development. They answer the question, "development by whom?

Keywords: Development, Voluntarism and Intervention.

1. Introduction

An individual's supreme act of volitionally doing something "good" for society or for a fellow human being through volunteering is noble. However, when this supreme private act is linked to public interest, it acquires the essence of a public act.
Hence, there is a need for public policy to govern and legitimize such acts so that they are harnessed to contribute to the good of humanity and realize individuals' desire to be productive neighbors, colleagues, and citizen; to fulfill each person's mission of being a worthy member of a global community. Such acts benefit both the intended parties and the indivuduals who perform the acts.

Public interest is an issue that involves a myriad of persons and institutions in efforts to contribute to the public good. When it comes to institutions, this brings in the relevance of looking into governance in the provision of goods and services for the public good/public interest. As a matter of public interest, benevolent acts of individuals and institutions must be governed with legitimacy, transparency, accountability, and responsiveness.

2. Volunteering and development

Development means different things to different people. It could be a process, a means to an end, an end in itself, or a state. As a "process" it means a deliberate act towards a desired change. As a "means to an end" it is a deliberately chosen path to achieve a certain end. As "end in itself" it presupposes a pre-planned desired target. As a "state" development means comparison of the present condition to the previous one.

Development as process involves the enabling of people "through collective planning and action, to mobilize their resources to create and transform institutions so that these become authentically responsive to their needs" (Soriano, 1980). It may also be seen as a "Process of transformation of a system from one state of being to another through internal effort of the system with the help of external influence and certain resources which are imported from the environment" according to the UPLB MARI Task Force Report (1980). However, according to Chiu (undated) "Development puts people at the center, regards economic growth as a means not an end, protects the life opportunities of future generations as well as the present generations and respects the natural systems on which all life depends."

Development is a coordinated series of changes, whether abrupt or gradual, from a phase of life perceived by a people as being less human to a phase that is more human. The series of changes generate various types of solidarity, both international and international based not on homogeneity but on complimentarity in the realms of culture and functions.

Development is a multidimensional process involving major changes in social structures, popular attitudes and national institutions, as well as the acceleration of economic growth, the reduction of inequality and the eradication of absolute poverty (Todaro, 1978). According to Todaro, the core values of development are :

1. Life sustenance, which refers to the ability to provide basic necessities. People have basic needs for survival – food, shelter, health, and protection. When any of these needs are lacking, there is a condition of absolute underdevelopment.
2. Self-esteem, which refers to self-worth and self-respect (not being used by others for their own needs).
3. Freedom from servitude, which refers to the freedom of an individual to be able to choose; freedom from alienation pertaining to material conditions of life, and freedom from the social servitudes of man to nature, ignorance, other men, misery, institutions, and dogmatic beliefs.

Based on Todaro's framework of development, three objectives must be met:

1. Increasing the availability and widening the distribution of basic sustaining goods such as food, shelter, health, and protection to all members of society.
2. Raising the levels of living, in addition to higher incomes, provision of more jobs, better education, and more attention to cultural and humanistic needs.
3. Expanding the range of economic and social choice to individuals and nations by freeing them from servitude and dependence – not only dependence to other people and nation states, but also dependence to the forces of ignorance and human misery.

In the ongoing debate as to what truly is development, the Dag Hammarksjold Foundation came up with its own definition of development but labeled as "another development." This definition of development is *"people-centred, geared to the satisfaction of basic human needs – both material and, in its broadest sense, political; it is self-reliant, endogenous, ecologically sound and based on democratic, political, social and economic transformations, which alone will make possible the attainment of the other goals. Another Development also encompasses the search for societies overcoming discrimination of any kind whether social, sexual, ethnic or economic. It is a participatory process"* (Bello, et al., 2003)*.*

3. Volunteerism or Voluntarism?

Volunteerism refers to the act of doing volunteer work. Voluntarism, on the other hand, refers to a broader concept that includes the act of donating financial resources and autonomy of control of management of voluntary organizations.

3.1 The publicness or public essence of voluntarism

Citing Serrano (1994), Carino is of the persuasion that the voluntary sector organization has private origins but with public contributions or public impact. Carino (2001) cited the works of various authors on the essence of the voluntary sector in terms of its privateness or publicness. She cited Barry Bozeman (1987:84) who looked at an organization in the voluntary sector in consideration of the extent of influence or its being constrained by the political authority.

In the publicness grid (Bozeman, 1987; Carino, 2001), small voluntary organizations and the not-for-profit organizations fall below the diagonal line showing the economic authority (y-axis) and the political authority (x-axis). This indicates less influence or constraints coming from both forces. That leaves the voluntary sector more free to fulfill its mandates. The implication, however, is that while these entities are considered more private, the impact of their actions or initiatives could either benefit or harm the public.

Cooper (1991:186) as cited by Carino (2001:56) shares the idea of a public-private continuum in characterizing the voluntary sector where it is composed of organizations "where both private and public attributes are significantly present." Carino concurs with Cooper that indeed voluntary sector organizations (VSOs) "have both private and public qualities with the latter not defined by what the authority does." This position is in contrast to that of Bozeman.

The imperative of studying the public essence of the voluntary sector was highlighted by Cooper (2003:683) owing to the conflation between the public and voluntary sectors, particularly in the aspects of mission, fund sources and utilization, and target clientele.

4. Public service common ground

The common ground between these two sectors is public service - that is, service directed to a particular sector beyond the profit motive using public funds directly (in the case of the public sector) and that may be directly or indirectly in the case of the voluntary sector (Cooper, 2002).

Both sectors work to deliver public good and both would like to see this realized in the form of services – health, education, social welfare, infrastructure, agriculture, livelihood, disaster risk reduction and mitigation interventions, and the like.

4.1 Voluntarism and the nonprofit sector (NPS)

"Voluntarism is one of the defining elements of the nonprofit sector" (Fernan, 2007). The challenge, therefore, in managing volunteer programs is how to keep a reliable pool of volunteers to keep the sector more vibrant, responsive and dynamic. As a nonprofit organization, "Jesuit Volunteer Philippines (JVP) and similar organizations contribute significantly to keeping a measure of humanity and sanity to society." (Fernan, 2007)

In local governance, the role of nongovernment organizations and people's organizations have been identified as potential partners in the pursuit of local autonomy. As such, the LGUs are expected to promote the development of NGOs (Sec. 34) in their territorial jurisdiction. LGUs may engage the services of NGOs and POs for the *"delivery of certain basic services, capability building and livelihood projects, and to develop local enterprises designed to improve productivity and income, diversify agriculture, spur rural industrialization, promote ecological balance, and enhance the economic and social well-being of the people."* (Sec. 35)

The Code even stipulates that the LGUs could even "*provide assistance, financial or otherwise, to such people's and nongovernmental organizations, or cultural projects to be implemented within its territorial jurisdiction."* (Sec. 36)

4.2 Why do people volunteer?

According to Santos (2011), people volunteer for various reasons ranging from economic to non-economic. Under economic, volunteering is outwardly directed from self, intended to address certain inequalities in a way that would benefit society. For noneconomic reasons, people volunteer to express their individual values and to meet the expectation of the communities or organizations they belong to.

In her book, "Between the State and the Market: The Nonprofit Sector and Civil Society in the Philippines," Carino (2002) showed the spheres of governance among the state, the market and the civil society over an action, whether private or public (Figure 1).
This paper shall dwell more on the role of the civil society for sustainable strategic intervention – that is, private action for public good.
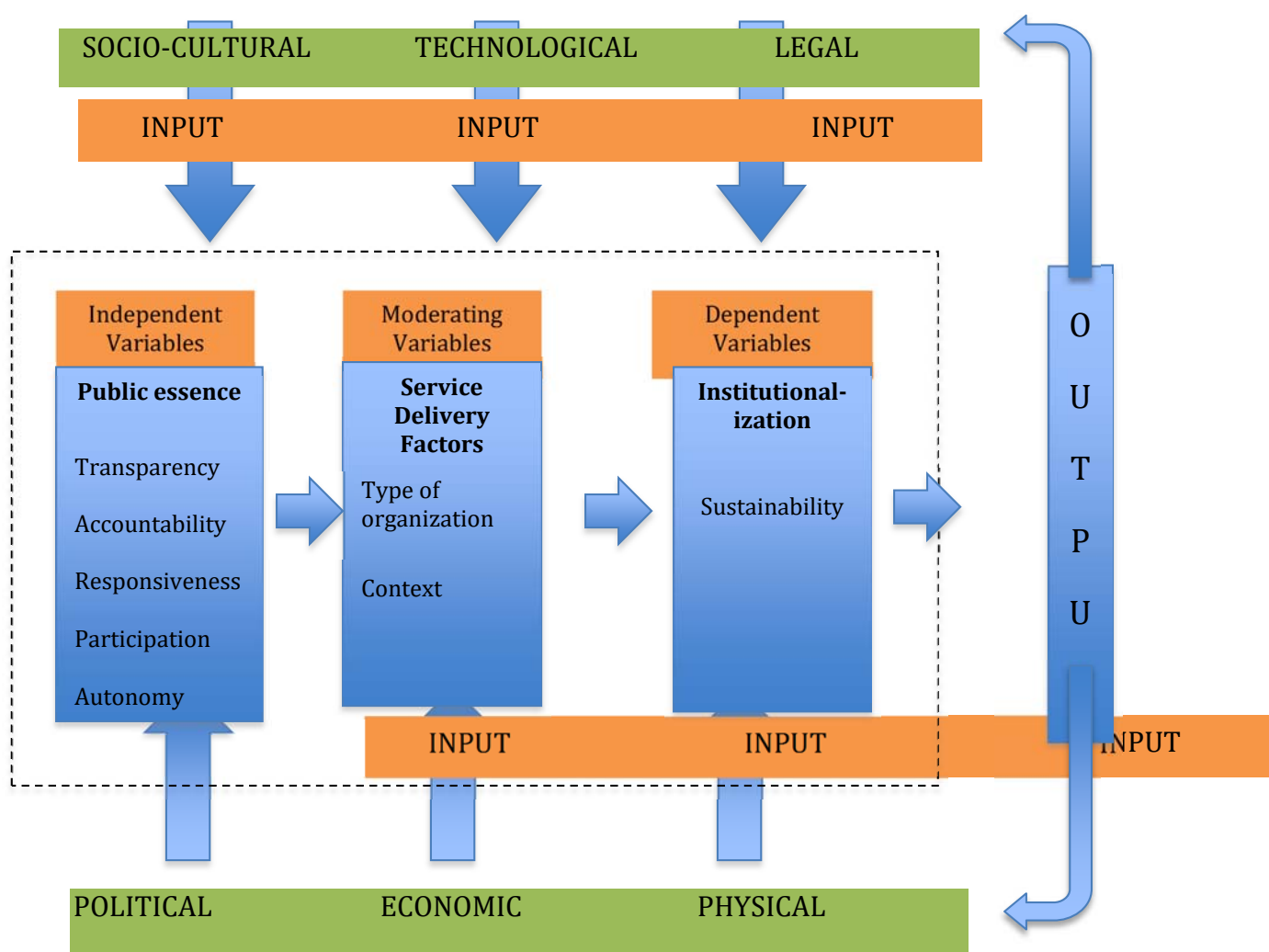
Figure 1. The state, the market and the civil society

STATE
Public Action for Public Good

MARKET   **CIVIL SOCIETY**
Private action for Private Good   **Private Action for Public Good**

The role of civil society organizations in promoting public interest

Everything is interconnected and could be better appreciated and understood through the systems perspective or the General Systems Theory – particularly interdependence and symbiosis concepts. (Figure 2)

The conceptual framework shows the relationship between good governance and sustained initiative in doing public good by a private entity – that is, the civil society. Since the effort is directed at a public good and catering to the public interest, it should be sustainable at the institution level. However, to achieve the sustainability this is contingent on two other variables – the independent and moderating variables. Independent variables include accountability, transparency, and responsiveness which are also shared by any public entity/institution. Civil society organizations engaged in volunteering are involved with public interest. These volunteering efforts may be coursed through another institution. The effectiveness, efficiency, and sustainability will be determined further by moderating variables that refer to the situation that was the case when the act or activities were implemented. For example, volunteering in normal times would be much more productive than when one is engaged in a volunteering during difficult times. Volunteering in times of difficulty may be aggravated by accessibility, weather, peace and order situations and economic condition, as well as the type or level of maturity of the organization concerned and other external factors such as political, economic, socio-cultural, technological, and the like. These factors serve as inputs to the organization, and they could either slow down or expedite the transformation process taking place within the organizational system. Whatever results in the transformation shall serve as input to the general system.

Figure 2. Conceptual framework of the volunteer programs under a systems perspective

SOCIO-CULTURAL	TECHNOLOGICAL	LEGAL
INPUT	INPUT	INPUT

Independent Variables	Moderating Variables	Dependent Variables	O U T P U
Public essence	**Service Delivery Factors**	**Institutional-ization**	
Transparency	Type of organization	Sustainability	
Accountability			
Responsiveness	Context		
Participation			
Autonomy			

INPUT	INPUT	INPUT

POLITICAL	ECONOMIC	PHYSICAL

According to Serrano (1996), a civil society is an aggregate of civil institutions distinct from state structures, while Cooper (1996) describes these as autonomous and independent from the state, but dealings with the state are inevitable because it secures its own power only as it negotiates and interacts with the state.

"Civil society is the well-spring of social capital – people working together for common purposes – that is essential for good governance. Civil society organizations can fill the vacuum left by the slimmed-down state, and can advocate and monitor reforms that foster sustainable human development." (UNDP, 1997)

Carino (2002), citing Salamon and Anheier (1992), described the civil society in terms of five characteristics based on the John Hopkins Unviersity Comparative Nonprofit Sector Project. The five characteristics are defined as organized, private, self-governing, non-profit distributing, and voluntary.

The pursuit of good governance, however, requires a greater interaction among the state, market, and civil society to define the right balance among them for sustainable people-centered development. In a fast changing environment, the ability of the three main actors

to continuously interact and adjust must be built-in in order to realize long term sustainability (UNDFP, 1997, p.10).

Initiatives promoting CSO participation through volunteering for development

Reognizing the significant role being played by the civil society organizations through volunteering, some affirmative initiatives have been undertaken.

1. UN Declaration on the International Year of the Volunteers 2001

   1. In November 1997, the United Nations General Assembly proclaimed 2001 as the International Year of Volunteers (IYV). Its main objectives were the following: increased recognition, facilitation, networking and promotion of volunteering. Designating the United Nations Volunteers as the international focal point, IYV provided a unique opportunity to highlight the achievements of millions of volunteers worldwide and encouraged more people to engage in volunteer activity.

2. International Volunteers Day 2011*Volunteering for the MDGs: Build Hope,Change Lives: Volunteer!*

   Linking RA 9418 efforts with the International Year of Volunteers + 10 (IYV + 10). In celebration of the gains of the UN Declaration of the International Year of Volunteers the IYV, + 10 was launched. It aimed for a common vision, sustainable partnerships, and national development aof an agenda for the advancement of volunteering. It's global theme is: ***Volunteering for the MDGs!*** In the Philippines it adopted the following slogan: ***Build Hope, Change Lives! Volunteer!***

3. RA 9418: An Act Institutionalizing a Strategy for Rural Development Strengthening Volunteerism and for Other Purposes, or "The Volunteer Act of 2007
   Based on the law it shall be the policy of the State to "**promote the participation of the various sectors of the Filipino society,** and as necessary, international and foreign volunteer organizations in public and civic affairs and adopt and strengthen the practice of volunteerism as a strategy in order to attain **national development and international understanding**. It shall be the policy of the State to **promote the participation of the various sectors of the Filipino society,** and as necessary, international and foreign volunteer organizations in public and civic affairs and adopt and strengthen the practice of volunteerism as a strategy in order to attain **national development and international understanding**."

   The inculcation of **volunteerism as a way of life** shall rekindle in every Filipino the time-honored tradition of **Bayanihan** to foster social justice, solidarity and sustainable development.

   In the same law it highlighted a number of items from *Volunteerism A Filipino Value, For Public Good and a Tool for Development:*
   - ◉ The spirit of *bayanihan,* which dates back to pre-Spanish times, is a tradition that is highly valued and practiced by Filipinos.
   - ◉ Volunteerism underscores free will – no monetary reward and commitment to the public good.
   - ◉ Volunteerism has evolved from mutual aid and neighborhood cooperation to other areas of social and economic development interventions to uplift the quality of life of people and communities.

⊙ There should be clamor for measures for volunteer welfare, protection, proper coordination, etc.

A DILG Memorandum Circular No. 2013-27 was issued on March 26, 2013 for the implementation of the Volunteer and Citizenship Program (VCP) to all LGUs.

4. National Volunteer Month

By virtue of Proclamation No. 55 by then Pres. Joseph Estrada declaring the month of December of every year as the national volunteer month in 1998, henceforth, every December has been celebrated as the National Volunteer Month (NVM) (PNVSCA, n.d.).

5. NGO-PO Week in Iloilo (Province and City)

In an effort by the civil society sector to be mainstreamed in development initiatives of the government, it lobbied successfully for the passing of a local ordinance declaring every first week of December as the NGO-PO Week in both the city and province of Iloilo. This initiative is the only one in the Philippines.

6. Constitutional provision

In the 1987 Philippine Constitution, Art II, Sec. 23 the government recognizes the role of the nongovernment organizations: "The state shall encourage nongovernmental, community-based, or sectoral organizations that promote the welfare of the nation."

In Art. XIII, Sec. 15, the Constitution provided that:

"The state shall respect the role of independent people's organizations to enable the people to pursue and protect, within the democratic framework, their legitimate and collective interests and aspirations through peaceful and lawful means. People's organizations are bona fide associations of citizens with demonstrated capacity to promote the public interest and with identifiable leadership, membership and structure."

In Sec. 16, the Constitution further says: *The right of the people and their organizations at effective and reasonable participation at all levels of social, political, and economic decision-making shall not be abridged. The state shall, by law, facilitate the establishment of adequate consultation mechanisms."*

Some landmark private acts for public good

To walk the talk and taking the extra mile – with a smile, while making others smile too – the following are some of the endearing and enduring acts and declarations of some notable and influential people on voluntarism and philanthropy:

Dr. George K. Ty, Chairman, Metrobank Foundation, Inc. said:
Our greatest motivation to be the best in the business field is the generation of more resources to share with society whose support is responsible for our success.

On his 80th birthday, Mr. John Gokongwei donated his entire personal shareholdings in JG Summit Holdings, equivalent to 25% or P10.25B, to charity. According to him, **"Life has been good to me...I want to give back the blessings that I have received."** In his speech, he quoted Ralph Waldo Emerson on success. (Phil. Daily Inquirer, 2006) on what success is:

"To laugh often and much; to win the respect of intelligent people and the affection of children; to earn the appreciation of honest critics and endure the betrayal of false friends; to appreciate beauty, to find the best in others; to leave the world a little better; whether by a healthy child, a garden patch or a redeemed social

*condition**; to know even one life has breathed easier because you have
lived**. This is the meaning of success." (highlight and underline mine-RMG)*

Bill Gates has increased his endowment of $31B to the Bill and Melisssa Gates Foundation, while Warren Buffet donated $37B to the Bill and Melissa Gates Foundation. Buffet's donation is a historic moment in the annals of corporate and individual philanthropy. This selfless act demonstrated a conviction on the part of both Gates and Buffet that their vast wealth has given them a broader responsibility to society. As a corollary, it reflects a shared view that the capitalist system, which has enriched them so abundantly, is not capable alone of addressing the root causes of poverty. According to Gates, "A market system has not worked well for the poor people."

Gates and Buffet have demonstrated that business can both be an agent for social change and a source of personal fulfillment. As a social contract, Jean-Jacques Rousseau said: *"It is imperative that society's leaders serve the public good, failing which, their own legitimacy can be threatened."*

The journey to a community-managed peace and development initiatives by former combatants (Leon, Iloilo)

In the municipality of Leon, Iloilo, the journey to peace and development was initiated and maintained by champions on the ground who are also leading the way as volunteers in the nonprofit sector. This is the story of a community of excombatants in Leon composed of surrenderees, captured, and undocumented ones. With the government's opening the door to the peace process during the the term of then-president of then Corazon Aquino, the state was willing to engage this sector for "development." As Project Manager of the project, Community-managed Peace and Development Initiatives in Leon, Iloilo, I had a first hand account of this story. It was implemented in 2006-2010 with funding from UNDP and implemented through the Office of the Presidential Adviser on the Peace Process (OPAPP). At the local level, the project was implemented by the UP Visayas Foundation, Inc.

The excombatants (rebel returnees) organized themselves for security and survival reasons. Security, because they have many enemies – their former underground organization which they left, members of the community who are angry with the members of the underground movement, the military, and even the other faction of the underground movement to which they used to belong. The suspicion coming from several sectors as to their sincerity to return to the folds of the law was rather high. They organized themselves for survival because they had been away from their communities for decades, and when they came back they had to start life all over again in reconstituting their family as they integrated with mainstream society. Determined to start a new life, they looked for institutions and individuals who would be willing to journey with them on their quest for peace and development. They found the local church, sympathetic indviduals, government institutions such as the Commission on Human Rights, and UP through its Ugnayan nga Pahinungod Program. During his time, aside from my office's (Ugnayan ng Pahinungod) supporting them as volunteer, I also organized a support group for these excombatants by pooling together people and institutions who were sympathetic to their needs. Hence, the birth of Grupo Paghidaet (Peace Group), composed of local parish priests, academe, Commission on Human Rights, UP Pahinungod, and others. Prior to my appointment as Project Manager of the UNDP-OPAPP Project I had already engaged with them for several years during my term as Director of the Ugnayan ng Pahinungod of UPV.

5. Challenges

Development as a journey is both challenging and rewarding. Along the way, targets are met, challenges are surmounted, and victories (big or small) are celebrated. As a destination, the usual challenge is "will it ever be achieved, at all?" As mentioned earlier in the introduction, development is many things to many people. This involvess both objective and subjective definitions and scope of development – material, moral, spiritual, level of happiness, preservation of the natural resources, etc. The following questions and issues are raised in connection with challenges in the journey to development:

- How can we tap the full potential of volunteerism to address development problems?
- Which components of development work are suitable for volunteer work or may be contracted out through volunteering?
- Which aspects of volunteerism need to be managed to deliver desired results that contribute to development?
- How to secure voluntarism from setbacks due to "local politics."
- Preparedness of the LGUs to mainstream the CSOs in local governance as mandated by the Local Government Code of 1991 as a partner rather than a competitor or a watchdog. To what extent will the CSOs carry their advocacy when the government is not ready to give in to their demands, even when they are legitimate?
- Advocacy initiatives of CSOs could jeopardize their welfare, security and safety especially when it involves sensitive issues for good governance (mining, whistle blowing in a search for truth and justice, promoting rights-based approach, etc.)
- Can integration and interdependence be possible in volunteer work?
- In the aspect of governance, CSOs usually get high profile and influential individuals to sit on their Boards; however, these individuals are very busy people (too limited in time for direction setting)
- Can CSOs/volunteer groups collaborate with each other to advance their advocacy? Can integration and interdependence between and among volunteer service organizations be possible in volunteer work? The messianic complex (billing issue) of some CSOs (Who should take the lead role?) sometimes gets in the way and development inititiatives are compromised.
- As a resource for development, how do we value voluntarism? What is the more realistic method of valuing of voluntarism so that its contribution to development may be quantified?

6. Concluding Remarks

Development is multidimensional and involves many stakeholders, with the state expected to play a bigger role. How the state collaborates with the market (private sector) and the civil society sector is one big challenge in itself. But once the right formula is discovered, the synergy that could be expected is powerful.

Development could not be achieved without any corresponding cost to society or the so-called externalities pertaining to social, cultural, and environmental aspects. The challenge is how to mitigate the cost brought about by development. Otherwise, it could be asked/challenged, "Development for whom?" Development, yes, but at whose expense? Or, is development really worth it?

According to the Dag Hammarksjold Foundation reflecting on the development initiatives undertaken in the global scene, *"the harder we tried the more miserably we failed"* hence, it came up with its definition of development but called it *"Another Development"* which is *"people-centred, geared to the satisfaction of basic human needs – both material and, in its broadest sense, political; it is self-reliant, endogenous, ecologically sound and based on*

democratic, political, social and economic transformations, which alone will make possible the attainment of the other goals. Another Development also encompasses the search for societies overcoming discrimination of any kind – whether social, sexual, ethnic or economic. It is a participatory process."

In the realm of public administration and governance, this effort at improving the human quality of life has to consider policy – public policy. Policy upholding public interest and delivering public good! A public policy that is inclusive and that promotes holistic development. Policy to guide governance and address market imperfections called externalities (both production and consumption) to address the issues:

> Who should bear the cost of restoring, preserving and mitigating the impact of the so-called development? Does the expected benefit outweigh the cost? Is benefit inclusive? Does it spread to those it is intended for, following the principles of public administration on transparency, accountability, responsiveness, legitimacy, rule of law, participation? How could the fruits of development be sustained?

The concepts of interdependence, collaboration, and partnership are important, especially through voluntarism for development under the context of an open system framework. Everyone and everything is interconnected. Hence, every act should be evaluated using the lens of improving the quality of human life – in a sustained way, without compromising the other sectors and using the resources to meet the needs of today without sacrificing resources needed by future generations. Harnessing resources for development could be better used to the optimum if users took the position as stewards rather than just managers and did so in the spirit of voluntarism.

Where do we begin? Global? Local? Can it be done? Who will do it? It can be summarized by just one question: Development by whom?

Based on the principles and practices of development, civil society organizations have shown great potential as partners of the state and the market for development. Development has costs as well as benefits. It has some functional and unavoidable dysfunctional consequences, too. It is in the aspect of market imperfections where the role of the civil society sector comes in to help mitigate the negative impact. But the cost of repair and restoration of the dysfunctional consequences of development is as expensive as its exploration and conversion to goods and services. Oftentimes this is just omitted and considered as cost or collateral damage.

Volunteering in the civil society sector becomes a potential tool to address these inequities and imbalances. Global initiatives and local efforts are being undertaken to advance the cause of voluntarism on a sustainable basis. And it has shown huge potential; especially in community-managed and community-based initiatives, and particularly in the depressed, deprived and underserved sectors or communities. The principle behind the development initiative being community-based and community-managed is that there is a sense of ownership by the people themselves who should be managing the development affairs of their own locality. And when this is done in the spirit of volunteerism, the chances that they will sustain the initiative are far better. Per experience with volunteerism, the people who are involved in the actual delivery of services gain the benefits of self-actualization and sense of pride and of being of service to others beyond the usual call of duty. This win-win (mutuality principle) proposition becomes reality that makes the development initiative by the volunteers more endearing and enduring. Both parties benefit from the partnership for development. Voluntarism is serving others for development while the volunteer is also being developed himself. The volunteer also experiences clarification and affirmation of personal values, self-esteem, sense of purpose, and extension of the self.

Despite this, however, certain challenges still remain. These challenges served as the focus of this study on the publicness of voluntarism by the civil society sector. That area where the private act by the civil society sector through voluntarism redounds to the public good should be harnessed and sustained for development. This addresses the question, "development by whom?"

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ANNEXES

Participatory Needs Assessment – getting it straight from them

From rebellion to peacebuilding through livelihood project (Binhi sa Buwas-damlag/Seeds for the Future)

Press Con for the Launching of Sabado Merkado at Robinsons Place Iloilo

Bringing the advocacy for peace and development from the mountains to the Mall on the launching of Sabado Merkado at Robinsons Place Iloilo

From production to marketing (Bahandi sa Kaumhan, a social enterprise put up by former combatants)

Sabado Merkado (weekend organic market), Robinsons Place Iloilo

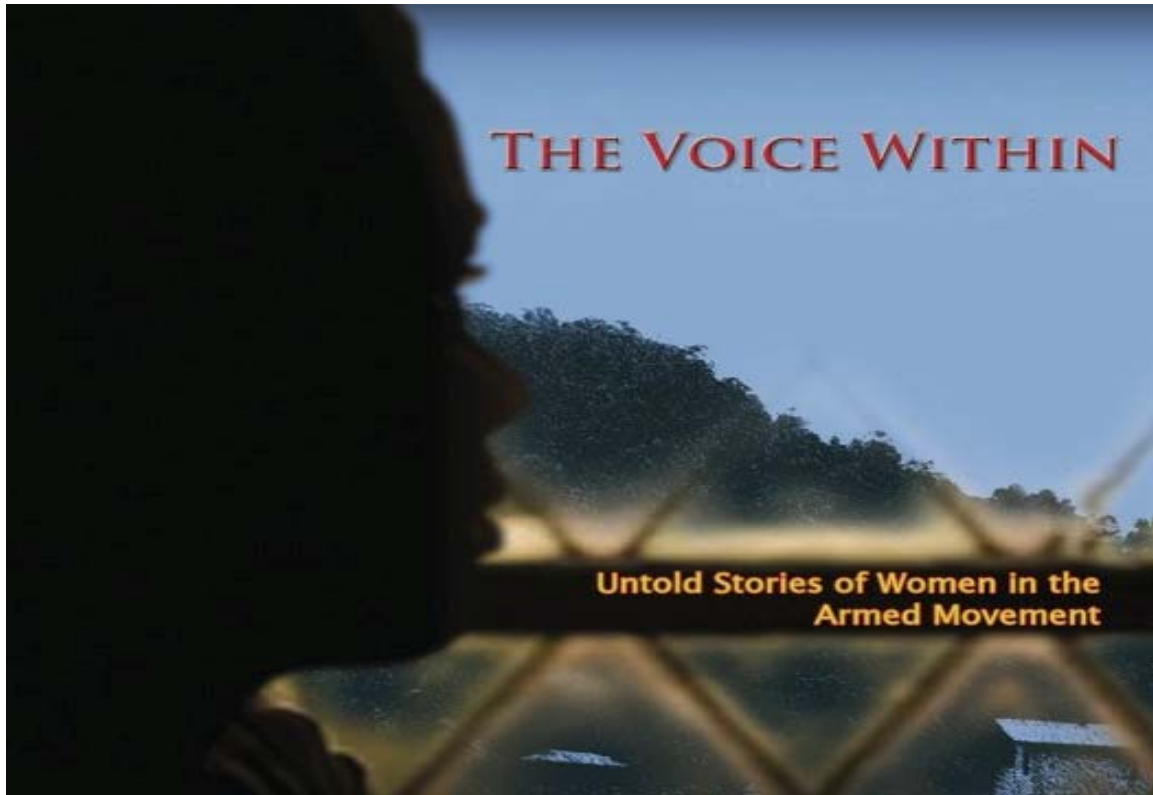*Asia Pacific Institute of Advanced Research (APIAR)*

Bringing advocacy to the malls: Amigo Mall, Robinsons Place Iloilo, and the Atrium.

The continuing journey to peace and development explores other modalities to achieve this. Reconciliation and revisiting the struggles of the past to chart the new hope for the future was conducted through *Pagpasag-uli* (Reconciliation).

THE VOICE WITHIN

Untold Stories of Women in the Armed Movement

This unpublished manuscript of the untold stories of 12 women in the armed struggle is a documentation by graduate students at the University of the Philippines Visayas enrolled in a course under Prof. Ruben Gamala. Prof. Gamala was also the Project Manager of the Community-managed Peace and Development Initiatives in Leon, Iloilo. This was submitted to OPAPP as part of the documentation of the impact of the peacebuilding project in Leon, Iloilo.