ASSISI DEVELOPMENT FOUNDATION

UNIT 503-506, 5TH FLOOR
PRESTIGE TOWER, EMERALD AVENUE
ORTIGAS COMPLEX, PASIG CITY
METRO MANILA, PHILIPPINES

TELEPHONE (632) 632-1001
TELEFAX (632) 632-7844
EMAIL assisi@tri-isys.com
WEBSITE http://www.assisi-foundation.org

ADF is a non-profit, non-stock corporation registered with the Securities and Exchange Commission since 3 July 1975 and accredited (renewal status) by the Department of Science and Technology on 29 January 2002 as a science/donnee institution.
Vision
A Society guided by the Spirit of Love and Service in the quest for justice and peace.

Mission
To be living witnesses to our core values in the spirit of St. Francis of Assisi.

As stewards of God’s human and material resources, in partnership with service institutions and communities with a shared vision, we design, plan and undertake interventions that empower the poor and the marginalized, working to attain their full human development and security and, together with them, advocate for just societal relationships and structures.

Objectives
Assisi Development Foundation aims to help the poor and the oppressed become economically secure, socially responsible and morally mature by making available:

- sustainable agricultural technology, farm implements & tools
- education (formal and informal)
- medical assistance, facilities and health care alternatives
- opportunities for leadership and livelihood, skills training, and values/spiritual formation
- relief and rehabilitation of communities affected by the armed conflict in Mindanao
30th Anniversary Report Contents

1 Vision, Mission, Objectives
4 Words from the Chairman
6 Message from the President
8 John Paul II Program for Children's Concerns
10 Assisi Scholarship Program
11 Isaiah 61
12 Marian Program
13 Tabang Mindanao
14 Peace and Human Security Program in Basulta
16 Integrated Return and Rehabilitation Program
18 Human Security Program for Indigenous Peoples
20 Hapag-asa: Feeding our Future
22 ADF Board of Trustees
23 Partners
24 ADF Staff
words from the Chairman

Assisi Development Foundation has come a long way in 30 years, yet remained steadfast in its role begun in 1975 - "to be a forerunner announcing the coming of God's Kingdom on earth." (Assisi brochure, 1975) Inspired by the spirit of St. Francis of Assisi, trusting in the goodness of the Lord of all creation, we embarked on a mission to empower the poor who live in the margins of society "to re-create their personal and social worlds." (1975)

With the wise counsel of our founding trustees led by Fr. Francisco Araneta, S.J., we began in a makeshift office in Makati, feeling our way in the social development world, with each trustee looking after a social program: rice mills and coconut processing for marginal farmers of Laguna, social credit grants for urban poor housewives in Manila, a planters and workers partnership program in Negros, hospital care for poor children of Tondo, herbal gardens for Muntinlupa prisoners and poor communities, and educational grants for young people working with the poor. Our programs were modest but always imbued with the spirit of love and service.

To realize more fully our vision of a just society, we joined change agents in civil society to help organize new development initiatives spanning four decades, notably Philippine Business for Social Progress in the 70s; the Philippine Development Assistance Program and Bahay Maria in the 80s; the National Peace Conference which gave birth to the Social Reform Agenda, and Task Force Tabang Mindanao in the 90s; and in the new millennium: ASA Philippines Foundation, in partnership with Benigno S. Aquino Foundation, for microfinance services; the launching of Hapag-Asa, a feeding program of Pondo ng Pinoy for 120,000 malnourished children; and the most challenging program we have undertaken so far, Pagtabangan BaSuTa, a consortium of 15 Foundations working in tandem to uplift the 1.5 million Filipinos who are living a sub-human existence in the poorest provinces of Basilan, Sulu and Tawi-Tawi.

"to empower the poor who live within the margins of society"
...but always imbued with the spirit of love and service

For 30 years, we have been led by the Spirit of love and service to where we were most needed — initiating prototypes and working models of innovative approaches to help the poor help themselves, moving from action research to sustainable development activities, never lacking support of like-minded partners, local and international.

There are countless human stories that give life and substance to our programs: children's concern, focused on their education and well-being, assisting victims of disaster and war, helping them establish sanctuaries for peace, providing livelihood opportunities, piping spring water to indigenous communities, ensuring their food security through sustainable agriculture, freeing those unjustly imprisoned, making available small loans for poor households, building a culture of peace for Muslims, Christians and Indigenous Filipinos to live together in peace, all these in a framework of human security.

Beyond the operational and financial reports, it is the telling of these stories of those lives we are given the privilege to touch, that are most compelling and rewarding.

My own life has been enriched beyond measure, working with the people we serve, with our program officers who work with a passion for excellence, our dedicated office and field personnel, and with our valuable partners in development, so generous with their time and resources, always ready to lend a hand to help fellowmen in need.

Thirty years is a long time in a man's life. For a journalist, writing 30 indicates the completion of his life assignment. I would like to think I have accomplished mine in my 30 years with Assisi, intertwined with memorable years of public service with four administrations.

Thirty years is a short time, however, in the life of a people struggling for nationhood, solidarity, justice and peace. It seems that Jose Rizal's quest for the Fatherland continues to our day. If we could only heed his advice: "Love what is just, what is good, what is great, to the point of dying for it."

Assisi's contribution to this vision for nationhood is our continuing commitment to the pursuit of "peace through development with justice" in the framework of human security. It is a commitment that goes beyond boundaries and barriers, transcending time, cultures and politics, but always keeping the faith. Our goal is not to be successful, but to be a witness to this quest, which continues from one generation to the next, until God's Kingdom is established on earth.

Pope John Paul the Great said that we must prepare for this coming of Christ's Kingdom daily in our hearts. It is in this keeping watch of the coming of the Returning King that we are tested. And it is in this hope that we are saved.

To our families, friends, colleagues, partners, benefactors and the people we serve: Salamat Po!

― Ambassador Howard Q. Dee
message from the President

The passion and joy of sharing life with others is the greatest gift that God has given to each of us and the partners of Assisi Development Foundation.

Our dream for a just and humane society has been nurtured by the vision and commitment of the founders, and by all people who have generously shared the mission of creating opportunities for people living in the margins of society to chart their lives towards genuine peace and sustainable living.

For the fruitful existence of Assisi Development Foundation that spans three decades, we are deeply grateful and honored to have been part of its vocation in building the "cornerstones of a society aspiring for peace, justice and love." (Assisi, 1975)

Assisi offered us the opportunity to expand our world to be men and women for others. We journeyed with people whose simplicity and generosity of heart inspire us to accompany the indigenous peoples, the Bangsamoro communities who were affected by war, and other various communities in upholding their rights to life, land and development, building their capabilities for self-governance, promoting their culture and dignity as a people. In all these, "peace and justice" remains the heart of our mission.

As we look forward to another thirty years with Assisi, we shall keep with us the legacy of generosity, humanity, and charity of the Father of Assisi Development Foundation, Ambassador Howard Q. Dee, who paved "the road to the building of a responsible Christian society oriented toward the common good and the brotherhood and solidarity of our people." (Assisi, 1975)

As the journey of the Foundation progresses to the next years, we enjoin everyone to aspire for the greater goodness of our marginalized and disadvantaged fellow Filipinos through the mission of sharing life with others for the greater glory of God.

Kalinaw! Kapayapaan! Peace!

— Benjamin D. Abadiano

ASSISI DEVELOPMENT FOUNDATION
John Paul II Program for Children's Concerns

Pope John Paul II - Program for the Children's Concerns (JP2-PCC) seeks to help children in especially difficult circumstances by providing them the means and opportunities to achieve full human growth and development.

It is named after His Holiness Pope John Paul II, as a tribute to his unrelenting concern for suffering children all over the world. In his message of peace, His Holiness exhorts leaders of government and non-government organizations, to exert efforts to fight poverty which is the root cause of many problems affecting children.

The JP2-PCC was created in 1995 as a response to this call of His Holiness to "give children a future of peace" and help the children who have least in life and are experiencing the most difficulties and suffering.

In 1996, the Avila Charity Fund became the main financial contributor to JP2-PCC's main programs.

A. Early Childhood Education and Development Program

This is for children 4-8 years old. The children are taught basic skills like knowing and writing the alphabet and numerals, and writing down their names.

The module used enriches cultural heritage by making use of songs, dances, poems and stories about their tribe, and of examples and illustrations that can be found in their environment.

B. Functional Literacy Program

This is for children of elementary and high school age, as well as adults who wish to know the basic skills of reading, writing and counting. They are also given training or inputs in skills relevant to their culture and situation. For the adults, this is usually integrated in the Early Childhood Education Program for the parents of the children.
C. Home Study Program

This is for the out-of-school youths and adults who may or may not have any experience in the formal school. As most of them assist in finding food for their family, they have no means to attend a regular school. The students undergo certain years of "formal" schooling either in community-based centers or at home and when they are ready they may wish to take the placement test (PEPT) for acceleration to a higher grade (for elementary) or year (for high school) level.

Program for Child Laborers and Streetchildren

The children are taught using Alternative Learning System modules. Interventions are directed towards providing literacy and numeracy skills needed for basic work education and skills training in relevant technologies. To do this, appropriate adjustments in the contents of the standard learning system (DECS curriculum) are made entailing orientation of subjects toward work education in Automotive, Electricity, Welding, Woodwork, Refrigeration, Air Conditioning Technology, Office Management, Dressmaking, etc.

For the streetchildren, they are housed in centers that create an atmosphere of a home for them. They are cared for by house parents, sent to regular schooling and given full physical, psycho-social and moral support.

Study Loan Program

This program provides opportunities for indigent children and their families to have better lives through vocational training and the promise of gainful employment afterwards. Majority of the high school graduate youths coming from poor families do not have the chance of continuing to college. As they need to find work immediately to help the family, they accept even the most exploitative and abusive working conditions. In this program, they are given training to work in industries. And because they are backed up by a reputable and competent institution, they receive fair treatment from their employer. The institution then applies a reasonable payment scheme for the graduate-trainees to be able to continue the program and serve more youth.

Special Education and Rehabilitation Program for CWDs

Children with disabilities need a Special Program so that they can also be productive despite their physical limitations. This entails providing for appropriate equipment or aids, and a specialized educational system. Each student is treated individually according to his/her capacity and extent of disability.

Legal Assistance Program (CASA-GAL)

This is to assist children in detention centers, either as victims or offenders, by training volunteer court-appointed special advocates or guardians ad litem (CASA-GAL). It aims to give justice to children through a fair and speedy trial of their cases.
The scholarship program (began in 1995) responds to educational and formative needs of disadvantaged youth (indigenous, urban and rural poor) and disabled persons. It primarily extends educational support on tuition and other fees toward the completion of education from all levels.

The program aims to instill community leadership among its scholars initiated by the spirit of volunteerism, and to foster awareness and increased respect for, and understanding of cultural/religious diversity especially among the indigenous youth. Formative learning that involves the parent, school and community expands opportunities and avenues for grantees toward full human development through activities like peace workshops and youth camps. Through service extension projects on Graduate Intervention, it offers career development for its tertiary graduates through initiatives for self- or permanent employment, cooperative efforts toward livelihood sustainability, and eventual deployment of volunteers in community development projects.

In seven years of service, the program has assisted over 5,000 children and youth, 80% of which come from the indigenous and rural poor sectors. It now has 210 college, 220 vocational, 370 high school, and 200 elementary grantee-graduates. 85% of tertiary graduates are employed in voluntary or permanent service, mostly in their own communities.

Program partners include dioceses working with other Assisi programs, religious congregations and non-government organizations with veritable track record in development work, especially in education.
Isaiah 61

Isaiah 61 was originally a Medical Assistance Program created in the 1980’s in response to the critical medical and health needs of: (1) abandoned, sick and dying children, and (2) indigents suffering from eye disease. The program was designed along collaborative efforts with health professionals and institutions; that through a kindred spirit of compassion and service, critical facilities, technology and medical expertise would be made available to the poor. This program is a joint effort of the Missionaries of Charity “Alay ng Puso” Homes for abandoned children from depressed communities in Manila who benefit from twice-a-week visits of volunteer doctors, including attention to their hospitalization needs, at the National Children’s Hospital.

In partnership with a Doctor’s Group and the Cardinal Santos Hospital Eye Clinic, Assisi procured laser equipment and related facilities, whereby revenues from the use of these equipment were channeled to defray diagnostic and treatment costs of indigents suffering from eye diseases.

In 1990 up to the present, the program responded to requests made by Assisi Program Partners to help children beneficiaries who require major surgeries or those afflicted with cancer. Its working partners included the Philippine Band of Mercy, Makati Medical Center, the St. Martin Charity Hospital and the Philippine Children’s Medical Center. A highlight of its services was in 1999 when a medical mission team responded to the East Timor crises. In the year 2000, the Medical Assistance Program was renamed ISAIAH 61.

“The Spirit of the Lord is upon me, because the Lord has anointed me; He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, to proclaim liberty to the captives and release to the prisoners, to announce a year of favor from the Lord and a day of vindication by our God, to comfort all who mourn, ... So will the Lord God make justice and praise spring up before all the nations.”

— Isaiah 61
Marian Program

The Marian Program is the spiritual arm of Assisi Development Foundation. In partnership with Bahay Maria, a House of Marian Apostolate for social and spiritual development, and the Catholic Bishops Conference of the Philippines (CBCP) - activities are organized for the Philippine Catholic Church for its national celebrations: National Marian Year (1985); National Eucharistic Year (1987); the International Theological/Pastoral Conference of the Alliance of the Hearts of Jesus and Mary (1987); the Pilgrimage of Trust for Young People (1990); the 10th World Youth Day (1995); and the Preparatory Years for the Jubilee of the Year 2000 (1997 to 2000).

The Marian Program activities combine the three essential elements of true Marian devotion: prayer, service to the poor, and study and propagation of the Good News.

Other services include logistical and financial assistance, as provided for the Celebration of the Year of the Sacred Heart (2004) and the Celebration of the Year of the Eucharist with Mary (2005). For these, four (4) books were published: the C.O.R. Program for the Year of the Sacred Heart and Living the Beatitudes with St. Joseph (both in 2004) and in 2005, the Collection of Masses for the Blessed Virgin Mary (Volume 1: Sacramentary & Volume 2: Lectionary); and Celebrating the Eucharist with Mary, A Guidebook. Copies of these titles were distributed to all parish priests of the 86 Dioceses and 395 Religious Congregations (Men and Women) in the Philippines. Its most recent undertaking in August 2005 was the publication of the 8 Volumes of "Direction for Our Times" (as given to "Anne" a Lay Apostle) as well as its Youth Division booklet for young adults.
In 1998, the El Nino phenomenon dried up and ravished the lands of Mindanao. A food crisis affected the Mindanao tri-people (Indigenous Peoples, Moros and Christians), particularly the Indigenous Filipinos. To cushion the adverse effects of the drought, some businesses, private foundations, the media and the Catholic Church partnered with the Philippine government to establish Task Force: Tabang Mindanaw, a multi-sectoral initiative to respond to this particular Mindanao problem. The Task Force started out as a relief operation to immediately combat the crisis. This gave birth to Tabang Mindanaw I, the humanitarian initiative rooted on the disastrous effect of the El Nino.

Eventually, Tabang Mindanaw spun into separate major programs to address distinct problems in Mindanao.

When war broke out in Mindanao between the AFP and the MILF in 2000, many civilians were caught in the crossfire and were displaced in their homelands. TM launched the Emergency Humanitarian Operations for Civilian Victims to provide emergency relief operations and food assistance to the evacuees. This became known as Tabang Mindanaw II.

Since relief assistance was temporary, sustainable solutions to long-term problems had to be addressed. Assisi Development Foundation mapped out a comprehensive and integrated rehabilitation program within the framework of peace and humanitarian development that created TM-Integrated Return and Rehabilitation Program (TM-IRRDP).

Thousands of Filipino workers from Mindanao – mostly fishermen and construction workers - in search of job opportunities in Malaysia who went in through the southern backdoor were expelled and deported back to Mindanao - straining the resources of the Philippine government. This required a concerted response from civil society. Thus, in September 2002, Tabang Mindanaw III was launched to initially assist Filipino deportees from Malaysia, and to help address the grave absence of human security in the three poorest provinces of the Philippines: Basilan, Sulu and Tawi-Tawi.
Tabang Mindanaw III initially sought to enhance conditions in the region by providing options for Filipinos to stay in their homeland through the creation of permanent workplaces. With the formation of Pagtabangan BaSulTa (created in July 2004 by the Assisi Development Foundation–Tabang Mindanaw, the AIM–Mirant Center for Bridging Social Divides and Synergos Institute) and the help of nine (9) organizations, the group undertook a collective response to the situation of poverty, conflict and marginalization in the region, building on existing programs and initiatives undertaken in the provinces. Pagtabangan BaSulTa also developed a common human security framework and the bridging leadership engagement process.

Today, Pagtabangan BaSulTa (‘helping each other’), TM III’s prominent coalition, will focus on water development projects, peace advocacy and culture of peace, and the Emergency Humanitarian Response and Reduction Program. Pagtabangan BaSulTa’s goal is for Basilan, Sulu and Tawi-Tawi to have a human development index at par with the rest of Mindanao by 2010 and enjoy freedom, prosperity and a culture of peace with a respect for differences and diversity.
“Building Sanctuaries for Peace”

The task of rehabilitating the war-torn communities in Mindanao is more than just a project. It is a mission that promotes healing, reconciliation and unity among people and the government. It is a journey of displaced people who struggle together in rebuilding their lives and their community from the ashes of war. It is a commitment of people who continually search for genuine and lasting peace in Mindanao.

It is this same spirit that gave the internally displaced people (IDPs) the inspiration in converting the impassable grounds of battle into “Sanctuaries of Peace.”

The mission of the IRRP is to take an active role in peace building and rehabilitation through a comprehensive and human development program that includes:

Peace Building and Advocacy

Peace building is the heart of IRRP’s work, above and beyond relief and rehabilitation projects in the war-torn areas of Mindanao. It centers its peace efforts on the rehabilitation of lives and relationships among people: between communities and the government, between people and the military, to make their assistance and solution long lasting and sustainable. ADF assists innocent victims of various injustices rebuild their hopes for peace and bring back their faith in peace.

Capacity Building

This enables the communities to plan, manage, implement and evaluate their own projects, assess and respond to community issues and problems. The program provides trainings on leadership and value formation in the context of the communities’ culture, religion, and current realities in life.

Rebuilding Homes

The construction of the people’s shelter served as an avenue for camaraderie among the community with bayanihan in place. Each family contributed in building houses for the entire community – from the conceptualization, design and construction of the houses. The people themselves rebuilt their homes and shared in rebuilding their community together to start life anew.
Constructing Water Systems
For the war-ravaged communities, safe water became inaccessible and scarce when water pumps and systems were bombed. ADF rendered technical support while the community worked hard to install hand pumps and spring cappings to reconstruct their water systems. Today, there is access to safe and portable water for health, sanitation and agriculture.

Reconstructing Infrastructures
Building and repairing schools have allowed the children to return to schools and continue their education, grounded this time on a culture of peace. The mosque allowed the Moros to practice their religious rituals as one again. The peace museum recollects the people’s initiative for the restoration of peace and lives. And the peace center provides the community a place for meetings, discussions and celebrations.

Advancing Women and Health Causes
Women of the sanctuaries for peace take on pivotal roles in the improved level of health and sanitation within the community through a community-based health program. The program includes the establishment of health centers where trained women promote alternative ways of healing like acupressure and herbal medicine, the offering of health education, and the sale of herbal medicines in partnership with AKKAP (Alternatibong Katilingbanong Kalambuang Panglawas).

Establishing viable Community Livelihood Projects
Livelihood projects have been established to improve the quality of life in the sanctuaries for peace. These projects include animal dispersal, catfish cultivations and the construction of coconut and solar driers and mini stores and the formation of cooperatives with technical assistance and training from the Department of Trade and Industry and the Cooperative Development Authority.

Targeting Food Security through Sustainable Agriculture (SA)
SA has seen the training of farmers as local technicians, who in turn encourage other farmers to replicate SA in other communities for health reasons, environmental protection, debt freedom and food security.
Human Security Program for Indigenous Peoples

The Assisi Development Foundation Indigenous Peoples (IP) Program was conceived in 1991 to help displaced Aeta communities during the Mt. Pinatubo eruption. ADF established Villa Maria, an Aeta relocation site, together with Bahay Maria. Later in 1994, ADF built Sapang-Uwak, where basic social services were provided in health and sanitation, community organizing and literacy for children and adults.

Since then, ADF ventured into education and sustainable agriculture programs for the IPs in Luzon and a few in Mindanao. Soon after, ADF went into a food security program for the IPs called ASAP (Assisi's Sustainable Agriculture Program).

The scope of work expanded to Mindanao when the El Nino phenomenon happened in 1998 where many Lumads (IPs in Mindanao) were affected. The intervention from relief and medical operations evolved into a comprehensive framework that implemented program components on food security, self-determination and ecological protection with sustainable agriculture, water systems, health and education.

The program aims to support IP communities in attaining their sustainable development while respecting their indigenous culture and aspirations through the promotion of community empowerment, basic development rights, and justice and peace.

Capability Building
Several training programs are designed to equip IP leaders and youth with technical know-how to make them lead their communities better and more effectively.

Basic Rights Development
Under this component, the program builds community schools, educational infrastructure, and develops appropriate curriculum for the IPs. A scholarship program is open to IPs at all levels of education to provide access to education.

Sustainable Agriculture
The community Learning Farms used to be implemented in Luzon, and were brought to Lumad communities to employ sustainable agriculture (SA) technologies and provide hands-on training to IP farmers. The program established environment-friendly agricultural technology through Learning Farms and SA practices to ensure food security in each IP household.

Water Systems
The program aims to establish water systems and build capacities to help IPs set up communal water systems for the improvement of IP’s living conditions, health status and project management skills.
**Alternative Health**

Health Centers are built to train IP women promote alternative ways of healing through herbal medicines and the offering of health education.

**Human Rights Advocacy**

The program provides assistance to IP victims of human rights violations and in tackling cases related to ancestral domain.

**Free the IP**

A program with the Ateneo Human Rights Center was launched in 2003 to assist IPs in need of legal assistance. It has developed an Indigenous Peoples Rights Act casebook, conducted IPRA workshops, and trained 17 field coordinators throughout the country.
The country's future does not look encouraging with a sad tale of poverty: three out of ten children suffer from micronutrient (iron, iodine, and vitamin A) and macronutrient (protein and calorie) deficiency that leads to anemia, low body resistance against illnesses, and poor memory. There are more than 700,000 children aged 0-5 years old in Metro Manila alone who suffer from such condition.

HAPAG-ASA, an integrated Nutrition Program, was created early this year as the Catholic Church's response to the country's severe malnutrition problem in children, implemented in Parishes from the Diocese members of Pondong Pinoy. Aside from improving the health of malnourished children, HAPAG-ASA aims to disseminate the spirit of sharing embodied by the 'miracle of multiplying bread and fish.'

The program hopes to feed 65,000 malnourished children until 2006, aged three to five years, around the Philippines five times a week within six months. An education program for the children's parents is being simultaneously implemented in order to ensure that the children will stay healthy even after the feeding program ends.

Mothers are given classes on health education, value formation, family planning, livelihood, and other programs of the parish or CARITAS together with the feeding schedule of their children.

Each Parish forms a Parish Action Team (PAT). The PAT, who will manage the HAPAG-ASA program, undergoes training for a systematic and effective program implementation. Each Parish submits an Action Plan as blueprint for implementation. At present, there are 468 parish volunteers in 46 parishes that have undergone training.
Last 18 July 2005, 11 parishes in five Dioceses (Manila, Pásig, Caloocan, Novaliches, at Cubao) launched the program. As of October 2005, there are 3,170 children from 49 parishes and seven dioceses who now benefit from HAPAG-ASA.

Each child-beneficiary receives a nutritious meal, called a Vitameal, for five consecutive days within six months, of rice and lentils (beans), enriched with 25 kinds of vitamins.

For only P7.50 a meal or P900 for the full six months, a child is saved from severe malnutrition. This includes the ingredients for the prepared Vitameal menu of rice, vegetables, fish, meat, and others.

Pondo ng Pinoy shoulders the first 5,000 children per Diocese and hopes to source out the P58.5 million needed to feed 65,000 children until 2006 for HAPAG-ASA. Donations may be deposited to Bank of the Philippine Islands, Pondo Ng Pinoy Account Acct. No. 3061-08582-2.

To feed these children is to ensure the country’s future.

Call HAPAG-ASA Secretariat today at 632-1001 to 03 or

email hapagasa@gmail.com.
ADF Board of Trustees

(+) Jaime Cardinal L. Sin  
Honorary Chairman

Victoria Elisa A. Dee  
Vice President/Treasurer

Fr. Catalino G. Arevalo, S.J.

Fr. Francisco Araneta, S.J.  
Chairman

Sr. Michelle Gamboa, RGS

Atty. Francisco G. De Guzman

Ambassador Howard Q. Dee  
President

Prof. Ernesto Garilao
ADF Partners

Local and International Partners

Office of the Presidential Adviser on the Peace Process, Autonomous Region of Muslim Mindanao, Armed Forces of the Philippines, Department of Social Welfare and Development, CARITAS, Pondo ng Pinoy, ASA Philippines Foundation Inc., GZO Peace Institute, Ramon Magsaysay Awards Foundation

Tabang Mindanaw Task Force

Church Partners
Archdioceses/Dioceses/Prelature/Vicariate of Cagayan de Oro, Cotabato, Davao, Butuan, Digos, Dipolog, Iligan, Kidapawan, Malaybalay, Marbel, Mati, Ozamiz, Surigao, Tagum, Tandag, Ilip, Isabela, Marawi, Jolo

Pagtabangan Basulta Support Group Members

Implementing Partner Organizations
ASSISI DEVELOPMENT FOUNDATION

Howard Q. Dee, President
Victoria Elisa A. Dee, Vice-President/Treasurer

ADMINISTRATION & FINANCE
Ma. Victoria M. Borres, Office Administrator
Flarinda M. Lacanlalay, Finance/Admin Head,
Special Programs under the Office of the President (Pondo ng Pinoy & A&SA Philippines)
Ivi R. Codia, Budget & Finance Officer
Marites B. Barrea, Administrative Assistant/Bookkeeper

GENERAL SERVICES
Amy Francisco
Benedicto Ilagan
Rodel Alvarado

INDIGENOUS PEOPLES AND PEACE AND DEVELOPMENT PROGRAMS
Benjamin Abadiano, Executive Coordinator
Cesar Giovanni I. Soledad, IP Program Coordinator, Mindanao
Ma. Consolacion Matano, Program Coordinator for Peace and Development, Mindanao
Sister Michelle L. Gamboa, RGS, Program Coordinator for Water & SA, Mindanao
Gerardo J. Bumatay, Program Coordinator for Water & SA
Celeste Claudine Ll. Estrella, Technical Assistant
Jeromeo Jose, Livelihood Officer for Peace and Development
Lanie G. Gabuya, Administrative Assistant/Bookkeeper, Mindanao
Sonny Estolloso, IP Program Assistant, Mindanao
Federico Orilla, Office Aide, Mindanao

SCHOLARSHIP PROGRAM
Jacquelyn Dee-Co, Program Coordinator
Victoria Borres, Co-coordinator

PROGRAM FOR CHILDREN'S CONCERNS
Maya N. Soriano, Program Coordinator
Marie Angelie Ressureccion, Program Officer, Mindanao

FEEDING PROGRAM
Eleanore Lafuente, Program Coordinator
Nelson Tungala, Volunteer
Ma. Kriscel Palattao, Volunteer

TABANG MINDANAO - EMERGENCY HUMANITARIAN/BaSULTA-PAGTABANGAN
Ernesto D. Garilao, Senior Executive Officer
Merlie B. Mendoza, Executive Coordinator
Victor Taylor, Consultant for the Culture of Peace
Abraham Idijiran, Field Supervisor for the Culture of Peace
Ruth Salvaña, Bookkeeper
Christopher Zabala, Program Assistant
Gillarme Joy Pelino, Field Staff for Tiwai-tawii

MARIAN PROGRAM
Alejandro Rai, Volunteer
Shem Moresca, Volunteer
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.

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'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.

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 health and livelihood can only be significantly addressed by a complementary effort to help evolve meaningful alternatives with long-range solutions to the problems by setting 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.
“Development is the new name for Peace.”
- Pope Paul VI