ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

BRINGING HOPE TO CHILDREN IN POVERTY: A PARTICIPATORY ACTION

REVIEW OF THE GINTONG ARAL INITIATIVE UNDER ROWENAS

COMMUNITY DEVELOPMENT PROJECT

A Thesis Presented to

The Faculty of Asia-Pacific Nazarene Theological Seminary

In Partial Fulfillment of the Requirements for the Degree

Master of Arts in Christian Communication

(Intercultural Studies)

BY

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DEVELOPMENT PROJECT

AS PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE

MASTER OF ARTS IN CHRISTIAN COMMUNICATION

(INTERCULTURAL STUDIES)

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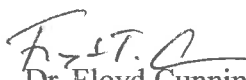
Abstract

As the church focuses on people's spiritual development, there is growing realization that the church should be holistic in its approach and participate in resolving urban poverty issues through the implementation of community development projects. This study looks at Gingtong Aral Child Development program on how it made a difference in the lives of Rowenas children in order to alleviate poverty.

This research is of importance to Rowenas community as a whole and to those who are working with children in poverty. The research is descriptive in nature, and the researcher employed participation observation, group discussions, face to face interviews, life histories of individuals, and use previously written documents of the project. Since this study is a participatory action review it include the voices of the people from the community, what they feel and to hear their views about Gintong Aral Child development program through focus group discussion and by drawings. Personal opinions were highly valued in this research. The respondents played the part of verifiable indicators since they are part of the project and also staying in the community.

For the research procedure, the researcher requested permission from the relevant authorities of the project to conduct the study. After the permission two focus group discussions were conducted each group comprising ten participants. Eight formal interviews were conducted with key informant. During the focus group discussion a Tagalog speaker assisted in translation and she served as my research assistance. In order to supplement and verify information gathered through survey, interviews and focus group discussion, community immersion was used, the researcher joined the life of Rowenas as much as possible, trying to establish rapport and making careful observations on how the project is impacting their lives. This helped a lot in getting first hand information for a more accurate description and interpretation, and it enable me to understand the activities in the actual setting in which there are occurring.

Thematic approach of analyzing the data was employed in this research thus transcribing the notes from the interviews, coding the data with key words as a way of identifying commonalities and variations, identifying common and variable patterns within each group as well as across groups, identifying themes which link and explain the data and lastly data validation from the project authorities.

Acknowledgment

It is with excitement and great relief that I have come to this point in my studies. I received a lot of support from the following people whom I want to acknowledge for their role:

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CHAPTER ONE

THE PROBLEM AND ITS BACKGROUND

Introduction

Poverty, as a global problem, cuts across cultures, geographical locations, peoples and religions. Hence its impact cannot be ignored. It has been recognized as the most central challenge to the development of human society ever since the dawn of history. Today's poverty is an outrage and it is recognized to be the most pressing challenge not only in the Philippines but in the whole world especially to children. According to UNICEF 2013 report, there are nearly two billion children in the world today, one third of the children could be said to be at risk, these children are at risk because of poverty, subjected to the traumatic experiences of neglect, exploitation, abandonment, that leads even to early death. Phyllis Kilbourn argues that such trauma inflicts physical, spiritual, and emotional wounding that, if unaddressed, leaves scars that can last a life time (Kilbourn 2013, 13). In the same line of thinking, UNICEF continues to argue that, about 9.7 million children died before their fifth birthday- an average of more than 24,000 per day from diseases that could easily have been prevented or treated (UNICEF 2013 health index for child survival). With this prevalent need in many countries including Philippines, networks, alliances and partnerships among several organizations, including faith-based organizations, community development projects, have been established to help respond to the needs of those living in poverty

Looking at poverty in the Philippines in general, there are many Filipinos living in areas where they are vulnerable to natural and man-made disasters such as along shorelines, around dumpsites, under bridges and on hillsides or along creeks. According to Philippine Action for Community-led Shelter Initiatives, Inc (PACSII), Philippines' total population is around 92

million, and 22.8 million of them are living in the urban slums. It means that 24,8% of the total population are urban slums dwellers. (PACSII, 2014).

This study is of the mind that poor children are robbed of their childhood and are denied a chance to achieve their potentials, thereby depriving them the opportunity to live healthy and fulfilling lives. Poverty breeds poverty and creates a cycle that is passed from generation to generation. Consequently, poor children are most likely to grow into poor adults. This cycle will continue as long as there are poor families that could not break the chain and do not benefit from poverty reduction strategies

This research has been basically influenced by personal concerns which I believe have influenced the selection of the research problem. My main concern was the reduction of poverty in urban slums or squatter areas not only in Manila but as well as in Africa in particular my home country Zimbabwe. Rowenas is one of many slum or squatter communities here in the Philippines. Poverty in the slums is visible in lack of infrastructure such as houses and roads, lack of clean water, health facilities, all kinds of child abuses and shortage of schools which leads to high illiteracy levels. These are some of the general indicators of poverty that can be found in urban slum areas.

With these brief statistics in mind one can clearly note that there is a lot to be done in terms of addressing poverty in the urban slum dwellers. Hence this research reviewed the Gingtong Aral Child development program initiatives of the Rowenas community development project (RCDP) in bringing hope to the children in Rowenas. This chapter is the introductory chapter and is composed of a description of the area under study, and background of the project. The same chapter will also give the conceptual framework of this research; then the problem statement of this research; the objectives of the research, followed by the

significance, definition of terms and lastly the scope and delimitations of the study.

Description of Rowenas Community.

Rowena's Garden (in short Rowenas) community is a typical urban slum community located in the outskirts of Metro Manila. Geographically, Rowenas is not visible from the main street that connects Taytay and Antipolo City. To reach this Rowenas community there is one main unpaved road from the highway down to the "creek" where it is located. The community is also called "Creek Community" because of a creek flowing at its center. The official name is Tungtong river which means 'stepping stone'. This creek also flows through the Asia-Pacific Nazarene Theological Seminary (APNTS) campus about 100 meters downstream. The name Rowenas was coined out of an interesting story of the land owner. Her beloved daughter passed away and the place was named after her death 'Rowenas'. Where APNTS resides today used to be an orphanage known as "Children's Garden" and it was part of Rowenas Community.

The Rowenas community is divided into five clusters: *Bungad, Harapan* (community entrance area), *Lower Gitna, Upper Gitna,* and *Purok Dos.* According to interviews I conducted with four of the elder members from the community (Interview, 5 May 2014), the community was formed in the 1980s and people started flocking the place as migrants from various rural provinces looking for jobs. Due to high rentals and high cost of living in Manila people started occupying open spaces and building some 'shanty houses'. People started inviting some of the families and friends from the provinces and started living together. One can see that the clusters in Rowenas are composed of same families and people from the same rural provinces. Through my regular visits in the community I also noticed that Filipinos are family oriented whereby in one household live seven or more persons with their extended

families (*kamag-anak*) e.g., grand father or *lolo*, grand mother *(lola)*, uncle *(tito)*, auntie *(tita)*. Another interesting thing within Rowenas community is that people speak different dialects depending upon one's rural province: that is Bicolano from Bicol region, Ilocano from Ilocos, and Cebuano from Cebu. However Tagalog is the common language for all and it is the national language of the Philippines.

According to the community survey conducted in 2012, 83 percent of the families in Rowenas earn less than 5,000 pesos (US $110) per month, which is under the Philippines' poverty line. In July 2011, 193 of the community's 374 children were not attending school. Many parents were day laborers who cannot afford the costs associated with school, such as transportation and uniforms. These families are unable to provide the basic needs of the family members and the average family size of a family is seven or eight people. The report of 2012, on the area of education, shows that out of the 374 total number of children in the community, 52% (193) children, ranging 3-17 years old, are not attending school, the rest 48% (181) are drop outs. Most of the youth ranging from 15-20 are out of school. Some are already married and some are working as factory workers, dispatchers in Tikling, sales ladies or laborers in construction sites. Some are not working, just loitering around the community (RCDP, 2012 Annual Report).

In terms of health, the health records of Gingtong Aral Child Development Center show that many children in the community are malnourished and also confirmed that many children did not have proper vaccinations. Some did not complete and others did not even have one vaccination. In the same line of health, a survey was conducted to assess the level of knowledge, attitudes, and practices relating to dengue fever (DF) among the Rowenas community by Dong-Hwan (Bill) Kwon and Rey Lemuel Crizaldo (Kwon and Crizaldo 2011,

19). Dengue vector breeding ground was found within the community. The main cause was due to the high percentage of water stored in containers of most houses due to lack of water accesses. Furthermore, improper disposal of garbage provided dengue mosquito breeding ground. Less than 30% of the houses have septic tanks and proper comfort rooms or 'toilets'. Socially, same as other urban poor areas, gambling is rampant and almost everyone is involved.   During my visits in the community, I observed that the structures of the houses are built with different kinds of discarded materials like cardboards, decaying board walls, pieces of wood, flattened tin cans, bamboo trees and the burnt galvanized iron sheets for roofings which has turned brownish due to rust. Topographically the land is uneven and the houses are built following the creek and along the concrete block dura-wall of Asia Pacific Nazarene Theological Seminary (APNTS). To reach other houses on the other side of the creek one needs to cross through some narrow bridges of wooden planks which are very frightening to cross by an outsider due to their poor construction. Due to limitation of space some of the houses are two-story high. According to Landa Jocano, in his book, *Slum as a Way of Life,* these types of house are locally known as *barong-barong* (Jocano 1975, 15).

The community project offices and the church are built on the center of the community between cluster two and three. You can easily identify the community project building from the outside appearance, because the offices are built with bricks and are well painted. From the main road going to the community there is a 'junk shop' that buys plastic, metal, paper and glass by the kilograms, for recycling. Normally when I pass through going to the project office I saw children mainly boys (below 18 years old) selling their collections. This implies that some people, especially children, sustain themselves through scavenging.

The interior of most of the houses are the same. On the floors some houses have cement

floors but some have plastic tiles and some are just bare ground. I was not able to identify a comfort room or even a sink in the kitchen in most of the houses. Generally most of the house kitchens I visited are narrow and the most featured home appliances are kerosene stoves, plastic racks for plates and utensils. It is rare to find an electric stove. Some houses use charcoal stoves, mostly are placed in front of the main door. In the living room *sala*, you can find in almost every house a radio and in some houses even a 14" or 21" television. Some houses have old wooden benches, chairs or sofas. From my observation the living room *sala* has dual functions or multipurposes. The room serves for receiving people and at night is convertible to a bedroom. I observed that in some houses, blankets, pillows and even cloths will be placed in the corner of the room. Mostly the inside the houses are decorated with old newspapers, magazine and family pictures. The partitions of some of the houses are divided by curtains. The houses are too close to each other. There is even no space between the apartments where they are just divided by wood or corrugated iron zinc.

Another unique feature that I identified through my visit in the community is that almost in front of every house you will see a cock male chicken with a string on its leg. This implies that the community is into cockfighting. The local language they call it *sabong*. Most of the people in this slum area are involved in gambling including woman and children. According to my observation cockfighting is mainly done by men in the community. Women are involved in gambling games like playing cards *tong-its*, *pusoy* and *jueteng*. Children have their own gambling games they play within the community like *caray cruz*. Children normally play the game in the streets using coins. These games are part of their lives. They play them almost every day. According to project coordinator Jocelyn Panotes, one of the reasons why people living the poor urban areas are much into gambling is because of lack of jobs. They have

plenty of time just staying at home, having nothing to do. Another reason why people gamble is that they have a mind set of "what if I won" or "what if I make it" in Tagalog *baka sakali (baka* -maybe + *sakali*-in case). Filipinos believe in the hope that they will win, this is why some of them do gambling like playing lotto and bingo games. They believe in luck (Interview with Jocelyn Panotes 21 May 2014).

Gambling is the way of survival for some but some have small businesses within the community. In front of most the houses is a mini or *sari-sari* store. Some even sell cooked food like rice, chicken/ pork *adobo* and all kinds of Filipino foods. During lunch time people (mostly men) will be gathered in front of the mini stores eating their lunch and will be smoking, talking and laughing. At the center of the community there is a basketball court. Many young adults love to play basketball. Generally basketball is the favourite sport for Filipinos. They play even in the hot, sunny weather and spend the whole day playing basketball.

Rowenas Community Development Project

Rowenas Community Development project operates as a faith-based Christian organization. It works specifically among the urban poor through children's programs in partnership with Nazarene Compassionate Ministry and Korea Food for the Hungry International (KFHI). RCDP is exploring new strategies to expand its work while incorporating the Christian biblical approach towards holistic community development.

The project began with Dengue prevention and control to prevent mosquito-borne diseases like dengue in 2011. The project also delivers potable clean water, a sustainable educational program, a community-based health care system, livelihood programs and spiritual revitalization and nurturing to the community. In doing all these initiatives, the

project intends to transform the Rowenas community into a livable place. The vision of RCDP is to transform the Rowenas into a better community and the mission of the project is to act as a catalyst in training, influencing, facilitating, and providing the holistic development and transformational components in empowering people. RCDP has five main areas of concentration: community based health care, livelihood program, educational program, potable water development, and environment improvement. All are focusing on the spiritual growth of the community (RCDP Handbook 2013-14, 3). These concentrations will be explored more in a later chapter within this study.

According Rev. Jackson Natividad, former project coordinator, the project started engaging the Rowenas community (Interview 19 August 2014). The goal was to listen to the stories of community members, learn from them, and earn their friendship. They started doing Bible studies, praying and having basketball fellowship within the community. The project had a partnership with Korea Food for the Hungry International with the help of Pastor Park Beoung Man, KFHI representative as well as an Asia Pacific Nazarene Theological Seminary student, to launch a community-based development project called the "Making a Different Tomorrow" campaign in coordination through Dr. Dong Hwan Kwon, one of the professors of APNTS. This partnership enabled them to address physical health needs since July 2011. The project was able to open a community-based health care center and implement a dengue fever prevention program, and build public restrooms, a garbage disposal area and facilitate the installation of Manila water in the community (Interview,19 August 2014).

To explore the entire project was beyond the scope of this paper. Hence this research focused much on Gingtong Aral Child Development Program. This program is part of the RCDP and its focus is to develop and transform the children of Rowenas. Currently Gintong

Aral is taking care of more than150 children in the community. The program primarily aims to serve as the social and education arm for the holistic nurture, development and transformation of the children in Rowenas. Gingtong Aral Child development program aligns and adheres to the six components of the holistic development project of the RCDP. Specifically, this program caters to the holistic nurture of children covering the five development domains: spiritual, physical, mental, social and emotional.

This brief background of Rowenas community project, the setting and lifestyle of the community has work as a springboard in facilitating the research under study. Having the background of the community under study and the knowledge of the community project, it helped a lot to review Gintong Aral initiatives as to how they have developed and transformed the children in Rowenas. This research provides insights to the project stakeholders and participants, and other responsible leaders as to whether the RCDP is playing an effective role in community development, to scholars who are into community development, and, in particular to faith-based community development practitioners who desire to bring hope to the less privileged children.

Conceptual Framework

This research was shaped by Bryant Myer's book *Walking with the Poor.* Myers viewed poverty as complex (Myers 2008, 65-81). For the purpose of this research I adapted four existing poverty theories from other development theorists to improve upon deficiencies in other models.

The first one is by Robert Chambers, who views poverty as deficit or a lack, and poverty as entanglement (Chambers 1983, 103-39). Robert Chambers defines poverty from the viewpoint of the household. He describes the poor as living in a 'cluster of disadvantage'. The

poor household suffers material poverty, physical weakness, social isolation, powerlessness and vulnerability. Chambers describes these dimensions of poverty as an interactive system that he calls the poverty trap. The poor are entangled in this poverty trap (Chambers 1983, 110). Bryan Myers suggests that, we need to add spiritual poverty as a sixth element: the poor are often spiritually oppressed or in a broken relationship with God and others (Myers 2008, 68).

The second theory, proposed by John Friedman, states that poverty is a problem of powerlessness centered on a lack of access to social power in the domains of state, political community, civil society, and corporate economy (Friedman 1992, 26-31). According to Friedman, poverty is specifically a lack of *access* to power. Poor households are excluded from four overlapping domains of social practices: the state, the political community, civil society and corporate economy. The poor do not have the networks, information, time, livelihoods, organizational skills, living space, or financial resources necessary to get.

The third theory is of one of Ravi Jayakaran a participatory learning and action practitioner; it is of the view that poverty is a lack of freedom to grow (Jayakaran 1996, 14). This theory explores an individual's freedom to live to their full potential. It is argued that people need financial resources, good education, and good health in order to do so. If there are systems in place that prevent a person from achieving their full potential in any of these three areas then there is inequality, lack of freedom and poverty.

The fourth theory is by Jayakumar Christian. He is of the idea that poverty is being trapped in disempowerment. He defined poverty within a framework of a spiritual understanding of powers, principalities, lies, and deceit (Christian 1994, 199-264). Similar to Friedman, Jayakumar continues arguing that the poor are trapped in a many-leveled interactive

working of bio-physical, social, political, economic, religious, and cultural systems. Myers view Christian's view as system of disempowerment that keeps the poor trapped and disempowered (Myers 2008, 86-88).

For the purpose of this research, I have chosen Jayakaran's theory of poverty as it best meshes with the model of Holistic Mission. Jayakaran's framework pictures the poor with barriers preventing them from escaping poverty such as mental, spiritual, physical, and social. Taking this view into consideration, transforming the lives of the poor in Christian perspective goes beyond the economic, material, structural and social dimensions of poverty. This theory is echoed in Luke 2:52, which says, "Jesus grew in wisdom and in stature and in favor with God and all the people." Jayakaran pictures the poor wrapped in a series of restrictions and limitations in four areas of life: physical, mental, social, and spiritual. Hence this research is mainly anchored on Jesus as a model of holistic development. Jesus grew in wisdom (intellectually and emotionally), in stature (physically), and in favor with God (spiritually) and people (socially). This research is of the idea that holistic mission is an attempt to combine the Great Commission (Matt 28:16-20) and the Great Commandment (Matt 22:36-40) into a single integrated holistic effort. It is proclamation combined with demonstration.

Be that as it may, many children in urban slums like Rowenas community do not have the opportunity for development in this four-fold way. Therefore this evaluation study has reviewed Gintong Aral program initiatives in developing and transforming the lives of these children. The research dwells much on these four components as indicators for development: physical,cognitive, socio-emotional, and spiritual.

Firstly on the physical side I looked at poverty indicators such as, access to clean water, sanitation, a healthy and safe environment, immunization, healthy food, access to health

facilities, and infrastructures such as houses and roads. The health status is indicated by child mortality and nutrition indicators, and the living standard is measured by six sub-indicators: electricity, sanitation, drinking water, floor, cooking fuel, and asset ownership. Secondly on the cognitive or mental aspect the indicators was access to education, child enrollment, school attendance and school drop outs. On the social I looked at the standard of living, the relationship between the parents and the children, how children relate themselves in their play times, and how people are connected or relate to one another in the community. Lastly regarding the spiritual aspect, I looked at their relationship with God, love of God, church activities participation and relationship with others.

Statement of the problem

Poverty can be generational. It can affect families and societies as a whole when lost opportunities are no longer regained during the formative period of a child's life cycle (Girlie Casimiro and Richard Ballester 2013, 3). The poor children of today will be tomorrow's impoverished parents. Therefore research is of the view that, in any difficult moments, children are at great risk from poverty and are the most vulnerable. A child is dependent on his or her parents or guardian(s). If a child's guardian is in poverty, then they will be also because they are dependent. It is almost impossible for a child to pull him or herself out of the cycle due to age. Poverty often impacts multiple aspects of an individual's life, it exposes to various forms of risks that could have negative outcomes to their spiritual, cognitive, physical, social, and emotional development. Poverty also reflects the extent to which children as they grow into adulthood can participate fully in the life of a community. Therefore it is worthwhile to conduct a critical analysis on the Gintong Aral initiative in trying to reduce poverty in the Rowenas community.

Hence, this study is guided by this primary question: Has Gingtong Aral Child Development program made a difference in the lives of Rowenas children? In trying to answer the above primary question, this research is guided by the following sub-problems questions:

1. What is the demographic profile of the participants under the study?

2. How is the Gingtong Aral Child Development Program addressing the needs of the children in order to alleviate poverty and support child development in terms of:

    a. Spiritual development

    b. Educational development

    c. Socio-emotional development

    d. Physical development

3. How is the Gingtong Aral Child Development Program applying its holistic mission approach to children in Rowenas?

    a. If any, what evidence is there of transformation in the lives of the children in Rowenas?

    b. What effect, if any, does the change in the lives of the children have on the lives of their families and the community?

    c. What changes are attributable to the project and what changes are attributable to other events in the community or the life of the individual child?

Significance of the Study

This research project was born out of a desire to see holistic mission development in practice. I am hoping that the research can be a benefit to a number of people. Firstly as an outcome of this study, the researcher aims to add to the existing literature about holistic/ transformational development and faith-based community development. This evaluation study provides a constructive analysis of Gingtong Aral's holistic approach to children. Secondly,

this study is of importance to different stakeholders who are directly or indirectly linked to RCDP like Nazarene Compassionate Ministry, APNTS, Korea Food for the Hungry International (KFHI) and Korean Churches as they help the Rowenas community in various ways. This research allows the reader to review the lessons learned from the process of project implementation and suggested steps forward of the project. Thirdly, this research is of significance to those who are working within slum areas similar to Rowenas community to identify how they can be effective in ministering to the children and in the same way developing the community. Lastly, this research is of the importance to the Rowenas community people as a whole as they can reflect on the community project for future improvements.

Assumptions

This research was premised on the following assumptions. Education makes a difference and that it brings change to the learners. However looking at the nature/ background of the community under study I assume that as long as children struggle to survive living a life of poverty, they will continue to fall behind in the education system. Lastly, I assume that consistent school attendance might be a difficulty for children in poverty.

Definitions of terms

Community- The term is a complex one that has been interpreted in many ways. According to Bridger and Lulloff, there are overall three requisites to qualify as a community: a group of people who share territorial space, who have kinship or cultural and social relationships, and who are united by economic ties (Bridger and Lulloff 2003, 38). For the purpose of this study, the community of Rowenas is defined as the site of human habitat.

Community Development- is a process where community members come together to take

collective action and generate solutions to common problems. Community wellbeing

(economic, social, environmental and cultural) often evolves from this type of collective

action being taken at a grassroots level. Community development ranges from small initiatives

within a small group to large initiatives that involve the broader community (World Bank

Report, 1990).

Holistic Approach- A holistic approach to child development seeks to simultaneously address

the physical, emotional, relational, intellectual, and spiritual aspects of a child's life. The root

meaning of the word "holistic" is whole, from the Greek *holos*. (Sider, P. and H.Unruh 2002,

34).

Integral Mission- is the proclamation and demonstration of the gospel, in which this

proclamation has social consequences as people are called to love and repentance in all areas

of life and the social involvement has evangelistic consequences as witness is born to the

transforming grace of Jesus Christ (Micah Network, 2001).

Urban slum- is a heavily populated urban informal settlement characterized by substandard

housing and squalor. While slums differ in size and other characteristics from country to

country, most lack reliable sanitation services, supply of clean water, reliable electricity, timely

law enforcement and other basic services. Slum residences vary from shanty houses to

professionally-built dwellings that because of poor-quality design or construction have

deteriorated into slums (UST Social research center 1992, 14)

Scope and Delimitations of the Study

This study was limited by the scope of the Rowenas community. In terms of time the

research only focused on the time the project started operating in the community that is 2011

to present, and in terms of space, the research field was limited to investigate only the

Rowenas community children. The study only focused on evaluation of Gingtong Aral initiative towards the Rowena's children. From this formative evaluation the results were used to assess the success of the program and to make adjustments for the future program's changes and planning. In terms of the methodology, this study was based on participatory research and it was qualitative in nature. I used literary research, face to face interviews, previous project written documents, participation observation, and focus group discussions. Gender equality participation was considered through out the research, and all the voices of five clusters in the community were represented in the focus group discussion.

CHAPTER TWO

REVIEW OF RELATED LITERATURE.

Introduction

Quite a number of authorities have expressed their views on poverty as well as community development. This chapter reviewed different schools of thought and try to link to the topic under study. The chapter is divided into seven thematic sections. The first part tries to define poverty and look at the characteristics and causes of poverty. The second section explored the Biblical perspective regarding poverty and the poor. The third section tried to define holistic mission. The fourth part investigates the characteristics of urban slum areas. The fifth section reviewed child poverty and the efforts of the Philippine government in reducing child poverty. The sixth section reviewed the current discussion on community/ transformational development. The seventh part dwells much on community participation and, lastly, is my synthesis.

Definition of Poverty

Understanding poverty has been a major human debate for many centuries. Since the 1880s, three alternative conceptions of poverty have evolved as a basis for international and comparative work, and they depend principally on the ideas of subsistence, basic needs and relative deprivation (UNDP, 2006). After the World Summit on Social Development in Copenhagen in 1995, 117 countries adopted a declaration and program of action that included commitments to eradicate "absolute" and reduce "overall" poverty. Absolute poverty was defined as "a condition characterized by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education and information. It depends not only on income but also on access to services" (UN, 1995). Overall poverty takes

various forms, including "lack of income and productive resources to ensure sustainable livelihoods; hunger and malnutrition; ill health; limited or lack of access to education and other basic services; increased morbidity and mortality from illness; homelessness and inadequate housing; unsafe environments and social discrimination and exclusion. It is also characterized by lack of participation in decision making and in civil, social and cultural life. " (UN, 1995).

Measuring urban poverty is not an easy task. There are numerous debates around the topic of poverty due to the fact that poverty is multidimensional. These debates are beyond the scope of this paper. However there are also debates on the definition of poverty. A study conducted by the World Bank "a major player in trying to alleviate global poverty" in the 1990's asked more than sixty thousand poor people in low-income countries the basic question: What is poverty? The results revealed that "poor people typically talk in terms of shame, inferiority, powerlessness, humiliation, fear, hopelessness, depression, social isolation and "voicelessness" (World Bank report, 2006, 5). These go far beyond the material and socio-economic dimensions of poverty.

This research is in agreement with Dan Brewster when he addresses poverty as "a lack of wholeness" (Brewster 2010, 55). Most people think that poverty is lacking things like food, shelter, clean water, land and other resources. But poverty extends far beyond these physical things, extending to emotional and spiritual lack, physical weakness, a sense of hopelessness or powerlessness, of isolation and just being vulnerable. Brewster went on to argue that poverty has a spiritual rather than a material root. This Christian holistic development approach considers the desires and abilities that contribute to the children who are being helped (Brewster 2010, 58).

However, Sen in his book *Development as Freedom* considers poverty as deprivation of basic capabilities that provide a person with the freedom to choose the life he or she has reason to value (Sen 1999, 87). These capabilities include good health, education, social networks, and command over economic resources, and influence on decision-making that affect one's life. Income is important because money allows a person to develop his or her capabilities. From this perspective, poverty is a condition with many interdependent and closely related dimensions.

Due to the complicated, multi-dimensional and multi-faceted nature of poverty in urban areas it becomes more difficult to objectively and quantifiably measure people's poverty. Hence The Human Development Report of the United Nations Development Programme (UNDP, 2003) came up with different approach in order to determine poverty. The first approach that can be used determine poverty is within the "Income or Consumption/Expenditure Index." This is used to assess whether an individual or household can afford a basic basket of goods (typically food, housing water, clothing, transport, etc.). Consumption is generally considered to be a better measure than income because incomes tend to fluctuate over time. The second approach to measure poverty is the "Unsatisfied Basic Needs Index" (UBN). This approach defines a minimum threshold for several dimensions of poverty, classifying those households which do not have access to these basic needs. They include characteristics such as literacy, school attendance, piped water, sewage, adequate housing, overcrowding and some kind of caloric and protein requirement. If a household is deficient in one of the categories, they are classified as having unsatisfied basic needs (Baker & Schuler, 2004, 3-5). The third one is the "Asset Bases Index." In this approach, poverty within households is measured according to the rates of ownership of individual households in

comparison with others within a specified area. According to United Nations Development Programme , an asset index can be constructed using data on household durables (for example, owning a radio, refrigerator etc), and household characteristics (for example, the number of rooms in a house or sanitation facilities), (UNDP, 2003).

The fourth approach is the "Vulnerability Index" it is a dynamic concept referring to the risk that a household or individual will experience an episode of income or health poverty over time, and the probability of being exposed to a number of other risks (violence, crime, natural disasters, being pulled out of school). Vulnerability is measured by indicators that make it possible to assess a household's risk exposure over time. These indicators include measures of physical assets, human capital, income diversification, links to networks, participation in the formal safety net, and access to credit markets. Another approach proposed is the "Human Poverty Approach", this approach in measuring poverty within the context of a specific society concentrates on deprivation in three essential dimensions of human life reflected in the Human Development Index (HDI): longevity, knowledge and a decent standard of living. It is asserted that this indicator is constructed to determine the extent to which people live long, informed and comfortable lives, and which combines measures of life expectancy, education levels and standard of living.

Be that as it may, there are a number of documented measures of poverty that can be used in Rowenas. For purposes of this study, people's well-being index for good life, embraced by the World Bank 2009 will be applied, although not exclusively. This approach considers material well-being, bodily well-being, social well-being, psychological well-being, security and freedom of choice and action (World Bank, 2009, 15-16). I will add the spiritual dimension as well. The choice of this approach is simply because it takes a broader view of

poverty to include physical, economic, emotional, social and spiritual aspects of poverty. In other words, it is a more integrated approach and more suited to analyze poverty in a complex informal settlement like Rowenas. Since the primary focus of this study is to critically examine the Gingtong Aral's engagement in integral mission in Rowenas, spiritual well-being will be added into the above list of key indicators for considerations.

As a result of the research project headed by Dr. Ned Roberto of Asian Institute of Management (AIM) on a research topic, "Perception of Poverty in the Philippines and the Effectiveness of Poverty Alleviation Program," seven poverty models were identified (Roberto 2004, 12-16). The first one is economic poverty. The poor become poorer, or stay poor, because they do not have the money to buy food that meets the minimum nutritional requirements or for clothing, energy, and housing. They are in this situation because of unemployment or lack of business opportunities. The second model one is political poverty. The poor become poorer, or stay poor, because they are not politically empowered. The third one is sociological and cultural poverty. The poor become poorer because of oppression or discrimination by powerful social groups. The fourth model is spiritual poverty. The poor become poorer, or stay poor, because they place the lowest priority on morality, ethics and social consciousness and are thus predisposed to vices and crime. The fifth model is physical poverty. The poor become poorer, or stay poor, because they are either physically handicapped or lack the security against external physical abuse. The sixth model is educational poverty. The poor become poorer, or stay poor, because they are either illiterate or undereducated, and therefore have no access to employment or livelihood opportunities. The last model is health poverty. The poor become poorer, or stay poor because they have no access to proper health care, and therefore cannot prevent illnesses and the spread of diseases (Roberto 2004, 12-16).

These seven models of poverty can be classified as basic components of human beings. One can clearly see that these are most of the concepts that holistic approach is trying to address, so it really suits this study. For every holistic missions/ ministry being implemented in a community one need to focus on these seven models. Hence this study will review on how Gingtong Aral is addressing poverty using the dimensions mentioned above. Considering various arguments put forward by scholars and development practitioners on the meaning of poverty. I came to the conclusion that there is no single worldwide standard of defining poverty and therefore no universally accepted count of the poor. Though poverty is a relative concept, it is a multidimensional problem, encompassing not only the material aspects of human life but also its social, physical, mental and spiritual dimensions. Its definition varies from place to place, while its indicators change over time. The way we understand the nature of poverty and what causes poverty is very important, because it tends to determine how we respond to poverty.

Biblical Perspective of Poverty and the Poor

Both the Old and New Testaments recognise the presence of both the poor and poverty. A careful study of the Old Testament shows that God is deeply concerned and moved by the plight of the poor. The Bible affirms the reality of the problem of poverty in the world. Deuteronomy 15:11 (NIV) says, "There will always be poor people in the land. Therefore, I command you to be open-handed toward your brothers and toward the poor and needy in your land. This truth is re-echoed, in part, by Jesus in Matthew 26:11, when he said, "The poor you will always have with you…" (NIV).

In tracing the causes of poverty, Adeyemo asserts that poverty did not originate with God for all that He created was good (Genesis 1:23), and was capable of catering for human needs

(Genesis 1:29-30). If this was the state of the created order, where then did poverty come from? In addressing this question, Adeyemo attributes poverty to the Fall (Genesis 3) and qualifies this by stating that sin lies behind the entire economic, social, political, environmental and psychological factors that result in poverty (Adeyemo 2006, 231).

God's concern for the poor, the needy, the oppressed, the marginalized, the hungry, or the hurting, is referenced by many verses in the Bible, including, Proverbs 14:31; 21:13; Luke 3:9-10; Romans 12:20 and Galatians 6:2. More so throughout the New Testament, we see that Jesus was much concerned with the poor mostly in the book of Luke. Therefore his approach to them was holistic in action. In the Synoptic Gospels (Matthew, Mark, and Luke), we find Jesus teaching, preaching and healing, ministering to both physical and spiritual needs. Matthew describes the Lord's ministry this way: "Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people" (Matthew 4:23 NIV). Teaching, preaching and healing were treated as separate functions, but were all essential components of the total, integrated ministry of Jesus.

Holistic Missions

Nowadays the word 'holistic' is commonly used in today's academic arena. It infers that the church must be concerned with the whole individual and the whole society. There are many definitions put forward by schools of thought on holistic ministry or missions depending on the theoretical orientation, theological stance and contextual variation of scholars.

In his doctoral thesis, "The Quest for Identity in African Theology as a Mission of Empowerment," Roy Musasiwa, defines holistic mission as "God's activity through the church for the establishment of his kingdom and the total salvation of humanity" (Musasiwa 2002). In

line with Musasiwa's definition, Tetsunao Yamamori argues that holistic mission must be seen as an outworking of the lordship of Christ over all of life meaning to say holistic mission must be rooted in a kingdom theology (Yamamori 1995, 146).

More so in the definition holistic missions, Craig argues that mission must involve visioning, team building, empowerment, and the development of various programs and interventions. It involves the work of witness, social concern, community development, building the community of faith, and the work of structural transformation (Craig 1998, 327). The holistic mission of the church must not be carried out as an individualistic enterprise; rather it should be guided by the corporate life of the community. Community must be viewed as the result of God's saving, liberating mission in Christ. In the same line of thinking, Bosch argues that a recovery of the church as a "community" is central to being a missional church in a postmodern society (Bosch 2000, 56). Hence holistic mission, must be viewed as a multifaceted ministry, in respect of witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualization, and much more. On the same note John Stott argues that the basic emphasis of missions is evangelism and social action; the two reflect the Christian response to the commandment to make disciples and the commandment to love the neighbour (Stott 1975, 27-30).

Several evangelical development agencies from around the world met to form the Micah Network held in Oxford, United Kingdom, in September 2001. The Micah Network issued a "Declaration on Integral Mission" which described this view:

> Integral mission or holistic transformation is the proclamation and demonstration of the Gospel. It is not simply that evangelism and social involvement are to be done alongside each other.... If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God we have nothing to bring to the world. Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together (Tim Chester, ed. 2002,

19).

On the same notion of integral mission, Cheyne, shared an evaluation of a survey conducted by the social concern track at Lausanne over an eight-month period. There were 68 human needs projects, representing all five continents (Cheyne 1996, 22). In the summary, it was stated that the most important finding was that evangelism takes place best when the target community is treated not as a project, but as a people who have dignity and deserve respect. It also indicated that almost all groups surveyed engaged in these projects in response to the demands of the gospel rather than as a means to an end relating to an opportunity for evangelism. Finally, it revealed that a combination of evangelism and social action brought clear changes in the values and attitudes in communities; for example, marriages were strengthened, people accepted themselves as created by God and thus of great value; deep respect grew for the Word of God; and there was an increase in their sense of self dependence to increase their development. Almost all groups mentioned an increase in church attendance and the growth of new churches through their work.

Douglas McConnell explains holistic mission as concerned with ministry to the whole person through the transforming power of the gospel. While holistic mission affirms the functional uniqueness of evangelism and social responsibility, it views them as inseparable from ministry of the kingdom of God. Therefore, holistic mission is the intentional integration of building the church and transforming society (McConnell 2000, 448-449).

Addressing the concerns of holistic outreach mission, Stuart Murry suggests that "concerns for peace, environmental action, human rights, liberation from oppression, material welfare, and a host of other possible dimensions of missions may be included" (Murry 2001, 35). Regardless of the specific dimensions one may attach to holistic ministry, it is an effort to

view people holistically and to respond to them in the context of their lives. I also do agree with Dan Brewster when he argues that a vital aspect of development is to bring the child to a position of self-reliance or self-sufficiency not discounting his reliance on God, but using his talents and thought-processes efficiently in life. This implies that the children, once in need, now look at their own knowledge, strength, financial or other resources to meet their own needs. This process does not reject assistance from others. He asserts, holistic development is certainly not welfare. Continued giving, especially of money, aggravates the problem rather than solving it (Brewster 2010, 62).

Living Conditions of Urban Slum Areas

Slums are now so common in Asian cities such as Mumbai, Bangkok, and Manila. Urban poverty has rapidly become one of developing countries' most complex challenges. I do agree with Homeless International, which argued that, "slums symbolize urban poverty" (Homeless International 2014). According to the Global Health Observatory (GHO), populations within cities is growing rapidly, and families move from rural homes in search of a life offering opportunity and hope. However many end up living in crowded slums earning a wage that is insufficient for their families' needs. Living conditions within the slums are overcrowded and lack basic facilities like water and sanitation. UNICEF published a report titled, "The state of the World's Children 2012: Children in an Urban World." Every third world city child today lives in a slum and has no access to adequate food, drinking water, education and medical care. About one billion children and adolescents, and thus half of all children and adolescents, are living in cities. The continuing urbanization makes the cities of the world grow annually by about 60 million people.

Homeless International defined a slum as a heavily populated urban informal settlement

characterized by substandard housing structures. While slums differ in size and other characteristics from country to country, most lack reliable sanitation services, supply of clean water, reliable electricity, timely law enforcement and other basic services. (Homeless International 2014). Slum residences vary from shanty houses to professionally-built dwellings that because of poor-quality design or construction have deteriorated into slums. Slums form and grow in many different parts of the world for many different reasons. Some causes include rapid rural-to-urban migration, economic stagnation and depression, high unemployment, poverty, informal economy, poor planning, politics, natural disasters and social conflicts.

Landa Jocano in *Slum as a Way of Life,* did his best to explain the behavior, values, and attitudes as adaptive in distinctive physical and social surroundings of the slum dwellers. On the description of the houses, he alluded that, the houses are often built hurriedly, on ad hoc basis, with materials unsuitable for housing. Often the construction quality is inadequate to withstand heavy rains, high winds, or other local climate and location. Paper, plastic, earthen floors, mud-and-wattle walls, wood held together by ropes, straw or torn metal pieces as roofs are some of the materials of construction. In some cases, brick and cement is used, but without attention to proper design and structural engineering requirements (Jocano 1975, 13-44)

Project PEARLS is an organization which focuses its outreach efforts in the slum communities in Tondo, Manila, particularly Ulingan and Helping Land. Both communities sit on a dumpsite where children have no choice but to live with garbage, mosquitoes, flies, and vermin. Children and families in Ulingan also live on soot and around toxic smoke from the charcoal factories (Project PEARLS 2014 website). Young children work at the charcoal factories and/or at the dumpsite as scavengers. The common meal is *pagpag* (leftover food

from fast-food restaurants scavenged from garbage sites). *'Pagpag'* means to shake away the dirt and maggots in the food.

Another organization working in Manila, Springboard Foundation (SBF) is a non-government organization that focuses on raising funds to help the less fortunate Filipino children secure a better future through various outreach programs. According to Springboard Foundation, overcrowding is another characteristic of slums. Many dwellings are single room units, with high occupancy rates. Each dwelling may be cohabited by multiple families. Five and more persons may share a one-room unit; the room is used for cooking, sleeping and living. Overcrowding is also seen near sources of drinking water, cleaning, and sanitation, where one toilet may serve dozens of families. Another identifying characteristic of slums is the lack of or inadequate public infrastructure. From safe drinking water to electricity, from basic health care to police services, from affordable public transport to fire/ambulance services, from sanitation sewer to paved roads, new slums usually lack all of these. Established, old slums sometimes garner official support and get some of these infrastructure such as paved roads and unreliable electricity or water supply.

According to Vanessa Collen, over the past decades in developing countries, there has been an increase in awareness by faith based organizations of the importance of tackling poverty and social issues, accompanied by an increasing engagement in development-related activities (Collen 2011, 3). These Christian faith-based organizations have drawn on theological concepts such as holistic mission, transformational development and integral mission, and incarnational development. Contrary to the conventional secular approach which focuses on economic growth, the faith-based approach looks at the development of the whole person and hence aims at promoting holistic development. In agreement with this, Bautista

argues, 'poverty is seen as multidimensional'. This includes social poverty, educational (mental) poverty and spiritual poverty which is the lack of relationship with God through Jesus Christ (Bautista 1989, 19-21).

The World Health Organization's 2013 report noted that slum dwellers experience difficult social and economic conditions that manifest in different forms of deprivation – material, physical, social, and political. They live in overcrowded, poorly constructed housing, often with insecure land possession. Housing in these settings ranges from high-rise tenements to shacks to plastic sheet tents on sidewalks, often located in undesirable parts of the city such as steep hillsides, riverbanks subject to flooding, or industrial areas. Slum dwellers' health is further affected by reduced access to safe food and water, poor sanitation, a breakdown of traditional family structures, high crime, and high unemployment rates. Due to the high population density, overcrowding, and lack of safe water and sanitation systems, slums are productive breeding grounds for tuberculosis, hepatitis, dengue, pneumonia, cholera, and diarrheal disease. Despite the tremendous need, healthcare services are generally difficult to access in these areas.

Child Poverty in the Philippines

Recognition of child poverty as a distinct issue in the study of poverty is a new development and only achieved universal recognition recently. The Philippine Institute for development studies (PIDS) conducted a research titled, "Global Study on Child Poverty and Disparities: The Case of the Philippines," a paper prepared for the United Nations Children's Fund, found out that there are multiple deprivations being experienced by children and each one could either be severe or less severe (2009, 27). In 2009, 18.6% of children (5.4 million) were deprived of at least one of the three dimensions of well-being covered by the study,

namely, shelter, sanitation, and water. This proportion is slightly lower than the 19.7%

estimate in 2008. The research found out that 4 of 10 children face at least one severe

deprivation. The largest number, however, in Cavite, Laguna, Batangas, Rizal, and Quezon

CALABARZON region where more than half a million children suffer from one type of

severe deprivation. Children who face two (at most) of the severe deprivations are estimated to

be around 840,000. The worst case is when a child faces all three types of deprivation.

UNICEF revealed that in 2010, 44% of all Filipino children were living in poverty, equal

to 12.8 million children under the age of 15. This figure increased by almost 4 percentage

points from that of 2009, with said increase equivalent to approximately one million additional

poor children. The study also reveals that the situation becomes more disturbing due to the fact

that children do not only suffer from income poverty but also from various other dimensions

of poverty such as deprivations in terms of food, shelter, health, education, water, sanitation

facilities, electricity and information. The study not only presents the child poverty situation in

terms of the income-based measure but also probes deeper into other dimensions of child

deprivation, providing a more comprehensive picture of the multiple dimensions of poverty

suffered by children. I presume children in Rowenas fall into this trap too, hence this study

hopes to emphasize the urgency of actions to promote the overall development of children.

On the effort to reduce child poverty and protecting children in the Philippines, there were

recent legislations aimed at protecting children from falling into harm and for rescuing them

from various forms of exploitative conditions. These are the Anti-Child Labor Law (Republic

Act 9231) enacted on December 19, 2003, and the Anti-Trafficking in Persons Act of 2003

(Republic Act 9208) enacted on May 26, 2003. These legal, conceptual, and planning

frameworks are also translated into programs and projects that cater to the particular needs of

children and the child well-being. To address malnutrition among children, various policies were put in place by the government, from infant feeding, micronutrient supplementation, to weight and height monitoring. The section on child health states that the government declares public health programs and primary health care services as one of its main priorities. The government is primarily responsible for funding health education, immunization, maternal care, and eradication of communicable diseases.

On the children protection issues the Philippine government's conscious efforts to protect the rights of families and children as early as 1935 as reflected by the Constitution at that time. In 1974, former President Ferdinand E. Marcos signed Presidential Decree (PD) 603, or "The Child and Youth Welfare Code." PD 603 codifies laws on the rights of children and the corresponding sanctions in case these rights are violated. PD 603 (Article 205) or the Council for the Welfare of Children (CWC) was created to act as the lead agency to coordinate the formulation, implementation, and enforcement of all policies, programs, and projects for the survival, development, protection, and participation of children. In Philippine context, child protection issues include those relating to child labor, commercial sexual exploitation of children, physical and sexual abuse, children in conflict with the law, street children, children affected by armed conflict and displacement, children and drugs, children with disabilities, children of minorities and indigenous peoples, and other children in need of special protection.

The section on education notes that in 2002, the Philippines government had a medium probability of meeting the millennium development target in elementary participation.

However, between 2002 and 2006, elementary participation rate decreased, resulting in a low likelihood of meeting the millennium development target. Finally, the section on social protection explains the policies and programs that aim to prevent, manage, and overcome the

risks that confront poor and vulnerable people. These risks may take various forms such as economic recession, political instability, unemployment, disability, old age, sickness, sudden death of a breadwinner, and drought, among others. Currently, there are two major social protection programs in the Philippines. These are the Food-for-School Program (FSP) and the *Pantawid Pamilyang Pilipino Program* or the 4Ps, this is a food allowance program to poor families in the Philippines by Department of Social Welfare. An initial monitoring done by the Department of Education in 2012 of the FSP validated the experience in other countries that social transfers can act as effective incentives to increase the poor's demand for services and improve their education outcomes. Results show that this program had positive impact on both school attendance and nutrition status of the pupils who benefited from the FSP. Of the total respondents, 62% said their number of school days missed declined while 44% of the children gained weight. In addition, 20.1% reported an enhanced knowledge of basic nutrition because of the program.

Community Development

Like poverty, development has over the years acquired several meanings. The origin of community development, as it is practiced and understood today, is traceable to certain occurrences and periods in history. De Beer and Swanepoel trace the roots of community development to the experiences of community improvement and social welfare in the US and United Kingdom (UK) in the 1930s. In the US at that time, community development focused on improving the welfare of rural communities, while the social welfare programs in the UK were geared towards poverty relief, and focused on urban areas (De Beer and Swanepoel, 2001:87).

For purposes of this study, the term transformational development, social action and

community development will be used interchangeably. The term development evokes different meanings to different people. The World Commission on Environment and Development upheld the view of development as a process of helping people meet their basic needs without compromising the ability of future generations to meet their own needs (World Bank Report, 1990). However I think such a view takes a needs based approach to understanding development which is a narrow perspective. In the same line of thinking, the traditional model of serving the urban poor was that many people have an obligation to provide emergency relief as a response to drought, famines, earthquake, flooding, or like the current "Super Typhoon Yolanda" and other natural disasters. Although some Christian groups and other NGOs are still practicing this, there is an emerging recognition that it does not have long term satisfactory results.

However international development agencies have also added their voice to this debate and have offered a more integrated and holistic meaning to development. World Vision International's vision sees development as transformational, the process and actions through which children, families and communities move toward fullness of life with dignity, justice, peace, and hope (World Vision Manual 2012). More so this view is shared by Bryant Myers, who observes that transformational development, in its pursuit, should be characterized by life substance, justice, dignity and self-worth, freedom, participation, reciprocity, cultural fit and ecological soundness (Myers 1999, 95). According to Myers transformational development seeks positive change in the whole of human life materially, socially and spiritually. The poor are enabled to make choices, setting aside that which is not for life in us and our community while actively seeking and supporting all that is for life. Transformational development focuses on expanding the voices of the poor through empowerment so that they can refuse all

forms of exploitation and injustices committed against them, and being able to only accept the things that work for them (Myers 1999, 113).

According to Bridger and Lulloff, community development can be referred to as efforts to improve the economic or structural conditions of a community (Bridger and Lulloff 2003, 38). Such efforts may focus on business or job creation and physical or infrastructure development. McClenaghan points out that community development in general is a social learning process that serves to empower individuals and involve them in collective activities aimed at socio-economic development (McClenaghan 2002, 567). However, Sharma views community development as a process by which the efforts of the people at grassroots level are united with those of government to improve the economic, social and cultural conditions of the community (Sharma 2002, 183).

Community development seeks to build social capital, promote interaction and empower community residents to affect their living conditions. Luna argues community development, deals with the growth and sustenance, conflict resolution, rehabilitation and transformation of marginalized communities through people's participation and collective actions to ensure the holistic and corporate well-being of the people (Luna 1999, 327). The goals of community development are the enhancement of people's potential and capabilities in the active participation of people thorough collective actions in the process of change and transformation, and the promotion of the people's well-being and welfare. In community development there are two basic models, which this study calls the alternative models. One model refers to efforts that develop from within the community and led by community members. In the second, efforts are instigated and run by professionals from outside the community. However this study is in support of the first model whereby community members

are deeply involved in the project.

Luna through his research came up with three interrelated fields of community development practice: community education, community organizing and community resource management. These three fields are used as entry points depending on the program focus, resources, interest, expertise and community needs (Luna 1999, 330). Firstly, community education (CE) is concerned with enhancement of the people's potentials and capability. "Education is an important force for social transformation in terms of the up- liftment of people's welfare and working towards forming alternative structures and power relations" (Luna 1999, 333). Secondly, community organizing (CO) is the core method or process in community development. It is aimed at motivating the poor to improve their lives. Community organizing is when people, who lack political power, form an organization that allows them to pursue collective interests. Community organizing is the process of development from the people, by the people and for the people. Thirdly, community resource management (CRM) includes, the acquisition, generation, production, development and conservation, protection, rehabilitation of community resources and the redistribution of benefits from the collective management of these resources . It is also the involvement of the people in the advocacy for policies and programs concerning the resources for the ultimate advantage, benefits and welfare of the people and the community (Luna 1999, 334).

From the above notion one can clearly see that community development is becoming more relevant and influential as its ideals for participation, empowerment and people-centered development. This goes hand in hand with O'Gorman when he says, organizations must not just give a man a fish, but teach him how to fish (O'Gorman 1992, 79). I can view this as true empowerment in community development.

According to De Leon, community development is a progressive process where a group of people in a community initiate and actively participate in undertaking development activities with an intention to improve the individuals and to empower the community (De Leon 2005, 23). From this idea one may conclude that community development combines the idea of community with development. Community can be defined as a group of people with a shared identity, hence community development relies on interaction between people and joint action, rather than individual activity. Community development is ultimately about getting community members working together.

In every evaluation study one needs to bear in mind that community development is a long-term commitment. It is not a quick fix to a community's problems, nor is it a time-limited process. The National Occupational Standards (NOS) define community development as "a long-term value based process which aims to address imbalances in power and bring about change founded on social justice, equality and inclusion." Community development enables people to take collective action to tackle problems that many individuals may be experiencing or to help achieve a shared dream that many individuals will benefit from.

Amartya Sen came up with his different perspective of development and I also agree with him. He argues that freedom is the primary goal of development and freedom is also the principal means of development (Sen 2008, 32). It is the enhancement of freedoms that allow people to lead lives that they have reason to live. Development is the process of expanding human freedom. It also means the removal of major blockages freedoms such as poverty, all types of discrimination and inequalities, neglect of public facilities, lack of economic opportunities, social exclusion, state policies that limit freedom and so on.

The concept of empowerment is central to social and community development.

Empowerment enables the community to find answers to their own poverty problems through sector interventions in education, health, food security, water and sanitation, among others. Stevens and Botha define empowerment as the expansion of freedom of choice and actions to shape one's life (Stevens and Botha 2003, 30-34). It implies control over resources and decisions. For poor people, freedom is curtailed by their voicelessness and powerlessness, particularly in relation to the state, institutions and markets.

Community Participation

The community development approach emphasizes self- help, the democratic process, and local leadership in community revitalization (Barker, 1991, 34). Most community development work involves the participation of the communities or beneficiaries involved. Thus, community participation is an important component of community development and reflects a grassroots or bottom- up approach to problem solving. In social work, community participation refers to "the active voluntary engagement of individuals and groups to change problematic conditions and to influence policies and programs that affect the quality of their lives or the lives of others" (Gamble and Weil 1995, 16).

This study will be conducted through the use of community-based participatory research, hence it is important to know more about the concept of participation. Participation took part in conceptualizing, data gathering and analysis. The perceptions, opinions and ideas expressed about the organization being examined will come from the people themselves. Community based participatory research is a collaborative research approach that is designed to ensure and establish structures for participation within the communities affected by the issue being studied in this case this study evaluating the Gintong Aral initiative among the children in Rowenas. This approach of CBPR is rooted in action research and the various forms of applied

participatory research derived from it. This discipline has established itself some few years ago, and was previously have been termed action-research. There is also the fact that community work itself is a relatively new discipline, which occasionally changes its focus of how exactly social justice can be achieved. Following this strategy, it will make a difference. Lao Tzu with his ancient Chinese wisdom says: "Go to the people, live among them, learn from them, start with what they know, and build on what they have. But of the best of leaders, when their task is accomplished, their work is done, the people all remark, we have done it ourselves" (Yamamori 1995, 24). From this view one can see that programs where the community had more direct control over service providers tended to work better.

The work of Kurt Lewin and Paul Freire, to name just two early researchers, dates back to the 1970s and emphasizes an interactive process of action, reflection, and experiential learning. Among the terms used to describe CBPR and its analogues are community action research, participatory action research, community-based action research, participatory rapid appraisal, and empowerment evaluation. Minkler and Wallerstein defined CBPR as a process involving community members or recipients of interventions in all phases of the research process. (Minkler and Wallerstein 2008,16). The action model is based on the work of Kurt Lewin's action research model and consists of a series of fact-finding, reflection, and action steps that lead to research that fosters social action. The action research model was well-suited to objectives and was adopted by social science researchers. What was not strongly emphasized in the action research model was participation and collaboration with the community in either the design or conduct of research. Reflecting the heightened political and social consciousness of the 1960s and 1970s, researchers felt that research leading to social action would be more meaningful if it took place in a participatory relationship with the

community or organization involved. Thus the action research model became a model of participatory action research. Participatory action research is distinctive in that rather than making individuals or organizations the objects of research, it engages individuals, organizations, and researchers in a collaborative endeavor to improve a practice or situation (McTaggart 1997, 20-29).

Moreso, the CBPR is committed to listening to the community residents, and hearing their dreams, ideas and thoughts. This is often referred to as the felt need concept. Listening is most important, as the people of the community are the vested treasures of the future. De Leon argues that it is important not to focus on the weaknesses or needs of a community. Again, the felt need concept, as referred to earlier, helps us as community developers to focus on the desires of the community residents. What the people themselves believe should be the focus (De Leon 2005, 16).

It is through community meetings and interactions done by the researcher through CBPR, that identify some of the areas that people in the community would like to see improved. The areas to be focused upon are not looked at from some outside group or some demographic study that is laid upon the community. Instead, it is the community members themselves that decide what area they would like to improve. After a community has decided where they want to focus some of their attention, it is then directed to the means with which they themselves can bring this about. The focus will help the community members see themselves as the solution to the problem, not some government program. It is essential for community leaders to help the community focus on maximizing their strengths and abilities to make a difference for their community. In agreement with the same notion, De Leon says, the philosophy of CBPR is that the people with the problem have the best solutions and opportunities to solve

the problem. CBPR affirms the dignity of individuals and encourages the engagement of the community to use their own resources and assets to bring about sustainable change (De Leon 2005, 16).

There are two roles that are very distinctive in CBPR, the role of the community and role of the academic researcher. First is the role of the community. CBPR includes direct community involvement in defining the research question, collaborating with the researcher(s) in choosing research methods that are applicable to the community being studied, and community involvement in the interpretation and application of the results of the research. The participation of the community in CBPR underscores the importance of conducting research that is useful and beneficial to the community. Secondly is the role of the academic researcher: However given the definition of CBPR, that the research is done by the community participants, one may question what would be the actual role of the academic researcher. Randy Stoecker's paper, 'Are Academics Irrelevant: Role for Scholars in Participatory Research', outlined three relevant roles for academic researchers who are involved in CBPR projects. Firstly, they need to be in an initiators role; the researcher assumes more of a facilitator role than product-producing role. Secondly, the consultant role. The community commissions the research and the academic researcher carries out the research. Lastly the collaborator role. The researcher provides subject matter and technical expertise while the community leader provides knowledge of community needs and perspectives (Stoecker 1999, 14).

Whatever role or combination of roles the academic researcher may assume, the goal of CBPR remains the same: to produce research in collaboration with community members that results in action or social change (Sclove, Scammel, and Holland 1998, 16). The participation

of community members in research is believed to enhance the validity of research findings and assist in ensuring that research results are used to inform and foster social change at the local level. Israel, Parker, and Becker (editors), also alluded to the same sentiments by saying, "Community-based participatory research, emphasize the participation, influence and control by academic researchers in the process of creating knowledge and change." CBPR is guided by the core principles of collaboration and partnership where research brings together community and academic expertise to explore and create opportunities for social action and social change. This approach has the ability to reveal more complex understandings within the community. Participatory research methods underpin the work of community-based research initiatives; where community members and their representatives are engaged as co-researchers in the process (Israel et al. 1998, 184-5).

In addition to the above notion, Minkler and Wallerstein argued that there are several benefits of community involvement in research such as improving greater access of representation of marginalized groups in research; data that are richer in quality and more authentic in their representation; and the creation of opportunities for local capacity building and empowerment (Minkler and Wallerstein 2008, 24). Beresford defined the community members who are engaged as active players in research, as peer researchers, service-users, or consumers (Beresford 2007, 14). In CBPR, community members are also involved in getting the word out about the research and promoting the use of the research findings. This involvement can help improve the quality of life of the community by putting new knowledge in the hands of those who need to make changes.

Gintong Aral Child Development Program.

Gintong Aral Child Development Project (GA-CDP), primarily aims to serves as the

social and education arm for the holistic nurture, development and transformation of the children in creek side communities, primarily Rowenas Community (GA-CDP Handbook 2013-14, 3). This child development program is under the educational arm component, of the six components of the RCDP. It covers six developmental domains: spiritual, physical, mental, social, emotional, and intellectual. The program centrally focus on the development and transformation of a child of Rowenas by providing sponsorship intentionally shaped to radiate also to their family and community. GA-CDP has variety of programs which caters for children depending on their age and level of education, such as kindergarten, child scholarship program, afterschool torturing program (AFSTP), KIDS Generation, Leadership Development College Assistance program (LeDCAP), and discipleship community network (DCNet),(GA-CDP Handbook 2013-14, 9-13). The project desires to assist the needs of the children in Rowenas.

Synthesis

To sum up the reviewed literature above, one can note that poverty is multidimensional, so should be development. Poverty definition varies from place to place, while its indicators change over time. For some, poverty is a condition equated with hunger, vulnerability to debilitating illness and lack of shelter. For others, it means lack of jobs, an insecure future, or unavailability of basic services. Regardless of how it is defined, I see poverty as powerlessness, loss of freedom and limited productive choices. All in all, it is a dehumanizing condition. The gravity of poverty and its consequences and manifestations are not new to those who have been engaging and grappling with them. Studies on poverty issues have been numerous. Programs and projects have been designed, formulated and subsequently implemented by the academe, the civil society and their partner international development

institutions over the years. But up to now, not a single universal model or paradigm has evolved that can be applied to practically all poverty circumstances. This is because poverty situations and circumstances have always been unique to specific individuals. Given this, specific and unique solutions and approaches need to be developed and applied. Because of its complexity, many people do not want to get any closer to the issue than giving a donation, serving a meal or donating toys and other gifts during the holidays to help people who are less fortunate hence they do not get to the root problems.

From the above discussion on the slum's condition one may see that the characteristics associated with slums vary from place to place. Slums are usually characterized by urban decay, high rates of poverty, and unemployment. They are commonly seen as "breeding grounds" for social problems such as crime, drug addiction, alcoholism, high incidence of mental illness, and suicide. In many poor countries they exhibit high incidence of disease due to unsanitary conditions, malnutrition, and lack of basic health care and overcrowding. So it is of importance to address the needs and upgrade the slum areas in order the reduce poverty.

Educational empowerment is one of the an important way to help for poverty reduction. As argued by Irving Harris in his book, *Children in Jeopardy: Can We Break the Cycle*, children can be helped to breaking the cycle of poverty by education. He stresses the importance of starting early and teaching children the importance of education from a very young age as well as making sure these children get the same educational opportunities as students who are richer (Harris 1996, 25) Many factors may contribute to empowerment but one factor that is fundamental is the availability of education. For people living in poverty-stricken areas, education is not readily available. As noted above, education in the Philippines has made notable improvements in recent years and has provided more children with the

option to attend school. Nevertheless, there continues to be a need for education throughout much of the country especially for those living in the slum areas.

In agreement with Paulo Freire's emancipatory education approach to emancipatory education I think education is important to break the intergenerational transfer of poverty (Freire 1970. 15-19). Universal access to education is important to enhance skills and increase employment opportunities to the children as they grow in communities like Rowenas. Education plays a significant role in releasing a child from poverty. This research is of the idea that an educated child is equipped with the tools to fight poverty.

More so one can note that poverty has various implications for children with consequences to health, wellbeing, development, and life chances. It exposes children to various forms of risks that could have negative outcomes to their cognitive, social, and emotional development. Poverty also reflects the extent to which children as they grow into adulthood can participate fully in the life of a community. Thus, early childhood is important from a capability perspective because functioning achieved during this period in a child's life determines future capabilities, including opportunities and freedom. Children experience poverty differently from adults because while adult poverty can be temporary, childhood poverty can last a lifetime. There is urgency in addressing the consequences of child poverty since they impact a child's long-term development and productive capacity as an adult. It can also be passed on to future generations, which can exacerbate poverty and inequality in society.

CHAPTER THREE
RESEARCH METHODOLOGY AND PROCEDURES

Introduction

This chapter dwells much on the research methodology and procedures that was used for this research. The chapter started by showing the method of the study, sources of the data, research gathering procedure, and lastly data gathering instruments.

Method of the Study

This research is descriptive in nature, and the researcher employed participation observation, group discussions, face to face interviews, life histories of individuals, and use previously written documents of the project. This research is in agreement with Morita O. Dialing's thesis argument that qualitative research methods maybe used to study a phenomenon involving individual lives of each participant and to present their individual opinions (Dialing 2013, 43). Hence this research was a participatory action review research whereby the stakeholders were mobilized in the research activities. Personal opinions were highly valued in this research. Through the participation research the researcher was able to obtain information on how the project impacted the children's lives. Interviews and focus group discussions were effective as means of information verification. The respondents played the part of verifiable indicators since they are part of the project and also staying in the community.

Sources of Data

Sources of data were the people within the community, previous project documents, and observations. In particular the study used individual interviews, focus group discussion (FGD), participant observation, mini-surveys and, lastly project written documents like annual reports and project minutes meetings. These sources of data have been opted in this study to gather

evidence because selecting multiple sources provides an opportunity to include different

perspectives about the program and enhances the evaluation's credibility.

In line with the above, the researcher worked hand in hand with different stakeholders of

the project which includes, community representatives or the leaders, community families of

the children, project workers, members of the church, authorities of the project and the

children in the community. Twenty one people participated as respondents and participants.

In terms of sampling method I used a purposeful sampling strategy that "selects

individuals and sites for study because they can purposefully inform an understanding of the

research problem and central phenomenon in the study" (Creswell, 2007, 125). Patton argues

that purposive sampling enables the researcher to select respondents to suit the purpose of the

study (Patton 1990, 169-186). The respondents of this study were those who are directly

related to the life and activities of Rowenas so, basically they had first hand knowledge of the

variables called for in this study. Sources of data can be visualized by a diagram below:
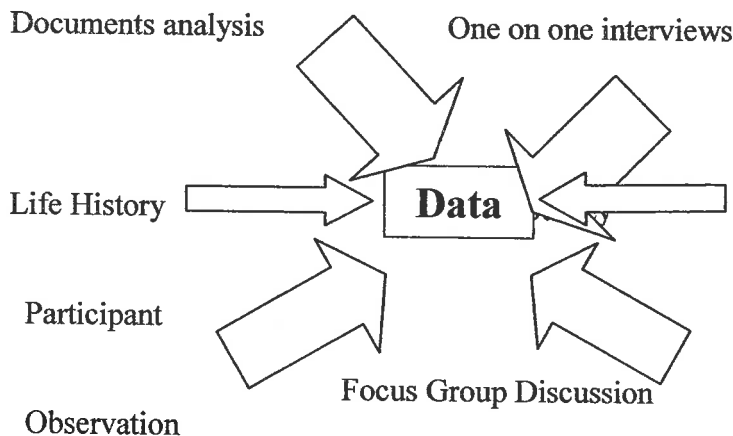

Figure 1: Sources of data

Four key areas of ethical considerations were taken into consideration in this study,

voluntary participation, informed consent, anonymity and returning the results to the

community. The concept of voluntary participation and informed consent is an integral part of

social science research. It was imperative that everyone who is participating in a research project should be provided with sufficient information about the research and its role so that he or she can make an informed decision on whether to take part. The participants were informed some days before interviews, the date and place were set which was flexible for the participants. Both the focus group discussion where done a the project facilities. In terms of anonymity, all information that was collected was kept confidential.

Research Procedure

With the permission from the relevant RCDP authorities (see appendix D), the informed consent form were be signed out by the participants (see appendix E). Two focus group discussions were conducted each group comprising ten participants. Eight formal interviews were conducted with key informant which comprises 2 Gintong Aral staffs, 2 sponsored children, 2 non sponsored children, 2 parents as well as community representatives.

During the focus group discussion a Tagalog speaker assisted in translation and she served as my research assistance. All the discussions were recorded, for verification purposes. Before each focus group discussion, individual started by filling a mini-survey, this survey gathered the demographic profiles of the participants (see appendix A). Two FGD were conducted (see appendix B). The first group was composed of sponsored children, non-sponsored children, Gintong Aral staff and volunteers. Second group was composed of parents, guardian(s), community representative from all the five clusters. Both groups consisted of ten participants. Gender equality was considered for the focus group discussion. Denzin and Lincoln suggested that focus groups offer a way for researchers to attend to multiple voices and are especially important for making audible the voices of oppressed people who are demanding that policy makers, politicians, academics and others in positions of power listen to them (Denzin &

Lincoln, 2000, 54). Group dynamics principles were applied as the participants were exchanging their ideas, feelings and experiences about the project. Both groups were asked to reflect their experiences by drawing a self portrait picture. After the drawing the participants were asked to share present what they have drawn. Most of the data of this research was drawn form these self portraits. For the one-on-one interviews, a set of semi structured questions (see appendix C) were used as a guide for interviews among selected respondents. These interviews was not recorded, it was observed that interviewee were not feeling comfortable when recorded so I had to change my data gathering method. However the interviewer was taking some notes during the interview. All the data from recorded FGD and notes during interviews and observations, as well as its transcription and translation, were kept for confidentiality.

In order to supplement and verify information gathered through survey, interviews and focus group discussion, community immersion was used, the researcher did some regular visits to the community and project center doing some participative observation in the community project's activities. This helped a lot in getting first hand information for a more accurate description and interpretation, and it enable me to understand the activities in the actual setting in which there are occurring. I joined the life of Rowenas as much as possible, trying to establish rapport and making careful observations on how the project is impacting their lives. Some informal interviews were conducted as well with the community people during the community immersion.

Treatment of Data

The thematic approach in analyzing the data was employed (Denzin & Lincoln 2000, 50-

55). In line with Patton's argument of data analysis, I analyze in the tradition way of qualitative research whereby a five step qualitative analysis process was followed. These included: transcribing the notes from the interviews, observation and focus group discussion notes; coding the data with key words as a way of identifying commonalities and variations; identifying common and variable patterns within each group as well as across groups; and identifying themes which link or explain the data (Patton 2002, 380-84). After data collection I read repeatedly the notes taken during focus group discussions and interviews for editing. After reading the transcripts, I came up with themes and patterns of categorizing the information according to holistic development components: spiritual, socio-emotional, physical and cognitive/ intellectual development as my main themes. However, other sub-themes emerged regardless of these four main components. The data was reviewed and analyzed in view of these holistic development components. In case numerical measures are applicable, the frequency of responses and the percentage to the total number of responses was used. The interview respondents and the participants were assigned *'pseudonomous'* names to ensure their privacy and protection. Data validation I had to consult the project director and Gintong Aral workers, volunteers and other participants after the focus group discussion.

Data gathering Instruments

In accomplishing this research, several kinds of data gathering instruments were utilize which includes focus group discussion, interviews, participant observations, and written records from the project; meeting minutes and annual reports. During focus group discussion drawings of self portrait pictures were also utilized. During interviews each respondent was individually engaged for interview dialogue using semi-structured questions (See appendix C). In gathering the demographic profiles of the participants a mini-survey was used (See appendix A).

In summary this chapter was mainly concerned with research methodology and procedure that was used to collect data in the field. The next chapter deals with data presentation and data analysis.

CHAPTER FOUR

DATA PRESENTATION AND INTERPRETATION OF FINDINGS

Introduction

The main purpose of this study was to evaluate the effectiveness of Gintong Aral Child Development program changing the lives of Rowenas children. Hence this chapter presents and analyze the data that was collected from the field research. More so this chapter discusses the findings of the study and how they relate to those from other studies discussed in the theoretical framework and the related literature. In chapter two, community development was discussed as being people centered and community participation is critical in community development. Looking at the nature of this research topic, that it's a participatory action research, it was of importance for this study to include the voices of the people from the community, what they feel and to hear their views about Gintong Aral Child development program. The project was evaluated through the focus group discussions, observation and key informant interviews from the community who responded to semi-structured questions. The questions in the focus group discussions and key informant interviews sought to find out the effectiveness of the program in changing the lives of the Rowenas children holistically.

This research was concerned about the whole scope of human need. As argued by Moffit, our dimensions of ministry are found in Luke 2:52. Luke views human life in its totality: physical, mental , social, and spiritual. Since human nature has at least these four dimensions, then redemption and mission must include at least these four dimensions as well (Moffitt 1983, 376). This research also agrees with Aida Josefa A. Bautista who argued that a human is multidimensional (Bautista 1989, 19). She further explained that, "like the biblical notion of

the human person, the Filipino *tao,* meaning person, is holistic. The Bible looks at the person as a whole, composed of soul, heart and flesh each implying one another" (Bautista 1989, 22). As self, a person is physical, intellectual, spiritual and social. Physically, a person has material needs. Intellectually a person is gifted with the ability to know and the capacity to transform oneself, society and the world. Being spiritual, personhood need to relate with God. However a person does not live in isolation, they live in community with other persons, so he/she must be sociable.

Demographic Characteristics of the Participants

Twenty-one people participated in this research which comprises different stakeholders like parents or guardians of the children (6), children who live in Rowenas (8), Gingtong Aral volunteers (2) case worker (1), and RCDP administration staff (4). All of them reside in Rowenas. Rowenas is composed with five cluster and all the clusters was represented All the participants participated in the focus group discussions. Six key informant interviews were conducted with the representatives from the community, the RCDP staff and the children in Rowenas as well. All the participants responded verbally as well as through writing and drawing.

According to mini survey which was conducted before the focus, it has shown that there was gender representation, 12 females and 7 males participated. From the 8 children who participated 5 of them are sponsored by RCDP and 3 of them are not on the sponsorship however they participate of the activities of Gintong Aral. On the income of the parents or the guardian of the children, the survey show that most of them have a salary income which is below 4000 pesos (below100 us dollars) per month. The mini survey revealed that the majority of the respondents are employed as, housekeeper, sewer, tricycle driver and most of them does

not have a specific job. The reason for the high unemployment rate among the respondents is that they do not possess any skills which can make them employable. Most of the respondents mentioned that because they do not possess any skills, they find it better to stay at home looking after their families and volunteering to the project. All of the respondents' children are going to school with the help of Gintong Aral.

Spiritual development

Christian organizations such as RCDP, are expected to address the spiritual needs of the children. For the researcher, I consider every activity of Gingtong Aral as their mission field, every teacher or volunteer is a missionary, and every child a mission. Robert Clark argued that theological concepts do not appear to develop until later childhood (Clark 1986, 349). However the early impressions and awareness in childhood are very influential in formation of theological concepts later.

On the spiritual development there was an overwhelming agreement by the parents and the children respondents that Gingtong Aral is developing children spiritually, giving the awareness of the existents of God, by teaching them to pray, reciting Scripture verses, being faithful to God, church services, attending different activities like Kids generations (Kids Gen) which has an average attendance of 120-180 children every Saturday, After School Tutorial Program (ASTP), Day Care center, and Discipleship Community Network (DCNet).

The focus group discussions revealed that somehow the project has impacted the children positively. This was evidenced with the self portraits that were drawn from both the focus group discussion, revealing their lives before and after participating in project activities. Here are some of the drawings below which reveal the spiritual development of the participants in the focus group discussion.
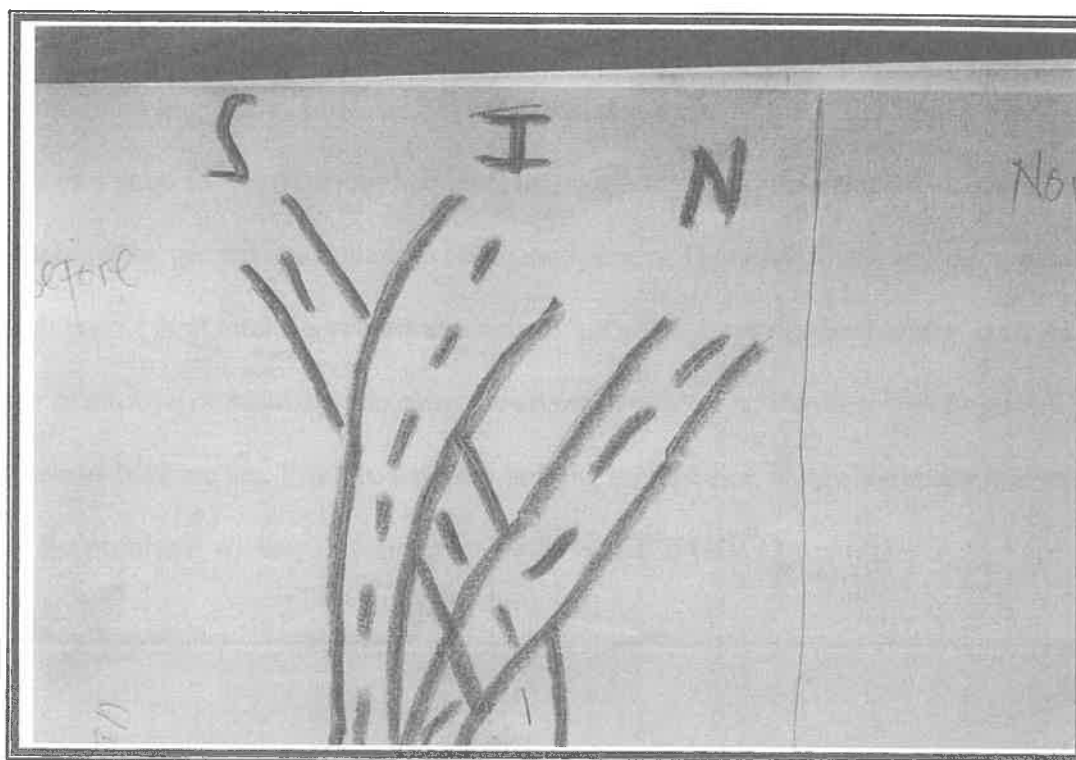
Figure 2. Drawing from the 1st FGD.

From the picture above one of the participants from the first focus group whom I shall call Peter who is 21years old and currently enrolled at a Bible school studying Christian Education, drew a road resembling his life before and after life. The first road had many pathways, he explained that, "those pathways where the old ways that he was following which led him to sin" (1st FGD, 19 August). The second road is one way and at the end of the road there is a cross. According to him, "the cross represent Christ." He went on to explain that, "my life has change. I can see the difference. Before I was doing bad things, playing with bad people in the community, but now I am focusing to God"(1st FGD, 19 August).

On the second focus group one of the parents of the Rowenas children drew a palm tree leaf on her life before and on the life after the project she drew a broom made with palm

leaves. On her life before the project she wrote: "*Dati ang buhay ko ay parang palapa ng nyog na magkakhiwalay sa tulong ng project at sa pakikiing sa mga Bible study every Thursday nanlina- wan ang aming kaisipan.*" When translated it means that, "Before my life is like a splint of a palm leaves (coconut tree leaf) that were separated from one another. But through the help of the project and attending Bible study every Thursdays our lives/ mind were enlightened." And after the project she wrote: "*At ito na kann ngayon parang walis na san- sama at masaya at handang harip ang anumang problema na durating.*" In English it says, "And now here we are, just like a broom holding on together; happy and ready and willing to face the problems we may encounter in our lives" (2nd FGD, 22 August).
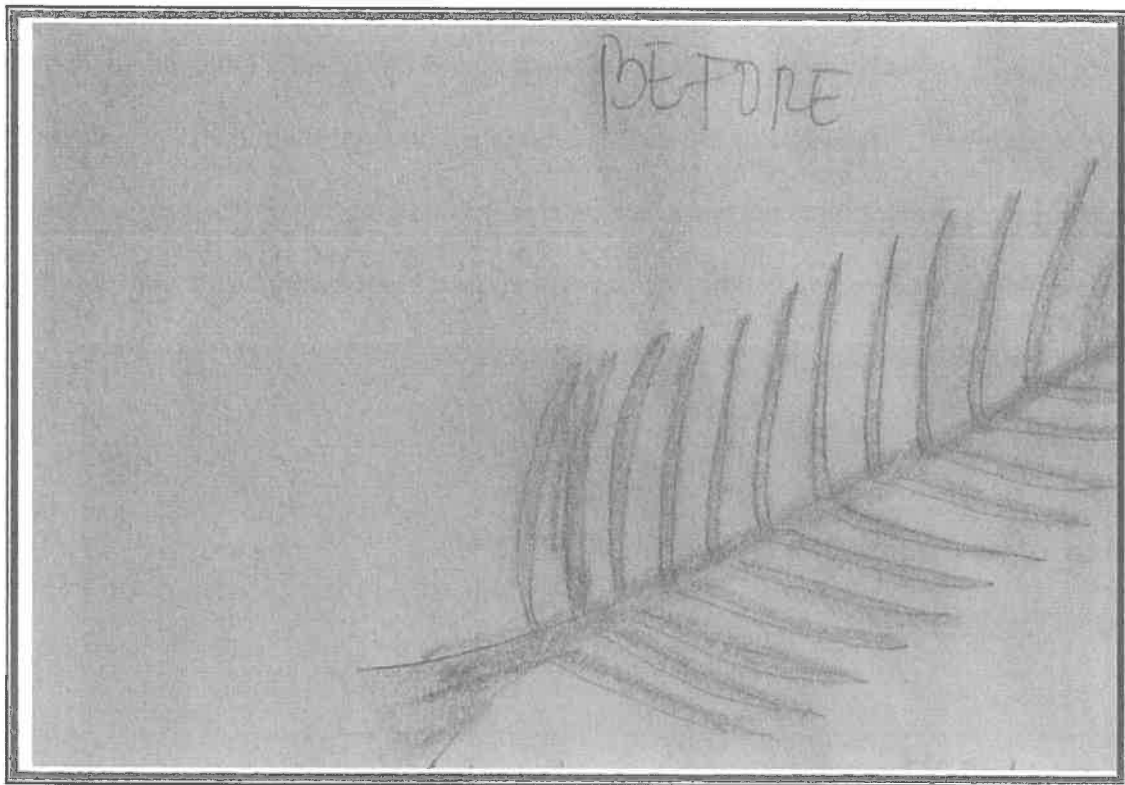
Figure 3. Drawing from the 2nd FGD.

With these two selected drawing and explanation above implied that to a greater extent Gingtong Aral has facilitated the Spiritual growth of the Rowenas people not only to the child

but and their families too. This concurred with one of the interviews I conducted with RCDP staff who says, "as a project although sometime we are struggling to meet the need of the children but already we have live a legacy to the Rowenas people, there are some families that I can pinpoint that their lives have changed spiritually, whereby the husband was a drinker and now is no longer taking alcohol" (Interview, 25 August 2014).

During my visits to the day care center and Kids Gen I saw children memorizing Bible verses. For the researcher this shows one way or another some spiritual development. More so Gingtong Aral taught children how to pray. During my visit in their Daycare and Kids Gen activities I observed that before they start school and end school they pray.

I was really impressed with one of the kids during the prayer time. When the teacher started praying he humbled himself by bowing down his head and closing his eyes. For the researcher this shows spiritual maturity from the children. They are able to observe and respect time of prayer. I give credit to the teacher they were able to teach the children how to pray. Most of the children were closing their eyes however they are few who were not closing their eyes.

Figure 4. A child from Rowenas during Kids Gen prayer time

Gintong Aral uses Bible Based Curriculum in teaching the children. All the school activities use Bible stories, and Christian songs. I believe this helps too the spiritual growt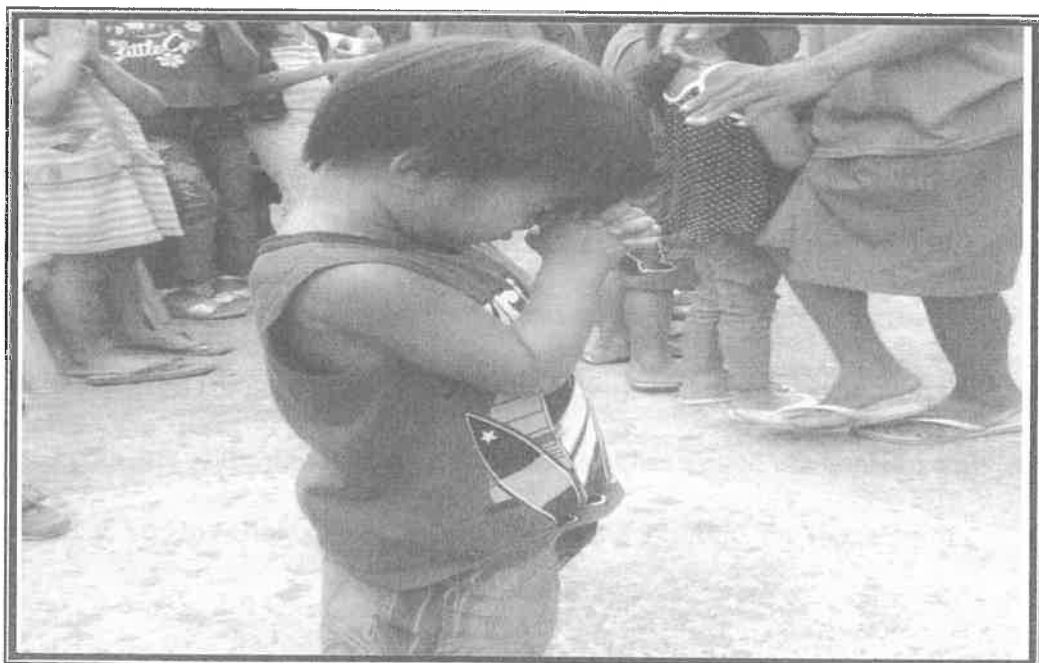h of the children. This research is of the idea that teaching the Bible to children also helped them to grow spiritually. During their Kid-gen classes they group the children according to their age levels. There are five groups: 2-4 years 'Starters'; 5-6 years 'Explorers'; 7-9years 'Trekkers'; 9-10 years 'Achievers'; and the last group 13years and above participate in the Discipleship Community Network program (DCNet). Under the DCNet these youth are trained to teach and disciple the younger ages. It has been observed that Kids Gen is one the most active program of Gintong Aral where an average of 120-180 children are attending every Saturday.

In agreement with the positive impact of spiritual development, one of the parents during the focus group discussion, was thankful to the project because her son was not a believer at all but when the project started he was more involved and received Christ and now he is studying theology at Philippine Evangelical Bible College. Gintong Aral is currently supporting five youth pastors to go to Bible training and these pastors are from Rowenas. According to one key interviewee from RCDP workers, "Gintong Aral invests a lot in children because the project strongly believes that children has great God given potentials in achieving what God wants them to be now and tomorrow," (Interview, 2 September 2014).This fulfills RCDP' s vision that, Gingtong Aral has to serve as an arm for the spiritual growth to the children in Rowenas (Project Hand Book 2013-14, 3-4). This also concurs with the interview conducted with one of the children, she says, "now she has a good relationship with God I pray everyday, I do my Bible devotions and I am trying to follow the footsteps of Christ" (Interview, 29 August 2014).

In helping the spiritual facilitation in the community a church was planted in February 2012, and most of the children are now fulltime members of the church. According to the Gintong Aral 2012-13 report in 2012, 57 members were baptized. These include some children as well (Project report 2012-13, 8).

Beside Gintong Aral's facilitation of the spiritual development of the children in Rowenas, it cannot be ignored that there are other factors that can be of influence like family environment, church, the school that the children are attending and friends as well. Be that as it may, Gintong Aral has helped the children in Rowenas spiritually by various ways like praying, singing and personal relationship with God. Poverty is not just a physical state but spiritual.

Mental/ Cognitive Development

Along with meeting the spiritual needs of the children, Gintong Aral is also concerned with the educational needs of the Rowenas children (Project Handbook 2013-2014, 3-4). According to Irving Harris, many children living in slums areas have no access or chance to go to school. It might be that the economic, social or cultural barriers deny slum dwellers the opportunity to complete their basic education (Harris 1996, 25). Lack of opportunity for education is a key factor in loss of hope for many children as such as those living in poverty-stricken areas like Rowenas. Hence education can be seen as one of the most vital element in combating poverty empowering the community. Availability of education is important to all the children.

Gintong Aral has different activities and programs which aim to develop children mentally, like the Educational Sponsorship Program (ESP), After School Tutorial Program (ASTP), Day Care Center, Mission school, Kids Generation (Kids Gen), Leadership

Development College Assistance Program (LeDCAP) and Student Work Assistance Program (SWAP).

Gintong Aral is currently sponsoring 143 children who are 3 to 17 years old, by supporting their tuition fees, school stationery and school uniforms. Most of these children are the ones who attend Kids Gen every Saturday. Talking to parents of the sponsored children, they appreciated the help that the project is giving them. Some even expressed that they were having challenges of meeting the needs of the children but with the help of the project, some school needs were met. Children who are 18 and above are supported by the LeDCAP, scholarship. This scholarship aims to support the Rowenas college students with financial and other aids like materials, resources and trainings. Besides the LeDCAP, the college students have the privilege to work on the project as SWAP (Student Work Assistance Program), and they are given some additional complimentary allowance. The student is required to work for maximum of fifteen hours per week. These college students are the ones who help in teaching the Kids Gen children every Saturdays and after school tutorials for the elementary and high school children. Talking to some of the college students, the said SWAP was really helping them in meeting some of their financial challenges like transportation, buying school materials, and helping them to do their own research projects. Interviewing one accounting college student who is doing his SWAP as the financial manager of the project he says, for him, "SWAP is like on the job training because I will be able to practice what I am learning at school". Gintong Aral has helped him not only financially but also gaining experience in doing the real job. However he says sometime the job is too demanding ending in affecting his studies. He is the only one who is handling the finance department. The researcher observed that the Gintong Aral is depending too much on scholars who will be doing SWAP and

volunteers. The project is lacking trained social workers and community development personnel. In the end this will affect the running of the project. Its good the project is raising leaders of tomorrow but these students need some experienced people first to teach them how to handle the community project.

Socio-emotional Development

Gintong Aral is part of a larger community development project that helps the children to develop on the relational aspect first to the self, to family and to the whole community. In line with the social development , another participant from the 1st FGD drew a self portrait a picture of a candle and an electric bulb. When asked about her drawing she explained on the candle that, "Before I was just like a candle. I give light but not as bright as somebody that they expect and when it melt, the light becomes dimmer and no purpose at all." On the electric bulb, "Now I feel that I am an electric bulb which gives more light and brighter to those in the dark. And I realize now what is the meaning of my life and its purpose to others" (1st FGD, 19August). From this drawing below it seem there is a change in her life whereby she can value others in the community.
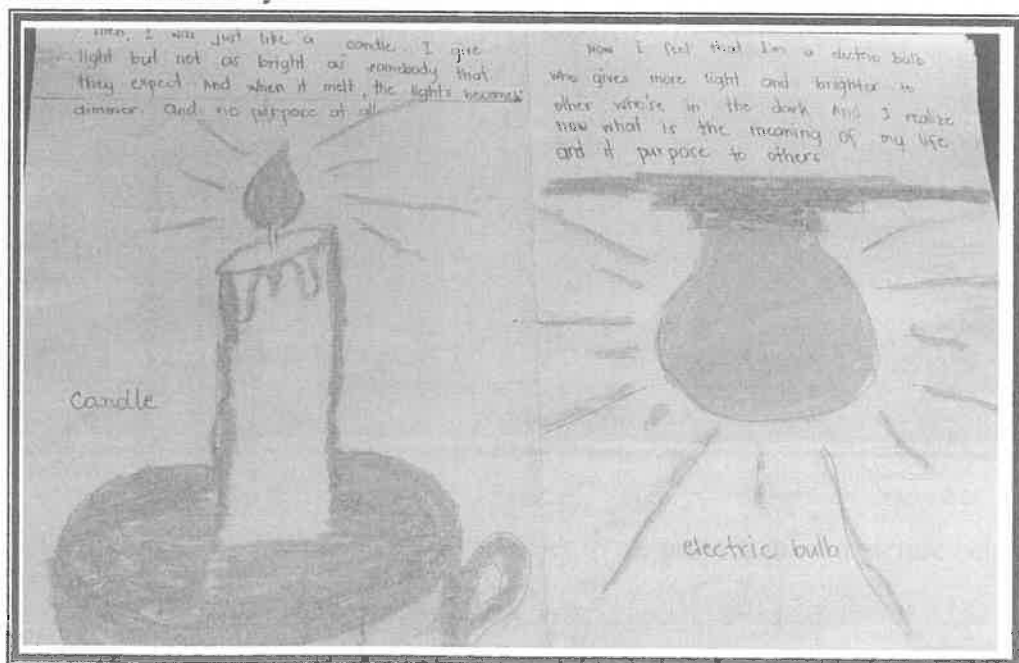
Figure 5. Drawing from the 1st FGD.

From the 2nd focus group discussion another participant drew, one bamboo stick as her life before the project and three bamboo as her life after the project. On the before the project was established she wrote: *Ang buhay ko noon ay masaya naman,* meaning "my life before is somehow happy." And on after the project she wrote: "*Ang buhay konuayon ay lalong naging masaya lalo na ng kanoon ako ng pamilya at masaya kaming mga taga Rowenas na nagkoroon ng community kasi maraming mga bata na nnnatutulongan*" meaning, "my life now becomes happier especially that I have my own family now and the people in Rowenas and I are very grateful to the Project for being here because, they are a big help to the children".
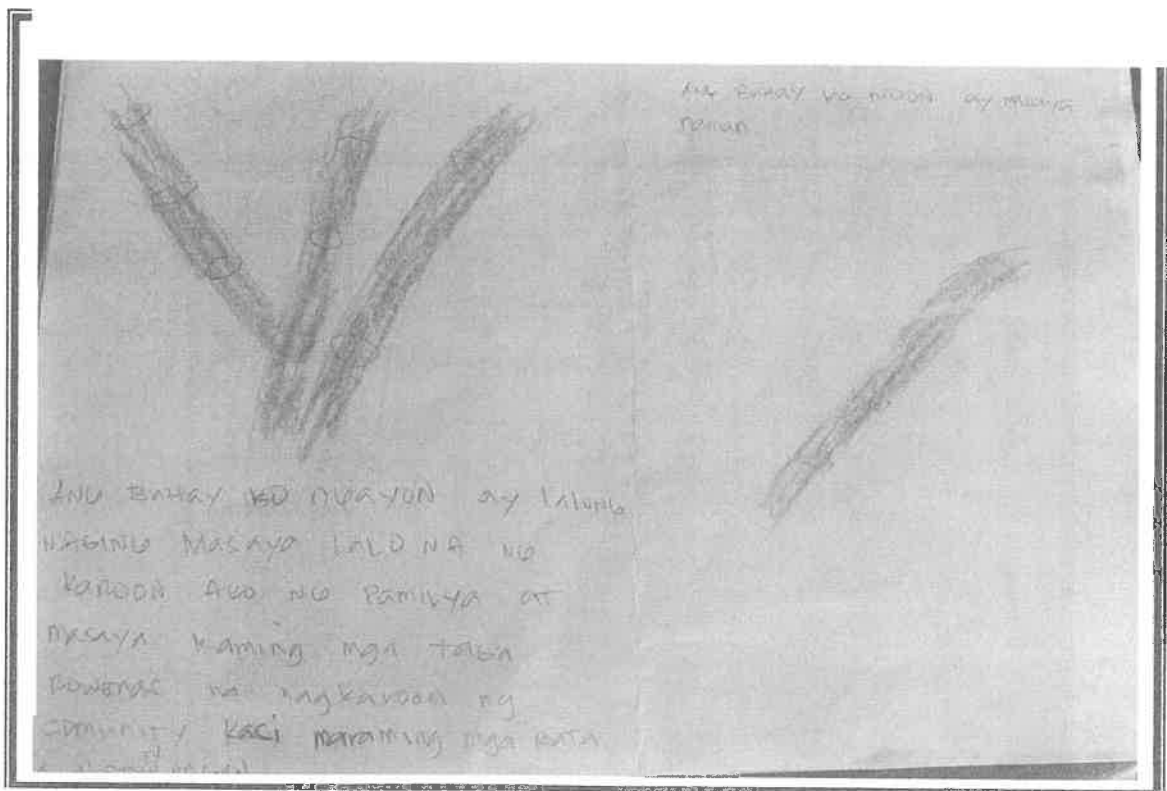
Figure 6. Drawing from 2nd FGD.

On the second FGD a parent and also a volunteer to the project, drew a picture below with

a black car without wheels and a yellow car with wheels. On her black car she wrote in Tagalog, "*Ang buhay ko dati simula ng nag-asawa ako ay walang direksyon kaming mag-asawa. Dahi ang asawa ko ay laging nag-IInom, barkada at bisyo*" (2nd FGD, 22 August). When translated in English she says, "Before my life has no direction since I got married. We both did not know where our lives were leading us because my husband was always drunk, went with his friends and his life was full of vices."

On the the yellow car she wrote, "*Ngayon na nakakilala ang asawa ko sa diyos. Ay unti-unting lumiliwanag ang buhay hamin. Hindi na siya gaanong nababarkada at nag-iinom. Nakapokos na siya sa kanyang pamilya.*" When translated in English it says, "Now, when my husband knew God, our lives slowly becomes brighter and brighter. He is not going to his friends and drink that much anymore. He is now focusing more to his family." This is shown on the picture below.
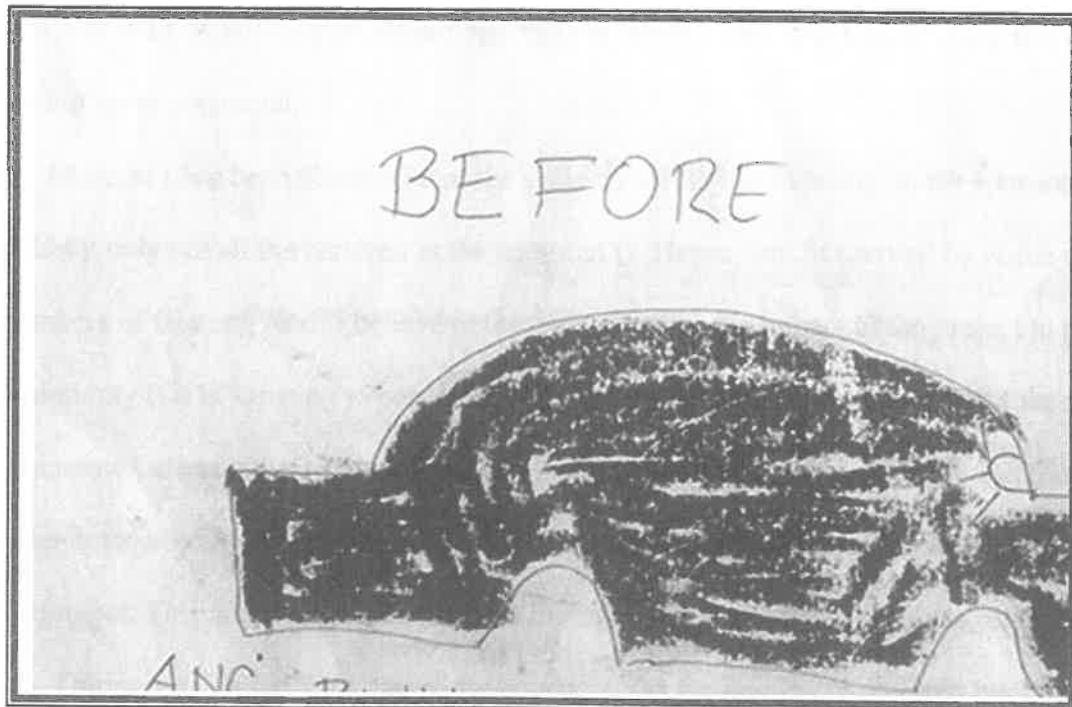
Figure 7. Drawing from 2nd FGD.

On the same socio-emotional development, the children and the parents both indicated that they had social support from Gintong Aral as well as the church. However some are of the idea that they have own social support systems or networks from their parents, guardians, friends and relatives. It has been observed that most of the church members participate better in project activities than non members.

Gintong Aral has one full-time case worker who monitors the sponsored children in Rowenas. In time of emergency, like if the child is sick, or if there is any social and emotional problems with any child she there to help. The case worker is expected to help the child in terms of counselling with the help of the Pastor as well. The case worker does some regular visits twice a month per family and also she visits their schools too to see the performance of the sponsored children as well. During my field research there was an incident that one of the high school students who was expelled from school due to bullying others. The case worker was in process of helping the student to go back to school and counselling the student and the family as well. However I found out that this job is too big for one person to handle, there is need of more personnel.

More so I has been observed that the project itself is just focusing on the sponsored children only not all the children in the community. Hence benefit accrued by virtue of being members of Gintong Aral. I believe at the end can affect the impact of the project to the whole community if it is focusing to particular children. This preferred treatment affect the whole community, already their is division among people and clusters. For example it came out through the second focus group discussion that cluster one and five are not much involved to the project. This might be one of the contributing factor for the lack of participation.

During my regular visit one of my concerns was the number of children per family. It has

been observed that even though Rowenas is a small community it has many children. A question in my mind was, why having many children living is such harsh environment, despite the financial challenges they still continue to have more children. Is it a cultural, social or a religious belief issue?

The mini survey reveals that the families have an average of 5-6 children. This prompted me to do a close look as to how the adults perceive the role and the value of children in the society. During the FGD I asked a question about how they view the children in Rowenas. Also during my random discussion with the people in the community It has been observed that a child is much desired, wanted and enjoyed despite any challenge the family may face. Like any culture in the Filipino culture it is a natural thing to want a child. A child or children is the dream for many married couples. This concurs with Filipino anthropologist Land Jocano who says that, "in Filipino culture a child is viewed as an integral part of married life" (Jocano 1998, 80). Children serve many purposes. They are valued for their contributions to the economic, the social, as well as the psychological life of the family. Talking to one of the parent she says, *Kaligayaham ang anak ng kanyang mga magulang* (children are source of happiness to the parents)." She went on to say laughter from the child is enough to erase all anxieties and difficulties (Interview, 2 September 2014). Also children are viewed as the evidence of love between husband and wife. They are the *katibayan* (proof) of the couple's love for each other.

Another of the reasons why they desire more in children is to insure that *hindi mawawala ang angkan,* "the family line will not be lost'." For them more children are necessary in order to maintain the family lineage. From the group discussion again, some parents have religious beliefs about children. They believe that children are a gift from God. Besides from religious

and moral values of children for some parents they considered children as some kind of investment. This was supported by a statement from one parent in the discussion he says, "when you grow old, you can be sure someone will take care of you, there is always a secure place" (2nd FGD, 22 August). This view is supported from a previous study by Land Jocano, he says, "That is as many married couples jokingly say, in order to increase your probability of winning a game, you either bet on several cards or roosters (as in cockfights)or you play several times. Chances are you will win" (Jocano 1998, 85). Using this analogy, people perceive that, by having more children, an individual has more chances that one of them will succeed in the future; hence, a better economic and social life.

Be that as it may some parents complain about the difficulties of raising many children. Despite the social reward like happiness they get from the children they say that children are an economic burden, especially to people with low income. However understanding how Filipino adults view the child in society leads to understanding of many nuances of the culture of the community. On the basis of the views discussed above, the parents are expected to bear and rear their own children. So we can not undermine the role of the parents in helping the holistic development of the children. Gintong Aral has however done its best in facilitating the development of the children. Children and their parents or guardians indicated that they also had support from their families. This year the Gingtong Aral promoted the awareness for family wellness through a fun run with the theme, *Isang takbo sa isang Pamilyang Malago'* which means "One Run for One Growing/ Healthy Family."

Physical Development

According to the 2010 UNICEF survey, 44% of all Filipino children were living in poverty, equal to 12.8 million children under the age of 15. They found out that children health

status and survival in the squatter settlements of Metro Manila appears alarming (UNICEF, report 2010) . There is also evidence of a high incidence of tuberculosis, diarrheal disease, parasitic infections, dengue, and severe malnutrition affecting slum children. The crowded and dangerous conditions of the slums, the serious water supply problem and lack of proper sanitation, the severe air pollution, affects of the health status of people especially children.

Interviewing one of the key informants, Gintong Aral staff says, "just merely looking at some of the children in Rowenas you will see that they are malnourished, so the project introduced the feeding program in collaboration with the Barangay (municipal) office" (Interview, 22 August 2014). It has been observed that very activity the Gingtong Aral does makes sure that they feed the children a supplementary feeding.

As for physical development, I observed some environmental health indicators such as a lack of a clean water supply, clean environment and sanitation. The project set up a garbage collecting and segregation station at the entrance of the community. However this did not improve anything as far as I observed, because trash is still been seen everywhere in the community and even in the creek people are throwing garbage in the creek. In an informal interview with one of the person who lives close to the garbage area station she says, "people from this community need to be taught to keep their environment clean. Some they do not even care where they are throwing their trash, they just dump it anywhere at the end this is affecting us with health problem, as you can see their are lot of flies and it is close to my house" (Interview, 15 August 2014). In trying to clean the environment the APNTS students body and the youth organization *Sungguniang Kabataan* (SK) of the community in promoted cleaning the creek. However this did not last long, there was lack of motivation to the youth to continue with the cleaning of the creek.

In 2013 RCDP helped some houses to install Manila Water. However participants in the second FGD cited that some people within the community are still using the water in the creek which is polluted in various ways by all the communities that lives along the creek. The participants from second FGD reported that the water supplies in the community are still inadequate in both quantity and quality. Moreso the participants perceived the environment in their community to be dirty because there is lots of garbage everywhere (FGD, 22 August). Due to lack of suitable space for children to play, the children end up playing in and with the garbage, thereby exposing themselves to disease. Participants believed that this unsafe environment contributed a lot health problems.

In 2013 RCDP established a community health center in partnership with the barangay health office (Project Report, 2013). The health center has a small pharmacy which is selling some basic medicines which are relatively affordable. Medical personnel from the barangay visit the health center every Friday for checkups and treatment. The health center also assists in vaccinating the children through the municipal health office. Talking with the RCDP staff they said people are paying only one third of the regular price. In 2013 after noticing the recurrence of dengue disease the project had a campaign against dengue. According to one of the health workers over the two years after the campaign and the cleaning of the creek, there was an improvement and now they have fewer cases of dengue in community than before.

Most of the houses do not have toilets. Some use bushy area behind their houses or the creek. This lack of adequate facilities is a definite issue for the children's health. In addressing the problem in 2012 the project built a public restroom in collaboration with Korea Food For the Hungry International. However until now it was not utilized by the community. Discussing with the some people, why they are not using the toilet, I found out that the public rest room

does not have water supply. So it's hard for the people to carry water to go to use it. This was a noble idea. The project did identify the felt need of the community. However it was observed that the way the toilets where built was not appropriate for public usage. It had only one toilet seat, no urinary system for men, and no water supply. Tetsunao Yamamori advises against starting a project and leaving it unfinished, as this dampens the community's self-esteem, and makes it extremely difficult for the next facilitator to gain the trust of the community (Yamamori 1996, 54).

Another contribution which was done by the project in assisting the community in terms of health development was installation of twenty faucets of clean water. This was a good move by the project because water is a necessity of every human being. However there is a lot to be done to assure everyone has access to clean water. During my visit in the community I observed that some are still using the water in the creek for laundry and bathing. As far as I see it the water is not safe for bathing because sometimes it's stagnant and some people throw garbage in the creek which can contaminate the water.

Limited access or absence of clean water supply and facilities for the disposal of excreta are indicators of poverty. These lacks may contribute to child health problem, especially from diarrheal, dengue disease and air-borne diseases. Based on the mini survey I conducted the findings indicate that half of the children who participated have health problems. These include, heart, asthma, lung problem and stomach problems. Although the community dwellers may benefit from accessible, and sometimes even affordable health services, the quality of the care they receive and the availability of medicines at the health center is limited .

Community Participation

Not all the clusters are very much involved in the project activities. It seems there is

disconnection between clusters. Talking with parents from cluster one as to the reason why they are not involved in the project, some parents all said that they are not in agreement with what is happening. Some were even suggesting that they would love to engage in something which they can earn money. Some were even suggesting that the project must assist them in building better houses rather than concentrating on children. However the focus group discussion with the parents indicated for the future that Gintong Aral needs to focus on infrastructure like a play center, a big health center clinic, classrooms and rails on the roads for the safety of the children because the roads and the building are too close to the creek construction and schools.

Another reason which was noted for lack of participation by the whole community was the unhappiness of some parents whose children were not included on the sponsorship program. This also might have triggered the disconnection of clusters. It has been observed that on the list of the sponsored children the bigger percentage are from clusters two and three which are close to the project building and a lesser percentage from other clusters. There is no balance in their criteria of choosing the children for sponsoring.

It has been observed that Gintong Aral has not actively involved the community in the needs assessment. The program seems to be mere humanitarian assistance, with little, if any, prior assessments or needs analysis. They tended to impose their ideas on the community. The projects implemented were not from their felt needs hence no sense of ownership and lack of community participation in decision-making and therefore implementation from some of the clusters like cluster 1, 4 and 5. Cluster 2 and 3 are participating well, and these are the clusters where the community building is situated. Participatory action will help to bring the proper assesment for the community.

A culture of dependence has been observed throughout the research. Gintong Aral tended to provide most of the items used by the sponsored children. There is no hand from the community itself. The project is providing the school stationary, uniforms, and school fees. All is coming from the donors. At the end it is promoting a dependency syndrome, discouraging the parents of the community from thinking about buying for their children as they know that Gintong Aral will buy for them. This results in blocking the parent's or community's problem-solving ability, as they know that the Gintong Aral will always come up with a plan. The people lack motivation to work harder or even to become aware of their capacities and potentials.

During the interviews and focus group discussions, it was observed that people expected payment in the form of food. There were no rewards for participating in the research process. As noted on the informed consent statement, the attendance by the volunteers and beneficiaries became poorer by the day.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS.

This chapter presents a summary, the conclusion and the recommendations the researcher derived from the findings.

Summary

The primary objective of evaluating Gintong Aral was to answer the question: Has Gingtong Aral Child Development program made a difference in the lives of Rowenas children?

As a qualitative research, focus group discussion and interviews were used as primary methods of collecting data. This research was comprised of twenty-one participants which includes different stakeholders of Gintong Aral: parents or guardians of the children, sponsored and non-sponsored children from Rowena, Gingtong Aral volunteers, and workers. All the respondents participated in the focus group discussion. During the focus group discussion all the participants drew self-portrait pictures reflecting on how Rowenas has changed their lives. Eight formal interviews were conducted with key informant which comprises Gintong Aral staff, sponsored children, non-sponsored children, and parents. Apart from focus group and interviews this research employed field observation and informal interaction between the researcher and the people of the locale. This was also a great help in the collection of relevant data. As part of community immersion I spend six months doing a regular visit into the community from April to September 2014. It is important to note that the responses from all the participants cannot be generalized into all the people from Rowenas community. However from these individuals at least we can see how Rowenas has impacted their lives.

The overall findings shows that a child born into a poor urban family, living in an unreliable conditions like Rowenas is surrounded by conditions that are challenging like non availability of good health services, clean water and sanitation and education of children.More so poor housing conditions, houses that are not .

During my research some of the houses were demolished because of a court order, a road was to be constructed, so they were supposed to evacuate. All these situations are traumatic events that affect the children. By being born poor, a child is robbed of all the opportunities and freedom. It is for this reason that child poverty is distinct from the nature of poverty experienced by adults in a community where poverty is prevalent like the Rowenas community.

Conclusion

Based on the findings of this research the following conclusions were drawn: With all the challenges the children are facing Gintong Aral made a significant difference in the lives of the children - mostly on their spiritual development. This is also clearly evidenced through the self-portraits that were drawn by the participants. They show significant change not only in the lives of the children in Rowenas but in their families as well. Gingtong Aral taught the children how to pray, to memorize Scriptural verses, to live a life of a Christian. All the Gintong Aral teachings are Bible-based. They have adopted the Compassion International Curriculum.

Gintong Aral started a church. I think this is a very noble idea which the project has started. Generally I observed that churches, even in Africa and particularly my country of Zimbabwe are not involved in developing its communities. Often, churches are open only on Sunday mornings and Wednesday nights and being almost irrelevant to the needs of the people

around them. I believe the church must take action towards the development of its community. It is the responsibility of the church to evangelize, disciple and nurture people in the Kingdom. Churches should be seen as lovers of their community and neighborhoods. A church that is committed to Christian Community Development sees not only the soul of a person as significant, but also his or her whole of life on earth.

On the social impact, the children have a sense of community, as well as relationships with those in the community where they live. Children have learned how to interact well with peers and adults, as well as younger children. This concurs with one of the Gintong Aral teacher who says, "through participation in the child development center, children have improved social interaction skills, for example conflict resolution" (Interview,19 August 2014). During my visitations I observed that during activities and games children interact very well with one another. I never saw any bullying or any fight amongst themselves. Emotionally, children are counselled by the case worker if there are any emotional problems. Children were taught how to work through their emotions and to develop a good sense of self-esteem.

Physically, the children were impacted through participation in sports activities. They do games during Kids Generation every Saturday in the community like playing basketball. However there is limited space for playing in the community. A variety of activities are done to develop fine and gross motor skills during Kids Gen activities. Apart from physical fitness children are given a nutritious varied meal per every activity. However this benefits only those who attend the Gintong Aral, not all the children in the community. Children also have limited access to healthcare as needed through the community health center.

Intellectually, children were assisted with homework during After School Tutorials. Children were challenged mentally in the form of games, stories and drama, among other Kids

Gen activities.

On the findings it has noted that the impact accrued by virtue of being members of the Gintong Aral, and did not cover the whole community's children. Through various activities of the mission school and Kids Gen, intentional and unintentional, guided and unguided, the children were impacted to some extent. However there is still a lot that needs to be done about the efforts in providing health education, healthcare, clean water, sanitation and infrastructure development.

Recommendation

Based on the findings of this research, the following recommendations are given to all the stakeholders of Rowenas Community Development, and to missionaries and pastors who want to minister in communities doing community development work.

Firstly it is highly recommended that Gintong Aral be practically involved in participatory development. As observed it only practices the top-bottom approach to development. Therefore, the project participants should engage themselves with the whole community in order to know their needs and not decide for them. Failure to engage with the community members makes them to bring services that are not needed or wanted at this time by the community. This is evidenced in the failure of the public toilet which was not utilized by the community after being built. Of great importance, Gingtong Aral needs to do need assessment if it is going to help them identify the core problems of the community and of the children in particular. Practicing the bottom-up approach is going to assist Gintong Aral not to generalize the issue of poverty in the entire community. Community development must be people-centered, not project-centered. Listening to the community is part of community development (Christian Community Development Association 2014). Community development is

committed to listening to the community residents, and hearing their dreams, ideas and thoughts. This is often referred to as the "felt need" concept. Listening is most important, as the people of the community are the vested treasures of the future.

Secondly, it is also recommended that Gingtong Aral need not to establish their relationship with money, because at the end this will hound the participation of the community. In other words the project must not make the people in community "beneficiaries or recipients" because it creates a culture of dependence. A beneficiary or recipient never gives. Hence, no community participation. Success in community development depends upon the participation of those who stand to benefit from it. Community development needs to promote the people to stand on their own and not to depend on the donors. Any program must start where the people are, not where we think they are, or where we would like them to be (Yamamori 2000, 52). The project needs to help people identify and then meet their interests. Though relief is needed in Rowenas especially during natural disaster like typhoon,or disease outbreak in the case of the Dengue program this does not mean that the project should cripple people by creating a donor syndrome. While distributing food, the project can also venture into some projects that will assist community members to learn to help themselves. Therefore, it is highly recommended that the project should not do as much for the community members but should work with the community members and promote sustainable livelihoods that can help the people to realize their potential and strengths.

Based on the findings, Gintong Aral has put a major focus on youth development raising its own leaders, winning youth to Christ, helping them through college with spiritual and educational nurturing, which is a noble idea. Leadership development is of the highest priority of any Christian community development. However the researcher recommends Gintong Aral

to recruit experienced community development professional workers and a social worker or two to help these young professionals not only depending on the SAWP college students. In line with strengthening professional capacity I recommend the community with the help of the project to partner with different organizations with different expectations and make partners with different organizations already doing community development. This will allow them to learn more from other successful community projects.

Lastly, in tackling poverty it is crucial to break the cycle and education is one of the key elements that can help in breaking the cycle of poverty. A child can get out of the slums if he or she is able to receive proper education so they can gain full knowledge and marketable skills. If they are able to receive a proper education, they will be able to pursue better jobs and have a better life overall. I give credit to Gintong Aral in supporting the children in terms of education. However it is not only educating the children that can help the community, but educating the adults as well. Looking at the statistics from the adults who participated, their educational background is very low. Many of the adults did not finish even elementary level. From twelve adults that participated only three went to high school and the rest stopped school on the elementary level. Based on the mini survey, this implies that Rowenas community has low literacy rate. According to Irving Harris education is one of the key ways by which the people within the community can be reached (Harris 1996, 25-30). I recommend the project to start non-formal educational by which the adults within the community can learn skills that can help to empower them economically. The project can start with workshops and seminars in the educational process. I believe education is a basic human right and it is an essential hope - offering intervention strategy due to its life-long impact on the quality of life.

Be that as it may the researcher appreciates the work being done by Gintong Aral assisting

all the Rowenas children in a holistic approach. Just merely looking at the community, the project has come at the right time to address the needs of the community. However there is a lot that needs to be done to reduce and eradicate poverty in Rowenas. Community development is a life-long process. Hence a credit is given to Gintong Aral for its effort in impacting the Rowenas children. Much time and patience is required for lasting development to take place and community development its a life-long process,

After all has been said and done I recommend this project to be a model that can be duplicated in various slum areas not only in Manila but also in Africa in particular Zimbabwe.

Suggestions for Further Research

The present study focused on a precise impact of Gintong Aral in the lives of the children in light of a holistic mission approach. Due to its scope and limitations, the study could not respond to all community development issues, missiological issues and poverty issues related to the topic. Therefore, it is suggested that further exploration should be conducted through this project on the following three subjects:

1. The role of the church in community development: The church, by its very nature, is an integral part of the local community. It is made up of people from that community and is well equipped to understand and contribute to the welfare of the community.

2. Causes of poverty: Normally people and organizations generalize the causes of poverty, but I believe there is a lot that lead to the poverty of any one community.

3. Asset-based community development: Looking at the fact that Rowena is an impoverished community that still needs to be developed one may be interested in ways and strategies to help the development of infrastructures of the community.

APPENDIX A

Mini survey for the demographic profile

N.B:This is part of the research that I am undertaking to look at how has Gingtong Aral Child Development program made a difference in the lives of Rowenas children. Your valuable input would help towards finding ways to strengthen and improve the partnerships. Please feel free to answer as much as it is in your ability to do so. You are also free to not complete the questionnaire and withdraw your participation in the research process should you think it does not serve your purpose, you are incapable of doing it or for whatever reasons you find. No names are needed.
Thank you very much and I appreciate your participation. Tonderai Masango
+++

Gender:　　　　　Male ( )　Female ( )

Age:　　　　　　　18 below( ) 19-29 ( ) 30-49( ) 50-64( ) 65 and over( )

Educational Attainment:　None ( ) Elementary ( ) High school ( ) College ( )

Educational Support from Gingtong Aral: Yes ( ) No ( ) Other Specify(＿＿＿＿)

Status:　　　　　Single: ( )　Married: ( ) (Others):＿＿＿＿

Children by household: 1-2 ( ) 3-4 ( ) 5-and above ( )

Family income per month: 5,000 below ( ) 5,000 – 8,000 ( ) 12,000 above ( )

Occupation:　　　＿＿＿＿＿＿＿＿＿＿

Guardian(s)'s occupation: ＿＿＿＿＿＿＿＿＿

Water installation:　Yes ( )　No ( )

Electricity:　　　Yes ( )　No ( )

Assets you have at yours house ( ) Television ( ) Refrigerator ( ) Bicycle ( ) Motorcycle, ( )

Car ( ) Others specify＿＿＿＿＿＿＿＿＿

Do you have any Health problem, if yes, please specify (＿＿＿＿＿＿)

Cluster Number　　＿＿＿＿＿＿＿＿＿

Thank you (*Salamat po*!!)

APPENDIX B

Focus Group Discussion Question Guide

1.Questions for Parents and Community Representative from each cluster.

Activity: Draw a self portrait about yourself reflecting your life before and after the introduction of Gintong Aral. Then you can share with other people in the group.

a. Community History

1.Tell me something about the children in Rowenas?

2.Tell me about any changes you have seen in the children of Rowenas after having Gintong Aral here for three years?

b. Community Participation

3.How do the people of Rowena's feel about the project?

4.What can you say about community participation in the project, how much people are involved in the project?

5.If you are asked to give advice or to suggest, for the betterment of the community project?

c. Open Question

6. Do you have any thing you want to say or share with me about the project?

2. Questions for Gintong Aral staff, volunteers and sponsored and non-sponsored children

Activity: Draw a self portrait about yourself reflecting your life before and after the introduction of Gintong Aral. Then you can share with other people in the group.

1.Tell me about the children in Rowenas in general?

2. Can you share with me, what is involved Gingtong Aral Program?

4. Share with me any successful stories about Gingtong Aral Child Development program in the lives of Rowenas children?

5 . In what ways do you think Gintong Aral is helpful to the needs of the community?

6. Can you share with me what have been some of your greatest challenges in working with the children of Rowenas?

7. What would you suggest for the betterment of Gingtong Aral?

8. Do you have any thing you want to say or share with me about the project?

3. Children living in Rowenas Community

1. Can you share with me what you like most in the Gington Aral activities and why?

2. What can you say about your lives as children in Rowenas, before and after the introduction of Gintong Aral programs?

3. Any successful story to share about Rowenas project in your life?

4. What do you expect when you attend GA activities and are you satisfied with what you learn from GA?

5 Besides GA is there any people who are influential in your life?

6. Is there anything you can share with me about GA?

N.B: Some question pop up as were discussing for further clarity and all the questions were translated to Tagalog verbally by the research assistance.

APPENDIX C

Semi Structured Interview Guide for children in Gintong Aral Program.

Interview Question

A. Personal Life Questions

1. Tell me about your family life?

2. Can you share with me your plans for your future life?

3. Tell me what you like about living in Rowena's Community?

4. Is there anything that you do not like about Rowenas as a community?

B. Gintong Aral related Questions

1. What do you like most from Gingtong Aral activities?

2. How do you envision your life in the future as a result of G A?

3. What area do you think Gingtong Aral program need to be improved?

4. Do you have any thing you want to say or share with me about the project?

C. Spiritual Development

1. Tell me a story on how you become a Christian and your life before?

2. Do you feel God directing your life and how is your relationship with God?

3. In your view what is difference a between a born again christian and non believers

4. What can you say about Gingtong Aral activities are there helping your spiritual development

D. Socio-emotional Development

1. How is your social life?

2. Have you ever had time when your where very much disappointed or when you were hurt, what do you do?

4. In what ways do you think Gingtong Aral is helping you to develop your socio-emotional development?

E. Physical Development

1. What can you say about Gingtong Aral in helping your physical development in terms of:

a. Health Screening/ Health check up or Immunization
b. Clean environment
c. Access to clean water.
e. Physical activity i.e sports and games

D.Intellectual development

1.Tell me about your educational life?

2.Have you ever face some disturbance in going to school?

3.In what ways do you think Gingtong Aral is helping you to develop your intellectual/cognitive development.

Semi structured questions for the Director and the Case worker

1.Can you share with me the history of Rowenas community project?

2.How successful the project has been in achieving its stated aims and mission to the children in Rowenas?

3.What differences made by Gingtong Aral Child Development program in the lives of Rowenas children?

4.What your comment in terms of RCDP's responds to the needs of the Rowenas children? Any successful stories about the project?

5.Are there any challenges are you facing in trying to implementing programs specifically to the children in the community?

6.What criteria did you use in choosing the sponsored children?

7.How is the community responding to your programs or activities of the project?

8.What is your plan for the next five years for the project?

APPENDIX D
Letter to the director of RCDP

Date 9 December 2013

The Director
Rowenas Community Development Project

REF: REQUEST TO CONDUCT MY RESEARCH THROUGH YOUR PROJECT.

My name is Tonderai Masango, a student of Asia Pacific Theological Seminary doing Masters of Arts in Christian Communication (Intercultural Studies). I am requesting to conduct my research through your organization (RCDP) titled, "Bringing hope to children in poverty: A participatory action review of the Gintong Aral initiative under Rowenas Community Development Project." This research is to fulfill my requirements in order for me to obtain the above mentioned degree.

I am hoping that this research will benefit a lot to the missionaries in various aspects of missions strategies and to identify some areas where they need to improve for its effectiveness spreading the Gospel and in the same way developing the communities in the Philippines. I believe this project will mostly benefit those who are in charge of the project (RCDP) for future improvements. The researcher is hoping that, this case study can be used as a model that can be adapted by other organization into other communities here in the Philippines.

I hope and trust that my request will be granted.

Yours Truly,

Tonderai Masango

email: masango.tonderai@gmail.com

APPENDIX E

Informed Consent Statement

I am conducting a study titled: "*Bringing hope to children in poverty: A participatory action review of the Gintong Aral initiative under Rowenas Community Development Project.*" as part of my requirements in order for me to obtain Masters of Arts in Christian Communication degree(Intercultural Studies). The following information is provided for you to decide whether you wish to participate in the present study. You should be aware that even if you agree to participate, you are free to withdraw at any time without penalty.

The study is interested in assessing the impact of the RCDP project I will be asking you to participate in an group discussion. It is estimated that this will take not more than one hour of your time.If you are asked any question that you do not wish to answer, you are free to exercise that option. I assure you that your name will not be associated in any way with the research finings. All participants will be assigned pseudonyms. However the discussion will be recorded for verification purposes.

If you would like additional information concerning this study before and after it is complete, please feel free to contact me by phone or mail. Your participation is voluntary there is no compensation for your participation but it is greatly appreciated however snacks will be saved curtesy of the researcher as we discuss.

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I have read this Consent and Authorization form. I have had the opportunity to ask, any questions I had regarding the study. I understand that if I have any additional questions about my rights as a research participant, I may call (6309499530235 or email-masango.tonderai@gamil.com

By my signature I agree to take part in this study as a research participant.

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Participant's Name   Date

Participant's Signature

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Interviews Dates
Interview, 5 May 2014
Interview, 15 August 2014
Interview, 19 August 2014
Interview, 22 August 2014
Interview, 25 August 2014
Interview, 2 September 2014
Interview, 12 September 2014

Focus Group Discussion
1st FGD, 19 August 2014
2nd FGD, 22 August 2014

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-Bachelor of Arts in Religious Studies and Theology 2011 (Zimbabwe Open University)

-Diploma in Pastoral Studies 2008 Domboshawa Theological Collage, Harare

-National Foundation Certificate in Bookkeeping 2003 (HEXICO)

-National Foundation Certificate in Brick and Block Laying 2003 (HEXICO)

WORKING EXPERIENCE

-Assistant Pastor International Christian Fellowship Church of the Nazarene, 2013-2014, Manila,

Philippines

-Public Relation Officer: Zimbabwe Food For Hungry International, Non Governmental

Organization 2012

-Project Coordinator: Zimbabwe Food For Hungry International, Non Governmental

Organization 2010- 2011

-Founding Pastor of Nazarene Mission Church, Chitungwiza , Zimbabwe 2010-2012

-Youth Pastor at City Evangelical Church, Harare 2008-2010