

**Humanitarian Leadership in Urban Communities:
An Exploratory Study on the Role of Community Leaders in Humanitarian
Coordination during the COVID-19 Pandemic in the Philippines**

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Introduction

Discourses on civil-military humanitarian coordination have often been situated among the national and international actors, often overlooking the role of community-based actors. In the Global South where humanitarian responses during a disaster are fragmented by systemic and structural gaps, the role of community-based humanitarian actors is a compelling narrative that needs to be explored to assess the challenges and opportunities in coordination.

Performing humanitarian actions and ensuring compliance of residents with COVID-19 response measures are two tasks primarily expected of government institutions. Previous disaster management efforts have seen the rise of active partnerships among governments, civil society, and community (Farkas, 1993; Lugova et al, 2020; Samuels et al, 2010). This has been carried on during this pandemic (Djalante et al, 2020; Pasquier et al, 2020) with stronger emphasis on community-based humanitarian action as lockdowns stunted the activities of usual humanitarian actors who provide aid.

Community-based humanitarian actors have the task of mediating among their constituents, government actors, and external support providers. As humanitarian agents, they must help “save lives, alleviate suffering, and maintain dignity” (Atwood, 2012), acting on the principles of “impartiality, neutrality, independence, and humanity” (UNOCHA, 2007). However, the extent of their preparedness to address the impacts of disaster and the needed coordination with other humanitarian actors have been documented to remain underdeveloped due to gaps relating to capacity building (Camara et al, 2020; Lau et al, 2020). Bollettino et al (2020) argued for the need of developing the skills and knowledge of community-based humanitarian actors as first-line responders during crisis (Parker & Maynard, 2015) and the reintegration facilitators post-disaster period (Leichner et al, 2018).

Another context that affects the efficacy of humanitarian responses led by community leaders is the type of interaction that they have with national-level responders, like military actors. Such responses have been documented to have challenges in integrating local contexts in interventions (Canyon et al, 2017; Patel et al, 2020; Segal et al, 2008). In the Philippine experience, generally uniform national-level orders are handed down for strict implementation by military agents and local governments to the diverse local communities. Strict forced mass quarantine lockdowns were ordered for the COVID-19 pandemic, something that Davies et al (2020) warned against, as this may cause possibly infected people to go underground and avoid stigmatization.

The Philippine military, whose presence is apparent from the top-level policy-making body to ground-level implementation, has been tasked to provide border control, help transport relief goods and medical teams (Gotinga, 2020), ensure compliance with quarantine measures (IATF, 2020), and assist the police in maintaining peace and order. Critics, however, have been quick to raise alarm over this perceived militaristic response (Robertson, 2020), with Chandran (2020) counting the Philippines as a country that “treated the coronavirus not as a public health matter but rather as a security issue” (par.

1). No less than Amnesty International (2020) expressed alarm when in the first month of the lockdowns in mainland Luzon, President Duterte issued a shoot-to-kill order addressed to military and police officers in case they find quarantine violators. Arrests have been made, even among those or begging on thoroughfares for aid.

Previous humanitarian situations have highlighted the crucial role of the Armed Forces of the Philippines in humanitarian assistance and disaster response (Humanitarian Advisory Group, 2017), but what is noticeably absent in policies and initiatives is how the military situates itself in a pandemic alongside their counterparts in vulnerable communities that have constantly faced hazards and disasters due to their geographic locations. In highly urbanized areas, humanitarian effectiveness typically requires much less direct service delivery and far more engagement of existing services, advocating for access and supporting local governments and private sector partners to scale up and ensure quality of services (IRC, 2015). However, in subaltern communities where basic services remain a challenge, community leaders who may have been thrust into a more active humanitarian role presents a Global South reality worth looking into, especially since the latter may have done so sans formal training.

It is against this backdrop that this study finds its significance as it attempts to document the lived experiences of community-based humanitarian actors during COVID-19 Pandemic in the Philippines's urban areas. The importance of capturing evidence of actual humanitarian situations finds consonance in Levine's (2016) observation that an evidence base that brings together the research capabilities of academic institutions and infrastructure of humanitarian organizations who relate directly with communities is necessary to better inform practice. By localizing the understanding of humanitarian coordination, this study aims to contribute a more nuanced analysis of civil-military coordination that could enable the development of relevant capacity-building programs for the local leaders and provide a critical discussion on enhancement of military protocols during periods of disaster.

The National Capital Region (NCR; Metro Manila) recorded a total of 160,796 cases as of September 26, 2020, sharing 53% of the country's total recorded cases. This project chose three cities in Metro Manila to represent the varying efficacy of measures aimed at arresting the spread of the virus. It is our assumption that the degree of quarantine implementation had direct effects on the extent of interaction between the communities and the uniformed personnel who were tasked to implement the quarantine protocols.

The three cities are Manila, Caloocan, and Navotas. Of the three, Manila had the highest statistics of cases, at 17,820 as of September 28, 2020. Manila also has the biggest informal settlement in NCR. For this city, this project looked into the narratives of the leaders of the *Samahan ng Nagkakaisang Kababaihan ng Baseco*—an emerging women's organization with 40 members. Baseco Compound is a coastal community bound by Manila Bay and Pasig River. It has a total of 16,000 households.

Caloocan City recorded a total of 9,959 cases as of September 28, 2020. The second largest urban informal settlement in NCR, Bagong Silang, is under its jurisdiction. For this city, the researchers captured the narratives of the leaders of a Basic Ecclesial

Community (BEC) located in an urban poor setting. Just like Baseco Compound, this is a coastal community located along the banks of Manila Bay with about 2,000 households.

Navotas has been hailed as a success for flattening the curve due to strict implementation of quarantine measures. On September 28, 2020, the total recorded cases in the city was only 4,853. For this city, the narratives of the leaders of *Kababaihang Nagkakaisa sa Diwa at Layunin* (KANDILA), a women's organization with 160 members formed through the facilitation of the Urban Poor Ministry of the Diocese of Kalookan. This Navotas coastal area, which has a total of about 1,000 households, is known for being a fish port.

Drawing parallelism among the three locations, these communities share several characteristics: 1) protracted experiences of disaster due to natural hazards, being situated in coastal areas; 2) extended negotiation for land tenure; 3) population based on informal economies; and 4) gendered community-leadership. These contexts were explored during the data analysis vis-à-vis the typologies of humanitarian responses that the leaders engaged in.

Although this project was proposed to last for 12 months, the scope of humanitarian actions covered by this study were those involved in activities from March 17, 2020 to September 30, 2020, a little over six months since the start of community quarantine restrictions in the Philippines, which persist as of this writing. This duration is critical for this evaluation as the development and implementation of protocols were made during these periods.

This study explored the lived experiences of local leaders who have participated in bridging the implementation of quarantine policies from the national and local government to their communities. More specifically, this study inquired on the extent of their 1) engagement with national-level humanitarian actors, 2) typologies of humanitarian activities they engaged in, 3) the contexts that motivated their decision-making for humanitarian activities, and their 4) perceived gaps in humanitarian efforts by civil-military actors during this pandemic.

Review of Related Literature and Studies

Civil Society Organizations

The civil society organization is both a non-government and non-profit association that is governed by the members of the society, who, along with the non-officers, share the same interest as one another to achieve a certain goal (UNDP, 2008). They offer both urgent relief and longer-term transformative reform through protecting common rights and increasing accountability; offering solidarity structures and fostering participation; shaping decision-making; directly participating in service delivery; and questioning judgment (Khan et al, 2015). Included in the CSO are the non-government organizations (NGOs), professional associations, foundations, independent research institutes, community-based organizations (CBOs), faith-based organizations, people's organizations, social

movements, and labor unions. The civil society organizations have the role to provide services to the needs of the community or the society and a mediator between the public and the government as they represent groups therefore an advocate of the issues of the community (Cooper, 2018). In relation to this the United Nations Environment Programme (2009) defined five (5) functions of the CSOs' service delivery, representation, advocacy and policy input, capacity-building, and social function.

FAO et al (2018) argue that CSOs should be included in intervention programs for vulnerable sectors of society, since they have the capacity to create a more effective strategy in protecting the vulnerable people. According to Omungo (2011), civil societies in Kenya have made numerous interventions to effectively implement the advocacies that the people also need such as equity in health care and an international level of support for the advocacies.

Long before the pandemic, CSOs being in the crosshairs with government instrumentalities have been documented. In a case study in Russia done by King (2017), funding for the HIV intervention was difficult due to the economic and political tension between the Russian government and local and international civil societies, as the Russian government limited the funding of donor CSOs outside of the country. In addition to that, another problem that CSOs face is their funding, as most organizations rely on funding from companies and individual donors. Some companies and individual donors were also affected by the pandemic thus affecting the funding that the organizations were receiving. Existing projects before the pandemic were also redirected to responding to the people and their needs (Nguyen & Tran, 2020).

Another challenge according to Green (2017, as cited in Cooper, 2018) that CSOs are facing is distrust from the public, the government, and their beneficiaries as relevance along with legitimacy are in question by the public. In 2016 in Greece, unregistered CSOs were immediately criminalized by the government as they took control of CSOs and disregarded the independent operations of CSO (European Union Agency for Fundamental Rights, 2017). Meanwhile, in Pakistan, a considered challenge that is faced by CSOs in Pakistan is the lack on concrete goals which resulted in producing less relevant impact in the society causing the public and state to distrust them, yet there is also scarcity on the exact role of CSOs in the government of Pakistan, causing them to be confused and just perform role that are asked of them (Rosilawati et al, 2018). In some localities, the pandemic put CSOs at great risk because while they were allowed to respond to the needs of the people, the government portrayed CSOs as a threat to the public (Nixon, 2020).

Despite these controversies with the government in different areas, during the time of the pandemic, CSOs in different localities provided different forms of assistance. One of the interventions done by CSOs in India is an action to detect and prevent the spread of fake news about Covid-19 on social media through real-time updates and with the use of information from the government that are accessible to the people (Participatory

Research in Asia & Voluntary Action Network India, 2020). In addition to that, CSOs also started helpline facilities to deliver more accessible information using multi-lingual and flexible language.

According to Civic Initiatives (2020), most CSOs from Serbia responded to the needs of their people such as food, protective equipment, hygiene kits, media information and support, and financial needs. On the other hand, according to UN Women (2020), even though CSOs are also overwhelmed with the pandemic, strategic and inclusive plans were still executed to provide a more effective service for the people. Providing consonance to this is the Asian Development Bank (2020), whose strategic plan on mitigating the impact of Covid-19 is by conducting community-led interventions through the help of CSOs, which are closer and more accessible to communities, especially the marginalized.

In the Philippines, CSOs provide different forms of support, such as basic needs, temporary shelter, and information about the importance of international humanitarian law. Victims of war and armed conflict also receive support from various CSOs.(ICRC, 2019). According to the CIVICUS (2015), that the biggest impact of the CSO in Philippine society during the years 2014 to 2015 is the exposure of the pork barrel issue and widespread protests against corruption that led to persistent pressure to the government to address this issue, eventually lead to suing senators, congressman, and staff.

In the Philippines, CSOs have recently been subjected to government accreditation, as elucidated in a 2019 memorandum by the Department of Interior and Local Government.

Gender studies

Gender studies assess the deeper understanding of socially constructed notion, bias, and foundation of gender and how these affect the relationship between gender, with the knowledge gathered from the study this can lead to change in society and progress towards gender equality (Kangas et al., 2014; UCLA, 2019). According to several articles Kang et al (2017) and the Organisation for Economic Co-operation and Development (2009), gender studies can widen understanding and promote empowerment of the all gender, this ensure inclusion of all gender in the society however, when there is disadvantaged and minority gender it can experience numerous years of harassment, abuse and violence based on the culture, religion and tradition or also known as gendered violence.

Globalization created a massive difference when it comes to gender. While opportunities are present for both genders, inequality still persists (Walby, 2002). Indeed, women have become part of various fields, including politics, business, science, industries, but they have little recognition regarding their victories (Zahra, 2013). The Philippines has progressed in terms of gender, but still has its contradiction; as the Philippines has a long

history of colonialism, patriarchal thinking is embedded in many people leading to assault and violence (Anonuevo, 2000). As stated by Rafal (2011), women still experience deprivation of their rights, oppression, discrimination, inequality, and are inferior to men and to different institutions. Women experience diverse marginalization by society, creating indistinguishable problematic circumstances for women (Sobritchea, 2005).

Women in Civil Society Organizations

Civil society organizations, such as non-government organizations, can help promote gender equality by integration of the women in process (Srivastava & Austin, 2012). According to Goldberg (2015), women participation and inclusion help improve the situation of the women, ultimately preventing conflict and promoting peace. Among other benefits of participation are progress in policy-making, educating men about gender norms, protection against violence, and helping the survivors of abuse achieve justice. Also, when women participate in leadership training programs, they receive the opportunity for development and growth (Brue & Brue, 2016). Also, according to Hoop (2020), in the COVID-19 Pandemic, women's groups may provide members the means to cope with the crises they are facing; as they may help to mitigate the negative consequences of the economic and health shocks. When given the right opportunity and training, women break through all these issues. Women's organizations fight to address the prevailing and various forms of gender based violation in communities and thus enable women empowerment as they include women in decision-making (Hega et al, 2017).

Hoare & Gell (2009) opine that the hurdles on mobility, gender stereotyping, and the responsibility they have in their household must be overcome to fully realize the participation of women.

Women in Humanitarian Action

Philippine society has associated women with being caregivers, passive, gentle, and dissociated from military interventions. Current gender and conflict literature ignore the context of military decisions and thus underestimate the support of women for certain types of military interventions (Shea & Christian, 2017). An acknowledgement on women's contribution in society has been slowly recognized as an inprogress. When women are asked about specific military action, they are sometimes as supportive as the forces of men (Conover & Sapiro, 1993). There should thus be an open mindset among people on women's involvement in military interventions and at the same time, humanitarian actions.

For a long time, responding to security issues (such as defense or policing measures) has been accepted as male-dominated sphere. Therefore, in such areas, women have

been, and continue to be, underutilized and often prevented from contributing to peacebuilding efforts (Henty & Eggleston, 2018). Female leadership, mobilization, and activism emerge as a leitmotif in several recent accounts of humanitarian politics, although this is rarely addressed explicitly (Green, 2014). In relation to this, Zahra (2013) also stated that women have become part of various fields such as politics, business, sciences, industries; however, women mostly receive little recognition regarding their successes.

Humanitarian organizations have more power when working together by common approach and information (Amos, 2013). Women doing humanitarian actions should be provided with opportunities and avenues to contribute to our society. This can bring better dynamics in the organization and result in an increase in confidence among women. The principles of humanitarian actions being gender equal can lead to a better outcome for the community and relationship among people.

All concerns and challenges should be addressed for a program to be effective. The UN is an organization dedicated to maintaining international peace and security through protecting the territorial integrity, political independence, and national sovereignty of its member states (Evans, 2004). Involvement of women to attain this goal is also important as there should be inclusion of their contributions.

A shift in the notion in international rights discourse the questions of who constitutes the “duty-bearers” of the responsibility in ensuring or protecting those rights (Hilhorst and Jansen, 2012). To uphold these responsibilities, both men and women should work hand in hand. Women have “served as peace educators, both in their families and their societies. They have proved instrumental in building bridges rather than walls” (Henty & Eggleston, 2018).

There are a number of initiatives that are mobilizing and supporting women. Women are key stakeholders in the “Strengthening Resilience to Violence and Extremism (STRIVE) program in Bangladesh. Another example is the Japanese government-funded “Empowered Women, Peaceful Communities” at Bangladesh (Henty and Eggleston, 2018). Mindanao Commission on Women in the Philippines its members organized themselves to participate in the peace talks in Mindanao (Santiago, 2015). These programs empower women but at the same time helps the female humanitarian actors understand the community better to come up with positive resolutions to overcome such conflicts and challenges. Women’s participation becomes more meaningful if they are provided with ample platforms and channels.

Though there were already recognitions on the role of women in humanitarian actions, there should still be in-depth and further studies that should be done for their participation. Considering the women’s role and efforts can help increase a holistic approach to understand the problems and challenges being faced in a community or society. This can highlight the women’s impact and efforts done in the community. This approach can be effective to understand and address it focusing on the community’s participation and

engagement.

Urban Poor Community Movement

Urbanization has both positive and negative effects on a community and its people. It is thus significant to consider the challenges and threats that will be encountered upon implementation and the living condition of its people.

The transformation of deprived urban areas is important for strengthening social sustainability in particular localities, and it is also instrumental in attracting new investments to cities (Kriznik, 2018).

Urban poverty will only be significantly reduced when those living in poverty are able to influence decision making processes and given the space to design and implement their own initiatives (Satterthwaite & Mitlin, 2013). Development can increase the capacity of its people and the process can be an avenue to strengthen their capabilities and potentials. Every contribution for growth should be considered and its effects on the overall impact.

Sustainable urban development is commonly addressed in terms of the “three-E framework,” according to which sustainable economic growth of cities should be balanced with environmental protection and social equity (Mayer and Knox 2006:324). To have a balance and at the same time be on track for the objectives and goals should be measured. Output should not be compromised particularly for the future generation’s needs. Flexibility and evaluation are also significant in perceiving development.

Humanitarian actions are also gradually shifting to the urban areas and people becomes aware of its significance on the betterment of the community and society. Empowering each and everyone that will contribute on the programs and projects will make it more sustainable and can cause a lasting effect. To consider a viewing area-based approaches as elements within a larger plan for the whole city, it is possible to ensure they focus on the most appropriate areas, make the best use of available resources, and compliment other humanitarian and development interventions (Archer, 2017).

Continuous with comprehensive planning and consultation amongst members and involvement of people within the community will help to increase their capacity. Preparations are vital as it provides better strategies and provides details that can lead to significant solutions for the problems and challenges faced.

Faith-based Movements

As stated by Abdelsalam and Qassem (2016), faith-based organizations are autonomous bodies that aim to improve the health and social wellbeing of a community. They

participate in a range of ministries to assist their communities, solve issues that impact their members, and dedicate themselves to achieving more social justice and equity. (Criterion Institute, 2021). According to Pineda (2006) FBOs address the needs of the congregation and community members in terms of physical, emotional, and spiritual needs (Pineda, 2006). Also, as stated by Leurs et al. (2011), sustainable development, advocacy, good governance, and human rights are now part of FBOs' development practice, which began with an emphasis on charity, relief, and service delivery. Most of the time, FBOs are the first institutions to call attention to the inadequacy of services provided to low-income families and their communities (The Annie E. Casey Foundation, 2020). That being said, in many areas, when resources are limited, churches and other faith-based groups can be one of the only civic networks capable of mobilizing a society into action and establishing a space for community services. (Small, 2001). With that, FBOs is now recognized by the United Nations as key and successful actors in eradicating malnutrition, enhancing people's health, protecting the world, and fostering economic development because citizens view them as trustworthy and dynamic, allowing them to work and deliver on-the-ground results when and where they are needed (UN Environment, 2018).

Faith-based Organizations during Covid-19

According to Kowalczyk et al. (2020) faith values and behaviors have been linked to a variety of health outcomes, including the desire to deal with illness, healing from hospitalization, and maintaining a good mood in a stressful environment, among others. Also, humans tend to look to faith for consolation and clarification during times of crisis. Thus, in this pandemic, more than half of the world's people prayed for the coronavirus to be eradicated (Bentzen, 2020). According to Clark et al (2020), despite cases of faith communities defying scientific teachings and government orders, faith communities have been creatively responding to our current standard, providing a sense of security, cohesion, and identity in the face of escalating steps and unpredictable pandemic management. Public meetings, especially those including prayer, are an important part of faith communities' daily lives and can help keep morale up during a pandemic (Communities and Local Government, 2009). However, with the lockdown restrictions, churches and religious sites are closed (Shibambu & Pius Egunjobi, 2020).

On the other hand, individual religious membership, the function of local faith groups, and the influence of local religious figures are increasingly recognized as critical components of the international community's effective response to catastrophes (Act Alliance, 2015). In terms of tragedy or public health emergency, religious groups are also there to assist wherever and whenever a tragedy occurs, lending their money, manpower, and volunteers to do whatever they can to alleviate the devastation created (National Disaster Interfaiths Network, 2014). According to Kagawa et al. (2012), Churches have long been active in delivering healthcare services. They are seen as an essential partner in building healthcare systems and ensuring equitable access to healthcare in developing nations (Kagawa et al., 2012).

Basic Ecclesial Communities

BECs consist of small Christian groups, mostly made up of families, that assemble around God's Word and the Eucharist (CBCP-BEC, 2011). According to Davies (2008), they are small groups of socially and politically engaged lay people who gather on a regular basis to read the Bible, pray, and theologically and practically reflect on their social and political activities. Holden (2009) reported about how BECs, in the southern region of Mindanao, help poor communities improve their conditions without changing the power dynamics in the locality. BECs are usually led by a layperson, and their rhythm of activity and meditation formed the basis of the early theologies of liberation's theological inquiry (Davies, 2008).

The Latin-American region is often credited with the spread of BECs, which eventually found their way to Philippine shores in the late 1960s (Christ the King Parish, n.d.).

BECs are often based on pre-existing communal activities and interactions that are supposed to be imbued with Christian faith, hope, and love principles (Dagmang, 2016). They are also the church's first and most essential nucleus, as well as the first cell of its ecclesial structures, and they are similar to "chapels" or locations where the sacraments are celebrated in various Latin American nations and the Philippines (Healey, 2015). Currently, they represent the reality of a religious and social life based on compassion for others (Richard, 2020).

As Gabriel (2004) describe BEC in terms of its three-fold mission of the Church, which are: (1) To direct the people, groups, or communities where Christ and Gospel are not known; (2) Evangelization of other Christian communities; (3) New evangelization or re-evangelization. These three tasks are interrelated, and they came from one purpose, which is the mission of Christ himself. The concept and perspective of new evangelization can lead to a change of paradigm, a shift of pastoral orientation, and priorities in the Church. Essentially, this is a change in worldview and consciousness, a new way of living the faith. The BECs, as a small church in the communities, express this new evangelization in different forms and activities.

Being a faith-based organization, BECs often engage themselves in religious activities, such as Bible/Scripture study, praise and worship, collective prayer (Nadeau, 1999) and organizing participants to be part of liturgical activities in the parish where the BEC belongs. Beyond the faith dimension, BECs are also known to help members address material and even financial needs, especially those organized in impoverished areas. Bagadion (2013) reported how a BEC in southern Luzon was able to provide credit access to participants, who were then able to engage in retailing.

CSO and Humanitarian Action During the Pandemic

COVID-19 is transitioning from a public health emergency into an economic emergency which could devolve into a full-fledged crisis (WFP, 2020). It is now a human crisis that is causing chaos in society (United Nations Sustainable Development Group, 2020). Today, civil society's role and value have never been more apparent. It clearly demonstrated that it provides a lifeline and improves the quality of life for millions of people (Charities Aid Foundation, 2020). Youngs (2020) stated that the Civil Society Organization played a major role during the pandemic as they prioritize helping the vulnerable through funds, providing food and other basic needs. On the other hand, a response to food security done by CSO in Europe is the swift allocation of funds on food distribution and medical services which is only a primary solution to the fast growing food insecurity (Generation Nutrition, 2021). In addition, CSOs are responding by delivering direct assistance and protecting people's interests all over the world (European Economic and Social Committee, 2020). Stated by Phuong Linh & Vanh Anh (2019) due to the pandemic more than 90% of the CSOs are having difficulties serving their beneficiaries as there is a wide implementation of social distancing. In addition, the implementation of COVID-19 protocols greatly affects the beneficiaries at risk of food and water shortage. As the pandemic forces everyone to adapt to "new normal" it also forces the international aid sector to adapt and reconceptualise humanitarian action (Chen & Cook, 2020).

Civil and State Engagement during the Pandemic

Even before the pandemic, civil societies collaborates with government to identify what the people needs (Omungo, 2011) and with the civil society acting as the voice of the general public in conveying their needs to the government, it holds a critical position in policy making as CSOs advocates for human rights and mitigation of social injustices (Hermoso & Luca, 2006) but in the presence of the pandemic, a rise in the need for the engagement of the state and CSOs with one another to deliberately provide the needs of people. In the case of CSOs' engagement with the state of Georgia, both have swiftly responded to the needs of people but the highly political approach of the government led the CSOs to criticize the approach thus creating conflict between the two key actors (Buzasu et al., 2020). With that being said, one of the challenges that CSOs and states face as they work together are structural incompatibilities and inflexibility of regulations that usually affects the CSOs more (Pompidou Group, 2015). Regardless of the differences present, the pandemic showed that civil society responded to the urgent needs of people and initiated cooperation with the state which led to civil societies becoming a model of leadership with a sense of urgency (Tomasini, 2020). Furthermore, CSOs must be included in the implementation and financing of national COVID-19 response plans because they are critical and specialized service providers (UN Women, 2020)

Method

This study implemented a qualitative design to collect the narratives of lived experiences of the community-based humanitarian leaders, as they interacted with their constituents and national-level humanitarian actor counterparts. With this design, this study documented the nuances of daily interactions and processes of negotiation that key informants experienced in their communities during the pandemic. Another key feature of this study is its implementation of the engaged anthropology approach that allows for the collaborative process of collecting and analyzing data with community members. Considering the uncertainty posed by the pandemic, data collection within the community was by community members who were trained to implement the instruments. These community-based research assistants were provided with technological and communication support throughout the data collection phase. They were trained on safely conducting an interview. The researchers envision this mode of data collection as a chance to empower and capacitate community leaders in relation to research undertakings.

There are three primary methods of data collection for this project: key informant interview (KII), focus group discussions (FGD), and visual anthropology (VA). Selected community leaders will be invited for KII to answer open-ended questions which range from their role in the community to the forms of humanitarian activities that they have engaged in during the pandemic. Participants in KII may be subjected for a follow up interview to clarify responses. After the KII, FGD will be conducted. Participants of the FGD will be selected based on the quality of their responses during the KII. The purpose of the FGD is to collect community perspective on the themes that will be identified from the KII responses. The last method that will be utilized during the data collection phase is that of visual anthropology. This method is essential in documenting the daily lives of the participants as projected through a photograph. The significance of including this method for this project lies in the incapacity of the proponents to be in the field during the data collection phase. By having photographs of relevant events, the proponents can visualize the environment and non-verbal cues that the participants are living in.

The three field sites included in this project are located in the cities of Caloocan, Navotas, and Manila. These cities will be represented by three community-based organizations that have been documented to have active engagement in humanitarian activities during the pandemic. The three organizations are *Samahan ng Nagkakaisang Kababaihan ng Baseco* (Manila), *Pagkakaisa ng mga Mamamayan sa Sawata* (Caloocan), and *Kababaihang Nagkakaisa sa Diwa at Layunin* (Navotas). These sites were selected primarily due to the parallelisms in the community members' experiences of vulnerability to disasters, eviction, and health access injustices. However, during this pandemic, these communities experienced vulnerability at a differentiated level due to varying socio-political reasons. These contexts are key points of exploration for this study.

Following the objectives set by this study, the inclusion criteria for research participants include membership in the community organization and engagement in a humanitarian response during the quarantine period. For the purposes of extending the situational contexts relayed by the participants, representatives from local government units (i.e. barangay officials, uniformed personnel assigned in the area) will also be interviewed. FGD and VA participants will be selected from the existing list of KII participants.

The data collection process is divided into 3 phases guided by the three methods designed for this study. The first phase is the KII which would entail a maximum of 40 minutes face-to-face interview facilitated by a community-based research assistants (CBRA). A total of 10 participants will be included in this phase. The CBRA will use a recorder to document the interview process. The audio file will be electronically transmitted to the proponents through platforms that the CBRA would identify to be most efficient given the limitation in their technological capacity. This recorded interview will be transcribed and processed by contracted support staff. (Please see KII Guide for the set of questions)

All recorded data will be transcribed by project staff and will be processed using MAXQDA2020 software. As this project will be employing narrative analysis, an open-coding system will be implemented to draw localized contexts and concepts associated with humanitarian coordination. However, considering the aforementioned parallelisms in the characteristics of the organizations, the contexts of gender, subalternity, type of organization, and disaster experiences will be integrated in the thematic analysis. As such, this study will utilize a two-fold approach to coding: Open and Selective.

Results

This chapter begins with a discussion of the profiles of the organizations, including their history, vision, and mission, as well as composition. For each organization, ten (10) key informants provided their narratives.

Profiles of Participating Organizations

KANDILA

History

Kapitbahay na Nagkakaisa sa Diwa at Layunin or formerly known as Kababaihang Nagkakaisa sa Diwa at Layunin started in the year 2015 through a group of women living in Market 3, North Bay Boulevard North (NBBN), Navotas City who were part of the Ministry of Urban Poor Diocese of Caloocan. On the other hand, a fire incident caused

the organization to grow in numbers as more people donated for those who are affected by the fire. After being formalized in the year 2017, KANDILA has formally changed its name to Kapitbahay na Nagkakaisa sa Diwa at Layunin and has been a partner of the Ministry of Urban Poor Diocese of Caloocan in disseminating the services such as medical missions and other activities that are beneficial to the people of Market 3. In addition, the issue on formal housing for the homeowners, tenants, and residents of Market 3 caused the members of KANDILA to grow from 15 families to more than 100 families as they all shared the same sentiments on formal housing but due to the formalization of the organization, there were only more than 80 families left today. In addition, KANDILA is also formally registered. Another reason for KANDILA's formalization is due to the threats of demolition of their houses, the group then provides support to those who are in danger of losing their house and they are also preparing when demolition is implemented. In addition to this, KANDILA fears that if ever they are relocated, it would be difficult for them to achieve a quality of life similar to their location now since their livelihood is in the area of Market 3.

Ever since the beginning of KANDILA, it has been a challenge for its organizers to unite the people due to the different beliefs that are present in the community. KANDILA has also been organized which is evident through the set of officers and committees that are fulfilling the different functions and roles attached to them. Along with this, collaboration among the different organizations present in the area is also initiated by KANDILA but due to the different agendas of their neighboring organizations. On the other hand, KANDILA recognizes the whole community of Market 3 as their beneficiaries regardless of the organization that a person is affiliated with. In addition, KANDILA only requires the members to be a resident in Market 3 and has the same beliefs along with KANDILA. On the other hand, primary funding of KANDILA comes from the organization's contribution or also known as *butaw* yet major funding to conduct activities has not been experienced by the organization.

Throughout the years of service, KANDILA also sees the programs that they implemented, with the help of their collaborators like the church, LGUs, and other institutions such PCUP and UST, as their achievements. A few of these are the medical missions, feeding programs, relief operations, scholarship programs, and livelihood programs such as skills training. Endorsements to programs of the government are also given by KANDILA to its members.

Today, KANDILA still helps in reaching the community of Market 3 by endorsing the activities that are offered by the Ministry of Urban Poor Diocese of Caloocan and advocating for formal housing in Market 3. In addition, the context of the pandemic caused several challenges to the people of KANDILA some of which are implementing safety protocols to minimize the spread of the virus, and the limited mobility among the leaders are also experienced. Another challenge that the organization faces today is the communication among local law enforcers as they are strict in implementing the health protocols and cause fear among the people. According to the interviewee, people fear

getting violation tickets since it is expensive and due to the heightened implementation of protocols people are finding it difficult to do their jobs. Regardless of the fear that people felt, KANDILA still coordinated with the police to maintain peace and order especially during the distribution of relief goods.

Vision, Mission, and Composition of Organizations

Kapitbahay na Nagkakaisa sa Diwa at Layunin is composed of an estimated number of 80 members which are house owners and tenants who consider themselves as neighbors. With their organizational vision to attain peace and unity of the whole Market 3, it has been KANDILA's mission to bring unity among its members. According to African Development Bank (2012) as cited by Cooper (2018) that civil societies are voluntarily organized by the citizens that are united due to the same interests, beliefs, and goals that are manifested through collective action.

The leadership and roles of KANDILA had the highest percentage of responses for being a member which showed 55.60%, being a block leader had a response of 22.20%. On the other hand, the role of president and vice president, both had 11.10% of the responses. An interviewee with the role of the president said in the interview "I have been the president ever since. Even though we had elections, they would still vote for me."

Basic Ecclesial Community

History

In Caloocan, there are a total of 26 dioceses (parishes), and in 2010, the diocese of Caloocan incorporated the Basic Ecclesial Community in their pastoral plan. The mission of BEC is to pass down and propagate small churches among communities, for people to have easier access to the church, especially those who are residing in depressed areas.

One such BEC is Holy Family, located in Aladdin Compound, Caloocan City, spearheaded by San Exequiel Moreno Parish, which was established in 2019. The organization is composed of 15 members, including their officers such as coordinator, assistant coordinator, and secretary. The members and the residents of the Alladin compound are the beneficiaries of the organization. Their activities are mainly passed down by the sisters of San Exequiel Moreno Parish. One of their activities is conducting bible studies/ Bibliarasal for adults and children, wherein aside from talking about the word of God, the BEC also serves as a safe place for the members and participants of BEC to share their personal problems. The organization has also managed to do social actions such as urban gardening, which only started during the pandemic. Also, the members assist in the holy sacraments of their mother church. Some of their programs

are partnered up with private organizations and other churches as well. As for the organization's source of funding, there is a budget allocated from the church, given that BEC is part of the church's pastoral plan.

Although the organization is not registered and was only established in 2019, they have successfully encouraged their beneficiaries to be a member of their organization. In addition to this, the organization is open to everyone who wants to participate. However, given that the organization was established in 2019, they encountered challenges such as having limited attendees in their gatherings due to pandemic protocols, especially that most of their members are already senior citizens.

Vision, Mission, and Composition of Organizations

The Basic Ecclesial Community of Holy Family is composed of close to 20 (members of) officers and members. Their organizational mission is to bridge people with their relationship with God, and other responses also mentioned that their mission is to strengthen their relationship with God. On the other hand, in terms of organizational vision, most of the responses mentioned that they want to build a community of believers. With that, as stated by Davies (2008) Basic Ecclesial Communities are small groups of socially and politically engaged lay people who gather on a regular basis to read the Bible, pray, and theologically and practically reflect on their social and political activities.

Samahan ng Nagkakaisang Kababaihan ng Baseco (SNNKB)

History

Samahan ng Nagkakaisang Kababaihan ng Baseco is an organization that started as SanKaBa? or in English "Where are you?" as this narrates the current situation of the women of Aplaya, Baseco since women in both the global south and urban informal settler experience everyday systemic gender discrimination. In relation to this, women experience gender differences as the unjust institution traps women in low-paying jobs. The members of the Samahan ng Nagkakaisang Kababaihan ng Baseco are composed of women who are peeling garlic as their occupation, this both helps them to stay at home and take care of household duties while earning income. The salary that they receive from this job helps them to provide food inside the household.

While in 2012, through her students Asst. Professor Maria Carinnes P. Alejandria Ph.D. uncovered the struggles of the residents of Aplaya, Baseco with this she wrote numerous journals regarding the situation of the residents of Aplaya, Baseco. The journal helped in raising awareness regarding the situation of the community and at the same time, this creates fundraising to help the Baseco community.

In the year 2019, with the initiative of Asst. Professor Maria Carinnes P. Alejandria Ph.D. to formally establish the organization and the help of Asst. Professor Froilan Alipao, MCD who conducted workshops and discussions that helped the women of Baseco to formulate their programs for the community. In the same year, the organization applied to the Department of Labor and Employment (DOLE) as a legitimate organization Samahan ng Nagkakaisang Kababaihan ng Baseco. With this Samahan ng Nagkakaisang Kababaihan ng Baseco (Baseco Women's organization) was established to create sustainable programs within their community.

Today, the organization is composed of women of Baseco with 26 members residing at Aplaya, Baseco. The organization's current project focuses on the Baseco community having access to livelihood, basic needs, and women's empowerment (Soriano, 2020).

Vision, Mission, and Composition of Organizations

The Samahan ng Nagkakaisang Kababaihan ng Baseco is composed of 26 members mostly women and has its own officers and members. The organization's vision centers on the progress of their organization as 66.7% of the responses show that the vision of the organization is to have progress in their organization. In relation to this, a respondent mentioned that "ang bisyon namin ay umunlad at maging matagumpay" (our vision is to thrive and be successful). While the 40% responses mentioned that the organization's concentrates on helping and serving the community a member responded that "layunin ay ang makatulong sa bawat isa at hindi lang po saamin pati na rin po sa mga kalapit naming mga kaibigan" (the mission is to help each other and not only with us but also with our close friends). Also, Olivius (2014) stated that the roles of the women in the community and humanitarian actions are important as they are strategic, effective, and efficient and the key to the program's success as women are efficient in transmitting the knowledge as they involve the whole family.

Organizations' Experiences of Civil-Military Humanitarian Coordination during the Pandemic

This discussion outlines each participating organization's: 1) engagement with national-level humanitarian actors. It likewise outlines the 2) typologies of humanitarian activities they engaged in, 3) the contexts that motivated their decision-making for humanitarian activities, and their 4) perceived gaps in humanitarian efforts by civil-military actors during this pandemic.

KANDILA

Health related programs were the leading programs conducted by KANDILA. Few of

which are medical missions, dental missions, and distribution of free medicines such as vitamins. One of the interviewees shared when asked to narrate the programs that KANDILA had before the pandemic (P9): *“Kalusugan. Medical mission, bunot ng ipin, libreng gamot at vitamins.”* [Health. Medical mission, tooth extraction, free medicine and vitamins]. This is similar to the situation in Kenya whereas multiple engagements were done by CSOs to implement its advocacy in health such as healthcare equity (Omungo, 2011). Another health related program that KANDILA conducted was the feeding program. Recognizing the location of KANDILA, an urban poor community, hunger is present thus creating programs such as feeding programs is important. As narrated by another interviewee (P1): *“Ah programa, may feeding program kami.”* [Program, we have feeding program]. This is similar to Guatemala, according to Lateef (2013) Save the Children, an international organization, recognized the high levels of malnutrition in a village in Guatemala and swiftly responded to it through delivering continuous food aid. According to Brennan et al. (2005), community actions are fundamental in the development of the community as the response is more diverse and provides a more localized approach that addresses the needs of the people in the community.

Livelihood Programs

Livelihood is needed by the people to maintain the basic needs of life especially when resided in an urban setting. Identified by the interviewees as KANDILA’s livelihood programs are skills training from Technical Education and Skills Development Authority (TESDA) such as massaging and *pananahi* (sewing). According to an interviewee (P7): *“Nakaano din ako, nakapag aral din ako ng TESDA. Marunong na kaming mag massage.”* [I can also study at TESDA. We now know how to massage]. Parallel to this scenario are the efforts done by Asian Development Bank (ADB) (2017) along with CSOs in Southeast Asian countries wherein livelihood programs such as farming, farmer markets, and jewelry making were implemented. In addition to that, the said livelihood programs of ADB are appropriate to aging population of Southeast Asian countries. Another livelihood program that KANDILA had was financial aid for those who wanted to start their livelihood or micro-financing. One of the interviewees narrated (P8): *“Putang puhunan ito po ay nakakatulong sa tulad po naming maliit na miyembro lang.”* [Capital lending helps especially to small members like us]. Furthermore, this supports OSCE’s (2010) recommendation for funding agencies to provide CSOs a more structured and systematic funding flow to create positive outcomes for the people.

Education Programs

To compete in today’s world, education is needed by children, especially to those who are living in urban communities. This is evident through the scholarship programs that were received by the children of the members of KANDILA from UST and TESDA. As narrated by an interviewee (P8): *“Education po scholarship. Most important po yan tulad po sa aming mahihirap. Importante po yan at iyan ay nakakapag taguyod po ng patuloy na edukasyon ng aming mga anak.”* [Scholarship education is important especially to us

poor. It helps us in providing continuous education to our children.] In addition, this is parallel to the recommendations of UNESCO (2021) that CSOs should collaborate more with private and public institutions in order to provide a flexible and accessible learning to students while maximizing its resources.

Community Solidarity

Before the pandemic, people were free to meet and convene. With that being said, community solidarity programs are also conducted by KANDILA to gather their people. One of the said programs is the annual general assembly of the organization and the annual Christmas party. According to one of the interviewees (P4): “*Yung mga programa naming tuwing December may general assembly kami at mayroong salu-salo. Ah, bukod sa salu salo may mga exchange gift po kami.*” [Our programs during December include a general assembly and we have gatherings. We also exchange gifts.] The programs of KANDILA in promoting community solidarity are parallel to Thompson’s (2004) argument that it is the collective action of the people that creates an impact in the call for governments to play an active role in delivering services to the people.

Distribution of Relief Goods

One of the immediate solutions to alleviate hunger is by distribution of relief goods as most of it are ready to eat or can be easily consumed, as narrated by one of the interviewees (P2): “*Nag aassist parin kami sa mga bahay bahay natin nagbibigay tayo ng tulong kapag mayroon nagbibigay sa atin ibinibigay din natin sa ating mga kapitbahay yung mga biyayang ating tinatanggap.*” [Whenever we receive blessings, we assist our neighbors, house-to-house, to give them the help that we received]. This activity provided space for participation among the interviewees, a majority of whom reported that they were involved in the re-packing and/or distribution. It is not new to provide relief goods as part of an immediate solution in eradicating poverty and hunger yet this is contrary to the argument of Committee on World Food Security (2014) wherein they stated that there should be long-term plans in alleviating hunger.

This supports PRIA (2020) that CSOs concentrate their efforts in providing food materials or raw materials as it is the immediate need of the people.

Programs during the pandemic

Advocacy

With the pandemic, KANDILA focused on advocacy, specifically *pangangalap ng ayuda* or outsourcing of financial aid. As stated by one of the interviewees (P10): “*Ah bale nung ano, during the pandemic nga yung KANDILA marami silang nilapitan na mga ah siguro NGOs para mahingan ng mga para sa ayuda.*” [During the pandemic, KANDILA reached out to a lot of people, possibly NGOs, to seek financial aid]. Outsourcing of financial aid

was the advocacy of the organization as poverty due to unemployment that is caused by the pandemic is one of the challenges that are faced by the members of KANDILA which was also experienced by many as according to Youngs et al. (2020) labor unions in Myanmar, Cambodia, and the Philippines are asking for their workers' compensation from the government due to job losses and layoffs.

Human needs

Providing human needs was also part of the organization's program as it is essential in surviving on a daily basis. Relief operations have become an immediate solution for the people especially during calamities like the pandemic. This is evident in one of the interviewees narration (P2): "...*Relief operation yung ayuda program kasi nga naman yung ating ano is napaka hirap ngayon.*" [Relief operation of the ayuda program because it is very difficult right now.] This response of KANDILA is already an existing program for CSOs and it is strengthened with OXFAM's (2020) call for help as rapid food insecurity and financial crises are affecting the marginalized. In addition to that, rapid response on food and monetary distribution are asked by the CSOs to the state and other donors.

Education

Education, on the other hand, did not stop despite the presence of the pandemic as online classes are implemented yet this mode of learning is still in question due to its accessibility. In the case of KANDILA, scholarships are still present to help the families. One of the interviewees narrated (P5): "*Yung anak ko po ay isa po syang scholar. Malaking tulong po sa amin, sa amin, lalo na nung nagkaroon po ng pandemya, nagkaroon ng suliranin sa aming pamumuhay kagaya ng sunog atsaka iba pang mga kalamidad.*" [My child is a scholar. It helps us a lot especially when the pandemic started. We also had other problems like fire and other calamities.] According to OECD (2020) that continuous funding on scholarships despite the pandemic are part of private institutional efforts in providing education especially to the marginalized and vulnerable sector of the society.

These programs are impossible to happen without the actions of the members of KANDILA. Members of KANDILA narrated their roles in the programs implemented as repacker of goods while some distributed the said goods that were delivered to them by collaborators. As narrated by one of the interviewees (P4): "*Ang nakatulong sa samahan yung halimbawa pag mayroon na kaming nakolektang mga ayuda kami po ay, kami po ay nagtutulong tulong katulad ng mag repack...Atsaka i-distribute sa mga bahay bahay.*" [It helped us that if some people were collecting the relief goods, the others would repack it and then some would distribute it to the houses.] Lastly, to maintain the system of the organizations some respondents' role were seminar attendees, program manager, and some implemented the safety protocols.

With the different programs that KANDILA has before and during the pandemic, there

were multiple success indicators. One of which is *nakatanggap ng ayuda* or the recipients of financial aid are considered as program success indicators by KANDILA as one of the interviewees stated (P5): “*Malaking tagumpay po? Yung gumagawa rin po ng paraan yung mga leader namin para po magkaroon kami ng ano po relief goods, bigas, gamot.*” [Big achievement? When our leader finds a way for us to have relief goods, rice, and medicine]. Another success indicator is helping others as narrated by an interviewee (P2): “*Masarap pala yung ganon, nakakatulong ka sa kapwa. Yung magaan sya sa pakiramdam sya na nakakatulong ka na kahit na sa maliit lang na pamamaraan yung pagod ka lang masaya ka na, marami ka nang natulungan non.*” [It feels good to help people. It feels light that you get to help people even in the smallest things, even though you are tired you are still happy because you are helping a lot of people]. Values such as *pagkakaisa* (unity), discipline, and became responsible were also deemed by the organization as a success indicator of their programs. This is similar to Poland CSOs according to Gumkowska et al. (2006) wherein the leading strength of Polish CSOs are their values as it firmly holds its position on its advocacies.

Engagement with national-level humanitarian actors

Since KANDILA was founded through the Ministry of Urban Poor Diocese of Caloocan, it has become an immediate collaborator of the said church. In addition, UST has been a collaborator of KANDILA before the pandemic. This is supported by the statements of the interviewees when asked what were the KANDILA’s projects before the pandemic and who helped them organize it, one of the interviewees answered (P5): “*Pwede pong ano yung UST, sa simbahan po ng San Lorenzo basta po mayrong mga medical doon sa San Lorenzo, pinapaalam po sa amin para may, maraming pumunta, maraming dumalo.*” [Whenever there are medical missions in San Lorenzo, the church of San Lorenzo and UST tells us that many would come]. In addition to that, according to FAO et al. (2018) that CSOs are key players in providing to the spectrum of needs as they have a more appropriate and effective approach in delivering services to the people.

In the presence of the pandemic, smaller organizations tend to have limited collaborations due to the implemented restrictions. This results in engaging with the same collaborators prior to the pandemic. This was evident in the engagements made by KANDILA with the church and university during the pandemic. When asked what helped them in implementing their programs, one of the respondents narrated (P1): “*Access sa mga kinakailangan ng grupo sa simbahan at saka UST.*” [The church and UST gave the group access to the things that we needed]. Another interviewee stated (P3): “*Humihingi po kami ng tulong sa mga kinauukulan po kagaya ng simabahan, ng UST.*” [We ask for help from the authorities like the church and UST]. This is supported by Draper (2020) as she stated that CSOs embedded in a community are crucial in the delivery of services since they have direct access to the groups and are trusted by the authorities.

Contexts that motivated their decision-making for humanitarian activities

Motivation creates a drive to achieve goals. *Pagkakaisa* or unity is seen as the organizational motivation of KANDILA. This is strengthened with the narrative of an interviewee (P3): “Ah, *pagkakaisa po ng lahat at pagbibigay ng suporta para sa ikakaunlad ng samahan.*” [The unity of everyone and the support for the growth of our community]. Insert citation on csos unity. On the other hand, this is rooted among the other organizational motivations of KANDILA such as the eagerness of organizers and their responsibility that shows *malasakit* (care) through active participation in their *samahan* (organization).

It is seen that the overall organizational motivation of KANDILA is *pagkakaisa* (unity) as it attained the highest number of responses of 33.30%. On the other hand, this is rooted among the other organizational motivations of KANDILA such as the eagerness of organizers and their responsibility that shows *malasakit* (care) through active participation in their *samahan* (organization). As one of the respondents narrated that the organizational motivation is the unity of everyone and their support for the progress of the organization.

To help others had the highest number of responses when KANDILA members were asked for the motivations of their participation. Some of the respondents narrated that they wanted to help others even before the organization started. On the other hand, *pakikisalamuha* (socializing) was considered a motivation for participation as some of the respondents feel the need to socialize with other people and to know the things that are happening around them. Along with *pakikisalamuha* (socializing), some of the respondents participated in the organization due to poverty that they were experiencing. Lastly, during pandemic, invited by other members, and to have decent houses showed to have the least responses. When asked for the members’ motivation for participating in KANDILA showing that personal agenda of the members are set aside to promote the greater good of the organization. One of the interviewees even narrated (P6): “*Ako opo talaga pong bago palang pong itinayo po ito dahil ang gusto ko po maka—makatulong ako sa mga kapitbahay ko...*” [Even before this organization was founded I really wanted to help my neighbors].

In terms of funding, *butaw* (contribution) had the highest number of response of 58.30% when asked for their source of funds, as stated by one of the interviewees (P4): “*Yung sa butaw po naming minsan nakakakuha kami don.*” [We sometimes get it from our butaw]. The concept of KANDILA’s *butaw* supports the argument of Mbote (2016) cited by Cooper (2018) that funding is deemed as crucial to the success of marginalized groups since there is a likelihood that its membership fee is not enough to create steady resources. This is followed by the University of Santo Tomas (UST). On the other hand, church, donation, and LGU all appeared to have an 8.30% of responses. In addition, this evident in a statement of an interviewee (P10): “*Bale sa gastusin, hindi naman talaga as in gumastos kasi meron naman yung mga nagkukusang mag bigay para sa pamasaha.*” [In terms of

expenditures, we do not really spend due to people who donates transportation fee]. Furthermore, according to Clayton et al. (2000) that there is a growing number of support coming from different agencies for the CSOs to continue in delivering the basic needs of people.

As support was received by KANDILA from their collaborators, relief goods appeared to have the highest response of 26.30%. On the other hand, some respondents received face masks and face shields as support from their collaborators. Security, financial support, sponsorship, and medicinal goods were also received by the respondents as support from the collaborators. This type of support can also be seen among the CSOs in Serbia, according to Civic Initiatives (2020) food, protective equipment, hygiene kits, media information and support, and financial needs were provided by CSOs in the said country.

To help others had the highest number of responses when KANDILA members were asked for the motivations of their participation. Some of the respondents narrated that they wanted to help others even before the organization started. On the other hand, *pakikisalamuha* (socializing) was considered a motivation for participation with 18% of the responses as some of the respondents feel the need to socialize with other people and to know the things that are happening around them. Along with *pakikisalamuha* (socializing), some of the respondents participated in the organization due to poverty that they were experiencing. Lastly, pandemic, invited by other members, and to have decent houses showed to have the least responses when asked for the members' motivation for participating in KANDILA.

Perceived gaps in humanitarian efforts by civil-military actors during this pandemic

One of KANDILA's collaborators during the pandemic is the military/police. Due to the highly militarized approach of the military/police in implementing policies, some CSOs have been aloof in collaborating with them but this is not the case for KANDILA. As narrated by an interviewee (P3): "*Ah, nakakatulong po sila sa amin lalo na po yung mga pulis nag-ga-guide po sila tuwing may mga, may mga, programang isinasagawa nandoon po sila...*" [They are helpful to us especially the police, they guide us everytime we conduct programs]. This statement was also supported by another narration of an interviewee (P1): "*...Nag roroving sila nagtitingin tingin sila sa mga tao kung talagang sinusunod ng mga tao yung social distancing atsaka yung pag gagamit ng face mask at paglalagay ng face shield.*" [They are roving, observing if the people are following social distancing and are wearing face mask and face shield]. In addition to that, the positive engagement of KANDILA and military/police supports the recommendation of United Nations (2020) that law enforcements should support the efforts of CSOs in preventing the spread of Covid-19 and protect them from any possible cause of harm.

On the other hand, despite the efforts of the military in responding during the pandemic, gaps are unavoidable. Few of which are manifested through the aspirations of the

members of KANDILA, one of which is good housing. According to one of the interviewees (P9): “...*Yung ano katulad po yung pabahay namin sana magandang mag matupad nila yung hinihingi naming kahilingan na magtira kami sa malapit lang kasi pag malayo... mahirapan po kami.*” [One is the housing, we hope that they implement a housing near our place because it will be difficult if we will be placed somewhere far]. Furthermore, according to the United Nations Committee on Economic, Social and Cultural Rights as cited by De Schutter (2014) that it is part of human rights for people to have a decent home that provides security, peace, and dignity to its owners.

Another aspiration of the organization that can also be traced back from KANDILA’s organizational motivation is unity amongst them. When an interviewee was asked on what can they want to say, the interviewee answered (P5): “*Sana po yung samahan po naming na KANDILA ay lalong magkaisa...*” [I hope that our organization, KANDILA, would grow more united]. Lastly, members of KANDILA also wished continued collaboration amongst their collaborators as the support given to them has been an essential part of their everyday lives. According to an interviewee (P3): “*Nagpapasalamat po ako sa mga tumulong po sa amin, sa aming programa yung mga sumusuporta po sa amin lalo na po yung simabahan, KANDILA at iba pang mga LGU na sumusuporta po.*” [I thank those who helped us, in our programs and those who are supporting us especially the church, KANDILA, and other LGUs who support us].

In particular, the calamities manifest as added vulnerability to the people, especially to those in the urban poor setting with their daily activities having to put on hold due to the pandemic (CIVICUS, 2020). In addition, the discipline of members and participants of KANDILA was also a challenge for the leaders of the organization. Lastly, *maayos na tirahan* (proper housing) had the lowest response.

Contrary to Nixon (2020) that due to the pandemic, the government sees CSOs as a threat, KANDILA collaborated with the military and police through organizing people to prevent scuffling and to implement the protocols on preventing the spread of the virus.

It is evident that KANDILA as a community organization was assisted by the Ministry of Urban Poor of the Diocese of Caloocan which is considered a faith-based organization. This is aligned with Abdelsalam and Qassem’s (2016) description of how faith-based organizations or movements engaged for the well-being of the community or communities. There were varied ministries or programs delivered to address the different issues and concerns of the community from personal, household, community, and societal structures even during this pandemic time (Criterion Institute, 2021; Pineda, 2006; Communities and Local Government, 2009; Clark et. al., 2020; Kowalczyk et al., 2020). The Ministry of Urban Poor, as a faith-based organization, was able to continue to address issues and concerns coming from different levels by maximizing the strategies of development (Leurs et al., 2011; The Annie E. Casey Foundation, 2020; Small, 2001).

This validates the notion stated by several groups and studies that the Ministry of Urban Poor is a respected faith-based organization by the KANDILA who is working and journeying with them for many years with effectivity and efficiency addressing different issues, concerns, and challenges (UN Environment, 2018; National Disaster Interfaiths Network, 2014; Kagawa et al., 2012)

BEC

Before the pandemic, BEC mainly focused on spiritual programs such as Bible sharing, conducted in their mother church or their community, wherein aside from talking about the word of God, the members also get to share their problems within the group. The members are also assigned to assist during the Church's activities such as Holy sacraments and street masses. Lastly, they conducted a program entitled *busog* intended for the participants' spiritual nourishment, wherein they also distribute goods. Concerning this, Tadros (2010) stated that faith-based organizations (FBOs) are a source of spiritual nourishment and social networks for many women and men. One participant disclosed: *"Ang layunin po ng Bibliyarasal ay para ma-i-share sa ibang tao yung salita ng Diyos, para mabuhay yung tao sa salita ng diyos kasi yung iba parang busy, di makapagsimba every Sunday, kahit po papaano sa Bibliyarasal nakakapagbigay ng time yung bawat isa."* [The bible sharing aims to be able to share the word of God, given that other people are not able to go to church because of their busy schedule.]

Distribution of Relief Goods

Distribution of Relief Goods was also part of the organization's programs to sustain the basic needs of their beneficiaries. As mentioned by one of the interviewees, "Kapag meron pong mga biyaya na galing sa simbahan yung ibinababa po nila BEC rin po ang binibigyan nila, tumatanggap tapos hindi lang naman po kasi BEC yun kumbaga pati yung mga kapitbahayan mo na walang-wala, yun din po yung tinutulungan nila." [If the church has any blessings or goods, they are given to the BEC members, who then also distribute them with others who are in need.] According to Vidal (2001), FBOs have taken a unique role in giving individuals in need with food, clothes, and shelter. This act of giving relief goods is in line with Holden's (2009) report that BECs do try to help members improve living conditions.

House-to-house visits, announcements, and collects data (sociodemographic), on the other hand, all have the same 12.50%.

Livelihood Programs

The organization has also conducted a livelihood program, namely urban gardening, in

which people may sell the vegetables they grow in addition to using the garden as a source of food for the entire community. A participant mentioned: *“Yung sa paghahalaman, yun po paghahalaman binigyan kami ng mga buto para makapagtanim kami, pwedeng pangkain, kung marami po, pwede rin pangbenta ganyan.”* [They give us seedlings to plant as part of the gardening program, and we may eat it or sell it if we produce a lot.]

Educational Programs

CSOs engaged in the following activities: campaigning, lobbying, direct action, media, and awareness-raising activity, including public education (United Nations Development Programme, 2005). In line with this, BEC and their partner organization have conducted disaster management programs and trainings, that have helped the members to be ready in case of an emergency. One participant mentioned, *“Dito ko rin narealize na mahalaga siya kasi alam mo yung kunyari yung bahay mo, kung safe ba siya sa mga disaster, malalaman mo kung safe siya or prone siya sa disaster katulad ng lindol, ng baha tsaka kasi yung sunog...”* [I learned that the DRRM program is essential since it helps you in determining whether your home is secure from natural catastrophes.] In relation to this, many civil society groups have played an active part in disaster management (Wagle, 2006).

Community Solidarity Programs

Since BEC is a component of the church's pastoral plan, all the BECs get together occasionally to rejoice and speak about God's word, akin to praise-and-worship programs. One participant mentioned *“...lahat ng BEC sa ibang lugar, nagsasama-sama.”* [All the BECs in other places gather around].

Pandemic Programs

Advocacy Programs

Numerous faith-based organizations, like many of their secular counterparts, engage in a variety of activities, encompassing continuous development, justice advocacy, and humanitarian aid (Ferris, 2005). During the pandemic, BEC shifted its focus to advocacy programs, specifically on their urban gardening program, which is also a program even before the pandemic started. One respondent mentioned, *“Yung sa halaman naman layunin po nito na matuto yung tao na magtanim sa kabila ng pandemic lalo na nga po na hindi habang buhay may magbibigay, lalo sa mga pagkain na ready-to-eat agad.”* [The goal of their urban gardening activity is to educate members on how to plant vegetables since they cannot constantly rely on others for food, especially now that there is an ongoing pandemic.]

Psychosocial Support

Providing psychosocial support was also part of the organizations' program during the pandemic, specifically by conducting their bible sharing and meetings online or face-to-face despite the pandemic. One of the interviewees mentioned: "*Nag-b-BEC pa rin kami sa simbahan tuwing Wednesday.*" [We still conduct our meetings in the church every Wednesday]. In line with this, CSOs have been reported to have responded to the pandemic by slowing the virus' spread, distributing food and supplies to families in need, and providing psychosocial support (LINC, 2020).

Human needs

The organization has also conducted programs that responded to the needs of their beneficiaries, such as distribution of goods, assisting in the provision of gift checks, and gift giving that occurs during Christmas. An interviewee mentioned "*Ay galing po sa simbahan, may mga binigay po galing simbahan parang simbahan po, ginamit kami ng simbahan para makapabigay kami ng tulong sa mga walang-wala nung pandemic.*" [The commodities were donated by the church, and we were given the responsibility of distributing them to the people who are in need of this pandemic.] In relation to this, Religious groups are there to assist wherever and whenever a tragedy occurs, lending their money, manpower, and volunteers to do whatever they can to alleviate the devastation created by the tragedy or public health emergency (National Disaster Interfaiths Network, 2014). With that, aside from providing pastoral and spiritual support, faith-based organizations also advocate for the needs of the marginalized (World Health Organization, 2020).

Educational Programs

The organization's educational programs have been maintained during the pandemic. One participant claimed "*...maganda po sana kung yung training din po na natutunan namin nung sa CBDRRM eh maibaba din po per community kasi po para alam din po ng mga tao na ay ganito pala, dapat hindi ako nagpaganito ng bahay kasi risk kami sa ganito, sa ganyan, diba.*" [It would be beneficial if the training we received from CBDRRM was handed down in our community so that residents are aware of whether or not their homes are safe during natural catastrophes.]

In these programs, BEC members described their role as seminar attendees in the urban gardening program. Alternatively, some members of BEC mentioned that they distributed goods, participated in house-to-house visits, facilitated the announcements of the and handled the sociodemographic of the organization.

Consequently, according to the members of BEC, one of the program success indicators is strengthened faith. One participant mentioned "*Nagsimula akong magbasa ng bible po maniwala kayo sa hindi, nung nagumpisa kami ng bible study sa simbahan nung napasok*

ako sa BEC, masarap po pala talaga pero hindi po ako nagbabasa sa bahay, doon lang po talaga kasi doon po talaga pag nandun ako, wala basta maganda pag nandun ako masarap sa pakiramdam.” [I started reading the bible when I joined BEC, and it makes feel good]. Another program success indicator is helping people in need. A participant claimed “...*isa-isahin natin yung sa Caritas kasi yung success noon hindi man natin sila lahat nabigyan at least may natulungan tayo na karapat-dapat*” [For example, the Caritas (voucher); we may not have been able to assist the entire population, but we managed to assist a few who are deserving.]. However, in the implementation of their programs, they encountered challenges specifically in their urban gardening activity because of pests and calamities which hindered the growth of their plants. On the other hand, they also encountered difficulties in their members and participants due to the Covid-19 restrictions.

Engagement with national-level humanitarian actors

The Collaborators of BEC during the pandemic are mainly their *barangay*, community leaders, and military and police are also collaborators according to the other members. However, CAF (2020) argued that governments across the world have failed to assist civil society organizations and have often hampered their efforts during this time of crisis. One participant claimed: “*Basta lagi po yun siya may konektado po talaga itong BEC namin sa barangay.*” [BEC has always been connected to the barangay.]

On the other hand, Security and Partnership with their mother church, San Exequiel Moreno, serve as the support received from the collaborators. According to WHO (2020), churches give support, comfort, and guidance to the people they serve, as well as direct health care and social services. An interviewee stated that: “... *malaking tulong po yun kasi kung kami-kami lang po, kung di kami dadaanan ng barangay parang meron po kaming pag-aalala na baka bigla kaming sitahin ganyan pero yun nga dahil dumaan kami ng maayos na proseso, wala pong naging problema dahil katuwang po namin sila.*” [The programs would not have run well if the barangay did not provide us security].

The contexts that motivated their decision-making for humanitarian activities

Samahan is the organizational motivation of BEC according to the members. However, Magner et al (2015) argued that religious faith is the main motive behind religion-based organizations. One participant mentioned that: “*Siguro po dahil nandito po tayo sa situation na may pandemic tayo, kailangan natin magtulungan, kailangan natin magkaisa para sama-sama tayong lumaban sa ganitong pagsubok.*” [Given that we are in a pandemic, we need to help each other and be together fight this crisis].

On the other hand, the members’ motivation for participation is that the members are interested in the program, and they were invited to join. With that, Unruh (2010) stated that faith can influence motivation for participation, and primarily, volunteers engage themselves because their faith leads them to have compassion towards others and to seek justice. One participant claimed: “*Mula nung sumama ako, ‘di na ako naghinto-*

hinto.” [They invited me to join, which I accepted, and I have been always present ever since].

In terms of source of funds of BEC, *alay* (donation) received the highest number of responses with 42.90%. This is in contrast to the findings of Ferris (2005), who argued that funding is largely due to governments, rather than individual donors. An interviewee claimed: “*Yun nga po sa every week na Bibliyarisal namin, parang alay po, alay na halimbawa dos, limang piso, inipon po namin yun parang pinaka savings ng samahan pag may mga ganun po or ginagamit po yung parang pinaka pondo.*” [We collect donations during our weekly bible study, which acts as our organization's savings and the funds for the projects we do.]

According to WHO (2020), churches give support, comfort, and guidance to the people they serve, as well as direct health care and social services.

In motivations for participation, the responses were divided into six (6), interested in the program, invited, and dedicated their time to God/Church, pandemic, and supporting others. With that, Unruh (2010) stated that faith can influence motivation for participation, and primarily, volunteers engage themselves because their faith leads them to have compassion towards others and to seek justice.

On the contrary, Clerkin and Gronbjerg (2014) claimed that building capacity, connecting with funding sources, and assessing programs are all challenges for faith-based groups.

Perceived gaps in humanitarian efforts by civil-military actors during this pandemic

Law enforcement authorities have always played a crucial role in the preservation and maintenance of public health in the past (UNODC, 2012). Their *barangay* has been their collaborator in implementing their programs during the pandemic. Also, the military/police are one of BEC's collaborators. As said by one of the participants: “...yung pandemic kasi, talagang may pumupunta dito na pulis.” [When the pandemic came, police officers came here to check.] Thus, indicating that there are no gaps in civil-military humanitarian efforts throughout this pandemic.

On the other hand, in terms of the aspirations of BEC, responses showed that unity received the highest. Whilst some of the members stated that they aspire to have one objective. In addition, Watson (2012) stated that religious groups aspire to bring change and enhance people's lives.

Overall, the engagement of the BEC of Holy Family, located in Aladdin Compound, Caloocan City, spearheaded by San Exequiel Moreno Parish, validates what Gabriel (2004) describes BEC in terms of its three-fold mission of the Church that can be summarized and interrelates concretely with new evangelization. With what is happening during this pandemic, the BEC as a small church concretely lived and expressed a change

or adopting of paradigm, a shift of pastoral orientation, priorities, and activities.

SNKKB

The pre-pandemic programs of the Samahan ng Nagkakaisang kababaihan ng Baseco is divided in five (5) categories: health, hygiene and sanitation, education, distributions of goods and community solidarity.

Hygiene and sanitation

The highest response among 5 category, shows that the programs of the organization is focused on health and hygiene, and sanitation as a respondent said that *“Ang patubig kasi po noon nahihirapan po kami sa pag iigib ng tubig kasi malayo po ang tubig dati sa ngayon mas madali na na lang po sa amin”* (water supply because back then we had difficulty fetching water because the water used to be far away now it's just easier for us). This water supply initiative also has participants taking shifts watching over the supply. The study of Javadi et al (2016) mentioned that when female leaders are assigned to lead the community it showed that female leaders invest more on proposal and programs related to common concern of the women in the society such as water and sanitation. In most of Asia-Pacific countries especially women and girls living in poverty carry the burden of households chores including cooking, and transporting water, as it is viewed in the patriarchal society that it is women's task to do these chores (David et al., 2018; Hoare & Gell, 2009).

According to Brown and Prince (2015), volunteering may benefit the giver as much as the receiver. Whatever may be the contribution in terms of service of the individual or group of people, it is the intention that matters. This is the reason why any amount of service is still valuable. Voluntary work offers opportunities for those excluded from formal employment to gain a valued identity and a sense of social worth; and it makes volunteers visible to powerful institutions (state and nonstate) that hold the keys to personal growth, social recognition, and developmental future (Prince 2015).

Health

The organization also included health as part of the organization programs, the organization with Asst. Professor Maria Carinnes P. Alejandria Ph.D established a clinic called *“Klinika Tomas,”* which is intended for the community to have access to medicines and vitamins. An interviewee mentioned that *“Programa na nababa dito unang una klinika tomas”* (Program developed here first is Klinika Tomas), while another participant indicated that the organization provided medical mission for the community *“...medical mission napakabuti dahil maraming mga kabataan, maraming may karamdaman na napabuti ang kanilang kalagayan”*(...medical mission is excellent because there are many young people, many with illnesses whose condition has improved). Patel et al. (2020)

mentioned that women provided significant contributions regarding the health system that improved humanitarian intervention. Olivius (2014) stated that the roles of the women in the community and humanitarian actions are important as they are strategic, effective, and efficient and the key to the program's success as women are efficient in transmitting the knowledge as they involve the whole family. Collective power and protection as a framework and strategies therein are a direct response to the architecture of racialised disaster patriarchy illustrating how a feminist response challenges and redistributes power (Meagher et al, 2020).

Education

Education helps the children to develop and grow, with the fast evolution of science and technologies children who are not in school might be left out, in addition the COVID-19 pandemic have greatly affected the education as there are 31,453,440 affected learners by the pandemic (UNESCO, 2020). With this the Samahan ng Nagkakaisang kababaihan ng Baseco provided education program in their community. *"online class, at ang munting library po"* (...online class and a small library) and *"... saka online class siyempre po, nilaan ko po ang aking sarili upang maitulong ang pagpatupad kung ano ang kailangan sa samahan po."*(...and online class I have dedicated myself to help implement [the program and] what is needed in the organization).

Distributions of goods and community solidarity

The organization also provided relief good to their community stated by the member of the organization *"nagbigay po kami ng relief goods sa mga taong kinakapos lalo na sa mga senior citizen"* (we provide relief goods to the people who are in need, especially senior citizens). Also, the organization have created solidarity in the community as they help one another to develop their own community as mentioned by the interviewee *"Sa pakikiisa po at pakikipagtulungan ng lahat ng miyembro pati narin po yung mga nakapalibot saamin mga kapit bahay namin."* (With the solidarity and cooperation of all members as well as those around us, our neighbors). And also, a participant stated that *"Naisagawa ang samahan sa tulong ng pagkakaisa, kaunawaan, at tiwala sa bawat miyembro lalo na po sa taong walang sawang sumuporta sa samahan ng nagkakaisang kababaihan."* (The organization was carried out with the help of unity, understanding, and trust in each member, especially in the people who tirelessly supported the women's organization). Tysmans (2021) the members of the community want to practice solidarity by being part of the solution and response to the societal issues than waiting on the solutions to be given to them.

For at its core, "humanitarianism occurs where the political has failed or is in crisis" (MSF, 1999). Having advocacy in a broader sense for the purpose of social change, will help strengthen the community's relationship.

Pandemic Response

Feeding Program

The organization's programs focused on the human needs but mainly on feeding program. Stated by the respondents that *"feeding program para sa mga bata ito po napakalaking tulong para na rin sa mga magulang ng mga bata dito sa aming lugar kasi po karamihan po nawalan ng hanap buhay"* (The feeding programs are for the kids and are to help parents who are in need due to COVID-19 who do not have jobs).

Education

Included in the programs of the organization in the pandemic are on advocacy and the education of the children. The member said that the online class program is ongoing *"online class na ongoing pa po dahil po ito ang pangangailangan na pangunahin ng mga tao dito sa amin"* (online class [program] is still going on because this is the [one of the] need of the people in our community). There are 1.6 billion students out of school due to the pandemic and at the same time there are 370 million students were missing out on their daily meals in school in at least 161 countries due to unemployment and income loss and affects the whole household (World Food Program, 2020).

The members usually have a role as managing the programs of the organization as this has the highest response among the responses of the participants during the interview as one of the member mentioned that *"Ang aking tungkulin sa aming samahan ay business manager"* (My role in our organization is business manager). In terms of success indicators of programs conducted by the organization, half of the total responses or 50% see sustainable programs as a success indicator. In relation to this a member responded that *"...matatanda at bata na natulungan ng mga programa na- programa na kagaya ng klinika tomas libreng gamot with nebulizers, mga balon patubig, garden, online class na patuloy pa rin hanggang ngayon ay pinapakinabangan"* (Adults and children that helped by programs such as klinika tomas ,free medicine with nebulizers, water system, wells, garden, online class that they use and maximized up until today). In relation to this stated by Coscieme et al. (2020) that female leadership focuses on health, wellbeing, social equality, and sustainability. In relation to this, Community-based organization programs and efforts brings changes in the community but as well as regional development as this promotes advocacy and the diversity of the voices of power (Orleans, 2020)

The challenges in program implementation, based on the responses focuses on the members and participants of the organization's program as member responded that *"hindi po maiwasan na hindi magkagulo dahil na rin sa sobrang dami ng tao sa aming komunidad"* (It seems inevitable that there will be no commotion because of the large number of people in our community). Also another challenges faced by the organization is transportation, stated by interviewee that *"Ang kahirapan po sa transportasyon dahil po sa ganitong situasyon may pandemiya limitado po ang aming pagkilos, nagtataasang*

pamasahe”(There is a difficulty in transportation due to this situation as there is a pandemic, our action is limited, the fare is increasing). Due to the lockdown the availability of public transportation has been limited therefore affecting the access of the people to their everyday needs.

Engagement with national-level humanitarian actors

University

The collaborators regarding the pandemic-related activities mainly concentrate on the university with 61.50% of the response. As a respondent mentioned that *“ang Unibersidad ng UST lagi po nila kaming sinubaybayan, tinutulungan makamit po namin at tagumpay ng aming samahan sa nagkakaisang kababaihan ng Baseco”*(The university, UST they always monitor us, help us achieve the success of our organization with the Baseco Women’s Organization). According to Schoen et al. (2016) this partnership encourages the academics to have *“knowledge transfer”* with others while the civil society organization can benefit with the studies of the academics as donors may want proof of development in the organization they are funding and at the same time the academic can also help the CSO by providing analytical assessment, monitoring and data collection of the organization.

Barangay

While another collaboration came from the barangay as mentioned by the interviewee *“... sa aming barangay, mga barangay tanod po naming nakikiisa din sa pag-assist sa mga naging medical mission po namin”* (...in our barangay, our barangay officer also cooperate in assisting our medical missions) another participant mentioned that they had interaction with their barangay *“...sa mga tanod sa aming barangay tumutulong po sila sa mag assess po sa mga medical mission po sa amin sa Baseco Aplaya. Sa barangay lang po dun po ako kumukuha ng mga kailangan namin halimbawa barangay certificate, barangay ID at iba pa”* (...the barangay officer helped us assess our medical missions in Baseco Aplaya. Only in the barangay do I get the things we need, for example barangay certificate, barangay ID and so on). Barangay are small governmental division in communities that assist the community and run by political officers, in addition to this the barangay supports in creating opportunities for women (Orleans, 2020). Contrary to this stated in the study of Molin (2018) that during the Haiyan typhoon relief operations people of authority such as local barangay used their powers abuse the beneficiaries.

Non-government Organizations

There is also collaboration within non-government organizations, the partnership with other organizations can help maintain and secure the sustainability of the program of the organization. Stated by a participant *“Sa NGO po sila po yung Non-government organization, sa pamamagitan nila ma’am carin ang grupo po nila ni sir Ka Puroy sila po yung susi para yung mga programa ay mapatupad sa samahan ng pagkakaisang kababaihan ng Baseco ay maisakatuparan”* (The NGO they are the Non-government organization, through them Ma’am Carin, their group, and Sir Ka Puroy are the key in implementing the programs in the Baseco women’s organization). Stated by Ottaway & Carothers (2000) that NGO’s have better strategies in discussing and challenging social issues. Moreover, the NGO’s are empowering women especially in the developing countries as NGO addresses the oppression present in the society and provide programs that helps woman such as basic needs and emergency reliefs (Srivastava & Austin, 2012).

Support that the Organization Receives

The support that the organization receives from other organizations are largely on relief goods as a respondent mentioned that *“Malaking tulong saamin ang relief goods lalo na sa situasyon ngayon kawalan ng trabaho, hindi sapat ang kinikita para sa budget araw araw”*(Relief goods are a big help to us, especially in today's situation as many of the people experience unemployment, the income is not enough for the everyday budget). And while other responses 33.30% focuses on helping the organization to establish their own organization and lastly the same number of total responses is the network and medicines and vitamins.

According to Miliband and Guremurthy (2015) , donors should adopt a simple principle: fund only those programs that are based on the best available evidence (or their equivalent) have yet to be conducted, that are supporting the generation of evidence. It is a challenge for the donors to determine the real essence or significance where their investment goes. It is important that they support the goals that will contribute, have an innovative outcome and are efficient for the community. Transparency on the data should also be observed to ensure effectivity and efficiency.

In relation to this partnership with other organizations can help maintain and secure the sustainability of the program of the organization. Recognizing the need for collaborators should be emphasized and its potentials for utilization which will lead to long term-goals. According to Tan and Nierras (1993), weak support services available institution building has made it difficult to expect these organizations to transform themselves into self-

sustaining entities. Ties and bonds among the collaborators should be developed. With these ties, the credibility of each one is easily established, accurate assessment of capabilities prior to the work is facilitated and communication and day to day operations flow more smoothly (Tan and Nierras, 1993). Collaborative efforts will most likely be effective and will have positive effects among the people in the community.

The contexts that motivated their decision-making for humanitarian activities

The members of the organization participate in the programs of the organization mainly because the members are motivated to help others, stated by the interviewee “*Nag desisyon po akong sumali at lumahok sa samahan para makatulong sa iba*” (I decided to join and participate in the organization to help others) while other responses stated that they are interested in the programs of the organization. Pagkakaisa (unity), donation and malasakit (compassion) are the motivation of the organization to provide programs in their community. All the response sees the donation as the source of funds of the organization as stated by the participant “... *may mga taong na mabuting kalooban na nagdonate ng malalaking halaga upang matulungan ang samahan naming ito*” (There are people of good will who have donated huge amounts to help our organization). Due to the lockdown, there are many constraints that people experience especially on providing help to others; however with the use of the new technologies, it is accessible to raise funds through online (Ryfman, 2007). A simple post through social media sites can gather donations from different people all over the world.

Pagkakaisa (unity), donation and malasakit (compassion) are the motivation of the organization to provide programs in their community. To help out their fellows, broadens and strengthens the motivation.

The members of the organization participate in the programs of the organization mainly because the members are motivated to help others while other responses stated that they are interested in the programs of the organization. Across the globe, voluntary labor is a prominent mode of engagement within development, humanitarian and philanthropic activities, political activism, social justice movements, and religious organizations, and it is increasingly being used in welfare and health care provision (Milligan & Conradson 2006). It is a good initiative that the people within the community have the intention to help out their fellow countrymen for whatever reason or motivation. No matter what reason, the action is a powerful concept that mobilizes the individuals or group of people to do good and volunteer for others.

The challenges in program implementation, based on the responses, focus on the members and participants of the organization’s program while another challenge faced

by the organization is transportation, due to the lockdown the availability of public transportation have been limited therefore affecting the access of the people to their everyday needs. To remain relevant and effective, the humanitarian principles must become a practical tool that aid workers can use for making difficult decision on the ground (Amos 2013). The people in the community should take action and learn strategies so that they can address these problems critically.

Perceived gaps in humanitarian efforts by civil-military actors during this pandemic

This paper discussed that there are several humanitarian actors that respond to every crisis globally. On the other hand, military actors have also been mobilized by various countries in response to different crisis and disaster events. Specifically, the COVID-19 pandemic saw of the mobilization of the countries' military actors, including the armed forces, in addressing the issues and concerns brought by the health crisis, despite the fact that military actors are mostly involved in addressing conflict-related and peace operations. In every conflict operation, displacements and crisis occur, which require support and aid from humanitarian and development actors. Egnell in 2009 wrote about the utility of military force in humanitarian and development operations in this wise:

Traditionally, the civil-military relationship in peace operations, involving both military, humanitarian, and development actors, has been premised on the idea of separate roles and a sequenced interaction. Military forces would provide security in the wake of a peace settlement and thereby create a suitable condition for relief and development actors to provide the aid.¹

In several circumstances, the role of military actors in crisis is still related to peace and security. Although the role of military actors is changing over time thus, there are some instances that military actors also provide support in the delivery of humanitarian assistance. In the Philippines, military actors are often tapped by the government in rescue operations, aid distribution, and community roving.

During the COVID-19 pandemic, the role of military actors extended from the peace and security operations to being in the frontline of the health response. The development and implementation of COVID-19 protocols and measures, such as the imposition of

¹ Egnell (2009).

community quarantine lockdowns, were led by military actors. Military actors have been deployed, manning the checkpoints, performing security checks in public places, and ensuring compliance to community curfews during the heightened community quarantine across the country. These are some of the several roles that the military actors around the world performed in this pandemic. An interviewee in this study substantiated this visible role by saying:

Military actors are roving, observing if people are following social distancing and are wearing face mask and face shield.²

Due to the highly militarized approach of the military/police in implementing policies and protocols, some CSOs have been aloof in collaborating with them, although this is not always the case for some local leaders of the community organization.

This supports the recommendation of United Nations (2020) that law enforcement agents should support the efforts of CSOs in preventing the spread of Covid-19 and protect them from any possible cause of harm. Engaging military actors emphasizes the strict compliance to the COVID-19 policies and protocols. Law enforcement authorities have always played a crucial role in the preservation and maintenance of public health in the past.³ An article on military crisis responses to COVID-19 said:

One main motivation for deploying armed forces in response to the COVID-19 outbreak is the fact that armed forces have specific capabilities that civilian health agencies lack (in sufficient quantity).⁴

The military actors have proven their capacity and logistics to respond during and after natural disasters, which was reiterated during the pandemic. The alarming cases of COVID-19 required more health professionals to attend to the needs of those infected by the virus. At the same time, health professionals are also one of the forefronts in limiting the spread of the virus through COVID-19 testing and monitoring of quarantine facilities.

With highly militarized approach to the pandemic, forms of military rule have been observed among the efforts and responses related to the COVID-19. This may affect the civil-military relations, which somehow weaken civil rights and undermine civilian control. In the narratives of the local leaders, military actors reinforce orders and protocols during lockdowns; thus, their presence helped in controlling the mobility of the people in the community. One interviewee mentioned:

² Interviewee from KANDILA

³ UNODC (2012).

⁴ Kalkman (2020).

The police and the barangay were able to go around daily. In the current situation, they must enforce curfew to control people from leaving their houses, especially those who kept on going out without COVID-19 protection such as face mask and face shield. They need to be taught a lesson so that they can learn from that experience.⁵

In this context, the supremacy of military rule and orders is evident as community local leaders depend on the way military implement protocols, such as lockdowns, in the community. Local leaders became followers of military orders, losing ownership and authority in their own communities. A health crisis that is framed in terms of war metaphors, the role of civilian partners and civil society are most often overlooked and discarded.⁶

The relationship of military actors and community-based humanitarian actors must be re-explored to improvise best possible ways for a better and more efficient interaction especially during humanitarian response to crisis. In one of the guidelines for complex emergencies written by United Nations and the Inter-agency standing committee, it is stated that:

A shared knowledge and understanding of each other's modus operandi could facilitate necessary dialogue on the ground and better assist in deconflicting their respective activities – which in turn would enable both actors to avoid harm and duplication and work more effectively and efficiently.⁷

Better coordination and collaboration between military actors and humanitarian actors can address existing gaps in the humanitarian efforts. More importantly, this could promote a well-defined roles and relationship between the civil-military actors without undermining each other's capacities.

Recommendations on Strengthening Capacities of Local Leaders

In the previous chapters, it has been discussed that local leaders play a vital role in the realm of humanitarian coordination and response. They can be key agents, both as primary humanitarian responders and actors of their own experiences. Local leaders may provide actual risks and priorities needed by the community. However, it is high time that capacities of local leaders be strengthened to plan, develop, and provide more efficient and sustainable form of humanitarian efforts. There are several capacity building activities

⁵ Interviewee from SNKKB

⁶ Elbe (2006) cited in Kalman (2020).

⁷ UN & IASC (2008).

that could be considered to further enhance the local leaders' capacities. In this context, capacity building focuses on the activities that increase the abilities of local leaders to develop better and more sustainable humanitarian initiatives. At the same time, activities that would increase the local leader's capacity to do implementation and strengthen their organization must also be prioritized. This approach has also been called as "capacity development" by Lavergene (2004), who defined it as:

the process whereby individuals, groups, organizations, and societies enhance their capacities in terms of human, organizational, institutional, and social capital.⁸

Therefore, capacity-building initiatives for the local leaders would not only improve themselves alone but, it could further affect the organization and the humanitarian network. In a crisis, an improved capacity can entail better delivery of needs and services. A successful humanitarian response contributes to a wider humanitarian effort that is happening nationally and globally.

Despite lack of capacities, some community-based organizations started building their groups and doing smaller actions. Aside from limited capacities, lack of funding to pursue capacity-building initiatives and humanitarian activities hinders small organizations such as community-based organizations.

In the narratives of the local leaders, it is evident that some initiatives related to humanitarian activities have started. However, these activities are highly based on the available funding and support they receive from various collaborators. These funds are limited and mostly based on the availability of resources of the current collaborators. Also, it is challenging for local leaders to obtain stronger financial funding from other external humanitarian actors, both national and international. Funding is a crucial step in pursuing capacity-building initiatives for local leaders. Thus, it is recommended that more funding opportunities and systems from national and international collaborators be given to community-based humanitarian actors and organization.

Aside from funding, local leaders must be equipped with strategies on how to build more partnership and collaboration within the humanitarian network. In a partnership, defining clear roles and responsibilities is significant in planning and developing humanitarian efforts. In a paper about investing in local capacities, it was stated that:

More concerted effort is needed to ensure that partnerships with local and national NGOs are more equal and strategic, with local partners taking a greater lead role and share of the resources.⁹

⁸ Merino & Carmenado (2012).

⁹ CARE International cited in Mosselmans

Aside from partnership-building, it is recommended that local leaders be familiarized with the project planning and development cycle. This includes careful analysis of the situation and formulating plans through the development of proposals and concept note. In this way, there will be a sense of ownership and accountability of the proposed project and activities.

Narratives of the local leaders showed that humanitarian activities are identified based on the current and most immediate needs of the communities mainly because this pandemic requires urgency in the delivery of humanitarian assistance nationwide to allow community survival. Moreover, humanitarian activities are based on the available funding of the organization. In this pandemic, local leaders highlighted other challenges they faced during program implementation such as calamities, transportation, housing, and limited mobility due to lockdowns. To address these issues, a holistic approach to humanitarian crisis is recommended to meet the needs of vulnerable communities including the marginalized groups. This would also address the differentiated impact of crises and disaster events on the different members of the community.

The final and one of the most important recommendations in this paper is improving the civil-military relations during crises and response. In this pandemic, the relationship between civil-military actors have created gaps during the implementation of various responses in the community. Local leaders mentioned how the military actors became their partners and collaborators in their community responses. Military actors provided adequate assistance in ensuring protocols, peace, and order in the community specifically during the strict community quarantine lockdowns. Nevertheless, this also connotes local leaders' dependency and blurry delineation of roles between the military actors and local leaders. This may give the impression that military actors are indispensable in the management of the pandemic crisis due to their highly "critical role" in managing the crisis and response.¹⁰ This neglects the crucial function and ability of the local leaders in responding to the crisis happening in their own locality. In effect, this may lead to supremacy or overpowering of military actors which could in effect create chaotic situations such as fear, violence, and conflict in the community. This is strongly opposed to the core of humanitarian network and actors which is to alleviate suffering and improve quality of life.

Improved humanitarian coordination between civil-military actors is another key to strengthen capacities of local leaders. In this way, military actors and local leaders can have a holistic view of the current situations in the community, and at the same time, agree on the strategies that will benefit the community. In this pandemic, some communities face other societal issues on the ground, such as those in conflict-affected areas that are confronted by displacements brought by war and conflict, and health related issues triggered by the COVID-19 virus. To address these crises, military actors

¹⁰ EEAS (2020) cited in Kalkman (2020)

and local leaders must maintain close coordination and fulfillment of their roles during the implementation of their efforts and responses in the community.

The Humanitarian network began the localization of humanitarian response by strengthening local capacities. This is with the hope that local leaders and community themselves could be potential agents of a successful delivery and implementation of humanitarian response. Still, a lot of work must have been given that other organizations neglect this initiative.

Conclusion and Future Directions

This paper has presented the role of community leaders in humanitarian coordination during crisis and disaster events like the COVID-19 pandemic. Being an exploratory study, this paper initially located experiences including challenges and opportunities of local humanitarian actors in coordination and response during periods of disaster. This paper unfolds the research agenda by exploring the following areas:

- Engagement with national-level humanitarian actors;
- Typologies of humanitarian activities they engaged in;
- The contexts that motivated their decision-making for humanitarian activities; and
- Perceived gaps in humanitarian efforts by civil-military actors during this pandemic.

Before, humanitarian coordination was limited to those who have the capacities such as international and national humanitarian actors. The current state of pandemic being confronted globally, where mobilization of assistance and resources is hampered, recognizes the importance of community participation and engagement. Basic and advanced community organizing really needs to be put in place and integrated with all aspects and phases of humanitarian and development work. This will benefit the communities and community organizations to strengthen and sustain its humanitarian engagement and the larger venue of development.

Having the local knowledge and experiences, captured succinctly through the reported cultural values, community-based organizations and local leaders have the potential to make huge contributions in the realm of the humanitarian sector. Thus, local leaders must be capacitated to fulfill their roles and responsibilities as frontline responders of their respective communities.

The principle of humanity commands attention to all humankind and inspires cosmopolitanism (Barnett 2005). Local leaders should be fully equipped and empowered without being impartial to deliver a neutral yet with interdependence among their

members. The continuous development of humanitarian action shows how it slowly transforms not only the people but also our society. Institutionalization and expansion of its main concept, will revolutionize how we perceive humanitarian action and its function.

With COVID-19 came the exacerbation of existing urban global crises, which are continuously progressing, increasing more vulnerabilities and affecting more communities globally. These require more coordinated efforts among humanitarian actors to ensure immediate response to the negative impact of crisis worldwide. The COVID-19 pandemic has been very challenging even to those humanitarian actors with high response capacities. Therefore, the humanitarian network calls for an improved localisation of the humanitarian responses through the increased participation of community-based local humanitarian actors.

There is a need to fill in the gaps within the relationship of local, national, and international humanitarian actors. Defining equal roles and setting boundaries can facilitate good coordination and successful efforts in providing humanitarian response. There is a need to tap the presence of local (barangay and city) government units to maximize the different local governance structures like local development councils, local disaster risk reduction and management, sectoral councils, and other available community representations. The available resources of these local structures can really facilitate the mobilization of resources and funding that can support humanitarian and development programs. Determining the role of each agency will help harmonize the roles of the community actors, who must be trusted as agents and event catalysts, not just recipients of aid.

The context of civil-military relationship during crisis and disaster was also presented in this paper. There have been some developments and perceived challenges which need to be addressed between the civil actors and military actors. Clearly, the militaristic approach to the COVID-19 pandemic brought some advantages and disadvantages, which greatly affected the military personnel, community, and the local leaders. Also, it remains crucial that military personnel continue to improve their relationship with the civilians for them to ensure protection of the concerned community.

With the foregoing, scholars may explore how communities understand how humanitarian engagement is operationalized so they can clearly conceive how they are and will be affected by such engagement. Without such knowledge, there is a possibility of disconnect between communities and the government, which are tasked with implementing humanitarian and development programs.

Future initiatives include continued dialogue and engagement between and among different CSO stakeholders/actors to become more dynamic forces for empowering marginalized and challenged communities. This can be realized by strengthening the support systems in training/education/formation, community organizing, community/social development program development and management, policy

advocacies, research and development, and humanitarian response and development spirituality. Future initiatives may likewise invest in capacity-building initiatives for actors involved in humanitarian response, specifically how they may interact with each other despite belonging to different sectors.

Any humanitarian action done should be strategically and logically executed as it provides responsibility, commitment, and sense of volunteerism amongst its actors. Challenges may arise but they should be more responsive in assuming the task. Their central role should be realized and put into action. This can lead to solidarity hence collaborative output with people in the community. To remain relevant and effective, the humanitarian principles must be a practical tool that aid workers can use for making decisions on the ground (Amos 2013). This is an effective aid for the humanitarian actors to be a catalyst for change.

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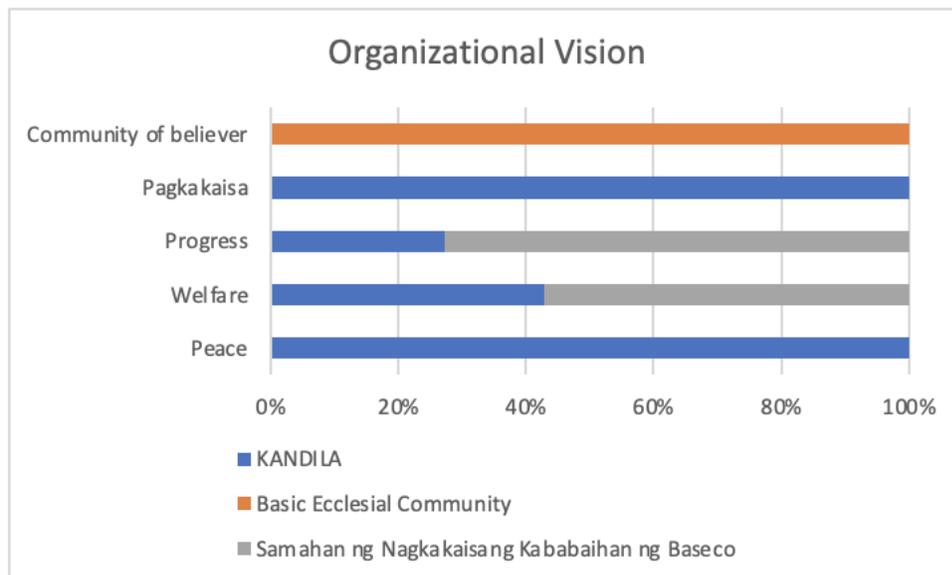
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Appendices

Appendix 1: Organizational Vision



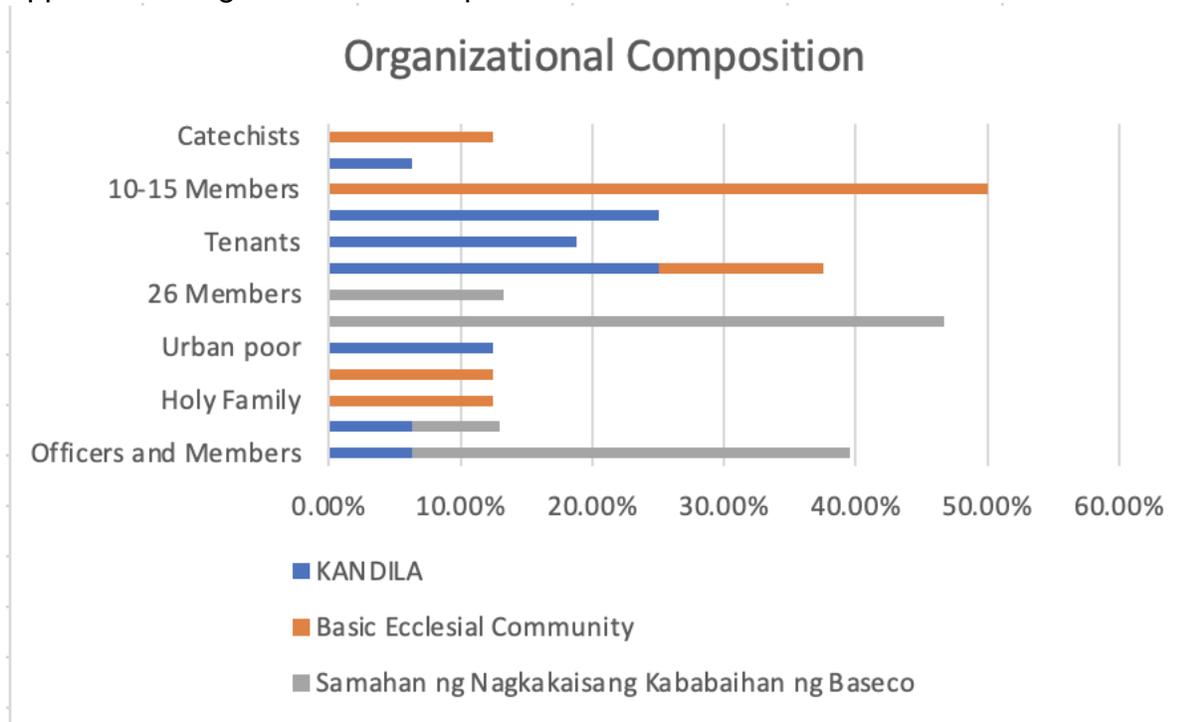


Appendix Figure 1.1: Organization Vision codes for the three communities

	KANDILA (N=10)	Basic Ecclesial Community (N=10)	Samahan ng Nagkakaisang Kababaihan ng Baseco (N=10)
Q1: Organization's Core			
Vision			
Peace	magkaroon ng tahimik at mapayapa		
Welfare	ang amin namang vision ay talagang pagsikapan namin na mapabuti ang aming samahan sa abot ng aming makakaya bilang isang miyembro ng samahan ng KANDILA.		maging matagumpay makapag patapos ng pag aaral ng aming mga anak, maibigay sa kanila ang tamang edukasyon
Progress	Ah, ang mission at vision ng KANDILA ay mas mapaganda at mapaunlad ang pang araw araw na pamumuhay masaya at mas mapaunlad pa yung pang araw araw na pamumuhay.		bisyon umunlad at naging matagumpay ang aming mga anak at maibigay sa kanila ang tamang henerasyon sa buhay nila. ang bisyon namin ay umunlad
Pagkakaisa	Vision makita naming ang buong market 3 na nagkakaisa magkatulong sa lahat ng bagay sa mga problema ng aming lugar		
Community of believer		Meron po talaga, maganda po talaga na kaya nga po kung sa amin po talaga yung purpose po namin yung maparami pa namin yung member namin, sana po, talagang pinagdasal namin na marami kaming maisama kaya unti-unti- pinaka purpose kasi ng BEC yung hindi lang ung sa magkakapitbahayan kung 'di ung buong barangay.	



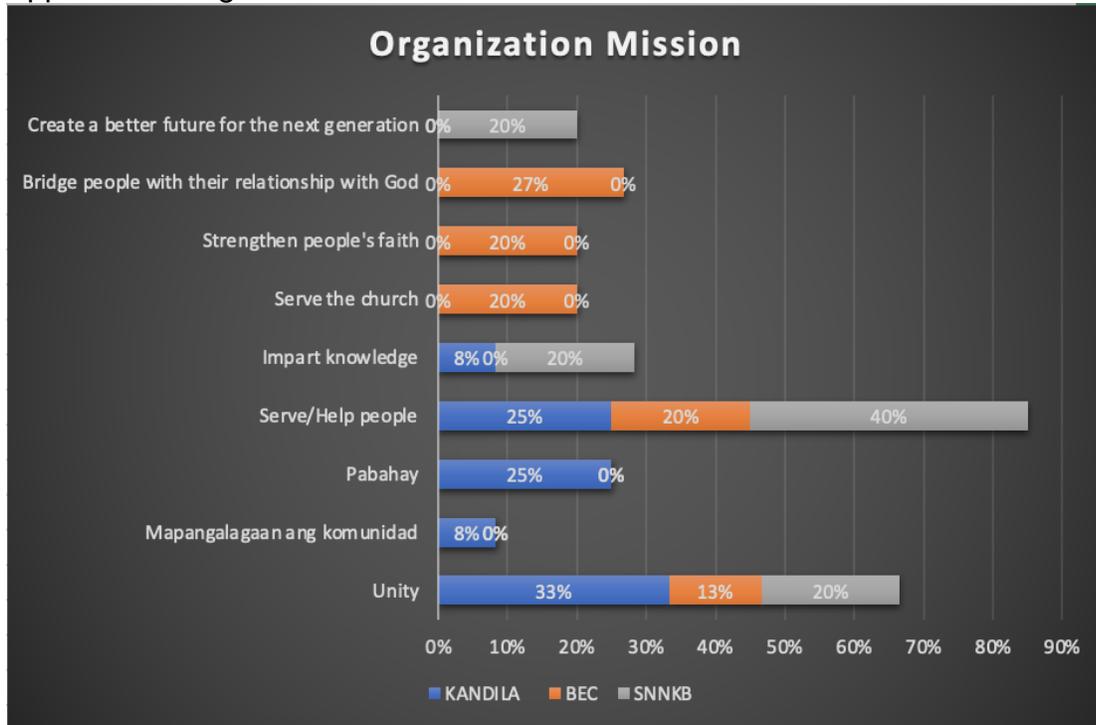
Appendix 2: Organizational Composition



Appendix 2.1: Organizational Composition data

	KANDILA	Basic Ecclesial Community	Samahan ng Nagkakaisang Kababaihan ng	Total
Officers and Members	6.30%	0	33.30%	15.38
Community	6.30%	0	6.70%	5.13
Holy Family	0	12.50%	0	2.56
15-20 members	0	12.50%	0	2.56
Urban poor	12.50%	0	0	5.13
Kababaihan	0	0	46.70%	17.95
26 Members	0	0	13.30%	5.13
Magkakapitbahay	25.00%	12.50%	0	12.82
Tenants	18.80%	0	0	7.69
House owner	25.00%	0	0	10.26
10-15 Members	0	50.00%	0	10.26
Church	6.30%	0	0	2.56
Catechists	0	12.50%	0	2.56
SUM	100.00	100.00	100.00	100.00
N = Documents	10	10	10	30

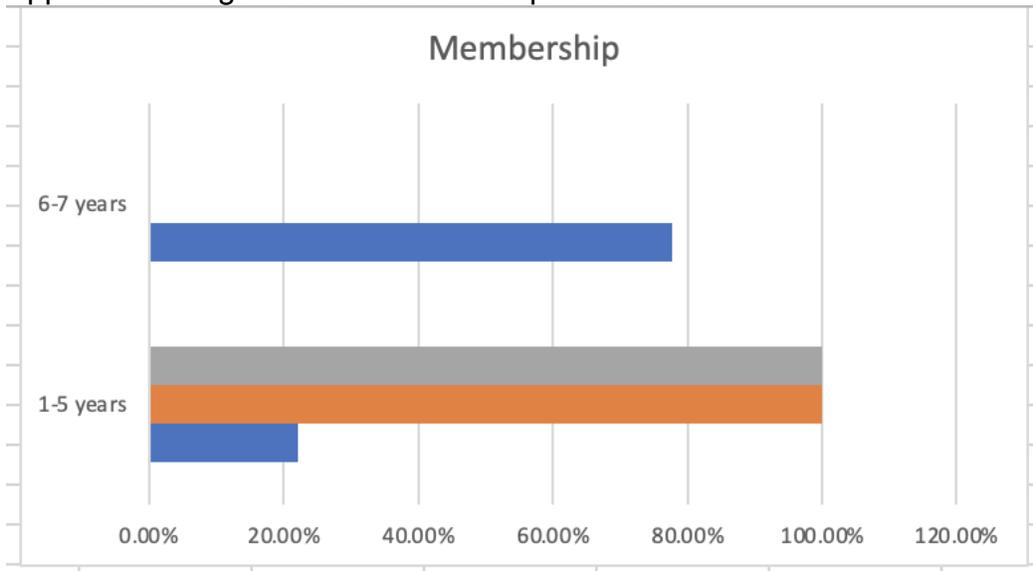
Appendix 3: Organization Mission



Appendix 3.1: Organization Mission Summary

	KANDILA (N=10)	BEC	SNNKB
Unity	<p>Mission namin na magkaroon po kami ng pagkakaisa na mga magkakapitbahay na magkaroon ng maayos na paninirahan at kabuhayan.</p> <p>ang layunin naming dito ay magkaisa kami ng naninirahan dito sa looban ng market 3 fishport</p> <p>yung mga kasapi po naming sa kandila ay mayroong pagkaisa</p> <p>Layunin nya po pag isahin yung mga</p>	<p>Para magkaisa dito sa aming lugar, mahikayat yung kasamahan namin na umattend sa BEC</p> <p>Para magkaroon ng pagkakaisa kung ano man yung mga gawain sa simbahan, di lang din naman ito para sa mga kristyano lang, pwede rin ung ibang mga sekta kung willing sila.</p>	<p>pagkakaisa</p> <p>Para po saakin, aming samahan ay isang masiglang nagkakaisa</p>

Appendix 4: Organization Membership Duration

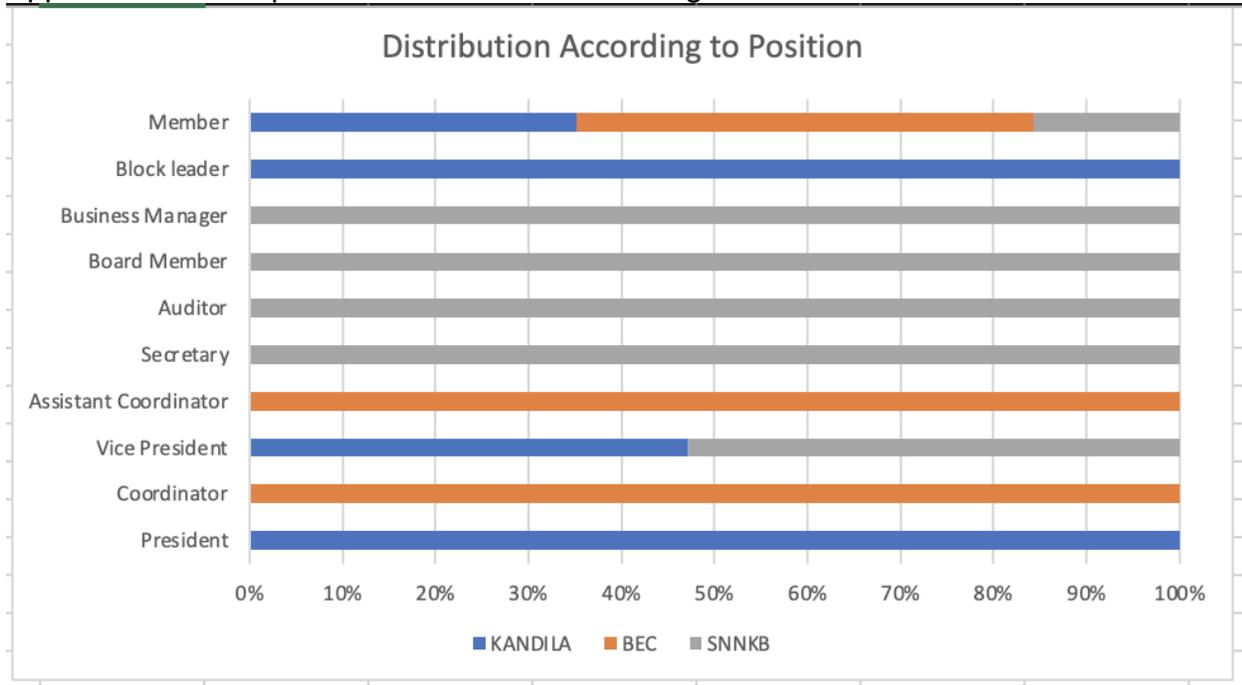




Appendix 4.1: Organization Membership Duration

	KANDILA (N=10)	Basic Ecclesial Community (N=10)	Samahan ng Nagkakaisang Kababaihan ng Baseco (N=
1-5 years	Mga 5 years na.	Mula nung nagumpisa ng Family. Holy Family.	Isang taon para mabuo ang samahan ito kailangan ng miyembro
	Interviewee Four years mga ganon.	2019 yata	One year pa lang po kami dahil kami po ay kakaumpisa pa lamang.
		So pareho kayong 1-year na	Isang taon pa lang po ang aming organization
		Tagal na rin ho siguro mga isang taon na	Mula sa pagsimula sa pagbuo ako ay kasama na dahil nagustuhan ko ang mga programa na naibaba sa aming samahan.
		Nung nagumpisa po kami nila Emma? 'di ko na po matandaan eh, basta kami yung una, kasama ako sa una	Isang taon na po akong miyembro ng samahan para po makatulong sa mga programa sa abot ng aking makakaya
		One year mahigit na	
		Parang nakaisang taon na	Bago pa po nabuo o naging legal ang aming samahan hanggang po sa kasalukuyan na marami na po kaming proyekto na naipatupad.

Appendix 5: Participants on their Roles in the Organization



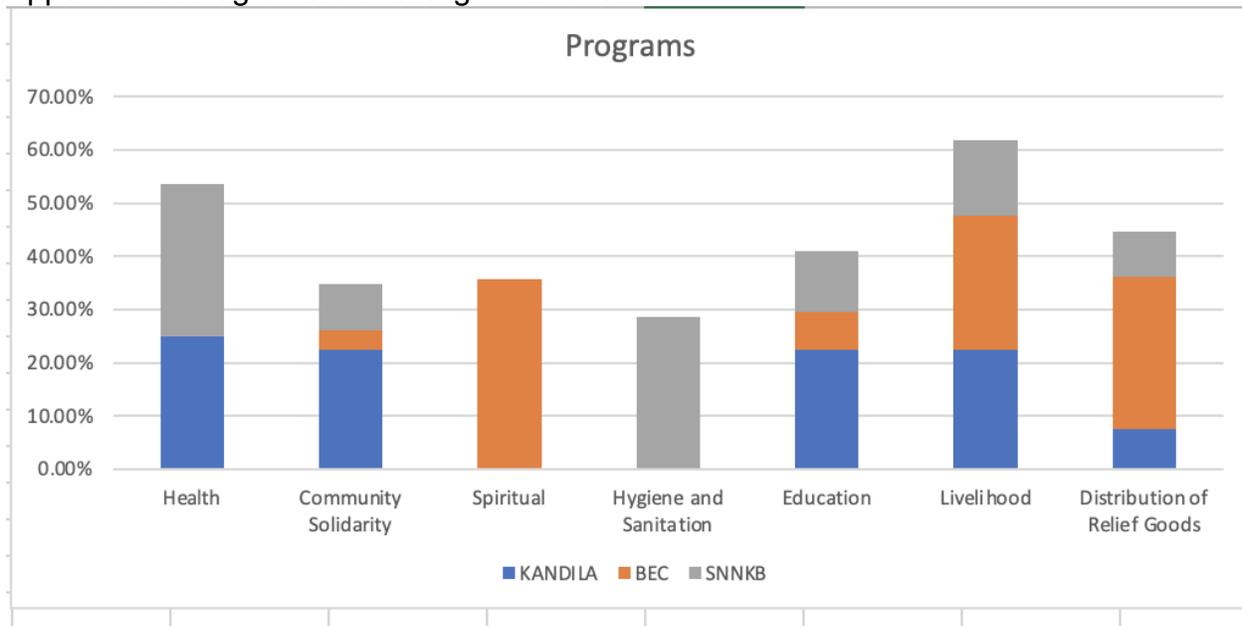
Appendix 5.1: Excerpts from participant data on their positions and roles in the organizations

	KANDILA (N=10)	BEC (N=10)	SNNKB (N=10)
President	Unang una pa po ako na p o talaga yung tumayong presidente kaso pag nag papabotohan po ako ako pa rin po ang pinipili nila kaya po hanggang ngayon ako pa rin po ang presidente		

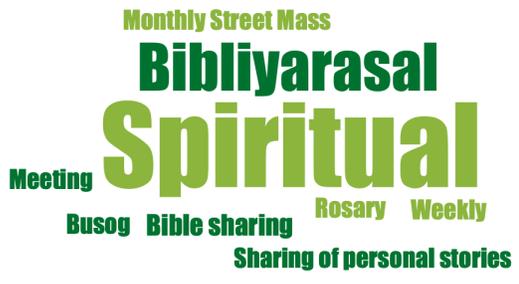
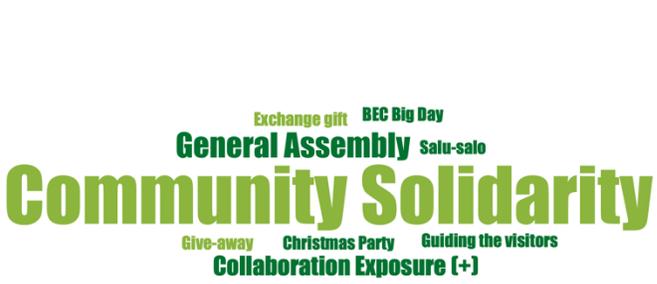
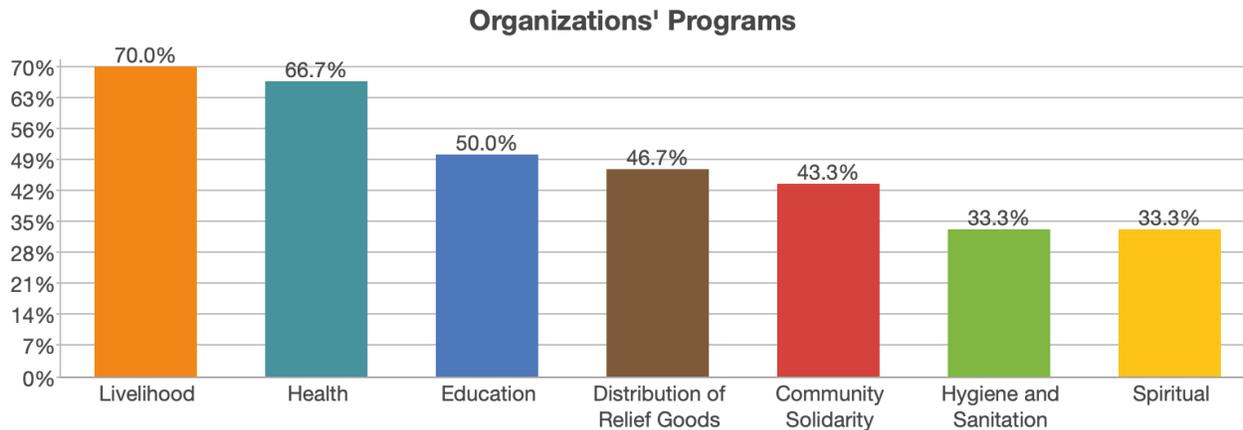


Solicits	Kapares po nung mga may pinupuntahan po pag may mga company para hingian ng tulong para mayroon po kaming masuporta sa, sa aming mga member. Ako po yung humihingi ng tulong sa kanila para merong maibahagi sa mga member ko.
Organize programs	Ako po ang tungkulin ko po, nangnangalap po ako ng mga kung ano lang po na para mayron akong maibahagi sa aking mga member

Appendix 6: Programs of the Organizations



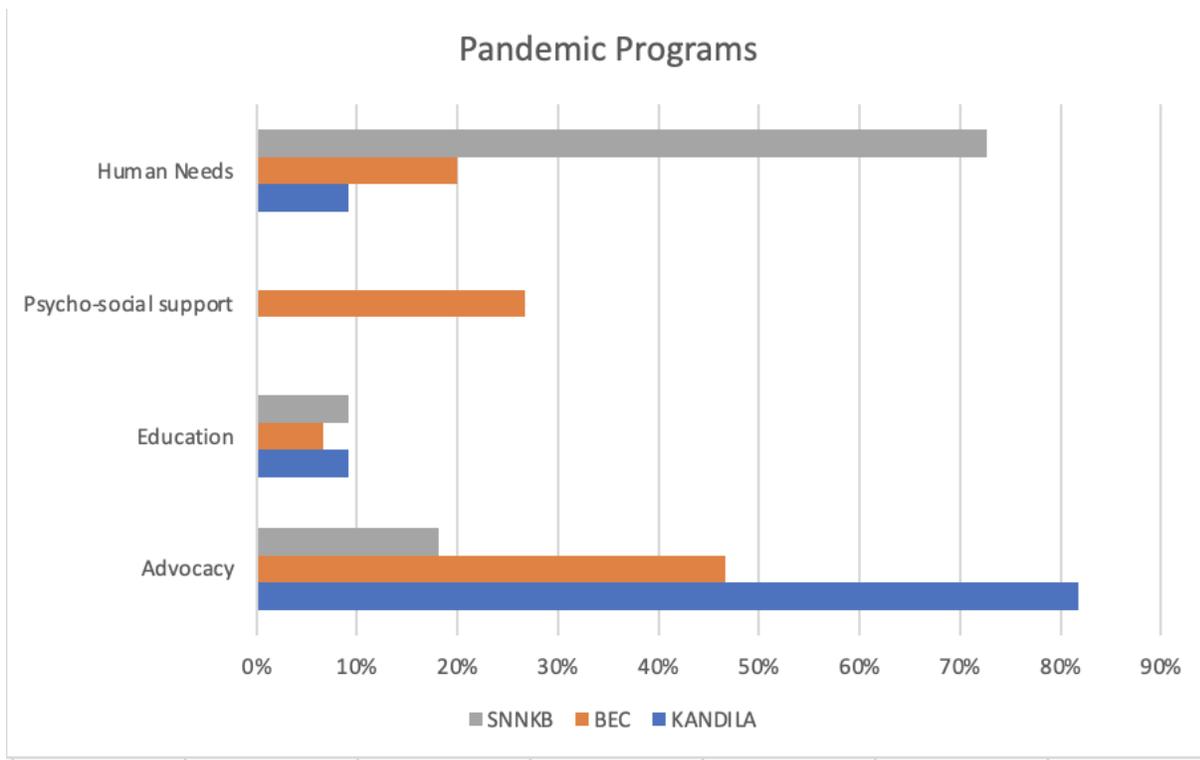
Appendix 6.1: Programs of the Organizations (Unified Responses)



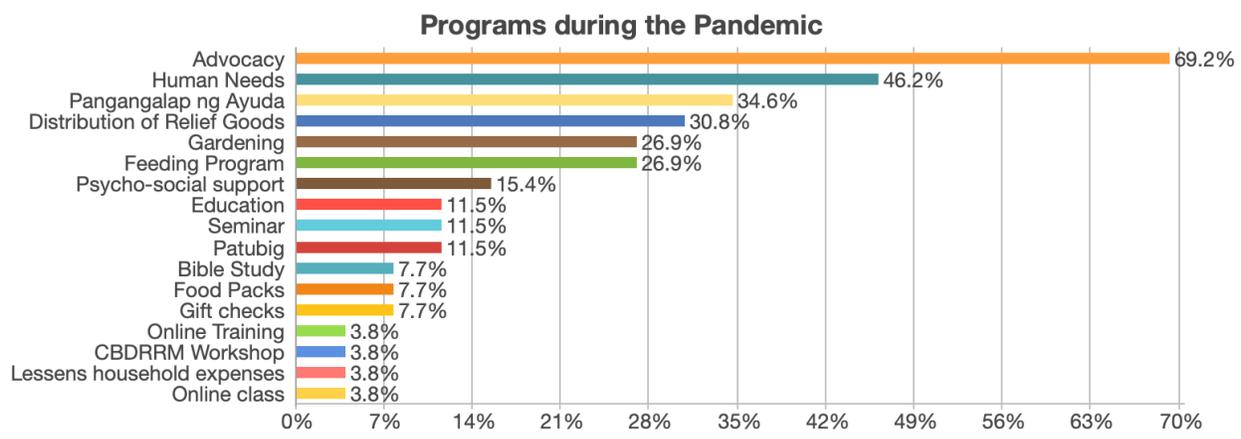
CBDRRM
Training of trainers
Skills training
Education
Scholarship
Online Class

Sari-sari Store
COVEG
Soap making **TESDA**
Gardening **Pananahi**
Livelihood
Binhi
Savings **20 families**
Massage **Lending**
Micro-financing

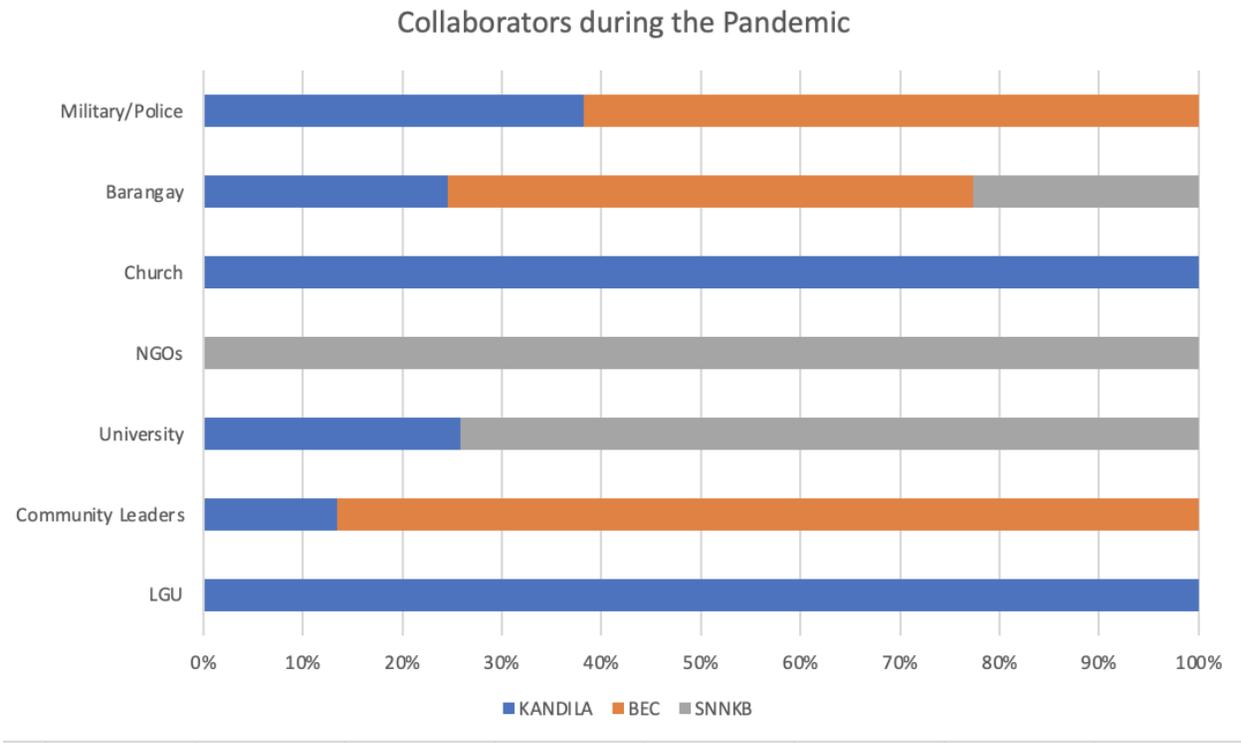
Appendix 7: Pandemic Programs



Appendix 7.1: Pandemic Programs (Unified Responses)

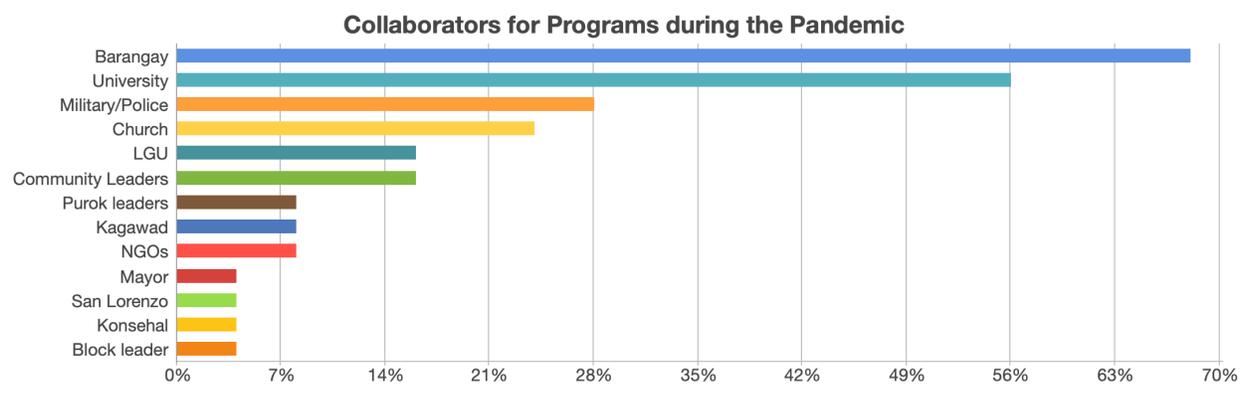


Appendix 8: Collaborators for Pandemic-related Activities/Programs

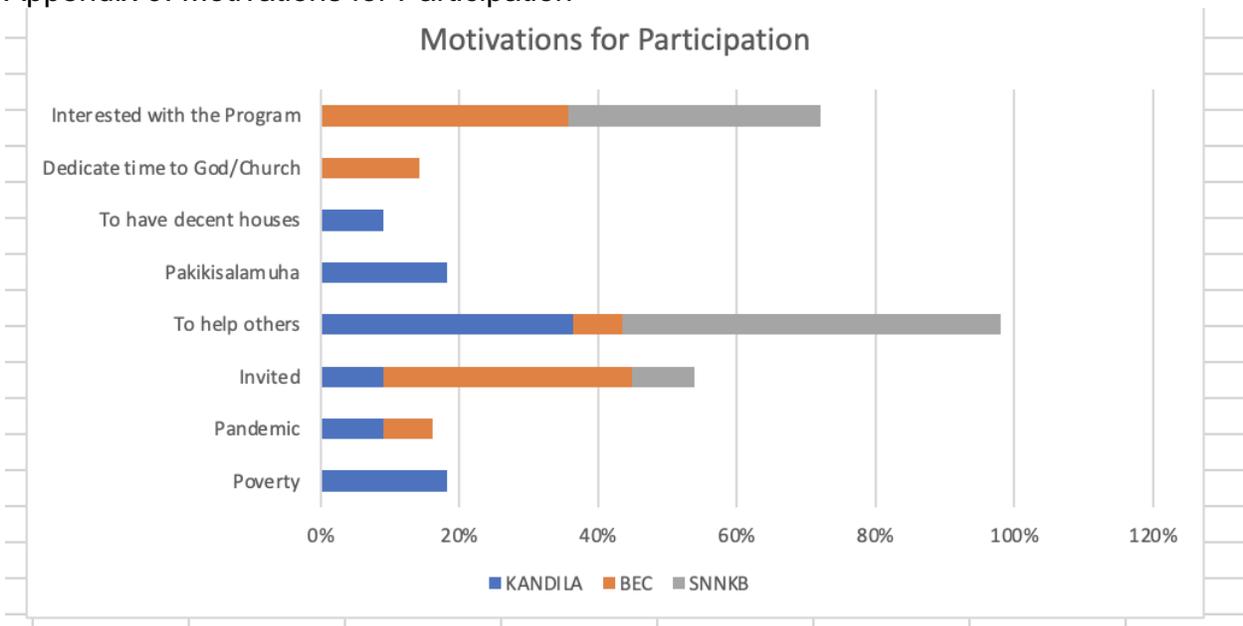




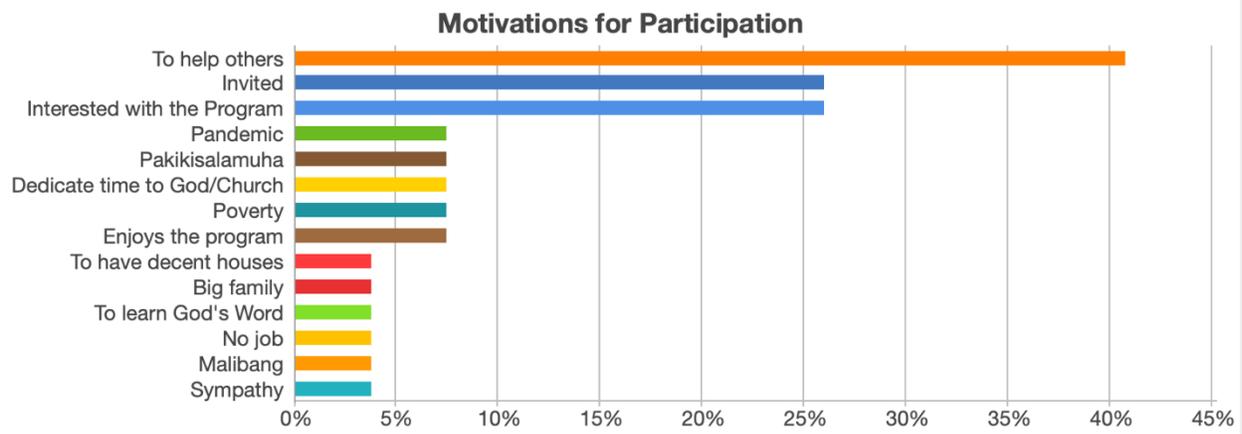
Appendix 8.1: Collaborators for Programs during the Pandemic (Unified Responses)



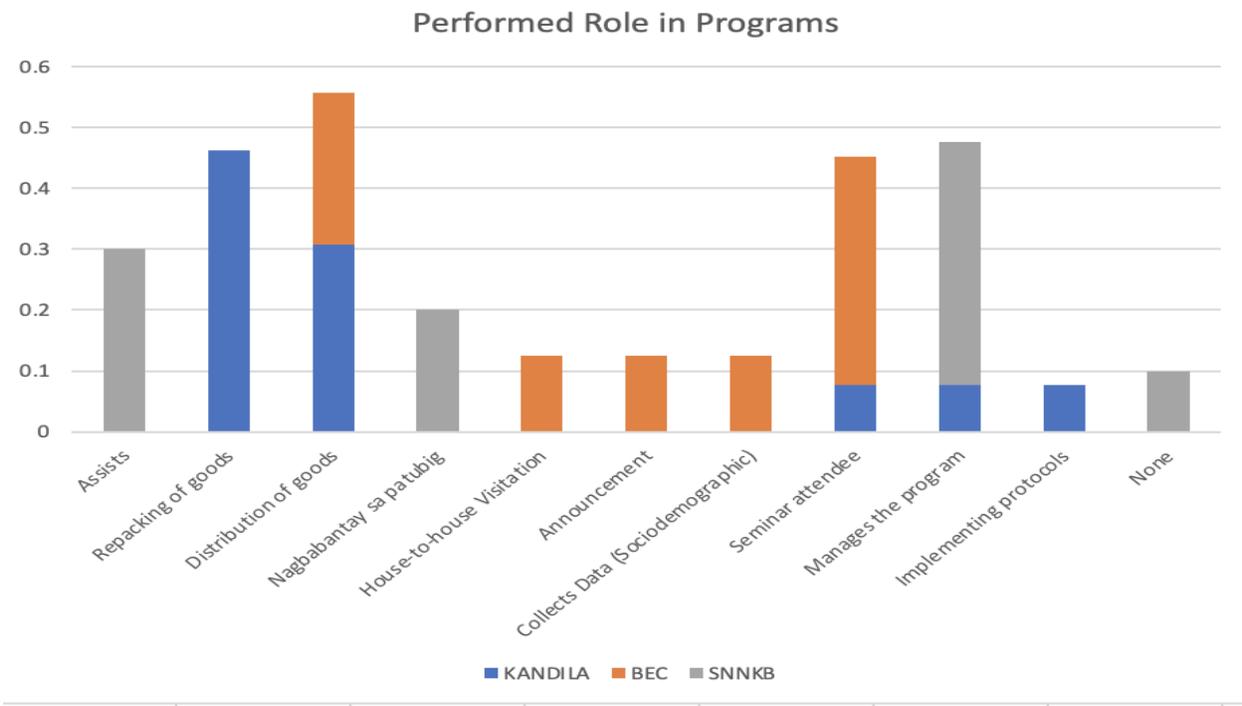
Appendix 9: Motivations for Participation



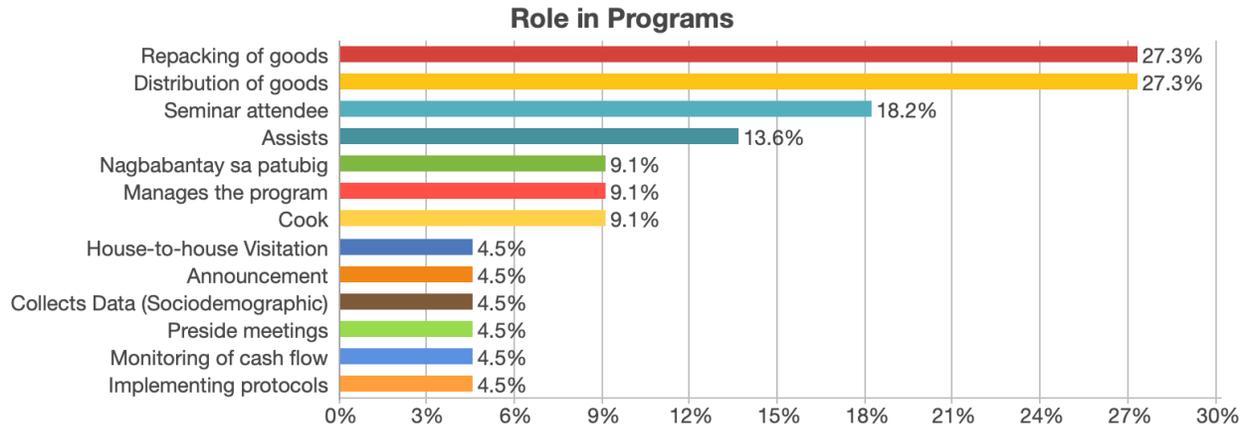
Appendix 9.1: Motivations for Participation (Unified responses)



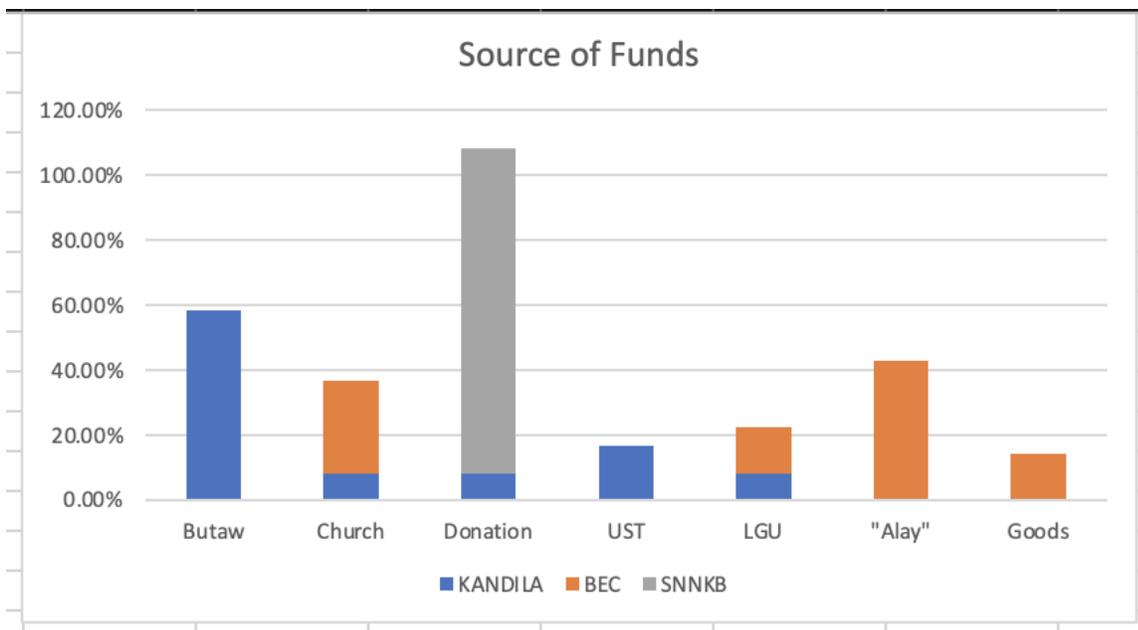
Appendix 10: Performed Role in Programs



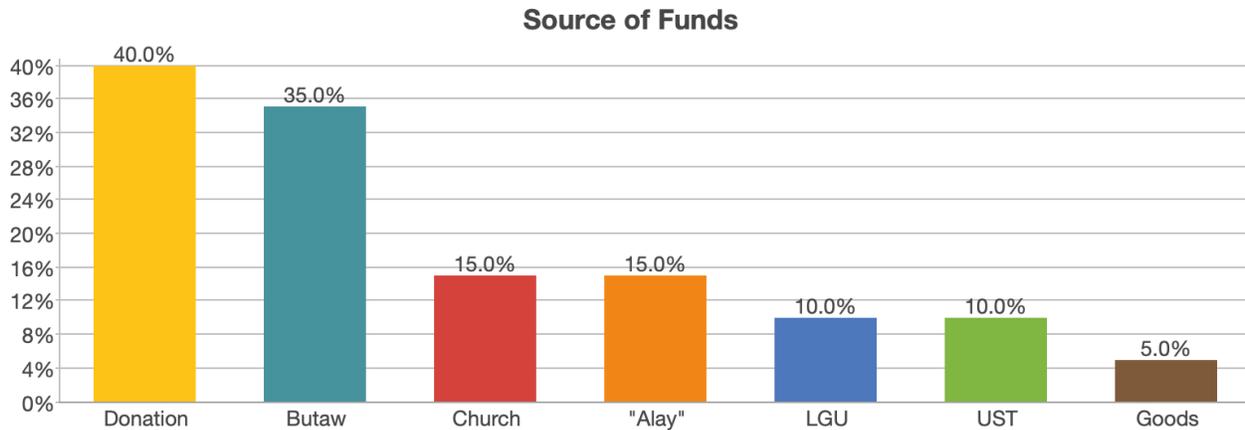
Appendix 10.1: Performed Roles in Programs (Unified Responses)



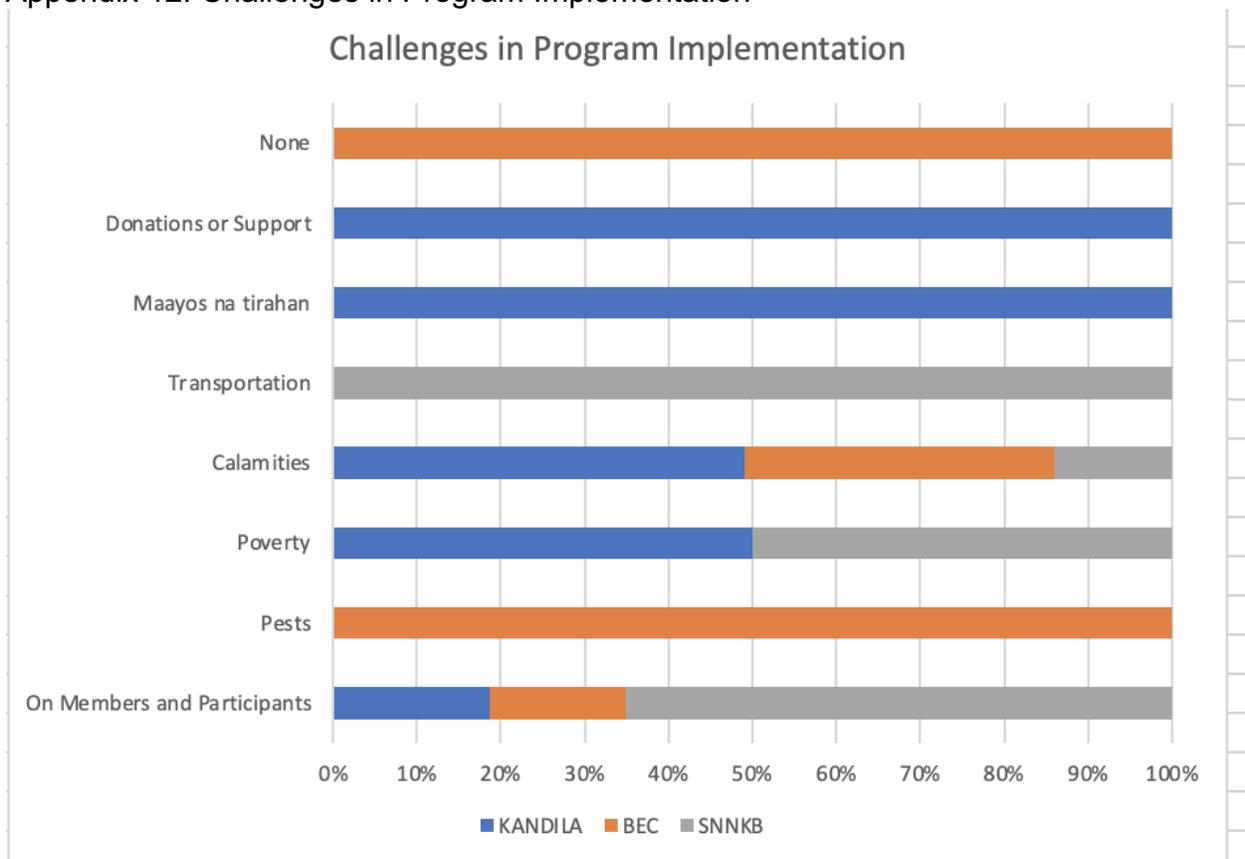
Appendix 11: Source of Funds



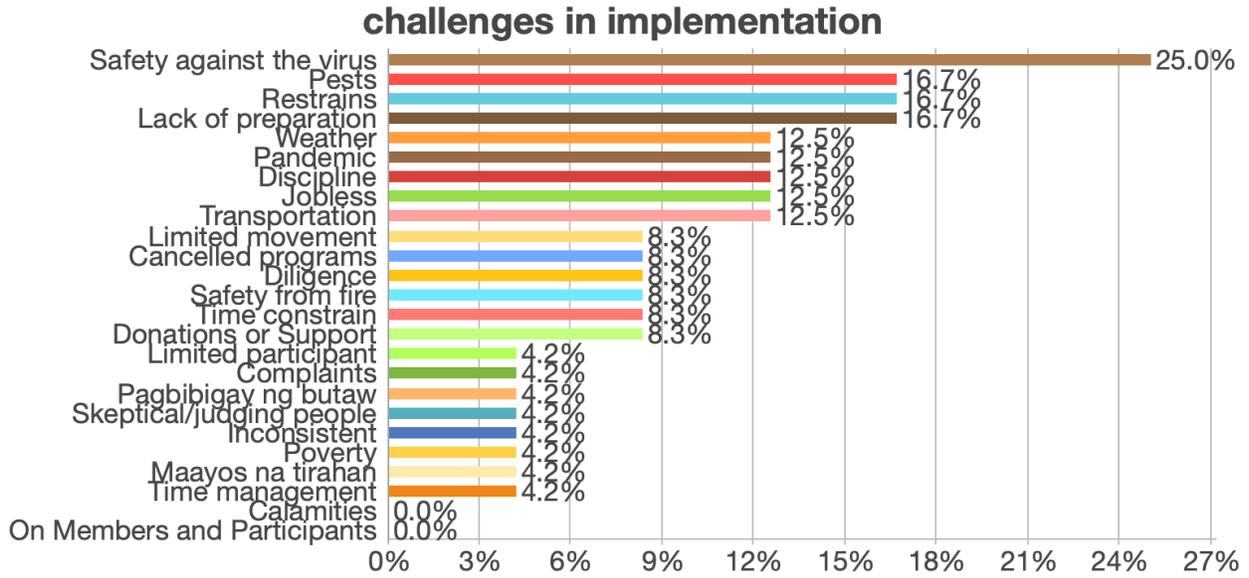
Appendix 11: Source of Funds (Unified Responses)



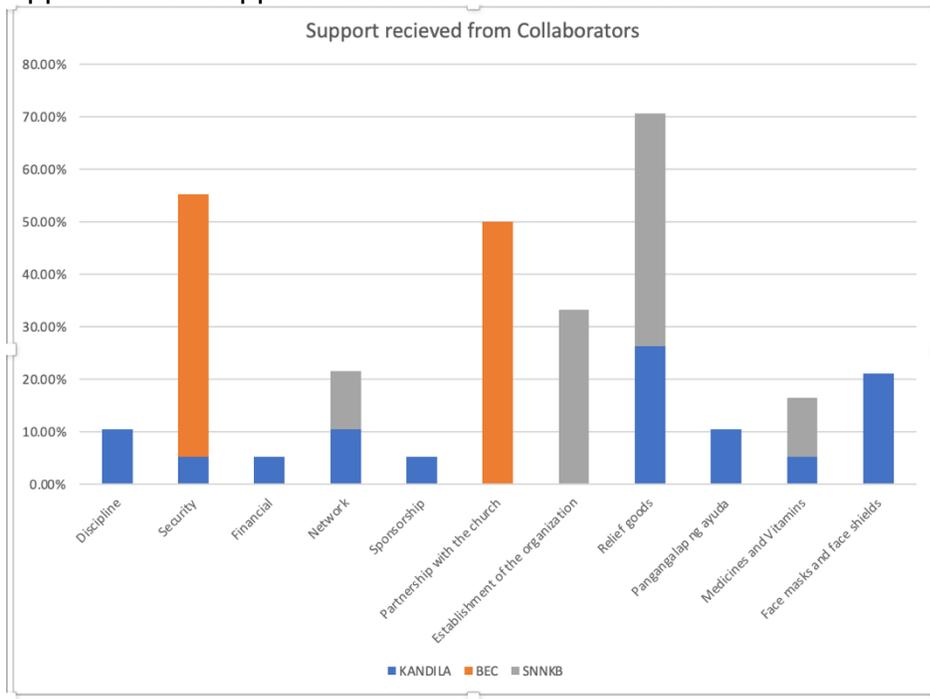
Appendix 12: Challenges in Program Implementation



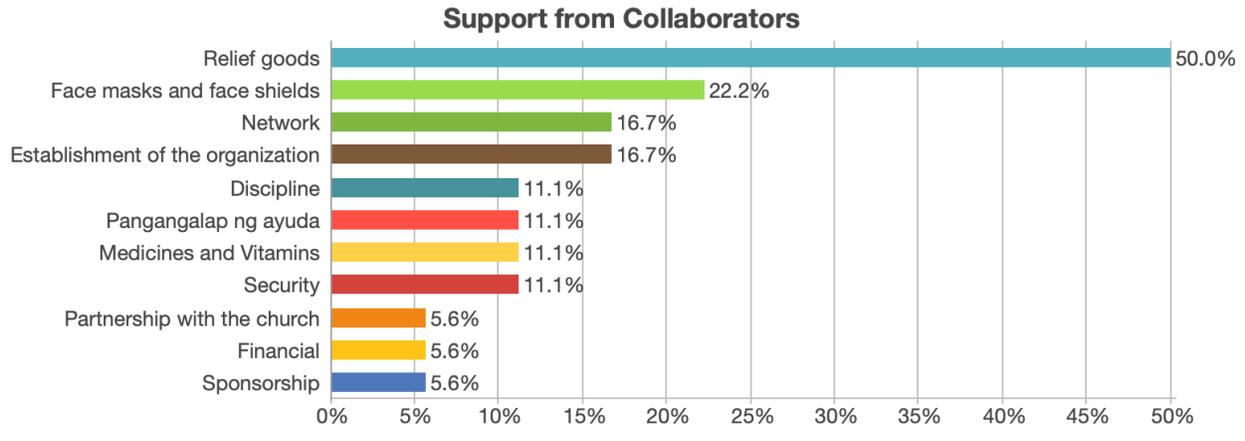
Appendix 12.1: Challenges in Program Implementation



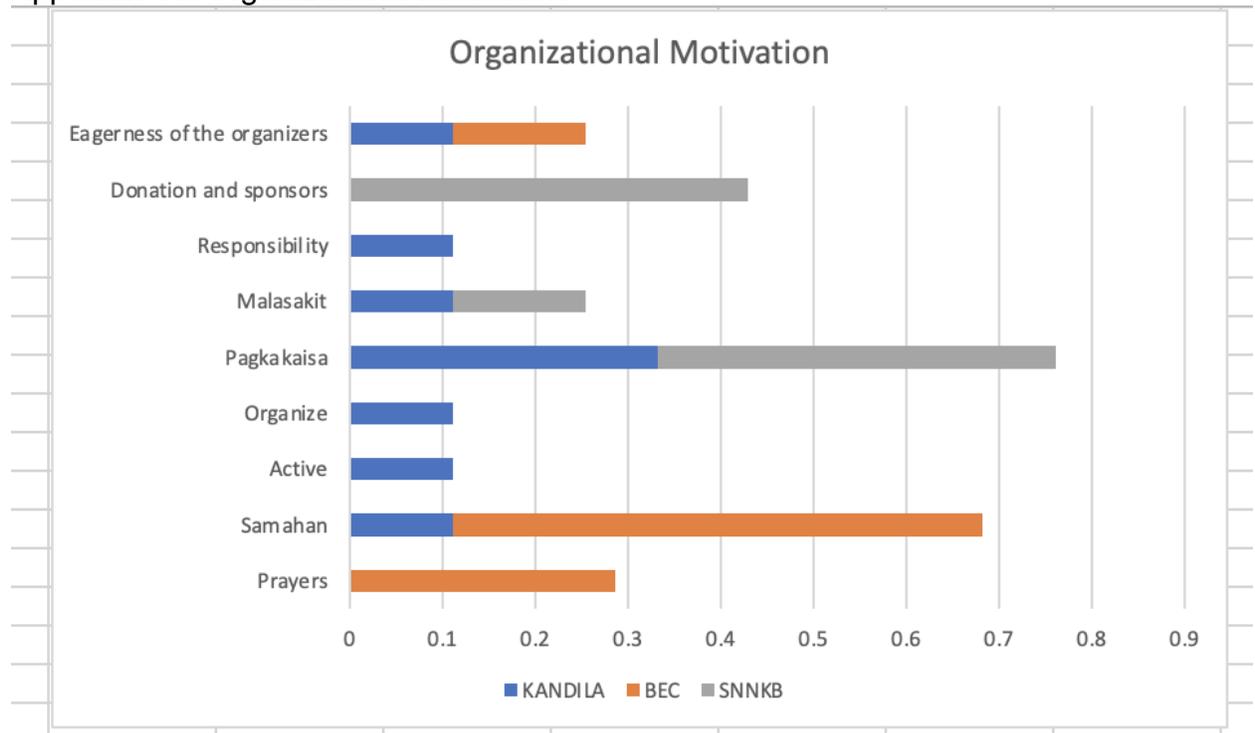
Appendix 13: Support Received from Collaborators



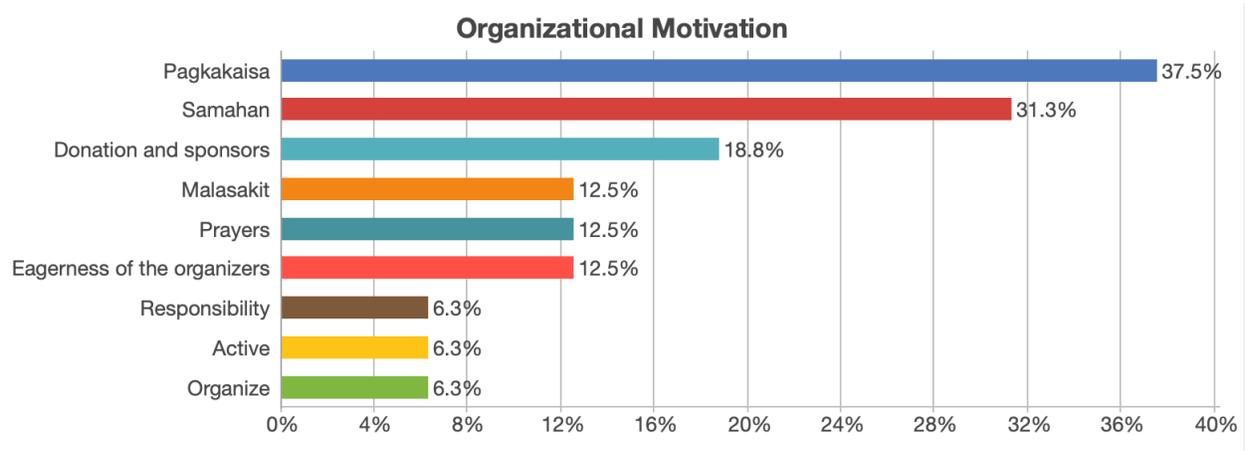
Appendix 13.1: Support Received from Collaborators (Unified Responses)



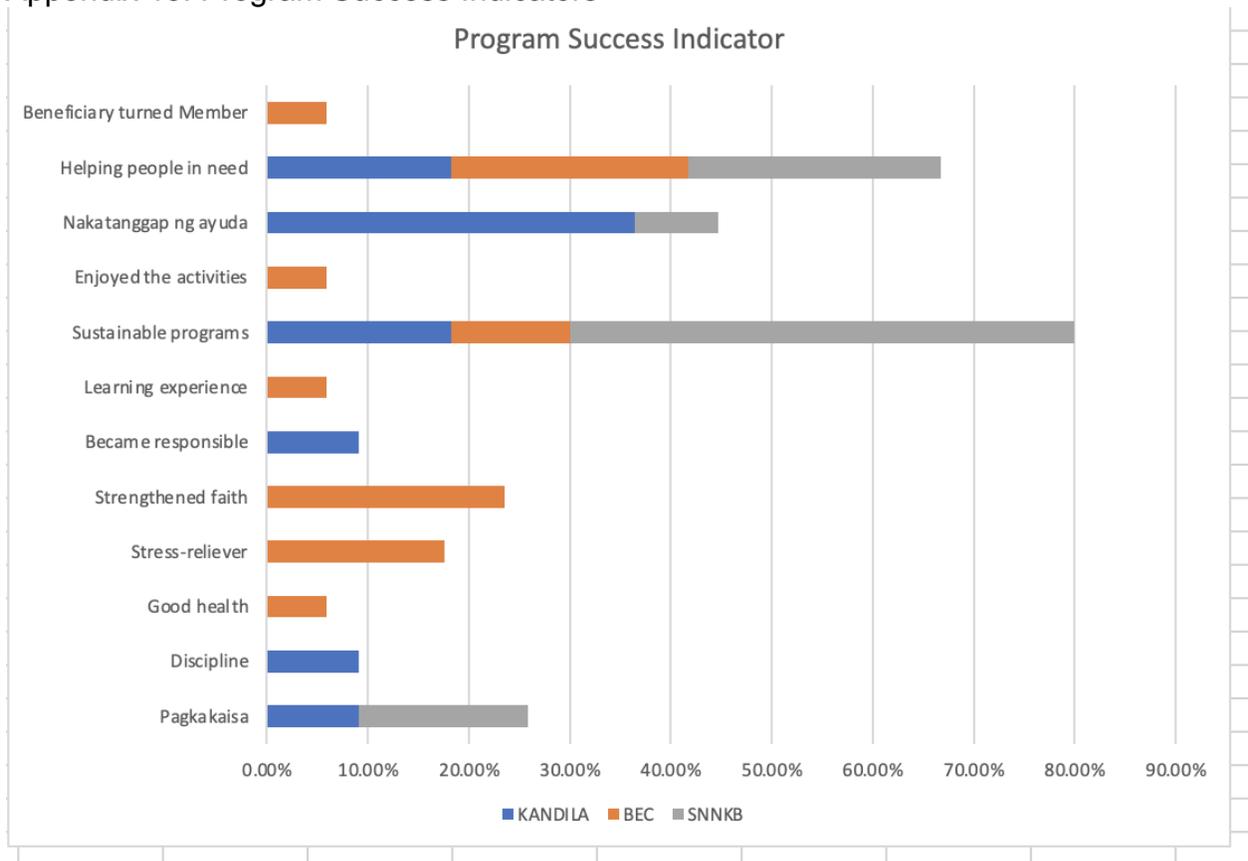
Appendix 14: Organizational Motivation



Appendix 14.1: Organizational Motivation (Unified Responses)



Appendix 15: Program Success Indicators



KANDILA

Nakatanggap ng ayuda or the recipients of financial aid are also considered as program success indicators by KANDILA as the respondents narrated that receiving financial aid are essential for their everyday lives during the pandemic. Another success indicator that KANDILA considers are sustainable programs and helping people. Lastly, *pagkakaisa* (unity), discipline, and became responsible showed 9.10% of responses.

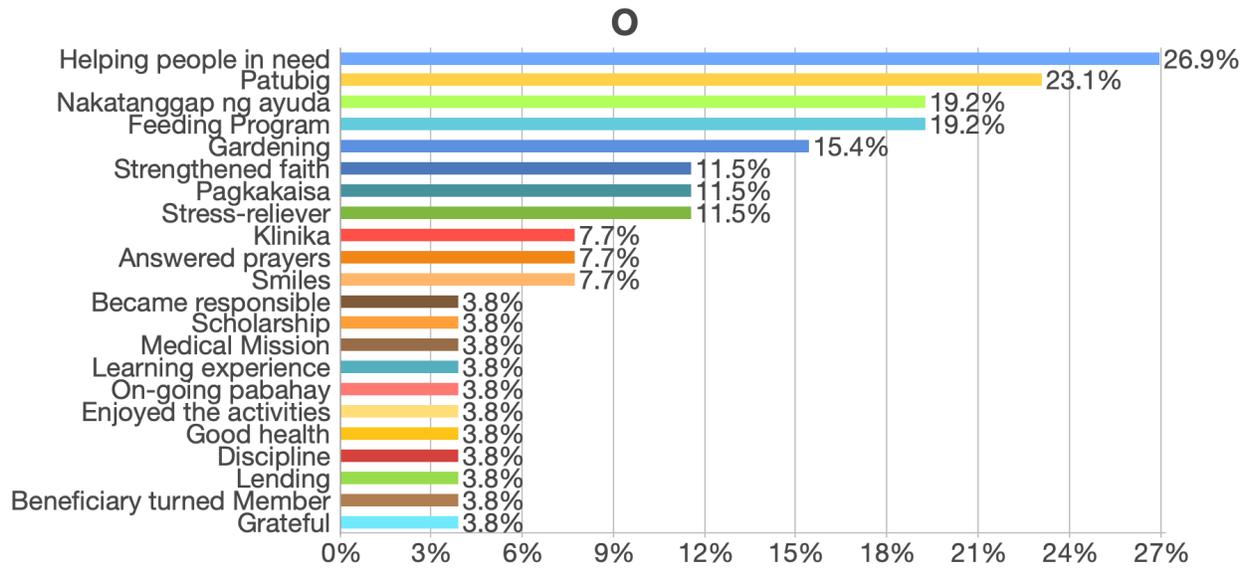
BEC

In terms of program success indicator, helping people in need, strengthening faith, stress-reliever, sustainable programs, beneficiary turned member, enjoyed the activities, good health, and learning experience are all the categories of the responses.

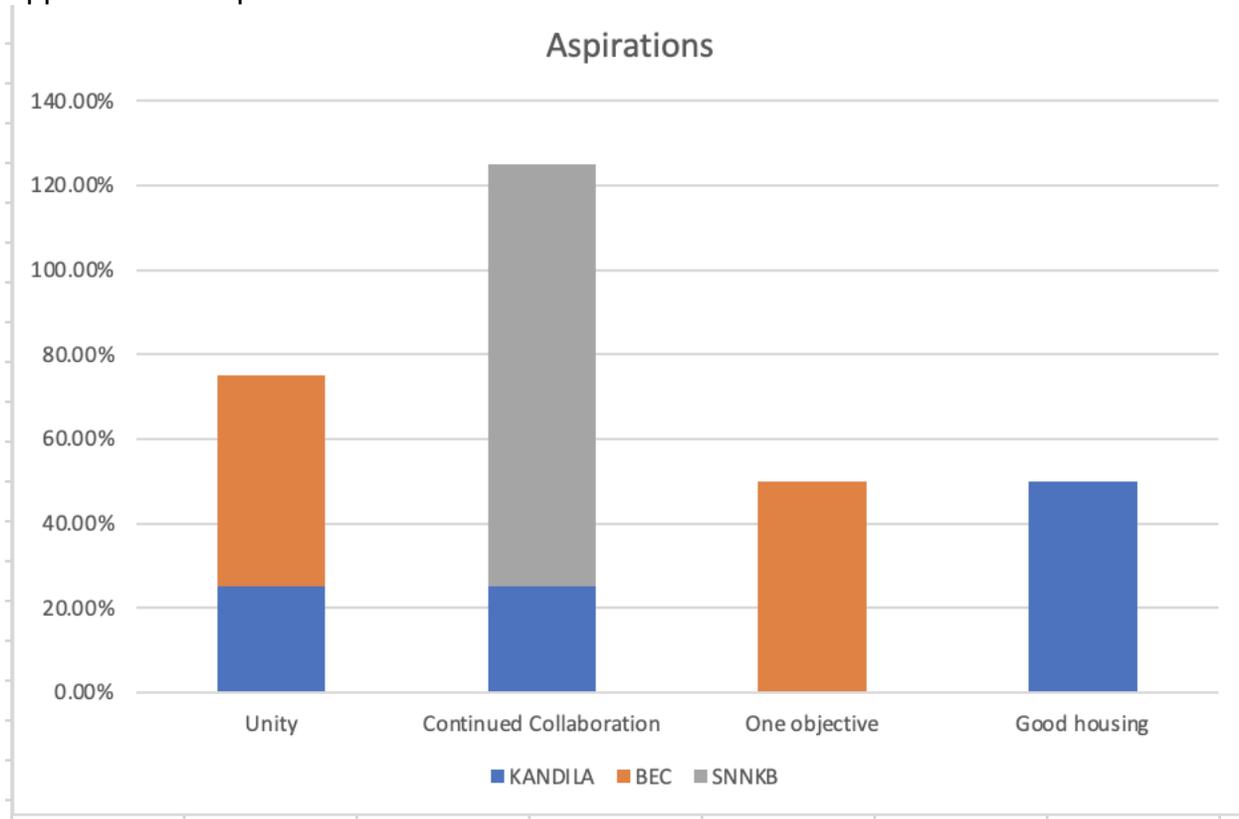
SNNKB

In terms of success indicators of programs conducted by the organization, half of the total responses or 50% see sustainable programs as a success indicator as this creates development in the community. A quarter of the total responses or 25% came from helping people in need. 16.7% of the total responses came from “unity”. While “receiving help from others” has the lowest number of responses with 8.3%.

Appendix 15.1: Unified and specified responses



Appendix 16: Aspirations



Appendix 16.1: Sample Quotes on Aspirations

Unity	Sana po yung samahan po naming na KANDILA ay lalong magkaisa tsaka magkaron po ng, magkaron po ng sama samang pag ano, pag desisyon para po maka makalipat po kami nang maayos	Yung para sa akin, yung maganda kasing dapat talaga ipatupad, kung lahat kasi talaga nagkakaisa at sama-sama, magkaroon sana yung community ng layunin na mayroon talagang isang layunin na magawa para magkaroon ng para sa akin yung, pagutulungan
Mapatatag ang Samahan	Hm, yung gusto kong, gusto ko pong sabihin ay sana mas mapatatag pa at mas mapagtagumpayan pa namin bilang member ng samahan na mas mapalawak pa at mas mapaganda pa sya	

Appendix 16.2: Aspirations (Unified Responses)

