

Bringing the Seminary into the Community.

A comparative study exploring partnership opportunities for ATS-CTUL / APU-MATUL with urban poor communities for participatory research in Manila.

5 URBAN POOR CHURCH-COMMUNITY SITES IN QUEZON CITY, MANILA, PHILIPPINES:

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MATUL Senior Research Project: TUL 670

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Abstract

University-Community partnerships for Participatory Research are an increasingly popular means for students to engage in hands-on service learning, and for communities to benefit and learn with students.

Asian Theological Seminary (ATS) and **Azusa Pacific University (APU)** are both interested in identifying urban poor communities in/near **Quezon City, Metro Manila, Philippines**, with which MATUL (*Master of Arts in Transformational Urban Leadership*) students can engage meaningfully.

1. This study aims to present **ATS with recommendations for five (5) communities**, according to ATS' own criteria, that would be viable sites for **ATS MATUL** to pioneer its first long-term **Seminary-Church-Community Partnership for Participatory Research**.
2. The study also evaluates **for APU the suitability of five (5) communities** (*four (4) the same as those for ATS*) for **hosting a foreign MATUL Graduate student** for two (2) years.

Research Methods (Brief)

From February to April, 2013, **interviews and community tours** were conducted in seven (7) communities, engaging two MATUL student researchers (*Katie, American APU student; and Aileen, Filipina ATS student*) with a pastor (*and associates*) of an urban poor church in each of the communities. Results were then collated according to ATS' and APU's pre-determined criteria. (*For more, see **Data Collection: Validity** later this section.*)

The 5 recommendations were presented to ATS in April 2013; now ATS MATUL will continue in its quest to secure a partnering community, spring-boarding off of the findings in this report, still open to sites not profiled here.

Definition of Terms

- **Participatory Research** – “Systematic inquiry, with the collaboration of those affected by the issue being studied, for purposes of education and taking action or effecting change.”¹
- **PO** – A *People's Organization* (or neighborhood association) is an independently formed organization of local community members, typically registered with the government, usually centered on a specific need (like housing) or general community welfare.
- **Barangay** – “A barangay is the smallest administrative division in the Philippines and is the native Filipino term for a village, district or ward. In colloquial usage, the term often refers to an inner city neighborhood.”²

¹ Green et al (2003:419), quoted in *UC Berkeley Community Forestry & Environmental Research Partnerships*. “Definitions, Goals and Principles of Participatory Action Research.”

<http://www.cnr.berkeley.edu/community_forestry/Fellowships/parinfo/PAR%20Definitions.pdf>

² “Barangay.” Wikipedia Online Encyclopedia. <<http://en.wikipedia.org/wiki/Barangay>>

Background

ATS' Motivation for Partnership – (see *Addendum B for debate*)

Traditionally, the MATUL program at ATS attracts practitioners in urban poor communities, but ATS now has a growing number of middle-class students with no direct connection to an urban poor community.

ATS MATUL has three semesters of classes (*Field Supervision I & II*, and *Research/Integration*) that require student internship hours in urban poor communities. For the students *without* a prior ministry site, ATS would like to provide an on-going site that batches of students can cycle through over the next 5-10 years.

Determining Criteria

In January 2013, an informal task force³ of MATUL associates met to initiate the search for a pilot community. Drawing on intuition and input from several Filipino ATS professors, a list of *qualities of an ideal partner community* was produced, and eventually whittled down to 10 criteria:

1. Distance from ATS
2. Permanence of Site
3. Community Demographics
4. Community Contact
5. Church: Holistic Mindset
6. Church: Community Presence
7. Community Potential
8. Researchable Community Issues
9. Venue
10. Partnership

Church Partnership

One narrowing factor ATS chose from the start was to aim for a **Seminary-Church-Community** partnership. ATS could have expanded its options by also considering partnering directly with *barangay councils*, *NGOs (sacred & secular)*, and *local POs (People's Organizations)*. In many instances, as Dr. Slimbach explains, non-church organizations can be better equipped to excel in community development. Such a partnership with ATS may produce more effective project-specific outcomes – more deeply, tangibly impacting the community.

Instead, ATS gravitated toward a partnership with an urban poor *church*, perhaps (1) to narrow the overwhelming number of choices, but also (2) to ensure connection with a somewhat permanent **community contact** (*such as a pastor or church council – ideally in/of the community*), who has a ready body of members from the community with whom the ATS students can be co-learners in research, and (3) to work from shared values in **holistic ministry**. An underlying assumption may be that ATS is preparing students to equip churches

³ **Dr Peter Nitschke** (ATS MATUL Program Director & Professor of *Research/Integration*); **Dr Aaron Smith** (Professor of *Field Supervision I & II*); **Paul Rollet** (doctoral student); **Joyce Dispulo** (ATS MATUL Program Coordinator); and **Katie Gard** (APU MATUL student researcher).

to be transformational agents in their communities. Another assumption may be that it's easier (*and therefore more desirable*) to work with theologically like-minded people.

There is no 'right' nor 'wrong' in the choice to narrow down the partnership to *churches* as the mediating agents – it simply deserves notice, and an objective suggestion that non-church agencies may have been (*and may still be*) a fine choice as well for ATS partnership.

ATS-Church-Community

ATS envisions a 3-way partnership, with the church as the mediating agent between ATS and the community. Ideally, the ATS students spend 60-100 hours each of three semesters with the church members of the partner site, so that together the students & church members may identify a research topic to address in the community. As the students cycle through the program, the projects also evolve, as the senior students train in the junior students to evaluate & improve upon the former batch's research.

Example research project: (*from Dr. Peter Nitschke*)

Perhaps after spending some time with church members & hanging out in the community, it comes up in conversation or students sense that a relevant & achievable issue to address might be '**stewardship and spending habits.**'

Students would discuss this with the church members (or at least key community collaborators), and then **students & collaborators would go out together** into the community and **initiate conversations** (informal interviews) about community members' feelings on their own spending habits, getting at whether community members might like to learn more about **culturally-appropriate money management styles.**

Perhaps the ATS students are in a *Community Economics* class at the time. And they would apply what they're working on in that class toward **crafting a training / Bible study material.**

The community collaborators would then look over the material, suggest improvements, and brainstorm together how they might utilize it **in their church** – and as **community outreach training seminars.**

The **church would then head an initiative** (with the student's support), to try it out, and give feedback.

Perhaps the **next phase of students** coming in would research something like **how effective the training material was**, what could be changed/improved upon, what other directions we would need to go, or what other issues are underlying it, and how to address those.

The students are not here with an agenda, but to **first find out what the community's agenda is.**

Outcomes include both **students' and church members' proficiency** in identifying and addressing community needs & assets, through theoretical research of best practices & hands-on research of community responses; followed by the design and evaluation of developmentally-appropriate intervention.

Part II: APU

APU's Desire to Expand Site Options

Azusa Pacific University is pioneering the **immersion of American students in slums** of Two-Thirds World megacities. Manila is becoming a hub both for APU's MATUL Graduate students, as well as APU's GLT (*Global Learning Term*) Undergraduate students. **An exponentially growing number of MATUL students** necessitates that more sites be identified. Efforts to place 2nd and 3rd batch cohorts revealed a lack of connections to quality sites *in Quezon City (near language school & ATS – almost daily destinations for students)*. To reduce potential for burn-out (*from wearying travel time*) to APU students, recommendations for closer sites from the study are also directed to future APU students.

Criteria

In designing APU's GLT and MATUL, Dr. Slimbach suggested criteria for APU student placement:⁴

1. **Community Size: 1,000+ families.** (Original document sought 20,000+ residents, but ATS reviewing committee advised that *barangays (local governing units)* that large are hard to come by in Metro Manila.)
2. **Established Presence of Networks.** (A long-established community, 20+ years in existence, is more likely to have more extensive & experienced networks with which APU students can partner.)
3. **Welcoming of Foreigners.** (The barangay must be consulted and interested in having a foreign student.)

As an APU student, from my own experience, I added 5 more criteria:

4. **Supportive Urban Poor Church Community.** As a Christian in new surroundings, I've found it invaluable to have a group of urban poor church mates my age, ready to embrace me, encourage my spiritual growth, and from whom I can learn and wrestle through personality-transforming traits.
5. **Local PO or NGO interested in Research.** The APU MATUL thesis project requires partnership with an excellent PO or NGO. From going outside of my community and failing to maintain an effective relationship with a PO / NGO, I recognized the value of working with a *local* organization with whom the student can more constantly interact.
6. **Host family with space to Study.** A good host family can make or break an experience for a student; a good host home is ideally quiet and spacious, not constantly visited, but with a social network for the student.
7. **Proximity to ATS & language school.** 1 hour by public transit (*jeepney*) is reasonable one-way travel time for APU students to ATS (*1-3 days / week*) and His Name SALT language school (*0-5 days/ week*).
8. **Nearby Internship Placements.** Accessible (*can be outside the community*) sites to partner with for each of five 40-hour APU internships in the following disciplines: *Public Health, Advocacy, Service to the Marginalized, Community Economics, and Educational Center Development.*

A comparative table with APU criteria can be found at the end of the Comparative Analysis section of this report. Additionally, each of the 5 Community Profiles concludes with a chart of the 8 APU criteria, as well as a description of host families and the suitability of the community for an APU student.

⁴ Slimbach, R. (Jan 2012). *Walking with the Urban Poor: Global Learning Term*. Unpublished Manuscript, Azusa Pacific University, Azusa, CA. p7-8.

Data Collection: Validity

Pre-Interview Preparations:

Each site was referred to us by a trusted contact, and we confirmed before the visit that the church in the community considered itself to be consisting of and serving an urban poor population.

Site Evaluation Criteria was first identified in a 2-hour meeting in January 2013 with Dr Peter Nitschke, Dr Aaron Smith, Paul Rollet, and Joyce Dispulo. *Interview Questions* were then designed to elicit answers to the criteria, without asking leading questions.

For example, to get a feel for the extent to which a church has a 'Holistic Ministry' focus, we did not ask, "Does your church focus on Holistic Ministry," because not only may a church be confused by the jargon we're using, but they would probably be inclined to answer, "yes," knowing that's the answer we're looking for. So instead, we asked questions such as:

- *What's your dream or desire for your church?*
- *What's the purpose of your church as a member of this community?*

Those who volunteered answers about empowering the community were determined to be 'high' on the 'holistic ministry' scale, whereas those whose first thoughts went to improving the church building or passing out gospel tracts were marked 'low' on 'holistic ministry.'

These answers were balanced with follow-up questions, eliciting what kinds of programs / involvements / connections the church has with the community. The evidence of involvement would either compliment or correct our first impressions of the church's stated values.

Interview questions were checked and refined by Dr Aaron, Dr Peter, and Dr Rich Slimbach, and translated into Tagalog by Aileen, before the first interview was conducted.

One thing I would do differently next time is: give the questions and criteria to Aileen to translate further in advance, as she came up with her own way of asking the questions that was more conversational, but didn't hit the criteria piece-for-piece, such that it created more work later when I had to go back and piece the answers together. But our questions evolved throughout the course of the study, staying consistent enough to fairly compare the sites, but streamlined each time to elicit only the information that was most pertinent to our study.

Aileen is a natural at interviewing, and with her skill, as we both got a sense of what questions would elicit what answers, we were about to whittle our interview time down from 2+ hours to 1 hour by the last few interviews.

Interview Data Collection:

Interviews were conducted on-site (at the church), in a quiet space, by Aileen & Katie, talking with the site pastor, and at times, his wife or co-ministry workers. (See *Sample Interview Packet* later in this section).

- ✓ Aileen asked questions in Tagalog, to be sure that interviewees felt comfortable and questions were rightly understood. Pastors usually answered in pure Tagalog, sometimes Taglish.
- ✓ Interviews were fully recorded, with the informed consent of pastors.
- ✓ Both Aileen and Katie took hand-written notes. Aileen's were more big picture / conceptual (*as she was also responsible for asking questions*); Katie's were more detailed, and largely sufficient for answering the 10 criteria.

Following the interview – (*sometimes before, as time of day allowed*) – the pastor would take Katie & Aileen on a walking tour of the community, often pointing out key sites mentioned in the interview, and allowing Katie & Aileen a little extra time to ask follow-up questions to clarify parts of the interview. This was also a perfect time to visit potential *host families* for the APU-related strain of the study. Aileen, as a Filipina, was able to take many photos in the community, without drawing too much attention to herself.

Post-Interview Reflections:

On the way home from visiting & interviewing, Aileen and I would stop at a coffee shop – (*I now have some new favorites, thanks to Aileen!*) – and discuss our first impressions and observations. It was good that we did, because she picked up on a lot of cultural cues that I did not. We followed a quick ‘*immediate impressions*’ one-page review sheet; (see *Sample Post-Interview Assessment* later in this section).

Upon arriving home, or within the next 24 hours, I aimed to write out a detailed description from all I could remember from the interview and tour, in order preserve data that I might need later. I would also process the results from the interview by organizing, in *bullets & short-answer* form, highlights under each of the 10 criteria. This eventually evolved into the 5 Community profiles, and later the Comparative Analysis section.

Interview Statistics:

Aileen and I visited & conducted interviews at 7 sites, from February to April, 2013. (See *Budget* table later in this section for exact dates & time spent at each.) Though we had aimed for a 1-hour interview followed by a 1-hour community tour at each, most site visits lasted 4 hours in all, as pastors were excited to show & tell us all they could, and invited us to relax with them for snack breaks. 😊

Relevant Scholarly Literature:

Before writing my Comparative Analysis, I read 10+ articles related to University-Community partnerships, to discern ‘best practices’ and lessons learned from other universities who have set out to engage communities in participatory research partnerships, and the accompanying structures and methods they have set up that work well for them. (See *Works Cited* section.) I used my readings to inform, compliment, and add suggestions to the criteria used to compare the sites.



COMMUNITY PROFILES

An orientation to the urban poor context of Metro Manila,
Followed by a detailed description of each site,
Complete with contact info, map, data summaries, and expanded narrative.

Useful to ATS and/or APU.

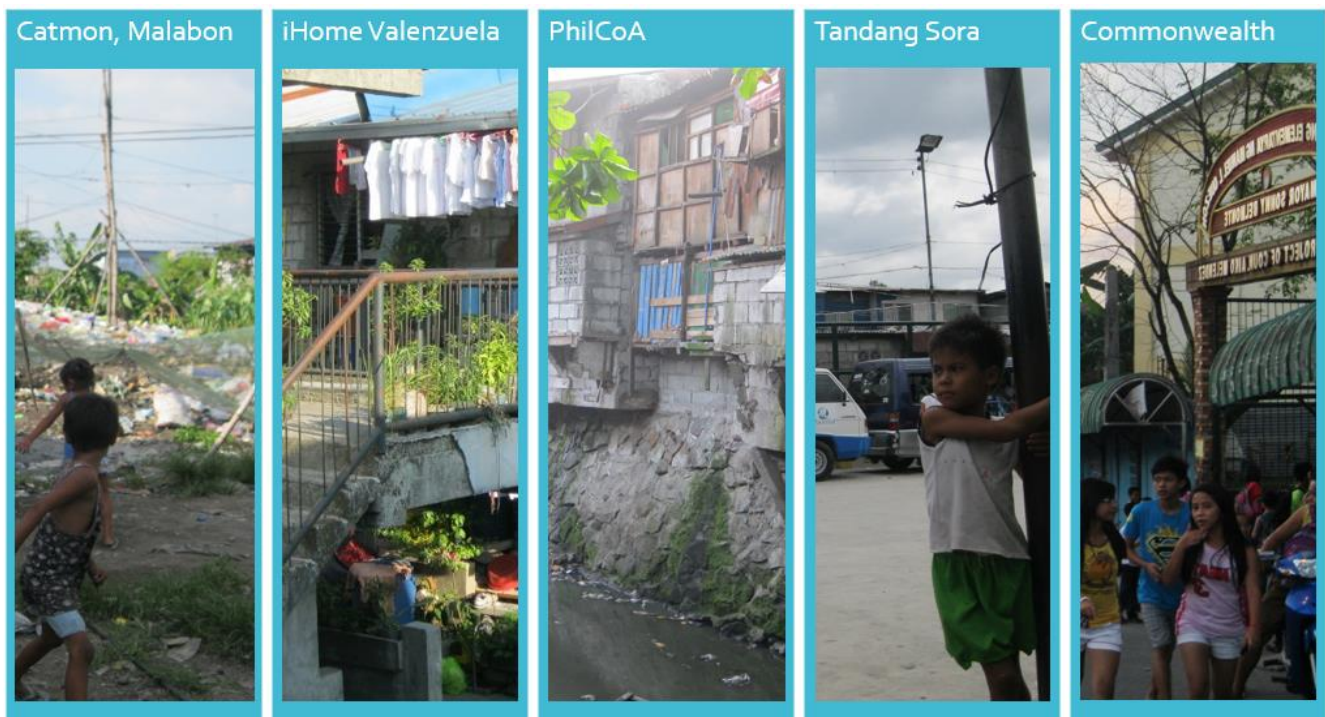
- 1) Catmon, Malabon
- 2) iHome Valenzuela
- 3) PhilCoA
- 4) Tandang Sora
- 5) Commonwealth Market

Urban Poor Community Context: Metro Manila

Over half the population of Metro Manila identifies itself as ‘urban poor’,ⁱ often living in sub-standard or make-shift housing on borrowed land. Each of the 5 sites studied is situated in an urban poor community in Quezon City, the geographic center of Metro Manila. While each site has its distinctive features, they all generally share a culture of **hand-to-mouth poverty** and **radical hospitality**.

Common issues include: (1) lack of **job opportunities**, (2) a short-term focused **money management** style that does not place a high priority on **saving**, and (3) a significant number of children and teens **stop going to school**, either for lack of transportation/lunch money, or lack of interest. (See *Addendum C: Cultural Context, Expanded.*)

The churches studied in these sites, in addition to providing a support network for spiritual growth and discipleship, seek to respond to community needs through ideas such as: (1) initiating **livelihood** projects, (2) facilitating Bible study **savings** groups, and (3) providing early childhood **education**, ALS (*high school alternative diploma program*), or channeling donations to send kids to school.



The 5 churches studied had varying degrees of competencies in their community engagement. **Commonwealth Market**, for example, has a site contact who is highly proficient in empowering & equipping local leaders, and the **Tandang Sora** church has elaborate programs feeding street children, teaching vocational skills & ALS to out-of-school teens, and involving moms in an entrepreneurial savings group. **Catmon, Malabon**, on the other hand, aspires to come up with an appropriate intervention for its church members’ poverty, but has not yet pinpointed an ideal strategy.

The photos above represent a sort of *proficiency continuum*, with **Catmon, Malabon**, eager for ATS’ help because they recognize their inadequacy to help well at their current state of knowledge. ATS would **learn with** them. **Commonwealth**, on the other hand, in no way ‘needs’ us, but is inviting us to be involved in one of their many ministries, as we deem fitting. We would learn a lot **from them**, while being allowed to test the waters and learn **with** the residents with whom we research.

Catmon, Malabon: The Upper Room – K. Ariel & Merriam

Contact info: Asoc. Pastor, Kuya Ariel: 0905.278.1036.
Chairman of church board, Merriam Manlapaz: 0927.838.1861.



Summary:

The Upper Room is a fellowship of 10 adults, 15 youth, and 25-30 children from among the urban poor of the *Catmon, Malabon, Dumpsite* community. They meet in the 2nd floor of the building in which Kuya Ariel lives, leased to them for free. The adults in the church are primarily **smoked-fish vendors**, who have a hard time making ends meet, and the youth are more **young professionals**, able to give financially. A primary issue they would like to address is how to help the adults attain a more sustainable income, perhaps through a combination of **livelihood training** and group **savings/loan programs** for church members and community.

Recommendation:

This is a **superb connection for ATS**, especially because two of the active members are MATUL students, so have an intricate knowledge of the people, processes, programs, etc. of ATS.



And they're responsible, good hearted people at that – with a strong connection and commitment to their church, which is situated centrally in a needy urban poor 'dumpsite' community, not too far from ATS, and is **eager for ideas for intervention**.

Drawbacks: (1) Distance: **40-60min** from ATS. (2) (*Not necessarily a drawback:*) Development **know-how & programs** are not yet in place – it would be up to ATS to supply a lot of the development knowledge – but that's what we're learning about!

Top strengths: (1) two current **MATUL** students in church **leadership**; (2) established relationships with **urban poor** who have a **researchable** need; (3) **eager** for ideas for intervention.

ATS Criteria Summary Chart:

Criteria	Rank	Comments:		
1. Distance from ATS	4 th	40-60min		
2. Permanence of Site	1 st	<i>Land Tenure: Yes</i>		<i>Partnership with site: Long-term</i>
3. Community Demographics	1 st	<i>Families: 1,000+</i>	<i>Housing: Houses near dumpsite (edges): 1-story scrap materials; near church (center): 2-story concrete.</i>	<i>Resourced: Community has little "safety net."</i>
4. Community Contact	3 rd	12 adult church council; point person	Very Interested; <i>Praying about it in church</i>	Expressed lack of knowledge; inadequacy. <i>MATULers: a bit busy; Nanays & youth: free</i>
5. Church: Holistic Mindset	4 th	Good - Concerned with Livelihood needs		
6. Church: Community Presence	5 th	<i>Programs: Bible Studies – Women’s; Youth Ministry to children – Sunday school</i>		
7. Community Potential (Connections to...)	5 th	<i>Barangay: N/A</i>	<i>People’s Org: Samahan (housing)</i>	<i>External NGOs: NCCP, Pastor’s Organization of Malabon, IEMELIF denomination</i>
8. Researchable Community Issues	2 nd	<i>Community Issues: Economic: Livelihood. Adult church members (and many more at dumpsite) are just scraping by financially. Social: Violent crime.</i>		<i>Researchable Topics: Appropriate church intervention for livelihood - training, start-up capital support group, paluwagan savings cooperative, etc.</i>
9. Venue	1 st	Available – church uses 2 nd floor of a building for free		
10. Partnership	2 nd	<i>Church’s motivation: To help research appropriate church intervention for the adult church members (and others like them in the community) who don’t have enough income to make it.</i>		<i>Dynamics: ATS learning WITH church / community.</i>

Expanded Description:

1. Distance from ATS

Directions from ATS by Public Transportation:		Time	Cost
1.	Walk from ATS to EDSA	5-10 min	
2.	Bus from EDSA to Potrero	30-35min	P 12 (regular)
3.	"Acacia-Malabon" jeep from Potrero to Hernandez St	5-10 min	P 8
4.	Pajak tricycle from Hernandez to Catmon church	3-5 min	P 10
TOTAL:		40-60 min	P30

2. Permanence of Site

Land Rights: Yes. Housing rights were bought about 20 years ago for the informal settlement area surrounding the dumpsite, by an organization that bought it for the community as a whole. Now, the residents are paying monthly amortization back to the organization. *Back when they bought it, land was super cheap there!*

No immediate threat of demolition. "The only way they'd be demolished is if there was a project planned like a mall or something, and there is nothing like that we've heard of on the horizon."

3. Community Demographics

Size & Longevity. Catmon is a *barangay* of about 20,000 families in the city of Malabon, established for over 20 years, but we would concentrate on the 1,000+ families around the dumpsite, who have swarmed in from various places in the city & provinces over the past 5 years. The land used to be a lake, and then a dumpsite, before it was cemented into a residential area. But heaps of trash in designated areas are still building up.

Houses & Roads. In the center of the newly settled reclaimed land, the church and houses near it are 2 stories, cement, but narrow (apartment size); roads are accessible by trike, and could squeeze in a taxi. Up in the active dumpsite, farther off the main road, houses are 1 story, wood & plastic, and roads are impassible by trike.

Industry & Livelihood. The community's primary business is selling "*tinapa*" (*smoked fish*) to the surrounding communities, as there's a *tinapa* factory in the community. But this livelihood is only enough for day to day 'hand-to-mouth' – at best. Most of the church members don't have 'permanent' / [reliable] income.

Character. The dumpsite area is characterized by 'rugby boys' (drug addicts) and 'snatchers' (hold-up-ers).

4. Community Contact

Responsibility for maintaining a partnership with ATS would be between the **church board** and ATS. Pastor Melchor Domingo, Kuya Ariel Siagan, and Merriam Manlapaz, are all on board with a potential partnership.

- ✓ **Kuya Ariel – assistant pastor – MATUL student.** Lives on the first floor of the same apartment that hosts the church on the second floor. Works for National Council of Churches at an office close to ATS, "25 hours a day." So, he's 'around' because he lives there, but doesn't have a whole lot of extra time.
- ✓ **Merriam – chair of church board - MATUL student.** Lives just outside the community, and helps out a lot. She'll graduate this year, and is not sure where her career may take her, but for now, she's very invested in this church.

- ✓ **The church board – 12 members** – theoretically, once ATS enters and begins its partnership, if either Merriam or Ariel need to pull back on their involvement, the church board (5 women and 7 youth) could likely sustain the relationship.
- ✓ **Ptr Melchor Domingo – part-time head pastor.** Lives in Bulacan, and travels in on Sundays, Wednesdays, Fridays, and Saturdays, staying at the church weekly, with his two sons (16 & 21), but his wife remains in Bulacan. He’s assigned by the denomination, and can be uprooted and replaced by the denomination at any point, so he isn’t necessarily the primary long-term contact, but he’s still in full support of the partnership.
- ✓ **Kuya Tony – a possible ‘daily operations’ / ‘on-the-ground’ partnership coordinator.** 31-year-old member; lives near church; currently has no job; interested in becoming a pastor but has not had formal training.

5. Church: Holistic Mindset

Church Profile. 50 members: (10 adults, 12-15 youth, 25-30 children).

History in the Community. Four years ago, the *Catmon “Upper Room” IEMELIF (Methodist) church* splintered off the 42-year-old IEMELIF denomination church. IEMELIF has a history of dividing (*over disputes*), and now has four area churches, several of which have 200-500 members. *The Upper Room* used to just be a Bible study group, but has now become its own church, but not independent of its mother church, which still asks it to make reports and pay dues.

Over the past 4 years, *The Upper Room* church has been able to baptize about 15 new members, and has physically grown “from scratch” to having a sound system, thanks to a *benefit dinner* they held two years ago.

Holistic Mindset.

Merriam related a **story** of a couple from her church – both smoked-fish-sellers – that are living so day-to-day on their meager earnings that they often can’t afford to send their kids to school, lacking money for transportation.

In an effort to get them on their feet better for the long-term, a church member made a **loan** to them, for the couple to have some capital get their business going. But for whatever reason (*miscommunication, lack of business skills, bad luck, etc.*) the business flopped, and they ended up using the capital for daily food, and now have no means of repaying.

This matter is very much on Merriam’s heart, and it’s not just one case, but there are many people in the dumpsite community that are in similar day-to-day hand-to-mouth financial situations. The fact that the church is noticing and at least making attempts to address this need is an indicator of a holistic mindset – that does not only share the gospel, but looks for pragmatic solutions concerning a whole quality of life.

6. Church: Community Presence

The Upper Room hosts two **Bible study groups** of urban poor community members: Mondays & Fridays: a “*kababaihan*” (*women’s group*) and a youth group. Leaders & members do **house-to-house visitation** and engage their neighbors.

Ministry to children: church members teach Sunday school to the 25-30 children who come every week, and send them home with just a bit of food – not enough to call it a *feeding program*, but a welcome treat. Many of these kids are sponsored by *World Vision*, and come to get their weekly ‘church attendance’ card signed by the pastor.

7. Community Potential

The Upper Room has many connections with outside agencies because of Kuya Ariel's job at NCCP (*National Council of Churches in the Philippines*), and because their denomination, IEMELIF, is big. *The Upper Room* is directly connected to the *Pastors' Organization of Malabon City Hall*.

As for local neighborhood associations: Ariel's mom, who lives close to the church, is a member of the board of *Samahan*, a local people's organization for 'pabahay,' (*housing*).

8. Researchable Community Issues

Adult members of the church (and many more in the community) are just scraping by financially. Some intervention into their livelihoods, whether training, or a start-up capital support group, paluwagan savings cooperative, etc. could be helpful.

Relevant. It's close to Merriam's heart, and the board has shown concern as well. And obviously, for the members, it would be personally relevant to their daily struggle. Relevant to ATS: The topic of livelihoods and finances could fit right in with Dr. Peter's *Community Economics* MATUL class.

9. Venue

The church right now is the **2nd floor of a building**, which the owner lets the church use for **free**. Kuya Ariel and his sisters live in the two rooms below. The space is narrow but **feels spacious**, and includes a **kitchenette, CR, tables, and a chalkboard**. Being on the 2nd floor, it would not expose ATS students to passer-by, but it's in the center of the community, so students would not have a hard time wandering and making outings from there.

10. Partnership

Motivation. It could be really helpful for a class of ATS MATUL students to help figure out what to do with the adult church members (and others like them in the community) who don't have enough income to make it.

When I asked Merriam how she would feel about Dr. Peter and a team of 5-6 ATS students coming to put their heads together on this issue, tears started to well in her eyes as she said, "Yes, yes, please."

The idea was also mentioned in church last week (April 2013) and prayed for; church members are welcoming the idea, and agreed that they would especially like help with money-handling programs.

Concerns. The church admits that it lacks the proper knowledge to confidently address the issues it seeks to help solve – so the ATS students would not be *learning from* the community so much as *learning with...* which might be just what we're looking for anyway!

The Upper Room still reports to its denomination (IEMELIF), so out of respect, the proposal should still be run through the layers of supervision, but no barriers are anticipated.

Recommendation. Malabon would be an excellent partnering site for ATS, especially because of its deep interest, researchable need, and presence of two MATUL students (*insider knowledge of the curriculum and goals*) to help sustain the long-term commitment. Distance is the primary drawback in my eyes – the question then becomes: can ATS students (*and faculty*) sustain an interest in frequenting a further community consistently for 10 years?

APU Quick Facts

Catmon, Malabon	
1. Community Size	Dumpsite area targeted by church: 1,000+ families
2. Established Presence of Networks	5+ years old. The Catmon Dumpsite community has suddenly sprung up over the past 5 years , and so does not have an established presence of networks, nor are people accustomed to working together.
3. Welcoming of Foreigners?	<i>Seems so. We haven't yet met the barangay, but the church would be very welcoming. One concern: gun violence. A foreigner could be a target of theft; a recent killing was not brought to justice, so may continue.</i>
4. Supportive Urban Poor Church Community	Weekly women's & youth Bible studies to get involved with. Three (3) members have been ATS students, so 'peer-friendships' are readily available.
5. Research-Oriented POs / NGOs for Thesis?	The church itself is eager to partner for research, but is not yet itself an expert in the area it would want to research. World Vision sponsors children locally; may be open.
6. Host family identified?	Likely options: church members are talking about who would be best suited.
7. Distance from ATS / language school	40-60min from both.
8. Nearby Internship Placements?	None inside community, but likely to find outside.

Host Families & Recommendations:

APU: Wait a year or two and re-evaluate

Community Character

People don't have extensive ties to each other, not only is 'community organization' low, but 'crime rate' is a bit above average, with '**gun violence**' cited in the interview as particularly daunting. The church council recounted how just recently, the **father of one of the church youth was shot and killed** on his way home from work at 6pm. The perpetrator was not identified; moreover, no one wanted to offer themselves as a witness, for fear that they might become the next targeted victim. Therefore, the case was not brought to justice.

We attempted to gather objective opinions as to whether a **Westerner**, by virtue of his/her money, might be a **target** of such violence. One mother assured us that **people don't just shoot unless they have a particular grievance** against a person. A church member who lives outside the community noted, 'but they did take his cell phone,' as evidence that **maybe they were after his possessions**. (*Cell phones here are a status symbol, perhaps the way cars are in the US – even the urban poor will save up for a nice touch-screen phone, and phone-snatchers are rampant, as nice 'used' (stolen) phones sell well in the black market.*)

It's hard to say, as his shooting was not brought to justice. But aside from that recent happening, the community is generally a welcoming, appropriate 'slum' experience for a Westerner, with a solid church home & two local Filipino MATUL students (*tentatively graduating from ATS in March 2014*).

APU Housing

With that in mind, an APU student who would feel comfortable pursuing the community would have the following housing options to consider – (and possibly more, as they come up):

- A **male** student could live with the amiable current ATS MATUL student, Kuya Ariel, who lives in a sort of ‘studio apartment’ (single room + bathroom) below the church. The first floor of the building is like a duplex; his three sisters live in the other room, but the space is more cramped. The girls have a desktop computer and a cooking area. The second floor of this same building is the church (with an external staircase), spread across the area of the 2 duplex rooms.
- If the **male** APU student chose to live with Kuya Ariel but needed a ‘family’ to take him in for dinner, a few houses down is the family of soft-spoken, friendly Ate Marleen. She & husband are raising 5 boys, ages 4 to 18. The oldest, Paul, an active church member, was one of our tour guides. They currently have a renter in their upstairs room, but this renter has spoken of moving out, just hasn’t gotten around to it yet.
- If the renter chooses to move out, Ate Marleen would love to host an APU student. She’d personally prefer to host a **female**, as she loves the idea of not being the only woman in the house! She does not judge her all-son situation as a barrier to ensuring proper privacy, etc. for a female.



- Another option for either an independent **male or female (or a couple)**, farther from the church -- (“about 500 steps away,” quoted Kuya Ariel, as if perhaps he has counted) – is the house that Kuya Ariel grew up in. It has occupants in the first floor, but the 2nd and 3rd floors (package deal) are for rent. The 2nd floor seems to serve as a living room, kitchen, and bathroom, while the 3rd floor has 3 rooms (that could possibly be used for a bedroom, study room, and storage).

It has not historically been part of the MATUL design to encourage students to live alone. Kuya Ariel assured us that if a student chooses this option, the church members would make it their personal duty of hospitality for the first 3 months to make sure that person is never alone unless he really wants to be! That’s still not the same as a family, but there are certainly families that would have the student over for lunch & dinner, etc.



Photos from the Community: (taken by Aileen Joy Sanico)



Valenzuela: iHome GMM – Myrna Diaz

Contact info:

Myrna Diaz, Social Worker, Valenzuela: 0916.243.5186.

Pina Perez, Executive Director: 0939.475.2100, 0916.594.1916.

Manuel Costillo, BT-HOA President: 0939.921.7279.



Summary:

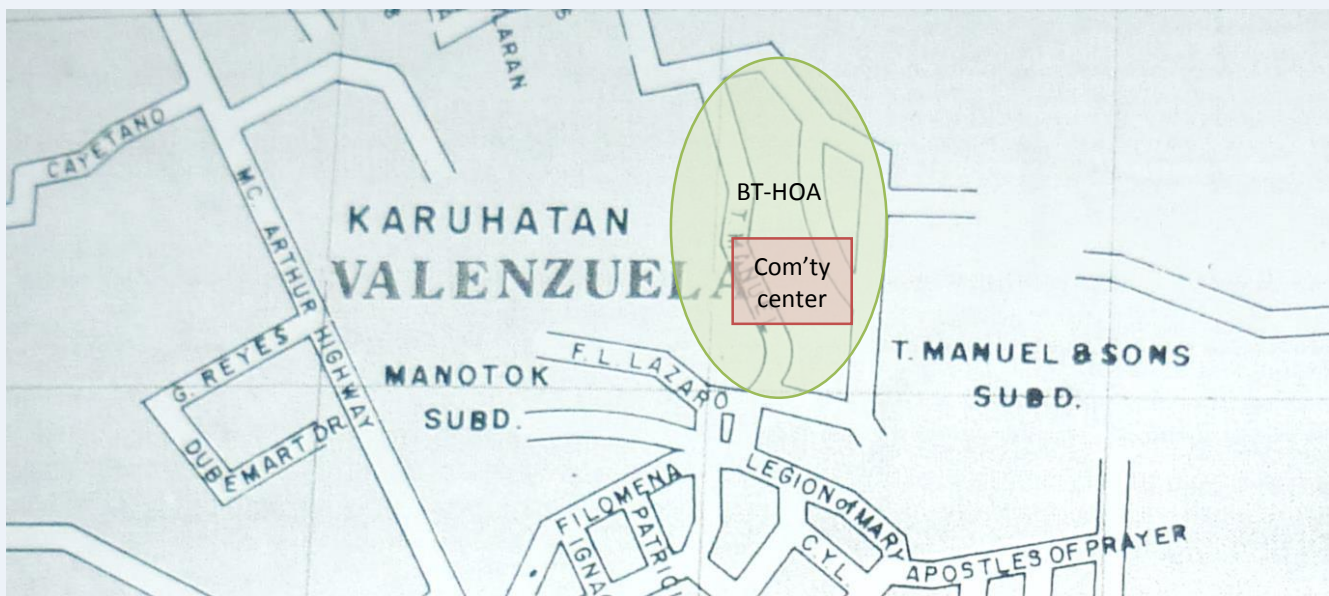
iHome GMM, a housing & community organizing ministry, would like to invite us to conduct research in BT-HOA, a people's organization gated community Valenzuela, whose housing was erected for 72 families in 2007. Members have not been able to prioritize the repayment of their loans, so iHomes would like a **team of researchers find out why**, and **what kind of livelihood skills** they might want to learn if bringing in livelihood training is the favored solution. We would be matched **directly with the Community Officers** for this research, not relying on the iHome Social Worker.

Recommendation:

iHome is ready and willing for us to come! They're looking for researchers just like us.

Major missing pieces: (1) BT-HOA in Valenzuela would **not be a long-term partnership** for ATS; iHome instead envisions a long-term **iHome-ATS partnership** where iHome suggests new sites to ATS upon each project completion (2) iHome's other sites are generally **not close to ATS**.

Top strengths: (1) iHome has research projects in mind for us that would be **useful** to them (2) the **community is organized** and the iHome Social Worker has influence to **endorse us to the officers**.



ATS Criteria Summary Chart:

Criteria	Rank	Comments:			
1. Distance from ATS	5 th	40-60min+ - iHomes would rotate ATS to other sites (likely farther) after every research project.			
2. Permanence of Site	5 th	Land Tenure: Yes		Partnership with site: Short-term	
3. Community Demographics	5 th	Families: 72	Housing: Newly-built (2007) concrete apartments		Resourced: NMA is "safety net," providing grants for livelihood projects.
4. Community Contact	2 nd	3-6 adults from Community Officers	iHome: Very Interested Locals: Welcoming	iHome: Professional; Locals: Organized	iHome: Busy Community: Non-workers are free
5. Church: Holistic Mindset	3 rd	Excellent – Building homes & building community			
6. Church: Community Presence	3 rd	Programs: Housing repayment program Christian education / values formation Livelihood projects			
7. Community Potential (Connections to...)	2 nd	Barangay: Secretary is barangay health worker	People's Org: Community Officers of BT-HOA		External NGOs: Norwegian Mission Alliance
8. Researchable Community Issues	1 st	Community Issues: Economic: Livelihood. iHomes is having difficulty collecting repayment on housing		Researchable Topics: Residents' desires for livelihood training: why they're unable to pay, whether livelihood would be a solution, and what skills they'd like to pick up.	
9. Venue	2 nd	Available – Community Center; available for meetings & overnight			
10. Partnership	1 st	NGO's motivation: iHome approached ATS about sending students to research. iHomes would like to move ATS around to their different communities for shorter, more focused research projects that will jump-start solutions at one site, to be adapted at other sites as well.			Dynamics: ATS learning FROM & WITH NGO / community.

Expanded Description:

1. Distance from ATS

Directions from ATS by Public Transportation:		Time	Cost
1.	Walk from ATS to EDSA	5-10 min	
2.	Bus from EDSA to Manlanday: get down at <i>Phil Oil</i>	35-45min	P 20-25
3.	Trike from McArthur Hwy to Tomas Manuel Subd.	2-3 min	P 8
4.	look for entrance to "BT-HOA"		
TOTAL:		40-60 min	P28-33

2. Permanence of Site

iHome would support research teams long term, but would intend to keep moving them to different sites, to capitalize on the impact they could make at each site. We would turn in our research results to iHome, and they would be able to use it to inform and influence their dealings with other communities. *We would be more useful to iHome if we keep moving around.*

3. Community Demographics

Size & Longevity. BT-HOA (*Biyayang Taglay – Home Owners’ Association*) is a gated urban poor housing development community containing 72 families, on 1.8 hectares of land. Settlers have inhabited the area for over 30 years, but only in 2007 was it transformed into a gated community with mid-rise buildings replacing the flood-prone housing.

Houses & Roads. New 2-story concrete apartment-style housing line the wide cement 2-lane streets.

Industry & Livelihood. House-hold bread-winners are mostly factory workers.

Character. The BT-HOA gated community is exclusive of outsiders. It’s entirely made up of BT-HOA (people’s organization) members. They have a **Community Center**, which holds **Evangelical worship services** (likely due to the NMA, *Norwegian Missionary Alliance*, influence). Others choose to worship outside of the community.

4. Community Contact

Myrna Diaz, the Social Worker for Valenzuela, envisions her role as: **introducing us to the “Community Officers”** (those *from the community*, organized as leaders of the BT-HOA people’s organization). Then our ATS-Community partnership would continue **directly with those leaders**, not necessarily needing Mam Diaz to be around.

BT-HOA is “more cohesive” than other sites, so at least they are not likely to be ‘flakey’ in their commitment. *iHome agreed that it would be good if the BT-HOA community could join in doing the research.*

President of BT-HOA, Manuel Costillo, is willing to be a direct contact person to start things off. ‘Day-to-day operations’ of the ATS partnership may be assigned to one of the BT-HOA council members who don’t currently have a job. As far as conducting research *with* the community, more members without jobs could likely come along for data collection, etc.

5. NGO: Holistic Mindset

Profile of People's Organization. *BT-HOA stands for: **Biyayang Tahanan** ("Home by Grace") – Home Owners' Association.* The 72 urban poor families are governed by a council of Community Officers, consisting of a President, Vice President, etc. They utilize a 'Community Center,' owned by the BT-HOA community.

History in the Community. BT-HOA area was a 'danger zone' (with homes close to the water, etc.), until Norwegian Missionary Alliance bought the land for the residents and began developing it with iHome GMM. In 2007, they built concrete, two-story 'medium rise buildings' on the site, and residents are now responsible for paying back the amortization over the next 10 years. They are far from finishing repayment, and some don't prioritize paying because they feel secure in the good graces of NMA.

Holistic Mindset. *"We don't just build the house, but build the families... into a God-fearing community."* iHome aims to instill "Christian values," while at the same time establishing good governance within the community: helping the people to "organize themselves & identify needs."

6. NGO: Community Presence

iHome is primarily a Housing ministry: *"building houses and building the community."* To that, they add:

- (1) Christian Education / values formation programs
- (2) Partnerships with other churches & NGOs for their feeding programs, health, etc.

BT-HOA community was trying an up-start savings group for a while, but that's on hold as they got a grant this January (2013) from NMA to start a livelihood of re-packing oil, sugar, and rice at the Community Center.

7. Community Potential

iHome is in cooperation with **NMA (Norwegian Mission Alliance)**. Presence of other outside organizations in the community is limited by the exclusive nature of the gated community, the strong presence of the two NGOs presently working together, and the small population. Much potential still exists within this partnership, but connections to other organizations would have to be outside the perimeter or BT-HOA.

8. Researchable Community Issues

Topic: Livelihood. iHome's chief concern for BT-HOA is that they're having **difficulty collecting repayments** from the resident-members of the people's organization. "Before we came, they would pay their rent or get kicked out. Now, they figure we'll be nice & understand." iHome would like to address this shortage of payment through livelihoods.

Relevant. They're six years in to their 10-year repayment period, and many are behind schedule. It would also be relevant to iHome, not just for this community, but also for other communities experiencing the same thing.

Researchable. Possible topic: **Residents' desires for livelihood training.** Students might begin by interviewing the community members, asking:

- (1) Why they believe they're unable to pay. (*"Psychology of Dependency"* was mentioned.)
- (2) [In what ways might livelihood training solve the problem of shortage of income? Do they have hesitations with starting an additional livelihood? What other solutions might they suggest?]
- (3) [If we together coordinate some livelihood training,] **what skills would you want to pick up?**

Existing Efforts to Address Non-Payment of Loans:

- ✓ When households fail to pay on time, iHomes and Community Officers together conduct family visits and counseling to help the families internalize their responsibility to pay.
- ✓ After sitting down and discussing with those who cannot pay, we negotiate and meet half-way. *“They always participate when we make decisions like this.”*

9. Venue

Yes. The **Community Center** would be open for our use. The BT-HOA community owns it. ATS could hold research meetings there, and even possibly spend the night. The upstairs / church (*just enough space for its 30 members / six families*) could be a meeting place for a small team of ATS students.

10. Partnership

Motivation. The way they envision it, **iHome could move ATS around to their different communities** (*from year to year, or however long it takes to complete a research project*). There may be other communities that need more long-term care, but for most, like BT-HOA, *what would we really do for 5-10 years?* They’re thinking more of a shorter, more focused research project that will jump-start solutions at one site, which may be applied (*or the process copied*) across other iHomes sites.

Concerns. Community Benefit. Sometimes, iHomes will send a team into a community to research, but “after the research, *then what?*” **The community wants to see the results;** they’re expecting something in return for working together on the study that’s about them anyway. iHome stressed that any researchers would be expected to find **meaningful ways to return the results** to the communities. **iHome** would also like access to the results, so they can apply it in their other communities.

Recommendation. So, if we’re looking for a ready-made project in set locations, then this is it! We could expect results would always be applied / disseminated, and there would always be a ‘next project’ to move on to.

The BT-HOA community also welcomes us to use their space for one-time visits or lectures. They’re open to having us, but don’t feel a need for *more* outside partners for intervention, as they already have two who are deeply invested.

APU Quick Facts:

iHome does not see APU placement in BT-HOA as working out, particularly because they have a lot of big families in one-room living spaces.

Photos from BT-HOA Community: *(taken by Aileen Joy Sanico)*

Several of the dozen **Community Officers**:



Community Center:



Two-story concrete apartments, new in 2007.



Gated community.



Livelihood projects: re-packing rice, cooking oil, sugar.



PhilCoA: OCS Bible Church – Ptr Noly

Contact info: Ptr Noly “Leng” Camacho: 0928.934.2936
Retired Ptr Alvin Tamayo: 0912.964.3146



Summary:

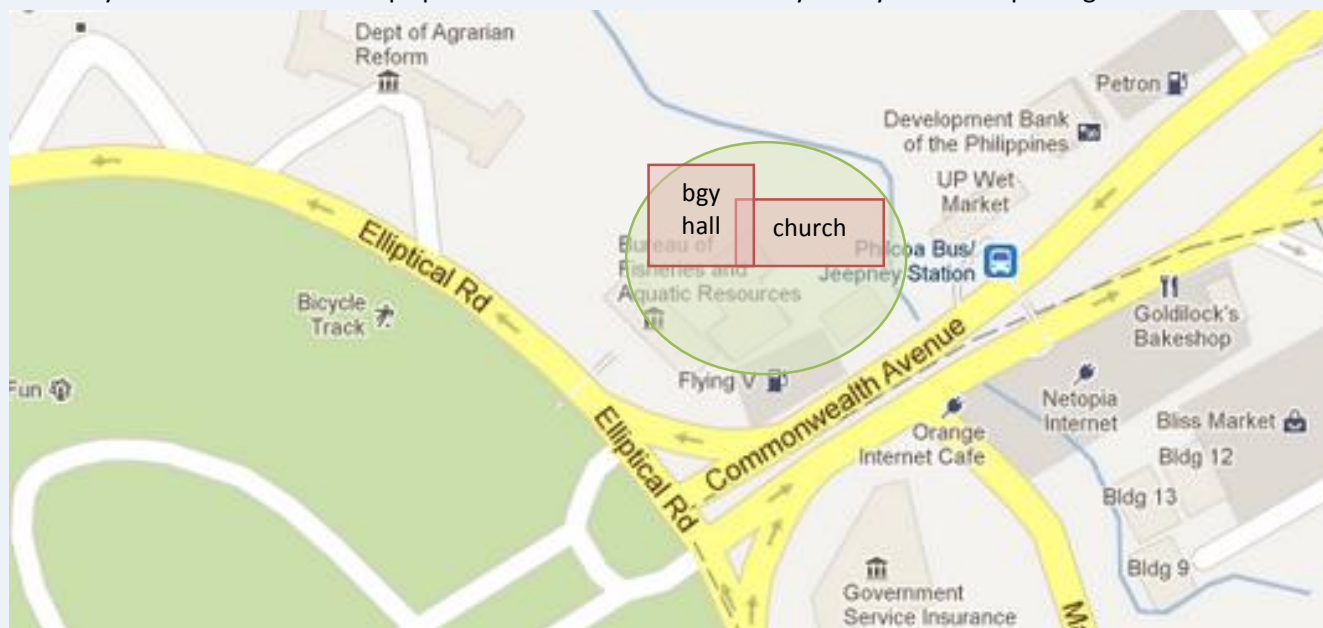
OCS church is an established church (*with their own basic cement structure*) in a nearby community (*only one P8 (8-peso) jeepney ride from ATS*). Of its 60-80 members, its leadership consists of a 6-member church board, a new indigenous pastor (*as of June 2012*), and the retired founder (*living quarters still attached to church*). The community itself deals with **drug-dealing**, theft, and addiction to computer games; (*plus some unvoiced issues: **flooding**, trash-filled river, and eventual demolition of the homes by the river*).

Recommendation:

This community would be fit for ATS and/or APU. For APU, a potential host parent, Ate Wilma, said “yes” to a possible two years, but we may want to ask around a little more as there appear to be many *more spacious* houses in the same area.

Top strengths: (1) **nearest** to ATS of locations studied; (2) church can be a quiet, spacious ATS **meeting space**; (3) leadership emphasizes active **involvement of church council**; (4) networked with barangay.

Missing pieces: (1) the church evidences engagement with the community, however the concept of ‘**holistic ministry**’ did not come out in the interview as a strong value of the church. We would need to further feel out whether community transformation is just an unstated value of the church, and if such research projects would sustain the church’s interest. (2) ‘**What to study**’ would also have to be worked out; the one suggestion currently on the table is to set up sports activities to draw teen boys away from computer games.



ATS Criteria Summary Chart:

Criteria	Rank	Comments:		
1. Distance from ATS	1 st	15-20min		
2. Permanence of Site	4 th	<i>Land Tenure: Yes & No</i>		<i>Partnership with site: Long-term</i>
3. Community Demographics	3 rd	<i>Families: 1,000+</i>	<i>Housing: Homes are 2-story concrete; flood-prone.</i>	<i>Resourced: Church channels scholarships from AMG & OMF.</i>
4. Community Contact	4 th	6 adult church council	Welcoming	Inexperienced Generally free
5. Church: Holistic Mindset	5 th	Basic - Educational ministry to children		
6. Church: Community Presence	4 th	<i>Programs: Educational ministry: "Little Achievers' Learning Center;" Couples' fellowship; Men's group; Scholarships channeled through church; Feeding program; Medical/Dental mission; Seminars for Parents</i>		
7. Community Potential (Connections to...)	4 th	<i>Barangay: Ptr Noly is a barangay leader</i>	<i>People's Org: N/A</i>	<i>External NGOs: OMF & AMG (donor connection); Onesimo (loosening connection)</i>
8. Researchable Community Issues	5 th	<i>Community Issues:</i> <u>Social:</u> Teens' addiction to computer games: personal concern of Ptr Noly. Drug Pushing; Akyat Bahay (robbery); Suspected Police Collaboration in Crime. <u>Economic:</u> Lack of jobs; not going to school. <u>Environmental:</u> Waste disposal; Demolition threat: (not mentioned as a community concern)		<i>Researchable Topics:</i> Computer games: engage youth in sports... if that can be research. Jobs/school: find root causes & solutions Waste disposal: Organizing & invigorating community to properly dispose of waste. Plan in case of demolition. (Drug pushing -- too dangerous?)
9. Venue	3 rd	Available – Own church in community; quiet & spacious; meetings & overnight		
10. Partnership	5 th	<i>Church's motivation:</i> (1) To help get the teens away from computer games , and get them active in sports. (2) Explore how we can help our students, in addition to their schooling. <i>Concerns:</i> N/A		<i>Dynamics:</i> ATS learning WITH church / community

Expanded Description:

1. Distance from ATS

Directions from ATS by Public Transportation:		Time	Cost
1.	Jeep from ATS Shell station to QC Circle: Commonwealth Ave	10-15 min	P 8
2.	Walk across overpass; enter PhilCoA	5min	
TOTAL:		15-20 min	P 8

**Enter PhilCoA settlement like you're going to P1 Onesimo, (bearing left at the covered basketball court), then turn right before you get to the clearing that has the barangay hall. The church is tucked away at the end of the side-street, on the left. (Ask for OCS Bible Church.)*

2. Permanence of Site

No 'land rights' as a whole, but many have 'permits,' including OCS church.

- ✓ *University of the Philippines still owns the land. If you don't have a permit from UP housing, you could be demolished. (Permits are hard to get, and are more graciously awarded to those who have been there 30+ years.)*
- ✓ *The areas is controlled by UP police, ensuring that residents don't build on to their houses: no extending outward; no adding concrete; no adding second levels.*

No immediate threat of demolition near the church.

- ✓ *In 1994-1997, a demolition threat was announced, but nothing ever came of it.*
- ✓ *In 2005 or 2006, a fire spread through the PhilCoA area, followed by mandatory road widening.*

The church members by the creek may have to be moved eventually, as the area is on the radar of Gina Lopez and her River Beautification project. Pastor Noly is not aware of any preparatory conversations about what the riverside inhabitants might do when the time of demolition threat comes.

3. Community Demographics

Size & Longevity. 1,000+ families in the area surrounding the church, just inside the PhilCoA entrance from Commonwealth Ave. This area has been settled for over 30 years now.

Houses & Roads. Road widening, after the fire of 2005, resulted in cement, 2-meter wide internal roads. Houses rebuilt are generally 1-2 stories, cement & wood. ***Dahlia Street** (along the river, where the suggested host family lives) was heavily affected by Ondoy, flooding up to chest or even over head.*

Character. It's a lively area, with a wide market with karaoke bars leading into the community—(viewed by some as a disgrace). People are busily coming and going through the bottle-neck entrance to an expansive settlement.

Catholics and **Christians** make up a significant portion of the community; **Muslim** presence is also strong here.

4. Community Contact

We would be working with the newly-appointed, indigenous Pastor Noly ("Leng"), and his 6-member church council. Pastor Noly...

- ✓ **became pastor of this church in June 2012**, when Ptr Alvin, the founding pastor, retired.

- ✓ **has grown up in this area** (just on the other side of Commonwealth Ave), moved to this neighborhood in 1997, and now lives next to the church.
- ✓ **is also a “Purok Leader”** of the Barangay (*under the bgy captain: an on-call position which entails assisting in small ways and breaking up neighborhood fights before they intensify.*)
- ✓ belongs to a network of 7 churches under **ABCCOP**, and attends gatherings for *North Metro Manila*.
- ✓ schedule is “*tama-lang*” (*just right*) – *not swamped*.

Neither Ptr Noly nor the church council have any particular experience in leading research groups, but are open to forging ahead with the cooperation of ATS bringing insight.

5. Church: Holistic Mindset

Church Profile. 80 members: (10 adults, 15 youth, 30-40+ children).

Leadership. Ptr Noly relies on the 6-member church council for decision-making. Retired Ptr Alvin Tamayo is still available and invested.

Building. Ground floor cement church building (large open space) with Ptr Alvin’s house attached.

History in the Community. In 1994, Ptr Alvin began the ministry in PhilCoA, with the help of an Australian friend. By 1996, the church was able to buy the rights to the lot it was on, and was able to erect a concrete building. In 2002, they started their “Little Achievers’ Learning Center” ministry to children, which was formalized in 2007.

Holistic Mindset. The ‘dreams for the church’ that came out in the interview are: (1) to put a proper **roof** on the church building; (2) to **plant a daughter church** elsewhere, to reach other communities. From those responses, it could be that community-transformative ministry, as we conceptualize it, is not at the forefront of the church’s priorities, but that doesn’t mean that the church might not be open to working with us on some research that might help start to address some of the community issues.

The church does, after all, have active engagement with its community:

6. Church: Community Presence

Church initiatives:

- ✓ **Educational ministry:** “Little Achievers’ Learning Center” (since 2002, registered in 2007) at church.
- ✓ **Couples’ fellowship:** (*recent development*): Invited the Bgy Captain & his wife, as well as other couples from the barangay; setting up a celebration at the newly renovated Covered Basketball Court, and invited Quezon City Mayor, Sonny Belmonte, who funded it, to speak.
- ✓ **Men’s Caroling group:** at Christmas time, the dads dressed in semi-formal attire and caroled in the community, setting a good example of dads doing something with their free time, not just standing around.

Additional involvements:

- ✓ **Scholarships:** channeled through church, to help local students attend public schools – from AMG & OMF.
- ✓ **Feeding program:** hosted by church, sponsored by AMG.
- ✓ Church also hosts **Medical/Dental mission**, and **Seminars for Parents** (*on child abuse, etc.*)

7. Community Potential

Ptr Noly is networked to the **barangay** through his Purok Leader position & friendships there. OCS church is connected to **OMF & AMG**, who fund scholarships & feeding programs through the church. They’re loosely connected with **Onesimo**, who will occasionally accept missionaries to stay near Onesimo’s P1 site, and from time to time will worship at OCS church.

8. Researchable Community Issues

Community issues.

Ptr Noly's top choice for a research project:

- ✓ **Teens' addiction to computer games:** Ptr Noly would really like to see more teen boys getting involved in **sports / aerobic activity**, rather than sitting around playing computer games. This is close to Ptr Noly's heart, as he has two pre-teen sons, also influenced by their community.

Also mentioned in interview & follow-up:

- ✓ Lack of **jobs**; kids not going to **school**.
- ✓ **Drug Pushing.** Because of the **Muslim** presence (as is the stereo-type), there is a lot of **drug-pushing** in the community – even using kids to sell the drugs. I'm just not sure how a group of amateurs would research **drug-pushing**, etc., without getting into deep water.
- ✓ **Crime. Akyat-Bahay** (*climbing into houses to steal things*) is also feared in this community. Lots of **police** live here, but who can say to what extent they **might actually be supporting** the money-making crimes?
- ✓ **'Waste disposal options.'** Perhaps more noticeable to outsiders than insiders, "keeping the river clean" is an up-and-coming issue, with the recent introduction of "River Warriors training" by Metro Manila's river beautification project.
- ✓ **'Demolition preparation.'** Families within 3 meters of the river will be removed as part of the impending river beautification project. No plans yet for where they will go, but they're generally willing to be moved.

Perhaps ATS could help by **formulating Bible study material** on *Creation Care* or *Community Economics*, as the church endeavors to reach moms & dads in the community.

9. Venue

OCS church has their own space: a 1-story concrete building with a potential for a 2nd story, to which they hope to either **improve the make-shift roof, or add a 2nd story** and put a proper roof on.

ATS would be welcome to use this **quiet, open space for meetings**, even spending the night. (*It's only a big one-room all-cement building though; no partitions for guys / girls sleeping.*)

10. Partnership

Motivation. Ptr Noly is welcoming of a partnership for research. Getting the teens active, away from computer games was mentioned again, as was exploring ways to help students aside from church-sponsored school. We would be learning *with* them more than *from* them, on issues and responses relatively new to all of us.

Concerns. Pastor Noly would just have to run everything by the church council. The choice is really up to all of them, collectively. But he feels they would be quite open to it.

Recommendation. Yes, PhilCoA would be a good option for ATS. It's a nearby, welcoming community, open to us coming. Though it's not particularly advanced in its 'holistic vision' – maybe we could classify it as a 'typical' urban poor Christian church, (some programs, but nothing *too* spectacular) – it could still be a good training ground for workers among the urban poor, simulating churches they're likely to work with in the future.

****The best time to visit is on a 2nd Sunday of the month, when they have their church council meetings!***

APU Quick Facts

PhilCoA	
1. Community Size	Cluster at entrance, North side of Commonwealth Ave: 1,000+ families
2. Established Presence of Networks	20+ years old. Local networks: barangay leadership, women's groups, and associations of vendors, and tricycle/jeepney drivers , all connected to pastor who is a barangay leader.
3. Welcoming of Foreigners?	Yes. The community is accustomed to OMF sending short-term foreign missionaries once-in-a-while.
4. Supportive Urban Poor Church Community	Two dozen friendly adults/teens, no mention of regular Bible studies, but they would create get-togethers as there is excitement or a need.
5. Research-Oriented POs / NGOs for Thesis?	May not be research-oriented, but there are POs present. (<i>Their quality was not indicated.</i>)
6. Host family identified?	Yes, but living space is small. Male/female; better if male, as adult son is home all day.
7. Distance from ATS / language school	25min to language school. 20 min to ATS.
8. Nearby Internship Placements?	Service to the Marginalized: Onesimo (girls' home) in same neighborhood.

Host Families & Recommendations:

APU Housing

We were introduced to **Wilma Morendo**, who has hosted short-term adults before (*a New Zealander with Servants, in particular, was mentioned*).



Aileen Joy Sanico

Ate Wilma lives near the church, and runs a sari-sari store from her front window. Her son (*upper 20's*) stays home to run the store, and her two daughters are out most of the day, at work/study. They have a refrigerator – *and even a laundry machine!*

The only downside is their living room is a bit small, compared to a lot of the more spacious houses around them. (*'Cozy,' we could call it.*) The family all sleeps on the 2nd floor. Ate Wilma would be willing to accommodate by putting up a divider to section off a sleeping area

for the guest, and the guest could have the son's bed – she assured us the son would be quite comfortable sleeping in the sala... *for two years!* (*That's quite accommodating – Filipinos are known for their hospitality – and I'm sure they would genuinely love having a house guest. Just depends on how you feel about tight spaces, and the family moving around for you.*)



Aileen Joy Sanico

Another downfall is: the bottom floor floods about 5-6 feet deep in storms, but nothing in a regular rainy season. It's elevated a few stair-steps from street-level.

She would be a very kind and welcoming host. If the student wanted a more spacious area – just in terms of having more space to spread out and study – perhaps we could ask around a bit more in the community. (*But there are middle-class wifi shops nearby if the student wants to study outside of the community.*) We saw more spacious houses on our tour, but the pastor didn't know the residents personally, so couldn't personally recommend.

This community is a great one to further explore as an APU host site, as it's in such a central location!

Photos from Community: *(taken by Aileen Joy Sanico)*

View from host family's 2nd floor window:



Church:



Houses by the creek:



Walkway through community:



Tandang Sora: WGCF church – Ptr Bobot

Contact info: Pastor Bobot & Rida Abila: 0920.949.1516.

APU Female Housing: Ate Yolly Dantes, 0929.882.8128.

Summary:

At *Worship God Christian Fellowship*, Pastor Bobot & Rida are deeply invested in meaningful outreach from their **rooftop church** near Tandang Sora palengke: (1) a **feeding program + teaching** for children, (2) **ALS + vocational skills training** for youth who now *live-in* at the church, and (3) **Grameen bank loans** for ‘*nanays*’ (*moms*). They are well-connected through church members to *Area 5 Sitio Cabuyao*, an informal settlement just north of Tandang Sora palengke.



Recommendation: Ideal for hosting an APU student.

Top strengths: (1) Only a 10min jeep from language school. (2) Met a host family who said “yes” to potentially hosting a student. (3) Host family is networked to barangay and neighborhood association. (4) Church exposure to topics in MATUL internships: *Economics, Service to Marginalized, and Education.*

Missing pieces: APU would just need to be careful that students not be swept away by the excitement of getting involved too deeply right off the bat in ministry, as there are many opportunities and many needs. The student would need to establish careful boundaries and an ability to say, ‘no’ to appealing ‘work,’ in favor of completing study requirements.

Site Info:

- **Area 5, Sitio Cabuyao:** primary ministry site, north of Zytec, has APU host family options (*visited*)
- **Zytec:** subdivision where Ptr Bobot & wife live, on the way to Sitio Cabuyao from T Sora (*passed*)
- Church Location: 221 Rooftop Saulo Bldg Visayas Ave, [Bgy] Tandang Sora QC
- Community by bridge, just south on Visayas, to be demolished: **Pagkakaisa** (*did not visit*)

ATS Possibility: *This site was not originally considered for ATS, as we were advised that the church had a full plate, but...*

Top Strengths: (1) ATS would learn a lot from interacting with the church, and the pastor & his wife welcome the idea. (2) The ALS youth could work with us on data collection, etc.

Missing Pieces: (1) Not many adults available to sustain the partnership. (2) No immediate ideas for research projects.



ATS Criteria Summary Chart:

Criteria	Rank	Comments:		
1. Distance from ATS	2 nd	30-40min		
2. Permanence of Site	2 nd	<i>Land Tenure: Yes & No</i>		<i>Partnership with site: Long-term</i>
3. Community Demographics	2 nd	<i>Families: 1,000+</i>	<i>Housing: Church is serving street kids; homes in community are 1-2-story concrete.</i>	<i>Resourced: Church is building up its support system.</i>
4. Community Contact	5 th	<i>Pastor/wife – oversee; ALS youth – data collect; coordinator?</i>	<i>Welcoming</i>	<i>Experienced</i>
5. Church: Holistic Mindset	2 nd	Exemplary – Street kids, teens, moms ministries		
6. Church: Community Presence	1 st	<i>Programs: Street-children</i> – feeding program <i>Out-of-school youth</i> – ALS, vocational training skills, (<i>live-in at church</i>) <i>Nanays</i> – Grameen Bank loans <i>Basketball</i> – Bible study & bonding for community youth		
7. Community Potential (<i>Connections to...</i>)	3 rd	<i>Barangay: Community contacts are connected to barangay leaders</i>	<i>People's Org: Home Owner's Association</i>	<i>External NGOs: Grameen Bank; Onesimo (church based ministry)</i>
8. Researchable Community Issues	4 th	<i>Community Issues:</i> <u>Economic:</u> Grameen Bank entrepreneurial savings group. Ptr Bobot would appreciate having more workers to follow up with the nanays. <u>Social:</u> Street children: feeding & educating; Out of school youth: vocational training	<i>Researchable Topics: Grameen Bank:</i> Create a project around visiting members of the savings group Street Children: Effectiveness study on church's current feeding program (no apparent felt need) Out of school youth: ideas to enhance program (no apparent felt need)	
9. Venue	4 th	Possible – Church outside community; vacant room near com'ty ATS might rent		
10. Partnership	4 th	<i>Church's motivation:</i> (1) To gain 'workers' to make house-visits to <i>nanays</i> . (2) exposure for ALS students to ATS students in ministry		<i>Dynamics: ATS learning FROM & WITH church / community</i>

Expanded Description:

1. Distance from ATS

Directions from ATS by Public Transportation:		Time	Cost
1.	Jeep from ATS Shell Station to QC Circle: Housing	15 min	P 8
2.	T. Sora jeep from Housing to T. Sora Palengke	15-20min	P 8
3.	Walk (<i>backtrack</i>) about one block from T.Sora Palengke to church	5 min	
	<i>Or take a jeepney from T.Sora Ave up into Area 5 Sitio Cabuyao</i>	<i>10 min</i>	<i>P 8</i>
TOTAL:		35-50 min	P 16-24

2. Permanence of Site

No land rights in the community, but *Area 5 Sitio Cabuyao* does have a Home-Owners Association that makes plans for where they would go if they were to be relocated.

Sitio Cabuyao has incurred warnings of demolition, but those warnings have been around since 1995, with no new developments, so it is not an immediate worry to anyone.

The church building 10 minutes outside the community has security of tenure.

3. Community Demographics

Size & Longevity. *Sitio Cabuyao* has been around since the 1980s. It is divided into 5 or 6 roughly equal ‘areas,’ and the church focuses on **Area 5**. *Area 5* had 600+ families in a 2007 census – it’s likely 1,000+ families by now.

Houses & Roads. **One to two-story cement and wooden homes** jut out unevenly / haphazardly; food vendors nestle themselves into crevices outside of homes along the way. The long *skinitas* (*alleyways*) are narrow and winding, with **uneven cement – impossible for tricycles**, and difficult for motors.

Industry & Livelihood. There are a lot of sari-sari stores; “It’s easy to start a business, because there are lots of people coming through who may buy.” Occupations include: “construction, laundry, vending, gambling [*joke! ...because it’s true*], selling barbecue and fishballs.”

Institutions & Assets. *Sitio Cabuyao* has a barangay health center, and a high school on the edge by the entrance to *Area 5*. It also has a small *palengke* (*open market*), with affordable items.

Character. Lots of people outside, socializing. Residents seem friendly and interactive.

4. Community Contact

I have come to know **Pastor Bobot and his wife, Rida, to be very genuine, motivated servants of God** with a heart for street children, out-of-school-youth, and their families. As of August 2012, they’ve been **living at the church** to accommodate the 15 youth who are sleeping there now as well.

The couple’s attitude is **welcoming and ‘anything is possible,’ relying on God**; despite the seeming impossibility, in starting new outreaches, not knowing where funds will come from, they simply step out in faith, saying, “*We can’t just not help them!*” and after prayer and waiting, friends approach them wanting to fund their projects.

A self-regulating **APU student** (*who knows how to say 'no' to the pull to dive in to all the exciting ministry work*) would do well in this community, enjoy the company of Pastor Bobot & his wife, and be inspired by them.

An **ATS partnership** would be with Pastor Bobot & Aida, who, though under-staffed, always find relaxed time to meet with us. I'm not sure if it would be fair to expect too many extra coordinating tasks from them. For data collection, they would send the **15 ALS youth that live at the church with the ATS students**, and they expect the experience **spending time with 'role models' pursuing ministry** would be good for the ALS students.

5. Church: Holistic Mindset

Church Profile. The church consists of around **10 adults** (*age 30+*) and **30 youth**. The size **doubles to about 70** when counting the **children attending Sunday School**. Church administrative decisions are conducted by ministry teams: the men's / women's ministry, youth, Sunday school, etc. all make decisions as a team.⁵

History in the Community. The church started in 1991 with youth from *Sitio Cabuyao*. In 1995, they acquired this building on Visayas Ave, in cooperation of their 'mother church,' PBCC on Kamias Ave in Quezon City. In 2004, they opted to become independent, and now call themselves, "**Worship God Christian Fellowship**."

Holistic Mindset. Yes.⁶ Knowing God is the first key thing they want to see develop in the children & youth, but it doesn't stop there – through academic and skills training, they seek to fully equip the young people for thriving in the outside world.⁷

Unfortunately, one of this church's struggles right now is that not everyone shares this vision. Their long-time middle-class church members who used to help pay rent recently broke away – still on good terms. Their complaint was: all the church's effort was going toward the street kids & not the worship itself. The break-away members were saying, "We're not yet *ready* / established enough to support this kind of ministry." But Ptr Bobot & Rida's reaction was: "**If not now, when? We can't just** stand by and watch lives of street kids be wasted while we **wait for the 'right time.'**"

So the charge against the church was that it was looking more and more like an orphanage. (*But isn't that just the kind of holistic ministry we want to see?*) But God is providing new partnerships with like-minded groups.

6. Church: Community Presence

The mission of the church is dually focused: to equip disadvantaged children, youth, and adults to "**know and serve the Lord, and to have skills and resources to make a sustainable living**" (*paraphrased translation*). To this end, their ministry centers around 3 initiatives:

- 1) **Street children – feeding program.** Three times per week (*Wed, Thurs, Fri*), lunch is served at church. Ten to twelve children who collect recyclable bottles for a living, often with dirty or missing clothes/flip-flops, usually come eat. Rida (*pastor's wife*) teaches math lessons to the kids, and sometimes Matt & Becky (*Western*

⁵ The pastor considers the members integral to the life of the church. Perhaps in this next phase of their journey, this sentiment will come out in the new 'members' – the out-of-school youth who are now living at the church.

⁶ A quote from Aida: "If you're going to go visit people to share the gospel, shouldn't you also ask how their kids are doing?"

⁷ One major facet of the church's stated aim is: equipping out-of-school-youth to "*maglingkod sa Panginoon habang naghahanap buhay*" – (*serve the Lord while making a living*) -- [that the youth would become economically self-sustaining through marketable skills].

missionary couple) lead Bible stories & crafts. The church is not licensed by *DSWD (Department of Social Welfare & Development)* to let children sleep at the church, but the parents tend to appreciate the church doing all they can to help. Sometimes the church holds meetings to update the **parents** on their children's progress.

- 2) **Out-of-school youth – ALS, vocational skills training, live-in.** When the church first started its outreach to out-of-school youth (*those who have not completed and are not attending high school*), the youth would come during the day for ALS and work toward reforming their behavior, but then return to their *barkadas (groups of friends)* at night, and be talked back into drinking. So it was actually the youth who asked to start living at the church.

To accommodate, the church has created a **two-year plan** for out-of-school youth to live at the church six days a week (*going home on Mondays to spend time with their families*). While at church, they work toward completing their high school requirements through ALS, gain skills (*small engine repair, massage therapy, etc.*) in partnership with TESDA vocational training, participate in household chores, and refine behavior. At the end of two years, youth are intended to be turned loose, with the skills needed to make a living.

Spiritual development comes as a first priority. For their first six months, before beginning any vocational training, etc., focus is on the youth coming to know and serve God, so that they may emerge as God-followers, able to sustain themselves.

They currently have 11 teenage boys and 4 teenage girls staying at the church.

- 3) **Nanays – Grameen bank loans.** The church is one of about 5 in Metro Manila with whom Grameen bank partners to disperse loans for small business capital. They started about 2 years ago, so have been through four 6-month loan cycles to-date (*Feb 2013*). They now have 2 groups, with 25 *nanays (mothers)* in each. It functions much like Manila's CCT (*Center for Community Transformation*) loan program, except the church does not charge interest. They hold weekly worship services on Sunday afternoons, after which weekly payments are collected. The borrowers collectively created rules to keep each other accountable for paying. Their loans are *paluwagan* style, meaning repaid money gets gathered and re-loaned to a different member each week – and they depend on each other repaying faithfully. The church initiative trains the Grameen loan members in business and financial management. And as a group, they pray for members who aren't present / paying. The church sees its loan program as a ministry to attract otherwise un-interested adults to the church, that they may encounter God while here, and grow both spiritually and in their ability to support themselves economically.
- 4) **Basketball evangelism.** Every Tuesday, in *Sitio Cabuyao*, Pastor Bobot and the ALS youth living at the church gather youth from the community for a basketball game in a rented court, which opens with a short Bible study, and then a good time of bonding.

7. Community Potential

Church Partnerships. For each ministry, Pastor Bobot & Rida just saw a need, got started on meeting it, and prayed for the financial means to follow. "It's great because we pray, and then *others* approach us (*long-time friends, etc.*), and ask how they can help fund us."⁸

⁸ For example, the out-of-school youth had started out just coming for ALS schooling, but then started asking for rice, with the cheapest possible ulam (toppings), because they were so hungry. So when this program began to incur expenses, they prayed about it, and soon a friend approached, asking how she could help financially.

- 1) The **street children's ministry** is supported by Ate Norma (*with ABC – Children's Aid International*). ABC funds the food, but the teaching is up to Rida and her volunteers.
- 2) The **out-of-school youth** program was funded by friends of Pastor Bobot & Rida, but has recently been incorporated into **Onesimo**, as one of their 'church-based ministry' sites – from which they now get financial support (*as of May 2012*).
- 3) Loans from **Grameen bank** itself funds the church's Grameen loan program. The church is also loosely connected with *Servants*, who sometimes sends visitors to the church for immersion.

Other Initiatives Present in Community.

- ✓ **Kabataang Barangay** (*Youth of the Township*) – a 'community group' under the local government
- ✓ Sometimes a "**Mobile School**" rolls through town: it's a truck with computers in it, and holds a week-long skills-training on how to fix computers.
- ✓ The barangay heads up an **ALS program** – *the equivalents of a GED in the US*.

8. Researchable Community Issues

Ideas highlighted by Pastor Bobot & Rida:

- ✓ **Grameen Bank entrepreneurial savings group**: Ptr Bobot would appreciate having more workers to follow up with the *nanays (moms)*. *But these moms are from the ministry site near the church, about to be demolished. Lending to nanays in Area 5 has been tried and failed, due to 50% return rate.*
- ✓ **Youth outreach**: evangelism methods for youth in church to youth outside church.

Perhaps an effectiveness study could be done on the other two ministry, with ideas to enhance the programs:

- ✓ **Street children**: feeding & educating; **Out of school youth**: vocational training

9. Venue

The church does not currently have a venue in the community.

There's a big vacant room in *Area 5 Sitio Cabuyao*, an outreach site called "Ikthus," where Ptr Bobot and team used to hold church. There is some talk & dreaming of reviving it (*but no immediate plans*). That could at least be a starting base *if ever it did work out with ATS*.

Pastor Bobot's current church is a rented space on a rooftop of a commercial building: *Room 221, Saulo Building on Visayas Ave, on the way to Tandang Sora Palengke*, next to a yellow *Rapide* auto repair shop. The main floor is rented out – (*may have been a vulcanizing business or the like*) – at full commercial price. But the owners are partial to the church, and let them use the space at a reduced fee. The spacious 3-walled & roofed meeting room is separated by a half-wall from the church's **urban garden**, in full sunlight.

10. Partnership

Motivation. In addition to sharing the joy of ministering side-by-side, they would also love to gain 'workers' to make house-calls to *nanays (moms)*. "*And it would be nice for the ALS students to have exposure to ATS students – to know other adults pursuing ministry, and to sharpen their research skills,*" added Rida.

Recommendation. If not full-time partnership, ATS could use this site for its *Counseling* practicums, or MATUL's *Service to the Marginalized* or *Community Economics*. **APU** would be wise to snatch up this opportunity to place a foreign student so close to language school with excellent ministry exposure – just don't get too absorbed in to the fun while studying!

APU Quick Facts

Tandang Sora	
1. Community Size	Area 5 Sitio Cabuyao: 1,000+ families
2. Established Presence of Networks	20+ years old. Barangay council and neighborhood association (Home Owner's Association) networks, to which church contacts / host families are well-connected.
3. Welcoming of Foreigners?	<i>Seems so. We haven't yet met the barangay, but those connected to the barangay sounded excited about hosting a foreigner.</i>
4. Supportive Urban Poor Church Community	Supportive young adult Christians living in Area 5, members of church. Church is 10min from host community; focused on outreach; Bible study groups are for moms in the savings program, etc.
5. Research-Oriented POs / NGOs for Thesis?	<i>Home Owner's Association</i> – plans for what to do in case of mass eviction. No immediate projects / threat.
6. Host family identified?	Yes. Ideal family for a female.
7. Distance from ATS / language school	10min jeep from language school. 50min from ATS.
8. Nearby Internship Placements?	Community Economics: Grameen Bank loan program at church. Service to the Marginalized: street children & out-of-school-youth ministry at church. Educational Center Development: ALS & TESDA vocational training at church.

Host Families & Recommendations:

Great female host family identified!

APU Housing

We got a **“yes”** from Yolly Dantes & family for one female APU student to potentially board there for two years.

Their house features a wide sari-sari store front (double the size of most I've encountered). The living space itself is not immense, but it feels more spacious because it is well-kept. An entryway leads into a bright blue painted living room, with a bench (seating 3+), a coffee table, and 2 more chairs that were pulled in for the guests. A large flat-screen TV and stereo is mounted on the opposite wall. To the



Aileen Joy Sanico

right is a step up into the kitchen, which leads to the sari-sari store front. To the



Aileen Joy Sanico

left is a sectioned-off portion of the living room with a kitchen table. Adjacent to that is the sleeping quarters for the three daughters (ages 17, 19, and 21). A female student would be more than welcome to sleep in that room, and study at the kitchen table. (It appears quiet / free of distractions enough, as the table, and the house itself is nestled away a bit, and the residents are calm, considerate people.)



Yolly Dantes, the mom (2nd from left in photo), works at the hospital, and is an active member of the local *Home Owner's Association*, and their circle of friends are connected to barangay leadership.

We explained our research a bit, and Nanay Yolly, with her husband, both a bit shy but delighted that we would inquire about her humble abode, gave us a decided 'yes,' about inviting a Westerner grad student like me to come live with them for two years, if that should ever come to pass. And on the way out, she expressed some genuine excitement over the matter. I

would recommend this family because the daughters are active in the church, and it would be a pleasant place with a great start to social connections.

My only original hesitancy was about the size, but we found out on our follow-up visit to the church that **the family is adding a 2nd floor to their house** in anticipation of possible borders, if the opportunity ever arises!

Expanded Commentary on APU Criteria

- ✓ **Community size:** The 600-1,000 families in *Area 5 Sitio Cabuyao* are likely sufficient to “feature a diversity of culture, socioeconomic conditions, and formal & informal leadership” – but if we wanted to extend the bounds to *all of* Sitio Cabuyao, we could multiply by about 6, as there are 6 areas all next to each other (see green loop on map, cover page of ‘Tandang Sora’ section).
- ✓ **Established presence of networks:** The church’s connections point to a heavily networked barangay council and neighborhood associations like the Home-Owners’ Assn, of which Ate Yolly (*recommended host mom for females*) is an active member. The large **public high school** is just outside the community, as well as some churches (*Catholic*), but there was no mention of networking with them. But they’re nearby.



Narrow gated entrance to Area 5 Sitio Cabuyao

- ✓ **Welcoming of foreigners?** I didn’t meet directly with the barangay council to ask permission, but that I think would be a good follow-up. The *people* that I met (*who are connected to the barangay council*) sounded open – even excited – about the prospect of a foreigner living in the community for two years and working with the community. Our barangay *tanod* contact is *Kuya Raul Tabernero*.
- ✓ **Supportive urban poor church community?** There’s a network of young adults living in *Area 5 Sitio Cabuyao* that are part of Ptr Bobot’s church. They’re **not yet holding Bible studies** or anything in the communities – except for a **Tuesday evening basketball outing** in a rented court, “which opens with sharing from the Word”

– but the mom whose husband is a barangay *Tanod* is interested in maybe starting an adult / women’s Bible study at her house, which is near the proposed female host family.

- ✓ **Presence of research-oriented neighborhood associations / NGOs for thesis project?** It would be easy to connect with the *Home Owners’ Association*, but there was no mention of timely projects / active advocacy. Perhaps *Home Owners* exists in case there is a threat, they’ll have plans & options picked out of where to relocate, but extensive research may not be necessary here at this time.
- ✓ **How close to ATS / language school?** Incredibly close to language school – about a 10 minute jeepney ride! (*You probably can’t get much closer.*) That will be the most regular destination for a new student in their first 4-6 months, so it’s perfect to have that so close.
ATS is only two jeepney rides from *Tandang Sora Palengke*, approx 40min, so from *Area 5 Sitio Cabuyao*, one could get to ATS in about 50min.
- ✓ **Bonus: nearby possible internship placements?**
 - Community Economics: the church is running a Grameen bank loan program (like CCT, except the church doesn’t charge interest; CCT does to pay their staff).
 - Service to the Marginalized: like Onesimo, where I did my internship, the church is reaching out to street children and out-of-school-youth.
 - Educational Center Development: the church is not fully formed as an educational center, but it does teach ALS (the equivalent of a high school GED), and integrate TESDA vocational training.
 - *Double-Bonus*: the church has a roof-top garden, if anyone is into urban gardening.

Recommendation to APU student:

One of our cohort #1 APU students fell into the trap of getting involved in too much ministry right off the bat, and started slipping behind in his studies. He felt pulled in too many directions, and had to learn to pull back and say ‘no.’ This site is a great place to get involved, and they need workers, but as Dr. Viv Grigg will remind you, your ministry focus right now *is your study*. It will better prepare you in the long-run.



But, at the same time, go ahead and choose selectively (*in accordance with your course requirements*) ministries to get involved in and learn from on-the-ground. After all, that’s why you’re here, isn’t it? ☺

Commonwealth Market: Pastor Obet

Contact info: Pastor Obet Awa-ao: 0905.241.3664.
'Volunteers of Christ' church planting team



Summary:

Pastor Obet is a community organizer + church planter who has made significant inroads from scratch into the Commonwealth Market community. His contacts are scattered in 5 clusters throughout the barangay, and a group of them meet regularly for church in a centrally located rented Rotary building. Pastor Obet's primary involvement is with Quezon City public high schools, PCMN, and the *Rhoda Network*, (*advocacy for house-helpers*). He's an expert networker and support for informal community leaders.

Recommendation:

Both ATS and APU students could find a cluster here to nestle in to. The 4+ host families identified may be especially good for spreading out a **batch of APU undergrads for their GLT semester**.

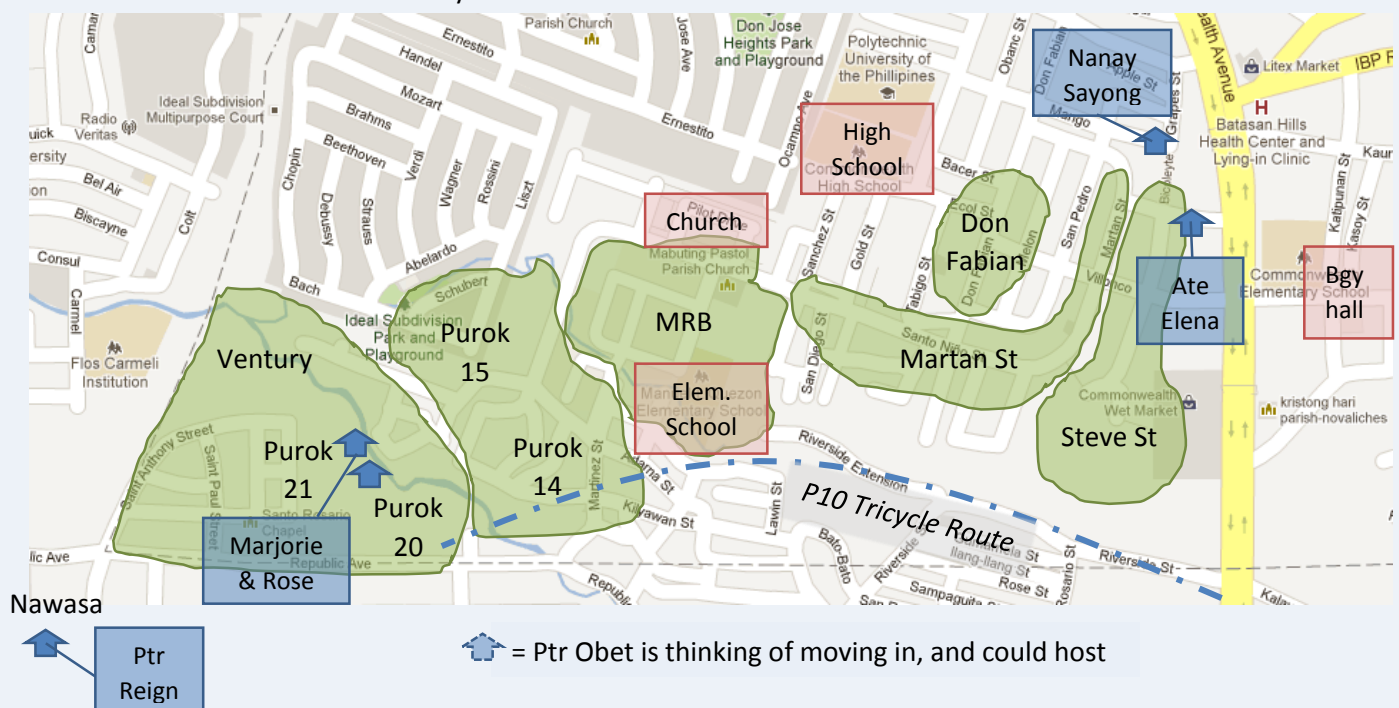
Missing pieces: (1) **ATS venue** to be negotiated. Currently no place available to meet weekdays. (2) **ATS research** is welcome, but not integrally needed.

Top strengths: (1) **Holistic ministry** focused. (2) We could learn a lot from Ptr Obet, and gain from the connections he has formed. (3) Well-networked to barangay, neighborhood associations, & NGOs.

Recommended clusters:

- ATS students: **MRB**, close to high school and potential weekday venue.
- APU student: **Purok 21**, home to a *people's organization*, for APU students' thesis research. **Steve / Martan St**, accessible & networked. **Nawasa**, personal room in host house.

↑ = homes of key contacts we visited



ATS Criteria Summary Chart:

Criteria	Rank	Comments:		
1. Distance from ATS	3 rd	35-45min		
2. Permanence of Site	3 rd	Land Tenure: Semi-Private & No		Partnership with site: Long-term
3. Community Demographics	4 th	Families: 1,000+	Housing: Mixed with middle-class; wooden & scrap housing in <i>Steve Baba</i> and <i>Purok 14 & 15</i> .	Resourced: Well-networked through CYAN.
4. Community Contact	1 st	Pastor/wife/local – coordinate; HS students – data collection	Welcoming	Experienced
5. Church: Holistic Mindset	1 st	Exemplary – Empowering local leadership		
6. Church: Community Presence	2 nd	Programs: CYAN -- drug and advocacy program in public high schools EnTHRIFTpreneur – savings coop for youth TESDA – trainings & connections on a case-by-case basis		
7. Community Potential (Connections to...)	1 st	Barangay: ministry in Public School (values formation & advocacy training for youth)	People's Org: Sama Po (in Purok 21); EnTHRIFTpreneur (youth savings group)	External NGOs: TESDA; PCMN & Project Rhoda; CYAN (Child & Youth Advocacy Network); Bible League; Volunteers of Christ; Church Planting Institute; ...
8. Researchable Community Issues	3 rd	Community Issues: Social: Advocacy in Public Schools: child prostitution; kasambahay rights & training. Disaster Risk Reduction: Purok 21 (flood-prone zone – no land rights). Drug Addiction: (Steve St area). Campus Ministry at local college: Ptr Obet is thinking of starting a dorm to generate income for the ministry and bond students into the ministry club.		Researchable Topics: Partner with Commonwealth HS student leaders in their new community initiative with child protection & disaster risk reduction . – <i>De La Salle University</i> is about to begin partnering in <i>community service</i> ; ATS could come in side-by-side with the <i>research</i> component.
9. Venue	5 th	Negotiable – <i>Rent church by the hour on weekends; looking for building to own</i>		
10. Partnership	3 rd	Church's motivation: To see the community from a fresh perspective .		ATS learning FROM Ptr Obet, church / community

Expanded Description:

1. Distance from ATS

Directions from ATS by Public Transportation:		Time	Cost
1.	Fairview jeep from ATS shell station to Commonwealth Market.	30-35 min	P 25
2.	Enter at Bicoleyte street and walk or trike, depending on destination:	5-10 min	P 0-10
TOTAL:		35-45 min	P25-35

Destination clusters:

- A) **Steve Baba.** Just behind Commonwealth Market, street leads down to poorer houses near the creek.
- B) **Martan St.** A long mixed-income street taking you further in.
- C) **Don Fabian area.** Contains PUP Campus and Commonwealth High School.
- D) **MRB area.** Government apartment buildings. Contains Elementary school & barangay Health Center.
- E) **Purok 14 &15, 20 & 21; Nawasa; Ventury.** The furthest in, also by the creek. (5 on a trike for P50).

2. Permanence of Site

The sites are generally stable. **Steve Baba, MRB area, and Purok 20** have land rights. MRB is a mid-rise-building in-city *relocation* site for the informal settlers moved out of what is now the expanded *palengke (open market)*.

Martan St and **Don Fabian** area are “Semi-Private” – informal settlers are scattered in between privately owned houses/lots. So there should not be a major threat of mass demolition. It would be more likely for one or two lots to be bought for a commercial building, but less likely for the whole cluster to be demolished and relocated.

Purok 21 is in a flood danger zone, and as such, has not yet been awarded land rights. There is no immediate threat of demolition, but if one appears, Purok 21 has an exceptionally organized community that is already negotiating with the government about reducing the risk of flooding in the community.

3. Community Demographics

Size & Longevity. Barangay Commonwealth was collectively established in 1975. People have been moving in ever since. The MRB area was built in the 1990s.

Houses & Roads. MRB, Martan, and Don Fabian areas have wide asphalt streets, where as Steve Baba and Purok 20 & 21 are mostly uneven walking paths. Except for MRB (mid-rise apartments), homes are generally a mix of 1-2 stories, cement and wood in every area. Purok 20 & 21, the flood zone, by necessity have 2-story cement homes, and flood waters are waist-to-chin deep.

Cluster	Hectares
MRB	150
Steve St	20
Purok 20	50
Martan St	20
Don Fabian	30

4. Community Contact

Ptr Obet, a networker, is proficient in partnering, and has a knack for affirming and pouring ideas and advice into people. He also has particular skills in:

- ✓ **Training** - community leaders; church planters; youth (*advocacy skills in public schools; TESDA*).
- ✓ **Saturation evangelism** -- how to bridge into the communities. He has traveled around the provinces, teaching on behalf of *Bible League*.

- ✓ **Community organizing** - as a *Consultant*, informal community leaders will ask Ptr Obet, “How should we craft our approach?” and he’ll counsel them until midnight.
- ✓ **Creating discipleship curriculum** – is currently developing: *LeaderSHIFT – for the next generation*. He and his wife, Vhie, **live nearby** (“walking distance” – which for him, could mean 2 hours’ walk), and used to meander through, making friends & visiting homes, but they have now organized other people to do that.⁹

Depending on the research project we choose, he may work with us directly, or refer us to: (1) **Ate Rose** – leader of *SamaPo* in Purok 21, (2) **Nanay Sayong** – well-networked treasurer of another prevalent people’s organization in Commonwealth, (3) **Ate Elena** – barangay health worker.

5. Church: Holistic Mindset

Church Profile. A small cluster of committed Christians meet weekly for worship in a rented room in the Rotary building near MRB. Every time we asked Ptr Obet about ‘the church,’ he would deflect the question, explaining that his church planting strategy is to go around neighborhoods, make *chika-chika* (*chit-chat*), and just enjoy! “It’s through these relationships that we’re planting churches.”

As Ptr Obet assesses where his church formation is on the continuum of ‘Code RED’ (*Raising up Leaders, Evangelizing the Lost, Discipling Believers*), he explains that they’re **still on the ‘raising up leaders’ phase**.

Aileen and I had asked Pastor Obet to **estimate of how many people belong to his church**, and he couldn’t give us a number, because they have no framework for that. It’s more like a **progression of friendships into church members**, not cut-and-dry recruitment. He has many, **many friends in his network, all of whom he seems to tend to as his flock, whether they have declared themselves his ‘church members’ or not** – perhaps as a Catholic priest might view his parish.

“To invest in a few, with good roots, is better than multiplying right away. We want to **deepen people’s faith.**”

History in the Community. Pastor Obet has been making his way through the Commonwealth Market community since 2001, endearing himself to the people on the street. Over the years, they have woven through an assortment of initiatives:

- ✓ The **MRB site** was one of the first strategic entrances of Ptr Obet as a church planter. They **showed *The Jesus Film*** in the school quad, and then their networking spread out from there.¹⁰
- ✓ Branching out to neighboring communities, one of their next steps was to do a **community survey**: from which they found out that the community could use a **preschool**, so they started one.
- ✓ Pastor Obet has his undergrad in *CAD (Computer-Aided Design)*, so it was natural for them to also start a **computer shop**, through which they naturally networked and got to know community members.
- ✓ By making small talk, Pastor Obet’s wife, **Vhie**, made friends with the local High School Values teacher, and was invited to be part of her teaching.

⁹ A young man at the last house we visited mentioned he would like to change careers, as the cellphone-hardware-fixing business just isn’t what it used to be. Ptr Obet mentioned some connections he could make through TESDA vocational training. I have a feeling this epitomizes what Ptr Obet does. He makes connections; friendships – and networks people.

¹⁰ The home they had been meeting in for Bible studies, however, belonged to an older woman who has since passed away, so there isn’t an active ministry focus as much here anymore, but it has potential to be revived.

- ✓ Using that 'in' at the school, Ptr Obet & Vhie began a project under **CYAN** to **gather the student leaders¹¹ and train them** in how to recognize & address when their classmates might be being roped into prostitution or unsafe house-help situations, etc.
- ✓ In 2008, Ptr Obet was concentrating efforts on a *bayanihan* group: "*nagiipon para sa pampuhunan*" (*saving money for business capital*). In 2010, an "**EnTHRIFTpreneur**" group emerged among the youth under his care. They undertake a variety of different [small-business] contract projects: T-shirts, etc. Whatever they get asked to do.
- ✓ At present day (2013), Pastor Obet's primary affiliation is with **Rhoda Network** (*advocacy for house-helpers; off-shoot from CYAN*) in which he and Vhie are prominent players.

Pastor Obet sees himself primarily as a trainer and networker, **targeting leaders who affect change**. "We're working with student leaders in schools," he mentioned, noting that working directly with leaders of peer groups can more **strategically saturate** than working with individual out-of-school youth.

"When visiting a purok/neighborhood, we don't go house-to-house; we check in with the observant people in the community who report what's going on." Obet's team is like a **support system for local informal leaders**.

Holistic Mindset.

Empowerment.

- ✓ "**We're organizers**. We don't do all these projects – **we get others to do them. That's empowerment**. We don't just tell them, 'get involved.' They would ask, 'how?' 'where?'. So we **match people** we know **with venues** we know."
- ✓ In his experience as a trainer, he recalled a dissatisfaction seeing **pastors who allowed themselves as kings**, but himself prefers to in no way elevate himself above the people around him.

Sustainability.

- ✓ He is dissatisfied with ministries that emphasize *giving* too much, as he sees it as not **sustainable**. "We're about **empowerment**: not giving a man a fish, or even teaching him how to fish, -- but **creating a fish pond!**"
- ✓ "**Resources** are like water for a plant. Plants need a little, but too much will drown it."
- ✓ "How do we start our 'organizing'? Overnight / prolonged prayer meetings. We're just local churches, not backed by big outside churches."

Ownership.

- ✓ It's more important to **organize** people than to make programs for them. That gives them **ownership**. They invest themselves in something that they're part of putting together.
- ✓ "You don't have to have **big resources to be successful: just carefully tend** to the programs that you start, even if they are small."

Process not Programs.

- ✓ We want to see a **life transfer** – real life on real life. "Nakipagtotoo sa tao." We're not trying to pretend we're super-human. Just another person trying to make it. With this approach, the people you talk to are more open, and not superficial. Because we're friends. And we can learn from each other's mistakes.
- ✓ "We focus on **process** (*spending time with people and learning from each other*) rather than **programs**."
- ✓ **Bible studies**, focused on leadership. Our advice for small groups: we encourage our leaders to **not rely on handouts (Bible study worksheets)**, but be able to lead a study with **just a Bible** in your hand. *Keep it simple!*"

¹¹ Commonwealth high school boasts 9,000 students. There are 156 classrooms, each with its own student-elected *student representative*.

6. Church: Community Presence

Although Ptr Obet's team is generally **"not programs-focused; more on process,"** he does work with other members to build up programs. **CYAN** (*Child & Youth Advocate Network*) – 'youth advocating for youth' – is their umbrella organization for many of the programs that are cropping up in the community:

- ✓ **EnTHRIFTpreneur** – youth savings group, doing small-business contract projects, teaching youth to be good stewards of meager resources. (*Stronger in the past; could be revived.*)
- ✓ **Child protection & substance abuse prevention** at junior/high school levels – *very strong*.
Vice Mayor Bautista wants to replicate Ptr Obet & crew's child protection advocacy in 46 public high schools across Quezon City. These programs create awareness of online safety, among other things – mostly addressing youth vulnerability to predators.
- ✓ They're also present at **PUP Commonwealth**, leading a **Substance Abuse** program. "But we really want to create a **student organization**; we think that's much more sustainable." Ptr Obet dreams of building a dormitory that will specifically espouse the student organization, and bring extra income to the ministry.

7. Community Potential

The potential for partnerships is endless. Other key independent networks from within the community:

- ✓ **SamaPo** – People's Organization in Purok 21
- ✓ **DRR (Disaster Risk Reduction)** –intervention trainings for flood-prone areas: *Steve Baba; Purok 14, 15, 21.*

Ptr Obet's useful networks *outside* the community:

- ✓ **TESDA; Bible League** – vocational skills training; Ptr Obet facilitates training leaders in community organizing
- ✓ **PCMNI; Project Rhoda; CYAN** (*Children & Youth Advocacy Network*) – Ptr Obet & Vhie on leadership team
- ✓ **Volunteers of Christ; Freedom in Christ; Church Planting Institute** – Ptr Obet's church planting
- ✓ **Youth Factor**
- ✓ **Operation Blessing** – 700 Club
- ✓ **Prison ministry** at women's correctional institute
- ✓ **98 leaders in Caloocan City** – "Whatever we learn, we pass it on to others with whom we're networked."
- ✓ The affluent **Eastwood** community, focusing together on economic empowerment to cut down on hold-ups. "We don't push the gospel in this partnership. We just create pleasant relations."
- ✓ Entities wishing to fulfill their **Corporate Social Responsibility**.

8. Researchable Community Issues

No pressing need was identified, but we could inquire about areas of interest to us.

- ✓ **Community Surveys**. "Sometimes it's **nice to have new people in the community** to do a new set of **surveying** – because those of us who have been here now for a decade may be set in our first impressions, and benefit from a new set of eyes. You can't prescribe a medicine without the **proper diagnosis**."
- ✓ Effectiveness study of **CCT (Community Cash Transfer)**, a program of the government present in many of the clusters, which *may or may not* be creating *positive* long-term results, in terms of *dependence*.
- ✓ If ATS/APU wants to focus on a PO (*People's Organization*) or **Commonwealth HS**, that might work. Just keep it **small and focused, not spread out** nor encompassing too much.

An idea from the follow-up interview: *De La Salle University* is partnering with *Commonwealth High School* to do community service in the high school's surrounding community regarding child protection and disaster risk reduction. ATS could parallel De La Salle's work, but as researchers, engaging the high school students in relevant research.



De La Salle students are required to fulfill *NSTP (National Student Training Program)* requirements, which they can do by practicing advocacy, and training high school students in advocacy. Research is an important skill for any advocate to pick up, so *De La Salle* may (or may not) welcome a direct three-way partnership with ATS.

Research might begin with finding: *Factors Contributing to Vulnerability of Children in the Community*, with a central question, "What are best means to prevent child abuse?" A project plan might begin with: (1) surveying the whole area to surface the numbers of child laborers / domestic workers, then (2) organizing them into a *people's organization*, for their empowerment.

By Community Cluster Area:

- ✓ **Steve St** -- their **ministry focus** for this area is **malnourished kids**, whose dads are mostly on-again off-again contract construction workers. Or **drug addiction** -- (*Trisha mentioned drug selling in the area*).
- ✓ **MRB / Don Fabian area** – Commonwealth HS youth advocacy programs (**CYAN**)
- ✓ **Purok 20 & 21** – perhaps **land rights**, or strengthening **DRR (Disaster Risk Reduction)** programs

* I'm not sure if there's a good way to help by means of research, but Ptr Obet is thinking of starting a **dormitory** for students to strengthen the group for the Campus Ministry he's working on building up [at PUP?]. (*Dormitory would serve students near the campus – medicine & science students – affluent.*) Dorm will generate an income for the ministry, and bond together the students for the campus ministry group establishment.

9. Venue

Rented space. The network of house churches initiated by Pastor Obet meets together for Sunday worship in the ground floor kitchen/dining area of the Rotary club building near MRB, which they rent for P500/day for two hours every Saturday & Sunday.

Lot to own? Obet & Reign are talking of buying a house or lot in or near the MRB area, to actually have their own central church meeting place for housing the mission outreach program. They do have a 'center' from which they operate, but it's far away, on *Mapayapa Street*.

Temporary Rest. In the meantime, the following places could work as places of meeting & relaxation for ATS students during the day:

- ✓ **Nanay Sayong's house**, and the entrance (*Bicoleyte St, near Commonwealth Ave, Steve St, and Martan St.*)
- ✓ **Mapayapa Center**, CYAN's outreach center where EnTHRIFTpreneur had its start – a bit far, but available.
- ✓ **Rotary Center**, where Pastor Obet's congregation rents a room for church (*weekends only*)
- ✓ If we're working inside Commonwealth High School: **Values Education Office**.

10. Partnership

Motivation. Understanding more the community from a fresh perspective and addressing relevant issues in the community. (*“Sometimes fresh outsider eyes notice things we don’t.”*)

Concerns. As long as it will not cause dependency, or disempower the people, it would be ok. “No worries -- outsiders would not disrupt the kind of self-sufficiency the residents already have – as long as their purpose is to **increase locals’ capacity.**” The important thing is that outsiders come in as **students/learners**, not as **experts.**

Learning *from* and *with*. ATS students would learn a lot from Ptr Obet’s team – both from the culture of sustainability & empowerment present, and also from Ptr Obet’s theories on leadership & movements: it’s *new* ideas *in line with* what we’re learning in other classes. We may possibly be learning *with*, depending on the project and to what extent community members may be interested in coming along with us in it. (*We may parallel De La Salle University’s work with Commonwealth HS, and learn with the array of students entering their community.*)

APU Quick Facts

Commonwealth	
1. Community Size	Collectively, the 5 areas toured are well over 1,000+ families
2. Established Presence of Networks	30+ years old. Advocacy-focused people's organizations, like Sama Po in Purok 21, initiate projects to address community needs. CYAN, a children's advocacy network, thrives under our contact.
3. Welcoming of Foreigners?	MRB cluster: dominated by INC cult; doesn't encourage Christians to buy land there. Purok 21: relationships with barangay leaders & informal community leaders = welcoming.
4. Supportive Urban Poor Church Community	Small church gathering; many more contacts (not 'members' yet) who are eager to open their homes to Ptr Obet and anyone commended to them by him.
5. Research-Oriented POs / NGOs for Thesis?	Sama Po and CYAN initiate projects, often involving their own forms of pertinent research. A student could likely come alongside them.
6. Host family identified?	Yes! Enough options to place up to 4 students in different clusters throughout the area – ideal for placing a small group of APU undergrads.
7. Distance from ATS / language school	30-40min from both.
8. Nearby Internship Placements?	Educational Center Development: insider at local High School Advocacy / Service to the Marginalized: CYAN / Project Rhoda advocate with & train students vulnerable to sex trafficking & abuse as house-helpers.

Host Families & Recommendations:

Four and counting! Great for a batch of APU undergrads.

APU Housing

- **Reign**, our co-tour-guide, said "yes" to hosting a **male or female** APU grad student. He and his wife have two children (one a baby), as of April 2013. They have an extra room in their house in *Nawasa Republic* in *Barangay Holy Spirit*, just south-west of the confines of the map on the cover page of this section. Their family is fully immersed in an urban poor neighborhood. We did not get to see their house ourselves, but Reign himself has a competent, friendly, pleasing personality. Connected to Barangay Captain.
- **Pastor Obet** & his wife and their high school son are considering moving into the community this year! They would be excellent hosts; updates will be forthcoming...

Recommended host families we have not asked:

- A **male student** could live with **Nanay Sayong** & her husband, and their sons. Located conveniently at the Bicoloyte St entrance from Commonwealth Ave, Nanay Sayong is a go-to person for networking with the rest of the key informal leaders of neighborhood associations throughout the clusters studied.
- A **female student** could live with **Ate Elena** & her husband, and their daughters. Located conveniently at the uphill end of Steve Street, their home is a popular gathering place for occasional Bible studies and house-visits.

An APU student living here would be in an urban poor community, and have easy access to the even more materially poor cluster of homes by the river at the downhill end of Steve St, *Steve Baba*.

A **male or female** student could live with **Ate Marjorie** and/or **Ate Rose in Purok 21**. This cluster is by a creek, making it a flood-prone area.



- **Ate Rose** is the leader of *SamaPo*, a People's Organization for Purok 21 that has been working on getting funds from the government to put up a wall to keep the creek from flooding the community when it storms.¹² Ate Rose also makes doormats and *basahan* (*hardy rags*) from scraps of fabric – and she makes a mean *maha* (dessert) too, according to Pastor Obet. She was a pleasant woman to talk with, and I believe because of her community organizing, her community could be an excellent placement for APU students especially: (1. *Because APU students need non-church connections to neighborhood associations.* 2. *Since land has not been awarded, better to put a student there for 2 years, than for ATS to hope that the community will still be around in 10 years for long-term partnership.*)

- We proceeded (with Ate Rose) to the house of **Ate Marjorie**, who I believe is a **walking vendor of fried lumpia**, because when she entered our house, she had a big stash (remaining from the day, I believe). *I was kind of hoping she would share one with us, as I was getting hungry from only having had a few puto earlier, so I was blown away when she filled up a large plastic bag with EVERYTHING she had out, plus some oranges from her fridge, and gave it to us to be our báon (take-home meal).* I eyed the bag, and Ptr Obet suggested that I try a lumpia. When I did, she got out more snacks to feed all of us. Her generosity was astounding.

Ate Marjorie lives immediately next to the creek. She pointed to on her cement post in the center of their architecture how high the **flood waters** had come last time it flooded – about **4 feet** high. They are a very welcoming family, with a **daughter (Britney) in high school**, who we are told loves to sing, a son in the middle, and a daughter who told us she's five. Ate M carried on an intelligent conversation with Ptr Obet; though I didn't catch all of it, in the back of my head I was thinking, "*As an APU student, I would be happy to ask this family if they might consider being my host family.*" I didn't step out so far as to mention that to anyone; just a thought. They have an upstairs (which we did not see), probably for sleeping, and a downstairs with a kitchen, couch, chairs, and computer.

¹² From my scouts' report, I was under the impression that SamaPo had been successful and had availed of presidential funds for disaster prevention. But from our interview this time, it sounded like the government had its doubts, given that even if the creek was blocked, the wide river on the other side would still rise and reach the community. It is designated as flood-prone, and as such is hard to justify pouring money into developing.

Photos, by Cluster Sites: (taken by Aileen Joy Sanico)

Steve Baba. Just behind Commonwealth Market, street leads down to poorer houses near the creek.



Church:
Rotary
building
→
(near MRB)



Martan St & Don Fabian area. Contains PUP Campus and Commonwealth High School.

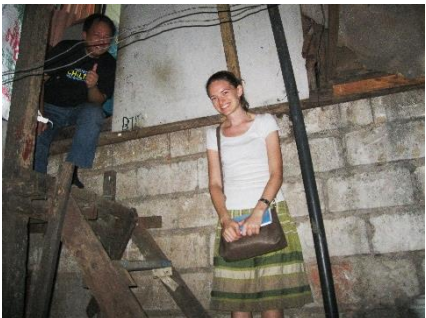


MRB area. Government apartment buildings. Contains Elementary school & barangay Health Center.



Purok 20, 21, Nawasa & Ventury. The furthest in, by the creek.

Purok 14 & 15.



COMPARATIVE ANALYSIS

A comparison of 5 sites for potential MATUL **ATS-church-community** partnerships for
Community-Based Participatory Research,

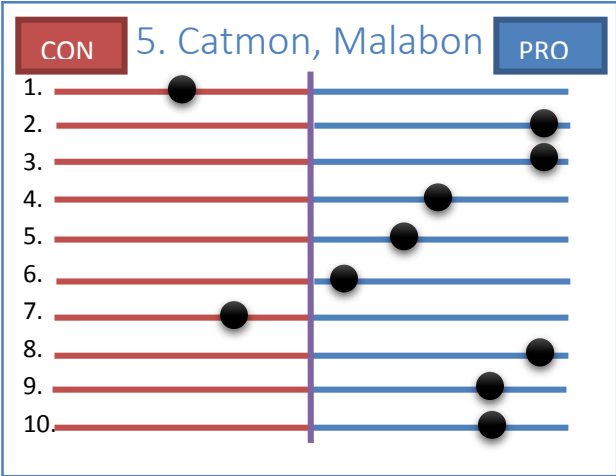
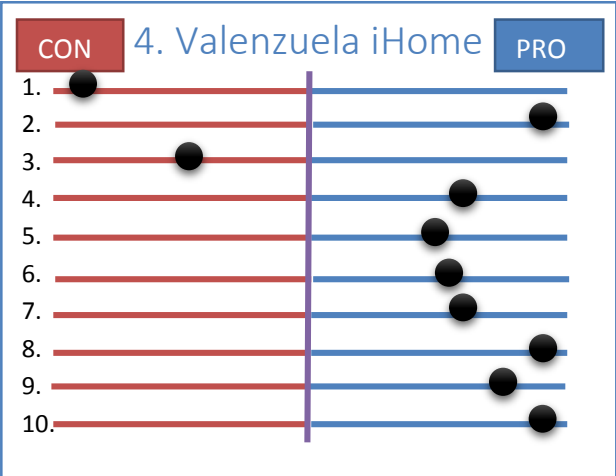
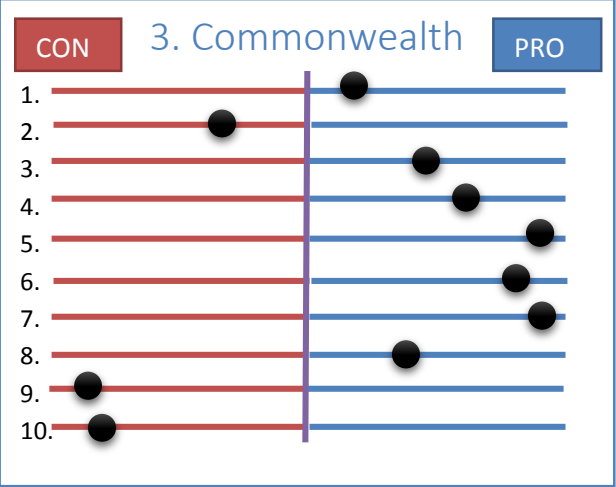
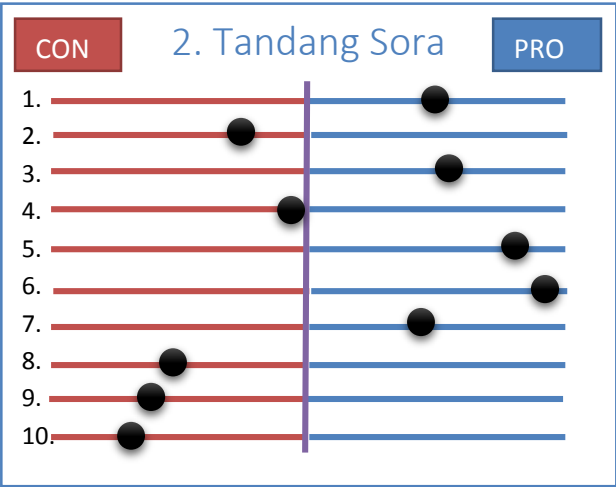
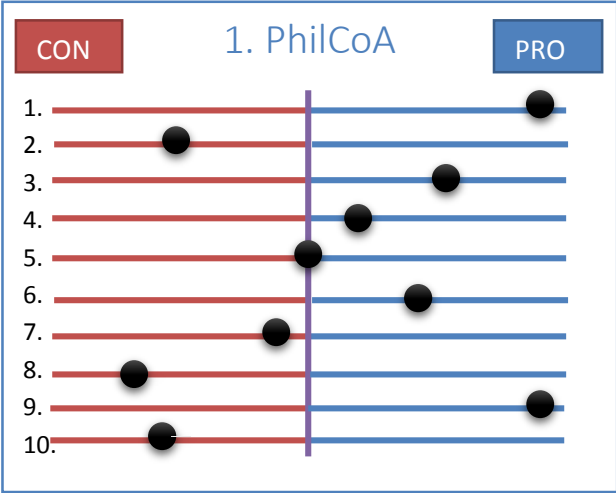
Based on interviews with local pastors & tours of each community,

With an integration of literature on 'best practices' in University-Community Partnerships.

Comparative Analysis

10 Criteria:

- 1. Distance from ATS
- 2. Permanence of Site
- 3. Community Demographics
- 4. Community Contact
- 5. Church: Holistic Mindset
- 6. Church: Community Presence
- 7. Community Potential
- 8. Researchable Community Issues
- 9. Venue
- 10. Partnership



1. Distance from ATS:



1. PhilCoA	15-20min
2. Tandang Sora	30-40min
3. Commonwealth Market	35-45min
4. Catmon, Malabon	40-60min
5. Valenzuela iHome	40-60min+

Comparative Description of Sites:

PhilCoA, the closest, is not only one short P8 (8-peso) jeep directly from ATS, but upon arrival, it's only a short walk into the community. **Tandang Sora** has two sites: the church, directly on Visayas Ave, and the main community, an additional 10min jeepney ride through residential turf. The entrance of

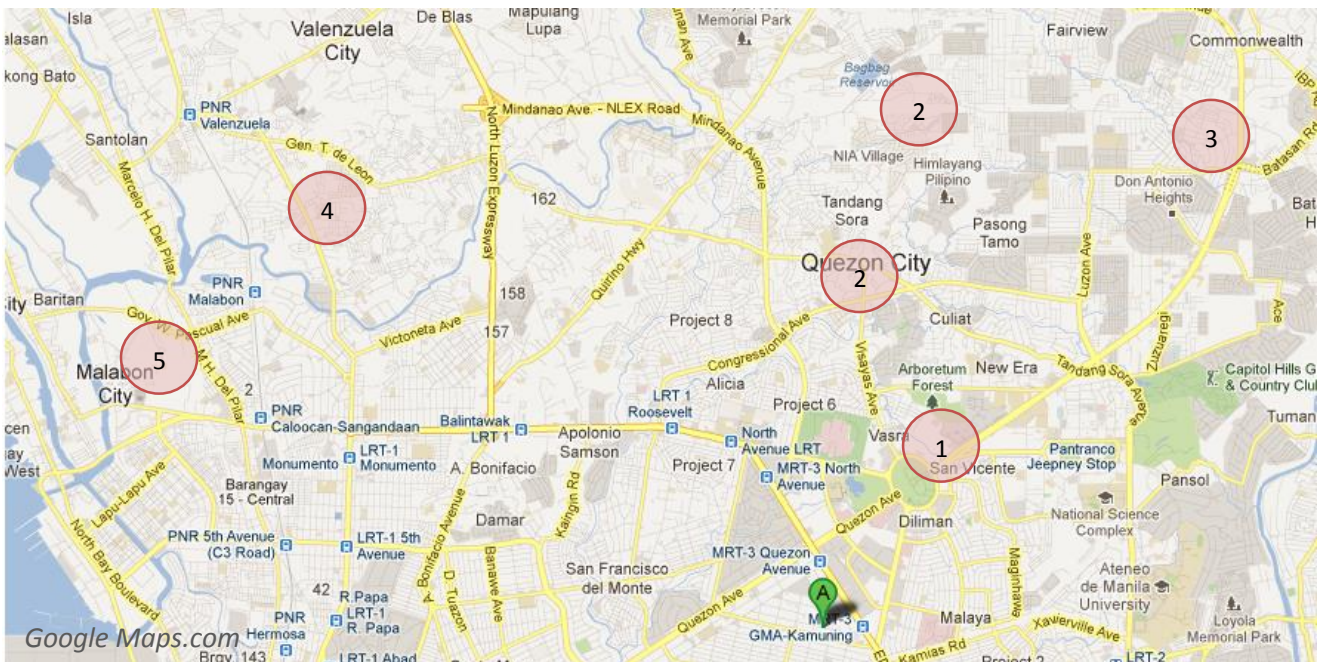
Commonwealth Market is a direct jeepney ride from ATS, but the sites are farther in (by trike). Within Commonwealth, *Steve St* community is nearest to the entrance, *MRB* is a short tricycle ride in, and the cluster with *Purok 21* is the farthest. **Valenzuela** and **Malabon** are the farthest communities, both requiring a bus along EDSA, followed by a jeep and/or trike. *Valenzuela is not a long-term site for ATS; iHomes would rotate ATS to its other sites upon completion of each project. Its other sites are farther out, perhaps up to 2 hours.*

How close should a site be?

An ATS partner site **should be accessible enough** that classes can go there frequently **without getting burnt out**, and go home safely if at night. While ATS non-Filipinos estimated that no more than 1-2 jeepneys / 30-50min away would be ideal, a few **Filipinos** responded that long travel can be thrilling. ATS initially considered finding a community in our own backyard, but didn't want to create the temptation for students to hang out at ATS instead of staying in the community, which would undermine the purpose of the partnership.

Advantages of further sites:

Another critique is that we're **limiting ourselves** by looking *too* close. According to Ptr Dong Reyes, Exec Director of MMP, the **poor are moving toward the outside** of the city, and as those studying about and wanting to serve the poor, we ought to go with them to the relocation sites. If we wanted to try our practicums in places like Montalban, MMP would be glad to partner with ATS... and we may find the 'ground more fertile.' Ptr Dong emphasized that **new resettlements are often easier to influence** or start projects in, because people have less established programs in place, and are more eager to latch on to intervention.



2. Permanence of Site:

Security of Tenure & Length of Partnership



	Land Tenure	Partnership
1. <i>Catmon, Malabon</i>	Yes	Long-term
2. <i>Tandang Sora</i>	Yes & No	Long-term
3. <i>Commonwealth</i>	Semi-Private & No	Long-term
4. <i>PhilCoA</i>	Permits & No	Long-term
5. <i>Valenzuela iHome</i>	Yes	Short-term

Comparative Description of Sites:

The **Valenzuela iHome** site and **Malabon** both have rights to land purchased by an NGO, and residents are in the process of paying back their housing. *Valenzuela* is in year 6 of their 10 year payment plan, and *Malabon* is still paying after 20 years.

The churches in **PhilCoA** and **Tandang Sora** are both on land that will not be demolished, but their ministry sites contain areas that may. T. Sora's *Area 5, Sitio Cabuyao*, had mention of demolition in 1995, but it was not acted upon. Even so, the *Home Owner's Assn* in Area 5 (of which the church's contacts are active members) is making plans for where *Sitio Cabuyao* might like to move if necessary. *PhilCoA's* leaders, by contrast, are making *no plans* for what might be done if (when) the creek-side members are asked to evacuate. *PhilCoA* is on land that ultimately owned & controlled by UP. (*Guards ensure that people don't build onto their homes.*)

Commonwealth's urban poor are generally intermixed with privately owned lots, so no mass demolition is anticipated. An exception is *Purok 21*, a flood danger zone; but there's no imminent threat, and their active neighborhood association could handle well its fate.

Should we choose a site with some demolition threat?

If ATS wishes to work with the community **long-term**, it would be risky to choose a site that may be demolished and relocated – unless we want to 'journey with them' to the relocation site.

On the other hand, if the demolition-challenged community wanted to stay, it could be a good learning experience for us to be there with them in the process of negotiating their land ownership or in-city relocation.

Length of Partnership:

ATS expressed an interest in '**long-term** partnership, perhaps with an initial expectation of 5-10 years with a given community. All the interviewed communities would be open to this, except for **iHome** (Valenzuela), which proposes that the **5-10-year partnership be with iHome, and not with BT-HOA community specifically**; iHome would find it more useful to move ATS around to its various sites. (A drawback of this is that iHome's other sites may be significantly farther away.)

A publication from the *University of Vermont for Campus Compact on Creating, Running, and Sustaining Campus-Community Service Learning Partnerships: Lessons from Practitioners* compares various lengths of term for partnership (Table 2, p9).ii It gives equal validity to staying **long-term at one site** (repeating or evolving the study), or staying **long-term with one partner and changing sites** (repeating or finding new relevant topics).

In one example, a Marine Environmental Geology class has "**built upon the findings of previous classes** to ask more specific questions and undertake more research" by returning to the same partnering site and task every year – (working with *Friends of Casco Bay* on a water quality monitoring project).iii This seems to be in line with what ATS is envisioning, and validates the aspiration to stay in one community, without devaluing the *iHomes* option to move around with the same organization.

3. Community Demographics



	Families	Housing	Resourced
1. Catmon, Malabon	1,000+	Houses near dumpsite (edges): 1-story scrap materials ; near church (center): 2-story concrete.	Community has little for a “safety net.”
2. Tandang Sora	1,000+	Church is serving street kids ; homes in community are 1-2-story concrete.	Church is building up its support system.
3. PhilCoA	1,000+	Homes are 2-story concrete; flood-prone.	Church channels scholarships from AMG & OMF.
4. Commonwealth	1,000+	Mixed with middle-class; wooden & scrap housing in <i>Steve Baba</i> and <i>Purok 14 & 15</i> .	Well-networked through CYAN.
5. Valenzuela iHome	72	Newly-built (2007) concrete apartments	NMA is “safety net,” providing grants for livelihood projects.

Comparative Description of Sites:

Size & Longevity: Each community is at least *1,000+ families*, except **Valenzuela iHome**, which is an exclusive, gated community of only *72 families*. Every community has been settled for over 30 years, but Valenzuela was newly gated and organized in 2007, though the residents have been neighbors for decades by the creek.

Level of Poverty was judged by: (1) **housing materials & stories high**; (2) **street materials & width**; (3) **availability of water & electricity**; (4) **presence of small businesses & employment opportunities**. After data collection, **housing** seemed the best point of comparison; **streets** correlate with housing, and vary within the community; **water & electricity** is available to all; **employment** varies as follows:

Many people in **Catmon, Malabon**, live hand-to-mouth, peddling “tinapa” (smoked fish). Sari-sari stores are the most visible employment in all the communities we visited; *Area 5* in **T. Sora** was noted by our tour guides as especially receptive to start-up businesses, as there are a lot of people passing through. *Purok 21* in **Commonwealth** has an **entrepreneurial** neighborhood association that makes *rugs and basahan (rags)*. The **iHome Valenzuela** bread-winners are primarily *factory workers*; the community is starting *repacking* projects (*oil, sugar, and rice*) as a livelihood.

Ideal Size & Longevity: iv

APU Professor, Dr. Slimbach, suggests that an ideal *APU* host site “must be **large enough** to feature a diversity of cultural backgrounds, socioeconomic conditions, and formal and informal leadership. ... and **established enough** (at least 20 years old) to have a distinct community identity, clear geographic boundaries, and a diverse associational and institutional network.”v A large community will give us a **critical mass** to draw from in finding people interested in joining us in initiatives, and an established community is likely to have helpful **partnering institutions**.

Ideal Level of Poverty:

We eliminated Proj 8, Dr. Peter’s urban poor community, because it’s already on its way to being middle-class. We want a community with **real struggles**, both so that we can **do meaningful work** with the poorer poor that will benefit them more significantly, and perhaps **they’d be more eager to get on board** with us. (See ‘*new communities’ reflection in Section 1.*) **Malabon** seems to have an interesting mix of *middle-class, able-poor, and desperately-poor*, which could be great for *learning with the church* how to **empower the desperately poor**.

4. Community Contact

	<u>Single/Team</u>	<u>Interest</u>	<u>Experience</u>	<u>Availability</u>
1. Commonwealth	Pastor/wife/local – coordinate; HS students – data collection	Welcoming	Experienced	Active but not too busy
2. Valenzuela iHome	3-6 adults from Community Officers	<i>iHome</i> : Very Interested <i>Locals</i> : Welcoming	Organized	<i>iHome</i> : Busy <i>Community</i> : Non-workers are free
3. Catmon, Malabon	12 adult church council; 1 point person	Very Interested; <i>Praying about it in church</i>	Expressed lack of knowledge; inadequacy.	<i>MATULers</i> : a bit busy Nanays & youth: free
4. PhilCoA	6 adult church council	Welcoming	Inexperienced	Generally free
5. Tandang Sora	Pastor/wife – oversee; ALS youth – data collection; <i>coordinator?</i>	Welcoming	Experienced	Understaffed, but make time to chat & relax.

Comparative Description of Sites:

Single vs. Team: **PhilCoA** and **Malabon** church leaders both mentioned that they'd like the responsibility for maintaining the partnership to fall on the team of church council members. Similarly, the **iHome** Social Worker for **Valenzuela** is too busy to oversee the partnership, but she would appoint her team of Community Officers to be our direct community contacts. The **Tandang Sora** ministry is run by a pastor and his wife who have recently lost many of their core support members, but have community contacts that could be developed. Our **Commonwealth** contact is a networker, who can himself coordinate, or commend us to any of his community leader contacts, depending on which of the 5 sites we choose to pursue.

Interest: **Malabon** and **iHome** deeply desire ATS' involvement; the rest are agreeable. **Malabon** desires teamwork for astute interventions with community members -- *the whole church has begun praying for it*. **iHome** initiated contact with ATS; the locals welcome us, though would be just as willing to defer to a site more in need. **Tandang Sora** loves the idea of involving more 'workers' as role-models for their ALS youth; if we want to initiate research with the ALS youth, why not? **Commonwealth** welcomes ATS and has ideas for integrating us, as long as we would be careful not to create dependency. **PhilCoA**, perhaps indifferent at the start, is gaining interest.

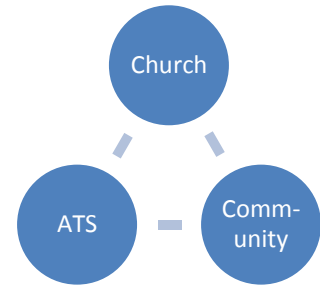
Experience: In terms of Community Organizing: Ptr Obet of **Commonwealth** has the most experience & is full of ideas & connections. He has successfully empowered locals & detached himself from direct work in the community. Ptr Bobot & his wife, of **T Sora**, seem to be learning as they go, but have been at it for a while, and seem quite natural and invested. *iHome* excels at community organizing, and the BT-HOA council in **Valenzuela** is 'organized' as of 2007. Kuya Ariel is a life-long member of his **Malabon** church, experienced in facilitating projects. Pastor Noly of **PhilCoA** is a native to the area, but only this year became pastor.

Availability: **PhilCoA** and **Malabon** contacts live adjacent to the church in the community they serve, but the **PhilCoA** pastor is readily available, whereas **Malabon** contacts have significant outside work. Our contacts for the other three sites live outside the community, but may bring in collaborators *from the community* who have fair amounts of time.

Commentary from Literature:

Single vs. Team: In creating partnerships, much of the literature on university-community partnerships speaks of collaboration between *teams* from both the university and the community / partnering agency.

According to the *National Symposium on Community-University Partnerships* (2003), these partnerships can occur as “**two-way** (university and community, where organization is proxy for community members) or **three way** (university, service organization, and community).”^{vi} ATS has been defining its relationship as ‘three-way,’ as **ATS empowering the church to better engage with its community**.



It seems *left to be discussed* if & how ATS envisions developing a *committee* that involves *members representing a diverse cross-section of the community*, or lets the church members (from the community) stand in as representative of the community.

In addition to collaborating with teams, the *University of California, San Francisco*, cites the importance of an **appointed person** “in high level leadership **whose sole responsibility is oversight of the partnership program** and who reports directly to the top leadership of the university.”^{vii} Perhaps ATS is not yet prepared to **hire a coordinator** to maintain the partnership, but the value of having a key point-person to keep the partnership going is undeniable.

Can the **church council** of any given site itself fulfill the role of a **point person**? (*Perhaps! I believe that’s what ATS has been envisioning.*) While a team would be more able to distribute the weight of the responsibility (or carry on if a key person leaves^{viii}), having a single representative of the site appointed with whom to communicate between committee meetings could speed up the process immensely.

The *University of California, Berkeley*, suggests that each campus appoint “**faculty and student co-chairs**” to oversee the university side of the collaboration.^{ix} ATS might consider to what extent students will be given coordinating responsibilities, or if that will be left to the faculty – and whether each student’s contribution will be proportionate.

The *University of California, San Francisco*, “intentionally includes **more community members** than UCSF representatives in an effort to address the typical **balance of power** and decision making that tends to allow the university voice to be dominant.”^x

Interest: In a list of *Characteristics of Effective Partners in CBPR [Community Based Participatory Research] Partnerships*, the *University of Washington* begins with a reminder that an excellent potential partnering agency for a university must be “**willing and committed.**”^{xi} A partnership whose interest is only minimal consent may not hold on when the going gets tough.

Experience: A second characteristic from the above list is that the partnering agency have “**trust and a history of engagement in the community** – for example, they are well respected ..., are ‘in’ and ‘of’ the community, and... knowledgeable.”^{xii} Ideally, the community partner would also have “**skills in collaboration:** ... able to negotiate, problem-solve, resolve conflict, and foster collaboration among partners, [as well as] **interpersonal and facilitation skills:** [listening, trustworthy, sensitive to community needs, keep partners motivated, and able to transfer knowledge], and **technical skills:** [planning, organizing, and managing programs].”

Availability: Finally, the agency must have “volunteer **capacity to participate:** [having members with time to commit to working with outsiders to accomplish the collective goals, who see the value of research].”^{xiii}

5. Church: Holistic Mindset



1. Commonwealth	Exemplary	<i>Empowering local leadership</i>
2. Tandang Sora	Exemplary	<i>Street kids, teens, moms ministries</i>
3. Valenzuela iHome	Excellent	<i>Building homes & building community</i>
4. Catmon, Malabon	Good	<i>Concerned with livelihood needs</i>
5. PhilCoA	Basic	<i>Educational ministry to children</i>

Comparative Description:

Commonwealth and **Tandang Sora** display an exemplary understanding and practice of holistic ministry, fitting the *gospel* with *social action*.

iHome and **Malabon** also have a significant holistic bent, while **PhilCoA** displayed a basic value on social action.

Equivalent Goals & Values in Partnership:

We eliminated from our comparison *Damayang Lagi*, primarily because of its focus on the church building fund, pure ‘evangelism’ focus, and dreaming next of a daughter church in another community. While they are serving Jesus whole-heartedly, we feel there may be a conflict of interest with the types of research we would want to suggest. *Such is the gravity of this section, Holistic Mindset.*

The literature on university-community partnerships stresses the importance of like-mindedness in goals of the partnering organizations. Therese Sibert of *Keene State College* remorsees over a partnership-gone-sour when much of the time was spent in “debates among community members” rather than forward motion on the project.^{xiv} ATS acknowledges that it would be best to start with a partner that already shares our values for holistic ministry rather than spend years trying to pull them toward such.

The characteristics of effective CBPR partnerships list also recommends that each partner’s “**organizational mission is in alignment**: mission, culture, and priorities [support one another’s goals].”^{xv}

It will be important early on in the partnership to thoroughly discuss each partner’s goals, and to keep checking in on how satisfactorily those goals are being met. Timothy Stanton, director of *Public Service Medical Scholars Program* and lecturer at *Stanford University*, defines success of a community-university partnership by a partner’s ability to “understand and respect each other’s interests – [so thoroughly that if one is absent from a meeting, the others would know what that partner *would* say if present].”^{xvi}

As ATS chooses a partnering agency, we will want to be sure that not only do they have a similar mindset for community development (*which most of them do*), but also whole-heartedly embrace the value of *research* as a means to strengthen the church’s involvement.

6. Church: Community Presence



Comparative Description of Sites:^{xvii}

The **Tandang Sora** and **Commonwealth** churches are both active in providing a multitude of exemplary *development-focused* programs to their communities.

iHome and **PhilCoA** both have a presence in their community through long-standing holistic programs.

Malabon has typical church involvement (Bible studies & Sunday school) – which are still commendable and are engaging the disadvantaged in their communities. Among their Bible study attendees, they’ve tried out initiatives in the wealthier youth helping the poorer adults, but no programs have successfully formed out of it.

<u>Programs</u>	
1. Tandang Sora	Street-children – feeding program Out-of-school youth – ALS, vocational training skills, (<i>live-in at church</i>) Nanays – Grameen Bank loans Basketball – Bible study & bonding for community youth
2. Commonwealth	CYAN -- drug and advocacy program in public high schools EnTHRIFTpreneur – savings coop for youth TESDA – trainings & connections on a case-by-case basis
3. Valenzuela iHome	Housing repayment program Christian education / values formation Livelihood projects
4. PhilCoA	Educational ministry; Couples’ fellowship; Scholarships; Feeding program; Medical/Dental mission;
5. Catmon, Malabon	Bible Studies – Women’s; Youth Ministry to children – Sunday school

Commentary:

The connectedness of the church to the community will likely impact how we do research. In the case of **Malabon**, we might be *researching theories and trying out initiatives* for how the church may better intervene with the financial security of its poorer members.

In places like **Commonwealth**, we may find ourselves doing more *program-evaluation*, or building on initiatives that are already in place.

The *University of Washington* recommends that an effective partner is one that has “**trust and a history of engagement in the community**... well-respected in the community... ‘in and of’ the community, and knowledgeable about and close to the grassroots.”^{xviii}

The top three, (*Tandang Sora, Commonwealth, and iHome*), seem to fit this description well, while the other two are not far behind.

7. Community Potential

Networks / presence of NGOs & neighborhood associations



Comparative Description of Sites:

Most of the sites are connected to local government and people's organizations, as well as outside NGOs. Our central question for this section is: **Which communities would best enable the church to connect with their established organizations?** The light-colored cells below indicate a strong connection presently between the church and various organizations.

	<u>Barangay</u>	<u>People's Org</u>	<u>External NGOs</u>
1. Commonwealth	ministry in Public School <i>(values formation & advocacy training for youth)</i>	Sama Po (in Purok 21); EnTHRIFTpreneur <i>(youth savings group)</i>	TESDA; PCMN & Project Rhoda; CYAN (<i>Child & Youth Advocacy Network</i>); Bible League; Volunteers of Christ; Church Planting Institute
2. Valenzuela iHome	Secretary is barangay health worker	Community Officers of BT-HOA	Norwegian Mission Alliance
3. Tandang Sora	<i>Community contacts are connected to barangay leaders</i>	Home Owner's Association	Grameen Bank; Onesimo (<i>church based ministry</i>)
4. PhilCoA	Ptr Noly is a barangay leader		OMF & AMG (scholarships & feeding program);
5. Catmon, Malabon		Connections to Samahan (<i>people's organization for housing</i>)	NCCP (<i>National Council of Churches in the Philippines</i>); Pastor's Org of Malabon; IEMELIF denomination

It seems that **Commonwealth** would offer the greatest diversity of organizations to work with, and has strong ties to each one through Pastor Obet. **iHome** in BT-HOA, Valenzuela, lacks diversity, but is integrally related to its community partners. **Tandang Sora** has strong connections to NGOs, which manifest themselves through the local church's programs. *T Sora's* contacts in the community are members of a people's organization and barangay leadership. **PhilCoA** and **Malabon** don't appear to work integrally with any organizations, but still maintain networking connections.

Reflections on Church Partnership with Government, POs & NGOs

Does the potential church partner think of itself as a stand-alone entity, or is it actively looking for partnerships with outside organizations that specialize in the community transformation the church aims to work toward?

When we consider our ATS-church-community partnership, are we only thinking of partnering with the local church, or with the church *and local agencies*? If ATS determines that the partnering church's networks available in the community are vital to our partnership, this section is worth strong consideration.

In his reflections on *Local Churches in Global Development: How Central Are They?*, Azusa Pacific University professor, Dr. Richard Slimbach, encourages churches to team up with organizations—both sacred and secular—that are doing commendable work, in order to accelerate the efforts of the local church. Organizations tend to **specialize**, and have skills and capacities that are hard to replicate in the local church. The local church, he suggests, does best *not so much as change agents themselves, but as an incubator of character formation*: that individuals may be spurred on to use their gifts for kingdom purposes.^{xix}

Slimbach suggests that the local church's influence on "deep community change" tends to be limited to,

...small-scale 'seed projects' where individual members respond to concrete needs by organizing church (vs. community) resources to meet them. The majority of rural and urban poor churches are simply ill prepared in terms of specialized knowledge, skills, and political clout to **organize entire communities**, much less **develop and sustain projects of any significant scale and influence**. The institutional church shines brightest when it develops the spiritual capital of emerging leaders, and then encourages them to deploy their hope, passion, and values in non-churchly structures ... whose 'sphere' it is to understand how to lay sewage lines, establish high-quality schools and health clinics, administer savings co-ops, and the like. ... The complexity of modern urban life requires a base of high-level knowledge and skill. **This is why little is written on church-based slum development (vs. charitable service); little of it actually exists to write about.**^{xx}

What kind of social change are we expecting to produce through the churches with whom ATS partners? And do we expect that the church-ATS team will do it alone, or with a third specialized agency? (*Or could ATS, bringing with it the specialized research, be that 'specialized' agency?*)

Does the above analysis of the typical church's lack of expertise apply to our church partners? It seems the **Tandang Sora** church, an extraordinary service provider, is a bit of an exception. Its former church members who recently parted ways did so because they felt a lack of emphasis on 'growing the church first before engaging in ministry,' accusing the church of becoming 'more like an orphanage than a church' – a commendable accusation, but one that evidences that it takes a unique church to be both a place to congregate and grow, and also provide high-quality service to the community.

To balance Dr. Slimbach's observation that the *church doesn't tend to* be fit for bearing in itself the specialized knowledge for directly affecting structural change, Atty Dr. Raineer Chu proposes that perhaps *that doesn't mean it shouldn't*; the church is exactly the instrument meant to bring about that change. For Dr. Chu, it's a shame that para-churches and NGOs are taking over what the church ought to step up to and specialize in.

The church is at the center of God's plan of redemption. The mission of the church is transformation which is the institution of justice and righteousness in a fallen world. This transformation begins inside the church and is modeled by the church. **Today however, transformation is done outside the church by para-churches or NGOs, but not by the church.** The call today for transformation or holistic ministry is for the church to do it in the world without requiring that this transformation be first implemented in or demonstrated by the church. The sad conclusion is that Christians have given up on the church ever becoming the model of transformation.^{xxi}

I think ATS would be wise to seek a church partner intentional about developing itself to affect social change, who also recognizes the value of harnessing the expertise of external partnering agencies.

8. Researchable Community Issues



Comparative Description of Sites:

iHome and **Malabon** have very well-defined ideas for research projects, both stemming from **strongly felt community needs**. The other sites expressed **less felt need for research**, and less specific ideas for projects. This doesn't mean they can't be explored; only that no ideas arose during interviews.

	<u>Community Issues</u>	<u>Researchable Topics</u>
1. Valenzuela iHome	<u>Economic: Livelihood.</u> iHomes is having difficulty collecting repayment on housing	Residents' desires for livelihood training: why they're unable to pay, whether livelihood would be a solution, and what skills they'd like to pick up.
2. Catmon, Malabon	<u>Economic: Livelihood.</u> Adult church members (and many more at dumpsite) are just scraping by financially <u>Social: Violent crime.</u>	Appropriate church intervention for livelihood: training, start-up capital support group, paluwagan savings cooperative, etc.
3. Commonwealth	<u>Social: Advocacy in Public Schools:</u> child prostitution; kasambahay rights & training. Disaster Risk Reduction: Purok 21 (flood-prone zone – no land rights). Drug Addiction: (Steve St area). Campus Ministry at local college: Ptr Obet is thinking of starting a dorm to generate income for the ministry and bond students into the ministry club.	Partner with Commonwealth HS student leaders in their new community initiative with child protection & disaster risk reduction. – <i>De La Salle University</i> is about to begin partnering in <i>community service</i> ; <i>ATS</i> could come in side-by-side with the <i>research</i> component.
4. Tandang Sora	<u>Economic: Grameen Bank entrepreneurial savings group.</u> Ptr Bobot would appreciate having more workers to follow up with the nanays. <u>Social: Street children:</u> feeding & educating; Out of school youth: vocational training	Grameen Bank: <i>Create a project around visiting members of the savings group</i> Street Children: <i>Effectiveness study on church's current feeding program (no apparent felt need)</i> Out of school youth: <i>ideas to enhance program (no apparent felt need)</i>
5. PhilCoA	<u>Social: Teens' addiction to computer games:</u> <i>personal concern of Ptr Noly.</i> Drug Pushing; Akyat Bahay; Suspected Police Collaboration in Crime. <u>Economic: Lack of jobs; not going to school.</u> <u>Environmental: Waste disposal; Demolition threat:</u> <i>(not mentioned as a community concern)</i>	Computer games: <i>engage youth in sports... not sure if that's research.</i> Jobs/school: find root causes & solutions Waste disposal: Organizing & invigorating community to properly dispose of waste. Plan in case of demolition. <i>(Drug pushing -- too dangerous?)</i>

Worthwhile research:

As noted in *The Action Research Dissertation: A Guide for Students and Faculty*, "Good research deals with significant issues and attempts to answer significant questions about the issues."xxii If we choose a site with no initial felt need for research, not only might the partnership lose steam, but we may be selling ourselves short of answering significant research questions.

9. Venue



1. Catmon, Malabon	Available	<i>Church uses 2nd floor of a building for free</i>
2. Valenzuela iHome	Available	<i>Community Center; available for meetings & overnight</i>
3. PhilCoA	Available	<i>Own church in community; quiet & spacious; can do meetings & overnight</i>
4. Tandang Sora	Possible	<i>Church outside community; vacant room near community ATS might rent</i>
5. Commonwealth	Negotiable	<i>Rent church by the hour on weekends; looking for building to own</i>

Comparative Description of Sites:

PhilCoA, iHome (Valenzuela), and **Malabon** would all have venues available in which students could relax, hold meetings, and possibly even spend the night. Malabon's includes a kitchenette, CR, tables, and chalkboard.

The **Tandang Sora** church would be spacious and accommodating, but it is a 10 min jeepney ride from the *Sitio Cabuyao* community. The *T Sora* group used to hold church in the *Ikthus* building just outside *Sitio Cabuyao*; now vacant, it may be available for rent.

Commonwealth would be the only problematic site; the church venue, central to MRB community, is only rented by Ptr Obet's team hourly on the weekends, and has other uses during the week. But they're looking for a building to own, so ATS may wish to collaborate on that.

Importance of a Centralized Venue

The *University of California, San Francisco*, like many other service-learning universities,xxiii created a "centralized campus office dedicated to supporting and coordinating university-community partnerships."xxiv This on-campus venue for managing multiple sites and multiple partner-pairs may not be the best suited for ATS just yet, but illustrates the helpfulness of having a center dedicated to the partnership.

ATS has been envisioning a venue at the host site where students, church, and community members can hold meetings (for planning, reflection, and evaluation), as well as have a go-to place to relax, report in, and perhaps occasionally spend the night. This would enable the students to spend more time in, and develop a stronger connection to, the community and its people.

10. Partnership

Church's Motivation & Concerns



Comparative Description of Sites:

iHome and **Malabon** are both motivated by a desire to **research**. **PhilCoA** and **T Sora** appear a bit more at first interested in extra help to do **groundwork** with them, but are warming up to the **'research'** idea. **Commonwealth** could well-facilitate our research; Ptr Obet would welcome us on the condition that ATS' motivation and methodologies are well-grounded, to **minimize dependency** that might be created by adding an outside partner to a self-sufficient local network.

	<u>Church's Motivation</u>	<u>Dynamics</u>
1. Valenzuela iHome	iHome, who first approached ATS, would like to move ATS around to their different communities for shorter, more focused research projects that will jump-start solutions at one site, to be adapted at other sites as well.	ATS learning FROM & WITH NGO / community
2. Catmon, Malabon	To help research appropriate church intervention for the adult church members (and others like them in the community) who don't have enough income to make it. ¹³	ATS learning WITH church / community
3. Common-wealth	To see the community from a fresh perspective .	ATS learning FROM Ptr Obet, and WITH schools in the community
4. Tandang Sora	(1) To gain 'workers' to make house-visits to <i>nanays</i> . (2) Exposure for ALS students to ATS students in ministry.	ATS learning FROM & WITH church / community
5. PhilCoA	(1) To help get the teens away from computer games , and get them active in sports. (2) Explore how we can help our students, in addition to their schooling.	ATS learning WITH church / community

Concerns.

Community Benefit. **iHome** requested that we share the results of our research with both the community and iHome, unlike other research groups they've had in the past who will come in, get what they need, and leave, never to be heard from again. It leaves the community feeling a bit neglected and underappreciated for their part in the research.

Pastor Obet (**Commonwealth**) just reiterated that as long as it would not cause **dependency**, or disempower the people, our involvement would be welcome. The important thing is that ATS comes in as **students**, not **experts**.

¹³ **Malabon:** When I asked Merriam how she would feel about a team of MATUL students putting their heads together researching this issue, tears welled in her eyes as she said, "Yes, yes, please!"

Commitment to Research:

As noted in *Principles of Practice for Academic / Practice / Community Research Partnerships*, it's important to "value each partner's perspectives and priorities."^{xxv} For example, if both partners are not genuinely excited about the research itself, but have secondary agendas, conflict or discontentment may arise.

"Researchers and community members must make this **time commitment** even when this time is not fully compensated. Regular communication and information sharing is also critical to relationship building and maintenance."^{xxvi} In entering into any partnership, it's important that both ATS and the community partner assess the amount of time they are able to pour into collaboration and regular meetings to keep the partnership moving forward.

Some closing thoughts about maintaining healthy university-community partnerships:

- "All of the partners should be included not only in **program design and implementation**, but also in **evaluation**."^{xxvii}
- Partners must be committed to both the "**partnership process and the substantive issues** being addressed by the partnership... [with a] desire to see the partnership grow, [and a deep commitment] to community capacity building and social justice."^{xxviii}
- "Relationship building should **start early** and not wait until the partnership is engaged in specific projects."^{xxix}

Recommendations:

Any of the 5 sites in this report could be a good choice for ATS. Each has their own strengths and drawbacks, with the two communities the *farthest away* (Malabon and Valenzuela) perhaps being the most ready for inviting a team to do *research*. While **Valenzuela** has ready-made research, the sites *iHomes* assigns us to will change, possibly to even farther away.

Feeling they lack knowledge, **Malabon** may ask for a lot of input on the part of the ATS students; the whole church is now praying about researching with ATS how the church can intervene with locals' financial problems. MATUL alumni there are an asset in communicating ATS' expectations.

The *nearest* community, **PhilCoA**, may not be the strongest in terms of *motivated community intervention*, but it has time and is open to the idea of ATS coming in and designing projects with them that will impact their community.

Commonwealth holds a lot of potential as well, with a proposed partnership with *Commonwealth High School* – or any other site / project that sparks our interest. Ptr Obet is a highly competent networker, and could get us set up at any of the sites. His insight and expertise could help guide our research process, and his connections will open doors for us.

Tandang Sora has excellent ministries but is 'short on workers.' The partnership may be subject to a lack of time for regular meetings, conflict of interest if the research does not prove itself immediately relevant, and a hope that students would contribute volunteer hours for pertinent ministry needs.

**I was asked by a foreign volunteer at T Sora to not commend the church to ATS for partnership, because it seems to the volunteer that the pastor & his wife are already biting off more than they can chew. I think a partnership could be ok only if it's directly strengthening the initiatives they're already started on, and not asking them to add a different direction.*

The pastor and wife welcome it after all, suggesting their ALS students as data-collection partners; it could work.

APU Potential

See pages 68-69 for large font version

	Tandang Sora	PhilCoA	Catmon, Malabon	Commonwealth	Quirino-Mindanao
1. Community Size	Area 5 Sitio Cabuyao: 1,000+ families	Cluster at entrance, North side of Commonwealth Ave: 1,000+ families	Dumpsite area targeted by church: 1,000+ families	Collectively, the 5 areas toured are well over 1,000+ families	Gloria 5 Dulo (<i>adjacent to pastor</i>): only 100+ families . Banlat (<i>same school district; to be explored</i>): 1,000+ families .
2. Established Presence of Networks	20+ years old. Barangay council and neighborhood association (Home Owner's Association) networks, to which church contacts / host families are well-connected.	20+ years old. Local networks: barangay leadership, women's groups, and associations of vendors, and tricycle/jeepney drivers , all connected to pastor who is a barangay leader.	5+ years old. The Catmon Dumpsite community has suddenly sprung up over the past 5 years , and so does not have an established presence of networks, nor are people accustomed to working together.	30+ years old. Advocacy-focused people's organizations, like Sama Po in Purok 21, initiate projects to address community needs. CYAN , a children's advocacy network, thrives under our contact.	30+ years old. Gloria 5 is not allowed to develop; looks provincial. Void of networks. Banlat is developing. Networks have yet to be explored, but are likely present.
3. Welcoming of Foreigners?	<i>Seems so. We haven't yet met the barangay, but those connected to the barangay sounded excited about hosting a foreigner.</i>	Yes. The community is accustomed to OMF sending short-term foreign missionaries once-in-a-while.	<i>Seems so. We haven't yet met the barangay, but the church would be very welcoming. One concern: gun violence. A foreigner could be a target of theft; a recent killing was not brought to justice, so may continue.</i>	MRB cluster: dominated by INC cult; doesn't encourage Christians to buy land there. Purok 21: relationships with barangay leaders & informal community leaders = welcoming.	Banlat: <i>don't yet know the community, but no apparent reason they wouldn't welcome foreigners.</i>
4. Supportive Urban Poor Church Community	Supportive young adult Christians living in Area 5, members of church. Church is 10min from host community; focused on outreach; Bible study groups are for moms in the savings program, etc.	Two dozen friendly adults/teens, no mention of regular Bible studies, but they would create get-togethers as there is excitement or a need.	Weekly women's & youth Bible studies to get involved with. Three (3) members have been ATS students, so 'peer-friendships' are readily available.	Small church gathering; many more contacts (not 'members' yet) who are eager to open their homes to Ptr Obet and anyone commended to them by him.	The 5 Bible school students and the 20 more youth at the church which meets in the high school could be an enjoyable, supportive community of believers for an APU student.

	Tandang Sora	PhilCoA	Catmon, Malabon	Commonwealth	Quirino-Mindanao
5. Research-Oriented POs / NGOs for Thesis?	<i>Home Owner's Association</i> – plans for what to do in case of mass eviction. No immediate projects / threat.	May not be research-oriented, but there are POs present. (<i>Their quality was not indicated.</i>)	The church itself is eager to partner for research, but is not yet itself an expert in the area it would want to research. World Vision sponsors children locally; may be open.	Sama Po and CYAN initiate projects, often involving their own forms of pertinent research. A student could likely come alongside them.	None yet, though connections to the school and barangay may lead to some.
6. Host family identified?	Yes. Ideal family for a female.	Yes, but living space is small. Male/female; better if male, as adult son is home all day.	Likely options: church members are talking about who would be best suited.	Likely options: Visited homes but didn't ask.	No. Tried a few options; something may develop.
7. Distance from ATS / language school	10min jeep from language school. 50min from ATS.	25min to language school. 20 min to ATS.	40-60min from both.	30-40min from both.	15min from language school; 30min from ATS.
8. Nearby Internship Placements?	Community Economics: Grameen Bank loan program at church. Service to the Marginalized: street children & out-of-school-youth ministry at church. Educational Center Development: ALS & TESDA vocational training at church.	Service to the Marginalized: Onesimo (girls' home) in same neighborhood.	None inside community, but likely to find outside.	Educational Center Development: insider at local High School Advocacy / Service to the Marginalized: CYAN / Project Rhoda advocate with & train students vulnerable to sex trafficking & abuse as house-helpers.	Educational Center Development: insider at local High School

Recommendations for APU:

TANDANG SORA - Female

As an APU student, I would personally enjoy living in *Area 5 Sitio Cabuyao* of **Tandang Sora**. The community has a friendly, welcoming feeling to it, and we were immediately able to identify a pleasant host family with 3 young adult daughters living at home, who are members of the church. These young women have male & female friends nearby who are also active in the church, so it would create an instant social network for a female student from APU. I also love that this **Tandang Sora** site is only a 10 minute jeepney ride from language school, where APU students typically spend 4-5 days / week for their first two semesters. I can't promise that you'd be able to find your required exemplary partnering organization for your thesis project in **Tandang Sora**, but there is at least an option to look into partnering with the *Home Owner's Association*, of which the host mom is an active member.

PHILCOA – Male or Female

PhilCoA is also a pleasant community, 20-25min from both ATS and language school, with one host family so far identified – though their home did seem a little cramped. But this family has hosted a few Westerners before, and it was a mutually satisfying experience for them. We noticed there are slightly larger homes in the community, but the pastor does not know them personally, and so cannot ascertain their appropriateness.

COMMONWEALTH – Male or Female

Commonwealth Market is an expansive community with many clusters to choose from. It's 30-40min from language school & ATS, which is still close considering some APU students have had 90min commutes. If I were to live here, I would be interested in **Purok 21**, which is a cluster a bit farther in from the main highway. I'm inspired by the initiative of the moms who formed the *Sama Po* neighborhood association, which has initiated applying for government grants for building up the floodwall by the dam that endangers their community. This community is in a flood zone, and is not perfectly stable in terms of land rights, so an APU student might be exposed to the whole gamut of petitioning for land rights, being flooded (*first floor only – waist to chin deep*), etc., but get to experience this with a community that is internally organized and motivated! But no promises.

We have 4 (*and counting!*) potential host homes, scattered throughout the expansive *Commonwealth barangay*.

Wait a year or two and re-evaluate:

QUIRINO-MINDANAO

The pastor we interviewed is quite competent, but is just getting started in *Banlat*, the larger community, networking through a local high school. I believe that he'll be able to find host families and NGO/PO connections the more he explores the community. He's eager to **host and mentor a foreign student**. I don't think this site is a "no" – **simply a "not yet."**

CATMON, MALABON

If it wasn't for the recent shooting of a church member, I would have no hesitations in recommending the Catmon Dumpsite in the city of Malabon (neighbor to Quezon City). The shooting was not brought to justice, as no one wanted to stand witness. Accountability must be in place to prevent recurrence.

Kuya Ariel, Filipino ATS MATUL student, who lives right below the church, would be an excellent roommate for a young man from APU. If 'host family' is a strict requirement, a mom of 5 boys would love to host a foreigner if her current renter moves out -- (she asked for a girl, balance the ratio, but would be happy with either). A **single or couple from APU wishing to live more independently** could rent the 2nd & 3rd floor of the house Kuya Ariel grew up in, just a few blocks away from the church.

	Tandang Sora	PhilCoA	Catmon, Malabon	Commonwealth	Quirino-Mindanao
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	Tandang Sora	PhilCoA	Catmon, Malabon	Commonwealth	Quirino-Mindanao
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REFLECTIONS & APPLICATIONS



How *Who I am* shaped *What I found out*

I was incredibly blessed to have Filipina MATUL classmate, **Aileen**, as a research partner. Without her, I'm sure that I would not have been able to ask pointed, **understandable questions** as well (in a culturally appropriate manner), **navigate the interview** & determine what follow-up questions would draw out the right information, nor **interpret the results** in the same manner.

Following each interview, I was typically **quick to get excited** and say, "*This community could really be it!*" but Aileen was able to **reflect more objectively on shortcomings** that I was quick to overlook. I wonder if part of it is that an **insider is more willing to be critical of his/her own culture**, whereas an outsider, whether out of politeness or appreciation for a culture's positive qualities, is less inclined to put him/herself in a position of criticism. Perhaps outsiders can fall into these two extremes: overly critical, and blindly appreciative. An outsider who fears being perceived as the dissatisfied foreigner will veer away from criticizing anything, as Filipinos are very sensitive to a foreigner's slightest remarks (*about weather, quality, standard of living, etc.*). But I feel like over the course of the 7 interviews, I became more adept at seeing interviewees' responses through Aileen's eyes.



In terms of data gathering, my personal inclinations toward *holistic ministry / community transformation* as a role of the church shaped the kinds of questions I asked and responses I desired to draw out. These same churches probably could have spoken just as proficiently about their theology, discipleship, and community life as a fellowship of believers, but instead, we drew out information about their community engagement, and we therefore portrayed their churches in terms of holistic ministry, while they likely have other strengths as well.

Most Significant Findings

1. We identified 5 communities fit for ATS long-term partnerships for participatory research, initiated relationships, provided data, and compared findings.
2. We helped ATS think through *by what criteria an institution ought to choose a partnering community*, pulling in literature on best practices, and using Public Presentation attendees (*Filipino and Western*) as a sounding board.
3. We found host families for APU students in 3 communities, verified the communities' appropriateness to hosting, and initiated relationships with leaders that could also be useful to APU's GLT partnerships.

Questions for Further Study

- ✓ **ATS'** next step (*in August 2013, when CTUL Program Director, Dr Peter Nitschke returns from Germany*) will be to contact and **conduct interviews** with the top 1-3 sites in which ATS has determined an interest.
- ✓ ATS will also be wise to do continued study on **'best practices' in University-Community partnerships**, building on the literature in this document (*see Works Cited section*), to design a mutually-beneficial partnership model.
- ✓ ATS is also advised to fund a study similar to this one (*fitting for another APU student*) on **How to Market MATUL to the Urban Poor**. (*See Addendum B: Debate on ATS' motivation for partnership.*)

- ✓ **APU** will still need to confirm potential APU MATUL students' welcome with barangay leaders. *(That's also a follow-up I can do more easily from here over the summer, as I hope to distribute paper copies of this research to the various barangays.)*
- ✓ Arrangements will still need to be made before APU students can move in. Current APU MATUL City Facilitator is Ptr Dong Reyes, dongreyes_mmp@yahoo.com. As of April 2013, he has not met the Community Contacts in this report.

Questions for further consideration by ATS, which came out in the Public Presentation (see Addendum A):

- ✓ **Where can ATS have the most positive impact?** *(This only surfaced as a possible criteria question near the end of my study, as I was analyzing the results.)*
- ✓ **What does ATS have to offer to the community?** *(What's our purpose / mission / what do we think we'll be able to accomplish? Are we better fit for a community we'll be able to learn **FROM as well as WITH**, or do we carry with us enough knowledge already that we can benefit a community we'd **only be learning WITH**?)*
- ✓ **Could we create an ATS Extension Site**, where urban poor people from that community who may never envision themselves coming all the way to ATS *(or not know about the free-tuition MATUL program)* – may feel more welcome *(not out-of-place)* at an ATS Extn site in their community?

Returning the Results to the Community

- ✓ Results were returned to the **Interviewees** in the form of Community Profiles *(as in the Community Profile section of this report)*. Aileen and I conducted “follow-up” meetings with each of the 5 recommended communities, April 18-19, on site, bringing a print-out of the Community Profiles for the interviewee to keep, and give feedback on.



We also brought a food-gift of appreciation, as allowed by our budget from ATS.

- ✓ Results were returned to the **ATS community** *(Site Selection Committee members, as well as all interested ATS MATUL students & professors)* in the form of a **Public Presentation**,¹⁴ April 25, at ATS. I presented a 30min **power point** of the 5 Communities and 10 Criteria; Aileen and I answered ensuing **questions**; we gathered **audience input** about additional criteria to add, and audience rankings of the most important criteria.
- ✓ Print-outs of this report were also made available at the public presentation, and will be emailed in their completed form to the ATS site selection committee.

Further returns:

- ✓ I would like to deliver copies of Community Profiles to respective **barangays** this summer, and confirm barangays' openness to hosting a foreign APU student.
- ✓ I would like to meet with **Ptr Dong Reyes, APU MATUL City Facilitator**, to introduce (on paper) the host families I'd like to recommend for APU MATUL students, so that he can follow-up coordinating connections.
- ✓ I would like to make electronic copies of this report available to **APU MATUL & GLT** recruitment & placement staff, and through them, to APU MATUL & GLT students looking for host families in Metro Manila.

¹⁴ *(See external documents: <http://tiny.cc/KatiePublicPresentation> and <http://tiny.cc/KatiePowerPoint>).*



SELF-EVALUATION & SUSTAINABILITY



Research Question Answered

My original research question was:

“Which 3-5 communities in Quezon City would meet the asset criteria and be open to: (1) partnering with ATS for ongoing student-research, and/or (2) hosting 2-year APU MATUL students?”

My question was answered in all aspects:

- **defining criteria** by which ATS & APU would each evaluate possible communities
- **identifying communities** that fit that criteria
- **initiating relationships** with key leaders of those communities and gaining their welcome for further conversations from ATS and/or APU on respective partnerships

I'm a bit humored reflecting on the fact that the amount of information gathered and recorded surpasses the amount even directly useable to a 100 page report! And I'm reminded that the quality of a report is not dependent upon the amount of information you can fit into it, but the quality of synthesizing and pulling out the most important points from a wealth of valuable information.

Research Capacity / Performance

Working independently. My self-motivated nature served me well in this two-semester research project, coupled with the well-paced, flexible, mile-marker assignments that contribute to the end-goal without creating unnecessary extra work.

The research project at times required me to eat, breathe, and dream about my research question, where I would come up with the best contacts, and how to represent each community well in a fair comparison. The pondering and processing was not confined to my study time, but overflowed into my down-time.

Securing a project guide. After two failed attempts at securing a compatible site, I was blessed to have a brilliant team of ATS advisors with a real research need, as well as a God-send research assistant, fall into my lap.

Finding informants. Finding pastors to interview was the result of a constant asking-around at ATS classes, and social gatherings outside of school, etc., utilizing the vast network of contacts I've built up over my first 1 ½ years in Metro Manila, to extend to my contacts' recommended contacts.

Prior skills. In addition to self-motivation, skills that especially came in handy were: (1) swift and detailed **note-taking**, (2) proficiency using **Word** to create reader-friendly, visually-appealing documents, and (3) **Tagalog** – listening fluency and speaking competence. Understanding the interviewees' responses in Tagalog saved my hours and dollars that would have been spent getting the 1-2 hour recorded interviews translated!

New skills. (1) I became a lot more proficient in using **Word** – sometimes by frustrating trial and error, over and over again, until I got the desired formatting results. (2) **Interviewing**, as modeled by Aileen, is a skill at which we both became more swift and natural. (3) **Interpreting culturally appropriate hospitality offers & responses** was also a big learning curve for me. This includes offering and accepting gifts, and knowing when an interviewee is ready to be done, but too polite to say so!

Areas for continued improvement. (1) While Aileen went from *competence to proficiency* in discerning **how to conduct an interview**, I went only from *intimidation to general confidence / understanding*, but not all the way to competence nor proficiency. (2) **Meticulous attention to detail** (aka. Perfectionism) is a life-long tendency I'm trying to overcome, to the extent that it slows me down and **inhibits** my ability to do a project such as this in a sustainable manner. I literally cleared my social/personal schedule this semester to complete this project well, and that's not a lifestyle that I can sustain for more than a couple months.

Personal Development

This project has helped me re-examine my **expectations about urban poor churches** and their communities – what they're capable of, and what many are inclined to do in terms of community engagement. I thought at the start that Filipino churches recommended by my contacts would have a natural inclination toward non-detrimental holistic ministry; then in one of my first pre-interviews, I found that one of my own Filipino MATUL classmates was participating in non-empowering forms of hand-outs in his own church community, and calling that community engagement. So I began the interviews with low standards, and was blown away by the first few churches' understanding of proper community empowerment.

I also reflected upon my own slum church's community engagement. As a new (4 year old) church plant, we primarily focus on creating bonding activities for the youth in our community that encourage group & private Bible study for spiritual growth and reliance on God in all aspects of our lives. Somehow, even though our youth live in what may at first seem to an outsider as 'materially lacking' circumstances, they're actually quite content and comfortable, and don't feel a drive to participate in activities that increase the standard of living in their community. This in and of itself, by living here, has been quite a lesson for me. *(What do you mean people living in a slum don't really care to improve their material quality of life, or if not theirs, that of those around them?)* Interviewing these communities has helped me off-set that singly-informed perception.

Given my studies in the MATUL program as a whole, and on interventions that different churches in Metro Manila are doing in their communities, my slum church pastor, Dr Aaron, has invited me to conduct a few seminars for the youth at my church in May 2013 after my graduation on the topic of *Community Development*. This study will lend ideas to what I might cover with these youth.

I was also excited to do this study because one of my career options at the top of my list right now is to develop a nurses' & engineers' training college in Cameroon, Africa, which would have as one of its hallmarks *Service Learning / Community Engagement*. The literature I reviewed for this report, and the criteria I thought through provide a good base for future reference, should I go in that direction after completing my master's degree.



Aileen Joy Sanico

ADDITIONAL RESOURCES

Works Cited

Contact Info: Informants & Host Families

Sample Interview Packet

Sample Post-Interview Assessment

Budget

Original Project Plan

– Works Cited –

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Contact Info:

Informants

Site:	Name:	Role:	Contact Info:
Catmon, Malabon	Ptr Melchor Domingo,	Head Pastor	0909.482.1435
	Kuya Ariel Siagan	Associate Pastor	0905.278.1036
	Merriam Manlapaz	Chairman of Church Board	0927.838.1861
iHome	Pina Perez	iHome Executive Director	0939.475.2100 0916.594.1916
	Myrna Diaz	iHome Social Worker, Valenzuela	0916.243.5186
	Manuel Costillo	Local BT-HOA President, Valenzuela	0939.921.7279
PhilCoA	Ptr Noly "Leng" Camacho	New Head Pastor	0928.934.2936
	Ptr Alvin Tamayo	Retired Pastor	0912.964.3146
Tandang Sora	Ptr Bobot & Rida Abila	Pastor & Wife	0920.949.1516
	Airo Abila	Son	0922.724.9910
Commonwealth Market	Bro Obet Awa-ao	Pastor	0905.241.3664
	Sis Vhie Awa-ao	Wife	0946.291.1352
Quirino & Mindanao	Ptr Ruben Salvatierra	Pastor	0918.444.9010
			0932.530.2830

Host Families

Note: An APU student interested in one of these host families should still initially make arrangements through the *City Facilitator* for the degree program (*MATUL: Dong Reyes dongreyes_mmp@yahoo.com; GLT: to be determined*), working with the primary Community Contact (*above*) for that site.

Site:	Name:	Contact Info:
Commonwealth Market	Ptr Reign, wife, and babies	0917.586.5120
	Ate Marjorie, husband, and 3 kids in school	
	Ate Rose	
	Nanay Sayong	
	Ate Elena	
	Bro Obet & Sis Vhie (<i>if they move in</i>) ☺	0905.241.3664
Tandang Sora	Ate Yolly Dantes, husband, 3 young-adult daughters living at home	0929.882.8128
PhilCoA	Wilma Morendo, husband, 3 young-adult kids (<i>son at home</i>)	
Quirino & Mindanao	Ptr Ruben & Sally (<i>home near, not in, slum</i>)	0918.444.9010

Sample Interview Packet

**The interview questions evolved significantly as Aileen & I got more accustomed to conducting interviews. By the end, our interview packets had evolved to look like this, specially prepared for each site.*

Church-Community Partner Interview

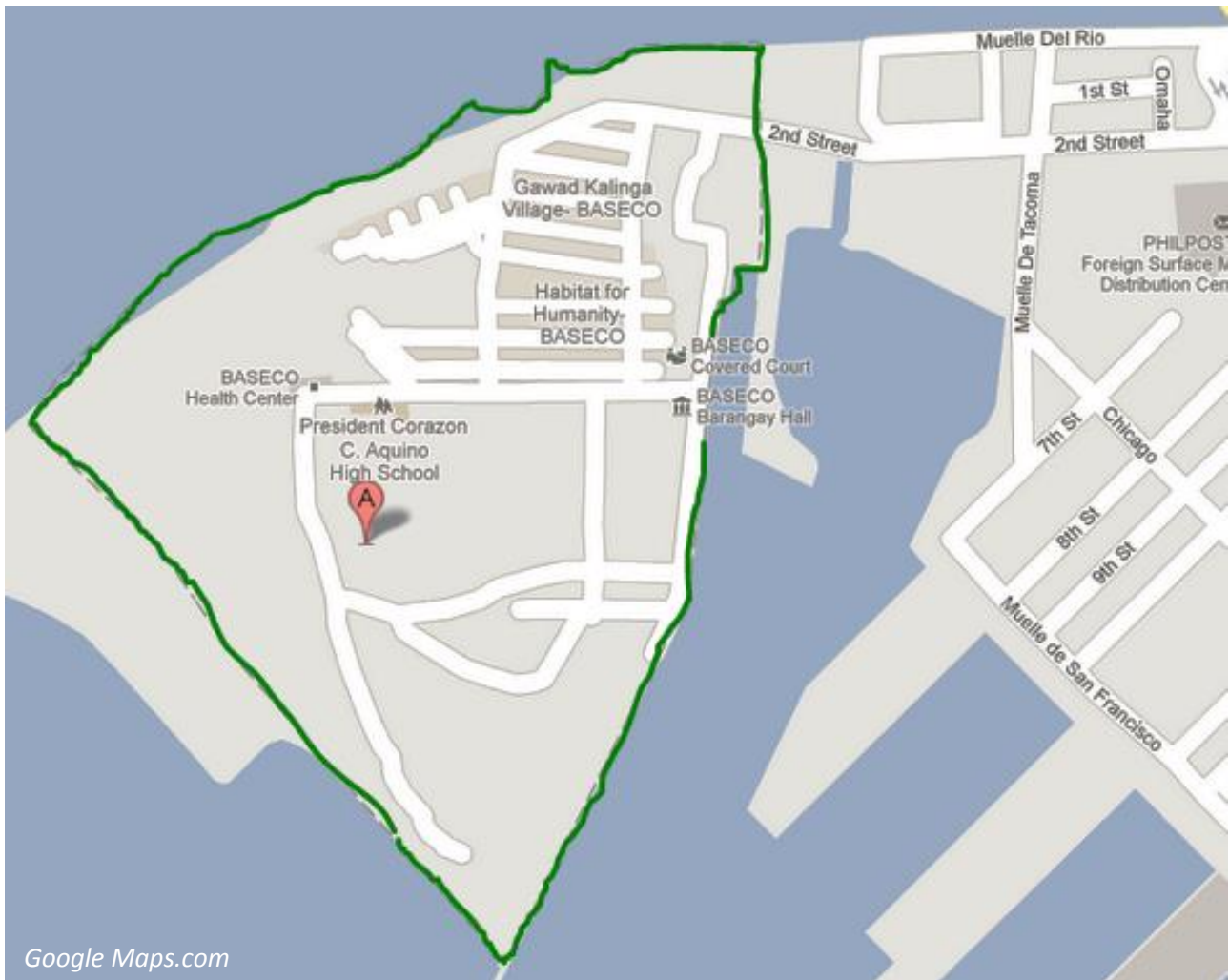
University-Church/NGO-Community Partnership
for Ongoing Participatory Research

Site: _____ Date: _____

Start time: _____ End time: _____ Interviewers: (1) Katie (2) Aileen Interviewees: _____

(1) _____ Title / Position: _____ Contact info: _____

(2) _____ Title / Position: _____ Contact info: _____



(Map of *Barangay Baseco*, initial iHome recommendation.)

<p>Pahintulot Mag-Record: Nais po naming i-record ang interview, para sa aming notes lang. Hindi po namin ipakinig sa iba, at buburahin po naming ito pagkatapos ng research project sa May 2013. Salamat sa inyong bahagi sa research namin! 😊</p>	<p>Permission to record: With your permission, we would like to record the interview, just to supplement our notes. We won't be sharing the recording with anyone else, and we will erase it in May 2013 after we've complete the project. Thank you for your part in our research! 😊</p>
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Katie & Aileen
Asian Theological Seminary

Intro:

How the ATS partnership would benefit the church:

Through this research, you would get a stronger link to the community, and how to reach out in a relevant way. But we wouldn't be there to interfere with the day-to-day activities of the church.

Example research project:

Perhaps after spending some time with church members & hanging out in the community, it comes up in conversation or students sense that a relevant & achievable issue to address might be 'stewardship and spending habits.'

Students would discuss this with the church members (or at least key community collaborators), and then students & collaborators would go out together into the community and initiate conversations (informal interviews) about community members' feelings on their own spending habits, getting at whether community members might like to learn more about culturally-appropriate money management styles.

Perhaps the ATS students are in a Community Economics class at the time. And they would apply what they're working on in that class toward crafting a training / Bible study material.

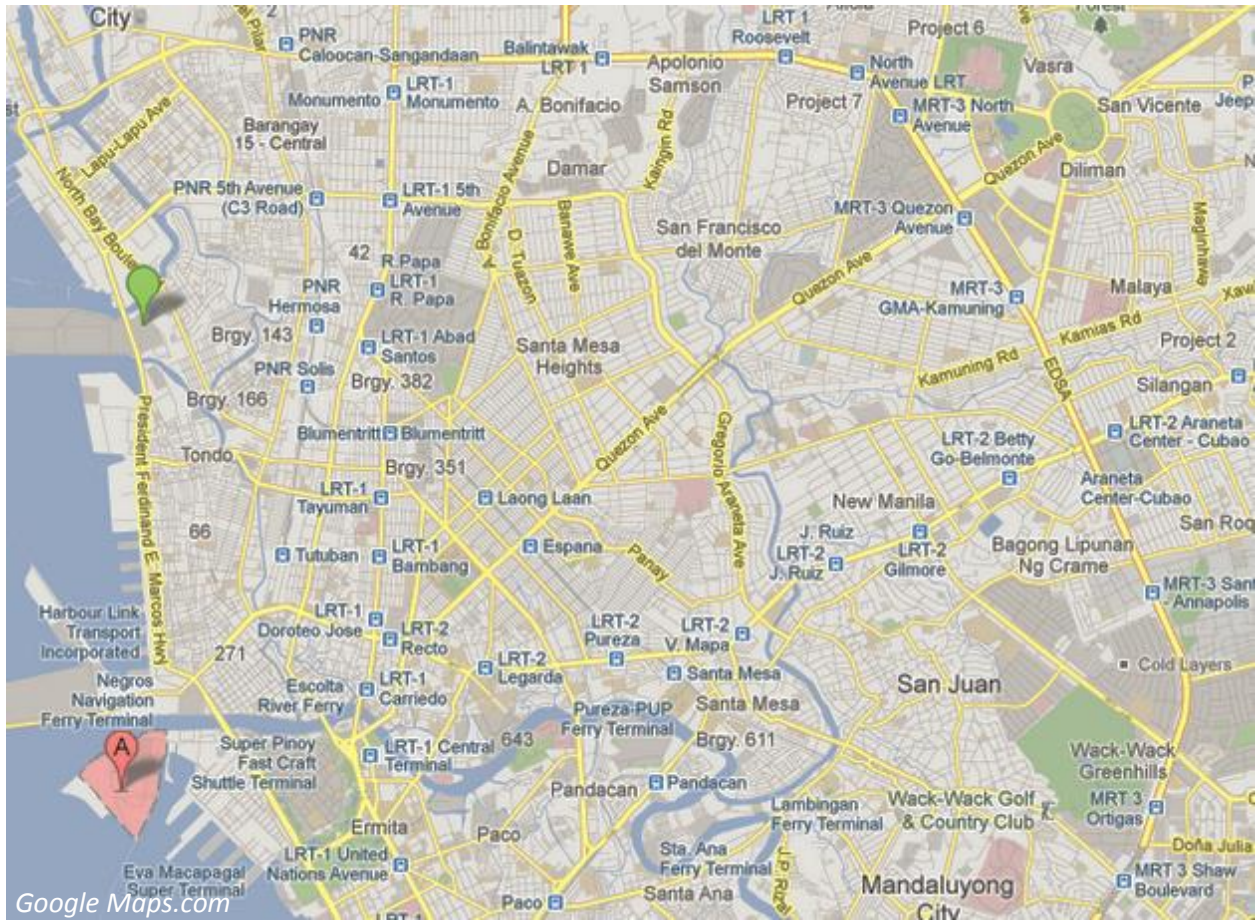
The community collaborators would then look over the material, suggest improvements, and brainstorm together how they might utilize it in their church – and as community outreach training seminars.

The church would then head an initiative (with the student's support), to try it out, and give feedback.

Perhaps the next phase of students coming in would research something like how effective the training material was, what could be changed/improved upon, what other directions we would need to go, or what other issues are underlying it, and how to address those.

The students are not here with an agenda, but to first find out what the community's agenda is.

Interview Questions (with 12 Criteria):



Tagalog Questions:	English Translation:	Correlating 12 Criteria:
<p>Ang hinahanap po ng ATS ang isang komunidad na medyo malapit sa ATS (Timog Rotunda), para madali pumunta ang mga klase doon madalas.</p> <p>Q1) Nasaan po ba ang mga sites ninyo, at alin ang isinu-suggest po ninyo sa'min?</p> <p>Q2) Galing sa ATS, paano po ba pumunta doon? Gaano katagal ang biyahe?</p>	<p>ATS is looking for a community relatively close to ATS (Timog Rotunda), so that it's easy for our classes to go there frequently.</p> <p>Q1) Where are your sites, and which would you suggest to us?</p> <p>Q2) Coming from ATS, how would you go there? How long is the travel time?</p>	<p>1. Distance from ATS:</p> <p>a. Directions for how to get there by public transportation:</p> <p>b. Travel time (one way):</p> <p>c. Cost per student (one way):</p>

Tagalog Questions:	English Translation:	Correlating 12 Criteria:
<p>Q3) Ang site na ito, may bantá ng demolition po ba?</p> <p>- Pag dumating ang panahon na mai-demolish ito, ano kaya ang magiging reaksiyon ng mga tao?</p>	<p>Q3) Does this site have a formal demolition threat?</p> <p>- If ever the time comes that it will be demolished, what do you think will be the reaction of the people?</p>	<p>2. Security of Tenure:</p> <p>a. Does the urban poor church target area have land rights?</p> <p>b. How immanent is the threat of demolition?</p> <p>c. According to interviews, how might the community react if demolition comes?</p>
<p><i>(referring to map on cover page)</i></p> <p>Q4) Puwede nyo bang isakop sa mapa ang site ninyo?</p> <p>- Mga ilang pamilia nakatira sa site?</p> <p>- Ilang hectares po ba iyon?</p> <p>- Gaano katagal po ba may taong nakatira dito? }</p>	<p>Q4) Could you please outline on the map what you consider the boundaries of your site or target ministry area?</p> <p>- About how many families live here?</p> <p>- Do you know how many hectares of land that is?</p> <p>- About how long have there been people living here?</p>	<p>3. Community Demographics:</p> <p>a. Population of urban poor area targeted by church -</p> <p>b. Hectares / square meters of same urban poor area -</p> <p>c. How long have the informal settlers generally been living there?</p>
<p>Q5) <i>Sa community tour...</i></p>	<p>Q5) <i>(Observe on community tour)</i></p>	<p>d. Poverty level, according to:</p> <ul style="list-style-type: none"> - Most common housing materials & stories high - Most common street materials and width - Availability of water; electricity: - Presence of small businesses / employment opportunities: <p>e. Presence of other churches & NGOs, as known to the common person on the street and/or data from barangay hall.</p> <p>f. Outsider impressions of people on the streets: contentment, busyness, interactions.</p>

Tagalog Questions:	English Translation:	Correlating 12 Criteria:
<p>Q6) Kung pakikipagsosyo (pakikipagtulungan) tayo ng ATS, may taong puwedeng maging community coordinator?</p> <ul style="list-style-type: none"> - Willing ba siyang mag-sustain ng relationships & projects kasama ng komunidad kahit may semester break po kami? - Ano po ang background / experience niya sa paghawak ng grupo, o sa research? - Saan siya nakatira? Gaano kadalas po ba siya nandiyan sa komunidad? - Busy po ba siya? 	<p>Q6) If ATS partners with your community, do you have someone in mind that could be a Community Coordinator?</p> <ul style="list-style-type: none"> - Would they be willing to sustain relationships & projects with the community even if ATS is on semester break? - What's their background experience overseeing a group, or doing research? - Where do they live? How often do they go to the community? - How busy are they? 	<p>4. Community Contact:</p> <ol style="list-style-type: none"> a. Excited about the prospect of being a go-between to connect ATS, church & community? b. Able to facilitate & sustain projects research projects / groups? c. Level of Experience? d. Living in/near the community? How often are they around? e. Do they seem swamped?
<p>Q7) Puwede nyo ba idescribe ang mission/vision/values ng inyong organization?</p> <ul style="list-style-type: none"> - Ano ang pangarap ninyo sa komunidad na ito? <p>OR</p> <p>Q7) "Ano po ang pangarap, o nais nyo para sa inyong simbahan?"</p> <ul style="list-style-type: none"> - "Ano po ang layunin ng simbahan <u>bilang miembro ng komunidad</u> na ito?" 	<p>Q7) Could you describe the mission / vision / values of your organization?</p> <ul style="list-style-type: none"> - What's your dream for your community? <p>OR</p> <p>Q7) What's your dream or desire for your church?</p> <ul style="list-style-type: none"> - What's the purpose of your church as a member of this community? 	<p>5. Church: Holistic ministry mindset? (Theology of Community Transformation?)</p> <ol style="list-style-type: none"> a. Terms they used: b. What from the interview indicated this? c. Does it seem like just the pastor, or the members too, share an openness to a holistic vision? d. Is it mostly pastor-run programs, or does it seem church members are integral to the life of the church?
<p>Q8) Gaano katagal po ba kayo sa komunidad na ito?</p> <ul style="list-style-type: none"> - Ano po ang mga highlights / successes ninyo doon? <p>Q9) Ano po ba ang mga programma ninyo ngayon sa komunidad?</p> <ul style="list-style-type: none"> - Paano po ba ninyo i-empower ang mga nakatira doon? 	<p>Q8) How long have you been involved with this community?</p> <ul style="list-style-type: none"> - (What are some highlights or successes you've experienced there?) <p>Q9) What are your current programs in the community?</p> <ul style="list-style-type: none"> - How do you <i>empower</i> the people living there? 	<p>6. Church has a presence in the community (or are aspiring to it & chomping at the bit for someone to consult & come alongside in starting).</p> <ol style="list-style-type: none"> a. Programs already in place: b. In what ways are these programs holistic? c. In what ways might these programs show that the church is off-center on its understanding of empowering community development?

Tagalog Questions:	English Translation:	Correlating 12 Criteria:
<p>Q10) Ano po ba ang mga karamihang mga relihiyon doon sa komunidad? - Malakas ba ang INC doon?</p> <p>Q11) May partnerships po ba kayo sa mga People’s Organizations, Simbahan, or ibang mga NGO sa komunidad na ito?</p>	<p>Q10) What are the most common religions in your community? - Does INC (Iglesia Ni Cristo) have a strong presence there?</p> <p>Q11) Do you have partnerships to any People’s Organizations, Churches, or NGOs in this community?</p>	<p>7. Community Potential:</p> <p>a. As long as the barangay leadership is not dominated by <i>Iglesia Ni Cristo</i> cult members, we should be welcome with no further questions.</p> <p>b. In what ways is the church networked with other NGOs / neighborhood associations / churches / missionaries serving in the community?</p> <p>c. Indicators of being a “Slum of HOPE” or “Slum of DISPAIR?”</p>
<p>Q12) Ano po ang mga iba’t ibang ‘issues’ na nakita nyo sa komunidad? - (Halimbawa: <i>Land Tenure? Pagkakaisa? Livelihoods / Money Management? Gangs/Crime?</i>)</p>	<p>Q12) What are some of the ‘issues’ in your community? - (For example: <i>Land Tenure? Unity? Livelihoods / Money Management? Gangs / Crime?</i>)</p>	<p>8. Community Issues:</p> <p>a. What issues might this community be facing?</p> <p>b. How contentious are the issues?</p> <p>c. Might they be feasible for students to research?</p> <p>d. How timely / relevant / valuable would our research be?</p>
<p>Q13) Kung sasali ang ATS MATUL sa inyong organization, bilang mga grupo ng estudyanteng nagresearch <i>kasama</i> sa inyo, ano po ang nakita niyong ‘research’ na puwede nating gawin?</p> <p>Q14) Bukod sa iHome GMM, may ibang mga organization po ba sa parehong komunidad na i-address ang issues na ito? - Ano ang kanilang mga prohekto? - Makikipagtulungan po ba kayo?</p>	<p>Q13) If ATS MATUL joins your organization as groups of students researching <i>with</i> you, what specific research might you envision us doing?</p> <p>Q14) Aside from your own church/NGO, do you know of other organizations in your same community that are addressing similar issues? - What are their projects? - Are you considering working together with them?</p>	<p>9. Are there other research projects that surfaced from the discussion (not related to land tenure) that students may potentially research?</p> <p>a. Potential <u>researchable</u> issues like addressing gangs and/or high unemployment?</p> <p>b. What’s happening already (initiatives) in the community?</p>

Tagalog Questions:	English Translation:	Correlating 12 Criteria:
<p>Q15) Kung pumupunta ang ATS sa komunidad, may lugar/building nandiyan na puwede nating gamitin para mag-meet / study / rest / reflect – habang nasa komunidad? - Kung mag-over-night ang mga estudyante sa komunidad, puwede ba doon?</p>	<p>Q15) If ATS goes to your community, is there a place or building there that we can use to meet / study / rest / reflect – while we’re in the community? - If we want to spend the night, could we there?</p>	<p>10. Venue. a. Structural venue ATS could use as a base? (Or potential for one?)</p>
<p>Q16) Ano ang umasa o nais po ninyo sa inyong pakikipagsosyo sa ATS? - (<i>for iHome</i>) Ano’ng thoughts / ideas ninyo noong lumapit nyo kay Dr Peter Nitschke sa ATS?</p> <p>Q17) Ano po ba ang mga concerns ninyo sa pakikipagsosyo sa ATS?</p>	<p>Q16) What’s your hope or desire for a partnership with ATS? - (<i>for iHome</i>) What were you originally envisioning when you approached ATS about this?</p> <p>Q17) What concerns do you have about partnering with ATS?</p>	<p>11. Partnership a. What’s the church’s motivation to partner with ATS? b. What are some of their concerns? c. Does this seem like it would be a fruitful partnership for ATS?</p>
<p>Q18) Naghahanap po din kami ng tirahan para sa mga estudyante katulad ni Katie. ☺ Gaano kadali po ba kaya ito, hanapin dito ng...</p> <p>(1) Pagsasama ng mga urban poor Christians para sa kaniyang paglago na espirtual?</p> <p>(2) Local People’s Organization o NGO na gustong gumawa ng research sa komunidad?</p> <p>(3) Host family nasa komunidad na may space para sa kaniyang pag-aaral (puwedeng sariling kuwarto o medyo tahimik na lugar para hindi masiyadong distracted siya)?</p>	<p>Q18) We’re also looking for a place for foreign students like Katie to live. ☺ How easy do you think it would be to find here: ...</p> <p>(1) Supportive urban poor church community for spiritual growth & fellowship?</p> <p>(2) Local People’s Organization or NGO that would like to do research in the community?</p> <p>(3) Host family in the community that has study space – either their own room or a quiet place where they won’t be very distracted?</p>	<p>12. APU Potential:</p> <p>a. Community size: b. Established presence of networks? c. Welcoming of foreigners?</p> <p>d. Supportive urban poor church community? Presence of research-oriented neighborhood associations / NGOs for thesis project?</p> <p>e. How close to ATS / language school? (Within 2 jeepney rides?)</p> <p>f. Optimistic about finding host families?</p> <p>g. Bonus: nearby possible internship placements?</p>

Sample Post-Interview Assessment

Interviewers' Meeting

(Upon leaving the barangay, find a quiet place to sit for a merienda and discuss with Aileen.)

1. Impressions of the meeting?

2. How do you think this church / community matches up with the following criteria?
 - a. Community is not about to be demolished.

 - b. Church is Holistic-Ministry-focused.

 - c. Church could support teams of 5-6 ATS student researchers coming in over the course of the next 5-10 years.

 - d. Potential for an APU student 2-year placement with NGO options for thesis research project.

3. Impressions of the pastor / key contact person:
 - a. Would s/he be an easy person to work with?

 - b. Did s/he seem to you to be genuinely interested, or just being nice to us?

4. Red flags?

5. Recommendations:
 - a. Good for ATS? Why?

 - b. Good for APU? Why?

Budget

Allotted Budget: \$300 from ATS,15 (I think about \$350 from APU, to be sent at the end by Dr Slimbach, and dispensed by Peter, depending on what % of the City Facilitator job I'm able to accomplish), and expecting about \$100 to come from my own pocket. ☺

Date	Item	Description	Cost (Php)	Recipient
2-4-13	Printing	Community Profile packets	55	Print shop
2-4-13	Pamasahe ¹⁶	NIA community	50	Reymon & Joker
2-4-13	Pananghalian ¹⁶	NIA community	200	Reymon & Joker
2-5-13	Pamasahe	Ateneo: Interview Dr Anna	48	Jeep
2-5-13	Sahod ¹⁶	NIA community	600	Reymon & Joker
2-7-13	Printing	Community Profile packets	58	Print shop
2-7-13	Snack	Sky Flakes	22	Reymon, Joker, Camille, Rolin
2-7-13	Pamasahe	Commonwealth Market	180	Reymon, Joker, Camille, Rolin
2-7-13	Pananghalian	Commonwealth Market	400	Reymon, Joker, Camille, Rolin
2-7-13	Sahod	Commonwealth Market	1600	Reymon, Joker, Camille, Rolin
2-12-13	Printing	Draft 2 (Aaron)	36	Print shop
2-14-13	Printing	Draft 3 (Dr Peter)	12	Piso print
2-15-13	Printing	Draft 4 (Aileen)	36	Print shop
2-15-13	Merienda ¹⁶	Milk Tea @ Etcetera	150	Aileen & Katie
2-15-13	Sahod	Orientation & Set up for tomorrow	200	Aileen (4hrs)
2-16-13	Printing	Commonwealth evaluation guide	66	Print shop
2-16-13	Pamasahe	PhilCoA >< Commonwealth Market	48	Aileen & Katie
2-16-13	Hapunan ¹⁶	Street food (puto)	35	Ptr Obet, Aileen, & Katie
2-16-13	Sahod	Commonwealth Market Interview	557	Aileen (10hrs + bonus)
2-16-13	Reimburse	Iced tea @ McDo (pre-interview)	39	Aileen
2-16-13	Reimburse	Tricycle @ Commonwealth, pauwi	24	Aileen
2-16-13	Pamasahe	PhilCoA > Maginhawa	19	Aileen & Katie
2-18-13	Sahod	Commonwealth debrief	200	Aileen (3.5 hrs)
2-16-13	Assignment	Prepping Interview Questions	55	Aileen (1 hr)
2-18-13	Merienda	Milk Tea @ Cha Dao	130	Aileen & Katie
2-20-13	Equipment	Batteries for Voice Recorder	5	Sari (lasted 1 hr)
2-25-13	Sahod	Typing Tagalog Questions	55	Aileen (1 hr)
2-25-13	Sahod	Typing Notes from Commonwealth	110	Aileen (2 hrs)
2-26-13	Sahod	T. Sora Interview-Tour	280	Aileen (5 hrs)
2-26-13	Gift	T. Sora Lunch	100	Ptr Bobot's wife
2-26-13	Equipment	Batteries for Voice Recorder	100	Save More
2-28-13	Printing	Quirino/Mindanao Ave eval guide	55	Print Shop
2-28-13	Pamasahe	Trinoma >< Quirino/Mindanao Ave	32	Aileen & Katie
2-28-13	Gift	Quirino/Mindanao – 2 Puto Seko	90	Ptr Ruben
2-28-13	Merienda	Dunkin Donuts, SM North	170	Aileen & Katie

¹⁵ "If we spend less than \$300, I should use the remaining to treat my researchers to a celebration lunch. If we spend more, it's coming out of my pocket." ☺

¹⁶ *Pamasahe = Travel Expenses; Pananghalian = Lunch Money; Sahod = Wages; Merienda = Snack; Hapunan = Dinner*

2-28-13	Sahod	Talipapa Interview-Tour + debrief	440	Aileen (8 hrs)
3-7-13	Sahod	Catmon Interview @ ATS	100	Aileen (1.5 hrs)
3-10-13	Sahod	Damayang Lagi Interview-Tour	110	Aileen (2 hrs)
3-10-13	Pamasahe	Botocan >< Damayang Lagi	33	Katie; Aileen & Katie
3-10-13	Printing	Damayang Lagi Qs + eval guide	75	Print Shop
3-11-13	Printing	iHome Interview packet	64	Print Shop
3-11-13	Pamasahe	Botocan >< iHome office Guadalupe	74	Aileen & Katie
3-11-13	Merienda	iHome debrief	132	Aileen & Katie
3-11-13	Sahod	iHome Interview & debrief	330	Aileen (6 hrs)
3-12-13	Printing	PhilCoA Interview packet	66	Print Shop
3-12-13	Pamasahe	Botocan >< PhilCoA	61	Aileen & Katie
3-12-13	Merienda	PhilCoA debrief	150	Aileen & Katie
3-12-13	Sahod	PhilCoA Interview, Tour, & debrief	220	Aileen (4 hrs)
3-14-13	Sahod	Comparative Analysis help	170	Aileen (3 hrs)
3-22-13	Sahod	Typing up notes (email-downloaded)	90	Aileen (1.5 hrs)
3-31-13	Pamasahe	QC Circle >< Catmon, Malabon	172	Aileen & Katie
3-31-13	Merienda	Catmon tour guides	382	Aileen & Katie + 5
3-31-13	Sahod	Catmon, Malabon tour	360	Aileen (6.5 hrs)
4-17-13	Print / Copy	Packets: 2 nd meeting with pastors	97	Piso Print
4-18-13	Pamasahe	2 nd meeting with pastors	107	Katie & Aileen
4-18-13	Gifts	2 nd mtg: Chicken, Mangoes, Soda	332	PhilCoA: Ptr Noly et al.
4-18-13	Gifts	2 nd mtg: Red Ribbon Roll	299	T Sora: Ptr Bobot et al.
4-18-13	Gifts	2 nd mtg: Teriyaki Boy (3)	300	Ptr Obet & Reign et al.
4-18-13	Sahod	2 nd meeting with pastors	470	Aileen (8.5 hrs)
4-19-13	Pamasahe	Valenzuela Community Tour	136	Aileen & Katie
4-19-13	Merienda	Valenzuela Community Tour	70	iHome/BT-HOA et al.
4-19-13	Merienda	2 nd mtg: Dinner at Red Ribbon (3)	385	Malabon: Merriam et al.
4-19-13	Sahod	2 nd mtg: Day 2	305	Aileen (5.5 hrs)
4-24-13	Equipment	Kartolina for ATS Presentation	56	Tindehan
4-24-13	Print / Copy	Packets for ATS Presentation	210	Piso Print
4-24-13	Sahod	Upload Photos; Coordinate via Text	110	Aileen (2 hrs)
4-25-13	Sahod	Participating in ATS Presentation	110	Aileen (3 hrs)
4-25-13	Gift	Toblerone 'Thank You'	97	Aileen
4-25-13	Equipment	Masking tape, Markers	70	Save More
GRAND TOTAL =			12,000	\$293 USD

Extra Budget from ATS:

Date	Item	Description	Cost	Recipient
4-25-13	Merienda	Pancit, Puto, & Iced Tea @ Research Presentation	1,000	20 attendees

Extra Budget from Katie:

Date	Item	Description	Cost	Recipient
4-25-13	Gift	Cash	P500	Aileen

Thesis Project Plan

January 30, 2013

Name & Contact Info of Researcher:

Name: Katie Gard	Email: gard.katie@gmail.com	Address: 0734 Area 6, Barangay Botocan, Quezon City
Term: Fall 2012	Dates: Sept 2012 - May 2013	City/Country: Metro Manila, Philippines

This is an educational agreement signed between [Katie Gard](#) (learner) and [Richard Slimbach](#) (academic advisor). It is agreed that the learner will undertake the following learning program to fulfill the goals related to TUL670Thesis Project. The course will earn 3 credits.

1. Project title. Formulate a title that creatively encapsulates the research project.

University-Community Partnership for Participatory Research: Locating a Community (*Feb 2013*)

2. Topic or issue.

A) What community problem or issue are you interested in?

Locating church-and-community partners fit for hosting ATS MATUL students as researchers, and/or APU MATUL students as 2-year inhabitants.

B) How did you decide to investigate it?

My former classmate, Paul Rollet, mentioned to me that ATS CTUL Director, Peter Nitschke, is forming a 'search' committee for the ideal partnership site for future cohorts of ATS MATUL students to engage with during their two semesters of 'practicum' classes, "Field Supervision 1 & 2," currently under the direction of Dr Aaron Smith, and Thesis (one semester), under the direction of Dr Peter Nitschke. When mentioning the project to Dr Richard Slimbach, he mentioned APU's search for host communities & families for future MATUL / GLT students. A job description has been created for a City Facilitator-Mentor, but this job has not yet been undertaken on an investigative level. (The placement of APU students in housing *is* currently being given a genuine effort by MMP executive director, Sir Dong Reyes, but housing in communities meeting APU criteria seems to have been difficult for MMP to come up with.)

This project is **relevant** and **urgent**, and **uses connections** and **experiences** that I've gained over my 20 months in Manila, and therefore appeals to be. (I'm more attracted to its *usefulness* than the *substance* of digging in to mapping one community.) I'm more intrigued by doing the **mapping on a municipal level**, to create a **big picture**, as a first step to offer to the ATS committee, from which they can choose one community to map more in depth as described in Dr Slimbach's "08. Community LifeSS" document.

I think if I were to just *pick* a community and then start investigating it for assets, I *may* come across some good ones. But even picking one to look into more may be a chore. My style of choosing in the first place is to analyze all the choices, to be able to really justify why I'm zeroing in on the one. I feel the **scope of this project** would be better suited to the **first stage**, which would pave the way for the ATS CTUL *committee to choose a community* to look into further. I would hope to compile 'qualifying' attributes of each of seven communities, whittle down the list a bit, and then make recommendations on potential fits for ATS and APU to both look into further.

C) What do you *already know* about it?

Dr Peter's main objective for ATS' partnering community is a triangular interconnection between community + church + MATUL. What MATUL can bring to the partnership is: *participatory research*.

- Churches / communities can be good at running *programs*, but programs not founded on or refreshed by *research* may not reach their potential effectiveness.
- Upon choosing a community, he envisions PAR (Participatory Action Research), where it's a community-owned research process, with the church & MATUL coming along. (Community = 'gatekeepers,' you have a heart for transformation & a good reputation.)

Which students would participate?

- MATUL at ATS has traditionally been made up of practitioners among the urban poor coming for a boost in their knowledge, while maintaining an operating ministry. But ATS MATUL is now more and more attracting middle class students with little/no background in urban poor ministry, and not tied to any sites.
- So the [pilot] community chosen for a partnership would be a place to send up to 5-6 ATS MATUL students to conduct 9 units over 3 sems: *Field Supervision 1 & 2*, and ATS' version of *Thesis*.
- In this process, it would be up to the faculty & students to enter the pre-chosen community, start finding the gatekeepers & needs, and start collaborating with the church & community on projects.¹⁷
- Students in the 3rd tier of the rotation (*Thesis*) would mentor in the students cycling in in the *Field Supervision* stage so that the process has continuity. ATS *Thesis* students might write up their findings & experiences as a group project, and with a rich knowledge base built up, students & profs may be able to co-write journal articles on the PAR theme. So the 'relevant long-term impact' is: immersion experience, research, and publication.

How do I make this into a Thesis project for myself?

- Perhaps come up with 2 sets of 'indicators' / criteria for a community (one set for APU & another for ATS -- if that's not broadening it too much), and start exploring 7 communities, formally & informally interviewing people.
- Come out with a data presentation on in which ways the communities match the indicators; make recommendations on which of the 7 communities would potentially be a good fit for ATS, and for APU.
- My lit review might be of *what works & what doesn't when a University tries to partner with a community for PAR research*.¹⁸ UP and Ateneo, two top universities in Manila, almost walking distance from my house, would be good to approach to hear & read about their reflections on their students' research immersion in Manila's urban poor communities.
- If I wanted to put a twist into it, I could take a bit from Dr Aaron's knowledge of incarnational exposure: how to enter & exit a community well as an outsider coming in for a short time.
- So I'd just be collecting data to help ATS (and APU) narrow their choices. ATS would start with one as a pilot project, but eventually branch into other communities I recommend as well, so doing 7 would not be a loss, as between ATS & APU, they may all eventually get used. :)

APU-specific communities:

1. I began asking around about potential host communities for future MATUL students last May 2012 while serving in my internships. I have one urban poor contact, **Joy Cruz** (front in photo), who has offered her **home** as an option for hosting future MATUL students. She's situated near the intersection of Mindanao Ave & Quirino Hwy in Quezon City, in an urban poor community served by **CCT** (Center for Community Transformation), of which she is a savings circle host. The church she attends is held in the CCT local office, just outside of the slum, so we may need to identify an urban poor Christian church plant within her neighborhood / barangay. MATUL students interested in micro-lending and entrepreneurship might find this situation attractive, if we can ascertain that there would be a viable church placement nearby.



¹⁷ Slimbach's response: "This is time-intensive. Adjunct profs tend to be reticent to invest the extra (uncompensated) time. Has Peter addressed this?" 2-7-13

¹⁸ Slimbach's response: "Yes, this is important. You'll need to 'soak' in the lit, and pull out key insights/guidelines for schools working with disadvantaged communities. Thankfully, much is available online." 2-7-13

2. I also initiated conversations with **Pastor Obet** of **PCMN** (Philippine Children’s Ministry Network), who has extensive networks with grassroots movements in urban poor communities of Quezon City. I had a follow-up meeting with Pastor Obet and his colleague, Pastor Ruben, in early December, 2012.

2a. Pastor Ruben, and his wife & son, live in a gated community just outside one of the slums near Mindanao Ave & Quirino Hwy, but he pastors an *urban poor church* that meets in a school, planted 3-5 years ago and composed mainly of youth, much like the urban poor church I currently attend and enjoy. Pastor Ruben has been praying about hosting students for a while, and offered a room in his house. He was not able to come up with any urban poor church members with vacant rooms, but the possibility stands that if a student moves into Pastor Ruben’s middle class home, and gets involved in the local slum, housing opportunities within the slum may open up for the student. (*This community seems relatively close to Joy Cruz’s community, but I would have to check the distance.*)



2b. Pastor Obet himself ministers in an urban poor community along Commonwealth Ave. He & his wife (and high-school aged son, I think), live a few jeep rides away, but have been considering for a long time moving into this Commonwealth community in March 2013. He also jumped at the idea of hosting a student, and seems he would be an excellent mentor, (as would Pastor Ruben). Pastor Obet’s situation qualifies in that it is relatively close to ATS, and includes housing, church, and excellent grassroots NGO network (specifically aimed at high school human trafficking, among other things), all-in-one.



ATS-specific communities:

1. NIA community.

- recommended by Dr Aaron. Sarah (Ryer) Bustad did a semester of field supervision there, participating in Bible studies with an urban poor church partner we have there.
- MMP (*preschool arm*) has a preschool/church there, run by a pastor & his wife who are immersed there daily during the week, but live off-site.
- 15min walk or one jeepney from ATS – just across EDSA
- NIA is a bit poorer, probably not a good candidate for land rights, as people have set up shacks on the street median, and it often floods. It’s on government land, near the post office.
- *‘‘Big enough’’¹⁹
- *Pastor Benjie, chairman of Onesimo, lives there (Dr Peter). *Contact Onesimo for his phone number, always changing.*

2. PhilCoA.

- recommended by Dr Aaron. My classmate, *Pastor Ricky, did his *field supervision* hours there under a head pastor in the community.
- One jeepney ride away from ATS. Established, sprawling urban poor community in a central location.
- *UP already has a presence there (on the Onesimo homes side of the highway at least)
 - to do: see if UP has ‘community profiles’ on its PhilCoA connections.

3. T. Sora.

- recommended by Pastor Romy & Pastor Jeff, my language school teachers very attuned to urban poor church communities.

¹⁹ * = 1/31/13 search committee comment

- their friend, Pastor Bobot, has a church there, at which Matt & Becky, a foreign missionary couple with young kids, volunteer.
 - 2 jeepney rides from ATS. incredibly close to language school (great location for APU students).
4. Commonwealth Market.
- Pastor Obet's community. I'm excited to propose this idea to him. He just texted me a week ago, asking about what it takes to become an ATS MATUL student (1 year certificate program). I'm taking it as a good omen that this could be a really rich partnership.
 - 2 jeepneys from ATS.
 - Pastor Obet has an urban poor church, and a network of ministries related to (but not limited to) sex-trafficking, and is very active in the community. He & his wife (and high school son, I think) are contemplating moving there in March 2013.
5. Project 8.
- Dr Peter's community from when he was doing immersion with Servants. Lots of good contacts there still.
 - 2 jeepneys from ATS.
 - *Residents are maybe the upper/middle-class of the poor; we really want the actual "poor" poor.
6. iHomes, Smokey Mountain.
- iHomes is a break-away from Habitat for Humanity,
 - maybe 3+ jeepneys from ATS, a difficult distance, I think for an APU student to live, but a possibility for ATS internships, for its uniqueness.
 - iHomes is an NGO active in its community (of trash-pickers & porters, as Smokey Mountain is the well-known dumpsite by the pier).
 - Has a church.
 - iHomes *had approached ATS already* about doing a partnership there. Could be really interesting; it's just far.
 - Contact: "Ben," whom Paul and Dr Peter know.
7. *Damayan Lagi
- Pastor Ian's dad lives on E. Rodriguez by St. Luke's
 - Structurally poor community – wooden houses
 - Fairly large land expanse
 - Has churches
 - Two short jeepney rides (only because jeeps all turn onto Kamuning Ave, and this requires crossing Kamuning; it's fairly close; could be a 20min walk maybe?)
8. The one on Quirino Hwy & Mindinao Ave mentioned above in the APU section, with Ate Joy & Pastor Ruben, could be a possibility to look into for ATS as well.
- 2+ jeepneys, or maybe (1 jeep + 1 FX from SM north)
 - Close to language school
 - Ptr Ruben's urban poor church; would be excited to host an APU student, but doesn't have a host family in mind.
9. *Montalban.
- Paul Rollet just moved out there; at least we'd have a committed contact in place, to help make more connections
 - As a relocation site, the community itself fits the bill of a "bgy bagsak"
 - 2 long jeepney rides (P40 one way – *normal short distance is P8*)

3. **Textual resources.**²⁰ List the relevant literature (e.g. websites, scholarly articles, book chapters, texts) that you have reviewed to date that will help frame your field study. (Provide full citations, including author(s), title, publisher, publication date, and/or URL, along with the number of relevant pages.)

{A} http://partnerships.ucsf.edu/sites/partnerships.ucsf.edu/files/pdfs/pdf_civiceng_02.pdf

{B} US models of academic-community partnerships:

http://partnerships.ucsf.edu/sites/partnerships.ucsf.edu/files/images/CPRC_section_of_JHEOE1.pdf

{C} Key principles (not quite "criteria"):

http://www.tulsa.ouhsc.edu/pchr/docs/principles%20of%20practice%20for%20academic_practice_community%20jmc.pdf

{D} Getting to criteria to evaluate community organizations: <http://depts.washington.edu/ccph/cbpr/u2/u21.php>

{E} Criteria to evaluate 'success': http://depts.washington.edu/ccph/pdf_files/symposium_report.pdf

University-community research partnerships:

<http://depts.washington.edu/ccph/commbas.html>

<http://depts.washington.edu/ccph/partnerships.html>

<http://www.vtcampuscompact.org/download/VCC%20Partnership.pdf>

- View “Appreciative Inquiry—A Beginning” (30 minutes) on-line. The film documents the experience of development workers and community members using the “appreciative inquiry” approach to community improvement. <http://www.iisd.org/publications/pub.aspx?id=404>
- Mike Green with Henry Moore and John O’Brien. 2007. *ABCD in Action: When People Care Enough to Act*. Inclusion Press. [Order on-line: <http://www.inclusion.com/bkabcd.html>]²¹
- Downloadable publications from the Asset based Community Development Institute: <http://www.abcdinstitute.org/publications/downloadable/>
- [Katie] Asset based community development (ABCD) in African slum: http://www.jchs.harvard.edu/sites/jchs.harvard.edu/files/w12-3_aziz.pdf.
- [All] Working with slum dwellers: <http://info.worldbank.org/etools/urbanslums/interviews.html#3>
- Church_Development.pdf (Slimbach)
- Look for more articles with Topic: “Universities & Communities partnering for research”
 - Look for journal articles -- Should be able to find a lot *online*.
 - Try ‘**Sage Publications**’ – even just get the abstract; downloading can get pricey.
 - Paul has some ideas of leads (particularly in the West), where the church is at the center
 - Cutting-edge church-community interaction in Boston, etc.
 - *Remember: we’re keeping this to research with university + church/community partnerships.*

²⁰ See Word doc “Lit Review Bibliography 3-1-13” for more developed list of downloads in folder.

²¹ at ATS library. Just not sure what I want to copy/glean from it. ‘Oversized’ reader-friendly book.

4. **Variables.** What are some of the key elements, factors, or variables that affect the phenomenon to be investigated? How do they relate to one another to explain what's going on?

Variables / 'indicators' / criteria to look for in the search include:

For ATS Student-Group Ongoing Research Partnership

Location:

- **Reasonable distance** from ATS: (ideally 1-2 jeepneys)
 - Close enough to frequent the community & so build good rapport between students/profs & community leaders/members
 - Separate enough that ATS doesn't start receiving visitors on the doorstep asking for assistance – not sure if ATS is ready to know how to handle that yet (Manalo).
- **Population & hectare size.**
 - More established, larger communities are also generally the more *upper/middle-class* of the poor. Which is more important: size/stability, or economic demographic?²²
 - How do unofficial territorial sub-group boundaries of larger communities affect the notion of a 'large' community?

People:

- **Community contact** (ideally from / living in the community, or present 40+ hrs/week)
 - *A determining factor.*
 - Ideally a church ~~or NGO rep~~, excited about the prospect of being a go-between to connect ATS & the community
 - Would facilitate & sustain projects / groups that ATS students are working with
 - Level of education?
 - Indigenous to the community?
 - Openness for Holistic missional mindset – not just evangelism. (*An evangelism-only focused church could be quite counter-productive.*)
- **Interest from small committed group (critical mass) of community members**
 - Church community (not just pastor) – or group from partnering NGO -- should have indicated some interest in *community development* interaction with community; open for doing so from a research angle.
 - What's their current 'presence' in the community?
- **Barangay officials / neighborhood associations** on board / excited; envisioning ways to partner with a school to do research.
 - This would come more as a courtesy visit after we (ATS) choose the one community we definitely want to pursue, but before we start placing / assigning students there.
 - In general, "as long as you show up with a box of donuts – and the leadership is not dominated by Iglesia Ni Cristo [cult members] – [ATS's research partnership] will probably be approved, no problem." *But the barangay approval would not be a pre-requisite / hoop that I would need to engage in my research.*

Issues:

- **Slum of HOPE or of DISPAIR?**
 - "There are some slums, like Kibera, that no matter how many projects & initiatives & studies you pour into them, you still see no evidence of change. And then there are those with great potential: things are already happening – igniting around you." Let's go for one of those slums of *hope*, where the situation is ripe for an undertaking.

²² Slimbach's response 2-7-13: "Good question. I think our bias needs to balance **the educational needs** of MATUL students (which calls for an established community with a developed grassroots organizations, and **the community needs** that would likely be more apparent at lower SES levels."

- Certainty of **Longevity** vs. **Urgency** of Need for Assistance
 - Community **established/secure** enough that we could hope to continue working with them long-term.
 - *“Let’s not choose one that’s too established; that tends to be the lower-middle-class, or upper-class-poor.”*
 - The more **contentious** that issues (housing / land rights, etc.), the more relevant & vital for us to take part in (Manalo).
- Identifiable possible **research topics** / goals to propose.
 - *Could find out: what’s happening there already? What are people perceiving as their issue? (aka. What might the students’ project be if they chose this community?)*
- Indication of **potential / existing active engagement** of our key group (church or neighborhood association) with the development-oriented needs of the community.
 - It’s equally acceptable to have an initiative already started, or not yet but a willingness to envision and put effort toward it.
 - Something less established could be more open to new ideas.
 - It’s nice to have something to anchor our research on, but also nice to pioneer.
- In sum, Dr Peter suggests: maybe look for a **non-demolition-bound** community, with maybe a presence of **gangs** and/or high **unemployment**.
 - *We could work out transformative initiatives within the culture & mindset of community members: [towards self-sufficient livelihoods & alternative behaviors / fulfilling activities, etc.].*

Presence:

- **Structural venue** we (ATS) could use as a base.
 - a flat rooftop of a church to build a 2nd floor onto, as a space for ATS students:
 - ATS students spending the night 2-3 or even 7 nights/week in the community
 - Place for research team to meet / hold meetings with community members
 - Maybe even host ATS classes in the community?
 - *It’s expensive to live with host families; this expense might actually deter students (many of whom are living for free room & board at their parents’) from immersion in communities.*
 - *We discussed whether we might risk students being inclined to lock themselves away & not be fully immersed, but this is not too feared by search committee members, and would be a good option for students without means or inclination to join a host family.*
 - *[Perhaps still connect each student with a family that’s nominally the students’ go-to in the community for immersing... just not in a financially binding relationship.]*

Partnership:

- What’s the community’s / **church’s motivation to partner** with ATS? (It can’t be because they’re expecting a stream of money to flow from the middle class seminary into their church / barangay.)
- This is not for the **pastor to go on vacation** while ATS runs Bible studies. First of all, it’s research, and it will probably require *additional* coordination / commitment to continuity from the church leaders / key contacts.
 - *(ATS Students also need to be prepped about their roles coming in: not there to take-over and re-vamp every program of the church, but to observe, and be a gracious participant that brings in a PAR research element. Watch out for ATS ordained pastors, that they will humble themselves and set aside their notions of how things ‘ought’ to be done, to serve under lay church leaders.)*

For APU Individual-Student Home-Placements:

- **Urban poor church community.** To provide a supportive community and unique experience of urban poor spirituality to the MATUL student. Big bonus if this church is eagerly geared toward knowing more about how they can engage their community in terms of development.
- **Research-oriented neighborhood associations / NGOs for thesis project.** It seems it would be a significant asset to the design of the APU thesis project to do it in a community where the student’s presence is well-established

and constant.²³ If this can be set up from the beginning, it could save the student some difficulties later on in finding that 2nd community for research.

- **Close to ATS.** I believe a good APU MATUL student host site should be located one or two jeepney rides away from ATS, and ideally equally close to His Name SALT Language School (T Sora & Visayas Ave), the almost daily destinations of MATUL students over the initial bulk of their stay.
- **Host families.** With the first 3 criteria met, host family recommendations should also be identified, according to the criteria listed in APU's "1. GLT_Overview" document.
- **NGOs for internship placements.** Grassroots or Filipino organizations nearby under which MATUL students can do their internships would be a convenient asset. Perhaps more importantly, if the student comes in with a specific interest (human trafficking, savings cooperatives & livelihood initiatives, etc.), matching them with a community where there is an exemplary manifestation of that need being addressed would be ideal for their eventual thesis project.
- **Barangay leadership involvement.** Barangay officials should also be involved in the approval of admitting a foreigner into their community, and engaged in the process.

Dr Slimbach's criteria:²⁴

- a. The host community must be *large enough* to feature a diversity of cultural backgrounds, socioeconomic conditions, and formal and informal leadership. The resident population should number over 20,000 persons.²⁵
- b. The host community must be *established enough* (at least 20 years old)²⁶ to have a distinct community identity, clear geographic boundaries, and a diverse associational and institutional network—e.g. of churches, schools, businesses, health clinics, citizen associations, recreational centers. (Exemplary grassroots organizations in each of the above-listed sectors will be asked to sponsor students; see below.)
- c. The host community must be *receptive enough* to outsiders to have community leaders invite foreign undergrads to partner with local organizations in community-improvement efforts.

5. **Research question.** What *more* do you want to know or understand about the topic or issue? Formulate a single research question clearly and concisely in one sentence. [*Remember: it must be do-able—not too broad or too narrow. Could you actually answer the question given constraints of time, access to settings/informants, and language ability?*]

“Which 3-5 communities in Quezon City would meet the asset criteria and be open to: (1) partnering with ATS for ongoing student-research, and/or (2) hosting 2-year APU MATUL students?”

6. **Community relevance.** Explain *why* this research is timely and relevant. How does it address a concern voiced by groups or organizations in your host community?

²³ Slimbach's response: "Yes, a **TREMENDOUS** asset, assuming they enjoy a good reputation and have been sociable (networked with businesses, families, barangay leaders, etc.)." 2-7-13

²⁴ *ATS search committee says: "we need to be more flexible on this; communities with the qualities we're targeting (lower-class poor, etc.), don't often exist in larger, established communities. So there's give-and-take.

²⁵ That's BIG. Almost every community in Quezon City with this many in it has land rights, and is therefore more commonly upper-class poor.

²⁶ Again, limits us to the "richest of the poor" culture. [Over half of Metro Manila qualifies as 'urban poor;' we're not going for that 50% mark; we want to address that lowest tier – not destitute, but struggling.]

APU student host communities. It was difficult to find host communities and families for the 2nd and 3rd cohorts of MATUL students arriving in January 2012 and 2013. In fact, in both years, the non-ATS entity responsible for placing them has only been able to find, at best, housing meant to be temporary, in some cases with students either living two-to-a-community, or eventually moving out to peripheral communities that have long daily commute time. I believe the search for APU host communities should be investigated from a broader network of contacts, not limited the one ministry network that we seem to have exhausted, and that mostly has sites on the periphery of Metro Manila.

It may open doors for the newly arrived cohort #3 students, for destinations as they move out from their temporary housing in the coming weeks or months. It would also be a great help to APU's cohort 4 students, when they come, as we're anticipating an ever-growing wave of APU students studying in Manila. It would also be a beneficial list of sites & contacts for groups of GLT students, as APU is working on establishing small-group destination sites for GLT.

ATS student practicum community. As ATS is just on the brink of beginning the search for a community in which to situate its on-the-ground learning for MATUL students, an invested researcher in this project would be a great help to getting their search off the ground and supplying them with valuable data from which to select a community in which to conduct asset mapping, in hopes of finding a promising partnership.

7. Population and Site(s).

A) What *population* (group of people) do you hope to gather information *from* in order to answer your research question?

- *Already consulted: Dr Aaron, Stewart & Corrie De Boer, Jun Manalo, Pastor Romy & Pastor Jeff, Dr Peter, and Mam Joy Famador – to gain ideas of communities to explore.*
- When communities are explored, key people to gather information from would be:
 - **Pastors of churches within the urban poor community** (to gauge church's interest in engaging with its community in development).
 - **NGO representatives working in the community** (to determine NGO's validity / engagement in community, and willingness to take on interns).
 - **Barangay officials** (to determine students' welcome, and initiate relationship to local governing body).
- When a community has been determined a 'good match,' pastors, NGO reps, and possibly barangay officials would be called upon to help identify appropriate **host families**. Potential host family adults would then be interviewed to determine their feasibility to host APU students.

B) At what *locations or study sites* do you intend to make contact with group members?

- Either individual meetings with the above listed contacts, or possibly a **group brainstorming session** among ATS professors that are interested and available could be a good start.
- Pastors, NGO reps, and barangay officials, as well as potential host families, would ideally be met in the potential host community in question. In initial meetings, they would be asked to take the researchers on a short 'tour' of the community, identifying key institutions, organizations, and people – as useful in asset mapping.

C) How do you hope to gain access to this population and research setting?

- Access should ideally be gained through **pastors / NGO** reps who already have some ties to the community. I would hope to enter with them, and/or with one or more Filipino research partner, so that community members feel more comfortable with my presence, and connections are facilitated.

8. **Methods.** What methods will you use to gather information, and in what order? (Consider materials collection and reading, a community internship, local event participation, observations, informant interviewing, etc.). If interviews are to be used, attach your set of questions as an appendix. Describe the types of data to be collected (e.g. fieldnotes from observations, audio recordings or transcripts of interviews, video tapes).

<u>Research Question / Step:</u>	<u>Related method:</u>
NARROWING LIST OF COMMUNITIES TO EXPLORE	
What communities to ATS & APU stakeholders & advisors know of & suggest?	Interview 5-8 key networked individuals, asking for recommendations on urban poor communities in Quezon City (within 1-2 jeepney rides from ATS) with holistic-minded churches present & good leads on strategic contact people in the community.
Which top 7 do we want to explore?	Consult ATS search committee (1/31/13).
THEORETICAL KNOWLEDGE BASE	
Find out from other Universities (<i>UP & Ateneo in Manila; Campus Compact, USA/International</i>) the pitfalls & advice they have about partnering for PAR research with local communities.	UP & Ateneo: approach department heads / profs most involved with community engagement for research; ask for project reports & advice off the top of their heads.
(Could also equip myself & research partners with knowledge base of how to do AI & ABCD well.)	Gather & glean insights from theoretical reading materials on Appreciative Inquiry (AI) and Asset Based Community Development (ABCD).
INDICATORS & INTERVIEWS	
By what indicators will we know if a community is a good fit for ATS? APU?	ATS: determine with ATS search committee (1/31/13). APU: based on Dr Slimbach's GLT document
Devise & test interview questions.	Put together a scratch copy by Sunday (2/3/13), and try out on Ptr Aaron and 10 of my host church members – so that it's ready to roll ASAP.
Schedule interviews	Set up interviews with me, Aileen, key contact and/or pastor, in the host community, allowing the whole morning or afternoon for interview and a guided tour of the community.
ENTERING COMMUNITIES	
Meet the pastor / church leaders in the community.	With Filipino research assistant (Aileen) and/or my contact who suggested the given community, visit the pastor / key members of the local church, on site: Conduct an informal interview to gauge church's interest in engaging with its community in development , and its openness to partnering with students to this end.
RECOMMENDATIONS	
Narrow down the choices to 3 communities that come closest to meeting criteria for each: ATS & APU students. Format: I'd like to recommend bgy's X, Y, and Z to ATS: X because of A, B, and C criteria; Y because of B, C, and D criteria; etc.	With Filipina research assistant (Aileen), look over notes & transcriptions, and analyze interview results vis-à-vis criteria. (<i>What did they really say / mean? Does that qualify them in this regard? etc.</i>) Use weighted rubric & a bit of intuition to decide on which communities to recommend to whom, and for what justifiable reasons.

9. Research guide and assistants.

A) Do you hope to gather information from people whose language you don't speak?

Although I understand Tagalog pretty well at this point, I can't always get my thoughts across clearly when I'm speaking it, so I would be more comfortable bringing a Filipino with me – not only for the language (as my interviewees likely speak considerable English), but more for the cultural cues that I know I'm not sufficiently attuned to yet. 😊 And just for a 2nd brain to keep the interview going.

B) If so, what persons have agreed to assist you, either as a project guide or as bilingual research assistant(s)?

My ATS Filipina classmate, **Aileen**, will be perfect for this. Not only is she flexible, friendly, organized, smart, and lives quite near to me; she's quite interested in this kind of research, is a senior student of MATUL (and so knows it well), and has recently been looking for a part-time job! *What a God-send.* 😊

10. Ethical considerations.

Anonymity / Confidentiality – pastors, churches, and their communities will be held in the utmost respect by not reporting results that will demean or devalue the respondents or their communities. By reporting positive data, and omitting data where there is no positive to report, comparison will still be attainable, on the basis of omission.

Informed (Oral) Consent – We will develop an 'informed oral consent' script in Tagalog. Before starting each interview, we will read through it, and make sure we have permission to record. We will be sure to erase the recording after the study has ended, and only use it for embellishing our field notes; it will not be shared in audio form with anyone other than myself and Aileen.

11. Timetable. List the specific tasks for carrying out the project, with estimated 'begin' and 'complete' dates.

RESEARCH TASK	BEGIN	COMPLETE
Obtain a good map : outline of barangays in Quezon City, with ATS at the center	1/19/13	1/22/13
Initial meeting with ATS partnering community search committee to approve direction of project & advise changes / additions ²⁷	1/31/13	
Convert Section 4 (Variables / Indicators) into Interview Questions ²⁸ & Test out ²⁹ on my host church friends on Sunday	Fri 2/1/13	Sun 2/3/13
Create research tasks for minor assistants	2/1/13	2/3/13
Contact university key profs, Arrange a visit to them or their library, & Obtain project reports from (and possibly interview) reps from UP, ³⁰ Ateneo, ³¹ etc. ³² (with Aileen). <i>If resources are lacking, follow up with journal article leads online (me and/or Aileen).</i>	Mon 2/4/13	Tues 2/5/13
Digest reading materials; Identify indicators of good University-Community partnerships, and devise rubric.	Wed 2/6/13	Fri 2/8/13

²⁷ (Dr Peter; Dr Aaron; Paul Rollet, Joyce Dispulo). We covered the whole proposal to-date, but zeroed in on Sections 2C (Top 7 communities to look into), 4 (Variables / Indicators), 11 (Timetable), and 12 (Budget).

²⁸ Preceded by: assigned readings on how to write good interview questions 😊 2/2/13

²⁹ Alternatively, use language school to check comprehensibility & cultural appropriateness of interview questions in Tagalog.

³⁰ Ask Sir Jun Manalo personally, or for project reports & references of more people to talk to at UP and beyond

³¹ John Carrol Institute on Church & Social Issues (Ateneo) – get info on PAR they've been doing

³² Assumption College, LaSalle community service (school for working children) – I think were recommended by ATS Advocacy prof, Mam Joy Famador. I may or may not follow up on this last one, depending on success of the first two.

<i>(Stop for now attending classes in-person; join Adobe Connect/Skype from home: save 4-5 hours of valuable work time 3 days per week... just for Feb, to push through. + Postpone Edu Center Internship 'til March.)</i>	Wed 2/6/13	Fri 2/29/13
Call first 3 barangays & set interview dates for Tues (12 th), Thurs (14 th), Sat (16 th)	Wed 2/6/13	Fri 2/8/13
Integrate rubric into interview questions before going out.	Sat 2/9/13	Sun 2/10/13
Set loose Paul's bgy scouts if I haven't already; prep my orientation for Aileen. Make follow-up calls to first 3 barangays.	Mon, 2/11/13	
Visit community #1 with Aileen; go home & recap with her: compare notes on what we each noticed; transcribe important recorded parts; compare our impressions with rubric; note general 'yay' or 'nay' feelings, and top highlights/assets of community. Analyze whether we need to do anything differently next round.	Tues, 2/12/13	
Contact & set up interviews with 2 nd 3-4 community leaders, Tues (19 th), Thurs (21 st), Sat (23 rd).	Wed, 2/13/13	
Visit community #2 with Aileen, same as with #1, integrating any improvements we deem necessary. Rehash observations.	Thurs, 2/14/13 8am – 2pm	
Check-in meeting with ATS search committee.	Thurs, 2/14/13 3-5pm	
Visit community #3	Sat, 2/16/13	
Follow up on communities #4-6 for this week; schedule interviews for communities #7-9 (depending... maybe 1-6 turn out great & we don't have to interview any additional; maybe they're all lacking & we need to keep looking...)	Mon, 2/18/13	
Visit community #4	Tues, 2/19/13	
Visit community #5	Thurs, 2/21/13	
Visit community #6	Sat, 2/23/13	
Visit community #7	Tues, 2/26/13	
<i>(Visit community #8)</i>	Thurs, 2/28/13	
<i>(Visit community #9)</i>	Sat, 3/2/13	
Analyze results of interviews on rubric of indicators. Identify themes from transcripts (if not already done from meetings with Aileen after each site visit).	3/3/13	3/31/13
Make recommendations for ATS & APU to pursue, and submit DRAFT 1 of document in reader-friendly format.	4/1/13	4/3/13
Review critique; make changes; submit DRAFT 2	4/8/13	4/10/13
Review critique; make changes; submit DRAFT 3	4/15/13	4/17/13
Present findings to ATS search committee; APU directors & City-Facilitator. ³³	4/18/13	4/25/13
(APU end-of-semester) ³⁴	5/3/13	
(APU grades due)	5/10/13	

³³ Present APU results to: Dr Viv, Dr Rich, and Dong Reyes (MMP informally/formally filling role of City Facilitator).

³⁴ Wow, a bit overwhelming, no? Can I just ask: Would it even be a possibility to extend my Thesis class into the summer, so I can give reasonable attention to my two other classes as well? Not saying I would; just asking. ☺

Short answer: no, APU doesn't allow extensions for course-related factors.

12. Budget. List potential items needed to complete the project, along with cost estimates for each item.

Is there money available from APU? Yes. 350 USD from the Dean. Language schools, host families, communities, internships in different sectors. Careful surveying of opportunities & assets. Money would be wired to ATS, and then they would forward to me. *Work it out at the end, based on how well it met the needs.* Maybe he would send the whole P350, and then have the team complete it.

Project Budget

ITEM	(PESOS)	(USD)
Professional services: e.g. language coach, transcriber Optional: Complete remaining hours at language school, optimizing time for this project – for review of interview questions in Tagalog. *But, I may just do this in my community – less assured of the appropriateness of my questions, but saving myself a day in the start-up, where every day counts.	0--595	0-15
Research: e.g. cybercafé charges, text purchase, duplicating Expect to photocopy several crucial reference materials at the ATS copy center	160--320	4-8
Research assistants (translator-interpreter) Aileen: approx.. 16 days & P500/day = P8,000. (More fare to do a P8,000 contract up front, or have that in mind and pay her by the half day that I use her?) Paul's recruits: the scavenger hunt guys: maybe ½ day's minimum wage (P200-250) per person, per barangay? 7 x 250 x 2 = P3,500	11,500	280
Payments to informants Non-cash, in-kind, if any... I don't think it's necessary for my UP/Ateneo, nor community leader interviewees.	--	--
Supplies	--	--
Equipment: e.g. digital recorder, camera, laptop, sketchbook -- (already owned)	--	--
Transportation 1 visit per each community by jeepney + tricycle x 4 people = P600-1800 (I need to approximate this better)	600-1800	14-44
Housing	--	--
TOTAL35	12,260-14,215	298-347

13. Research product. What tangible product will result from your research? (Possibilities include a professional report, scholarly manuscript, senior thesis, magazine article, documentary video, book of sketches, or handbook of some kind.)

I would like to create a useful packet for ATS & APU, profiling each community I would like to recommend, and do some sort of comparison so it's easy to see the pro's and con's of each one.

³⁵ Numbers still a bit rough. I think when we were calculating it in our heads, Dr Peter first proposed \$100 coming from ATS, \$100 coming from me, and asked if that was fair. Then we kept thinking of more people to pay, and Dr Peter upped ATS's contribution to \$150, and finally \$200 – although he didn't say that highest one with a lot of certainty, and quoted me a different conversion in pesos – just thinking out loud. But yes, just wondering how easy it would be to avail of APU's budget. ☺

14. Community benefits. In what ways might the study benefit either the research participants or the community organization working on their behalf?

This study will greatly benefit both ATS and APU, because they're both intent on looking for fitting urban poor communities in which their students can live / carry out research. Both only have a general idea of the communities to choose from, but know what they're looking for.

(Added after the study was completed:)

An unexpected benefit: the church representatives interviewed were generally thankful for our visits, enjoyed someone listening to them reflect on their ministries, and really appreciated the community profiles we made of them and gave to them.

I understand that this proposal will likely undergo one or more revisions while on the field. The final version will have the signatures of my project guide, and be reviewed by my program supervisor prior to undertaking the research.

Signature of Project Guide

Date

RESEARCH ASSISTANT: AILEEN JOY SANICO

ATS PARTNERING COMMUNITY SEARCH COMMITTEE:

DR PETER NITSCHKE, DR AARON SMITH, PAUL ROLLET, JOYCE DISPULO

Name of Project Guide

Investigator Signature

Date

KATIE GARD

Investigator Name

Signature of Program Supervisor

Date

DR PETER NITSCHKE

Name of Program Supervisor

ADDENDUMS

A: Feedback from Presentation

B: Debate on ATS' Motivation for Partnership

C: Cultural Context, Expanded

D: Other Sites & Quezon City Map

E: Endnotes / In-Text Citations

Addendum A: Feedback from Presentation:

On April 25, we held a public presentation of the findings of this report at ATS. After a quick 30min overview of the research, attendees were asked to give their feedback: *What Criteria are the most Important, and are there any we could add?*



Most Important Criteria:

We polled the audience by listing the 10 criteria on the board, and asking them to make 3, 2, and 1 tally marks by their top three choices. The results: **Criteria #10 (Motivation for Partnership & ATS' usefulness to the community), #5 (Holistic Mindset of the Church), and #8 (Research Projects the Community already wants to do)** came out as clear winners, with 20+ votes, while the remaining categories received 2-5 votes each.

Additional CRITERIA: suggestions that came up in Attendee Q & A / feedback time in presentation.

- Where can ATS have the most positive impact?
- What does ATS have to offer to the community? (What's our purpose / mission / what do we think we'll be able to accomplish?)
- How are we helping the community discover more about its own potential? (Not "do for," but help from the backstage?)
- We don't want our students to end up doing the ministry for the church (like in Tandang Sora, where there is a lack of adult church members)
- Platform of equal partners
- If we come into a community that's networked with other external (and internal) orgs doing initiatives, will those groups *want* their ministries researched? (*As in, could an unsolicited evaluation offend them if we have critiques?*)
- Does it fit ATS curriculum? (Specifically, the 5 internship electives.)
- Could we create an ATS Extension Site, where urban poor people from that community who may never envision themselves coming all the way to ATS (*or not know about the free-tuition MATUL program*) – may feel more welcome (*not out-of-place*) at an ATS Extn site in their community?
- Potential for growth & expansion. Are we just thinking of hitting this one community that we nestle into, or if we do set up a physical structure, how wide is the radius we'd hope to reach from there? (*This would influence if, like for Commonwealth, we'd need to co-purchase a building – would it need to be in the community we begin serving, or just near enough to it that it's accessible from several area communities?*)

Addendum B: Debate on ATS' motivation for partnership:

Results from an interview of ATS MATUL students & faculty, conducted by Matt Will³⁶ in Fall 2012, showed that **immersion** is a real **strength** of the ATS MATUL program. However, ATS' MATUL enrollment is moving toward students who do not already have connections to an urban poor community, so the study recommended that ATS seeks to **provide a practicum site option for those who are not already practitioners** in urban poor areas.³⁷

Constructive Criticisms:³⁸

As came to my attention only after the research project was complete: The related debate questions the 'original purpose' of the MATUL program: is it not **to train urban poor practitioners**? If enrollment is shifting toward middle class, should ATS focus its effort on *accommodating* the needs of the middle class students, or build up its *marketing strategy* to the urban poor practitioners?

(1) Are we Trying to Recruit among the Urban Poor?³⁹

'Incarnational' ministry seems to be trending toward "a movement of [relatively] rich people who will live incarnationally live among the poor" (Chu, 2013, ¶ 18). What about **raising up missionaries from among the poor**, who are already equipped to live on an even lower budget in the culture they grew up in – and will almost certainly continue ministering among the urban poor for life? Are we doing anything to recruit urban poor church / ministry leaders? Do they know anything about ATS MATUL, or that they could attend for free?

(2) ATS MATUL Scholarships:

ATS MATUL has **full-ride** departmental scholarships that are available to **all** of their Filipino MATUL students, as work-study. This often serves to attract students who are already interested in a degree from ATS to try out the MATUL program instead of another ministry track. Should we really be using full-ride scholarships on middle-class students, or should it become a **need-based scholarship** to enable the urban poor to attend? What was it originally meant to be?

(3) Will ATS' presence will benefit the community?

"ATS used to visit a neighbor slum, just a few meters from ATS campus, and over-evangelize that community, over donated relief goods to it until the people there became 'social relief' drug addicts" (Chu, 2013, ¶ 7). How can we be sure that we will not also unwittingly maltreat another community? And are we simply disposing of our link to the first one -- "we will no longer use that community because it is no longer useful to us"? (Chu, 2013, ¶ 7). Let's just not over-saturate again, as is the common problem with schools / missionaries 'trying to help.'⁴⁰

³⁶ A personal contact of Dr Peter Nitschke, from outside of the ATS community; a Westerner living long-term in Manila, with a position at another Christian academic institution.

³⁷ Will, Matt. (2013). MATUL Evaluation Draft: Outcomes & Recommendations from Interviews with ATS MATUL Students & Faculty. Manila. (page 5 of 6). <http://tiny.cc/MatulEvaluationMattWill>

³⁸ Personal email correspondence with Atty Dr Raineer Chu, MATUL professor at ATS. [Available upon personal request to Sir Chu, raineer_chu@yahoo.com].

³⁹ "In the last 5 years we have not been getting students who are already involved in urban poor ministry... There would be no need for... selecting a slum community for internship or laboratory if the students we recruit are already involved in slum ministry -- especially if they are recruited from the slums directly. But MATUL or CTUL have not deliberately sought out these people but have instead campaigned and recruited from the upper class of society, those with the least probability to engage in slum work..." (Chu, 2013, ¶ 19).

⁴⁰ "This same thing happened in De Leon Street in Valenzuela Karuhatan. There are several Christian groups there, [*names omitted here*] and they have done the same thing to their community, sending interns out to practice their evangelism and

Response:

In the early years of MATUL at ATS, classes mostly consisted of students already working among the urban poor. That same sized handful of urban poor practitioners continue to enroll in ATS MATUL, somehow middle-classers (*like myself*) have been attracted to a beautiful thing they see happening -- in fact, probably hoping to have classmates who are from among the urban poor. Who are we to discourage them?

As for our influence on the community (*for better or for worse*), ATS MATUL is intent upon following 'best practices' in development, and words like '*sustainability*,' '*empowerment*,' '*ownership*,' etc. keep floating to the top of discussions. If we go through with it, we certainly aim to do it *well* -- *to do no harm*.

Recommendation:

In addition to addressing the middle class students' need for a practicum site for immersion, ATS should also **create and fund a research study**, similar to this *Community Partnership* study, on **How to Market MATUL to the Urban Poor**. (*There just might be APU MATUL students lining up to do such a thing!*) It could explore questions like: *With ATS' free tuition for MATUL, why aren't the POOR flooding in?*

- a. Is it because those urban poor potentially interested have not completed college degrees?
- b. Or are we not *telling* them about it / recruiting well enough?
- c. Or is it because those who are driven enough to want to join such a thing are already in over their heads in work, ministry, and family commitments?
- d. Or do the urban poor hesitate to approach an Academic institution, fearing they'll feel under-qualified?
- e. Is language is a factor? If so, I'd like to suggest that we go ahead and teach in Taglish.⁴¹

I believe a classroom rich in **interaction between middle-class and urban poor MATUL students**, learning from each other, as well as side-by-side, would be the optimal situation for all involved. As Atty Chu cautions, the dominant group will likely set the tone for the class; if the poor are dominant, we'll all be "eating for 10 pesos a meal" (Chu, 2013, page 10).



charitable works to over evangelize the community and over donate relief goods to them. I was a lawyer for many years there, mediating conflicts between Christians, when pastor and elders sue each other in court. Usually, everyone concludes that actually God is just telling them to move away from the place because there are too many Christians there. We need to just be salt in the place, a sprinkling, not a flood of salt. When Christians get to be too many, they soon smell of rotten fish no longer the fragrance of life." (Chu, 2013, ¶ 8).

⁴¹ As a foreigner, required by my own version of MATUL to take intensive Tagalog in the first few months of my stay, by about Six months in, I could pretty well track a sermon -- and likely a class -- in pure Tagalog. At nine months, I hit a reasonable level of proficiency.

Addendum C: Cultural Context, Expanded:

Jobs.

In Metro Manila, the number of able-bodied workers far out-weighs the number of jobs that have been created to employ them. Two situations result: First, many of the poor defeatedly resign to the fact that there are **no jobs** for them, and make do eeking out a living as best they can, with a day-to-day, hand-to-mouth mentality. Many Filipinos (who are capable of working but don't have work) **live off the good graces** of family members & relatives who do have a job, thereby spreading the meager wages thinly. The income is enough to suffice from day-to-day, but if (*when*) an **emergency** arises, they are often forced into **cycles of debt**. Urban poor Filipino culture does not typically lend itself to long-term **risk-taking**, accumulating **capital** that could be invested in a start-up business, nor pushing oneself to dream big and work for that dream.



Secondly, **those who are employed** are not often treated fairly, but they don't complain, because they could easily be replaced, as 10 other people are likely waiting to apply for their job. In the **Philippines**, most major food chains, stores, and government labor jobs function under a system of **contract labor**. *Jollibee*, (the Filipino competitor of McDonald's) for example, will often hire workers part-time for only six months at a time, paying them "training period" wages closer to P250/day (minimum wage is P426/day), and clocking them as working 6-hour days, though they are given 'stay-until-you-get-the-job-done' assignments that usually keep them there 8+ hours. (Contract labor is not legally required to pay benefits.)

Saving. (See my full report at <http://tiny.cc/SoulOfTheCity>)

Saving isn't a fundamental part of urban poor Filipinos' worldview. Some might argue: "We don't have anything left over at the end of the day to save." But there-in lies one of the problems: the mentality that "I'll save what's left over" rather than committing to save a certain amount, and *spend* what's left over.

But if you deprive yourself a little day-by-day in order to save, (*abstaining from spending on pleasures*) what incentive do you have *if you're living for today*? You're enjoying your day less, and you might not even get to use that saved money for yourself in the end, because of the Filipino culture of *lending*:

Even if an urban poor Filipino wanted to save money, it would require them to turn away many a friend or relative coming to their doorstep in need. Filipino economic culture is built on **lending**: neighbors lending to neighbors, family to family, friends to friends... and if you don't have sufficient networks, you go to a *Bumbay*, (or 5/6 Lender), at 20% interest. (*This equates to: borrowing 10,000 pesos, and paying back 12,000 pesos.*)



If you're banking on a network of relationships to catch you when you slip financially, you'd be a fool not to enter into borrowing & lending with your comrades. In this context, it's actually *dangerous* if people know you're saving money: they'll ask you to lend it. If you don't lend, you're setting yourself up to be socially excluded from this web of emergency support.

Education.

Public schools in Metro Manila tend to be over-crowded, with as many as 60+ students in a one-teacher classroom. Curriculum, when not based on lecture and rote memorization, is cut-and-paste project based. Critical thinking is more difficult to engage, as courses are generally taught in students' second language, English.

It's not uncommon for teens to become disinterested and drop-out, or for families to fall short on the funding necessary to transport their kids to school every day and pack a lunch for them. A popular alternative that has arisen throughout Metro Manila is the ALS (*Alternative Learning System*) high school diploma program. ALS is commonly offered by adult volunteers through a church or their local barangay.

Other tendencies across urban poor communities in Metro Manila (as compared to a Western context) include:

- A sense of **abundance of time**
- Favoring the enjoyment of **today** over the chance needs of tomorrow
- Not just **giving** out of your excess, but **sharing** with friends and family the very things you need as well
- Not independence, but **interdependence** on family, relatives, and friends
- Care for the **ageing** in the homes of their children.
- Either a **contentment** or a sense of **immovable fate** surrounding one's standard of living
- A sincere joy and honor in entertaining and **welcoming guests** into your home



Addendum D: Other Sites & Quezon City Map

Other Site Recommendations Not Included in this Report

Prof Jun Manalo has suggested ZOTO (*Zone One Tondo Organization*) in Tondo, Manila. This was originally eliminated because of its distance from ATS, as well as the absence of a direct church-partner connection. But as the study evolved, sites in Valenzuela and Malabon were added; the Valenzuela connection (*through iHome*) is also not a church, but a community organization. So if these are to be considered, perhaps a visit is due to ZOTO. ZOTO is a long-standing social justice activist organization, which, in my recollection of a class visit there, seemed belligerent, yet effective in its community, and may be quite amiable to partner, because of our connection through Sir Manalo.

MMP has sites on the periphery of Metro Manila, with new developments in *Banaba (San Mateo)*, and *Montalban* specifically mentioned in an interview with MMP Exec Director Dong Reyes and Paul Rollet.

There are also urban poor communities walking distance from ATS, like *Bgy South Triangle* and *Bgy Kristong Hari*, which we did not include in this study because we did not know of any actively holistic-development-minded Christian churches in these barangays – but that does not mean there aren't any. An excursion into these communities might be one area for further research.

Sites Initially Pursued and Eliminated

1. NIA Community

Site: Mapping successfully completed. Demolition is likely eventually, but not an imminent. Community would be valuable for its close proximity to ATS, level of both destitution (homeless and shack-dwellers on the street median) and promise (thriving “wet market” inside the façade of weathered houses on the roadside).

Contact: **Pastor BG Polidario**, our contact through whom another ATS MATUL student had done a practicum, **respectfully declined** from pursuing a research-partnership with ATS students. He could still make himself available for an interview for my project if needed, but not towards forming a long-term partnership.

His wife is MMP preschool's “Teacher Linda,” for whom I was also given contact numbers by MMP at ATS. She has now stopped teaching 3 years ago.

Recommended: **Ptr Wenchie Tan** of Living Springs Pajo, **0910-875-8077**.

2. Pajo

Site: B.9 L.4 Sitio Mendez Baesa Q.C.

Contact: **Ptr Wenchie Tan** ng Living Springs Pajo, **0910-875-8077**.

Referred by: Ptr BG Polidario (NIA), & Ate Rose Pecio.

Ptr Wenchie was willing for an interview, but a little more investigation revealed that Pajo is not near Anonas, as I had originally thought, but in the Proj 8 area, which we had determined to be too developmentally advanced for us to make a significant impact.

3. Project 8.

Dr. Peter's home community when he was with Servants. Originally recommended for its proximity and internal connections. Discarded because residents are among the wealthier of the poor; ATS would rather invest among mid-to-poorer range poor. Dr. Peter suggested and confirmed its elimination from our study.

4. Krus na Ligas

Site: Bgy Krus na Ligas

Contact: Jing Sinay-Ocampo (ATS MATUL graduate). **0917-803-4532**.

"Our church does have outreaches in **Pansol & Krus Na Ligas**, there is **no independent church / pastor**, and at this stage it's **more concentrated on Bible Studies than holistic development** as we may know it, but the church is doing a lot of different things to address the situations of the families being reached out."

5. Damayang Lagi

Site: E Rodriguez, on the way to Tatalon, just north of Dona Imelda

Contact: Ptr Ian A Hibionada, *CCS Program Coordinator, ATS*

Cell: **0922.853.3156 / 917.538.3269**

Email: ian@mail.ats.ph

Referred by: Dr. Peter had mentioned that Ptr Ian's dad is a pastor of an urban poor church in Damayang Lagi, close to ATS. In talking with Ptr Ian, though, I learned that this church is more Fundamental Baptist (focused on saving souls) than 'holistic.'

Directions: From Ptr Ian: *"If you are coming from Botocan, just ride the jeepney Quiapo. Alight at WALTERMART. It's just after St Luke's and Trinity University of Asia. In the entrance of WalterMart there is a big building with MetroBank on it. Cross the street towards the waiting shed. There is a street; go through it. That street is LA FELONILA. Just look for New Manila Baptist Church on the right."*

Damayang Lagi Interview Results:

Summary: New Manila Baptist Church is home to 10 adults, 10 youth, and 15 children. It was a church plant of Ptr Ian's dad 25 years ago. As he is now retired, the *church board* is the main decision-making body in the church, complimented by a guest-speakers they invite in; they can't afford to support a pastor full-time (financially). The youth are very active, with 5 Bible school students doing a lot to teach Sunday school on Saturdays and Sundays.

The 2-story, narrow, deep room they meet in (in a series of wall-to-wall store fronts in the commercial inroad, La Felonila) is rented (P14,000/mo) – expensive for their small congregation – (and New Manila price of land is a bit high, as they live near many of the local movie stars).

When asked, *"What is your dream or your desire for your church?"* the elder-spokesperson whom I interviewed said with certainty, **"to win a lot of souls, and have a church building where we can hold a lot of activities!"** I followed up with the youth, just to check that I was getting a response that represented both generations. *"We want to see souls saved for Jesus in this community."* She went on to say that her primary passion is teaching Sunday school, and sometimes evangelizing by handing out tracts.

In answer to the question, “*What do you see as the purpose of the church as a member of this community?*,” our elder-informant said, “**We are not that participative with activities; just if there’s a funeral, often times our pastor will be invited to pray at it.**”

Recommendation: This is a beautiful close-knit family church that is serving Jesus, but I think if we were to try to partner with them, we would have some conflict of interests.

Missing Pieces: Vision for ‘Holistic’ Community Engagement

Top Strengths: The site itself is about the poverty-level we’re looking for. The area the church is on has land-rights, and the nearby ‘Block 5’ does not. Houses are mostly 2-story concrete, with tight *skinitas* (alley ways), and a bustle of sari-sari stores, vendors, and laundry hanging in the streets. The people themselves are quite nice – Aileen and I instantly made friends with the young women in Bible school, who gave us the tour. Friendly people with a deep joy.

6. PhilCoA (Arboretum)

Site: Imminent threat of demolition. Ayala Corporation is planning to buy the UP Arboretum, on which the community is situated. (Source: Pastor Ricky.)

Location: One jeep from ATS to QC circle, then a jaunt up Visayas Ave. From Visayas, on Central Ave, tell the trike “UP Arboretum church on the *inside* [as there’s one on the periphery, too], UPBCF.” P17 trike ride.

Ptr Ricky’s description: Sa UP Arboretum sa may Central malapit sa Visayas. 1 kilometer mula sa PhilCoA facing North. Upbcf.

Contact: Go-between: **Pastor Ricky. 0922.290.0644**

(2-6-13) Interview with Pastor Ricky, an ATS student who partnered with the church for practicum hours as a youth minister. (Complete notes handwritten in notebook.) Highlights from interview below:

Bi-vocational pastor (not contacted): **Ptr Perry Sena. 0927. 784.3371 / 0928.349.4255.**

Theology of Transformation: very traditional: just focus on the soul / conversion. Church is **not holistic-ministry**-focused, but would likely welcome us.

Pastor lives outside the community and only comes on the weekends. No elders; church is mostly run by the pastor.

ABCCOP church, established in 1997, project of OMF. Currently 30 ‘members,’ 20 of whom attend regularly. 10 families recently moved to a relocation site.

Could possibly be an APU host site, as the community is relatively safe and friendly, as judged by Pastor Ricky. But no mention yet of strong partnering NGOs active in community development, and the said threat of imminent demolition makes it less practical.

Site on Hold for Future Reference:

7. Quirino-Mindanao – see next page:

Quirino-Mindanao: FGCF – Ptr Ruben

Contact info: Pastor Ruben Salvatierra: 0918.444.9010.

Fore-runner Generation Community Fellowship



Summary:

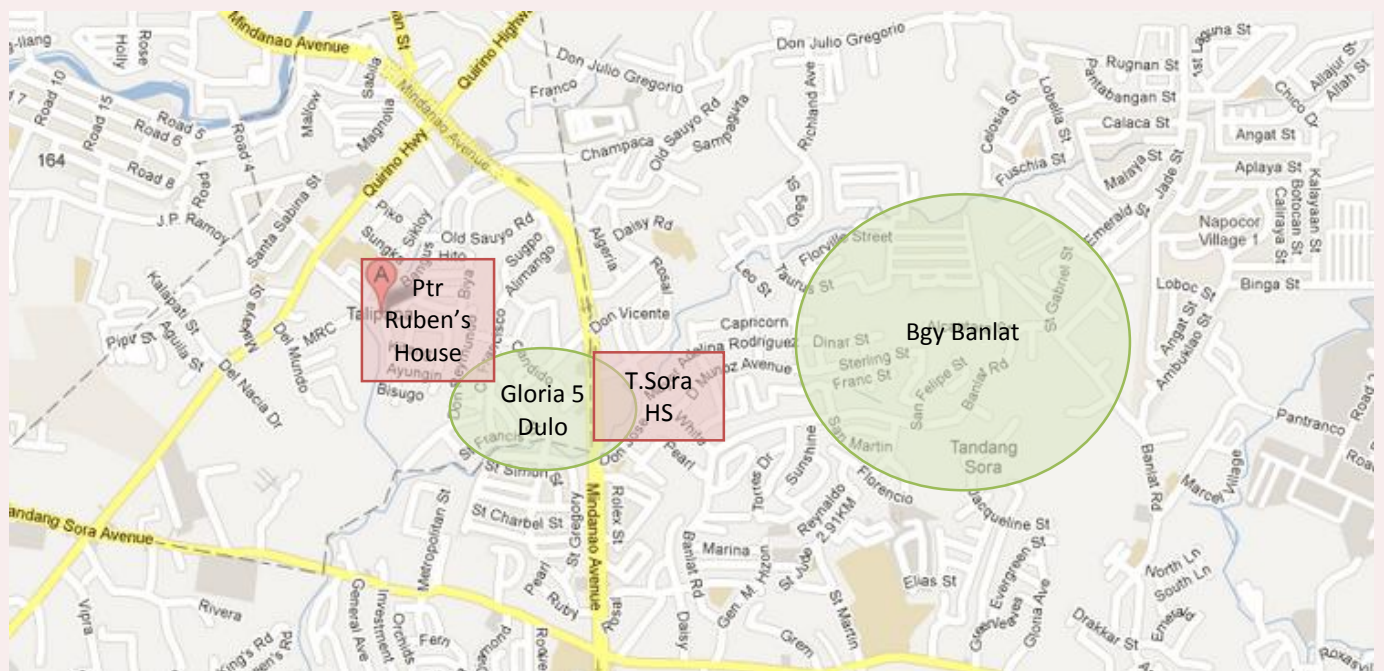
Pastor Ruben is a sincere, deliberate pastor, on the lookout for possible partnerships with international universities as a host to students. He is particularly interested in hosting a student *at his house (just outside the urban poor community)*, but is eager to accommodate by looking for host families in the community to host a student for two years.

Recommendation:

This is a **great connection for APU**, but might have to be put on the **back burner for a year or two** while he continues to network, build his ministry, and make in-roads into the community.

Two major missing pieces: (1) host family in the community; (2) research-minded neighborhood association for APU student's thesis partnering.

Top strengths: (1) proximity to language school (perhaps 10-15min); (2) pastor's eagerness to accommodate *and provide pastoral care, etc.* to an APU student.



* For a 14-page Full Field Notes documentation of this community, see <http://tiny.cc/Quirino-MindanaoFF>

Quezon City Barangay Map



Addendum E: Endnotes / In-Text Citations

- i Chu, Atty Dr Raineer. (2012, January 11). Church, Gospel, and the Kingdom. *Church Planting*. Lecture conducted from Asian Theological Seminary, Quezon City, Metro Manila.
- ii (Schramm, 2007)
- iii Ibid., p. 6
- iv (Slimbach, Jan 2012, p.7). None of our sites reach this ideal of 20,000 persons, but 1,000+ families still seems sizeable enough to lend itself to this diversity.
- v Ibid.
- vi (Holland, Gelmon, Green, Greene-Moton, & Stanton, 2003, p. 5)
- vii (Wortis, Goldstein, Vargas, & Grumbach, 2006, p. 130)
- viii (Flicker, Senturia, & Wong, 2006, p. 6)
- ix (Anderson & Douglas, 2005, p. 12)
- x (Wortis et al., 2006, p. 125)
- xi (Flicker et al., p. 1)
- xii Ibid.
- xiii Ibid.
- xiv (Schramm, 2007, p. 13)
- xv (Flicker et al., p. 1)
- xvi (Holland et al., 2003, p. 16)
- xvii Narrative of Table: **Tandang Sora** takes the cake with three major programs engaging the community: an educational feeding program for street children, a live-in (at the church) vocational training & spiritual formation program for out-of-school youth, and Grameen bank loans for entrepreneurial nanays (moms). *Ptr Obet in Commonwealth* has a unique presence that is not 'programs-focused,' but 'more on process.' He personally builds tons of relationships, equipping and encouraging local people to find solutions to community issues. **iHome's** presence in BT-HOA, Valenzuela, is integral, as they facilitated the formation of the residential community, and continue to do Christian values formation training among the members. **PhilCoA** engages its community through a children's learning center, and is developing some fellowship groups. **Malabon**, likewise, has Bible studies as well as ministries to children.
- xviii (Flicker et al., p. 1)
- xix (Slimbach, Dec 2012, p. 1)
- xx Ibid., p. 6
- xxi (Chu, 2012, p. 20-21)
- xxii (Herr & Anderson, 2005, p. 69)
- xxiii Table 3 in (Wortis et al., 2006, p. 129) lists 10 other prominent universities in the US, all with some form of "Center for Community Partnership."
- xxiv (Wortis et al., 2006, p. 130)
- xxv (Baker, Homan, Schonhoff, & Kreuter, 1999, p. 89)
- xxvi Ibid.
- xxvii Ibid., p. 90
- xxviii (Flicker et al., p. 1)
- xxix (Schramm, 2007, p. 12)