SPIRIT
OF
ASSISI

PEACE
JUSTICE
CHRISTIAN LOVE
Assisi Development Foundation

Assisi Development Foundation, Inc. is a non-profit, non-stock corporation organized in 1975 under the laws of the Philippines, to undertake programs to help the poor and disadvantaged. Assisi is a tax-exempt entity by virtue of its registration as a science foundation with the National Science and Technology Authority and as a donee institution with the Bureau of Internal Revenue.

Assisi's major concerns are in the area of:
- Agricultural production and rural technology,
- Social credit for small enterprises,
- Health and medical assistance,
- Education and values formation,
- Land sharing for farm workers,
- Community building, and
- Spiritual enrichment.
Assisi Development Philosophy

ASSISI'S EXISTENCE springs from the Foundation's desire to affirm in the spirit of peace and Christian love expressed in the life of St. Francis of Assisi the Lordship of the Almighty Father over Life and the resources of this world, and hence, the dignity, solidarity of all men and women as children and co-creators of God.

ASSISI'S ROLE in society is that of a forerunner, announcing God's Kingdom on earth, where human beings are made the greatest of God's creatures, endowed with the genius of creativity and also with the responsibility to transform our world into God's Kingdom coming to His people.

ASSISI'S GOAL is to return to society its lost ideal which is God's imperative to "love your neighbor as yourself"; to be so possessed by the love of God that every person and all of creation is loved as brother and sister.

ASSISI's RESPONSIBILITY is to espouse and practice a common philosophy of a society of men, women and children responsible to God, to each other, and also the responsibility of a society toward its people especially the poor and the disadvantaged.

ASSISI PRIMARILY seeks solidarity with the poor, the dispossessed, and the outcast, recognizing in them God's presence in the world, building with, and among them, human communities of hope, creativity and joy that become, for all their smallness, the cornerstones of a society aspiring for peace, justice and love.

ASSISI BELIEVES that the fullness of life due every man, woman and child,
particularly among the poor and the disadvantaged, must address the human concern for

- basic economic security
- opportunity for work
- health of mind and body
- spiritual and moral growth
- education and cultural development
- community solidarity
- care of the environment.

Human development, expressed in these concerns, underlies Assisi’s own philosophy of work.

ASSISI’S DEVELOPMENT INITIATIVES start with the realization that God’s preferential option is for the poor, becoming one with them. God’s poor, being dispossessed, are capable of fully receiving His peace, love and joy.

We, who are endowed with resources, if we are to achieve true human development, must put on the mind of Christ and Francis, approaching the poor with esteem, recognizing and valuing their human dignity, and returning to them their inherent right, as children of God and co-heirs of His bounty, to the material resources of the earth.

Our starting point is the realization that the poor and the disadvantaged possess the creative energy to improve the quality of their lives and of society. However, all too often, their energy is immobilized by the absence, the dearth of opportunities and their ignorance of alternatives and options that will enable them to re-create their personal and social worlds.

Mindful of the complexity of the problem, Assisi nevertheless seeks to respond by initiating and supporting the creation of opportunities and alternatives that enhance the self-help capacities of the poor and foster a sense of moral and social conscience among all sectors of society.

ASSISI HOPES to reach the poorest of the poor. In responding to their
concerns and needs, Assisi recognizes the urgency of providing short-term assistance.
At the same time, Assisi acknowledges that such needs as e.g. health and livelihood can only be significantly addressed by a complementary effort to help evolve meaningful alternatives with long-range solutions to the problems besetting the poor.
As a development agency, Assisi finds that assistance to the poor must necessarily move within this continuum from short-term to long-term perspectives.
Short-term assistance can be an initial, often critical impetus, for survival — and hope.

ASSISI'S APPROACH toward short-term assistance thus favors programs designed with a change of social structures for a lasting solution to basic problems of the poor.
Oftentimes, these problems arise from inequitable structures of society. This is a product of unequal opportunities and inequitable distribution of resources in an overly materialistic secular world.
Cognizant of its own limitations, Assisi nevertheless assumes its task, perceiving its work as an imperative of Social Justice.

ASSISI BELIEVES that it is but a steward of God's resources and a channel of His love for the poor and that service to the poor is a duty and a privilege that calls for a continuous sensitivity to their concerns and aspirations.

ASSISI IS CONFIDENT that:
in solidarity with the poor and the dispossessed,
in partnership with individuals and institutions of goodwill,
in seeking to "make all things new",
through the Spirit that is in all human hearts, all things are possible.

ASSISI SEES this challenge of a common cause and a common ideal as transcending self interests and selfish confines to pave the road to the building of a responsible Christian society oriented toward authentic social development marked by the common good, the brotherhood and solidarity of our people.
Working Principles

Considering its limited resources in the face of increasing numbers of its poor clientele, Assisi's projects are conceived as prototypes and operated as working models of innovative concepts and approaches to social development, aimed at the heart of social problems and not just its peripherals.

Based on its development strategy, Assisi's programs are guided by these working principles:

Is the program directed to the poor and the disadvantaged?
Will it help to transform values?
Will it produce social change with a permanent benefit?
Does it encourage community building?
Does it have an education component with technical and technological inputs whenever necessary?
Is it cost effective? Is the cost of service delivery reasonable?
Will it be self-sustaining? Is it replicable?

Based on this strategy of short-term assistance with long-range perspectives, Assisi's programs are designed so that immediate aid intervention becomes an entry point toward a social structural change for long-lasting solutions to the problems of the poor, the disadvantaged and the outcasts of society.

As its programs cover a wide range of social problems, from the landless to the disabled, from alternative education to alternative medicine, Assisi, as a policy whenever possible, works with a specialized group or agency. Projects are implemented mainly through collaborative linkages with community/field based organizations and beneficiary communities, taking into account their needs and values and involving them in the decision-making process of development. This cooperative thrust provides the vital mechanism for dialogue and productive matching of resources with both development-oriented groups and beneficiary communities and ensures the continuous build up of development initiatives.
Programs:

Social Credit for Urban and Rural Housewives
Rural Technology for Marginal Farmers
PLOW Land Sharing Program for Sugar Workers
Medical Assistance to Indigent Children and the Blind
Community-based Herbal Gardens
Alternative Education for Street Children
Pagkaon Feeding and Livelihood Program in Negros
Philippine Development and Assistance Program
Bahay Maria and the National Marian Year
Social Credit for Urban and Rural Housewives

They are a common sight along sidewalks, marketplaces neighborhood streets. Women, many with small children clinging to their skirts, vending foodstuff or other commodities. Women, who in the face of unemployment or low earnings of their men-folk, increasingly assume a greater share in providing and augmenting family income by engaging in small business ventures.

For small-scale financial assistance to start or maintain a small business, many such women and countless urban and rural poor who survive through self-help and self-employment have to turn to informal credit sources, many of these with usurious terms that further undercut family income for survival needs.

It is primarily to such women and low-income self-employed earners that Assisi reaches out through its BIYAYA NI MARIA Social Credit Program. The challenge to Assisi lies in providing such needed financial aid on terms easily accessible and understandable to "non-bankaole" low-income earners.

Conceived and tested since 1977, the Program's innovative approach to lending uses non-conventional collaterals as the basis for loan assistance. Traditional socio-cultural values such as "pagkatao" (personal integrity, character, sense of honor) serve as substitute collaterals. Building on the value of "damayan" (sense of community), the financial aid is sourced through a community group organized for the purpose and to which loan beneficiaries are accountable.

The Program provides grants to communities on three basic conditions: (1) the grant is a revolving fund to be loaned to members without requiring any material collateral; (2) the individual loan (ranging from P100-P800) finances a livelihood activity; (3) the group's elected leaders administer the common fund. The loan terms and conditions are worked out by the group itself.

Integral to the Program process is participation of beneficiaries in sessions on Christian community-building, values formation, group work relationships, basic bookkeeping and related skills. Group building and technical inputs ensure the viability of the credit club and individual livelihood projects.

Mrs. de la Cruz and Mrs. Malunga are with the Samahang Pangkaunlaran in Tatalon, Quezon City. They started with P300 social credit loan each. Both now own stalls in the market and earn P40 to P60 a day.

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Repayment rates and capital build-up of organized groups have been positive. More important, the scheme develops a spirit of social responsibility not otherwise possible if the loans simply come from an individual creditor.

Since Assisi's grants function as a revolving fund, the failure of any individual to repay will naturally prejudice the group of which she is part, and this consciousness operates as its own sanction. The sanction is all the more effective because the groups are comparatively small (10-25 members each), and the members, coming from the same parish or neighborhood, are acquainted with each other. The system tends to foster group concern for each member's project.

Indeed, Social Credit has been found to operate best in the context of community-building efforts. The importance of this holistic scheme is highlighted in the Program's implementation in various communities, in partnership with other development groups, particularly the Education Research and Development Association (ERDA) whose professional social workers provided the organizing, training and formative inputs for several groups.

Assisi's experience with this Program indicates that given a moral, social and technical support system, the values of communal responsibility can provide an effective substitute collateral for financing schemes among the urban and rural poor.

Such a scheme and support system is, to be sure, not without its difficulties. Nonetheless, it opens up opportunities for meeting survival needs, for building solidarity within the community, as well as modes of partnership between wives and husbands as livelihood, domestic and childcaring tasks increasingly have to be shared. To women and their families whose survival rests on resourcefulness and solidarity relationships, such opportunities support system cannot be undervalued.

A weekly meeting of Samahang ng mga Parokyan ng Assumption in Leveriza, Malate composed of 15 members and a bi-annual consultation of the Social Credit group in Bagong Silang, San Jose, Navotas with Edith Vitoria of Assisi. The original six members have increased to eleven.

The Sampalucan Tenants Association was organized into a Assisi Social Credit group in 1984 with 25 members. In a year, the weekly repayments have financed new loans to start another 55 small enterprises.
Rural Technology for Marginal Farmers

Rural villages throbbing with life and industry as farming communities develop equipment suited to their needs, process their produce into consumer goods, manufacture their own implements, develop their own seeds. Technology at the service of the rural poor, as benefits of agricultural infrastructure accrue to subsistence farmers and landless workers. Ultimately, Philippine agriculture and technology harnessing the vast reservoir of human ingenuity, industry and expertise of local farmers, scientists to wean the country from its debilitating dependence on imported inputs and put the locus of development back to the Filipino.

Village development founded on its self-sufficiency constitutes the thrust of Assisi's Rural Technology Program. Essentially in the nature of applied research, the Program was conceived to determine the type of technology, machine and tools that would promote national and village self-reliance, and are suited to the requirements of small farmers and landless workers in rice and coconut areas — two major crops in the Philippines. The Program also seeks to develop the capacity of these marginal farmer-beneficiaries to own and manage machine-based livelihood projects as collectives or cooperatives.

Major experiments under the Program include:

Establishment of cooperative rice service mills operated by organizations of small farmers in four villages in Luzon. Through these mills located in sites accessible to them, farmers are spared transport costs, charged milling rates significantly lower than those of individual commercial rice millers. In contrast to the 50% rice recovery in these commercial mills, the coop service mills assure farmers of full rice recovery. Because such service mills essentially mill palay (rice) for the farmer's consumption, these represent extra savings for families. Furthermore, mill earnings are available to meet emergency loan needs of members.

In the organization of farmers, installation and supervision of these mills, Assisi has had the invaluable cooperation of SPES Institute and the Department

Jim Carmichael of CIDA makes a field visit to the third Assisi cooperative ricemill in Barrio Banca, Nagcarlan, Laguna.

A farmer heats the coconut milk (gata) to extract edible oil in Pila, Laguna. A joint venture with UP Social Laboratory.

The efficiency and appropriateness of a locally-fabricated ricemilling combine is field tested with a farmers' cooperative in Barrio Gatiawin, Arayat, Pampanga. A joint venture with Spes Institute.
of Social Laboratory of the University of the Philippines-Los Banos. Through the support of Canadian Embassy's Mission Administered Fund, the project has also established the type of equipment of domestic manufacture suited to farmers' requirements.

Village Production of Coconut-Based Products. The project aims to test the feasibility of producing simple consumer products based on the coconut on a scale appropriate to village capabilities. The project involves a farmers' cooperative (which owns and operates one of the Assisi-established rice mills) producing coconut-based products, notably soap, competitive in quality with those produced by soap companies. A current joint project with the Filipinas Foundation's Science and Technology Research Center involves the latter's field-testing, in the project site and using Assisi's facilities, certain laboratory-scale procedures it had worked out for the production of coconut-based lard, skim milk beverage and coconut-milk-based soap.

Assisi also conducts for interested groups live-in seminars at the site to demonstrate the various technologies it has developed for the village production of coconut-based products.

Blacksmithing. Initiated to raise the village's technical and production skills, the project provides training in blacksmithing under a professional village blacksmith. Trainees are rural youths, for whom the trade has a very strong appeal. It is a disappearing craft, but one which is extremely important if rural areas are to be introduced into metalcraft. Two blacksmith centers have been established, one of them owned and run by some of the trainees. Products include bolos, knives, axes, scissors, cold chisels, crowbars, horseshoes.

Aside from enabling a community to produce essential hand tools, the centers serve as repair and re-tooling shops, contributing significantly to a barrio's self-sufficiency.

Research and Training on Alternative Rice Technology. The project supports the efforts of scientists from the UPLB, fifty farmers' organizations and their support groups, including the Agency for Community Education Services (ACES) to develop and disseminate technology alternatives for rice production to lessen dependence on imported inputs and increase farmers' incomes. Major components of the project include building up farmers' organizations, organic and diversified farming, development of local and improved rice cultivars on experimental farms.

A locally-fabricated juice extraction is used to press out the milk from grated coconut meat. A joint venture with Filipinas Foundation.

Minister Javier of NSTA and Assisi Chairman Fr. Araneta signing joint venture on wet coco-rice mill projects. Former Trustee Ding Lichauco, who pioneered the program, is witness.
PLOW Land Sharing Program for Sugar Workers

Even before the onset of the crisis in the sugar industry, several groups and individuals in Negros Occidental, sugarland of the Philippines had already begun to address the problem of the centuries-old paternalistic socio-economic system with its mono-crop orientation that had accumulated land and wealth in the hands of a few while breeding poverty and dependency in sugar workers. Among the most innovative programs of landsharing and socio-cultural transformation in the relationships between planters and workers, the most mature experiment was Hacienda Tagbanon, owned by Mr. Eduardo Locsin.

The sugar crisis in 1983-84 became a sign that the old ways could no longer endure, and that the crisis would be an opportunity for a radical re-orientation of perspectives and bold measures. The starting point, it was felt, must address the issue of land and the diversification of crop production away from sugar. For hunger and unemployment surged to new heights, even as an insurgency swept the province. Amidst the battle to win over the minds and hearts of sugar workers, the prospects of peaceful but radical change through voluntary land reform offered hope and an immediate and urgent alternative.

In an effort to expand the Tagbanon experience of landsharing, a joint pilot project was launched by Chito Foundation a Negros-based agency of which Mr. Locsin is President, and Assisi. With the support of the Canadian Mission Administered Fund, the Program called PLOW (Planters in Land Ownership with Workers) is intended to grant formal access, control and eventual ownership of portions of sugar farms to organized groups of sugar workers. The Program also seeks: 1. to generate immediate employment for sugar workers; 2. plant subsistence crops for their consumption, and 3. generate income for shelter, health education needs of sugar workers' families.

Under the Program, the planter and his workers enter into a lease-purchase agreement over a portion of the farm. At the end of the seven year lease period, the land will be owned by the workers, organized into an association.

The program initially involves eleven sugar farms and hopes to expand into other areas. Possible landsharing schemes include; aside from lease-to-purchase
agreement, a long-term lease agreement and an outright grant of a homelot.

Food production and crop diversification to wean the economy away from dependence on sugar are made possible through grants provided to sugar workers for the purchase of seeds, fertilizers and other inputs. Food that is harvested can be used for consumption or for generating additional income. Income generated from cultivation of this communal land goes to: 1. amortization and rental payments to planters; 2. wages to farm workers for labor on communal land; 3. continuing social education program; 4. revolving capital for future crops; 5. and other needs of the workers’ cooperative (shelter, health etc.)

Major components of the Program include as well: the organizing of sugar workers into viable, self-directed associations. The Program revolves around and works through sugar workers’ associations through which all financial, educational and technical inputs will be coursed.

Ownership of land or control over their life decisions is a totally new experience for sugar workers. To assist the workers to cope with these radical profound changes in relationships and perspectives, the Program implements social education and training components that include awareness seminars, Christian community formation, community-building, skills training in leadership development, management and technical skills in food production.

The Program benefits at least four groups of people in the province: a) for sugar workers — additional income, freedom from bondage, security of land tenure, food sufficiency, recovery of self-worth, self-confidence, (b) for planters — improved relationships with workers, industrial harmony and long-term security; (c) for consumers — availability of food crops, and (d) workers’ associations — building up capital fund for organizational and members’ needs. Another Assisi program in Negros is in collaboration with the Negros Economic Development Foundation farmlots of 500 square meters to each farm worker under a Samaka system of year-round cultivation. Assisi provides inputs to workers through NEDF.

The campaign against extreme dehumanizing poverty and total control dependence towards a social order indicates that any material, physical, visible transformations cannot happen, nor last if they do, unless inner transformations in the value and culture systems are likewise affected. In this lies the real challenge.

In Hacienda Catulina of Ignacio and Sylvia Javelana, three weeks without rain led all forty worker-owners to forego their Sunday rest to water their munggo crop with tin cans. Harvest time was a day of rejoicing and celebration.
Medical Assistance to Indigent Children and the Blind

Assisi's Medical Assistance Program grew out of the Foundation's effort to respond to the critical medical and health needs of two sectors it considers among the most vulnerable and disadvantaged in Philippine society: (1) the abandoned, or poor, sick and dying children, and (2) indigents suffering from eye diseases.

Advocating the right of groups such as these to Life and Health care, the Program is designed along collaborative efforts with and among health professionals and institutions so that drawing on a kindred spirit of compassion and service, critical facilities, technology and medical expertise are made available to the poor when they need it most.

Medical Care for Needy Children. The Program supports the efforts of the Missionaries of Charity of Mother Teresa of India to care for abandoned children in their "Alay ng Puso" Homes in two depressed communities in Manila. The program includes twice-a-week visits by volunteer doctors in both Homes. The program also finances the hospitalization of Alay ng Puso children and other needy children at the National Children's Hospital, including medicines and meal allowances.

Treatment of Eye Afflictions. The Philippines ranks third worldwide in terms of numbers of blind people with at least 13 million Filipinos. An estimated 17 million Filipinos suffer from correctible forms of eye defects, and yet there is only one ophthalmologist for every 200 potential eye patients.

Under the Program, a laser equipment and related facilities for the treatment of certain eye diseases were procured by Assisi and installed at the Cardinal Santos Memorial Hospital, a partner in the project. An important feature of this project is that fees from the use of these equipment are used to pay the costs of servicing the diagnostic and treatment expenses of indigents suffering from eye diseases. A Doctors' Group, another partner in the project, also volunteers its services to indigent eye patients for free.

The project also serves as a research center to explore the use of laser to treat various types of glaucoma among Filipinos, and the possible use of fluorescent angiography in the diagnoses of tumors and neurovascularization.
Community-based Herbal Gardens

Once upon a time, they were part and parcel of community and family health care practices. Deeply imbedded in the culture and tradition of Filipinos, herbal medicines, herbolarios and hilots made for self-reliance — notwithstanding their limitations.

As the spiralling costs of health care and medicines confront Filipinos today, access to easily available and affordable health care and medical remedies has become imperative. "Traditional" is "in" — but with a difference. Alternative health care is only one component, but a decidedly crucial one, in the search for more human social economic and political institutions, technology.

Assisi's Herbal Program is conceived in terms of a Community Based Health Program (CBHP). An important feature is to train local health workers who gain skills not only in the identification and use of herbal medicines or acupuncture techniques but also in helping the community to analyze problems causing poor health and organize concerted actions to solve these problems. Aside from assisting communities to gain access and skills in low-cost and practical primary health care, the project also hopes to foster a spirit of concern and generosity within the community as they work out common problems and actions and share local resources.

The project is generally introduced into the community through the parish and other organized groups. Main activities consist of training of health workers, propagation of herbal plants, production of herbal medicine, values formation.

First initiated among inmates in Camp Sampaguita, Muntinlupa National Penitentiary, the project has trained inmates-health workers who can treat successfully such ailments as fever, headache, stomach pains, allergy, diarrhea, chestaches, coughs. In collaboration with resource groups such as medical students from two universities, National Science and Technology Authority, UPLB, AKAP Pangkalusugan, the project has developed herbal gardens, a library of herbal medicine manuals and alternative health care.

Barrio children learn about herbal plants.

Muntinglupa prisoners plant, harvest and use herbs successfully for treatment of various ailments in an Assisi herbal program.
Alternative Education for Street Children

Joselito is 12 years old, and out-of-school. While his family lives in a shanty in the pits of the city, home to Joselito is a side-walk along the busy streets of an urban neighborhood. For here, together with several other boys, Joselito spends most of his day selling for a living. A central figure in the boys’ lives is Tony, a 25-year-old “gang leader” who supplies them with the capital and the goods and demands in exchange, their beholders loyalty and a major part of their day’s earnings. Sometimes, Joselito feels he would like to go back to school. But his family counts on him to help out, and the little he makes sees him through the day. Besides, Tony will not hear of it. And Joselito does like the independence and camaraderie of his companions in the streets. So he stays on the streets, on occasions, wistfully gazing at the imposing building of a private school in the neighborhood, so near within his reach and yet so remote and distant from his world...

Assisi’s Program for Street Children responds to concerns such as Joselito’s in two ways (1) Indirectly, by providing Social Credit to Low-Income Mothers for income-generating projects that enable their children to return or stay in school. (2) Directly, the Program will enable street children to gain access to alternative non-formal education while maintaining their livelihood activities. Under the Program, Assisi seeks the cooperation of private schools in providing the use of school facilities, personnel and students for the conduct of non-formal education functional classes for street children in the neighborhood, after regular school hours. The program will also organize street children into groups, provide them with the capital for their livelihood activities. Street children like Joselito not only develop functional tools in literacy, numeracy, and other skills, including values formation; they also earn more within a shorter period as the percentage share that would go to the gang leader would accrue to the boy instead. Private schools, on the other hand, by simply maximizing the use of their present resources become increasingly at the service of the poor in their vicinity.
Pagkaon Feeding and Livelihood Program in Negros

The Program entitled "Pagkaon" (Food), is an emergency feeding and livelihood development project for the landless and sugar workers, displaced and other unemployed families in Negros Occidental facing the threat of starvation as the result of the crisis in the sugar industry in the province. The program provides short-term emergency food relief to some 3,000 families in 12 parishes identified to be in need of food aid. At the same time, the Program incorporates a community-building mechanism and a livelihood component that will develop the collective capacity of the beneficiaries and volunteers to cope with the crisis, and free beneficiaries from dependence on food aid.

The Program is a joint effort of Assisi, Chito Foundation, the local parishes of the Diocese in Bacolod and volunteers from community-based or parish-based organizations.

Under the Program, beneficiary families are provided a subsidized rice ration daily for three months, with each family paying a nominal amount of P2.00 for every kilogram of rice. The program then provides a counterpart of double the funds contributed by each beneficiary family. Total amounts generated are earmarked for livelihood projects to be selected and organized by beneficiaries. Priority livelihood projects are cultivation of subsistence or cash crops.

Major components of this relief and rehabilitation program are the integration of community-building and values formation sessions, technical assistance and livelihood skills training into the Program.

Major supporters of the Pagkaon Program are Mrs. Cory Aquino, Business Day Care, and The Canadian Mission Administered Fund.
An urban poor family earning P750 a month can now own a house in Cebu. Pagtambayang Foundation organizes groups of urban poor building houses with home-made bricks of 90% sand and 10% cement, in a build-your-house-as-you-can-afford program.

Women in development is a reality in the Philippines. Women comprise 80% of development workers. Pilipina Foundation of Cebu conducts a soya-milk program for children.

Sugar workers of Negros cultivate their own land under the PLOW Program of Chito Foundation and the Farmlot project of NEDF.

Water is a vital ingredient to good health and food production. Assisi water systems are installed by local PDOs in Kauswagan, Lanao del Norte and Sibalom, Antique.

 Philippine Development Assistance Program

The program intends to assist private development organizations (PDOs) particularly small but grassroots groups, in their social development efforts among the poor, by facilitating linkages between PDOs and resource groups, particularly in the areas of funding and technical assistance/training for organizational and project development.

For while PDOs constitute a source of some of the more creative, innovative experiences and expertise in development work, and represent a pool of highly dedicated and committed personnel, their efforts are limited by the lack of adequate funding support and an unevenness of technical, organizational, and management skills among their personnel. These constraints affect the planning, implementation, management and evaluation of development projects and overall impact of PDOs whose forte continue to lie in their social awareness education, organizing work among the poor and disadvantaged.

The Program also hopes to foster dialogue among local PDOs on strategic thrust for social development in the 80s and experiences of project self-sustainability and project contributions to permanent social change benefiting the poor.

A joint effort with the Association of Foundations, Philippine Partnership for Development of Human Resources in Rural Areas (PhilDHrra), Philippine Business for Social Progress (PBSP) and Asian NGO Coalition (ANGOC), the Program's major components are:

1. Funding Assistance. The Program generates, develops and recommends project proposals for funding support of foreign donor agencies and local business organizations interested in development work. Initial priority project types for assistance are: Food Production, Income- and Employment-Enhancement, Provision of Basic Social Services (Health, Housing), and Education.

2. Training and Technical Assistance. Participating PDOs will be able to avail of training from AIM, SGV and PBSP. The program will also provide a resource pool of consultants and experts in specific fields of concern to PDOs for project development.
Bahay Maria and the National Marian Year Program

The driving force behind Assisi’s various programs is to give expression to a simple, tender love for our queen, Mary, and childlike faith and love for God in the spirit of St. Francis.

Bahay Maria, a House of Marian Apostolate for social and spiritual development, is a project of Assisi in collaboration with several Marian organizations, under the leadership of Jaime Cardinal L. Sin of Manila.

Bahay Maria activities combine the three essential elements of true Marian devotion: Prayer, Service to the Poor, Study and propagation of the Good News.

Bahay Maria acts as national secretariat for the Marian Year. The Marian Year 85 celebration seeks to address a change of social values in a national renewal in prayer, fasting and almsgiving for peace, justice and reconciliation. Thirty Marian organizations are collaborating in this effort with the Catholic Bishops Conference of the Philippines.

In this spirit of prayer, a Marian Chapel for continuous adoration of the Blessed Sacrament is provided in Bahay Maria. A program to launch this new apostolate in the parishes will be undertaken.

As a House of service to the poor and forsaken, the outcasts of society, its ongoing programs include:
— a cultural and spiritual development program for Muntinglupa prisoners;
— a livelihood and housing program for the blind and the physically handicapped;
— and assistance in organizing programs for the mentally handicapped.

Bahay Maria publishes the AVE MARIA, a bi-monthly national Marian magazine and promotes and distributes Marian literature.

September 8 celebration at the Luneta.

Bahay Maria publications.

Make-shift housing for the blind at Escopa, Quezon City.
Emerging Perspectives on Social Development

We identify our work as "social development." How do we understand it? The concept is best clarified in relation to, and in contradistinction with, two other concepts often used interchangeably with that of social development, namely, "community development" and "human development".

What is community development?

A community is a group formed simply by living together. It is not deliberately organized and has no set objectives. It is formed over a period of time by living together and sharing life. Life is shared by working together, playing together, worshipping together, being neighbors and neighborly, and facing up to common problems. In the community the member is valued as a person, not as a functionary. In the end, what makes a real community is the spirit that is the product of a truly shared life.

Community development properly understood therefore is the formation of the spirit and the attitudes that create a true communal life.

Is social development the same thing?

It is much broader. For society embraces all groups, communal as well as associational. When we speak of society we embrace it all, nation, state, church, hierarchy, villages, communes, business firms, schools, labor unions, all of our structures, institutions and relationships. Social development is therefore much broader than community development, but the two are dynamically related. One cannot have a good society where community has disappeared; and yet many of the associational structures within society, e.g. government, business and the like must be healthy; and need change, if community is to flourish in the localities where they operate. What of human development, how does it differ from, and relate to, social development? The people who speak of human development, in lieu of social development, have a very strong view of man as social. To them, man does not develop in isolated splendor. He develops in, with, and for, others. A community of socially-oriented and committed persons would of necessity be a good community, and vice versa. In this sense, social and human development converge. However, it is helpful to draw a distinction between them.

What is society as distinct from the persons who compose it? It is their being together, their living and working together, in other words, their relationships. And so we can speak of social development as being precisely the development of the relationships — the permanent ones — that bind a group and give it its configuration. Social development then would be the development of social structures. Human development would be the development of the persons in society.

Development is more than mere growth. We speak of development when the parts of the body unfold their powers and become more and more functionally effective in relation to the whole body. We might say that development then is the functional and harmonious growth of parts relative to the whole. It is growth with finality, according to a purpose.

Social development then would be the harmonious and functional growth of the parts of the body social according to a finality. It is therefore the growth of the various parts of a society so that no one part atrophies because of the growth of the other parts, no one part becomes cancerous on the rest of the body and all parts conspire to attain the goals of the entire body social. Social development then implies a goal, a vision of life and of the world that must be achieved.

Hence every age almost every generation, must think out its dream of a better world, and work it out, for its own day.
The Process

If we define social development as we have done it, as the development of social structures, we must examine the process where social structures are changed.

In any particular society there is an interlocking relationship between the values people hold, their social structures and the technology that they use. For the society to be in equilibrium, these must be supportive each of the others.

Change takes place when the interlocking system is thrown into disequilibrium. Thus, if radically new technology is introduced, the technology will demand new social relationships, and if the new relationships find approval, the change takes place through society. If they do not, then even the technology cannot be accepted. But should the technological change somehow prevail, for whatever reason, then the chain of changes takes place inevitably. Technology changes relationships and relationships change values. The classic case in the Philippines today is in the Bontoc and Kalinga country. Should the Chico dams be finally imposed, life will change for the Bontoc and Kalingas, and then their values.

This is the Marxist view, that change is technology-led. First the modes of production, then the relationships of production, then the rest of the culture of a people are changed in that order.

That this happens there is no question. That it is inevitable is of course not true.

Moreover, historically we know that values can initiate social change. Witness the effect of the great religions on the civilizations of the world.

We can say very simply, therefore, that social change can be technology-led or value-led.

The great tragedy of the third world is that the so-called development that it is supposed to have enjoyed has been technology-led, the technology of another civilization, foisted upon it, and to a large extent thoughtlessly accepted by it, which is often destructive of ecology, community and the deepest and most cherished values of the people.

If social development is what we have described it to be above, namely a great social experiment where we try to bring to reality a vision of life and society, then social development must be value-led.

The Philippine Situation

Like the other third world countries, the Philippines faces today the onslaught of Western technology, and following upon it, the uprooting of old Philippine values, many of them deeply Christianized. The impact is felt all through the country, from the most modernized sector to the minority groups that retain their ancient cultures almost intact.

Large scale production has created the need for mass markets, and mass marketing has further disadvantaged the smaller producer, intensifying the disparities of income and wealth. A consumer society has been built up quite incapable of matching wants with corresponding productive capacity. Consumerism has intensified a get-rich-quick mentality, a mindless seeking after profit and gains obtained in any way possible.

These factors (and others) combined have undermined our oldest values and have left the country in mindless, directionless anomie.

Social development then becomes the difficult task of helping the country out of this morass.
The Strategy

In conclusion we can say that social development programs should be holistic.

a) They must start with value transformation.
b) Reorganize social relationships
c) Reinforce these values and relationships with the right technology

a) Value formation is built on experience, but the experience must be interpreted. Ultimately the interpretation must be made in the light of faith. Hence, faith must be the basis for real social development.

This faith need not be any particular faith. But it must be faith in God who both transcends and is in our daily lives, a God, therefore, that is first cause and therefore the most important cause of all development, and who is also the ultimate meaning and the reason for all of our efforts.

Our decisions then, in social development must be guided by our deepest faith, motivated by our love and strengthened by our hope of ultimate success.

The values that we build must be based on a view of man as God's co-creator, therefore endowed with a personal worth borrowed from God himself, and a role which makes him lord of his own life, and responsible under God for all of creation, i.e. his own personal life, his social relations and the natural world of which he is a part.

b) The social relationships which we build must be based on the values that we form.

If we look on man as a person, as valuable in himself, then we must want him to live where he will be valued and respected as such.

We will want him to live in a true community, where he will be loved and respected, and where he will count for what he is, not for what he has or what he can do; that is, where he will be respected as a person, not as a functionary. Hence our social development work will give prime importance to community development.

If we look on man as co-creator with God, responsible for his life, for his society and his environment, then we must seek to build participatory societies, and it shall be our concern to enlarge participation of people in whatever structures they may have to perform whether these be ecclesiastical, civil, or economic. Both power and ownership therefore must be democratized in the structures that we help to build or renew.

c) We realize, finally, that social structures, while guided in their formation by our values, must be reinforced and made enduring by a supportive technology.

At the moment, technological changes sweep the country which are destructive of both values and established structures and which are capable of destroying long standing communities. We must seek ways to reverse the trend, one way being to introduce (or reintroduce) technologies which will enhance the economic self-sufficiency of small communities and their independence from the larger centers of trade and production.

Fr. Francisco A. Araneta
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Sis. Michelle explaining the Pagkaon Program.
Balty and his wife Tessie at a seminar.
Dad at the Luneta Marian celebration.
Howard with the children of lock-out workers in Negros.
Carmela bringing home the National Pilgrim Statue.
Fr. Fritz inaugurating a ricemill in Laguna.
Where there is faith, there is love.
Where there is love, there is peace.
Where there is peace, there is God.
Where there is God, there is no need.