



# Journeying with Communities

A Community Engagement and Organizing  
Handbook for University Extension Workers

**Mark Anthony D. Abenir**  
**Abegail Martha S. Abelardo**  
Authors

**Froilan A. Alipao**  
**Melanie D. Turingan**







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**The Pontifical and Royal University of Santo Tomas Center for Continuing Professional Education and Development and the Simbahayan Community Development Office**  
**Journeying with Communities: A Community Engagement and Organizing Handbook**  
**for University Extension Workers**

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The authors also wish to extend their deep appreciation for the overwhelming support of the UST Thomasian community, our families, friends, loved ones and all those who in one way or another were able to contribute and serve as an inspiration throughout the process of completing this project.

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**University of Santo Tomas**  
**OFFICE OF THE RECTOR**

## Foreword

*Journeying with Communities:  
A Community Engagement and Organizing  
Handbook for University Extension Workers*

There was a time when higher educational institutions (HEIs) placed exemplary academic performance as a top priority. While providing quality education is their original mandate, it is not the only role they must play, especially in the current academic topography. Today's term quality education not only refers to excellent teaching or instruction; it has continued to evolve through the years. With the advent of new and cutting-edge educational paradigms, HEIs have started to reinvent themselves by integrating research and community development into their vision and mission. They need not only be excellent teaching institutions; they must also be research-oriented and involved in community development activities to be holistic in the natural and true sense of the word. What good is an HEI if it does not perform the essential functions of producing new knowledge and building sustainable communities?

The Covid-19 pandemic has posed many challenges to HEIs. Instruction suddenly turned virtual due to little or no face-to-face encounters. Research activities have slowed down because of several limitations that prevent academics from going to libraries, laboratories, and specific locations where lockdowns and more serious community quarantines are implemented. Community engagements have also been limited due to similar restrictions. These have contributed to the reality HEIs have to face - immediate adjustments a must. And the sad truth is that the pandemic has made partner communities even more vulnerable. Consequently, community-based research coupled with quick response has become paramount to address the needs of communities effectively.

The UST Simbahayan and the UST Center for Continuing Professional Education & Development (CCPED) have come up with a handbook that contextualizes community-based research and community development engagements as integral components of the educative process. It also traces the historical roots of community organizing and the foundations that serve as the building blocks of HEIs for establishing community-based research and activities. This volume is commendable in that it situates community development as both a scholarly endeavor and a realizable goal. The handbook features several modules for administrators, faculty members, students, and those who render extension service a practical approach to invigorate community engagements through planning, organizing, formulating and implementing decisions, making a follow-up, and sustaining partner communities through concrete actions for them to become productive and self-reliant.

I take this wonderful opportunity to congratulate the authors of this handbook, which is truly an essential opus that will guide HEIs in their quest to uplift the communities they serve.

  
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# Preface

Today, we are faced with a world grappling with the COVID-19 pandemic that has brought about significant social and economic challenges and changes for all. An alarming news is, the COVID-19 is just one of the anticipated pandemics that will continue to occur in the future, coupled with the increasing frequency and intensity of climate-induced disasters, unless we put our acts together to work towards sustainable development.

It is within this context that the public and social mission of higher education has become increasingly important. Many higher education institutions (HEIs) around the world are seeking ways and actively engaging to address the unprecedented situation we all find ourselves in. HEIs do this in a varied number of ways but an underlying integrated function remains, that is fulfilling its key social role in providing education, producing research, and promoting positive social change through community engagement and various forms of extension services.

This handbook highlights the public and social mission of higher education through Community Engagement, a term that serves both as a noun, worthy of an HEI-specific definition, and as a verb, that brings forth the important use of Participatory Action Research (PAR) and Community Organizing for Community Development (COCD). However, the unique contribution of this handbook is that it specifically situates HEI Community Engagement within the unique historical context of the Philippines, thus adding a Philippine voice in the literature of Community-Engaged Scholarship (CEnS). It also provides activity exercises and case studies where readers can situate themselves and apply the theories, concepts, and tools they have learned so they can enhance the Community Engagement programs and projects of their respective colleges and universities.

On one hand, this handbook is primarily for administrators, faculty members, or extension workers in HEIs who can either be already actively involved, if not, are interested to learn more about the third pillar of higher education. This third pillar is often generally termed as Extension Services in the country, but this handbook argues the use of a more appropriate nomenclature, which is Community Engagement – a term that highlights the importance of HEIs to journey with communities while observing the principles of partnership, collaboration, reciprocity, and mutual beneficial exchange of knowledge and resources within the nexus of PAR and COCD. On the other hand, this handbook is also for readers and learners outside the academe (e.g., Government Agencies, Non-Government Organizations, Civil Society Organizations, Faith-based Groups, People’s Organizations, etc.) who wish to partner or already have active partnerships with HEIs when it comes to social, cultural, political, and economic transformation engagements. This will give them a unique and in-depth understanding of the integrated role of teaching, research, and community engagement of HEIs in the aforementioned partnership interventions.

Given this overview of what this handbook is all about, it consists of and is divided into six (6) modules that build upon and complement each other. A brief overview of each of the modules is provided below.

Module 1, which is titled, “Understanding Community: History of Community Organizing and Development in the Philippines,” levels-off by what we mean by the term, community, while also highlighting important information about community organizing. The first module likewise presents how community organizing started in the Philippines, and how it unfolded in our nation’s history as exhibited in the different significant periods of our country. The significant periods cover from the time *barangays* are established in the archipelago independent of Spanish colonization until the contemporary times where Filipinos were free from colonizers.

Module 2, which is titled, “The Foundations of Community Engagement in Higher Education,” serves as a framework for the understanding of Community Engagement, given the context, unique needs, and conditions of a higher education

setting. This second module covers topics on the definition of community engagement, its quadrants, the history of community engagement in Philippine higher education, the process of institutionalizing community engagement in higher education, community participation and partnership in community engagement, and the principles of Community Engagement anchored on the discipline of Community Development.

Module 3, which is titled, “Community-Engaged Research and Scholarship in Higher Education,” discusses the unique role of research and scholarship in the context of a community-engaged higher educational institution (HEI). This third module goes further with a fundamental understanding of and the variations involved in community-engaged research (CEnR). The use of Participatory Action Research (PAR) as a holistic approach in CEnR in observance of the core principles of community engagement is likewise covered in this module. Furthermore, it presents the concept of community-engaged scholarship (CES) and the value of disseminating the results of CEnR to an academic audience and the greater public.

Module 4, which is titled, “Community Organizing and Partnership Building,” delves into Community Organizing (CO) as a core method in achieving Community Development with communities HEIs are engaged in. This fourth module also showcases the community organizing process with a deeper discussion of each step beginning from the pre-entry into the community until ensuring the sustainability of community organizations that were either externally formed or intrinsically strengthened when such organizations already existed. This module also points out that partnership building is essential in CO for the empowerment of communities while highlighting the need for new perspectives, strategies, approaches, and skills in promoting partnership and participatory local governance geared toward local and community development.

Module 5, which is titled, “Community Leadership and Organizational Development,” explores the why and how of community leadership that lead to authentic community empowerment and community organization sustainability. This fifth module also presents the importance of Organizational Development for Social Change (ODSC) as it offers a holistic framework in support of community leadership in community organizations.

Lastly, Module 6, which is titled, “Community Engagement and Organizing: Case Studies and Analyses,” serves as the opportunity for the actual application of the lessons learned in the previous modules as four cases are presented for analysis, and learning tasks are given to practice elements of Community Engagement and Organizing. This sixth module also provides an orientation to actual scenarios and dynamics in the practice of community engagement to enable reflection on how to deal with them when beset with the same circumstances in the field.

As you finish reading this handbook, especially for stakeholders coming from HEIs, may you be inspired to further strengthen and institutionalize the Community Engagement programs of your respective schools. For stakeholders outside the academe who work and partner with HEIs, let this handbook be your guide on how you can maximize your transformational engagements with them.

We offer this handbook as a significant contribution to Community Engagement and Organizing as a form of journeying with communities. We strongly believe that the HEIs and the partner communities are key stakeholders who should work hand-in-hand towards the process of social transformation.

– The Authors –

(Mark Anthony D. Abenir, Froilan A. Alipao, Abigail Martha S. Abelardo, and Melanie D. Turingan)



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Module 1:

# History of Community Organizing in the Philippines

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## ABSTRACT

This module will provide you with a brief discussion of key terminologies associated with the basics of community - the etymology of the term, how it is commonly defined, and what makes up its elements. In addition, the module will also impart the basic information about community organizing, so as the learners, you will be able to appreciate the beginnings on how your institution organized its partner communities. This part will showcase the beginnings of community organizing in the Philippines, coinciding with the unfolding of our nation's history. Furthermore, it will cover the periods of Philippine history and essential information that highlight the rise of community organizing and peoples' participation. As community extension workers/faculty members who are into community organizing, it is essential for you to understand the elements and dynamics of a community and how community organizing evolved as a method of collective community action. In summary, this module covers the following topics: (1) definition of community, (2) elements that make up the community, (3) the basics of community organizing, (4) skills needed for a community organizer, and (5) brief history of community organizing in the Philippines.

**Keywords** *community, community organizing, community organizer, Philippine history*



## Objectives and Expected Outcomes

In this module, you will be able to:

- define the terms community and community organizing
- identify and explain succinctly the roles of community organizers;
- choose a project of your school's community engagement program and perform the following: present an assessment on how Community Organizing is applied in the said project; identify lessons you learned; and recommend ways of improving the process; and
- analyze the history of the Philippines and discuss how it shaped the state of community organizing in the country.

## I: The Basics of Community and Community Organizing

### A. Community: What is it?



“No one is an island; no one stands alone...” goes the lyrics of a familiar song. It is our nature to seek company; our capacity for social engagement is our strongest trait. People relate to others to form groups in a certain locality where our very existence requires sociability. Taking part in a community is something indescribably fulfilling, for it allows one to be part of a group of people who share something more substantial than being in the same geographical location. They share something they are passionate about. These commonalities make the individuals feel they are in a safe place – thus, makes them seem less lonely. Hence, we live in a community rather than in isolation.

The term community is derived from the old French word *communite* which means the same, and which in turn, is derived from the Latin word *communitas* which means common, public, shared by all or many. While we think of it as a people in a certain geographic location, the word can also refer to any group sharing something in common. It also covers differences and shared interests that transcend boundaries of a place and unite people together (Bhattacharya, 2011).

Ross and Lappin (1967) refers to a community as an aggregation of families and individuals, settled in a compact and contiguous geographical area, with significant elements of common life, as shown by manners, customs, traditions, and mode of speech. Further, Minkler and Wallerstein (1997) define community by describing the social and political networks that link individuals, community organizations, and leaders.

The earlier and most commonly used meaning of community pertains to people living in a place who have face-to-face contact with one another; thus, Tonnies (1955) asserts that community is classified as *Gemeinschaft* or that which we refer to as the pre-industrial social formation where face-to-face contact was possible in rural and tribal society. However, when industrialization of society came, a new order appeared that was geared towards impersonal contact among people. The relationship, therefore, became formal and life contractual – hence, it is called *Gessellschaft* (Tonnies, 1955).

In brief, the definitions above have some common elements: 1) people gathered in a geographic area and 2) people's shared or common interests. A geographic community refers to people in a specific area (village, town, neighborhood, city, province, region, country, etc.). A functional community, on the other hand, is composed of people who hold common values, share common functions, or express some common interests (fisherfolks, women, PWDs, PDLs, etc.).

Understanding the community involves knowing it in so many ways. Whether it is defined geographically or by

commonality of interests, it has a setting that it exists in. Jones (1979) provides a summary of the elements that make up a community.

- 1. Physical Aspects** – the physical presence of the community such as its topography, size, location, and climate
- 2. Infrastructure** – road, transportation, landline or mobile connection, internet availability
- 3. Institutions** – different establishments that influence and are utilized by the members of the community (e.g. church, schools, hospitals, etc.)
- 4. Demographics** – age, gender, race, ethnicity, religion, educational background, number of people in the household, marital status, income
- 5. Source of Living** – industries that exist in the community; thus, serve as the basis of sustenance of the people therein
- 6. Patterns of Settlement** – depends on which types the community belongs in: (a) urban community or that in which space is used to build infrastructures rather than for vegetation; (b) rural community or those areas used for agriculture and domestication of animals; (c) suburban community or those mix-used or residential spaces located at the borders of the city or within a few distance from the city; and (d) rurban community or housing settlements where most marginalized people live
- 7. History** – defined in two ways: (a) *long term*, which speaks about community traditions, practices, traits; (b) *recent history* provides us with valuable information or conflicts and factions, as well as past and current relationships among key people and groups
- 8. Leadership and Management** – consists of those who are elected or appointed and those who are recognized and trusted for their proven integrity, courage, and/or concern for others and the good of the community
- 9. Culture** – refers to the spoken and unspoken rules and traditions being implemented in the community; this could also pertain to the attitudes and values displayed by the people.
- 10. Organizations** – refers to the array of groups and organizations in which the people in the community find themselves a part of



### Activity Corner 1.1

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

Go over the discussion above and distinguish communities

- geographical community
- functional community/community of common interest

#### Reflective Essay

Using the elements of a community discussed in this module, perform any of the following that applies to you:

- Make a profile of the community in the community engagement project of the school where you are involved.
- Update an existing profile of a community partner.

Access the worksheet through this [link](#).

## B. Community Organizing: Definition

Community organizing is a process by which a community identifies needs and acts on it, and, in doing so, extends and develops cooperative attitudes and practices (Ross, 1955). This evolves in the fundamental principle of cooperative spirit that promotes the people to unite and address a common issue. Further, people come together to identify common problems or goals, mobilize resources, and, in other ways, develop or implement strategies for reaching the objectives they want to accomplish. Therefore, the community eventually develops the confidence and capability to organize by themselves.

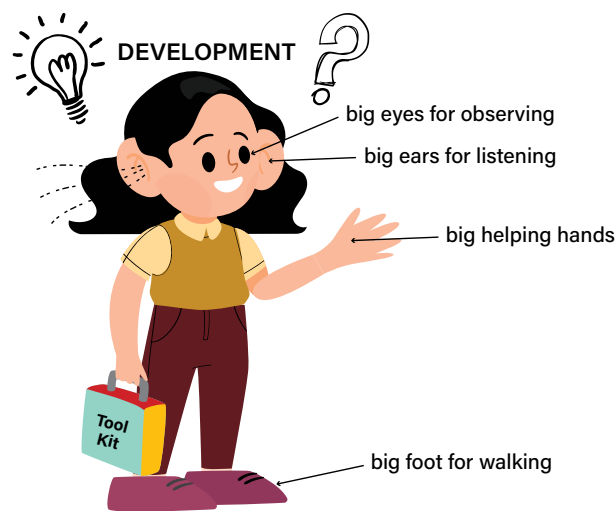
### Community Organizer

Since community organizing is a process of facilitation for people to work collectively in addressing their common problems and concerns, the community organizer (CO) plays a critical role of possessing the monumental responsibility of empowerment by educating, organizing, and mobilizing people to build a sense of community. Performing the roles of the CO requires a repertoire of knowledge, values, skills, and the sterling qualities of genuine love for people, creativity, flexibility, passion, excellence, compassion, and excellent leadership skills to achieve the community's goals.

The illustration below provides you with the essential qualities of a community organizer (International Institute for Rural Reconstruction, 1998).

**Figure 1**

*Essential Qualities of a Community Organizer*



According to the International Institute for Rural Reconstruction (1998), this noble job expects the community organizer to possess the following:

- (a) understanding of development concepts, theories, and processes of community organization;
- (b) a good social and community relation skills to promote social integration in the community;
- (c) the ability to work with other teams of professionals;

- (d) the knowledge and skills to enable communities to access specialized technical assistance when needed; sensitivity to local culture; and
- (e) gender-sensitivity

Being at the forefront of a community, community organizers must possess certain attitudes and qualities that will enable them to convey the mission and vision of the institution that they are representing (Lopez, 2009).

1. **Conviction** – Community organizers must have the conviction to move people to action and believe in their job.
2. **Flexibility** – Community organizers must be able to refocus and adapt to changing situations.
3. **Sense of Humor** – Community organizers must know how to elicit laughter amidst seemingly serious situations to relieve tension and reduce conflict.
4. **Courage** – Grassroots organizing means leading the local members of the organization to take real risks and, therefore, must be unafraid of the consequences. Thus, community organizers must possess courage and fearlessness.
5. **Ability to hear** – Good community organizers can hear what people say and reflect on it.
6. **Awareness of their own-interest** – Community organizers understand what they want to get out of a situation.
7. **Ability to be self-critical** – Community organizers must consider what could potentially happen if they take a course of action.
8. **Willingness to share power** – Community organizers must be willing to give up powers and to let members make decisions and ultimately be willing to win or to lose if that is where the members' decisions lead.

### The Roles of a Community Organizer



Community organizers, having the required characteristics and skills and the knowledge about the process and steps of community organization, will be able to apply the same appropriate roles in different settings. These roles are neither exhaustive nor mutually exclusive. The module on Training on Basic Community Organizing Skills provided us with the following roles (DISOP Philippines, 2021).

1. **The Community Organizer as Change Agent** – This implies that an individual is sent to a place on a mission by an outside agency. The CO, as change agent, is an educator whose subject is the process of involving individuals or groups effectively in self-directed development efforts.

- 2. The Community Organizer as Resident Participant** – The CO must accomplish two basic functions or pre-requisites to anything that may be done: (a) *survive* or possess the ability to adapt in a new environment with people who may follow different standards and/or levels of living; (b) *social access and acceptance* or possess the ability to gain acceptance and act effectively in a new place as a *knowledgeable outsider* or see oneself with the people and then learn to understand the logic of their circumstance, their ideas, attitudes, and values.
- 3. The Community Organizer as Technical Participant** – The CO as technical participant performs varied roles such as: (a) an *Analyst* who interprets situation in the context of community environment or a target group's mission and goals; (b) an *Advisor* who guides the community by giving suggestions on alternatives or options in handling problems or a given situation; (c) an *Advocate* who recommends one or several alternatives; (d) a *System-linker* who helps people understand basic techniques in organizing and pursuing common purposes; (e) an *Innovator* who initiates new programs or systems in response to the expressed need of the people; and (f) a *Trainer* who develops skills amongst the local people so that they can continue the work initiated through technical assistance.
- 4. The Community Organizer as Mobilizer** – The CO must be convinced that it is dependence which locks local resources into immobility and continues to suppress self-assertiveness amongst the members of the community. An organizer must be good at mobilizing the people, especially the disadvantaged, so that they begin to see things in their own perspective and strive to produce a change in the situation through their collective will and persistence.
- 5. The Community Organizer as a Team Player** – As a member of the team, the CO makes sure that the group's decisions are the results of knowledge sharing and integration of ideas and experiences and lessons learnt, rather than through domination or manipulation from within or outside the group.

While working with people of different backgrounds or from different geographical setup, the different roles are performed as applicable. All the roles need not be or cannot be applied in all the settings – to all the problems. Therefore, depending upon the situation, and the needs, and the problems of the community, the most appropriate role/s must be applied.

### The Community Organizing Process

The following steps can guide the community organizer on how to go about the community organizing process (Manalili, 1990). The steps in the process are not done in a cyclical order where one step cannot be started without the preceding step. Two or more steps can take place simultaneously at any given stage.

- 1. Pre-Entry to the Community (*Bago Pumasok sa Pamayanan*)** – The CO should conduct site selection based on a set of criteria for the choice of the area or community to be organized. It is also necessary to take note of the peace and order situation in the area, as well as the willingness of the local government unit to establish partnership with the project.
- 2. Integration in the Community (*Pakikiisa at Pakikipamuhay sa Payamayanan*)** – The organizer usually makes a research on pertinent information about the place, such as their culture or way of life. Knowing the background of the people and the place, the CO will be conscious and cautious upon entry into the community. However, the CO must not stop with just the knowledge about the community. Integration is the continuing process of establishing rapport with and among the members of the community for the purpose of establishing or developing a relationship of mutual respect, trust, and open communication. The CO must stay and be immersed in the community. This can be done by living with the people, participating in their social and economic activities and home visits, and conversing with the people. In doing so, the CO gains the community's trust by literally being a part of their journey and not just a mere audience. This enables the CO to have a deeper understanding of the culture, lifestyle, history, economy, victories, struggles, and concerns of the people.

3. **Community Study and Analysis (*Pagsusuri ng Kalagayan o Katayuan ng Pamayanan*)** – This entails gathering and analyzing data about the community and its issues – political, economic, cultural, demographics, etc. The results of the study will serve as the basis for the organization. The CO, then, must find a way on how the community can be engaged to actively participate and to become a part of the solution to the problem. This stage envisions a conclusive description of the community and its profile at large.
4. **Spotting of Potential Community Leaders (*Pagtukoy ng mga May Kakayahan at Karapat-dapat na Mamuno sa Pamayanan*)** – In living with the community, the CO must identify the specific people who can serve as leaders themselves. It may seem difficult for a community to follow someone who belongs to their group; however, the CO must help them understand that the best person to represent them must be the one who knows them and understand their concern.
5. **Core Group Formation (*Pagbuo ng Grupong Ubod*)** – At this stage, the selected individuals who are seen to be capable of leading will be formed into core groups. It is better if each one of them represents a sector of the community (e.g. farmers, fisherfolks, vendors). These individuals will serve as representatives of each sector since being part of the group makes them an expert in sharing the concerns of the group they belong to. The CO facilitates the process and provides information that can be used as an input for planning. The output of the planning must include the strategies and action plans and series of activities for the organization development. It is necessary to focus on capacity-building and resource-management ability to strengthen their leadership skills.
6. **Community Organization (*Pagtatag ng Organisasyon*)** – At this point, the community is ready to form its organization. They have a clear understanding of its cause, its needs, and the issues that they must address. However, one important thing to note is the need for the people to put their full trust in the organization that they have made. This includes the support and assistance that they will entrust to their chosen leaders.
7. **Community Action and Mobilization (*Sama-samang Pagkilos*)** – They must plan further and mobilize; they have to realize the effect of having collective efforts in addressing the concerns of their community. At this stage, the CO must serve as an audience only and provide support since the planning, action, and mobilization should come and be initiated by the group itself. In addition, monitoring and evaluation also take place in this process. Monitoring pertains to the periodic assessment undertaken within the implementation period to measure progress. On the other hand, evaluation assesses the degree to which the implementation of community plans has been achieved. In both activities, participation of people is a must. Moreover, reflection is a good tool to use for people to identify and analyze lessons learned from their collective actions.
8. **Managing, Strengthening and Sustaining Community Organization** – At this point, the community organizer starts to withdraw from the community since the goals that were set have been achieved. It is assumed at this level that a certain level of capability is already reached by the community and that they can sustain existing operations and expand or initiate new projects. The community then takes full responsibility in performing responsibilities and managing their resources.

It is necessary to remember that the formation of a people's organization is not the end-goal of this process, but a means of providing the community with a venue for collective action and for strengthening their capability to continuously deal with their needs and issues. The organization process does not always begin with forming a new group. Oftentimes, when community organizers enter the chosen community, there may already be existing groups and/or organizations. Thus, in this case, the role of CO is to assess the viability of existing groups and/or organizations and start from there.



### Activity Corner 1.2

You need to connect to the internet to perform the following activities:

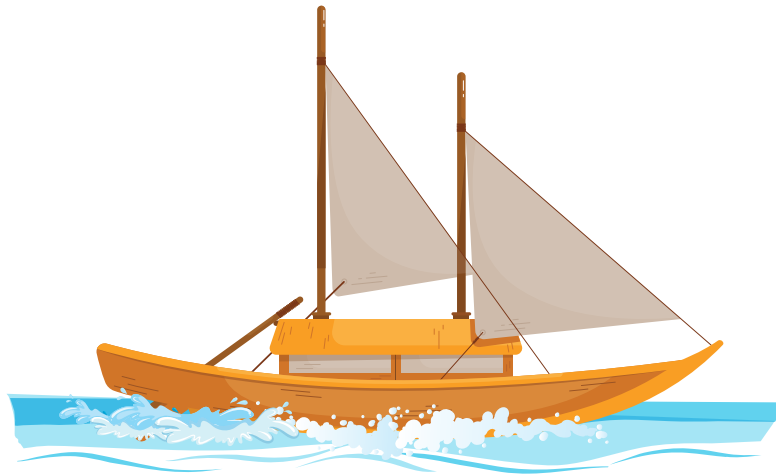
#### Reflective Essay

1. As a community organizer, describe how you organized a community partner of your institution. Please provide a detailed account of the process you utilized. Include the lesson/s that you learned.
2. As a faculty/extension worker, describe the challenges and struggles that you encountered in your work and indicate how you overcome them.
3. Knowing the requisites of a CO or extension worker, assess yourself honestly in terms of the following:
  - areas of strength
  - areas for improvement
  - commitment to community work
  - contribution to empowerment of people
  - future career plans

Access the worksheet through this [link](#).

## II: Philippine History and Community Organizing

### History of Community Organizing in the Philippines



Unravelling the past of our nation would provide us a better understanding of what community organizing really means. It is because organizing and development of Philippine society is enclosed in the history of the nation. Simultaneous to the quest for the country's independence is the formulation of collective action that was instrumental in the attainment of freedom. As the chapter in our history changes, so as the progress or evolution of community organizing takes place.



### A. *Barangay*: Epitome of a Civilized Past

Before the coming of Spanish colonization, the *barangay* was the primary political, economic, and sociocultural institution in the Philippines. Among other factors, the archipelagic nature of our country allowed these localized, independent, and decentralized communities to exist. A *barangay* can be composed of 30-100 families living in a not well-defined, but customary agreed territory (Scott, 1999).

Despite being a small community, the *barangay* cannot be underestimated since the people are already self-sufficient. Farming and domestication of animals became their main source of sustenance. Headed by their so-called community leaders such as (1) *datu* who was the local chieftain and was in charge of the economic and political organization of the *barangay* and; (2) *panday* or blacksmith was also considered as community leaders in recognition of their mastery of an art, an applied science. They were known to possess skills in various materials such as the following: *panday-ginto* (goldsmith), *panday-bakal* (blacksmith) or *panday-anluwagi* (builder-carpenter); (3) *babaylan*, who were predominantly women (men had to be like women to perform this societal function), were the “specialists in the fields of culture, religion, medicine and all kinds of theoretical knowledge about the phenomenon of nature, a pro-scientist; and (4) *bagani* or chief warrior/hero who took care of the maintenance of law and order, peace and stability of the *barangay* (Demeterio, 2010). Also, during this time, the *oripun* or *alipin* class, into which most of the population were classified, were the ones labored on lands.

Being communal in their way of life, mainly brought about by their connection by blood, a *barangay* followed some conditions that enriched their unity. The system of government ensures that people need to work together and that they are not privileged over one another. These people are guided by their leader who is immersed with the lives of his subordinates are traits that made them appreciate their membership in the community. Social welfare work in those times centered around mutual protection and economic survival. This causes groups to band together and communities to link with each other through marriage among their members. Also during this time, the *oripun* or *alipin* class, into which most of the population were classified are the ones who labored on lands (Scott, 1999).

Unfortunately, even if *barangays* lived peacefully and independently among one another, its small size has served as its weakness and liability. Especially when dealing with conflicts – for instance, stronger *barangays* would conquer the weaker ones. This reason led to the beginning of community organizing that aimed to strengthen the force of the community to defend them against those who wished to defeat them. This organizing also led to the start of participation and interaction coming from other *barangays* to work as one in order to become a stronger competitor.

This era was therefore characterized by the culture of *damayan* and *bayanihan*. The union and mutual aid among different *barangays* paved the way for the start of community organizing and collective action of the masses to fight for its freedom and social supremacy. The *barangay* is the seed of nationhood (Manalili, 1990).

**Table 1**

*Timeline of Prehispanic Philippine Society and Culture*

Year	Event
600-900	Philippine relations with the Tang Dynasty of China began
900	Political and socioeconomic conditions were manifested in the Laguna Copperplate inscriptions.

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Year	Event
1225	A Chinese official from Fukien province named Chao Ju-Kua wrote the Chu Fan-Chi, an account describing the condition of the Philippines and its people.
Late 16th century	The Boxer Codex, one of the most important accounts describing the early Filipino culture and society, was published.
Late 16th century – Early 17th Century	Missionaries Document Prehispanic Traditions of Early Filipinos



### Activity Corner 1.3

You need to connect to the internet to perform the following activities:

#### Reflective Essay

Discuss the events in the life of a partner *barangay* that led to the beginning of community organizing in the area. Describe its moving force.

Access the worksheet through this [link](#).

## B. Spanish Colonization in the Philippines: Backbone of Collective Action



The Philippines was part of the Spanish empire for more than three centuries. During this long period, native societies underwent a great transformation. A simple segmented *barangay* was organized into towns or pueblos which created large concentrations of people in an area. Spanish colonial rule became a fertile ground for the growth of our national identity. The birth of the Filipino nation was characterized by the masses' unrelenting struggle for freedom from foreign domination and for social injustice.

## 1. Filipinos reception to the Spaniards

Filipinos are known to the world as a hospitable, accommodating, and welcoming nation. For this reason, the Spaniards did not have a hard time entering the Philippine shores. However, not all Filipinos are delighted by this event because they fear that there is a deeper motive that is behind what they are showing. Thus, they provided a half-hearted welcome to their so-called uninvited guests.

One perfect example is the Battle of Mactan held on April 27, 1521. Ferdinand Magellan, who led the first voyage around the world, was killed by the natives of Mactan island led by their ruler, Rajah Cilapulapu. The Spaniards may have come prepared because of their advancement in technology and warfare, but they were caught off-guard because their local counterpart of more than 1,500 men were even more prepared with just having their lances of bamboo and stakes hardened by fire (Pigafetta, 1969).

Another inspiring depiction of collective effort in fighting against the colonizer happened in 1587, when the leaders of the different *barangays* of Tondo, Pandacan, Polo, Calatagan, Castilla, Taguig, Candaba, Navotas, Maysilo, Bulacan, Bangos, and Cuyo decided to conspire against the leadership of Spain. It was led by the son and nephew of Lakanduala, the last native king of Tondo, namely Magat Salamat and Agustin de Legaspi. Unfortunately, unlike the first, it led to the defeat and death of some leaders. The Spanish authorities discovered their plot with the help of a native who squealed the information about the plan. If this revolt was the start of organizing among different *barangays*, this also was used by the Spaniards in their *divide and rule* policy to maintain their stronghold of the archipelago.

## 2. Countless revolts

The imposition on the Filipinos of the Catholic faith, forced labor or *polo y servicio* and *bandala*, to regain their lost freedom and the usurpation of land by the religious orders triggered reactions from Filipinos, which came in the form of revolts. These revolts happened during the early onset of Spanish colonization particularly in the seventeenth to the eighteenth centuries. Moreover, these revolts took place in different parts of the Philippines. There were over 200 revolts and uprisings that transpired between 1565-1898; however, all these revolts failed.

Attempts to preserve the old religion by Filipinos inspired the revolts led by the Igorots in 1601, Tamblot of Bohol, and Bankaw of Leyte. Both revolts took place in 1621. Others were the revolts of Tapar (or God Almighty) of Panay in 1663 and the Magtangaga Revolt that was led by Francisco Rivera (Papa y Rey) of Cagayan in 1718.

Longest and simultaneous revolts also characterized this period. Revolts led by Agustin Sumuroy of Samar, Francisco Maniago of Pampanga, Andres Malong of Pangasinan, Francisco Dagohoy of Bohol, Diego Silang of Vigan, Juan de la Cruz Palaris of Pangasinan, and Apolinario de Jesus are some examples. (Blair & Robertson, 1905)

In the series of revolts that transpired, it is unfortunate that this rise of organizing a revolt or course of action ended in a failure. It is due to the fact that the leaders are persuaded by the Spaniards and that the organization declined. Such defeat can be attributed to lack of interest and willingness to continue by the people involved.

## 3. The Birth of the Nation's Leaders

The nineteenth century has led to a lot of changes in the Philippine soil. Positive socio-economic conditions allowed rich Filipinos and the middle class to study in universities in Europe. These *ilustrados* who were studying in Europe would use

their new-found knowledge and freedom to demand reforms from the Spanish colonial government in the Philippines. With its failure rose the *Kataastaasang Kagalanggalangang Katipunan ng mga Anak ng Bayan*. This organization started the full-scale revolution against Spain and sought Philippine independence. (Agoncillo, 1990).

The Propaganda Movement was a peaceful campaign for reforms led by Jose Rizal, Marcelo H. del Pilar, Mariano Ponce, Graciano Lopez-Jaena, and other Filipinos. Unfortunately, it failed to attain essential rights and privileges for the Filipinos because of the turbulent politics in Spain, the influence of the friar orders, the insufficiency of funds to sustain the movement, and, most of all, the internal disputes among Filipino leaders (Corpuz, 1989). The emergence of a Filipino national consciousness was the most important legacy of the Propaganda Movement.

The *Katipunan*, founded on July 7, 1892 in Tondo, was a society that intended for the Philippines to completely separate from Spain through radical or revolutionary means. Andres Bonifacio, the “Father of the Revolution,” envisioned a nation that had its own government and its people free from the yoke of colonial abuse.

During the course of the revolution, the *Katipunan* endured internal issues which eventually resulted in factionalism and the fragmentation of the revolutionary movement. The Tejeros Convention held on March 22, 1897 divided the revolutionaries in Cavite between those who supported Emilio Aguinaldo and Bonifacio. Because of this event, the Supremo and his brother were arrested and executed at Mt. Tala in Maragondon, Cavite (Agoncillo, 1990).

The declaration of Philippine independence on June 12, 1898, although opposed by Apolinario Mabini, was one of the means by which the revolutionaries began to assert the independence of the country. The holding of the Malolos Congress and the drafting of the Malolos Constitution were concrete attempts by the Filipinos for their capacity for self-government (Arcilla, 2013).

**Table 2**

*Timeline of Spanish Rule in the Philippines*

Year	Event
1521	The Magellan expedition, after passing through the South American continent and crossing the Pacific Ocean, arrived in the central part of the archipelago.
1543	The Villalobos expedition arrived in the archipelago and gave it a name Las Filipinas in honor of the then crown prince, Philip II.
1565	King Philip II decided to colonize the country and sent Miguel Lopez de Legazpi. The Legazpi expedition sailed from Mexico and arrived in Cebu.
1571	Manila was taken by the Spanish and Visayan forces under the leadership of Martin de Goiti. Legazpi transferred from Panay island and made Manila the capital and base of further expeditions.
1574	Lakan-Dula’s Revolt (Tondo)
1587 - 1588	Tondo Conspiracy (Tondo)

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Year	Event
1596	Magalat's Revolt
1601	Igorot's Revolt
1621	Tamblot (Bohol) and Bankaw's (Leyte) Revolt
1649 - 1650	Sumuroy's Revolt (Samar)
1660	Maniago's Revolt (Pampanga)
1660 - 1661	Malong's Revolt (Pangasinan)
1663	Tapar's Revolt (Panay)
1718	Francisco Rivera' Revolt (Cagayan)
1744 - 1829	Dagohoy's Revolt (Bohol)
1762 - 1763	Silang's Revolt (Ilocos)
1762-1764	Palaris' Revolt (Pangasinan)
1807	Basi Revolt (Ilocos)
1840-1841	De La Cruz's Revolt (Tayabas)
1813	The Manila-Acapulco or Galleon Trade was abolished
1863	An educational decree which provided for the establishment of primary schools in each tow was proclaimed.
1869	The Suez Canal in Egypt was opened. It greatly shortened the travel time to Europe to the Philippines and vice-versa.
1872	The Cavite Mutiny took place and was followed by state repression in which prominent Filipinos were arrested, imprisoned, exiled or executed including the GOMBURZA.
1882	Establishment of the Propaganda Movement
1892	Establishment of the Katipunan
1896	Rizal's Execution Start of Philippine Revolution

### C. American Colonization: Era of Suppressed Nationalism

Following the Philippine-American War, the United States colonial government in the Philippines, particularly through its legislative body, the Philippine Commission tried to strengthen the colonial order and to defeat the remaining revolutionary forces in the islands. By passing numerous laws like that of the Sedition Law, Brigandage Law, Flag Law, and Libel Law, the Americans were able to crush native resistance and nationalism; thus, the fear of suppressed nationalism is experienced by the nation.

Seeing the leaders coming from the elite group capitulated to the side of the new colonizers, this era led to the demise of the will of many Filipinos to fight; but, the people's movement for national liberation was kept alive by those who longed for freedom. Miguel Malvar, Macario Sakay and Benigno Ramos are some to name a few.

When Aguinaldo surrendered, one leader stood out and fought hard against the colonizers. Miguel Malvar organized a group of people whom he proved to be honest and trustworthy. The masses had seen the sincerity of their leader, and they reciprocated it with their loyalty and willingness to defend the nation. Malvar showed the trait seen by the masses with Bonifacio and Mabini, and he firmly believed that revolution is also the means to clean one's disposition. Malvar tenaciously continued the war against the United States until his soldiers died of hunger and disease. He was the last Filipino general to surrender on April 16, 1902.

Upon Malvar's surrender, another leader rose in the person of Macario Sakay, the founder of the Tagalog Republic. He rebuilt the *Katipunan*. He was a former organizer of the society, and he was able to spread his force that threatened the American government. Unfortunately, the movement weakened because of the strong force established by the colonizers with its local counterparts. His efforts faltered when he was hanged together with one general on September 13, 1907.

On the other hand, the Philippine labor movement is considered to have begun also during the American period when Isabelo de los Reyes founded the Union Obrera Democratica. The main goals of the organization were the following: (1) improve working conditions through protective labor legislations; (2) locate work for the unemployed and assist their families; (3) provide free education for workers' children; (4) assist sick members and those in distress; and (5) emancipate workers through saving and related projects. Unfortunately, the Union had a brief and turbulent history. Its founder was arrested by the Philippine Constabulary and jailed for labor agitating. Its second president, Dominador Gomez, converted it into a political party, and was quickly arrested on charges of sedition, brigandage, and appropriation of funds (Scott, 1992).

According to Couttie (2004), the efforts of the locals from the town of Balangiga in Samar will never be forgotten in history. The Balangiga Massacre or the surprise attack of hundreds of native fighters mostly armed with bolos, some of them disguised as women church worshippers, shocked the American forces; it is considered as the worst disaster suffered by the US army in the Philippines.

This period also saw the collapse of the colonial structures the Spaniards maintained for more than three centuries. The elites had become collaborators of the Americans, while the peasants felt abandoned. This resulted in the latter to start looking for landowners only to find out that the situation elsewhere was no better and worse. Hence, there was a growing unrest among the peasantry, which was characterized by small protests against their own landlords. It is evidently seen in Central Luzon (Lachica, 1971).

The 1930's is a decade considered by Constantino (1975) as a troubled and desperate decade. In this period, we see the formation of small peasant unions such as *Samahang Magsasaka*, *Kalipunang Pambansa ng mga Magsasaka sa Pilipinas*, *Aguman ding Malding Talapagobra*.

The desire to be independent remained in the hearts of the masses, despite their leaders conniving with the American colonizers. A mutiny caused by the farmers transpired in South Luzon, and they became known as Sakdal. This movement, founded in 1930 by Benigno Ramos, drew strength from illiterate, landless peasants. It advocated a drastic reduction of taxes on the poor and a radical land reform (Terami-Wada, 1988).

**Table 3**

*Timeline of American Period in the Philippines*

Year	Event
1900	Establishment of the Taft Commission
1901	A Sedition Law was enacted.
1907	Inauguration of Philippine Assembly
1916	Jones Law was enacted.
1933	The Hare-Hawes Cutting Act was passed by the US Congress.
1934	Tydings-McDuffie Law was enacted.
1935	Establishment of the Philippine Commonwealth

#### **D. Japanese Occupation: A tale of Two Governments**

Japan occupied the Philippines to implement the former's idea of Greater East Asia Co-Prosperity Sphere. This dark period in history brought a series of movements especially upon the fall of the Sakdalistas. Two governments were ruling over the land during this time – the Commonwealth Government headed by Quezon and Osmeña and the Puppet Government headed by Laurel.

The Japanese occupation in the Philippines paved the way for the flourishing of people's organization. Social welfare activities during the period consisted mainly of giving medical care and treatment, as well as food and clothing to the wounded soldiers, prisoners, and civilians.

On the other hand, a new wave of organizing grew in Central Luzon particularly in Nueva Ecija, Bulacan, Tarlac, and Pampanga. The birth of the HUKBALAHAP or *Hukbo ng Bayan Laban sa Hapon* (HUK) was a group composed of the peasant class. This new organization revived the *Katipunan* which aspires unity, to empathize with the masses. The leaders of this group also came from the grassroots (Taruc, 1953).

Following the HUK movement were the organizations that rose during this period. *Pambansang Kaisahan ng mga Magbubukid* was founded by Juan Feleo. They lobbied for better relationship with the landlords; low interest loans from the landowners; government to set up banks so they could borrow easily; justice for everyone regardless of social standing; and to create laws protecting peasants from landowners as well as small landowners to large-scale landowners (Kerkvliet, 1977). Groups from the marginalized sectors also rose to fight for the injustice and abuses of both the government and the leaders such as the *fisherfolks, peasant women, urban poor, and indigenous communities*.

Table 4

*Timeline of Japanese Occupation in the Philippines*

Year	Event
1941	Japan bombed Pearl Harbor; Manila was declared an Open City.
1942	Fall of Bataan
1943	Jose P. Laurel was inducted as President of the Republic.
1944	Death of Quezon in Saranac Lake; Battle of Leyte Gulf
1945	Japan surrendered unconditionally to the Allied Powers.
1946	Birth of the Third Philippine Republic



**Activity Corner 1.4**

You need to connect to the internet to perform the following activities:

**Test Your Understanding**

What do you think are the reasons that led to the failure of the revolts in the Philippines?

**Investigate**

Research on the following events: Battle of Mactan, First Cry of Pugad Lawin, Balangiga Massacre.

Then, answer the following questions:

- a. What do you think made their campaign successful?
- b. What main lesson have you learned from the experiences of the characters in the past?
- c. How will you be able to relate the actions of their leaders in your work as a CO or extension worker?

Access the worksheet through this [link](#).



## E. Post-War Events that Led to Organizing: The Challenges of the Filipinos in the Modern Era



This period is characterized by the issues confronted by the nation after the last colonizer (Japan) has left and the Philippines, once again, granted its independence on July 4, 1946. Each decade provides a tagline that sums up the events that transpired. Here, we will be able to see the contemporary approaches of the people in line with community organizing.

1. **1950s-1960s** – This era is characterized as the Reconstruction Period. When the war officially ended in 1945, the recovery of the nation was slow. Rebuilding life from scratch was hard; thus, the next decade was highlighted for reconstruction. Rehabilitation and reconstruction of communities destroyed by war was the utmost priority (Schein, 1951).

At this time, the term social amelioration or the one that signifies that social welfare is a responsibility of the state was the catch phrase. Relief assistance to the hungry, the homeless, and the sick became the government’s utmost priority during this period.

2. **1960s-1970s** – This is known in Philippine history as the Development Decade. In this period, the United Nations called all countries to focus on developmental efforts aimed at improving the quality of life of the people. It is also considered as a strong decade, for the country was one of Asia’s powerhouses in terms of production of consumer goods to processing of raw materials (Chua, 2020).

Moreover, evident in this decade is the grassroots organizing such as sectoral and mass-based commencement. Maximum community participation was encouraged because development agencies were formed such as *relief rehabilitation, dole-outs, home-based and institutional services* (Blunt, 1982).

When President Marcos assumed the position as President of the republic, social actions such as rallies, protests, and demonstrations were formed. These groups stood up for their advocacies and for social development.

3. **1970s-1980s** – This is the decade of Participatory Development; the period that sought to engage local populations in development projects that were designed by outside initiatives in the hopes that these projects will be more sustainable and successful.

Marcos' declaration of martial rule in 1972 altered the terrain for social movements. All progressive groups were subjected to repression while some individuals were either eliminated or arrested by the military. During the early stages of Martial Law, all communications were closed. The repressive situation led many activists to go underground and wage armed struggles against the Martial Law regime; all attempts at organizing ended (Blunt, 1982).

Church-based programs which functioned as non-government organizations (NGOs) were the first to engage in organizing despite martial law. These include the Urban and Rural Missionaries of the Philippines, Task Force Detainees of the Philippines, Episcopal Commission on Tribal Filipinos, Share and Care Apostolate for Poor Settlers, and PEACE, among others. Community organizing was adopted by the government as a strategy. The lessons from NGOs were recognized, and bottom-up rather than top-down decision making became known (Beau, 1987).

- 4. 1980s-1990s** – This is the era of Socio-Economic Work. Characterized by the People Power Revolution, the Philippines became the center of the world for collective effort to change the status quo. This was highlighted in history.

This period also is the peak of NGO work in the country. Non-Governmental Associations began to grow after the EDSA Revolution in 1986. They supplement government effort. These non-profit, voluntary organizations are committed to the tasks of socio-economic development and established primarily for service (Clark, 1995).

Also, a two-pronged approach was implemented in which strengthening of people's organizations and implementation of socio-economic programs were highlighted. Most importantly, community-wide to nationwide organizing resulting in people's empowerment was seen not just by the Filipinos but all nations as well.

- 5. 1990s-2000s** – This is the Sustainable Development Decade. This period is the start of recognizing the following issues: gender development and alarming depletion of vital resources. Also, community practice was centered on addressing sectoral and welfare issues like drug addiction, prostitution, child abuse, and domestic violence. Significantly, this decade marked the advent of the women's movement in the Philippines (Dacumos, 2014).
- 6. 2000s-onwards** – This is known as the Social Responsibility Era. The Private-Public partnership was marked at this period in which more meaningful involvement and participation of the private sector in social development programs began. Creation of creative partnerships or "creative engagement" between and among private and government is shown. Proactive projects that advocate for a holistic sustainable development to give the underprivileged an opportunity for social mobility and a better quality of life are given focus and attention (Dela Cruz, 2018).



### Activity Corner 1.5

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

Based on the postwar era, which portion in history created an impact on you to become a community organizer? Identify the lessons you have learned from this period that shaped your decision in your chosen profession.

#### Reflective Essay

Reflect upon the glimpse of our history and answer the following questions:

- a. Why do we need to organize?
- b. What are the essentials of Community Organizing?
- c. What do you think is necessary for a successful community organizing?
- d. What can you set as the criteria for organizing?
- e. What should be avoided in community organizing? Why?
- f. How can you now make an operational definition of Community Organizing?

Access the worksheet through this [link](#).

Community organizing in the Philippines finds its roots in history. By examining the origins of the approach of early Filipinos, and how it evolved based on the events faced by the country, we can see for ourselves the role of history in the making and unmaking of organizational initiatives. The identity, strategy, and ways utilized by the people depended on the situation unfolding before their eyes. The success and failures of organizing served as lessons for the future Filipinos to do and undo things and to think of better means for the improvement of the community.

Thus, our nation's history provided, not just us Filipinos, but people all over the world have the power to form organizations and engage in collective action in order to address the issues, problems, and challenges that came and tested their faith and capabilities.

The Philippines has a long record of organizing throughout history. Organizing among the powerless has long been part of history even in the absence of a systematized body of theories, concepts, principles, and approaches as we know them today.

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2

## Module 2:

# The Foundations of Community Engagement in Higher Education

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## ABSTRACT

This module serves as the foundation for the understanding of community engagement in the context of higher education. As faculty members or extension workers, it is vital for you to have a good grasp of this module since it deals with community engagement that is sensitive to the unique needs and conditions of a higher education setting. In higher education, you need not only consider partner communities as your stakeholders, but you must include administrators, faculty members, students, and other academic and administrative personnel as important stakeholders in your community engagement efforts. This module covers topics on (1) definition of community engagement, (2) history of community engagement in Philippine higher education, (3) the principles of community engagement which is anchored on the discipline of Community Development, (4) community participation and partnership in community engagement, and, lastly, the process of institutionalizing community engagement in higher education. By going through these topics, you will be able to bring all your stakeholders together into a coherent understanding of community engagement and unified actions that are complementary to the teaching and research thrust of higher education. In this way, community engagement can be further institutionalized in your educational institution.

**Keywords** *community engagement, community development, higher education, institutionalization*



## Objectives and Expected Outcomes

In this module, you will be able to:

- differentiate community engagement from the traditional concept of extension service;
- review a school's faculty/staff development program in relation to community engagement;
- examine a community engagement intervention using the principles of Community Development;
- assess the quality of partnership and people's participation in a community engagement;
- map out a school's quadrant of community engagement;
- measure the level of institutionalization of a school's community engagement program; and
- provide recommendations for the strengthening of a school's community engagement program.

## The Foundations of Community Engagement in Higher Education

### I. Community Engagement in Higher Education



The global popularity of the world university rankings has kept the eyes of many higher educational institutions (HEIs) all over the world focused on the internationalization of teaching and research; but one crucial aspect and function of higher education seems to be left out - that is the vital role of extension services. Literally, the term “extension” implies something which is increased or added to something else. Historically, in the beginning of the 19th century, extension service began in American land grant HEIs which conveyed “extending resources” in order to solve public needs through non-formal and non-credit programs, especially in the context of agriculture and rural development (Shields, 2006). Thus, this started the tradition of extension service among HEIs all over the world in which they provide their expertise to society and to “reach out/extend” their resources to help address and solve public needs and concerns (O’Meara & Jaeger, 2016). However, other scholars, including O’Meara & Jaeger (2016), have critiqued this traditional concept and practice of extension service which is seen to foster a one-way transfer of knowledge, expertise, and service from higher education to communities (Ward & Wolf-Wendel, 2000). This reinforces stereotypes that communities are helpless and in need of external others and thus perpetuates dominant power relations embedded in unequal partnerships between the extension service providers and extension service receivers. Therefore, this kind of extension service reinforces the idea of academics as experts and continues to place them within a position of power to transform communities within their own lenses and experiences (Donaldson & Daughtery, 2011).

Because of such critiques, over the years, people’s empowerment, participation, and collective action have been emphasized when it comes to positive social change. This emphasis has transformed extension service in academia in which the term community engagement is now being used in lieu of extension service. Community engagement veers away from the one-way transfer of knowledge, expertise, and service towards “the collaboration between or among institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity” (Driscoll, 2009, p.6). To better understand this definition, let us break it into four mutually reinforcing elements or parts:

- **Collaboration:** HEIs and communities are expected to work together in order to achieve or do something on what they have agreed upon.
- **Mutually beneficial exchange of knowledge and resources:** this means that HEIs are not the only entities that transmit knowledge and resources for the benefit of communities, but communities also transmit their local knowledge and resources for the benefit of HEIs.



- **Partnership:** the collaboration between HEIs and communities require a formal agreement solidifying their commitment to work together on equal footing with each other.
- **Reciprocity:** refers to the “recognition, respect, and valuing of the knowledge, perspective, and resources that each partner contributes to the collaboration” (Janke & Shelton, 2011, p.4).

Given the above mentioned definition of community engagement, research findings show that HEIs who put this into practice are able to enrich the scholarship, research, and creative activity of their faculty; are able to enhance their overall school curriculum, teaching and learning which are more attuned to their surrounding communities; and are able to prepare their students to become well-rounded and engaged citizens (Norris & Weiss, 2019). Because of this, there is a growing movement among academics in the different parts of the world for community engagement to be strengthened among HEIs. This is because, as Pasquerella (2018) argues, higher education today needs to cultivate the voice and active public participation of the next generation of citizens who can address the worsening problems of climate change, the rise of authoritarian regimes, and the destruction of the environment. Cantor & Englot (2014) also add that community engagement is needed to “cultivate the voice, talent, and active public participation of the next generation of local citizens in a global world because our society depends upon it” (p. 1). However, such a movement comes without a precedent as the Campus Compact was founded in the United States in 1985, the Philippine Association of Extension Program Implementers, Inc. (PAEPI) in 1989, and the Talloires Network in France in 2005 to name a few. These organized groups intend to create, in one way or another, robust support structures for the institutionalization of community engagement, which includes training faculty members or extension workers on how to integrate community work into their teaching and research, and the institutional will to make civic roles and social responsibilities a priority in order to build a global movement of engaged universities.

These efforts to push for the institutionalization of community engagement in higher education have led the Times Higher Education (THE) to introduce for the first time in 2019 the University Impact Ranking. This is a new ranking system to capture a university’s impact on society, based on the institutions’ success in delivering selected targets of the United Nations’ Sustainable Development Goals. As such, THE explains that the agency now compares the performance of universities using carefully calibrated indicators to provide comprehensive and balanced comparisons across three broad areas, which are on research, outreach, and stewardship. This new form of university ranking now gives equal prestige to applied research designed to help tackle social and economic problems locally and globally, rather than just awarding academics for publication and high citations in their chosen field of study (O’Malley & Mitchell, 2019). Thus, given these recent developments in globally mainstreaming the importance of community engagement in higher education, it is a must for Philippine universities to put a premium on their community engagement efforts, just like the way they put a premium to teaching and research. Through a highly institutionalized community engagement, Philippine universities can free themselves from the prejudice of being seen as ivory towers, especially in this period when there is a festering trend of anti-intellectualism. Also, through highly institutionalized community engagement, they can be assured that they are able to produce graduates who have strong democratic values and civic responsibility who are inspired to address critical societal issues and who are willing to work towards the common good (Abenir & Ma, 2020).



### Activity Corner 2.1

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

To test your mastery of the basic concepts presented in this module topic, access the short quiz [here](#).

#### Key Takeaway

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

#### Reflective Essay

The reading above has made a distinction between extension service and community engagement. Based on this, do you think your school is doing extension service or community engagement? Why or why not? What can be done in order to improve it? Justify your answer based on the elements of community engagement, namely: collaboration, mutually beneficial exchange of knowledge and resources, partnership, and reciprocity. Accomplish this task via this [link](#).

## II. History of Community Engagement in Philippine Higher Education



In the Philippines, the beginnings of community engagement institutionalization, more popularly known as extension work, followed the land grant setup of the United States (Tojos, 2010). Tojos (2010) explains that it was quite similar in intent to the original concept, which is to aid in increasing agricultural productivity. But later on, it evolved into “extending the university,” which meant adding other branches or campuses in the provinces. For example, in the University of the

Philippines (UP), extension efforts started with the expansion of its campus to many parts of the country such as UP Manila (1908), UP Los Baños (1909), UP Cebu (1918), UP Diliman (1949), UP Baguio (1961), UP Visayas (1973), and UP Mindanao (1995). The extension service of many of these schools focused on improving agricultural productivity, which is linked with the Department of Agriculture and the local governments. For instance, the UP Los Baños (UPLB) has its own “social laboratory” in rural areas. Transfer of ideas is not limited to production technology but includes the testing of communication strategies as well as helping farmers to organize themselves. Experiences from these are channeled back into UPLB teaching and research (Nagel, 1998).

On the other hand, private universities, many of which have been founded by religious organizations, such as the University of Santo Tomas (1611), University of San Carlos (1769), Ateneo de Manila University (1859) and De La Salle University (1911), focused efforts on extension based on their religious fervor for evangelization and the Christian notion of charity for the poor characterized by the delivery of social services, academic tutorials, and catechism (Cornelio, 2018; Legaspi, 1997). In the 1990s, further supported by *Ex Corde Ecclesiae*, the Apostolic Constitution promulgated by Pope John Paul II, Catholic HEIs were expected to fulfill four core service missions, namely: (1) service to the Church and society, (2) pastoral ministry, (3) cultural dialogue, and (4) evangelization.

As time passed, extension services for both public and private HEIs became similar and expanded in scope to include a wide range of interventions for low-income communities such as medical and dental missions, free legal aid, and adult literacy (Legaspi, 1997; Tojos, 2010). In 1989, the Philippine Association of Extension Program Implementers, Inc. (PAEPI) was founded at the Technological University of the Philippines with 52 initial members that cut across different public and private HEIs, government and other non-government organizations. The PAEPI is an association in which members have the opportunity to share their experiences, knowledge, and skills in the conduct of extension services geared towards the development of the country (PAEPI, 2018). Efforts to further institutionalize extension service in Philippine chartered state universities and colleges were made through the Higher Education Modernization Act of 1997 (RA 8292) whereby extension was declared as one of the three-fold functions of any state university or college. Also, the National Service Training Program (NSTP) Law in 2001 (RA 9163) mandated both public and private HEIs to offer NSTP as a general education course for two semesters to inculcate civic consciousness and defense preparedness among college students. NSTP has three components in which students have the liberty to choose from: (1) Reserved Officers Training Corps (ROTC), (2) Literacy Training Service (LTS), and (3) Civic Welfare Training Service (CWTS). CWTS and LTS are considered Service-Learning (S-L) courses since they are designed to integrate classroom instruction into the delivery of community service to further enhance the civic consciousness and community responsibility of the students (Balmeo et al., 2015). Specifically, as stipulated in the NSTP Law, LTS is a program designed to train students to become teachers of literacy and numeracy skills to school children, out of school youth, and other segments of society in need of their service (§ 3). On the other hand, CWTS refers to programs or activities devoted to improving health, education, environment, entrepreneurship, safety, recreation, and morals of the citizenry (§ 3). It is only through the NSTP Law that all college students in public and private HEIs, regardless of their baccalaureate program, are required to take an S-L course in the form of LTS or CWTS, with the exemption of the Reserved Officers Training Corps (ROTC), which is military in training by nature.

In 2008, the Philippine Commission on Higher Education (CHED) stepped in and made the first attempt to define extension through their CHED Memorandum Order (CMO) No. 8, series of 2008. In this CMO, CHED stipulates that an extension program of public and private HEIs should have the following components: (1) training programs which are non-degree and non-credit; (2) technical assistance and advisory services; (3) communication/information services; (4) community outreach activities like provision of social services; and (5) technology transfer to stimulate the development of small and medium scale enterprises. More recently, CHED redefined extension through CMO No. 52, series of 2016 where it states that extension is about “systematic transfer of technology, an innovation of information generated by HEIs and its partners to

seek solutions to specific development concerns. It is a purpose-specific, target-specific, need-specific program of action utilizing the best available data, science, and evidence from a range of disciplines to inform systematic approaches to developmental solutions.” All of this means that CHED wants extension to be an avenue towards making HEIs contribute to national development. Given this encouragement, many higher education accrediting bodies in the Philippines, such as the Philippine Accrediting Association of Schools, Colleges and Universities (PAASCU), Philippine Association of Colleges and Universities Commission on Accreditation (PACUCOA), Association of Christian Schools, Colleges and Universities-Accrediting Association, Inc. (ACSCU-AAI) and other Philippine accrediting bodies require a certain percentage for colleges and universities to devote their efforts in doing extension work, depending upon the level of accreditation they are applying for, Level IV being the highest. However, subjecting the school into such external quality assurance is voluntary. Usually, HEIs who subject themselves under the scrutiny of accrediting bodies seek the mark or stamp of excellence. Accreditation serves as one of the pre-requisites of CHED to grant HEIs an autonomous status and have their academic programs credited as either Centers of Development (COD) or Centers of Excellence (COE). With it comes funding support from the government.

Unfortunately, extension service in the Philippines is still generally considered an extracurricular endeavor, hence, are not given equal treatment when it comes to loading credits of faculty members when compared to teaching and research. There is an exemption, however, when the University of the Philippines (UP) in 2015 started granting to its faculty members an extension load credit (ELC) for one up to a maximum of three units per semester for extension work which could be related to teaching, research, and public service (UP Office of Extension Coordination, 2017). On the other hand, the Ateneo de Manila University in 2018 started giving an additional task-based 0.5 to 1.5 load credits to its faculty members handling a specific 3-unit Service-Learning course. Given this current scenario, it can be seen that history and tradition, coupled with external and internal factors, has helped influence the establishment of community engagement in Philippine HEIs. But there is need for community engagement to be further institutionalized and involvement of faculty members in this area to be further professionalized. One key indicator that the professionalization of community engagement seems to be lacking is by looking at the faculty development programs offered in Philippine higher educational institutions. A quick literature review shows that faculty development programs in the Philippines are replete in helping faculty members acquire higher academic degrees (Somera, 2009; Tindugan, 2013), and increase their competencies in the areas of teaching (Bongalos et al., 2006; Gallos et al., 2005) and of research (Dela Cruz, 2013; Gutierrez & Kim, 2017). Even though extension services is considered as the third pillar in Philippine higher education, it is often seen only as a sporadic endeavor and the most common form of which are emergency services to communities struck by calamities and other community outreach activities like coastal clean-ups, medical missions, and tree planting projects (Mojares, 2015). Because of this, the extension service function is not well-infused into the professional development of faculty members (Lero, 2010).

One of the reasons for this seeming absence of faculty development programs for extension services is the view that extension service has nothing to do with the scholarly works expected of a faculty member. Unlike teaching and research, extension services are often seen to only require a heart that is willing to give and help, which in turn is considered as the major requirement for appointing faculty members to lead or manage extension programs of higher educational institutions. But as John Eby (1998) has noted, when service is done without a proper selection of faculty and without appropriate training, orientation and reflection, it can support ineffective and sometimes harmful kinds of service. Such service trivializes service and demeans service professions. On the other hand, another alternative explanation is that there are Philippine higher educational institutions that have been stuck with the traditional notion of extension service which is a one-way transfer of knowledge, expertise, and service from higher education to communities. This fails to recognize that extension service has progressively evolved into what has now been termed by Amy Driscoll (2009) as Community Engagement, which requires a different set of skills and competencies. Extension service, when viewed under the lens

of Community Engagement, requires turning service recipients into partners for development and actively empowering them not only as receivers of knowledge and resources from the university, but also as sources and producers of local knowledge and resources that enrich the university.



## Activity Corner 2.2

You need to connect to the internet to perform the following activities:

### Test Your Understanding

To test your mastery of the basic concepts presented in this module topic, access the short quiz [here](#).

### Key Takeaway

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

### Reflective Essay

Answer the following questions:

- a. Examine the faculty and staff development program of your school. Do you think it offers adequate professional training for faculty members or extension workers in community engagement? Why or why not?
- b. Propose three concrete steps that you can do to convince your school authorities to professionalize trainings on community engagement, which is at par with teaching and research?

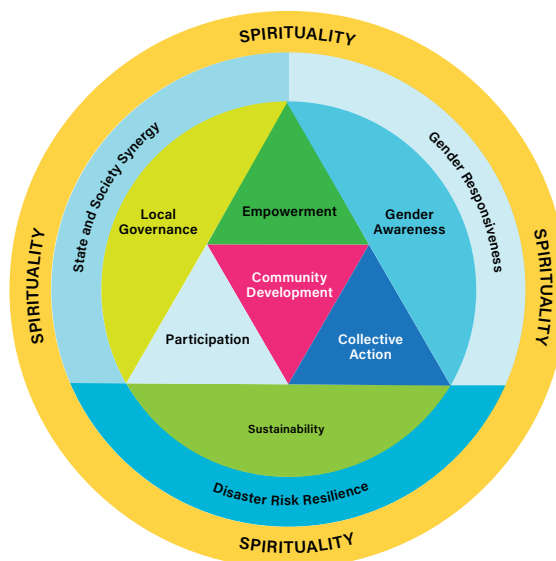
Accomplish this task via this [link](#).

### III. Principles of Community Engagement

Community engagement is fundamentally anchored on the principles of Community Development and Community Organizing. The International Association for Community Development (IACD) (2016) defines Community Development as a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, economic opportunity, equality and social justice, through the organization, education and empowerment of people within their communities, whether these be of locality, identity or interest, in urban and rural settings. As shown in the figure below, the principles of Community Development are divided into four levels (Abenir, 2011):

Figure 1

*Principles of Community Development (Abenir, 2011)*



1. **Core Level:** this includes the principles of empowerment, participation, and collective action.

- **Empowerment:** enabling communities to increase control over their lives.
- **Participation:** involvement of people in a community in projects to solve their own problems.
- **Collective Action:** involving the community to voluntarily engage in a common action to pursue a shared interest.

2. **Meso Level:** this includes the principles of local governance, gender awareness, and sustainability.

- **Local Governance:** public management of community affairs by the people belonging in the concerned locality through taking part in decision making that would ultimately respond more proactively to their concerns.
- **Gender Awareness:** enabling the community to understand the traditional gender roles of men and women and how this has affected women’s needs in comparison to the needs of men.
- **Sustainability:** communities are empowered to promote sustainable living, that is, the practice of reducing demand for natural resources by making sure that people replace what they use to the best of their ability.

**3. Macro Level:** this includes the principles of state and society synergy, gender responsiveness, and disaster risk resilience.

- **State and Society Synergy:** communities and state agencies need each other – strong government bureaucracies are beneficial to communities, while organized communities with high levels of social capital is an advantage for government bureaucracies.
- **Gender Responsiveness:** enhancing the abilities of women and men in the community to contribute to and benefit from development by ending violence and discrimination to women and girls.
- **Disaster Risk Resilience:** sustained ability of communities to withstand, adapt to, and recover from hazards, shocks, or stresses without compromising long-term prospects for development.

**4. Transcendental Level:** this includes the principle of spirituality.

- **Spirituality:** refers to enhancing the qualities that inspire people in the community to do what is right and good – for themselves and for others – by drawing on the resources of their religious faith and on an ideal of being fully human.

These four levels of the principles of Community Development serve as a frame to guide the actions of HEIs whenever they engage with communities. They resonate well with the different elements found in the definition of community engagement, namely: collaboration, mutual beneficial exchange of knowledge and resources, partnership, and reciprocity. Whenever HEIs observe these principles of Community Development, they can be assured that their community engagement projects can lead to sustainable social changes in their partner communities.



### Activity Corner 2.3

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

To test your mastery of the basic concepts presented in this module topic, access the short quiz [here](#).

#### Key Takeaway

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

#### Reflective Essay

Watch the YouTube video titled “[Now Serving, A Cup of Better Lives and Livelihood for Coffee Farmers](#)” by the Catholic Relief Services’ FARM Project. After watching, do the following tasks:

- identify the top 5 community development principles observed in the FARM Project. Briefly explain how each was observed;
- explain what can be done to improve the FARM Project based on the community development principles you think were not observed; and
- based on this case study, explain how you can apply the principles of community development in improving your school’s community engagement program.

Accomplish this task via this [link](#).

## IV. Community Participation and Partnership in Community Engagement



One of the dimensions in Furco et al.'s (2009) *Assessment Rubric for the Institutionalization of Community Engagement in Higher Education* is community participation and partnerships. This originates from the concepts of participatory development and development partnerships, respectively. According to Eversole (2015):

- **Participatory development** refers to an umbrella term for approaches that directly involve local people in the design and delivery of development initiatives, which could either be in the form of projects or programs.
- **Development partnerships**, on the other hand, refers to formal relationships between two or more groups or organizations to pursue a common aim for positive change.

These two concepts are necessary to practice to have a successful community engagement in higher education. However, the problem is, they are easily said and done. For example, in the experience of faculty members and extension workers in higher education, getting people's participation in community engagement projects can be very difficult. There are times that community members just do not come since they are busy with their livelihoods or work at home. If they do come, others eventually lose interest and no longer participate. When it comes to development partnerships, such relationships may be mired with subtle and not-so-subtle inequalities. An example of which is an HEI dominates the relationship by imposing its own norms about what is valuable and worth doing. There are also cases that communities lose faith in the partnership because the HEI promises lofty ideals but eventually fails to deliver. Soon, communities discover that they are investing their time, talent, and resources in progressing the HEI's agenda, but receiving little benefit in return.

### Participatory Development

There are ways to resolve challenges that may arise. Eversole (2015) explains that to overcome these difficulties, the three crucial questions of participatory development below must be answered:

- Who is participating?
- What are they participating in?
- How much influence do the participants have over the community engagement outcomes?



### Who is participating?

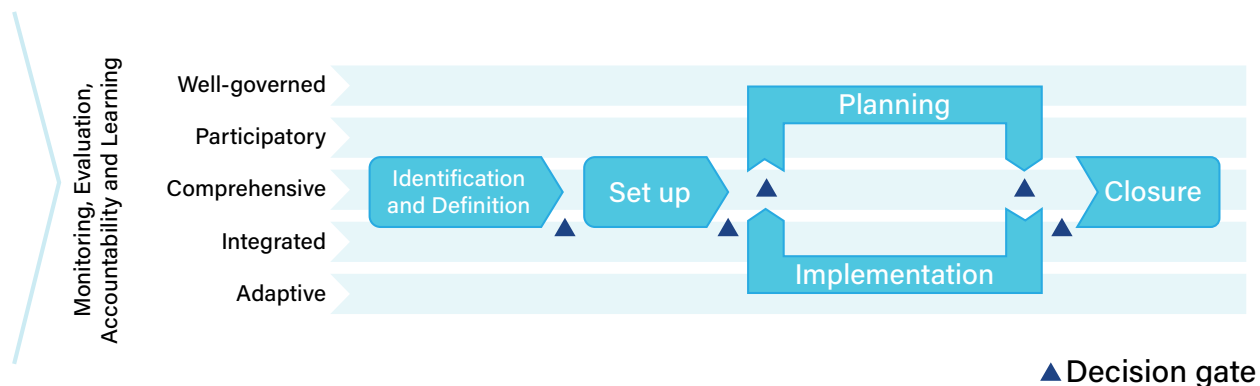
To answer this question, you have to properly analyze varied stakeholders in the community who have the influence and the interest to work on the community engagement project. You need to study on how you can properly engage them so that you can eventually ask their help to get the participation of other people in the community who are most in need of the project. Please watch [How To Get Project Stakeholders on Your Side](#) in YouTube to enhance your learning about increasing the chances for community stakeholders to participate in community engagement projects. In addition, watch the [Science of Persuasion](#) in YouTube to learn how you can ethically persuade people to become supportive or even leading stakeholders in community engagement projects.

### What are they participating in?

In this question, you need to clarify at what phase(s) of the community engagement project are the people in the community expected to participate. Based on the development project phases of the PM4NGOs (2020), community engagement projects normally consist of 5 phases: Project Identification and Definition, Project Setup, Project Planning, Project Implementation, and Project Closure. The Monitoring, Evaluation, Accountability, and Learning (MEAL) process is present and incorporated in every phase of the development project.

Figure 2

Development Project Stages/Phases (PM4NGOs, 2020)



1. **Project Identification and Definition:** It is during this phase that you define the needs, explore opportunities, analyze the project environment, and design alternatives for defining the project. The decisions made during this phase set the strategic and operational framework within which the community engagement project will subsequently operate.
2. **Project Setup:** The community engagement project is officially authorized, and the overall parameters of the development project are defined and communicated to the main project stakeholders.
3. **Project Planning:** Starting from the documents developed in earlier phases of the community engagement project and during the planning phase, we usually develop a comprehensive and detailed implementation plan and supplementary plans (MEAL, Supply Chain, etc.) that provides a model for all the work of the project. These plans are revisited throughout the life of the project and updated to reflect the changing project contexts.
4. **Project Implementation:** The day-to-day work of the community engagement project implementation is to lead and manage the operationalization of the project implementation plan: leading the team, dealing with issues, and managing the project team.

**5. Project Closure:** This phase includes implementing all closure activities that need to occur at the end of a community engagement project, including (but not limited to): confirming the deliverables with project partners/stakeholders, documenting lessons learned, and completing the administrative, financial, and contractual closure activities.

**MEAL:** This process, as mentioned, is present and incorporated in every phase of the community engagement project. The components of the MEAL are the following:

- **Monitoring:** The continuous and systematic collection, analysis, and reporting of data about project progress. Monitoring data are collected from a variety of different sources, including (but not limited to) routine record-collecting, questionnaires, observations, checklist, meeting minutes, and conversations.
- **Evaluation:** The user-focused, systematic assessment of the progress, challenges, value, merit, or quality of an ongoing or completed project's design, implementation, and results.
- **Accountability:** The commitment to respond to and balance the needs of all project stakeholders, including project participants, donors, partners, and the organization itself, in the activities of the project.
- **Learning:** The culture and the set of processes and resources that enable intentional reflection for smarter decision-making. Learning is about purposefully listening, asking questions, and answering questions to make smarter project decisions.

Given the above mentioned phases, the question of, “what are people participating in?” is important to consider. According to Eversole (2015), participatory approaches may be used for different purposes at different phases of the development project: in planning, for instance; or in project or implementation. Examples of participatory assessment tools that can be used for development project identification, definition, and planning are Participatory Rapid Appraisal (PRA), Participatory Visual Methods, and Participatory Statistics. Participation can also be a feature of ongoing decision making outside of the constraints of specific development. Moreover, Eversole (2015) affirms that asking “what people are participating in?” requires considering: how much of the development project decision is predefined and how much is actually open to participation? What kinds of participation are allowed: for instance, is it possible to change what is done, how it is done, who is involved? How much does external control limit participation or constrain local ways of doing things? Being clear about the answers to these questions prevents community members to have false and even high expectations about their role in the community engagement project.

### ***How much influence do they have?***

Participatory development approaches raise important challenges for community engagement. Some participatory development initiatives place community capacity at the center and become authentic partnerships between HEIs and communities; others limit community participation to a tokenistic involvement in which communities have little say on any decisions that matter. Some explicitly focus on achieving community aims; others mobilize communities to achieve the aims of the HEI. When considering ‘participatory development’ initiatives, it is necessary to look closer, to see how participatory they are. Several scales have been developed over the years that can be used to describe or measure the level of participation in community engagement initiatives. They include Sherry Arnstein’s ‘Ladder of Participation’, the IAP2 Public Participation Spectrum, and Sarah White’s Typology of Participation. To know other variants of measuring participation, have a look at this publication titled [Participation Models: Citizens, Youth, Online](#). Each of these scales can be used to describe variants of participatory processes along a scale from ‘less participatory’ to ‘more participatory’. All the scales also seek to address the question, “How much influence do the participants have over the outcome of a participatory initiative?” As Eversole (2015) explains, all of the aforementioned scales also arrive at a very similar conclusion: participatory processes

in community engagement projects can be more participatory, less participatory – or not really participatory at all. This means that faculty members or extension workers can choose the level of participation they wish to achieve and the methods they will use to achieve it. Some methods, like surveys and public meetings, provide a low level of community participation; other methods such as workshops, focus groups, transect walk, and participatory mapping provide a mechanism for more direct influence. Remember that the most participatory processes are those in which the participants have a high level of influence in decision making, while the least participatory are those where participants only serve the interest and agenda of the HEI.

For the purpose of having a common participatory development framework in this module, we will make use of Eversole’s (2015) Levels of Participation as shown in the image below:

Figure 3

Levels of Participation (Eversole, 2015)



Eversole’s (2015) Levels of Participation draws together insights from Arnstein’s, IAP2’s, and White’s participation scales to suggest a simple framework for measuring the level of community participation in a community engagement project. The key variable is the amount of influence that the community members have on decision making. As a simplified scale, it describes the overall level of participation of community members vis-à-vis an HEI that claims to be undertaking participatory initiatives. It also describes the overall level of community involvement in decision making. It can be applied across many kinds of participatory processes – from participatory planning to participatory project implementation and ongoing processes of participatory governance.

### Development Partnerships

When it comes to development partnerships, how do we avoid HEIs dominating the relationship with their partner communities? Eversole (2015) suggests that prospective partners need to have compatible strategic logic,

compatible notional logic, and intentionally balance relative power. In *strategic logic*, partners must make sure that their goals are compatible, they have complementary resources, and they have a clear understanding of the type of development partnership they are engaging into. Eversole (2015) identifies four types of development partnerships:

- **Project partnerships:** a partnership that is established to deliver a particular community engagement project or one-off initiative. Each partner contributes in some way to the design and delivery of the project. The partnership is for the duration of the project only – from a few months for small projects to a few years for large projects. In many cases, the HEI is the lead partner and takes the ultimate responsibility for the project's success, drawing on resources and support from the community as needed.
- **Funding partnerships:** a partnership that is established between the HEI as the funder while the community organization as the implementer. This may be short term, medium term, or ongoing, and they fund the on-the-ground implementation of projects, programs, or services by the concerned community organization according to funding schemes or policy priorities of the HEI. Examples of which is the HEI funds the livelihood project designed and planned by the community organization.
- **Strategic partnerships:** a partnership that links HEI and communities in an ongoing relationship over a period of time, beyond the boundaries of particular projects, programs, or funding schemes, based on a close alignment of their goals. A memorandum of understanding is often used to specify the terms of a strategic partnership between the community and the HEI and what it hopes to achieve, usually after 3 to 5 years.
- **Governance partnerships:** a partnership that is equally long term, but its specific aim is to enable joint decision making among the HEI and its various partner communities. The partners are seen to be stakeholders in the decision-making process: that is, they have a stake in the outcome of community engagement decisions.

When it comes to *notional logic*, partners must learn to respect each other's different ways of working or culture of doing things and level-off their perceptions, interpretations, and visions of what constitutes positive change. Lastly, *intentionally balancing relative power* entails power sharing and power reversal (Eversole, 2015).

- **Power sharing:** refers to sharing influence through valuing the human, natural, and physical resources that community partners contribute into the partnership.
- **Power reversal:** this means shifting the 'terms of recognition' from more powerful or influential members of the partnership to less powerful groups. This is what Chambers (1999) calls putting the "First Last and the Last First" (First refers to HEIs and Last refers to partner communities).

If you can do this successfully, then development partnerships can neither be 'bottom up' nor 'top down', but rather, development partnerships are able to bring together HEIs and their partner communities in horizontal relationships that ultimately shift the 'terms of recognition' for the benefit of the latter.



## Activity Corner 2.4

You need to connect to the internet to perform the following activities:

### Test Your Understanding

To test your mastery of the basic concepts presented in this module topic, please access the short quiz [here](#).

### Key Takeaway

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

### Analyze

Perform the following tasks:

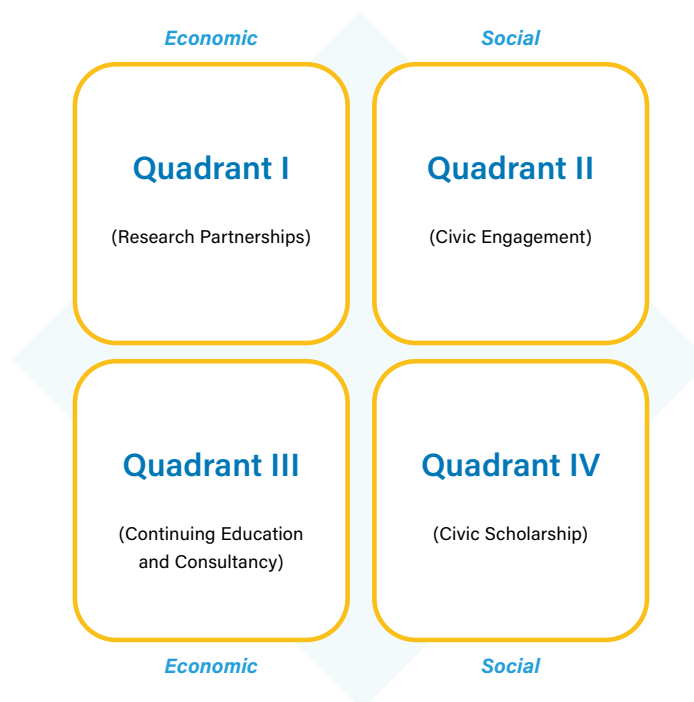
- a. Choose a recently concluded community engagement project between your school and a partner community. This project may have been organized by a student organization, a faculty association, or by the office-in-charge of community engagement or extension service in your campus. Using key informant interviews, assess the quality of the partner community's participation in the project using the Community Participation Index. Analyze the results and provide recommendations on how the community's participation can be increased (following Eversole's Levels of Participation) in future community engagement projects organized by your school. Accomplish this task via this [link](#).
- b. Choose one existing partner grassroots community or a non-governmental organization (NGO) of your school. Assess the quality of partnership your school has with this partner using the Development Partnership Analysis Checklist. Based on the results, analyze how you are going to ensure a horizontal relationship between the chosen partner and your school. Accomplish this task via this [link](#).

## V. Quadrants of Community Engagement

In review, community engagement “refers to the collaboration between or among institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity” (Driscoll, 2009, p.6). Benson et al. (2017) and Slowey (2018) map out different ways community engagement is done by HEIs as shown in the four quadrants below:

Figure 4

Quadrants of Community Engagement



- **Quadrant 1:** According to de Wit-de Vries et al. (2019), research partnerships refer to knowledge transfer between academia and industry for the purpose of commercialization of new scientific knowledge which includes copyrights, patenting, licensing, joint ventures, spin-offs, start-ups, and so forth. There is high relational involvement in situations in which individuals and teams from academic and industrial contexts work together on specific projects and produce common outputs (Perkmann & Walsh, 2007).
- **Quadrant 2:** According to Sursock (2020), civic engagement, in the context of HEIs, usually includes Service-Learning initiatives, community-based participatory research projects, community service and volunteer work projects, and other local community development initiatives aimed at economic, social, cultural, and sometimes even political development of grassroots communities.
- **Quadrant 3:** This quadrant has two components, one is continuing professional education (CPE), while the other is consultancy. CPE is a type of education offered by HEIs, usually through paid short-term certificate courses, training, seminars, or workshops, geared towards a diverse public of professionals. The purpose of which is to enhance the knowledge, skills, and experience of these professionals, following completion

of their formal training so that they can continue to perform well in their chosen industry. On the other hand, consultancy refers to paid work undertaken by faculty members which relies on their academic expertise such as offering specialist opinion, advising on technical issues, or solving problems for the benefit of business, industries, government, or non-government agencies.

- **Quadrant 4:** Civic scholarship, or also referred to as engaged scholarship, refers to teaching and research by faculty members that connect the rich resources of the university to the most pressing social, civic, and ethical problems of society (Boyer, 1996). Faculty members direct their energies not solely toward an academic community, or toward the life of the mind, but also toward pressing public issues or shared problems (Boyer, 1996). The main goal is for the faculty members to make systematic and well-documented use of their academic expertise for the public and common good.

As you notice, the first and third quadrants of community engagement have an economic purpose, meaning there are financial returns or gains in these quadrants. The second and fourth are for social purposes wherein the return of financial investment is not really the concern, but more on benefitting the wider public. In this module and throughout this handbook, we will focus only on quadrants 2 and 4 as our areas of community engagement. Thus, you will learn how you can be more effective in the areas of civic engagement and civic scholarship, and how these can be further institutionalized in your respective colleges or universities.



### Activity Corner 2.5

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

To test your mastery of the basic concepts presented in this module topic, access the short quiz [here](#).

#### Key Takeaway

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

#### Investigate

Using primary (key informant interviews or focus groups) and secondary data collection techniques (archival and desk-based research), plot out the different community engagements projects or programs your school is involved in using the 4 quadrants of community engagement. Then, answer the following questions:

- a. Based on your own assessment, which quadrants of community engagement is your school seemingly strong at and which needs to be further strengthened? Justify your answer.
- b. What are your three concrete recommendations to strengthen the community engagement quadrant your school needs improvement on?

Accomplish this task via this [link](#).

## VI. The Process of Institutionalizing Community Engagement in Higher Education



As mentioned, the Campus Compact (founded by Brown, Georgetown, Stanford, and the Education Commission of the States) was created to help colleges and universities in the USA to develop robust support structures for community engagement, which include offices and staff to coordinate community engagement efforts, training to help faculty members integrate community work into their teaching and research, scholarships and other student incentives, and the institutional will to make civic and community engagement a priority (Campus Compact, 2019; Morton & Troppe, 1996). The Talloires Network (convened by Tufts University), on the other hand, is an international association of institutions committed to strengthening the civic roles and social responsibilities of higher education in order to build a global movement of engaged universities (Hollister et al., 2012; Tufts University, 2019). Because of these movements, several engagement system assessment tools have been designed to capture both the depth and breadth of an HEI's engagement (Furco & Miller, 2009). Some systems focus exclusively on assessing the institutionalization of engagement, such as the Carnegie Classification Framework (Driscoll, 2009; Noel & Earwicker, 2015), while other systems focus on specific aspects of the engagement enterprise such as Shumer's Self-Assessment Survey for Service-Learning (Shumer et al., 2002) and Indiana University-Purdue University Indianapolis's Comprehensive Assessment of the Scholarship of Engagement (Pike et al., 2014). Furco & Miller (2009) assert that such forms of system assessment, when done thoughtfully, systematically, and periodically, "can hold the key to securing a promising and positive trajectory for advancing the institutionalization of community engagement in higher education" (p. 54).

However, as studies on advancing the institutionalization of community engagement in higher education abound in the Global North, Latin America, and some parts of Asia, in the Philippines, there seems to be a shortage of literature about this. There are only seven HEIs in the Philippines, out of 2,353, which are members of the Talloires Network and its Asian counterpart of engaged universities called AsiaEngage. These seven universities are Ateneo de Manila University, De La Salle University, Notre Dame of Marbel University, University of East-Manila, University of the Philippines, Xavier University-Ateneo de Cagayan, and University of San Jose-Recoletos (AsiaEngage, 2019). When it comes to local membership in a network espousing community engagement, which is the Philippine Association of Extension Program Implementers, Inc. (PAEPI), only 73 HEIs are enlisted members as of 2018 (PAEPI, 2018). Given these few memberships, an overall status of community engagement institutionalization in Philippine higher education is either relatively unknown or not well documented. In order to address this, it is recommended for Philippine HEIs to make use of the *Assessment Rubric for the Institutionalization of Community Engagement in Higher Education* developed by Furco, Weerts, Burton, & Kent



(2009) as a head start. The rubric makes use of a 9-point Likert scale which addresses five dimensions of an effective institutionalization of community engagement:

- (a) philosophy and mission of community engagement;
- (b) faculty support for and involvement in community engagement;
- (c) student support for and involvement in community engagement;
- (d) community participation and partnerships; and
- (e) institutional support for community engagement.

Each of the abovementioned dimensions has its corresponding explanation and components, as stipulated in Table 1 below:

**Table 1**

*The five dimensions and relevant explanation and components of the Assessment Rubric for the Institutionalization of Community Engagement in Higher Education (Furco et al., 2009, pp. 1-6).*

Dimension	Explanation	Component
<b>1. Philosophy and mission of community engagement</b>	A primary component of community engagement institutionalization is the development of an institution-wide definition for community engagement that provides meaning, focus, and emphasis for the engagement effort. How narrowly or broadly community engagement is defined at the institution will affect which constituents participate/do not participate, which units will provide financial resources and other support, and the degree to which community engagement will become an integral part of the institution's work.	<ul style="list-style-type: none"> <li>• Definition of Community Engagement</li> <li>• Strategic Planning</li> <li>• Alignment with Institutional Mission</li> <li>• Alignment with Educational Reform Efforts</li> </ul>
<b>2. Faculty support for and involvement in community engagement</b>	One of the essential factors for institutionalizing community engagement in higher education is the degree to which faculty members are involved in the implementation and advancement of community engagement within an institution.	<ul style="list-style-type: none"> <li>• Faculty Knowledge and Awareness</li> <li>• Faculty Involvement and Support</li> <li>• Faculty Leadership</li> <li>• Faculty Incentives and Rewards</li> </ul>
<b>3. Student support for and involvement in community engagement</b>	An essential element of community engagement institutionalization is the degree to which students are aware of community engagement opportunities at the institution and are provided opportunities to play a leadership role in the development of community engagement at the institution.	<ul style="list-style-type: none"> <li>• Student Awareness</li> <li>• Student Opportunities</li> <li>• Student Leadership</li> <li>• Student Incentives and Rewards</li> </ul>

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Dimension	Explanation	Component
<p><b>4. Community participation and partnerships</b></p>	<p>An important element for community engagement institutionalization is the degree to which the institution nurtures community partnerships and encourages community agency representatives to play a role in implementing and advancing community engagement at the institution.</p>	<ul style="list-style-type: none"> <li>• Community Partner Awareness</li> <li>• Mutual Understanding</li> <li>• Community Partner Voice and Leadership</li> </ul>
<p><b>5. Institutional support for community engagement.</b></p>	<p>In order for community engagement to become institutionalized, the institution must provide substantial resources, support, and muscle toward the effort.</p>	<ul style="list-style-type: none"> <li>• Coordinating Entity</li> <li>• Policy-Making Entity</li> <li>• Staffing</li> <li>• Funding</li> <li>• Administrative Support</li> <li>• Departmental Support</li> <li>• Evaluation and Assessment</li> </ul>

Each corresponding component of the five dimensions are assessed using ascending stages that fall into Critical Mass Building (with ratings 1-3), Quality Building (with ratings 4-6), and the highest stage of which is Sustained Institutionalization (with ratings 7-9). However, each of the stages mentioned is further subdivided into ascending levels that fall into Beginning (1, 4, 7), Average (2, 4, 8), and High (3, 6, 9). The ideal goal is for HEIs to achieve a high level of Sustained Institutionalization stage (with a score of 8.5 to 9) when it comes to community engagement.



### Activity Corner 2.6

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

To test your mastery of the basic concepts presented in this module topic, access the short quiz [here](#).

#### Key Takeaway

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

#### Investigate

Assess your school's level of community engagement using Furco et al.'s (2009) *Assessment Rubric for the Institutionalization of Community Engagement in Higher Education*, which you can fill-out via this [link](#). It is better if you have key persons who will be involved in making this assessment in your school. Afterwards, provide justification or proofs of your assessment per community engagement dimension using this [template](#). Finally, create an operational plan that will improve or strengthen the institutionalization of community engagement in your school using this [template](#). Submit this assignment via this [link](#).

### Key Learning

To make your learning participatory, please summarize what you have learned in this entire module by completing the statements below:

In my own perspective, this module is all about \_\_\_\_\_

One key learning I gained from this module is \_\_\_\_\_

This is important because \_\_\_\_\_

Another key learning I gained is \_\_\_\_\_

This matters because \_\_\_\_\_

In sum, this module helped me to \_\_\_\_\_

Accomplish this task via this [link](#).

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### Module 3:

# Community-Engaged Research and Scholarship in Higher Education

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## ABSTRACT

This module introduces you to the unique role of research and scholarship in the context of a community-engaged higher educational institution (HEI). Specifically, it begins with the basic understanding of and the nuances involved in community-engaged research (CEnR) in terms of low, moderate, and high engagement. Then, it zeroes in on the use of participatory action research (PAR) as a holistic approach in CEnR in observance of the core principles of community engagement previously discussed in the earlier module. PAR is further divided into its 4 core processes focusing on participatory rapid appraisal (PRA) in the conduct of community assessments, participatory impact pathways analysis (PIPA) for the design of community engagement projects, participatory implementation and management (PIM) for the implementation of community engagement plans, and, lastly, participatory monitoring and evaluation (PM&E) for the assessment of community engagement projects or programs to inform the design of future initiatives. The module ends with the discussion of community-engaged scholarship (CES) and the important role of disseminating the results of CEnR to an academic audience and the wider public. This module is crucial for you as a faculty member and extension worker to be able to learn the ropes in bridging the progressive service mission of HEIs with their expected traditional academic roles.

**Keywords** *community-engaged research, community-engaged scholarship, participatory action research, higher education*



## Objectives and Expected Outcomes

In this module, you will be able to:

- differentiate the distinct yet complementary roles of community-engaged research (CEnR) and community-engaged scholarship (CES);
- value the use of participatory action research (PAR) in making community assessments down to evaluating community engagement projects;
- assess the processes employed by a school in the conduct of its community engagement projects considering PAR core processes such as participatory rapid appraisal (PRA), participatory impact pathways analysis (PIPA), participatory implementation and management (PIM), and participatory monitoring and evaluation (PM&E);
- recognize the importance of disseminating the products of CEnR for an academic audience and the wider public;
- examine one's level of mastery in terms of the different competencies needed in community-engaged scholarship; and
- provide recommendations for the strengthening of a school's community-engaged scholarship.

## I. Community-Engaged Research in Higher Education



Higher educational institutions historically exist as bulwarks for the generation and dissemination of knowledge through its research outputs, aside from the production of highly skilled graduates. However, as world inequality continues to rise where the top 10% richest people in the world earn around half of all the world's income (United Nations, 2020), and the rabid use of the Earth's resources continue to threaten our very existence (United Nations, 2019), it is imperative for HEIs to not only create prosperity through research and development, but also to contribute in the building of new social institutions and cultural values that promote social justice, and in the training and socializing of people towards civic engagement and environmental sustainability. However, the current landscape of many higher educational institutions in the world continues to promote exclusivity and reinforces the status quo of inequality. As Scobey (2017) points out, many HEIs often remain primarily as structures of power that become bastions of defensive privilege, a haven for arrogant expertise, and the willingness to collude with those in power to maintain its tradition of separateness and autonomy that reinforce histories of elitism and exclusion. Thus, there is a need for HEIs to transform their role as knowledge factories, whose pure and basic research is disseminated to the world, into knowledge collaborators that “integrate the best and most rigorous modes of so-called traditional scholarly work with substantive engagement among academic and nonacademic or “community” partners, coalescing around the shared challenge of tackling complex, often formidable, public problems” (Eatman et al., 2017, p. 359).

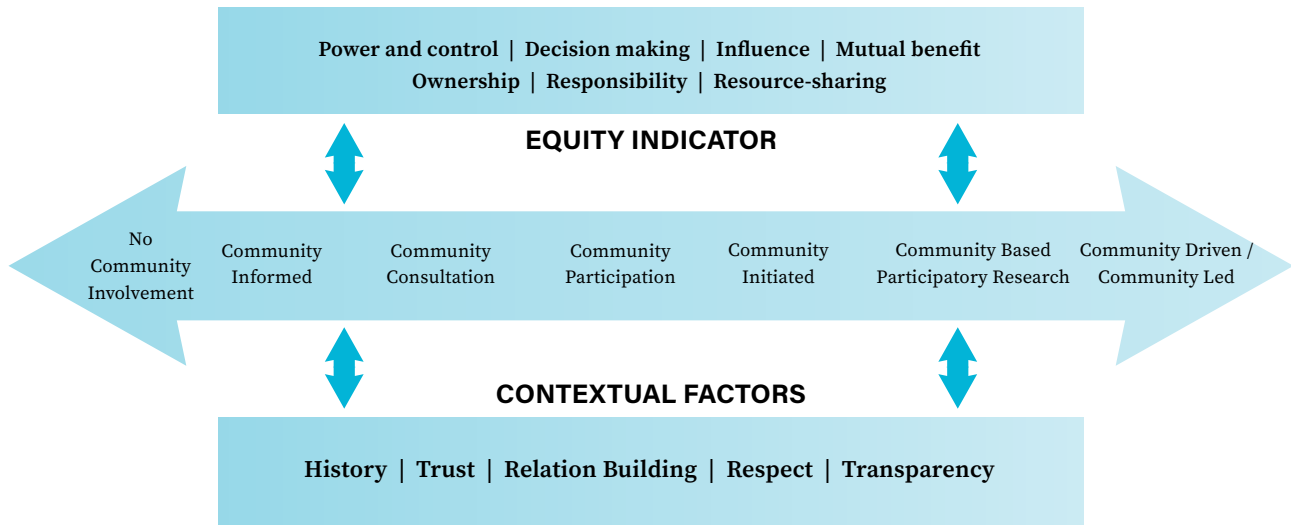
HEIs, as knowledge collaborators, require a fundamental understanding that knowledge is not a commodity for the privileged use of those who can pay for it, but is borne out of a meaningful relationship among academic and “community” partners towards the generation of knowledge for public use and socio-economic-political change. This is what Eversole (2015) coins as “knowledge partnering”, which pertains to the practice of intentionally bringing different kinds of knowledge from individuals, groups, and organizations into dialogue to create new economic and social solutions and opportunities. However, it must be pointed out that knowledge partnering is not new within the academe. As Eatman et al. (2017) argue, it resonates strongly with a long tradition of action research in the social and behavioral sciences, even as that tradition sometimes gets sidelined as “applied” and not “academic.” But as people all over the world continue to push for a more just and inclusive society, Dolgon (2017) observes that the last decades have witnessed a growing interest among HEIs to formalize community-engaged research. Thus, campus-community research centers have been established to connect HEI researchers with community organizations to produce research that local community groups often need but cannot afford to pay (Dolgon, 2017).

Given these recent developments, what is community-engaged research (CEnR) then? According to the Harvard Catalyst (2020) of Harvard University, it is research that “centers around fostering collaborations with and among groups

of people affiliated by geographic proximity, special interest, or similar situations with the goal of addressing issues that affect the wellbeing of the people within the group.” CEnR has its roots in action research, participatory research, feminist research, community health research, and community organizing. As shown below, the degree of engagement of people in the community in the research process typically occurs along a continuum.

**Figure 1**

*The Continuum of Community Engagement in Research (Key et al., 2019)*



The figure above displays the various points of community engagement in research which ranges from no community involvement to community-driven research. It helps to further differentiate the research processes involved vis-à-vis the continuum of community engagement in research. Table 1 below shows the different research processes involved when it comes to low, moderate, and high community engagement in research.

**Table 1**

*Research Processes involved vis-à-vis the Continuum of Community Engagement in Research*

Processes	Low Engagement	Moderate Engagement	High Engagement*
<b>Research Objective</b>	Problem identified by the HEI researcher	Community input in identifying the research problem.	Full participation of community in identifying issues of greatest importance.
<b>Research Design</b>	Design based entirely on scientific rigor and feasibility Community is selected and funds are secured.	Meetings with HEI researcher/s and community members to determine best approach and ensure study design is culturally acceptable.	Community closely involved with study design.

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Processes	Low Engagement	Moderate Engagement	High Engagement*
<b>Research Instrument Design</b>	Standardized instruments adopted from other studies and tested chiefly with psychometric analytic methods.	Standardized instruments adopted from other studies and tested/adapted to fit local populations.	Instruments developed with community input and tested in similar populations.
<b>Data Collection</b>	Conducted by academic researcher/s or hired individuals external to the community.	Community members are involved in some aspects of data collection.	Conducted by members of the community, based on available skill sets or after capacity-building of selected members in the community to conduct data gathering.
<b>Data Analysis and Interpretation</b>	Data are analyzed and interpreted by the HEI researcher/s	Data analysis and interpretation by the HEI researcher/s are brought back to the community for validation.	Community is involved in data analysis and interpretation with the HEI researcher/s.
<b>Research dissemination</b>	Results are published in peer-reviewed academic journals or books.	Results after community validation is disseminated in community venues as well as peer-reviewed academic journals or books.	Community members are involved in disseminating research results to different venues (public meetings, radio, television, newspaper, social media, etc.) in a timely manner. Results are also published in peer-reviewed academic journals or books.

**Note: High engagement** is considered a form of community-based participatory research (CBPR) in which an HEI researcher and community partner share equal power and decision making in all aspects of the research process with the goals of educating, improving practice, or bringing about social change (Key et al., 2019; Tremblay et al., 2018).

As also shown in Figure 1, contextual factors (history, trust, relationship building, respect, and transparency) and equity indicators (power and control, decision making, influence, responsibility, mutual benefit, resource sharing and ownership) are highlighted to show that they influence and affect the points of engagement listed on the continuum. The contextual factors affect the quality of collaborative relationship between the HEI researcher and the partner community, while the equity indicators influence the level of engagement of the community in the research process – ranging from low to high. Key et al. (2019) also explain that it is expected that, over time, the continuum of community engagement in research can increase with the goal of benefiting people in communities.

Based on the definition of CEnR and its continuum of community engagement, we can extract two key dimensions in this form of research, namely: (1) collaboration with the community and (2) an orientation towards social change (Nigro, 2017). CEnR reinforces the adage that vibrant schools require vibrant communities, and vice versa. As HEIs have drifted increasingly toward business models of management, stressing research partnerships with government and industry for the commercialization of scientific knowledge, such efforts have effected removing HEIs from the community sphere, effectively eliminating themselves from their place and local context. Thus, CEnR gives the opportunity for HEIs to be relevant in the communities where they are situated. Borrowing from the words of Schafft & Harmon (2011), with all things equal, students who live in distressed communities cannot reasonably be expected to perform at the same academic level as their peers from healthy community environments. For this reason alone, community well-being through CEnR serves the best interests of HEIs. Similarly, the health of a community can be significantly enhanced by the presence of a strong, well-functioning HEI that provides a context for community interaction, a sense of collective pursuit for social change, and an attachment to place to foster collective identity.



### Activity Corner 3.1

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

To test your mastery of the basic concepts presented in this module topic, access the short quiz [here](#).

#### Key Takeaway

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

#### Reflective Essay

Think of your own college or university. Does it have any form of community-engaged research projects? If yes, cite one example and explain why it has such kind of research engagement. If none, why do you think so, and what can be done about it? Accomplish this task via this [link](#).

## II. The Practice of Community Engaged-Research



As previously discussed, CEnR has its roots in action research, participatory research, feminist research, community health research, and community organizing. Because of this, even though the community's engagement in a research project can range from low, moderate, and up to high, it is advised that faculty members or extension workers target moderate to high levels of research engagement with the community. This is important because the core principles of community engagement revolve around participation, empowerment, and collective action. Thus, this gives us the impetus to make CEnR more inclusive and effective through the use of a participatory action research framework.

Participatory action research (PAR) involves HEI researchers and community members or community-based organizations (CBOs) working together to understand a local problematic situation and change it for the better. According to Hocevar (2020), PAR focuses on the following:

- (a) local analysis of social problems;
- (b) group ownership of research inquiries; and
- (c) emphasis on community action.

Further, Hocevar (2020) stresses that the majority of the time, the intent of PAR is to serve common people, rather than the powerful upper-class. The core processes of PAR are the following (Abenir et al., 2009):

- (a) assessment of the situation;
- (b) design of the community engagement project to address the problematic situation;
- (c) implementation of the community engagement project; and
- (d) evaluation of the community engagement project to inform the design of future initiatives.

Based on the above mentioned processes, there are a number of PAR tools and approaches that can be used to put people at the center of the research process. The following sections of this module describe a cross-section of these tools and approaches for assessment, design, implementation, and evaluation.

## A. Assessment

People often approach addressing community problems with a “let’s get it on” mentality. There are those who are anxious to get started and put things into motion by implementing projects based on quick “problems to solutions thinking.” The design of the community engagement project could be based on anecdotal evidence (too many tambays on the streets), a solution borrowed from elsewhere, or simply from someone in power who thinks an idea is the best solution to a community problem (Eversole, 2018). However, as Vincent (2014) explains, beginning a community engagement project without conducting an assessment is like a doctor prescribing medicines without first giving a patient a thorough examination in order to get a correct diagnosis. This way, the symptoms are treated rather than root causes of problems, and the treatments may interact with other conditions to cause additional problems. Similarly, if you act without conducting a proper assessment, you will end up spending valuable time and scarce resources treating only the symptoms. You may not see the desired long-term improvements if the root causes of problems are not identified and resolved. Your efforts could simply become another failed effort added to those that preceded it (Vincent, 2014).

Thus, assessments are very important for us to have a more nuanced understanding of the community context so that you can avoid serious errors and pitfalls in the design of community engagement projects. Assessments take time, and you need to balance between superficial and very detailed forms of assessments, in consideration of available time and costs. In assessments, you need to gather enough data to have a better understanding of the general community situation or a specific community problem, but at the same time, not too much data that will end up just too cumbersome to analyze. The purpose of gathering data must be clear, whether focused (such as nutrition status of children) or integrated (such as coming up with a holistic community profile), so as not to waste time and resources of people in the community and of your educational institution.

As you will discover using a simple Google search, there are varied forms of community assessment tools and approaches available at your fingertips, but the only one that we will tackle here is the use of Participatory Rapid Appraisal (PRA). PRA is an interactive qualitative technique conducted at a community level or with a specific community group of interest that is used to assess community needs to promote holistic development (Coghlan & Brydon-Miller, 2014; Pepall et al., 2006). Characterized by its participatory method, PRA facilitates analysis by local people through focus groups, semi-structured interviews, and workshops. This method is guided by three principles (Pepall et al., 2006):

- (a) collect only relevant and necessary data;
- (b) adjust investigations to reflect local conditions and specific situations; and
- (c) involve the community in both defining community needs and seeking possible solutions.

There are a variety of data gathering tools in PRA – famous of which are the following:

- 1. Geographical Transect Walk:** it is a straight line or narrow section drawn across the community, along which observations are made in terms of natural resources, topography, indigenous technology, soil and vegetation, livelihood practices, problems and opportunities. The information collected during the walk is used to draw a diagram or map based on which discussions are held amongst the community participants.
- 2. Historical Transect:** it is making use of pictorial presentations of the area at different points in time to give evolutionary trends in land use, vegetation, erosion, population, etc.
- 3. Seasonal Calendars:** it allows people to visualize their perceptions of weather patterns, time spent on labor and other activities, and level of food security, nutrition, cash availability, and agricultural yield across at different points in time.
- 4. Social and Resource Map:** people draw out where people live and their condition (e.g. pregnant women, persons with disabilities, malnourished children, etc.), places of economic activities, their available social infrastructure (e.g. roads, schools, health clinic, *barangay* hall, source of drinking-water, etc.), economic infrastructures, and natural resources.

5. **Risks and Hazard Map:** people draw out areas in their community that are at risk from floods, landslides, rockfall, etc. The purpose of which is for people to understand the hazards and risks in their community and encourage everyone to take action to prevent a possible disaster or reduce its effects if it happens.
6. **Venn Diagram:** people in the community depict different stakeholders (such as institutions, organizations, and individuals) and their relationship with each other using circles. The size of the circle represents the importance, significance, or power of stakeholders. The proximity of the circles illustrates how much interaction between the stakeholder is ongoing.
7. **Stakeholder Analysis and Engagement:** after the Venn diagram, people in the community assess the interests, needs, roles and goals of the stakeholders, and from there discuss appropriate forms of engagement with them so that they can be supportive and even lead future community projects.
8. **Gender Analysis:** community members identify roles of men and women, the work types and distribution of workload throughout the day by men and women, and access and control of household and community resources according to gender.
9. **Role Playing:** people in the community act out existing problems which they need to resolve collectively.

The use of PRA tools is always considered a multisectoral team exercise consisting of different key sectoral representatives from the community with the help of HEI researchers as facilitators of such exercises. Data collection is expected to take between one and two weeks. After data collection, workshops are done to help community members make sense of the collected data by stimulating discussions about community issues, analyzing the cause and effects of problems identified, and guiding the community to find solutions. After the data has been processed and analyzed by the community, this now entails writing the preliminary community profile which is then presented in a community assembly for validation and approval (Felix, 1998). The scientific rigor of PRA depends on the use of data triangulation, which includes (a) a combination of focus groups, key informant interviews, and community workshops, (b) actual field observations, and (c) a review of existing written documents which can be taken from *barangay* / municipal records or any published literature directly or indirectly relevant to the community (Pepall et al., 2006).



### Activity Corner 3.2

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

To test your mastery of the basic concepts presented in this module topic, access the short quiz [here](#).

#### Key Takeaway

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

#### Curate

Carefully select actual pictures or short video clips (whichever is applicable) of each of the tools used in PRA mentioned in this module. Provide a brief description for each of the pictures or video clips you curated. Do not forget to cite your sources. Accomplish this task via this [link](#).



## B. Design

While assessments are very important in order for us to have a more nuanced understanding of the community context, the design of a community engagement project to achieve change is a central feature of PAR. Through PAR, communities are not just allowed to let the future just happen to them, but instead, it helps them shape the future that they can create. As Okubo (2014) explains, this will require communities to take the time to produce a shared vision of the future they desire, and understand that the things they dream about will only come true through great effort, determination, and teamwork. Thus, the design of a community engagement project will require various key stakeholders in the community to be involved in the intervention design process so that a range of perspectives can be brought in to better shape the future they want. Eversole (2018) informs us that the design focus of the future can be narrow or broad:

- **Narrow design:** focuses on a single issue and a targeted solution; for example, provision of care for the elderly or older adults in the community or WASH (water, sanitation, and hygiene) program for children in the community.
- **Broad design:** focuses on the integration of various community contextual factors and relationships among different aspects of people's lives. Examples of which are a community-based rehabilitation program or a community-based disaster risk management.

Now, which design focus is the best? There is not one correct answer to this. It depends upon the time, talent, and treasure of the HEI researchers and the people in the community to decide which future they can feasibly pursue together. The important thing is both partners must be transparent with one another, laying down their cards for all to see. Eversole (2018) advises that it is preferable to deal with complexity and conflict at the design stage and eventually agree which design to focus, rather than make drastic changes along the way that are costly in time and resources once implementation is already rolling out.

Among the many available tools and approaches that can be used when it comes to the design of an intervention, this module will focus only in the use of Participatory Impact Pathways Analysis (PIPA). PIPA is a participatory workshop-based tool that brings together different community stakeholders as facilitated by HEI researchers to discuss how a project or program can be designed to create change and make explicit their project's impact pathways (that is, the detailed assumptions and hypotheses about how their project will achieve an impact) (Alvarez et al., 2010). PIPA involves employing the PIPA workshop format to reconstruct impact pathways. More information on all aspects of PIPA, including an on-line manual [here](#). Based on the PIPA on-line manual and that of Alvarez et al. (2010), the following are steps involved and tools used in PIPA:

1. **Drawing of a Problem Tree:** participants identify a core problem in the community, then map out its causes and effects. Like a tree, it has three main parts: (a) the trunk represents the core problem; (b) the roots represent the layered causes of the core problem; and (c) the branches represent the layered effects of the core problem.
2. **Drawing of an Objective Tree:** participants turn the problem tree into an objective tree by rephrasing and slightly rewording each of the problems into positive desirable conditions. In this way, the root causes of the core problem become means while the effects of the core problem become the desirable ends.
3. **Visioning:** participants describe a vision of project success, through the use of words complemented by pictures and symbols, within two to three years into the future in terms of who is doing what differently, how project outputs will scale out, and who will benefit.
4. **Developing a network perspective:** participants draw network maps that show important relationships between community stakeholders. Based on the results of the Venn Diagram during the PRA which serve as the 'now' network

map, participants draw a ‘future’ network map showing how stakeholders need to link together to achieve the project’s vision. Participants then discuss strategies to make these changes happen.

- 5. Developing an Outcomes Logic Model (OLM):** this model describes in table format (see Table 2) how stakeholders (i.e., next users, end users, politically important actors, and project implementers) should act differently if the project is to achieve its vision. Each row describes changes in a particular actor’s knowledge, attitude, skills (KAS) and practice, and strategies to bring these changes about. Strategies include developing project outputs (knowledge, technology, etc.) with stakeholders, capacity building, communication, political lobbying, etc.

Table 2

*Expected changes and strategies to achieve project vision*

Actor (or group of actors who are expected to change in the same way)	Changes in practice required to achieve project’s vision	Changes in KAS’ required to support this change	Project strategies to bring about these changes in KAS
Write the name of the actors.	Describe what they will be doing differently when they have this change in attitude.	Describe the change in attitude.	Describe the project strategies.

- 6. Developing the Impact Logic Model:** participants discuss how changes described in the OLM might eventually lead to social, economic, and environmental impacts. In this case, the HEI researchers use the previous workshop outputs to construct a first draft of an impact logic model.
- 7. Preparing the schedule:** participants discuss and list all activities, deliverables, and milestones to achieve their OLM. A schedule also usually includes the planned start and finish date, duration, and resources assigned to each activity.
- 8. Preparing the budget:** participants estimate the costs of the work of the strategies identified in their OLM. This includes costing for material and human resources, which is further broken down in terms of period of time and availability - whether locally available or to be secured from the HEI or other external sources.
- 9. Developing the monitoring and evaluation plan:** based on the impact logic model, participants identify and write down outcome targets, and milestones towards achieving them (see Table 3). Participants begin by prioritizing changes listed in the OLM in terms of what the project will actually do.

Table 3

Format used for identifying outcome targets

The key changes in KAS and practice that the project is responsible for	Assumptions	SMART outcome targets	What is the means of verification? By whom? In what form?
Describe key changes in KAS and practice.	Identify conditions that are beyond the control of the project, but which affect project success. For example, a key assumption for a project working to improve agricultural product quality and quantity is that farmers will receive a higher price for better quality and more profits for higher quantity.	SMART refers to specific, measurable, achievable, realistic, and time bound outcome targets	Describe sources of information that will be used to monitor and evaluate the success of the project.

Alvarez et al. (2010) point out that PIPA is meant to be adapted, not replicated. However, the only PIPA tool which is non-negotiable is the OLM. As shown in the steps above, you can see that PIPA is not only a practical tool for designing interventions; it also can be used as a basis for monitoring and evaluation tools due to its OLM and the M&E plan. It is recommended that the entire PIPA workshop be done within 3-5 days and the results be revisited six months or one year later to reflect on progress. It is necessary to make revisions in the OLM and the M&E plan during these reflection sessions and set new milestones for the next workshop.



### Activity Corner 3.3

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

To test your mastery of the basic concepts presented in this module topic, access the short quiz [here](#).

#### Key Takeaway

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

#### Reflective Essay

What do you think are the 3 most pressing challenges you would encounter in making use of PIPA? What should be done to overcome each of them? Accomplish this task via this [link](#).

### C. Implementation



Implementation is a process of carrying out what has been decided in the design of the community engagement project; although, usually, there are gaps between the design and its implementation. More regrettable, what is anticipated to happen when a community engagement project is outlined, and what really happens, may bear small likeness to each other. This is because what actually happens is decided by the intuitive interactions among HEI and community stakeholders who have distinct motivation, rationales, and ways of doing things (Eversole, 2018). Also, implementation is nuanced and sometimes unpredictable due to the changing internal and external contexts and dynamics affecting both the community and the HEI.

However, there is a way to deal with minimizing the gap between the design and implementation of a community engagement project and preventing the scenario where what really happens is different from what has been planned. This boils down to proper management of the intervention. Management generally includes the communication of clear goals and expectations, integration, and maintenance of people to carry out the plan – making sure that needed resources are channeled to fuel the plan, and the monitoring of progress towards completion. Although there are many management practices available in the literature, in the spirit of PAR, what is covered in this module is only Participatory Implementation and Management (PIM). According to Practice in Participation (2013), PIM is the process of creating an enabling environment where the focus lies in people development, empowerment, and creation of active community stakeholders, and imbuing a sense of ownership between implementers and beneficiaries. Based on the suggestions made by Eversole (2018), Jain & Polman (2004), and the World Health Organization (2010), the following are recommended steps and approaches for a successful PIM in the context of HEIs and their partner communities:

- 1. Appointing a project coordinator:** after allocating individuals, groups, or organizations from the HEI and the community to different jobs according to the intervention schedule and budget generated from PIPA, the HEI and the community should officially appoint a coordinator for the project. Depending on the partnership agreement between the HEI and the community, the project coordinator can be a resource complement or can be hired from the HEI or someone from within the community with the commitment and demonstrated leadership qualities to get the job done. The project coordinator serves as the project manager who plays the lead role in executing the plan based on the PIPA, monitoring, controlling and closing the project. He or she is accountable for the entire project scope, project team, resources, and the success or failure of the project.

2. **Setting up of a project governance committee:** this is made up of the project coordinator, key representatives of the local community, key representatives from the HEI, and if applicable, a representative from the funding agency. Its role is to supervise implementation on a day-to-day basis and to work as a crisis management group that can anticipate obstacles and take preventive action. It is advisable to involve more and more local people in various activities with monthly briefings to inform community leaders about ongoing activities and problems, if any.
3. **Capacity building:** this refers to conducting needed training for transformation interventions to develop the skills and confidence of people in the community. This is a key ingredient in motivating and mobilizing different stakeholders in the community to be able to do necessary tasks for the successful completion of the project.
4. **HEI staff development, support, and supervision:** as people in the community undergo training for transformation, personnel from the HEI involved in the community project must have clear supervision and reporting lines, are aware of their roles and responsibilities, undertake regular performance reviews, and undergo regular rest and recreation activities like recollection/retreat, teambuilding, and other bonding sessions.
5. **Resource generation, mobilization, and transparency:** although the HEI may initially put in resources to jumpstart the project, it is important that partner communities are involved in resource mobilization activities to help sustain projects once HEI involvement phases out. This includes facilitating community-based fund-raising activities such as securing local government grants, local business donations or corporate sponsorships, community membership fees, microfinance, and other income-generating activities (e.g. community-based revolving funds, raffles, social events, competitions, and other special events). It is important also to maintain total transparency in procurement and use of resources. Project details, budget, and sources of funds can be displayed publicly at different places in the community.
6. **Monitoring progress of planned activities:** this is important for timely and proper community engagement project implementation. Monitoring is done by collecting data regarding on the ground initiatives as they roll out through the use of monitoring reports (see Table 4), and then reviewed by the project governance committee focusing on information about delays – the extent and implications, needed corrective action, the person, group or organization responsible for it, and the status of the corrective action.

**Table 4**

*Periodic Monitoring Format*

Activity Title	Planned Schedule	Actual Schedule	Problems Encountered	Corrective Action Needed	By whom	Status of the Corrective Action

In the end, PIM is all about involving community stakeholders in the implementation and management of the community engagement project. If this is not done, it is inevitable that a community engagement project will cease to exist in the community as soon as HEI support is withdrawn, which endangers its sustainability. Thus, it is important for community engagement projects to be sustained; there must be ownership of the process and its final product by the members of a given community (Barasa & Jelagat, 2013).

 **Activity Corner 3.4**

You need to connect to the internet to perform the following activities:

**Test Your Understanding**

To test your mastery of the basic concepts presented in this module topic, access the short quiz [here](#).

**Key Takeaway**

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

**Assess**

Review one of the community engagement projects being conducted or has been conducted by your school. What do you think needs to be improved based on the steps and approaches you learned when it comes to PIM? Accomplish this task via this [link](#).

**D. Evaluation**



In PAR, evaluation is particularly critical because it helps communities develop, evolve, and improve in a constantly changing environment. Usually, evaluation is a way to figure out the importance, value, or impact of the community engagement project. However, evaluation is not just what happens at the end of a community engagement project nor is it a one-time effort, but it is often ongoing and periodic. As Eversole (2018) explains, evaluation is the process of gathering data on the processes, implementation, and outcomes of development interventions, to inform learning and accountability. Several tools are available that can be used to operationalize a PAR approach to evaluation, but this module will focus only on the use of Participatory Monitoring and Evaluation (PM&E).

According to Hilhorst & Guijt (2006), PM&E is a process in which primary stakeholders – those who are affected by the intervention being examined – are active participants, take the lead in tracking and make sense of progress towards achievement of self-selected or jointly agreed results at the local level, and drawing actionable conclusions. PM&E requires HEI researchers and the project governance committee to work together towards a pragmatic or rational application of evaluation processes and methods towards better decision making, community organization learning and change, and greater effectiveness and efficiency of community projects (Kananura et al., 2017; Nzewi Ogochukwu, 2012). The core principles of PM&E are the following (Eversole, 2015; Rietbergen-McCracken & Narayan-Parker, 1998):

- Local people are active participants – not just sources of information.
- Project governance committees primarily evaluate, while HEI researchers primarily facilitate but can also provide an external evaluation perspective.
- It focuses on building the community stakeholders' capacity for analysis and problem-solving.
- Project governance committee and HEI researchers mutually decide what to celebrate, and what to adjust or change, based on information from the evaluation.
- The evaluation process builds commitment to implementing any recommended corrective actions.

Given the above mentioned principles, the following are steps and approaches for a successful PM&E:

**1. Focusing the evaluation:** community stakeholders and HEI researchers work together to create a shared vision and mission of the evaluation. Based on the monitoring reports and corrective actions taken during PIM and the monitoring and evaluation plan created during PIPA, the focus of the evaluation can fall into more than one of the following components (World Health Organization, 2010):

- **Relevance:** does the intervention meet the needs of people in the community?
- **Efficiency:** have human and other resources been used in the best way?
- **Effectiveness:** did the intervention achieve its target outcomes in terms of quality, quantity, and time?
- **Progress:** were activities carried out according to schedule?
- **Impact:** in what ways has the intervention changed the lives of people in the community?
- **Sustainability:** will the intervention be able to continue when HEI support is scaled down or withdrawn?

**2. Collecting and primary analysis of information:** data collected can be both quantitative and qualitative. Conventional ways of gathering data include the use of surveys, questionnaires, semi-structured key informant interviews, focus group discussions, and field observations. However, there are participatory ways of collecting and analyzing data, such as:

- a. Participatory Learning and Action (PLA):** combines an ever-growing toolkit of participatory and visual methods used during the PRA (Nair et al., 2020) to facilitate a process of collective review and discussion on whether changes have occurred or not based on their current condition, and reflect on what needs to be done to inform future directions.
- b. Community Score Card (CSC):** is a participatory, community-based monitoring and evaluation tool that enables people in the community to rate the outputs of an intervention or service (livelihood, microfinance, water provision, etc.) according to a set of criteria (Eversole, 2018). The main goal of the CSC is to monitor the quality and accessibility of service and the overall satisfaction with an intervention based on the perspectives of the people in the community. This is to know whether interventions implemented are seen by people to be relevant and effective.
- c. Appreciative Inquiry:** is a participatory evaluation strategy in which community members are asked to focus on

what has been beneficial, worthwhile, and going well in the intervention. They are specifically asked to uncover solutions that already exist, reinforce what is working, and focus on the positive. This approach is particularly effective at guiding and creating positive sustainable results, especially with interventions dealing with crisis situations.

- 3. Secondary analysis of collected information:** is the time when the community makes sense of the collected data by analyzing it again according to processes, implementation, and outcomes. By analyzing processes, the community is concerned with knowing whether they pursued the right plan. By analyzing implementation, the community is concerned with knowing whether they are able to do what they intended to do. Lastly, by analyzing outcomes, the community is concerned with knowing the intended and unintended effects and impact of the intervention.
- 4. Sharing the information, celebrating what worked, and defining actions to be taken:** is concerned with popular dissemination of the evaluation results to other members of the community and other stakeholders of the HEI. Popular dissemination means making use of public meetings, newsletters or magazines, website blogs, and social media in making the evaluation results known to many stakeholders as much as possible. This is important to generate support from both the community and the HEI about the successes of the intervention and recommended actions to improve it. For the HEI researcher, this is also the time to disseminate the results to peer-reviewed publications. Moreover, it is critical to celebrate the success of the intervention since the act of celebrating recognizes the effort put into it by those involved, creates community support, and strengthens the resolve of those involved in moving towards improving the community engagement project.

Kananura et al. (2017) indeed describe PM&E as one of the best ways for community partners and community engagement project implementers to acquire needed research skills and enable them to take on new projects without relying too much on external evaluators. Furthermore, the strategy often promotes equity as it offers an opportunity to various community stakeholders, such as the voiceless and marginalized, to be represented in the evaluation process. As a result, Kananura et al. (2017) explain that this can inform the redesigning and improvement of projects that do not reach their intended recipients.



### Activity Corner 3.5

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

To test your mastery of the basic concepts presented in this module topic, access the short quiz [here](#).

#### Key Takeaway

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

#### Assess

How does your school conduct evaluations of community engagement or extension service projects? What can be done for PM&E to be adopted as an evaluation approach by your school? Accomplish this task via this [link](#).



### III. Disseminating the Fruits of Community-Engaged Research and Achieving Community-Engaged Scholarship



CEnR is all about research that focuses on actualizing social change towards social justice. However, for it to be truly effective, it needs to be disseminated in both popular and traditional formats so that it can serve its role as an avenue for faculty members and extension workers to be able to speak and write truth to power. Usually, the products of CEnR end up as technical reports with executive summaries needed by the concerned HEI office, the funding agency (if there is), and the partner community. These technical reports serve as important documentation for the entire research process, and, at the same time, as a reference for future interventions. However, these technical reports need to be translated into popular formats to make it more accessible and readable to various internal and external audiences of HEIs and partner communities. These popular formats can be in the form of, but not limited to, the following (Eatman et al., 2017):

- Policy/Legal briefs
- Public lecture or academic conference presentations
- Website resources and blogs
- Learning modules
- Publication in practical outlets– periodicals and books reaching practitioners
- Opinion pieces or Magazine/Newsfeature article
- Radio and/or television episode
- Film or documentary
- Comics or nonfiction illustrated short stories
- Exhibits or Plays

On the other hand, aside from popular formats, the products of CEnR should also be translated into traditional publications that meet academic standards such as books and/or journals reviewed by experts in their field. This is vital, not only because it is necessary for tenure and/or professorship promotion in HEIs, but also because insights and discoveries covered as a result of such research work can be part of the scholarly literature that can be used as evidence to influence policies and practices that shape the academe, government and non-government organizations, and profit or not-for-profit industries (St. John, 2017). Thus, faculty members or extension workers should make the necessary revisions and convert technical reports into books or journal articles that meet specific standards, agenda, and thrusts of academic publishers or presses. For a start, St. John (2017) recommends that it is advisable to start with publishing in education and social science journals while keeping in mind that one needs to revise technical reports to meet specific standards for academic publication. Once a faculty member

or extension worker becomes proficient in this part, then one can move into the publication of book chapters and full-length books that are research-based.

Thus, it is important to bear in mind that we do not only end with the conduct of CEnR, but we need to have the fruits of such research disseminated in both popular and traditional formats to truly achieve the hallmarks of community-engaged scholarship (CES). According to Gelmon et al. (2005, 2012), CES is about the integration of teaching, research, and service that involves the faculty member or extension worker in a mutually beneficial partnership with community members or organizations outside of the academe and often draws on multiple methodologies and results in various scholarly products (popular and traditional). This means that if a faculty member or extension worker devotes time, for example, in establishing a community-based disaster risk reduction program (which is considered important work and advances the service mission of the HEI), but fails to include the standards for scholarship (such as adequate preparation, use of sound scientific methods, observance of ethical protocols, academic rigor and reflective critique, and popular dissemination and peer reviewed publication), then it cannot be considered scholarship (Blanchard et al., 2009). Based on this understanding, Blanchard et al. (2009) developed cumulative competencies required for successful practice of community-engaged scholarship in higher education which range from novice, to intermediate, and up to advanced. The details are shown in Table 5 below.

**Table 5**

*Community-Engaged Scholarship Cumulative Competencies*

Level	Competencies
<b>Novice</b>	<ol style="list-style-type: none"> <li>1. Understanding of the concepts of community engagement and community-engaged scholarship (CES); familiarity with basic literature and history of CES</li> <li>2. Understanding of the various contributors to community issues (economic, social, behavioral, political, environmental); developing skills and commitment for fostering community and social change</li> <li>3. Knowledge of and skills in applying the principles of CES in theory and practice, including the following: principles and theoretical frameworks, models and methods of planning, and implementation and evaluation</li> </ol>
<b>Intermediate</b>	<ol style="list-style-type: none"> <li>4. Ability to work effectively in and with diverse communities</li> <li>5. Ability to negotiate across community-academic groups</li> <li>6. Ability to write grants expressing CES principles and approaches</li> <li>7. Ability to write articles based on CES processes and outcomes for peer-reviewed publications</li> <li>8. Ability to transfer skills to the community, thereby enhancing community capacity, and ability to share skills with other faculty</li> <li>9. Knowledge and successful application of definition of CES, CES benchmarks, scholarly products, outcomes, and measures of quality</li> </ol>
<b>Advanced</b>	<ol style="list-style-type: none"> <li>10. Understanding of the policy implications of CES and ability to work with communities in translating the process and findings of CES into policy</li> </ol>

*...table continuation on the next page.*

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	<p>11. Ability to balance tasks in academia (e.g., research, teaching, service) posing special challenges to those engaged in CES to thrive in an academic environment</p> <p>12. Ability to effectively describe the scholarly components of the work in a portfolio for review, promotion, and/or tenure (RPT)</p> <p>13. Knowledge of RPT process and its relationship with CES; ability to serve on RPT committee</p> <p>14. Ability to mentor students and junior faculty in establishing and building CES-based portfolio</p>
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The competencies identified above demonstrate that CES is about faculty members or extension workers bridging the gap between the civic mission and the academic mission of HEIs. However, HEIs must recognize that CES can only thrive among faculty members or extension workers when community engagement is highly institutionalized. Aside from the dimensions and components identified by Furco et al. (2009) for the institutionalization of community engagement in higher education, Gelmon et al. (2012) add community-engaged scholarship as the sixth dimension with 12 components (see Table 6) in the institutionalization of community engagement in higher education.

**Table 6**

*Components of Institutionalized Community-Engaged Scholarship in Higher Education*

Components	Description
<b>1. Definition of Community-Engaged Scholarship</b>	There is a formal, universally accepted definition for community-engaged scholarship that is used consistently and is distinct from community engagement. Terms are used consistently to describe a variety of community-based teaching, research, and service activities.
<b>2. Valuing of Community-Engaged Scholarship</b>	Community-engaged scholarship is recognized and valued for all categories of appointments, regardless of tenure and/or clinical, teaching and/or practice emphasis.
<b>3. Tenure-Track Appointments</b>	Community-engaged faculty are in tenure or tenure track positions.
<b>4. Rank and Seniority</b>	There is a mix of seniority and rank among the community-engaged faculty and junior in rank.
<b>5. Review, Tenure and Promotion Policies regarding Community-Engaged Scholarship</b>	Community-engaged scholarship is substantially recognized and rewarded during the review, tenure, or promotion (RTP) process. It is explicitly included in the RTP policies and procedures.

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Components	Description
<b>6. Institutional leaders value Community-Engaged Scholarship</b>	The president, chief academic officer, trustees, and deans visibly support CES as an integral form of scholarship at the institution and demonstrate support through their words and their actions.
<b>7. Valuing of Various Products of Scholarship</b>	RTP policies support and encourage dissemination of scholarship through multiple venues, and, in practice, these products of scholarship are valued.
<b>8. Value of Nature of Scholarship</b>	The RTP process actively supports and encourages interdisciplinary scholarship, and, in practice, multiple authored papers in journals that are interdisciplinary outside of the faculty member's expertise are given at least equal weight to first authored or single authored papers in disciplinary journals.
<b>9. Range of Acceptable Funding Sources</b>	The RTP policies recognize and value funding of CES from a wide variety of sources. In practice, faculty are recognized and valued for receiving funding from these sources.
<b>10. Training and Orientation of Review, Promotion and Tenure Committee Members</b>	There is mandatory training for members of RTP committees to ensure a broad understanding of the definition, nature, documentation, and assessment of CES.
<b>11. Community Partner Participation in the Review, Tenure and Promotion Process</b>	Community partners are regularly invited to participate in the RTP processes in ways that go beyond writing letters of support (e.g., serving on a faculty review committee). In practice, community partner contributions to the process are seriously considered and valued.
<b>12. Scope of Community Impact</b>	Community impact of CES is valued and rewarded in the RTP process, with at least equal emphasis placed upon local community impact as that placed on regional, national and/or international impact.

These components serve as important guides for HEIs to be able to create the institutional platforms and support systems that highly encourage CES among their faculty members and/or extension workers. Without them, CES will remain at the margins and the goal of becoming an engaged institution of higher learning will remain a dream and not a reality.



### Activity Corner 3.6

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

To test your mastery of the basic concepts presented in this module topic, access the short quiz [here](#).

#### Key Takeaway

Write a 280-character tweet that summarizes one key insight you have learned in this module topic. You are encouraged to post your tweet in your Twitter account or Facebook; use #HEICommunityEngagement, and provide a copy of your post by submitting it to this [link](#).

#### Assess

Do the following:

- a. Fill-out this [Self-Assessment Competencies for Community-Engaged Scholarship](#). Analyze the results by determining your strengths and weaknesses when it comes to CES. After analyzing the results, reflect on what you can concretely do to level up your mastery on certain competencies you discovered that needs improvement. Accomplish this task via this [link](#).
- b. Based on your experience and investigation on the written policies of your school, assess its level of CES institutionalization using this [Institutional Self-Assessment Rubric for Community-Engaged Scholarship](#). Analyze the results by determining your school's strengths and weaknesses when it comes to CES institutionalization. After analyzing the results, provide 5 concrete and feasible recommendations to address areas that your school needs improvement on in terms of CES institutionalization. Accomplish this task via this [link](#).

### Key Learning

To make your learning participatory, please summarize what you have learned in this entire module by completing the statements below:

- In my own perspective, this module is all about \_\_\_\_\_
- One key learning I gained from this module is \_\_\_\_\_
- This is important because \_\_\_\_\_
- Another key learning I gained is \_\_\_\_\_
- This matters because \_\_\_\_\_
- In sum, this module helped me to \_\_\_\_\_

Accomplish this task via this [link](#).

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4



#### Module 4:

# Community Organizing and Partnership Building

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## ABSTRACT

Community Organizing or CO is a core method or process in community development. CO is a natural social practice of communities and social movements from different societies to facilitate and engage with people to organize themselves and their respective communities (Hardcastle, Powers, & Wenocur, 2011). Without it, one cannot genuinely engage in developing communities. As mentioned in Module 1, the CO process involves the following steps which may overlap and be repeated at a new level during the process of organizing: pre-entry into the community, integration with the community, community study/analysis, spotting of potential leaders, core group formation, setting-up of organization, community action and mobilization, and managing, strengthening, and sustaining the community organization. After the community is organized, it does not mean that the organizing process stops there. To be a fully empowered community, they should establish their own participatory dynamics and mechanisms in all levels and spheres in planning, implementation, monitoring, evaluation, and reflection-action-reflection praxis.

Partnership building is essential in CO for the empowerment of communities. It is a mutual relationship that is characterized by the willingness and ability to share sources of power such as ideas, knowledge, experiences, services, information, decisions, plans, policies, tasks, skills, actions, and accountability. It is a continuing and level-up community organizing within and outside the community. The local groups, together with the support groups, can make an ideal scenario for local or community development. This will involve the need for new perspectives, strategies, approaches, and skills in promoting partnership and participatory local governance geared toward local and community development. Partnership building for local and participatory governance can facilitate to break the wall of exclusivity of development and to make it inclusive.

**Keywords** *community organizing, community empowerment, people's participation, partnership building*



### Objectives and Expected Outcomes

In this module, you will be able to:

- define community organizing and partnership building and their importance in community engagement and development;

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- explain the foundations of community organizing such as its principles, steps, guidelines, and considerations;
- apply the concepts, approaches, and practices of partnership in the local communities;
- relate the salient points, ethics, and importance of local/community and participatory governance as a frame of reference for better partnership building and engagement in the community;
- present an analysis about the situation and relationships of different local groups in terms of partnership building and local governance;
- formulate guidelines and recommendations in building/establishing and maintaining an effective partnership among local and external support groups for local/participatory governance based on your experience and what you have learned from the discussions; and,
- devise a CO action plan that can be implemented and considered by the university/school in working and engaging with partner communities towards development and empowerment.

## I. Community Organizing (CO)

### A. Definitions and Goals

CO can be better appreciated through its general foundations coming from its different historical background, theoretical perspectives, and direct practice. In terms of its history, every society and community has its own CO concepts and processes (Community Tool Box, 2020). We can say that CO is a natural social practice of communities and social movements from different societies to facilitate and organize people to organize themselves and their respective communities (Hardcastle, Powers, & Wenocur, 2011).

Let us cite some definitions of CO:

- Provides one of the earliest definitions of community organizing from the Western perspective as “a process by which a community identifies its needs or objectives, ranks these needs or objectives, develops confidence and will to work at these needs or objectives, finds the resources (internal or external) to deal with these needs or objectives, takes action in respect to them, and in so doing, extends and develops cooperative and collaborative attitudes and practices in the community” (Ross, 1955 as cited in Dizon, 2012).
- Emphasize the role of a professional change agent when they define community organization as “various methods of intervention whereby a professional change agent helps a community action system composed of individuals, groups, or organization to engage in planned collective action in order to deal with social problems within a democratic system of values. It is concerned with programs aimed at social change with primary reference to environmental conditions and social institutions” (Kramer and Specht, 1975 as cited in Dizon, 2012).
- Emphasize place-based community organizing, which they define as “a process in which local people, united by concern for renewing their own small territory, plan and act together from an organizational base that they control. It is a practice that involves collective human effort centered on mobilization, advocating, planning, and the negotiation of resources” (Murphy & Cunningham, 2003 as cited in Dizon, 2012).

- According to Schragge (2013), “CO is a process where people who live in proximity to each other come together into an organization that acts in their shared self-interest.”

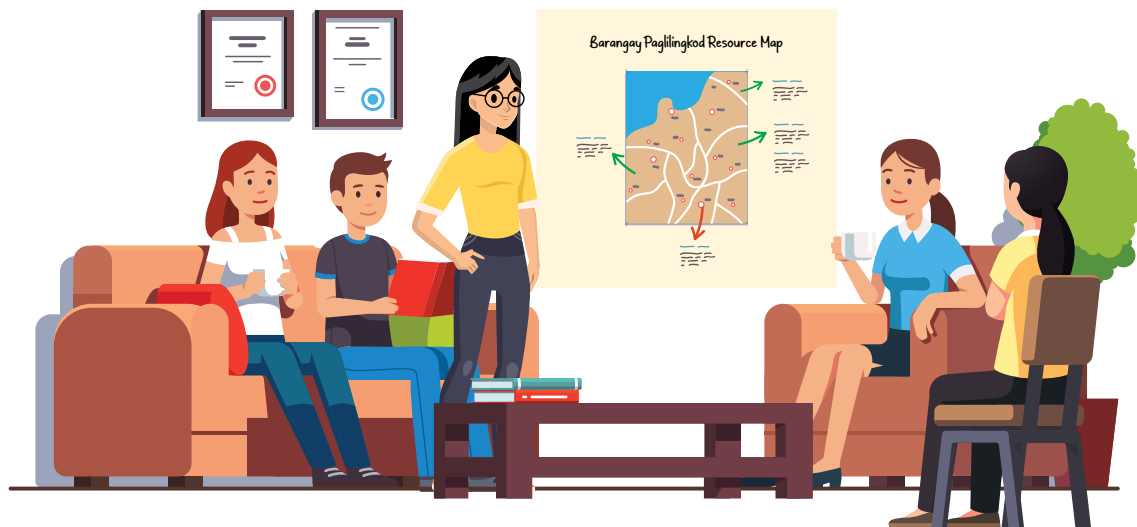
Local authors and practitioners also contributed in the development of the definition of community organizing:

- Manalili (2013) provides one of the early definitions and says that “community organizing is a process that revolves around the people’s lives, experiences, and aspirations. It is a process that is people-centered and geared towards [the] continuing capability building, self-reliance, and empowerment.”
- Community organizing as a method is a tool for human development. Dela Costa-Ymson (1993) defines human development in the context of community organizing as “a process of unfolding the potentialities of persons to the level where they can exercise the faculties that will enable them to create, act and manage resources to live a decent life” (Dela Costa-Ymson, 1993 as cited in Dizon, 2012).
- On the other hand, Dacanay (1993) defines community organization as “the process which builds/mobilizes people and other community resources towards identifying and solving their own problems, establishing people’s self-awareness and capacities to stage their own future, taking action collectively considering the bureaucratic structure and restrictive institutional arrangements” (Dacanay, 1993 as cited in Dizon, 2012).
- Meanwhile, David’s (2004) definition of community organizing highlights it as a major weapon of powerless communities in asserting their demands, holding accountable those who rule and treading their own autonomous path to development (David, 2004 as cited in Dizon, 2012).

These definitions highlight the nature of community organizing. It is a process by which a community identifies its problems and finds solutions through collective mobilization of community people and resources. The ultimate goal/objective of community organizing is to mobilize people who are affected by a community condition and enable them to take action on the social problems and issues affecting them.

According to Dr. Sharatchandra Gokhale (2010), then president of the International Federation on Aging, “empowerment and participation are two inseparable aspects and without empowerment of people sustained development is not possible.” People’s participation is the mark of genuine CO. We have to recognize that everybody must benefit from the fruits of development. By development we mean development of communities as the direction and end-goal with special focus on the poorest sectors of communities. The dominant reality of our society is that there are many poor communities and people. They must be the major players in the development. Community organizing will facilitate community participation, unity, and action. To enable these to happen, there is a need to build on the capacities of people in communities to become lead actors in their own development. As the principal actors, they must be active participants throughout the engagement process.

## B. Principles of CO



Principles in general represent guiding rules of practice or standard behavior. People and communities have innate capabilities and potentials to organize themselves (Sail & Abu-Samah, 2010). Based on this, community extension workers who are acting as community organizers or development workers facilitate the process of organizing. According to Warpehoski (2016), there are seven principles of Community Organizing.

- a. Organizing is action-oriented - According to the author, individuals and community members take an action to make a difference. Organizing is greater, because organizing gets other people to act, to work together, and to build an organization that can make a significant and long-term difference.
- b. Organizing is about relationships - To organize people, you need to know them. You need to know who they are, what they care about, what they are willing to do, and how to get in touch with them. They also need to know you. They need to know that you are sincere, competent, and caring for them. Therefore, an organizer is always building and maintaining relationships. An organizer is also always asking people so that he/she can follow up and build that relationship. Finally, since an organizer helps people build an organization that is bigger than herself/himself, she/he is tracking these relationships in a database so that the organization can ask people to get involved at scale.
- c. Meet people where they are - As an organizer, you are immersed in an issue. You lay in bed thinking about it. You talk about it every day. That is not true for most of the people you will be organizing. They might eventually get to where you are, but you need to start where they are. What do they know? What do they care about? What do they hope for, and what do they fear? You find this out through a combination of empathy and listening.
- d. An organizer defines success on his/her own terms and develops a campaign to advance towards victory. Knowing what success means to you, you can then put together a campaign — a series of varied activities over time that move you toward victory. Take note that you are facilitating the process but the people in the community are the real actors.
- e. Focus on action - always have something people can do. Every activity should include and encourage people to contribute something—time, ideas/knowledge, resources, and skills. This develops in them a sense of ownership and pride. 'Raising awareness' is an educational process to help them discover and recognize their power and capacity to realize their plans and dreams.

- f. You get action by asking for it - People must feel that they are inherently part of the entire process of problem solving and decision making. They are their own prime movers because they own the concerns or problems.
- g. Diverse and inclusive coalitions are stronger; building it takes work. Diverse coalitions bring new ideas to help you reach broader clout. Furthermore, diverse coalitions help you tap the power of unlikely allies.

## C. Basic Steps in CO

Different proponents present variations in the steps. Some are more detailed than others. The following are not necessarily done in sequence; nor does the process proceed neatly from one stage to another. It depends on the status of the project. If in the middle, then some steps have been taken earlier.

### 1. Pre-Entry into the Community (*Bago Pumasok sa Pamayanan*)

There are things that should be considered in the pre-entry step:

- (a) Guidelines must be laid out when selecting a partner community to organize.
- (b) The leaders of the community, whether formal or informal, must be looked into.
- (c) Collect substantial or enough data of the community.
- (d) Learn about the community, at least as a starters point of view, to understand the life, culture, values, beliefs, political, economic, and other things to familiarize with.

### 2. Integration into the Community (*Pakikiisa at Pakikipamuhay sa Pamayanan*)

Integration is the process of establishing rapport with people as a way of imbibing their way of life. This is best done through immersion which enables the community organizer to get to know the community and its people – history, culture, economy, and lifestyle.

Important considerations during integration or immersion:

- (a) Live the way people in the community live.
- (b) Remember they are the owners in the place, you are living with them.
- (c) Do not make promises or expectations that might lead to disappointments and frustrations.
- (d) Participation in community events/social gatherings are encouraged. It is a learning experience, and a form of respect for community values, lifestyle, practices and the community itself.
- (e) Talk to as many people in the community.
- (f) House-to-house visitations is a form of community integration.
- (g) Regular courtesy call to the leaders of the community - informal, formal, and recognized leaders.



### 3. Community Study and Analysis (*Pagsusuri ng Kalagayan o Katayuan ng Pamayanan*)

This refers to a process of systematically gathering, collating, and analyzing data about the community – geographic, economic, political, socio-cultural in order to come up with a community profile and analysis.

Important considerations during community study/analysis:

1. People's participation in the process is imperative.
2. Take note that the process must be gender-sensitive.
3. The data will yield problems and issues the community is concerned about.
4. After validation with the people, this can serve as the basis for a plan of actions.

### 4. Spotting of Potential Community Leaders (*Pagtukoy ng mga May Kakayahan at Karapat-dapat na Mamuno sa Pamayanan*)

While leadership can be applied in various contexts, such as facilitating for example, as it involves an individual or perhaps a collective, to have a relationship with community leaders and members. It needs rapport, trust, and commitment.

- a. Rapport – Rapport denotes a strong connection between and among people characterized by a meaningful and harmonious relationship. It is about reducing the differences between the coach and client and building on similarities (Boyce, Jackson & Neal, 2010). In the context of community organizing, the one who is immersing is the 'coach' while the community are the players. There will be differences, of course, but it is the coach's job to focus not on the differences; instead, focus on what could make them similar. Rapport, therefore, can be seen in terms of the ease, warmth, genuine interest (Ting & Riddle, 2006) and coordination, mutual attentiveness, and positivity (Tickle-Degnen & Rosenthal, 1990) experienced between and among individuals.
- b. Trust – Trust in a coaching context refers to the mutual confidence that supports the client's willingness to be open, honest, and vulnerable, and allows the coach to be supportive, nonjudgmental, and challenging.

Trust and confidentiality provide the mutual security needed to manage expectations, establish boundaries, and develop an open and honest dialogue (Boyce, Jackson & Neal, 2010). Having been trusted by the community establishes and promotes a healthy community that advocates interpersonal relationship.

- c. Commitment – Commitment is the dedication between an individual who is immersing and the community being immersed into. Commitment includes the mutual assurance to fulfill responsibilities in the relationship, which includes the participation in social activities (e.g. attending events or programs, preparing for meetings, being accessible) and social-emotional behaviors (Boyce, Jackson & Neal, 2010).

Additional Criteria for Potential Leaders:

- a. They should have deep knowledge of community issues and situations, and they are able to grasp them.
- b. If possible, they should come from the poor sectors. If otherwise, their willingness to work for and with the poor must be unwavering.
- c. Highest educational attainment is not exactly necessary; instead, their willingness to be shaped and trained must be of the highest caliber.
- d. They are well respected and acknowledged by the community.

### **5. Core Group Formation (*Pagbuo ng Grupong Ubod*)**

Based on the aforementioned traits of excellent leaders, a core group within the community shall be established to be the local community organizers. They will be the foundation in the formation of the community, its people, and its organization.

Important considerations during core group building:

- a. Regular meetings and community analysis sessions are important before core leaders will reach out to other community members.
- b. They serve as ad hoc leaders who motivate the community into action.
- c. Capacity building therefore helps develop their potentials and self-confidence to facilitate formation of a community organization.
- d. Core group leaders must reach other sectors and stakeholders in the community that are potential to be part of the community organization.

### **6. Community Organization (*Pagtatatag ng Organisasyon*)**

From the initiative of the established core group, a community assembly can be called to showcase and present an initial plan for community development, for it to be discussed, validated, and eventually finalized by the members of the community. Commitment to the project is utterly important. At this point, the community will formalize their community organization. They will be put either by election or selection process determined by them or their community organizational leaders. Each position must have clear roles and functions and coordination from each other.

Here are some of the principles that will serve as a guide for the organization:

- a. Wider participation of key persons and members of the community is better.
- b. Democratic and participatory leadership is the type of leadership style that must be advocated and practiced.

- c. Collective management on the different community organization's engagement within the organization, outside the organization, to the wider community, and outside the community.

### 7. Community Action and Mobilization (*Sama-samang Pagkilos*)

Mobilization is the actual community action undertaken to address and resolve the identified community issues and concerns. The mobilization of the community action is based on the issues and concerns identified and prioritized by the people themselves.

These are the processes to be done in order for community action and mobilization to be effective:

- a. identification and prioritization of issues, problems, and concerns;
- b. formulation of action plans which contain clear objectives, methodologies or strategies, timeframe, resources needed, and responsible persons, committees or groups; and
- c. monitoring and evaluation.

### 8. Managing, Strengthening and Sustaining the Community Organization

To the extent that disproportionate power contributes to disproportionate exposures, strengthening community capacity is about building power (Freudenberg, Pastor & Israel, 2011). After following all the guidelines discussed above, the greatest task for the community is the maintenance of their empowerment. The community must know how to develop, and not simply react, and sustain their strength as a collective. As Freudenberg, Pastor & Israel (2011) mentioned, building power is sustaining the received power in this context. The accumulation of empowered members of the community, along with their rational decision making for the betterment of all, will surely bring the community to greater heights. Sustaining the organization requires strengthening people's capacity for change, heightening their sense of community and belonging.

#### D. Areas of CO





### 1. Shared Place

People come together and share a common geographic place such as a neighborhood, city, or town. For example, local residents might come together to address neighborhood concerns such as safety, housing, or basic services. Problem solving through community-based organizations (CBOs), neighborhood associations, and tenants – organizations are common forms of place-based practice (Community Tool Box, 2020).

### 2. Shared Work Situation or Workplace

Community organizing also occurs among people who share a work situation or workplace. For example, union organizing among industrial or farm laborers brings together those concerned about working conditions, job security, wages, and benefits (Community Tool Box, 2020).

### 3. Shared Experience or Concerns

It's a good opportunity for community organization when people share a common experience or concern. For example, organizing might happen among people who are poor about jobs, housing, education, and other contributors to financial security. Organizing frequently occurs among those who have concerns about the same issues such as substance abuse, violence, or child welfare. Those who share a common race or ethnicity may organize around issues, such as discrimination, which are barriers to achieving common goals. Also, those who have physical disabilities, such as mobility or visual impairments, may come together to create conditions that affect independent living (Community Tool Box, 2020).



#### Activity Corner 4.1

You need to connect to the internet to perform the following activities:

##### Test Your Understanding

Identify and explain at least ten (10) key essential concepts (words or phrases) from the highlights of what you have learned.

##### Reflective Essay

Please answer the following questions:

- a. Recall an event in your local history when people and communities were grouped together to popularize and pursue their issues, needs, or concerns in order to address them. Describe the process and the results of their collective efforts in 250-300 words.
- b. From your experience/s as a community extension worker/community organizer, share how you carried out community organizing in your partner community. If given a chance, are there areas in your work that you think you can rectify in terms of the manner you performed community organizing efforts, approaches and strategies used, observance of principles, etc? Elaborate in 250-300 words.

Access the worksheet through this [link](#).

## II. Community Development (CD)

### A. Definition

Community Organizing's development is closely tied to the country's Community Development. For example, Marcos' declaration of martial rule in 1972 altered the terrain for social movements. All progressive groups were subjected to repression while some individuals were either eliminated or arrested by the military. During the early stages of martial rule, all attempts at organizing grounded to a halt, except for the Zone One Tondo Organization (ZOTO) (Community Organizers Multiversity, n.d.). According to Innovations for Poverty Action (n.d.), community-based approaches to development, also called community-driven development (CDD), seek to empower local communities to identify and implement the projects they most need. Researchers in this study in the Philippines evaluated the impact of a national community-driven development program on governance, social capital, and socio-economic welfare.

Community development is a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, equality, economic opportunity and social justice, through the organization, education and empowerment of people within their communities, whether these be of locality, identity or interest, in urban and rural settings (National Association of Community Development Extension Professionals, 2014).

### B. Interrelationship of CO and CD

Community Development (CD) is an academic discipline as an Applied Social Science (Chile, Munford, & Shannon, 2006; Saepudin & Mulyono, 2019; Luna, 1999) has three main related disciplines. These are CD Education and Research, CD Planning and Administration, and CD Practice. These related disciplines support each other to reach certain goals for community and social change. Particularly, they are in development teaching, theorizing, research, planning, administration, and practice. Community development practice is basically in the setting of community and implementing program areas of community education, community resource management, and community organizing. In actual practice and experiences of community development workers and community organizers, these community development practices are being implemented together with community organizing despite different context and challenges.

Community development is a process of community empowerment through community organizing. This refers to the process of enabling communities to increase control over their lives. Communities are groups of people that may or may not be spatially connected, but the ones who share common interests, concerns or identities. These communities could be local, national or international, with specific or broad interests. As discussed earlier, empowerment refers to the process by which people gain control over the factors and decisions that shape their lives. It is the process by which they increase their assets and attributes and build capacities to gain access, partners, networks and/or a voice, in order to gain control (World Health Organization, 2008). Enabling implies that people cannot "be empowered" by others; they can only empower themselves by acquiring more of power's different forms (Labonte & Laverack, 2008). It assumes that people are their own assets, and the role of the external agent is to catalyze, facilitate, or accompany the community in acquiring power through being part of a collective, and guaranteeing and promoting the overall wellness of the people. From that idea, it can be said that community development is empowerment through the practice of community organizing.

There are recent practices being developed from the field. There are varied labels such as:

- a. Community Engagement:** focuses on relationships at the core of facilitating understanding and evaluation, involvement, exchange of information and opinions, about a concept, issue or project, with the aim of building social capital and enhancing social outcomes through decision-making (Johnston, Lane, Devin & Beatson, 2018).

- b. Community Capacity Building:** centers on helping communities obtain, strengthen, and maintain the ability to set and achieve their own development objectives (United Nations, 2014).
- c. Sustainable Development** - seeks to achieve, in a balanced manner, economic development, social development and environmental protection outcomes (Sung, 2014).
- d. Community-Based Participatory Research:** it is a partnership approach to research that equitably involves, for example, community members, organizational representatives, and researchers in all aspects of the research process and in which all partners contribute expertise and share decision making and ownership, which aims to integrate this knowledge with community development outcomes (Israel et al., 1996).
- e. Town making or machizukuri:** refers to a Japanese concept which is an umbrella term generally understood as citizen participation in the planning and management of a living environment (Posio, 2018). It can include redevelopment, revitalization, and post-disaster reconstruction, and usually emphasizes the importance of local citizen participation. In recent years, cooperation between local communities and contents tourism (such as video games, anime, and manga) has also become a key driver of *machizukuri* in some local communities, such as the tie-up between Sengoku Basara and the city of Shiroishi (Yamamura, 2018).

There are several labels of engagement with communities. CO can be applied to any of the titles or labels as long as there are open minds and hearts to include CO as strategy. CO empowers and energizes community members and sectors who are powerless and cannot exercise their power. CO helps in changing and developing their life and situation by tapping the local and outside resources. CO can open opportunities and space for unification. CO can assist and facilitate the community to set short-term and long-term development plans (Homan, 2003; Alipao, 2002; Manalili, 2013).

### C. Link of Community Organizing, Advocacy and Service Delivery, and Development

**Community Organizing** is characterized by mobilizing the community members. Organizers' roles are limited to helping community leaders and members become effective, to guide the learning of leaders through the process, and to help create the mechanism for the group to advocate on their own behalf. Community organizing is not always smooth but it includes confrontation of some sort. The people who want something get themselves together to ask for it, often the people who could give them what they want get jumpy. Community organizing strategies include meeting with corporate or government decision makers to hold them accountable for their actions, designing programs for others (not the group) to implement which meet the needs of the community, and aggressive group action to block negative developments or behaviors (e.g. development projects that lead to environmental destructions) (Beckwith & Lopez, 1998).

**Advocacy and Service Delivery** are characterized by doing for, with, of, and by the people. Often professionals like lawyers or development workers will attack a problem on behalf of those perceived as unable to speak for themselves. Job referral services, social work, training for job readiness, homeownership counseling, business plan preparation training – these are methods which fit into the Advocacy or Service Delivery strategy. These must be learned and harnessed by the community (Beckwith & Lopez, 1998).

**Development** is a strategy that gets the group directly into the programs or projects delivering physical and/or social products. Generally, groups select a development strategy because the normal course of events is not meeting the community or area needs. Development could mean housing or socio-economic or even community development. Development methods require strategies and particular skills. Many groups have struggled to achieve good results in development programs with community members whose training, experiences, and interests are in community organizing. They experienced pains and suffering for the group and the community but resulted in gains and victories (Beckwith & Lopez, 1998).

CO has to be promoted, advocated, and done with clear principles, ethical considerations, appropriate steps, and clear guidelines to be genuine in pursuing its goals and targets at the end. With the help of community organizing as well as genuine exchange of dialogues, different strategies and techniques might come forth and be utilized to achieve the goals of CO (Holmes, 2012).

It is good to start small. In the process of strengthening community organization, it is better to gain small victories and successes for a start (Community Tool Box, 2020). Coming from the discussion, here are some concepts that can lend a helping hand in the field of community organizing in order to achieve great sustainability: (1) systematic community education as well as formation, (2) creative and sustained community reflection and action, (3) the consistency of community planning, (4) their monitoring of the community, (5) implementation of tasks, (6) evaluation, and (7) effective communication.

The concept of communities became diverse and complex that CO is also addressing (Community Tool Box, 2020). With that being said, there will be major challenges for CO. The society that we know now is ever-changing due to the unstoppable development that is happening.



### Activity Corner 4.2

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

How did/will you apply CO principles in line with empowerment and development of your partner community? You may pick at least 5 principles from the 7. Provide a concise explanation in 3 sentences for each of your chosen principles.

1. Organizing is action-oriented
2. Organizing is about relationships
3. Meet people where they are
4. Organizer defines success on her/his own terms
5. Focus on action
6. You get action by asking for it
7. Diverse and inclusive coalitions are stronger; building it takes work

#### Reflective Essay

Based on your experience,

- a. Which among the principles came handy? How?
- b. Which among the principles were difficult to apply? Explain.
- c. What circumstances (personal or community factors) made the application of the principles challenging? Justify your answer.

Access the worksheet through this [link](#).

### Activity Corner 4.3

You need to connect to the internet to perform the following activities:

#### View and Answer

View the Youtube video “[Community Organizing in Times of Disaster \(Tacloban\)](#)” by Urban Poor Associates (2016).

After viewing the video, answer the following guide questions:

1. What were the significant social scenarios when CO was used as approach and strategy for action?
2. How can the use of CO be maximized in the midst of those social scenarios?
3. What are the victories and challenges for CO as depicted in the video?

Access the worksheet through this [link](#).

### Further Readings



For further understanding of community organizing in the Philippine context that would assist you to develop and strengthen your capacities as possible in the process community organizing, read the paper entitled “[Ang Proseso ng Pag-oorganisa ng Pamayanan na Mula sa Tao](#)” by Angelito G. Manalili.

## III. Partnership Building



### A. Definition

The term partnership can be used in various ways and is not exclusive in the business industry although it is often associated with it. Partnership as defined by Children Act is characterized by one goal, mutual respect, and openness to negotiation. Gerber (2014) defines partnership as a “shared vision, responsibility, power, benefit, and mutual learning.” Partnerships are diverse bonds formed from circumstances and locations (McQuaid, 2000). Similar to McQuaid’s definition, Organization for Economic Co-operation and Development or OECD (2006) defines partnerships as relationships built for various reasons with a character of having a “life” on its own.

Based on the definition of Shemer and Schmid (2007, p.135), the partnership process “aims toward mutual relationships that are characterized by willingness and ability to share sources of power such as ideas, information, decision-making processes, tasks, skills, and accountability.” For Lombard and Du Preez (2004), the primary goal of partnerships in social development is to help redistribute resources by joining hands to alleviate poverty, inequalities, and social injustices.

The concept of partnership based on its general definition is broad which is why it is not limited only to business but also extends to community engagement, education, and to other institutions and advocacies. Although the motive for partnership differs per group, the primary goal of partnership is to share resources and responsibilities among stakeholders.

Partnership in community organizing is important. In fact, this is a continuation and level-up community organizing within and outside the community. Community organizations cannot live alone. They need to work and partner with others so that they can become and continue to be stronger. Thus, there is a need to strengthen the partnership work of the community organizations. Through this, community organizations will feel that they are not alone in the process. Other community organizations can also feel and realize the importance of co-existence of other community organizations and stakeholders. Partnership can also assist the community organizations to realize the interconnectedness of the social problems and needs and this can lead them to plan, formulate policies, and implement programs and actions together. Along the process, the membership of the organizations and stakeholders will collectively realize that they can achieve results and successes (Manalili, 2013).

In the context of university and community partnership, universities are partners in sustainability to co-create knowledge and services (Colding & Barthel, 2017; Shiel, Leal-Filho, Do Paco, & Brandli, 2016). This definition is supported by the exchange of knowledge and resources, meet, exceed planned objectives, identify other collaborative projects for the future, and strengthen processes of solidarity (Bringle & Hatcher, 2002).

### B. Benefits of Partnership

In the larger context of community organizing and effective partnership should enhance levels of openness and engagement among partners. It should also maximize the contribution that each partner can make to the quality of service delivery and to the wellbeing of communities.

Based on the experience of practitioners of partnership, they identified five benefits of working together. These are the following: more resources, spread risks, greater impact, more efficient, and new and better ways. For more resources, partnership can convince public funding where an initiative requires partnership bids and evidence of partners’ ability to deliver joint projects. It can also strengthen negotiating power with the government and even with private organizations. For greater impact, it is proven that there were increases on the benefits for people, socio-economic, and communities served. It also increased reach to disadvantaged populations and excluded groups. It contributed to a greater critical mass

because of level-up ability to reach and deliver beyond the capabilities of any one partner. It is proven that partnership is more efficient because partners can pool resources and facilities. They share the costs of common functions.

The partnership created new and better ways of doing development engagements. Part of this is innovation because it has new more effective ways of doing things and using resources. It also developed new perspectives and challenging views within the partnership. More so, it developed knowledge and realizations about needs, opportunities, and assets. Partnership facilitated the lessening of risks due to complementary strengths, resources, and perspectives. Thus, it leads to greater flexibility within a team approach.

### C. Some Principles of Partnership

Manalili (2013) and Community Places (2014) mentioned and suggested several steps and guidelines for participatory management in line with partnership. The highlights are the following:

- (a) The partnership must give emphasis on the importance and mechanisms of continuous learning with different community organizations and support groups. The work on education and organizing will not confine in each community organizations, but there must be larger space for learning, interactions, and reflections toward common actions.
- (b) There is a need for partnership between community organizations and support groups (GOs, NGOs, private groups) to live and lead toward genuine partnership. This must avoid client-patron relationships. The principles of continuous reflection and learning, respect, and valuing the goals of community organizing and development are very vital in the process.
- (c) The partnership is an additional value on multi-sectoral and multi-stakeholders' actions that promote and advance the welfare of the communities and the larger society. The community organizing will not be confined to the communities alone, but this will lead to the collaboration, network, federation, and alliance of community organizations and support groups.
- (d) The partnership will enable them to ensure that fundamental principles of partnership, equality, fairness, and inclusion are threaded throughout all community planning structures and processes.

The value of working through partnership is needed to address issues of exclusion, area-based disadvantage, and development opportunities. For instance:

- Partnership ensures the involvement of community members and excluded groups at different stages and on different issues in the community organizing and mobilization processes.
- Partnership enables community and support group organizations to highlight the contribution and assets they can bring to implement solutions.
- Partnership can provide a framework for more joined-up approaches to addressing issues of equality, disadvantage, and exclusion.
- Partnership makes for better accounting of the impact of community organizing processes, especially where different sectors are involved.
- Partnership enables sensible co-ordination, integration, and alignment of policies and programs to make better use of resources.
- Partnership is democratically powerful by aiming to create a broadly based stakeholder consensus about the local authority area and how it should be developed.

## D. The Politics of Partnership

Partnership is clearly challenging, and some stakeholders and individuals may have little incentive to partner or work in shared or cooperative ways. There is a power imbalance especially where public sector stakeholders hold the resources that the community and voluntary sectors cannot match or where private business interests might be critical to the delivery of a key project. This creates a number of relationship tensions that are often at the heart of poor partnership performance. The reality is that the statutory sector participants work by a set of rules and procedures that are set strategically, and they operate organizationally in a vertical direction. It is legislation, departmental policy, specialist expertise, and the audit rules in place and reporting systems (as well as performance) that work against horizontal direction. The devolution of some key functions and responsibilities to the local authority level will help but will not solve the problems of what some see as a tower culture. The experiences from partnership have also highlighted a tension, which is not always negative, between representative and participatory forms of democracy - in short, between the politicians and the community organizations and support groups. More often than not, the expectations and objectives of both are the same, but it is likely to become a more important feature of our political culture, especially as local authorities are given stronger executive powers. Clearly, if it does emerge, this is a tension that would potentially be damaging to the idea of partnership working but also highlights the need to better understand the relationship with politicians, their insights on community and wider issues, and how to collaborate effectively with them. Community organizing provides a valuable framework for this, with local politicians and local community groups working together to enable statutory service providers to better meet needs and engage with local people. One of the characteristics of area partnerships working in some of the experiences has been a traditionally weak engagement by the private sector. Again, their interests might be the same as community organizations, or they may be contradictory (Community Places, 2014).

While the motivation of the private corporations is primarily profit-centered, relationships can be built on issues of mutual concern, and they are critical to the delivery of key projects, wealth creation, and resource generation. It is a sector that has also developed a strong tradition of working outside formal structures to achieve their ends, which, in part, explains the low value they sometimes place on formal partnership structures. Some critics and observers call this 'corporatist' in that powerful economic interests will have access to politicians and decision makers that the community organizations sometimes or most of the time cannot match. Clearly, community organizations have and use these tactics as well, and have some access to high level politicians. However, it is important to understand how and where these approaches are used across the policy system in land use planning, economic projects, and infrastructure, or the sorts of activities and programs that could dominate regional and local authority budgetary concerns. Our point here is that effective partnership working means better understanding of the motivations, objectives, aspirations, restrictions, and tactics of those we want to partner with. There is no quick fix or ideal partnership as it is something that requires constant working and being adaptive if partnerships are to achieve meaningful gains for the wider community. Community organizing and partnership is a long-term and evolving process. It thus provides the opportunity to review and revise structures and processes in the light of experiences (Community Places, 2014).





### Activity Corner 4.4

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

Give at least five key concepts or phrases that you learned about partnership and briefly describe each.

#### Reflective Essay

Based on your experience, briefly describe your school's community engagement program/project using the concept, principles/guidelines, benefits, and politics of partnership (300 words).

Access the worksheet through this [link](#).

## E. Sustainable Development Goals, Partnership, and Community Engagement

The United Nations (UN) acknowledges the importance of global partnership in establishing a 'better and more sustainable future for all.' To achieve this, the United Nations designed and set 17 goals in the year 2015 with the intention of achieving them by the year 2030. These 17 goals are called the Sustainable Development Goals or SDGs. The SDGs is a continuation of the 8 Millennium Development Goals that ended in 2015. The SDGs' 17th goal is Partnerships. In the different context and levels of community or development engagement, there is really a felt need to collaborate, work, and partner with other groups and stakeholders. United Nations elaborated the goal of the SDGs' Partnership for Development that aims to:

"...enhance North-South and South-South cooperation by supporting national plans to achieve all the targets. Promoting international trade and helping developing countries increase their exports is all part of achieving a universal rules-based and equitable trading system that is fair and open and benefits all" (United Nations Development Program, 2021, line 7-9).

The United Nations mentions that it is only through partnership or sharing of wealth and addressing the issue of income inequality will genuine prosperity and sustainable economic growth for all countries be achieved (Johnston, 2016).

### Partnership and Community Engagement

In the context of community engagement, partnership together with collaboration is the foundation of community development strategies (Voyle & Simmons, 1999). Community partnership includes time and skills, requires power-sharing, must benefit all partners, and will only work on the premise that it is not done solely for funding purposes (Quality Improvement & Innovation Partnership, 2010).

From local levels to global levels, partnership has evolved and improved overtime. With the help of government and non-government organizations, partnerships extend globally. An example of a partnership that developed overtime is the Sustainable Development Goals developed by the United Nations. Among its initiatives is to gather valuable information based on the experiences of other countries with the same experience.

Although the different stakeholders are encouraged to be active in the partnership of communities in order to be aware of the potential changes in their lives, it is evident that this process is very time consuming and requires both commitment and

resources. That is why it is important that the potential drawbacks and benefits are carefully assessed to identify which would be beneficial for the community. Since partnerships constantly change, community engagement with regard to the development of projects which results from the partnership should be examined and reviewed constantly as well (Stott & Keatman, 2005).

### F. Types of Partnership

In our contemporary period, there are different types of partnership as a working mechanism for and toward development. These are, but not limited to, the following:

- **Public-Private Partnership (PPP):** This type of partnership is between the government and private companies to develop infrastructure projects and other public assets or services within the country on a long-term basis. The private party has significant risk due to financial counterpart and management.
- **Non-Government Organizations and Government Organization Partnerships (NGO-GO):** This type of partnership is between a government agency or agencies and non-government organizations for particular programs or projects.
- **Non-Government Organizations with Non-Government Organizations (NGO-NGO):** This partnership is between two or more NGOs for a particular development program, which addresses specific social concerns.
- **Government Organizations with Peoples' Organizations (GO-PO):** This partnership is between government organization and peoples' organization for a particular development program, which addresses specific social concerns.
- **Non-Government Organizations with Peoples' Organizations (NGO-PO):** This partnership is between Non-Government Organization/s and Peoples' Organization/s for particular development programs or projects, which address specific social concerns.
- **Peoples' Organizations with Peoples' Organizations (PO-PO):** This partnership is between two or more Peoples' Organization/s for a particular development program or programs which address specific social concerns.

#### Other Types of Partnerships:

**Academic Communities with Partner Communities and Sectors:** This is also called School-Community Partnership or HEIs and Local Government Unit/s.

There are also partnerships between and among peoples and community organizations, groups, and support groups like the following:

- a. Between and among associations– also known as the PO-PO partnerships
- b. Alliances – a close and collaborative relationship between two or more entities that share assets, strengths, risks, rewards, and control; it has broad and long-term impact on corporate performance and valuation
- c. Federations– the action of forming states or organizations into a single group with centralized control
- d. Church-based organizations, religious organizations and, faith-based organizations– usually, the practice of this type is what we call ecumenism or interfaith



### Activity Corner 4.5

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

Give at least three types of partnerships explained in our discussion that exist in your partner community? Analyze the specific contribution/s of each partner/stakeholder vis-à-vis the concerns, needs, and problems of the community.

#### Reflective Essay

Can you relate partnership to sustainable development goals? How? Expound your answer based on your responses in Test Your Understanding in Activity Corner 4.5.

Access the worksheet through this [link](#).

## G. Multi-Stakeholders Partnership (MSP)

### Definition of MSP

MSP partnerships can serve a variety of purposes. MSP can be broadly defined as an “important vehicle for mobilizing and sharing knowledge, expertise, technologies, and financial resources to support the achievement of the sustainable development goals in all countries, particularly developing countries” (United Nations Department of Economic and Social Affairs, 2015, p. 2).

Platforms for Multi-Stakeholder Partnerships are recognized as an important instrument in further developing the engagement at the local and regional level (Reid et al., 2015). Multi-Stakeholder Partnerships aim for a shared vision, sustain the need for a shared responsibility through problem-solving, call for a positive work character through mutual self-interest, and provide an addition of principal alternatives that can be achieved way more than it can be (Overseas Development Institute & Foundation for Development Cooperation, 2003). Partnership scales from local, national, to global; therefore, we can somehow presume that Philippines was able to build partnership even before. Communities and institutions within academia also contribute frequently to their target beneficiaries and other partner sectors within the communities (Sanders, 2001). However, there is still a need to further examine and study the different examples of partnerships. Despite its incredible potential and effects to the community, its success is highly dependent on the long-term commitment of the stakeholders, their consistency, and their resources.

### Types and Principles of MSP

The table below lay down a simple presentation of types of MSPs (Overseas Development Institute & Foundation for Development Cooperation, 2003). Each type has a goal, and it addresses levels of social concerns.

**Table 1**

*Types of Multi-Stakeholders Partnerships*

Model	Joint Project	Joint Program	Strategic Alliance	Collective Impact
Essence	Short-range engagement among basic or new beginner partners trying to start and develop projects and strategies	Partnership Between basic organizations to develop and implement program to resolve particular social concerns.	Venue of strong partnership of different organizations/ groups in major development concerns, programs, and projects.	Developed long-term engagement with specific social concern by multi-sectoral groups aiming to acquire identified key impacts and changes.

To be able to apply any of these forms of multi-stakeholder partnerships, there are certain principles to take into consideration for sustainable development. This must be applied in the right context of time and needs. It is important to study and analyze the different options, possibilities, opportunities, and threats in making decisions for partnership. The interest of all must be advocated and delivered effectively. The sharing of different resources relevant to the partnership and development plan must be considered. Proper documentations of all pertinent processes and outputs are vital for the partnership memories. It is important to measure the gains, victories, tears, learnings, and challenges in the midst of complex realities. This can assist partnership in choosing the best options there are (Overseas Development Institute & Foundation for Development Cooperation, 2003).

### H. *Barangay* as a Concrete Setting for Local Governance and Partnership Building

To solidify concrete partnership building in our local community, we must be effective agents of change through local governance. *Barangay* is a perfect avenue to start partnership building with local groups (Guevara, 2000).

*Barangay* is a public organization of masses and a corporation with different social dynamics. It has the power to engage and manage economic activities of the corporation such as the following: (1) to own, acquire, and entrust properties; (2) to enter into agreement or contract and to exercise power granted to corporations; and (3) to run and manage own business ventures (Local Government Code of 1991).

### Activity Corner 4.6

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

- Explain Multi-Stakeholders Partnership (MSP) in your own words.
- Evaluate the Sustainable Development Goals 2030's 17th goal (Global partnership for development) and relate its agenda to local governance (3 sentences).
- Elaborate on the concept of *barangay* as a corporation, as a public organization, and as an organization of masses.

#### Reflective Essay

- Based on the principles of Multi-Stakeholders Partnership (MSP) that have been discussed, can you assess your own community regarding how partnership is being practiced? How is the partnership helping the community move toward its vision and goals? (250 words)
- How can you maximize the opportunities of local governance in partnership work? (minimum of 250 words)

Access the worksheet through this [link](#).

## I. University-Community Partnership



In the context of university as an academic institution engaging in the communities, the usual partnerships are in the forms of community extension, service-learning, community economic development, community-based research, community development, pastoral engagements, training, technical assistance, program development, and other titles. In the Philippines, there are varied types of engagements with communities; it is either academic in nature like service-learning, internships/practicum or on-the-job trainings, or non-academic such as community extension services, community volunteer program, and combination of academic-voluntary programs. These engagements are entered into formal and written agreements like Memorandum of Agreement (MOA) or Memorandum of Understanding (MOU), which lay down the roles, functions, resources sharing, and commitments of each party. Nonetheless, based on experience, these agreements would not guarantee the

sustainability of the partnership and impacts of the partnership for development in the communities. Universities all over the world are challenged to level up community service through co-creating knowledge and co-fabricating products and services. Through these, universities are recognized as vital stakeholders in development, not only of communities but even in the levels of municipalities, cities, regions, and nations.

In terms of studies on university and community partnership, there is a great volume of studies on partnerships in western countries compared to Asian countries like the Philippines. We do not have enough studies and basis on the level and severity of Philippine universities and HEIs' community engagement (Mores, Lee, & Bae, 2019).

In a study conducted by the HEIs of CALABARZON Region in 2019 about University Community Partnership, the following were highlighted:

- There is a need for the HEIs to develop their planning capacities and other resources needed in line with community engagement.
- There is a need to strengthen the collaborations and partnerships of LGUs and universities/HEIs to deliver effective community engagement and sustainable community development programs.
- There is a need to clarify and strengthen common indicators for the success of community development programs in terms of people, partnership management, solution generation, and clear roles and responsibilities. Through these, conflicts and possible problems and issues will be resolved.
- The values of commitment, transparency, respect, openness, and flexibility are vital in the process. These must be supported by clear communication, coordination, regular meetings, and feedback through maximization of direct communication and social media.
- Community development engagement programs must be institutionalized, and it must be framed holistically and strategically in the context of HEIs. Organizational policies, support from the national entity (government or private organizations, Commission on Higher Education), political motions and management concerns, and sustainability of partnership must be considered.
- LGUs need to be supported in terms of local development planning and preparations. They must be supported in terms of implementation, monitoring, and evaluation processes. This can assist the LGUs in building their capacities for local development processes and management.
- HEIs or universities can and must take the role in partnering with communities throughout the process and cycle of planning, implementation, monitoring, and evaluation (Mores, Lee, & Bae, 2019).



### Further Readings

For further understanding of multi-stakeholders' partnership that would help you to strengthen your capacities to work with and in partnership with local groups in your community, read the two papers below:

- "[Governance and Multi-Stakeholder Processes](#)" by Nancy Vallejo and Pierre Hauselmann
- "[University-Community Partnerships: A Local Planning Co-Production Study on Calabarzon, Philippines](#)" by Lovely S. Mores, Jeongwoo Lee, and Woongkyoo Bae.



### Activity Corner 4.7

#### Application of What You Have Learned

You are assigned as the Community extension worker of your HEI. Your Director of Community Extension has tasked you to develop a CO plan with your partner community. You have to consider all that you have learned in community organizing and partnership. Remember, the CO plan must be a product of the partner community, tailored to their needs and circumstances. You are expected to facilitate and deliver this plan in a two to three-month time working and engaging with your partner community.

You are going to facilitate an oral presentation during a community meeting where there is the presence of above-mentioned participants. The plan shall be validated and approved by the community. Submit your accomplished CO Plan and a five-minute (5-minute) video clip showing proof of the oral presentation conducted during a community meeting.

Access the worksheet through this [link](#).

One cannot engage in community development without CO. CO processes involve activities that may overlap and be repeated at a new level during the process of organizing: pre-entry into the community, integration with the community, community study/analysis, spotting of potential leaders, core group formation, setting-up of organization, community action and mobilization, and managing, strengthening, and sustaining the community organization. To fully empower the community, it is important to establish participatory dynamics and mechanisms in all levels and spheres. Meaning, participatory principles and strategies should be applied in planning, implementation, monitoring, evaluation, reflection-action-reflection (praxis), and program development. Paul Wellstone once said, “What makes community organizing especially attractive is the faith it places in the ability of the poor to make decisions for themselves.”

Different groups, especially the HEIs, LGUs, local groups, and with the external/support groups can make an ideal scenario for partnership building. This will involve sharing of new perspectives, strategies, approaches and skills in promoting partnership and participatory local governance geared toward local and community development (Vasconcellos & Vasconcellos, 2009). This opens new opportunities and spaces, though it is not an easy and smooth process. Partnership building for local and participatory governance can help break the wall of exclusivity of development and make it inclusive especially for the marginalized members and local groups in the community.

We will end our discussion by borrowing a good description of the CO principles by James Y.C. Yen, founder of the Rural Reconstruction Movement in China, summarized in the so-called the Credo of Rural Reconstruction:

Go to the people.

Live among the people.

Learn from the people.

Plan with the people.

Work with the people.

Start with what the people know.

Build on what they have.

Teach by showing, learn by doing.

Not a showcase, but a pattern.

Not an odds and ends, but a system.

Not piecemeal, but integrated approach.

Not to conform, but to transform.

Not relief, but release.

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5

## Module 5:

# Community Leadership and Organizational Development

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## ABSTRACT

Community leadership requires and aims for authentic community empowerment, development, and sustainability. Community leaders have a better if not the best understanding of the realities of their communities. Therefore, they can see how things can be improved and can bring together people to move towards that vision. In the journey of community organizations, they can discover, re-discover, re-conceptualize, re-form, and theorize a lot about leadership. It is learned, grasped, and processed in different conditions to become a tool for what it is intended for holistic, participatory and collective development.

Community leadership and community organization must be supported by organizational development with preference to Organizational Development for Social Change (ODSC) as it offers a holistic framework. While acknowledging the significance and exceptionality of each quadrant and approach of the ODSC, it is better to undertake the power of meeting and dynamics of blending of all approaches. Community organizing (CO) values action and Organizational Development (OD) values process. CO cannot uphold on its own without building a participatory and democratic group process (OD) or a Power Analysis (PA). Same thing with PA, it depends on the participation and collective action of community organization to enable people or members to be involved in critical social and context analysis, and trust in the capabilities of people, community members, and community organization to reflect, learn, and change (Spirit/Sustainable Practice or SP) their relationship to the complex realities in order to create social change.

**Keywords** *community leadership, organizational development, organizational development for social change*



## Objectives and Expected Outcomes

In this module, you will be able to:

- explain the importance of community leadership in facilitating the empowerment of people to move towards their desired change;
- formulate criteria or guidelines for effective community leadership;
- devise various ways to sharpen and develop participatory and democratic leadership in the community;
- explain the roles and importance of organizational development in the community organization in a holistic framework toward social change;
- discuss the role of community extension workers/community organizers, community organization, and community leaders in community organizational development; and
- devise a community organizational development plan.

## I. Community Leadership



Like love, leadership is also a universal value that is desired by most people, but it cannot be handled easily and defined because of a lot of terms within its field of engagement (Klingborg, Moore, & Varea-Hammond, 2006). Various groups, institutions, communities, or even projects or programs cannot be successful without the presence of a leader who is considered an important requirement and being an integral component of the process and output (Stone & Patterson, 2005). In this case, any group or organization, for instance, family, religion, governmental issues, training, and economy have already chosen or selected a specific leader who is expected to impact and persuade the individuals towards the accomplishment of the objectives. To be a successful leader, an individual must involve critical abilities that can manage a lot of concerns of the organization (Fairholm, 2015). Being a leader is certainly a tough responsibility; in some occurrences, a leader sometimes fails which is really a part of it since nobody is born to become a perfect being. Likewise, an individual obtains information through disappointments and encounters which forms the administration abilities of an individual. (Saleh, Nusari, Ameen, & Alrajawy, 2018).

In our society, leadership is a vital dynamic and process of its life. All social institutions and organizations, regardless of their nature, size, location, membership, and operation are practicing leadership to attain their vision, missions, goals, and objectives (Kakabadse & Kakabadse, 2009). Communities and different organizations are also taking their part for leadership as different social dynamics within their respective places and to the larger society as well. In our respective community setting, leadership is one of the important dimensions and requirements for its processes and outputs in practicing its governance. Community leaders take responsibility for the well-being and improvement of their communities — thus bring out the best in people.

Community leadership is a means and the end of genuine community empowerment, development, and sustainability (Solomon & Steyn, 2017). It is a lot easier to describe leadership in its different dimensions, but how the different social groups, institutions and communities practice it is another story. Through direct and critical observations in the ground, we can still rediscover, re-conceptualize, and theorize a lot about leadership (Kolzow, 2014).

Leaders must comprehend the various conditions that may transpire; be prepared regardless of what challenges they encounter; and simultaneously, enhance their abilities. Therefore, the leader's duty is to unleash and build up the

aptitudes of the individuals. It is a cyclical process of various training to develop such skills. Thus, the leadership's improvement is commonly characterized as the development and advancement of people's capacities and abilities to be able to become good leaders. (Velsor, McCauley, & Ruderman 2010).

### A. Types/ Styles of Leadership

Leadership styles are typologies of how leaders conduct themselves while leading a group. There are as many styles as there are leaders. Great leaders have the ability to inspire, motivate, and influence others. In 1939, Kurt Lewin developed his known classical leadership styles, such as authoritarian (autocratic), democratic (participative), and laissez-faire (delegative), which have successfully provided the foundation for the evolution of other leadership styles and theories. What matters is choosing the right approach that suits the situation. Leadership is not a one-size-fits-all thing, so leaders must be aware of different styles in order to adapt to what works best in a given situation (Billig, M., 2014).

The different types of leadership are autocratic leadership, bureaucratic leadership, charismatic leadership, democratic leadership or participative leadership, laissez-faire leadership, people-oriented leadership, servant leadership, task-oriented leadership, transactional leadership, transformational leadership, situational leadership, and environmental leadership (Kaleem, Asad, & Khan, 2016).

#### 1. Autocratic Leadership

Autocratic leadership bestows absolute power and command among all decisions on the leader. Leadership is praised for its component in a gathering where order and association are profoundly required. An autocratic leader should have skills that can make people obey his/her orders; does not require feedback from others; and choices, tasks, and other objectives are made solely by the leader (Chukwusa, 2018). Such leadership style is appropriate in emergency situations where decisions must be made fast.

#### 2. Bureaucratic Leadership

Bureaucratic leadership is dependent on fixed authority obligations under an authority, applying an arrangement of rules for the management. The leader follows rules and expects that members follow them stringently (Sundi, 2015). While such style is useful for the performance of routine tasks, it is less effective in organizations that rely on flexibility, creativity, and innovation.

#### 3. Charismatic Leadership

Charismatic leadership is a type which assembles followers through impression of character and appeal, rather than any form of force or authority. Charismatic leaders show incredible trust among its followers. They sustain body and verbal language, in which some of the social mentalities are vision and verbalization, grounded to the context and needs of the members and organization, and performing remarkable behavior. Members recognize greater principled qualities of their leaders in the life of the organization (Takala, 2005).

#### 4. Democratic Leadership (Participative)

Democratic leadership or participative leadership is a style dependent on the same respect and requires cooperation between the leaders and the members they engage with. Each part is dealt with well and has hugeness in the community

and organizational environment, network, or any type of interaction between the members and leaders. Democratic leaders include the members in the decision-making process. It allows members to be significantly engaged in all facets of the organization's life – decisions, responsibilities, projects/activities, and others. Because of its participatory nature, satisfaction and productivity are consequently high. However, the downside of this style is that it is not effective when the decision is needed immediately (Sharma & Singh, 2013).

### **5. Laissez-faire Leadership (Delegative)**

Laissez-faire leadership lets the individuals, or the group, settle on their own choices which makes the leader only slightly involved. They are being instructed on how to discover an answer to an issue and arrange it among themselves. As such, being autonomous is an unquestionable requirement in this kind of initiative. Therefore, laissez-faire leadership is portrayed through the following: little direction from leaders; an outright opportunity for individuals to decide; leaders give instruments and assets required; individuals are relied upon to tackle issues all alone; and force is given to the individuals and not only the leaders (Tosunoglu & Ekmekci, 2017). Since members are given high autonomy on how to do their tasks, it requires knowledge, skills, and self-motivation to do their tasks well.

### **6. People-Oriented Leadership**

People-oriented leadership is a style that enables individuals and members to have openness, positive leader attitude, empowerment, communication, and teamwork. The culture of the organization emphasizes the essence of how leaders live the encouraging approach towards community and organizational work, communications, and interactions. Dynamicity and thankfulness are exceptionally executed. The leader is consistently connected with the mission of the organization. This kind of leadership esteems coordinated effort in working with members of the community or organization (Wakhlu, Bhasin, & Diwan, 2018).

### **7. Servant Leadership**

Servant leadership is generally being a servant first (and being a leader is second) to the people, community, or organization. Servant leaders lead by example, possess integrity, lead with generosity, listen genuinely, and act as a responsible steward in promoting the well-being of the members of the community organization and the community. They place a high premium on values, ethics, and ideals that create a positive group atmosphere and keeps the morale of the members high. The leader concentrates on the needs of the organization or community members before himself or herself. He/she recognizes others' perspectives and opinions, engages them in decision-making processes, and strengthens the spirit of community in the organization that can lead them to be more innovative. Servant leadership values and attitudes can work together with democratic, transformational, and other types of leadership (Kantharia, 2012).

### **8. Task-Oriented Leadership**

This style focuses on completing the tasks and responsibilities. Components of errand situated authority are making definite plans and timetables, organizing objectives, continually investigating undertakings to guarantee the task is on target, setting and adhering to tight timetables for all parts of the venture, and inspecting all the parts of an undertaking with the members (Fayyaz, Naheed, & Hasan, 2014).



## 9. Transactional Leadership

Transactional leadership encompasses transaction between leaders and members, with an end goal to improve the execution of tasks by members of the organization. It views the leader-follower relationship as a transaction or an exchange. This sort of initiative follows the policies and requirements agreed by the organization and largely utilizes rewards and punishments to motivate members to perform. Rewards are portrayed in different manners like certain levels of recognitions and rewards (Bouchard, 2019).

## 10. Transformational Leadership

Transformational leadership begins with the improvement of sight, a perspective on the future that will energize and change over expected members. This is the type of leadership in which leaders are the ones who are clearly in charge of the group; these leaders facilitate the development of an independent community organization into an effective and efficient one. They make, enhance, and transform others and oneself. Transformational leaders possess integrity and high emotional intelligence. They are inspiring and motivate members to work towards the community's/the organization's shared vision (Kabeyi, 2018).

## 11. Situational Leadership

Situational leadership is an adaptive leadership style. This strategy encourages leaders to take stock of their team members, weigh the many variables in their organization, and choose the leadership style that best fits their goals and circumstances.

Situational theories of leadership work on the assumption that the most effective style of leadership changes from situation to situation. The three situational leadership theories are Fiedler's Contingency Model, House's Path-Goal Theory, and Hersey and Blanchard's Situational Model.

The four styles of situational leadership are the following:

1. telling, directing or guiding for the not capable and not willing members;
2. selling, coaching or explaining for capable but not willing members;
3. participating, facilitating or collaborating for the willing but not capable; and
4. delegating, empowering or monitoring for both willing and capable members (McNeely, Aiyetoro, & Bowsher, 1999).

## 12. Environmental Leadership

Environmental leadership can be identified as creating a mode of the organization toward environmental sustainability and actions. Greening and environmental initiatives are part of the long-term and short-term initiatives of the organization towards protecting and nurturing land, fauna, flora, and aquatic systems. This kind of engagement is conducted with special focus and/or incorporated in the other community and organizational programs/projects. Community leaders can practice environmental leadership together with other types of leadership like charismatic, servant, and democratic leadership. Community leaders who uphold environmental leadership impart their aspiration to care for and nurture the environment into their organizational culture, decision-making, and actions (Woo & Kang, 2020).

 **Activity Corner 5.1**

You need to connect to the internet to perform the following activities:

**Test Your Understanding**

- Identify at least four (4) key points or description of community leadership. For each point, give a concrete example based on experience (in 1-2 sentences only).
- Now that you have learned the different types of leaders and styles of leadership, choose at least four (4) and give at least two (2) examples of leaders belonging to each type. Your example can be a national leader, historical leader, leader of a particular social group or a community leader. Justify why you chose them as your example.

**Reflective Essay**

- In your own thoughts, what is the best way to define leadership? Elaborate your answer in 250 words.
- As a leader in your own right, assess your leadership style. You can cite any of the leadership styles discussed earlier or you can label your own. Discuss your answer in 250 words.

Access the worksheet through this [link](#).

**B. Traits of Leader**



Traits of leaders can be the most possible responses and means to lessen if not totally keep away from the problems and challenges to leadership. Leaders have different traits under the different sets or categories such as capacity to relate and build relationships with others and acquire management abilities. Capacity to relate and build relationships with others include developing trust, care, aspirations, inspiration, connections, dependency, independency, interdependency, and solidarity. Acquiring management abilities encompass providing motivation to unify and attain their organizational vision, goals, focus, directions, concepts, ethics, values, ideas, plans, programs, activities, organizations, knowledge, skills, and tasks (Lacerda, 2015).

Table 1

*Ten Characteristics of Community Leaders by Eaton (2017)*

Traits	Description
<b>Maximize individuals' strengths</b>	Community leadership can be part of and facilitate the identification of strengths, interests, and talents of each member and these can be tapped for the tasks and engagement of the community and organization.
<b>Balance the needs of your leadership group</b>	Community leadership must be able to balance everyone's needs while maintaining the focus of the community and organization to achieve and attain collective plans and goals.
<b>Work as a team</b>	Community leadership means that there is no such thing as a superhero effect. It is about balancing teamwork and relationships. All members need to be supportive of each other in terms of process, capacities, and relationships.
<b>Mobilize others</b>	Community leadership is about motivation to work depending on the available group resources and capacities to achieve certain goals and expected output. This is about laying down the priorities, tasking/responsibilities, motivation, commitment, time, and recognition of each one. This can foster happiness while working in the process of achieving the output.
<b>Pitch in</b>	Community leadership can be expressed and observed by selfless and voluntary sharing of the resources of membership in a given period of time and in a specific target for the development of the organization and community.
<b>Practice stewardship</b>	Community leadership is an expression of stewardship. Essentially, it is working together to develop, sustain, and nurture the community. This entails continuous assessment, planning, implementation, monitoring, and evaluation of all community and organization undertakings as constitutive dimensions of a healthy, strong, and sustainable community.
<b>Be accountable to the community</b>	Community leadership is about you as a person living with people and community. The people as members of the community are the partners and stakeholders. The leaders and their leadership are accountable to the community.
<b>Think forward</b>	Community leadership is thinking about the future generations ahead. Being a community leader means not only thinking for today or during their leadership time but even beyond.
<b>Recruit and mentor new leaders</b>	Community leadership is about giving importance not only for today but also for the future. That is why, current leaders' role is to train, build, and develop community leaders in different lines (second, third liners), works, and positions as indicators of a healthy community.
<b>Walk beside, don't lead from above</b>	Community leadership is about working together and collectively. It applies the principles of participation, facilitation, and mobilization to be able to resolve the community and organizational challenges.



### Activity Corner 5.2

You need to connect to the internet to perform the following activities:

#### Reflective Essay

1. With the different desirable leadership traits as a guide, which among them is at work in your partner community?
2. Which among these traits is lacking in your partner community's leaders today? Explain your answer.
3. Knowing all these leadership traits, what do you think is the best way to ensure that community leaders will cultivate good leadership traits? Describe your role as a community organizer or extension worker to help facilitate the process.

Access the worksheet through this [link](#).

## C. Common Problems and Challenges Encountered by Leaders



It is natural for leaders to encounter problems. Problems challenge the leadership and sharpen their skills in analysis, decision making, problem solving, and conflict management. Below are common problems encountered in a workplace. These are absence of team identity, difficulty in making decisions, poor communication, inability to resolve conflicts, lack of participation, lack of creativity, groupthink, and ineffective leadership (Nguyen, 2010).

### 1. Absence of Team Identity

The problem regarding the absence of team identity is troublesome. Team identity is the members' sense or morale in which they share a bond and a purpose. Such absence is undesirable for the team. It is important to develop a healthy community organization to form a team identity to work well (Reis & Puente-Palacios, 2018).

## 2. Difficulty in Making Decisions

Making decisions is very difficult especially when something is already at stake. It is important to know why it is difficult to make decisions. Individuals shall base their decisions on their experience. However, one must be careful because the structure of the problem that one is trying to decide on may not be the same as the current problem. Good decision-making is a skill that leaders should possess (Hastie, 2001).

## 3. Poor Communication

Communication is the process of transferring information to produce better understanding. It is one of the most important life skills. Leaders need to be skilled in how they connect, inspire, influence, motivate, and persuade others into action to meet their needs and goals. Poor communication, whether written or oral, can obstruct the efficiency of organization and can have serious consequences. Practice of effective relationships is a must to have effective communication. Communicating well is the key in having a better organizational climate (Adu-Oppong & Agyin-Birikorang, 2014).

## 4. Inability to Identify and Resolve Conflicts

An organization without conflicts is a sick one. One that is constantly in conflict is also sick. In other words, conflicts are normal, but organizations need to develop a mechanism for dealing with them before they escalate. Conflicts arise from differences of individuals – personal values, conflicting roles, goals, perceptions, and even styles. In a community organization, it is unhealthy to have conflict and not be able to resolve it. It is essential to set aside differences and be professional and focus on the task at hand. Developing a clear conflict resolution process will help your organization avoid unnecessary conflict and prevent unavoidable conflict from escalating (Adegbonmire, 2015).

## 5. Lack of Participation

In a group, lack of participation happens. It is important to know the reasons – it could be out of being shy, avoiding forms of communication, having low academic ability, having low self-esteem, or lacking interest in the task. Some ways to eliminate lack of participation are as follows: give members a responsible role, value members' input, stay focused on meetings, assign action items, and encourage feedback (Kauffeld and Lehmann-Willenbrock, 2012). Participation develops a sense of ownership that encourages responsibility, valuing and accountability among people of their activities and projects. Indeed, lack of participation can truly be a monumental challenge to the leadership.

## 6. Lack of Creativity

Brainstorming is essential in any group or organization. It is where ideas are gathered in order to create a substantial strategy. There are reasons why lack of creativity exists. These are conformity to group norms, lack of collaboration, defensive communication climate, differences in group members' communication styles, and cultural norms. It is important to tell members that they may speak freely and will not be judged; and what they are doing is for completion of the task at hand (AlMutairi, 2015).

## 7. Group Think

Groupthink is defined as “a psychological phenomenon that occurs within a group of people in which the desire for harmony or conformity in the group results in an irrational and dysfunctional decision-making outcome. Cohesiveness,

or the desire for it, may produce a tendency among the members to agree at all costs without critically evaluating the consequences” (McCombs School of Business - The University of Texas at Austin, 2021). A lot of new ideas are good for the group’s well-being. However, some individuals do not embrace new ideas. Some even have mediocre kinds of thinking. Critical thinking enables one to take on an amount of information, sum information up, pick out theories or arguments, and to be able to communicate and justify the point of view one has taken. With critical thinking, a group could come up with an astounding outcome (The Foundation of Critical Thinking, 2019). However, the tendency to agree on the ideas of the more assertive and experienced leader or a product of familiarity and fear of disagreements among friends are real.

### 8. Ineffective Leadership

Incompetent leaders display different flaws such as hesitation and neglect to trust their members or over-apply control and give helpless correspondence to the latter. Leadership is crucial in every aspect of organization. A leader is someone that followers look up to. He or she is the role model of the group. Being a good and effective leader is significant for a group to function well (Luthra & Dahiya, 2015). Failure of the leadership to bring home the deliverables can dampen the spirit of the members and lead to low morale.

### D. Guidelines for Leadership Development



Leadership development requires communication skills, leadership styles, leading and motivating followers, mentoring, time management, and goal setting and accountability. Angelito Manalili emphasized some guidelines of leadership development. These three important guidelines are the following: getting to know your members, taking care of them, and treating them fairly and justly (Manalili, 2013).

Some requirements for leadership development are briefly described below:

#### 1. Communication Skills

Every leader should possess communication skills to connect with other individuals. Communication is fundamental to having effective leadership. Leadership contains clear communication to every individual that they want to connect with (Hashem, 2016). There is a chance that the whole team may fail because of indistinct delivering of messages to other individuals. If this happens, leadership is ineffective. A leader should be direct, spirited, systematic, and considerate in the

way they communicate (Rotary International, 2015). Based on the handouts projected by Rotary International (2015), there are different communication styles. Effective leadership requires these communication characteristics: 1) direct to the point; 2) speaks decisively; 3) states position strongly; 4) readily expresses opinions; 5) focuses on the big picture; 6) can be persuasive; 7) focuses on specific details; 8) uses precise language; and 9) emphasizes facts instead of emotions.

## 2. Leadership Styles

Leadership style is found on the traits of every leader on how they influence people (Manalili, 2013). Effective leadership should use an appropriate leadership style. Using different leadership styles depends on the setting of a leader. Leadership style encompasses: 1) involving other people; 2) developing leadership styles according to situational forces; 3) working through participatory structures and systems; 4) leading by inspiration, sharing energy, and enthusiasm; 5) serving others rather than being served.

## 3. Leading and Motivating Members

A leader must know how to guide and motivate people (Manalili, 2013). Empowering every individual in the group is part of motivating them. Leading and motivating followers consists of:

- 1) discussions for motivating followers in any aspect of groups;
- 2) specifying challenges that will arise when leading the whole team; and
- 3) gaining trust, building solid relationship, and providing vision and inspiration (Rotary International, 2015).

## 4. Mentoring

Leaders do not just instantly appear in our front when needed. Leadership takes training and processes to be an effective leader to their follower. Mentoring is one of the instruments to cultivate people's skills for them to learn directing and leading people (Saxton, 2014). Mentoring requires building relationships with others and produces great responsibilities in handling the person of being mentored (Rotary International, 2015).

## 5. Time Management

Leadership also requires time management. Leaders and the team will suffer if they lack management especially of their time. Time management includes: 1) prioritizing tasks and 2) setting limitations (Rotary International, 2015).

## 6. Goal Setting and Accountability

A leader should be oriented to goal setting. Goal setting and accountability is one of the important aspects in leadership. Goal setting is where the time, effort, and resources are being strategically accomplished. Moreover, accountability helps each other for their goal to be achieved and making sure that everyone is directing towards the same goal. There are some essentials needed for goal setting and accountability for leadership: 1) assessing their strengths and weaknesses of goals; 2) setting the goals; 3) developing an action plan; 4) following up and evaluation; 5) committing to achieve goals; 6) accomplishing goals with the resources available; and 7) having deadline and timeline for goals (Rotary International, 2015).



### Activity Corner 5.3

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

In your personal observation and experience, what are the limitations, problems, and challenges that are common in your partner community? How did the organizational leadership handle them?

- As a faculty or community extension worker, and together with your institution, how did you address those limitations of your partner community?

#### Leadership Development Plan

Devise a leadership development plan with your partner community that is good for one (1) year. The plan must be based on the leadership needs assessment.

Access the worksheet through this [link](#).

## II. Community Organizational Development

### A. Organizational Development (OD)



It is the initiative of the organization to sustain the organization's efficiency and capacity of existence. It is a mechanism that serves as a pattern or device to attain the target results. The result can be a program area focus, a channel of resources, a leadership development, or strategies of networking. This change is usually a response to a shift in the social situation, evaluation of organizational impact, change in the regulations of engagements, or a change in the practice or specialization (Community Solutions, Inc., 2020). It is a planned change.



Furthermore, it is a continuous, sustained, guided process of attaining successful organizational change. The aim of OD is to develop the capability of the organization to confront and manage internal and external functions and relationships. This includes organization's effective communication, stronger leadership of stakeholders, better process, well thought-out strategic plan, and wise maximization of resources (Community Solutions, Inc., 2020).

- Through a critical approach to OD, this includes the following:
- Refining the organization's vision, mission, purpose, and goals
- Setting the right structure that matches the organization's vision, mission, purpose, and goals
- Determining the formal and informal between different stakeholders or departments that have tasks and what are the expected to be done
- Recognizing the resources and gaps in the existing programs in relation to the target results or impact
- Setting up strategies to alter the gaps and augment the resources toward the fulfillment of the mission and goals
- Sustaining formation of organization's stakeholders as change in on-going

Organizational Development is a long-term engagement that results in long-term development within the organization (Community Solutions, Inc., 2020).

### B. Some Organizational Development Models

The organizations are mostly developed for the purpose of producing goods and services. Aside from national or global organizations, local organizations and local branches of larger institutions such as businesses, banks, schools, retail establishments, community-based organizations, among others, are doing their respective organizational development. The community's capacity may also reflect the organization's capacity in doing their tasks responsibly, effectively, and efficiently as part of and connected with the complex system of stakeholders and processes, either within or outside the community.

The role of the organizations is to strengthen and develop the capacity of the community as component and facilitator. The organizations must be measured in terms of their effectiveness in the creation of spaces for participation, representation, engagement, and partnership.

#### 1. Housing and Education

Groups, either in urban or rural areas, who are involved in developing, building, or innovating their housing project, have contributed to the development of organizational models. There are many cases that people are organizing themselves into neighborhood association and form of their actions regarding lowering of crime, cooperative formation, and active political participation (Weil, 2009). The community development practitioner, in this case, can facilitate the community organization to develop educational and other community-based programs that reflect the needs of the community. The community organization can partner with institutions providing socio-economic training.

#### 2. Socio-Economic Development

This model pertains to capability enhancement in different means for socio-economic development together with increasing community commerce, community industry projects, micro-finance, cooperative development. To start this kind of development, institutions open opportunities for support like loans and grants (Rubin & Rubin, 2008). Development workers can assist the community by organizing business associations, socio-economic projects or cooperatives. This kind of engagement has a direct impact on economic development.

### 3. Rothman's Model of Organizational Development

Jack Rothman in 1968 developed the three major approaches to community intervention: locality development, social planning, and social action. Then, he elevated this community intervention approaches into framework for analyzing approaches in community organizing that includes (a) the client system, (b) the community orientation to change, (c) the outcomes sought, (d) the change strategies and tactics, (e) the target of change strategies, (f) the social philosophy undergirding the approach, and (g) the nature of the power relationships between community members and the power structure (Weil, 2009).

### 4. Assets Based Organizing

Assets based organizing is focused on identifying and deploying the internal human and institutional assets, capacities, and abilities of disadvantaged communities to bring about change in community problems. This model reveals some of the criticisms of other organizing methods that focus on the deficits and needs of communities (Kretzmann & Mcknight, 1993).

### 5. Participatory Model of Community Capacity Building

Every community is unique and has its own background, context, and ways of addressing their needs. There are no standard models or strategies to direct all communities' capacity building engagements, but the most important are methods or strategies of planning and development with communities with focus on community leadership and genuine participatory processes that uphold the quality of life. This is also known as "Community driven" development (Chaskin, 2001 as cited in the Community Development Toolbox, n.d.)



#### Activity Corner 5.4

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

Based on what has been discussed, give at least three (3) key concepts of organizational development? Briefly describe each.

#### Reflective Essay

Come up with your initial organizational development assessment of your partner community's organization in 250 words.

Access the worksheet through this [link](#).

### C. Organizational Development for Social Change

This model was developed by Sinclair et al. (2006). This will partly serve as important notes for the application of Organizational Development in the context of community extension and community organizing work.

As we facilitate basic and advanced community organizing and social change processes in general, we, together with our partner communities, are being challenged to be courageous enough to balance fundamental structural relationships in the community and society at large, and, at the same time, living the principles of organizational sustainability and community transformation. The components of participatory actions, community and society's analysis, organizational structure, and individual reflections are crucial in sustaining community organization and development while confronting the effects and challenges of larger societal conditions. At the same time, we cannot set aside the internal dynamics of the community organizations (both personal and organizational), individual differences, and power relations.

This framework of Organizational Development for Social Change would like to offer potential spaces of unity and enhance a holistic framework for change. This framework contains four approaches to transformation that we believe are vital components of community organizations and social change. These are the following: Community Organizing (CO), Power Analysis (PA), Organization Development (OD), and Spirit/Sustainable Practice (SP).

There are usual questions or observations on the realities of community organizational life (Sinclair, Russ, Lubeck, Infante, Tran, Mark, 2006):

- Let us stop for a while. I think there is a need to look at how we make our internal decisions before we proceed with our community development engagements and advocacies.
- How sure are we that our community development engagements and advocacies will increase the leadership and community participation of our members? How serious are we in addressing power imbalance within our community organization?
- I feel that we really need to look at the capacities of our members. How can we win if we do not have the potential to conduct and accomplish our current set goals of development and changes? So much so in the future?
- Going back to the time when we organize ourselves, we have set one organizational priority, and that is to develop the conditions of our community. If we just debate in our internal process all time, and we do not work with our development goals, we are accountable to our members and community.

As community extension worker/community organizer, you should be aware of these four distinct but related approaches. If awareness exists, there will be a sense of visionary commitment to facilitate and make a change while balancing all the four approaches. There is also an increasing number of community extension workers/community organizers who are integrating spirituality in their work.

### The Four Approaches in Relationship: the ODSC Framework

The application of Community Organizing (CO) and Power Analysis (PA) are common to community organizations. These two offer a meaningful motivation, political clarity, and grounding in the life situations of the poor people communities. But, in experience, community extension workers/community organizers would realize that these approaches have limitations because they miss the human and relational senses that are vital to fully engage community members, ignite their long-term commitment, and sustain hope to confront the different challenges.

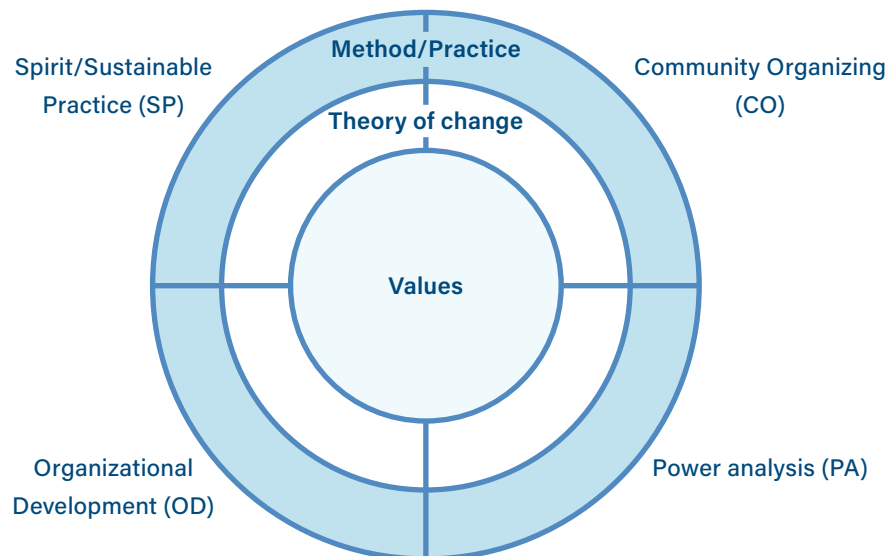
There are community extension workers/community organizers who are applying Organization Development (OD) and Spirit/Sustainable Practice (SP), meaning, methodologies or strategies that build community organizations but engaging in a larger context of social change. OD can become too focused on “organization for organization’s sake” without clear social change engagements. SP can become so much concerned with individual development, spiritual renewal, and healing without connections to larger social conditions. However, when OD and SP work with the larger social change values and goals, this can lay down an ideal and strong CO and PA that can be effective in the long run.

### The Organizational Development for Social Change (ODSC) Framework

The ODSC framework, as illustrated in the diagram below, shows these four approaches and their interconnection to one another towards transformation. The diagram allows us to map out the tensions that exist between each quadrant, in terms of Values/Assumptions/Beliefs (VABs), Theory of Change (TOC), and Practices. The illustration below demonstrates a working model. Some community extension workers/community organizers and development workers experienced disappointments and vulnerabilities applying the dynamics of these approaches. For instance, when PA was applied within the organization, it resulted in almost disorganization or full disorganization of the community organization due to painful judgement, defensive attitudes, and heightened conflicts from each other. Others opted to develop strategic plans, but they never arrived at organizational and community change.

Figure 1

The ODSC Framework



Each approach in the quadrant has its historical origins, critical values, theories of change, and practices which have their respective strengths and limitations. Each quadrant can contribute something valuable to members, committees, communities, and community organizations working for the development and change.

- **Community Organizing (CO)** is taking care of the community concerns into collective and participatory actions. This quadrant leads community members the power and satisfaction of acting upon their beliefs, and working together with others with similar values, understanding of the social context, and power of changing the condition.

VABs, TOC, and Practices: Community Organizing is giving importance on action, collective power of those who are directly affected by the social problems, and implementing direct actions, and power sharing in the community (leadership development).

- **Power Analysis (PA)** supports the community extension worker/community organizer with a framework of understanding the larger context through the assistance of the lens of power. This critically supports the development of understanding the complex social realities that influence the material, personal, cultural, and even spiritual realities. The creation of a collective perspective on the social realities leads with the motives to come up and proceed with strategic and participatory actions.

VABs, TOC, and Practices: PA gives importance on theory and analysis. This will deepen the community's understanding of their conditions as a product of unequal opportunities due to power structures and dynamics. Sustain community education and formations are as crucial as the conscientization process.

- **Organization Development (OD)** scrutinizes the change on the organizational level and offers tools and frameworks to develop the organization's capacities to achieve its expected outcomes and targets. It directs the community organization to recognize itself well and relates the connection of the members to the organization and community. OD enhances the opportunities to develop organizations or communities in the present that illuminate the values, aspirations, and visions for the future. Bringing the community organization's vision, values, structure, and purpose and enacting participatory principles of power sharing can be supported by OD. Finally, OD recognizes the importance of each individual and the power of participatory process to attain its ultimate hopes and goals.

VABs, TOC, and Practices: OD gives worth on the interpersonal and group process. It believes in the balance of maintenance (relational) and functions (tasks). OD considers that change will take place by intensifying a community organization's consciousness of and ability to enhance their internal process, patterns, and practices of organizational assessment, visioning, planning, and group development.

- **Spirit/Sustainable Practice (SP)** works on self and internal awareness, restoration or healing, and cultural grounding as vital to social change, and offers means to develop genuine link with oneself, others, and the larger social milieu. In the context of spirit and healing, community organization members' full humanity is accepted and recognized such as feelings, emotions, intuition, creativity, inspirations, aspirations, and dreams. SP lends powerful practices and methods for healing core wounds and trauma in an organizational context.

VABs, TOC, and Practices: SP gives importance on reflection and link with the heart, recognizes that change works from the within and out, and it involves recognition of humanity of each and every one. Sustainable practices involve self-reflection, participatory healing, and spiritual awareness.

While we recognize the values and uniqueness of each approach, let us accept the power of meeting and dynamics of combination of all approaches. To elaborate, CO values action and OD values process. CO cannot assert on its own without developing participatory and democratic group processes (OD) or a critical analysis (PA). Same thing with PA; it depends on the participatory and collective action of CO to facilitate people or members to get involved in a critical social and context analysis and believes in the capacity of people or members to reflect, learn, and change (SP) their relationship to the larger system or reality in order to create change.

There are existing practices of community extension workers/community organizers that concentrate or give more importance on one quadrant or approach than others then put each other into opposed positions that are doubtful to support the other.



### Activity Corner 5.5

You need to connect to the internet to perform the following activities:

#### Test Your Understanding

In your own words, describe each approach or quadrant of the Organizational Development for Social Change (ODSC) framework.

#### Reflective Essay

Describe the emphasis of your community organizing or community engagement with your partner community in terms of the approaches or quadrants of the ODSC. Expound and justify the use of such in 250 words.

Access the worksheet through this [link](#).

## Some Scenarios from the Reality of Community Engagement and Organizing

### Community Organizing and Organizational Development

The current set up of each community is the number one challenge to community workers or community organizers. Most of the time, they are confronted with community members who do not have the skills to continue what has been started, hence preventing a sustainable and effective organization. This circumstance hinders the community extension workers to uphold one of its tenets which is building member-led organization. Instead of focusing on building member-led organizations, it is, most of the time, shifted to upskilling the members first so that they will be equipped in whatever demands the community engagement and organizing may require. In addition, this scenario brings the organization to settle on a smaller group with less impact on the community issues.

Simple as it seems but OD can have difficulty in helping CO explore the pressure because it is not always evident to organizers. OD does not focus on communities, movements or society but the organization per se. It is human-centered that values meaning, dignity, and growth of individuals which, at the same time, isolates organizers who dedicated the work into building collective power and community structures. That being the case, this framework appears too slim in assisting CO groups to answer the questions they are confronted with like “How does the organization’s mission advance an overall movement strategy?” In fact, OD can apply this framework to the collective group process to inspire a healthier and even higher democratic life in an organization. This will help the organizers focus on individual needs collectively and find a balance that will increase organizational success.

Contrastingly, CO intensely emphasizes power relationships and community leadership which OD lacks. However, assurance of selecting right candidates is not simply an issue of organizational stage of development which reflects the organization’s wider political goals of increasing community leadership and genuine accountability to its constituents. In the end, the community should “own” the organization and leverage this to solve community problems in a way that increases their voice and builds their collective power. The disparity occurs when an outsider works in a community organization and diverts the idea of expertise to educational attainment and accessibility to elite power structures than the lived experience of the members.

To solve this conflict, a Power Analysis method can be applied to help the organization, or the groups, understand and then reconstitute dynamics of power on both institutional and interpersonal levels. PA offers a framework on power structures in society and organization. In this instance, an OD facilitator clarifies power assumptions and contradictions between building community leadership and building a more powerful organization. It also minimizes if not totally eradicates subjectivity which opens for transparency to everyone.

In addition, a better grasp on the complexity of power relationships in organizations is settled. Here, OD offers CO the gift of paying attention to both individual needs and needs of the collective overall.

### Community Organizing and Spirit/Sustainable Practice

Another challenge is when the traditional method of community organizing does not resolve community challenges. Traditionally, organizers do not deal with the range of emotions the community is on especially that the emphasis is on action and community organizing. They have to project the presence of “being-strong” and divert mixed emotions such as grief, sadness, or fear to anger and outrage. This made them less or not empathetic at all and resulted in negative impacts on their relationships to community members and other consequences like fewer members and lack of sustained commitment by community leaders.

Sustainable Practice is then introduced as it believes that resisting social challenges requires communities to access a full range of emotions including heartbreak, tenderness, and hope. These unresolved griefs, sadness, and other internal conflicts hinge the growth and development of a community as it may create additional problems, namely depression, cynicism, or withdrawal from the community organization altogether. SP inspires organizers to slow down and generate time for community reflection on the impact of trauma to allow healing that will make movement more inviting and more human. The focus of its core values is to build the culture of humanity among the members of the community and leverage on its collective power. It is important to source our action on social change from love and compassion to bring out healing and justice. It also promotes understanding and interconnection to all beings' wisdom and cultural and ancestral knowledge to support more sustainable organizing practice.

However, this principle deteriorates the community organizers' ability to make change since they value relationships as a tool for development of collective power and the theory of change and practice, so they are uncertain on how to manage their values and SP. Hence, lack of tools on the end of community organizers to build the community in a more grounded, heartfelt culture of social change is evident.

In this scenario, both SP and OD can strengthen Community Organizing practice. Hope is the ultimate asset that SP can offer to the community extension workers/community organizers. In the current socio-political conditions where we continue to face losses than victories, hope is all we have. The fact that community organizing is more of practical exercise than theoretical, SP offers them an avenue where hope can be cultivated with awareness and mindfulness. Reflective practice, creative expression, playfulness, and joy all open our hearts up to hope; and when we do, this is accepted collectively – this triggers the CO to start the movement.

SP suggests the old saying “We can't give what we do not have” as we, most of the time, wonder why our movement lacks strength, vision, and strategy, simply because we do not possess those and that we have similar levels of disappointment – not enough to empower others. In a similar way, if we do not have hope, how can we expect others to join us? “Hope is not a feeling. Hope is a discipline that we cultivate every day by taking a small action.” It is a daily practice that will sustain our movement through social change.

The above scenarios show the possible opportunities of integrating the four quadrants. The contention lays down the necessary to be founded by the identified assets of each approach or quadrant while also acknowledging each quadrant the opportunities to be influenced and molded by the other methods. Definitely, it is notable that community organizations (and community extension offices and universities) take the process of action-reflection-action and enhance their core values and practices, as well as adopt new approaches or strategies of transformation that will facilitate and assist them in the continuous journey of social change.

### **Conclusions and Points for Considerations**

#### **Implications for Community Organizations and Social Change Process**

Below are key areas or points for considerations from which community organizations and community extension offices could maximize in the real field of community engagement and organizing. The different approaches to change can result in both the internal capacity and the power-building strategies vital to gain development programs and goals, and form resilient, effervescent engagements for change.



### a. More Empowered Leadership

Many community extension workers/community organizers and community leaders are being uncertain to come up with decisions – either it is different in terms of level or type of decisions – due to fears of abusing power and roles or being accused of it. This can lead to unclear or misguided development directions and missed strategic opportunities for change. Community organizations can clarify their relationship to power and decision-making authority by employing PA and OD as they relate (1) to their development goals and (2) to their organizational practice; then, they can allow the capacities for firmer, more conclusive development gains, and more empowered leadership.

### b. Increased Accountability and Decreased Burnout

Also, many community organizations experienced and agonized from a lack of clear supervision and governance structures due to hesitancy in affirming any form of authority or hierarchy in the organization. Instead of creating equity, lack of structure frequently leads to less accountability, lack of support for one's work, and burnout. Through using tools in both the OD and PA realms, community organizations can simplify and clarify their functions, responsibilities, generate power-sharing organizational structures, discover to set more sensible outcomes, and increase accountability to each other and the community.

### c. More Supportive Organizational Environment

Many community extension workers/community organizers and community leaders act out the personal impact of social challenges by being suspicious of each other's sincere inspirations and a high level of assessment and censure for any apparent act of injustice. Paradoxically, community extensions/organizers and community leaders frequently involve conflict as the most normal means to make the human connection essential for change. In order to control this cycle, community extension workers/community organizers and community leaders must prioritize healing themselves and their organizations. SP and OD provide two different means: (a) to make our whole selves to the organization, and (b) build up trust with the organization.

### d. Deeper, more lasting social change

History and stories have confirmed that society will not genuinely change until peoples' hearts, minds, and perspectives also change. Community organizations need to sharpen their faith in the human and community capabilities to evolve in order to transcend power on a certain and higher structural level. SP can facilitate the community extension workers/community organizers and community leaders in this realm by linking them to their most powerful visions and internal sense of hope. This must be translated into actions and practices.

### **Key Points for Considerations**

Finally, the ODSC framework offers the opportunities for people working for community development and social change to go beyond the split and divided thinking in each of these approaches or realm and to develop a more integrated analysis efficient of facilitating a well-grounded and strategic direction for social change. We are aware that almost all community organizations cope with at least some of these key strains and develop with some level of resolutions, new perspectives, and new practices to focus on. We are assuming and hoping that this inquest motivates our spirit of participatory thinking in the next stages of community development engagement.

Below are some of the recommendations on how community extension workers/community organizers, community leaders, and development co-journeymers can incorporate this framework into their organizational practices:

1. Identify and recognize your organization's capacity in each of the four realms or quadrants to undertake actions in any key areas of tension and determine a management style of the organization in handling the approaches of transformation.
2. Partner or work with other organizations that are stronger in the realms that your organization or office is being challenged.
3. Determine areas of differences of a singular approach to change and obtain resources from others across the quadrants to complement each approach.
4. Maximize the synergy of all the realms or quadrants working together as an integrated, and multi-dimensional approach to community organizational building and social change. Support individuals and the organization to develop and level up practices in multiple quadrants.
5. Continue to explore your own beliefs and ideas about these different approaches or realms to transformation and advocate to stabilize them in your own life.



### Further Readings

For further understanding on organizational development that would help you strengthen your capacities to work with people, communities, and community organizations, kindly read the two articles:

- [“Organization Development for Social Change: An Integrated Approach to Community Transformation”](#) (Sinclair et al., 2006)
- [“Organizational Development”](#) (Community Development Toolbox, n.d.)



### Activity Corner 5.6

#### Application of What You Have Learned:

You are assigned as the community extension worker/community organizer of your HEI. Your Director of Community Extension has tasked you to develop a ONE-YEAR INTEGRATED COMMUNITY ORGANIZATIONAL PLAN with your partner community.

- You must use the Integrated Community Organizational Development Plan Tool (Alipao, 2012) provided below.
- Click the given link to fill out the [Integrated Community Organizational Development Plan \(One-Year Plan\) Template](#).
- You may likewise access the sample of [Actual Integrated Community Organizational Development Plan](#)
- Be guided by what you learned from the previous modules especially on (1) community organizing and partnership, and (2) community leadership and organizational development.
- You are going to facilitate an oral presentation during a community meeting (face-to-face or online) where there is the presence of community leaders, community officials, key representatives of the community organizations, HEI officials and members, and interested community members to verify, clarify, improve, develop, and approve it. Submit a five-minute (5-minute) video clip showing proof of this presentation.

Access the worksheet through this [link](#).

Table 2

Sample Integrated Community Organizational Development Plan Tool (FAAlipao)

Community Organizational Diagnosis

Features	Description
1.Strategic Plan	Strategic Plan is a long-term plan. This ensures the long- term attributes and direction of the community or organization. Strategic Plan is composed of: a. Vision b. Mission c. Characteristics/Identity d. Goals
2. Tactical Plan	Tactical Plan is a short-term plan that contributes to the attainment of the long-term plan. This is composed of the following: a. Program Plan (example: Health, Environmental, Women’s Empowerment and Rights, etc.) b. Annual or Semi-Annual Plan
3. Leaders and Leadership	Leadership governs and streamlines the process of livelihood in the community or organization putting more emphasis on collective leadership and collaboration of the entire community or organization to ensure knowledge development, ability enhancement, and value of membership and community.  Leadership ensures collective teamwork and stirs up ideas.
4. Members	The members are the key resource of the community or organization. They play the most important role in community development and enrichment as they are the subject and the object of it. The goal is for them, and they are the ones to execute the plan to attain the goals set.
5. Policy and Procedure	Policy and procedure are set in the community or organization to serve as guidelines and by- laws for proper execution of roles, tasks, and programs.
6. Structural Framework	Structural framework is the body of the community or organization that could start from the top to bottom or from the center to its branches. It clarifies the flow of power and connection of leaders, members, and committees.
7. Community Methods	Methods are strategies that can be used in the implementation of programs, projects or tasks that will fulfill the mission of community or organization. The following are examples of methods: a. Assessment b. Community Organizing c. Strengthening the Organization (example meetings, assembly) d. Project Implementation e. Resources Mobilization f. Group Collaboration/Partnership (Government NGOs, POs, etc.) g. Social Mobilization h. Finances/Budget

Organizational Development Plan (One-Year Plan)

Strengths	Weakness	Expected outcome in 1 yr.	Tasks to complete the plan (Activities)	Timeline (Timeframe/schedule)	Resources Needed

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6



Module 6:

# Community Engagement and Organizing: Case Studies and Analyses

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## ABSTRACT

This module provides the opportunity for the actual application of the lessons you learned in the entire study with respect to the cases that will be presented and analyzed. Being extension workers, it is important for you to be able to apply what you learned from the modules to actual scenarios in the community engagement field. This module presents four cases. Except for one, the rest are fictional. These fictional cases reflect actual scenarios to be studied and evaluated covering community stakeholders' situations, a community profile, community scenarios, and institutional or organizational mechanisms. Going through this module will orient you to actual dynamics in the field of community engagement and enable you to think of possibilities on dealing with them. By this, your community engagement may be more rooted, and your strategies may be more sensitive to actual scenarios that you may encounter as you go through your work as a community-engaged faculty member or extension worker.

**Keywords** *case studies, case analysis, community engagement practice*



## Objectives and Expected Outcomes

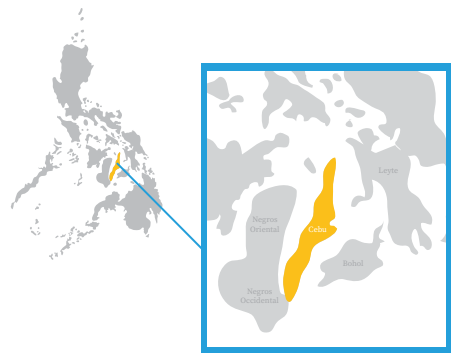
In this module, you will be able to:

- apply the lessons learned from the entire study to actual cases in communities, sectors, and institutions;
- discuss specific dynamics in the field of community engagement and formulate strategies on how to manage them;
- identify and discuss the roles and possible contributions of stakeholders in a community by conducting a stakeholder analysis;
- explore possible gender relationships within the community and its impact by doing a gender analysis; and
- present challenges obtained in a chosen community and formulate desirable conditions that may stem from it through the use of a problem tree and objectives tree diagrams.

## CASE ANALYSIS 1: The *Gilutongan* Community

### Case Introduction

*Gilutongan* is a small island in Cordova, Cebu, Philippines. The video created by the University of San Carlos provides a quick look at the community life and the problems in *Gilutongan* Island. It presents a general view of the processes, roles, and situation of the people in the community.



### Case Analysis Instructions

Watch the 15-minute YouTube video titled “*Gilutongan: Life in a Small Island*” and pay particular attention to the stories of the community stakeholders. Notice the different roles they play in the community. Apply what you learned in the stakeholders’ analysis part of your study as you answer the questions provided below.

### Case Presentation

[Gilutongan: Life in a Small Island](#) (USC CREST, 2020)



### Activity Corner 6.1

You need to connect to the internet to perform the following activities:

#### Case Analysis Questions/Learning Tasks

In the process of utilizing Stakeholders Analysis and Engagement as a data gathering mechanism, the interests, needs, roles and goals of the stakeholders are assessed, and from there, appropriate forms of engagement are discussed so that they can be supportive of or even lead future community projects. The following discusses the steps in conducting a Stakeholders Analysis and Engagement:

#### Step 1: Identification of Stakeholders

As an initial step, stakeholders are identified as *internal* (people, groups or institutions who can significantly influence or are particularly important to the success of the community or project) and *external* (people and groups who are not directly involved in the community or project development, however, have influence over its success or are impacted indirectly – like the government, partner organizations, etc.).

#### Step 2: Consultation with Stakeholders

Once step one (1) is done, it is time to go to the community and consult directly with as many stakeholders as possible through various techniques such as interviews, workshops, online platforms, etc.

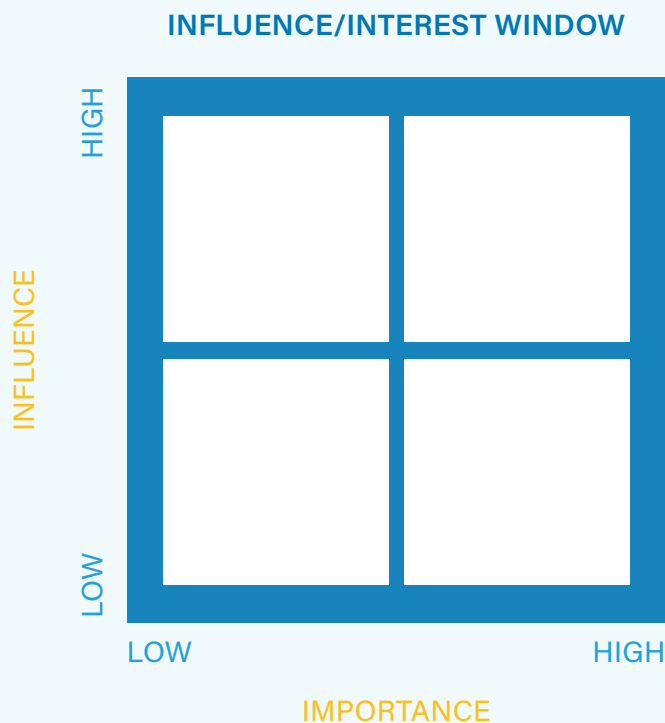
**Step 3: Categorizing Stakeholders**

Given the list of stakeholders, the next task to do is categorize them based on their importance to the community or project. Be guided as to why and how each person or group is considered a stakeholder and take note of the specific interests they might have in the community or project.

**Step 4: Prioritizing Stakeholders**

Going further into your stakeholder analysis, you must prioritize stakeholders. At this stage, stakeholders must be rated in relation to their importance (priority given to satisfying the needs and interests of each stakeholder) and influence (the degree of power which the stakeholder has over planning and implementation of intervention/activity). After identifying the importance and influence of different stakeholders, you can use an Influence/Interest Window to visualize stakeholders according to their influence (power) and interest in your community or project. Through this breakdown, you can measure how influential the stakeholders will be on your project and then realize the applicable strategy to implement.

The window is divided into four key areas with the stakeholders that fall in the top right corner being the most important to your community/project’s success. It will be valuable to create strategies to ensure these stakeholders support your community or project. Given the positions of your identified stakeholders within the matrix or window, you can later determine the approach for each stakeholder.



**Step 5: Formulating a Stakeholders Analysis Table**

To complete the stakeholder analysis process, understanding your key stakeholders and connecting them with each other, the community, or project is a must. In this summative step, it is helpful to create a stakeholders analysis table to include a list of the stakeholders as you categorize their interests, their likely impact, their likely contribution, potential risks, approaches you will utilize, persons responsible in looking after each stakeholder, as well as other factors that can give you a bigger picture of your analysis.

Here is a sample of a [Stakeholders Analysis Table](#):

**Table 1**

*Stakeholders Analysis Table*

Stakeholder	Interest/s in the Community/ Project	Impact to the Community/ Project	Possible Contribution/s	Possible Risk/s	Approach to be Utilized	Person/Group Responsible

It is important to remember that the greater the scope of the community or project, the more people may be involved. As a result, a variety of people may have power and effect on the community or project or may have been or be influenced by it. They could either be advocates or impediments to your task. By going through the process of Stakeholders Analysis and Engagement and classifying different individuals and groups in the community, you can easily prepare the most appropriate approach to the community or project.

**Task**

Based on the video you watched about *Gilutongan* and the lessons you learned from the modules, submit responses to the case analysis questions and accomplish the learning tasks via this [link](#).

## CASE ANALYSIS 2: Community Profile of *Barangay Paglilingkod*

### Case Introduction

A summary of the community profile of *Barangay Paglilingkod* will be presented for analysis. It is a small community located in a rural province. Data about the community will show information on its social, political, economic status, and other aspects affecting it.

### Case Analysis Instructions

Read the short community profile of *Barangay Paglilingkod* as presented. Take note of all the information that you can gather about the community. Use this data to answer the questions and conduct the learning tasks in the next section.

### Case Presentation

#### ***Barangay Paglilingkod: A Community Profile***



*Barangay Paglilingkod* is a small rural community surrounded by nature. Any mode of land transportation can basically help you reach the place especially given a good weather condition. Most of the community people know each other and are related by affinity. This allows them to establish a strong bond, spirit of togetherness, and generosity towards each other. In the backyard of each household, one can usually find a variety of plants and vegetables which they share among themselves. The common means of livelihood among the community members include planting and cultivating different crops, fruit-bearing trees, and agricultural products.

At the center of *Barangay Paglilingkod*, one can observe that a series of retail stores and food kiosks are lined up. These small businesses provide an easier and faster access to basic resources without needing to go to the city anymore. Going further into the community, two poultry farms can likewise be found. It is owned by an external entrepreneur; a non-community member, who hires some people in the community to serve as his/her employees. Aside from tending vegetable and plant gardens, most of the households are into livestock – taking care of chickens,

pigs, ducks, horses, and cows which usually helps them augment their income. In some instances when the community members need instant cash, the presence of micro-lending groups serve as a big help. Around four (4) micro-lending groups exist in the area; each utilizes different strategies to engage the community members to borrow from them at minimal interest rates, but when the people in the community have a pressing need for a greater amount of money, they resort to heeding the loan offers of what they call “five-six” (5-6) which involves lending money that comes with a higher rate of interest but can provide cash on-demand.

As for the setup of infrastructures in the community, most of the houses are bungalow-type with only one floor and are usually made out of either concrete and/or light materials. The main roads in the area are generally cemented. *Barangay Paglilingkod* also has recreational, social, and religious facilities in the form of a basketball court, a small Catholic chapel, a health center, a daycare center, and several areas of convergence where their harvests are either sold or stored. It can be noted that despite the presence of a health center building, it is not fully utilized for its purpose due to the lack of a healthcare worker particularly assigned to operate it. Likewise, the water source of the community is free-flowing as it comes from the mountain, but one of the problems currently confronted by *Barangay Paglilingkod* is the intent of some stakeholders to privatize their water system with the assurance of better water service but comes with an added cost. With this, some households fear that the current free water supply that they are experiencing will be cut off, and they will instead be charged with high water rates.

Based on the data consolidated by the *Barangay* Secretary as of last year, their community consists of five hundred sixteen (516) individuals where two hundred fifty-eight (258) are men and two hundred fifty-eight (258) are women. Almost sixty percent (60%) of their population are composed of children and the youth (aged 0-29), while the elderly only represent three percent (3%) of the community residents. With regard to the leadership roles, it is mostly men who engage in community politics and provide security in the area. With minimal reports of petty robberies, stealing of cable wires and looting of livestock (pigs/chicken/ducks) in some households, the males formed a volunteer group to go around the community on shifts during nighttime. The young men are also being tapped for this endeavor to minimize the problem of the youth being too engrossed in video games and those standing by street corners in the evening.

On the other hand, the women’s roles in the *barangay* include providing assistance to implement the community’s projects and activities, especially those related to religious gatherings which are usually attributed to their role of being left in the community when the male members go out to work. With this, it can be said that men’s fundamental role in *Barangay Paglilingkod* is to provide for the financial needs of their families and means of livelihood. Their usual income source includes farming, *pagkokopra* (processing of coconut meat), construction, and tending livestock. Depending on the family situation, the mother, at times, helps augment the income of their family by selling vegetables and/or fruits within the community or doing laundry work and serving as land/house caretakers. Most of them are also members of a women’s organization/cooperative in the community focused on alternative livelihood opportunities. Decision-making, whether in the family or in the *barangay*, is likewise often delegated to the male population. Mothers and community women provide a supporting role in this endeavor.

By observing the daily routine of the people in the community, you can note that their day begins very early as they go on their own tasks for the day. The females prepare food for the children who will go to school and the fathers who will go to work, conduct initial household chores, and tend to the household’s livestock and plants. While the men are out, the women continue their household chores, including laundry, ironing of clothes, cleaning the house, taking care of the children, and helping them in their schoolwork. Regarding the care of other aspects of family life, both the father and mother in the households most often still go hand in hand.

In general, *Barangay Paglilingkod* can be considered a fairly peaceful and happy community with its members helping one another and households being tightly knit as one family. With this, the community vows to remain united as they journey together towards their goal of development and success.



## Activity Corner 6.2

You need to connect to the internet to perform the following activities:

### Case Analysis Questions/Learning Tasks

Conducting a Gender Analysis paves the way for the following: (1) an exploration of existing gender relationships within the community and its impact; (2) an evaluation of the variety of capacities, contributions, and needs of all genders for the community; and (3) an assessment of how intervention will affect and be accepted by local gender subgroups in the community of varying ages, class, ethnicity etc. These are the steps in conducting a Gender Analysis:

#### **Step 1: Exploring the Gender Context**

In this step, gender roles and responsibilities within the community are listed and key questions are asked to provide its summary. The key questions in this part should assess existing gender roles and relationships in the community, identify how gender groups interact in the community, and extract the education and economic empowerment of different gender groups.

#### **Step 2: Data Collection on Gender**

The next step is to collect relevant data on gender analysis. Doing this may involve engaging in personal interviews, focus group discussions, and/or the distribution of questionnaires. Data collection may further be enhanced by conducting needs analysis (where the community members are asked to list reasons for their gender preferences, and then rank them according to importance) and community mapping (where the community members geographically map out the existing processes and resources they have in their community particularly attributed to their gender roles and responsibilities).

#### **Step 3: Formulation of a Gender Analysis Matrix**

After data collection, analysis of the data gathered using a Gender Analysis Matrix is done. This matrix will explain how the different stakeholders can interact and work together in the community or for a project based on their gender roles and responsibilities. The “Categories of Analysis” part of the matrix usually consists of components identified in the data collection step of the gender analysis process. Some general categories commonly found in a gender analysis matrix include labor/tasks (states the difference in assignments, amount of skill needed, and people needed to accomplish it), time (refers to the difference in the duration required to accomplish the task), resources (points to the difference in having a connection to and control over capital) and culture (adheres to difference in the social aspects of the stakeholders’ lives, as their gender roles). Filling-out the Gender Analysis Matrix basically requires the identification of the ways as to how the stakeholders will perceive changes related to the set categories and/or as to how the stakeholder’s gender roles are related to the categories.

Here is a sample of a [Gender Analysis Matrix](#):

**Table 2**

*Gender Analysis Matrix*

Stakeholder Groups and Roles	Category of Analysis 1: Labor/Tasks	Category of Analysis 2: Time	Category of Analysis 3: Resources	Category of Analysis 4: Culture

**Step 4: Conceptualization of Recommendations**

Given that you now have a better comprehension of the different groups/gender subgroups in the community, it is time to start thinking about using this information to make practical recommendations for the community and possible gender-sensitive projects. To be able to do this, the identification and mitigation of gender risks are undertaken. Identification of gender risks involves an assessment of gender groups. At this stage, the vulnerable gender groups are recognized and possible hazards to their community or project participation are noted. On the other hand, mitigation of gender risks deals with creating strategies that will direct how the different gender groups should be managed in the community or for a project.

Going into a community with a lens that is sensitive to gender can make a big difference in the success of a community engagement process. Conducting any activity or project with consideration to gender roles and relationships within the community will ensure that everybody is recognized, valued, and respected.

**Task**

Given the summarized community profile of *Barangay Paglilingkod* as presented and the lesson on how to conduct gender analysis, submit responses to the case analysis questions and accomplish the learning tasks via this [link](#).



## CASE ANALYSIS 3: The “Street Dangerous” Story

### Case Introduction



SD or “Street Dangerous”, is a gang/group/fraternity of young individuals in an urban poor community. The case to be presented is their story as adapted from “*PARILES: The UST-CCMF Tondo Youth Community Development Program Participatory Action Research*” authored by Abenir, M.A., Andes, S.R., and Cruz, J.S. (2009) which is also based on the Master’s Thesis of Abenir, M.A. (2008) titled, “*RILES: A Participatory Evaluation of the University of Santo Tomas-Consuelo Chito Madrigal Foundation Tondo Youth Community Development Program.*” It narrates how their group came about and what their struggles, motives and dreams are.

### Case Analysis Instructions

Go through the case of the “Street Dangerous” gang/group/fraternity below. Take note of the details concerning their challenges, its causes, and its effects especially to them and their community. Apply what you learned in your study about problem tree analysis and objectives tree formulation as you answer the questions/follow the instructions in the last section.

### Case Presentation

#### Street Dangerous (SD): The Face of an Urban Gangster

##### SD: The Making

SD stands for “Street Dangerous”, or a place of danger, which started its roots as a simple dance troupe of young individuals on February 21, 2000. Arnel, founder of the group, eventually introduced a hierarchical organizational structure which consisted of a founder, a president, a vice-president, a master of initiation, and senior and neophyte members. They also had an adviser or consultant, usually an adult experienced in gang matters, who gave guidance and counsel. Enad was the president for the male, and Harry (a homosexual) was the president for the female. The group started with twenty (20) members, aged between twelve (12) up to their early twenties (20s), which eventually grew into more than fifty (50) members that spread into chapters in the different urban areas within their vicinity.

To be an official member of the gang, one must be willing to undergo initiation rites, usually through hits (punches) and blows (paddling) all over the body. For instance, boys had to be “paddled” (beating done with a paddle), “massacred” or “murdered” (beating that lasts within 30 seconds by all the members), and scar-burned with the use of cigarettes for a common identity. On the other hand, girls were initiated through consistent slapping in the face.

### SD: Deep within

Most members of the gang came to know SD through its involvement in riots and gang wars that gave prestige to those looking for social support and protection. For them, to become an SD member was fun and exciting. They enjoyed engaging in rapping, smoking, and drinking sessions, and eating left-over food from fast-food chains and restaurants. They claimed that they never do drugs because they negatively perceive using it.

Further, members of the gang claimed that their lives have changed when they joined the group. Since the time they became members, their world became a world of precaution and constant turfs protection. They could not openly venture outside their community without weapons because of imminent attacks waiting from rival gangs in neighboring communities. This danger could anytime put their lives at risk: it was a matter of life and death, kill or be killed. Aside from this, relationships with their family members became more problematic since their parents often scolded them and beat them up to stop them from continuing in their gang activities.

Their time with the gang also led them to abandon school and discontinue looking for or retaining one's job. Within their circle were also constant problems of envy (in terms of their manner of dressing, along with their body accessories) and women. They have the perspective of ownership in a way that what is theirs is theirs alone. It was normal for members to fight against each other, settling their differences through physical combat, with other members watching close by to prevent the duel from becoming deadly. The fight is usually reconciled through a dialogue facilitated either by the founder, president or adviser. Final reconciliation is made through a fun drinking session. Other external problems include riots, which are often resolved by their parents who set an arrangement with the head of the *barangay*/community.

Even so, they fervently claim that their group does not plan attacks on rival gangs; rather, they are always just in defense. However, once challenged, they do not hesitate to engage in a riot. They use deadly weapons such as pen guns, home-made guns, and arrows, and they keep these weapons discreetly in places only they would know so that they can access it anytime they need it.

### SD: Living up to their name

The Street Dangerous affirms that their community officials recognize them as menaces. Members of the gang are coined as bad people who do not follow the rules and cause havoc in the community. They believe that this is the reason why when they request for clearance from their *barangay*/community officials, they are not granted with one even if they need it to apply for jobs.

Regarding other residents in their community, particularly to the youth who are not members of their gang, they treat them as friends and even invite them to join their social gatherings like birthdays and the annual celebration of the foundation of their gang. They also claim to have a good relationship with the women of their community. They treat women with respect so long as they show them that they are worthy of being respected.

As for the elderly or adults in the community, SD members do not have any problem with them because most of them have a good relationship with and respect for these people. The elderly or adults even defend or hide them when community leaders look for them after being suspected of wrongdoing.

Moreover, SD considers “*Pulong Diablo Trese*” (*PD Trese*), a gang from the nearest neighboring *barangay*/community, as their mortal enemy and major rival gang. They see *PD Trese* as a group who always wants to pick on fights and are full of pride because they have police officials as backers. But aside from *PD Trese*, there are still other gangs that challenge the Street Dangerous group.

### SD: Thinking aloud

Despite what other people think about them, the members of the gang still believe that their group is established primarily for friendship and protection. They can depend on each other, especially when they cannot handle their own problems. Most of them claim that they gain their strength through their membership to the gang. They believe that no one would defeat them if they are together. They have sworn to be united in whatever they do. Thus, they can grow in membership and expand because they believe that their confidence and unity make them stand out from other gangs.

But other than riots, they claim to have participated in worthwhile community projects like sports festivals every summer where they join basketball leagues. There was a time when they offered to volunteer their service by disseminating flyers about the prevention of diseases in the community. They believe that the only thing that hinders them from achieving their meaningful goals are mostly the negative perceptions people have about them. Almost everyone in SD hopes that they will, in the future, be able to change their wrong actions, like disengaging from riots, cultivating decent jobs, and starting a new life.

### SD: Reflections

Each member of the Street Dangerous Gang has that consciousness that others should not emulate their not-so-good actions. Ironically, though, they also believe that they could also be imitated by the other youth, especially in the aspect of their care about and concern for each other in the gang.

Likewise, the SD members unanimously believe that they are willing to do anything to change their bad actions and wrongdoings. If they are given some projects and formation, they would be more than willing to cooperate because this could influence them to get rid of riots and resort to doing more productive activities (Abenir, et.al.,2009).



### Activity Corner 6.3

You need to connect to the internet to perform the following activities:

#### Case Analysis Questions/Learning Tasks

Based on the case of the Street Dangerous Gang above, analyze the data given and create your problem tree diagram and objectives tree diagram from it. Assume that the facts provided are the only ones that you have. Accomplish the learning tasks and submit responses via this [link](#).

You may watch and refer to this [video](#) as a step-by-step guide in creating a Problem Tree (DMF Courses, 2013) and this [video](#) as it discusses the process of an Objectives Analysis (DMF Courses, 2013).

## CASE ANALYSIS 4: The *Kamanlalakbay* University (KU) Model of Community Engagement in HEIs

### Case Introduction

*Kamanlalakbay* University (KU) is one of the prestigious institutions of higher learning in its region. Just like other universities, one of its pillars also includes community engagement. Information about the state of *Kamanlalakbay* University (KU) and its stakeholders in community engagement will be showcased for scrutiny and evaluation.

### Case Analysis Instructions

Carefully go through the community engagement model of *Kamanlalakbay* University (KU) as presented below. Observe the data presented, be ready to assess the institution and provide recommendations for its improvement.

### Case Presentation

#### The *Kamanlalakbay* University (KU) Model of Community Engagement in HEIs



The community engagement program of *Kamanlalakbay* University (KU) started with humble beginnings. It began in 1980 when its College of Health Sciences built a small medical clinic offering basic health services for the nearby community with the assistance of some medical staff from a hospital. The health program moved to different communities, but KU still maintained its services to communities that needed medical assistance by building satellite clinics.

In 1984, the community leaders within the vicinity of KU paid a courtesy call with the President of the University and expressed their need for a training program on basic skills that will enable many of the school dropouts and unemployed residents in the surrounding communities to learn skills for possible employment. This started the vocational training program of KU led by its College of Engineering.

Come 1986, the College of Education of *Kamanlalakbay* University responded to the call as a relevant institution for the formal education of children in the nearby depressed areas through a community outreach program for those in the preschool.

In the year 1990, there was a call for the consolidation of all the outreach programs of the different units in *Kamanlalakbay* University, thus giving birth to KU-CEP, or The *Kamanlalakbay* University Community Engagement Program serving as the focal point of all the outreach programs and community extension services of the university.

In 1998, KU through its networks and partners, received a grant from the Australian Government which made possible the construction of a three-storey building that now serves as the center for different community engagement programs. It has been named as the University Center for Community Engagement and Development (UCCED), a move towards the continuing relationship and partnership between KU, the communities, and the society for development.

Going further to the community engagement paradigm of *Kamanlalakbay* University, embedded in its mission, vision, and core values are its efforts to operationalize and integrate community engagement in its processes and its overall operations as a university. To note, the vision of KU is to be a premier university transforming its community of learners as leaders towards a more humane and just society. It is also included in its mission to extend its principles of service-learning for its partners by empowering communities to be self-reliant, empowered, and resilient while networking with other institutions. Likewise, one of the University's core values is social responsibility, with which the University's commitment is to provide services to the marginalized sectors of society using community development principles. However, some of the University administrators, faculty, staff, and students still have inconsistencies in understanding and applying KU's vision, mission, and core values and connecting it to community engagement since there is a lack of an institutionalized orientation about it. New members of the institution still need to be oriented about the principles of community engagement, its core meaning, and significance. Likewise, constant clarification must be established for it not just to be regarded as among the major functions of higher education institutions but rather as the University's inherent culture of service and institutional contribution in forming a world fit for humanity to live in.

In the area of strategic planning, KU has intensified and established efforts to ensure that meaningful community engagement is integrated in the University's official strategic plan. This is because the top management recognized the need to direct its administrators, faculty, staff, and students towards achieving KU's vision, mission, and goals. Moreover, the inclusion of community engagement in the strategic plan of the University and the effort to begin the integration of a community engagement paradigm across all curriculums and in all student activities also provided a more directed and rooted thrust for the different colleges and units working with the different partner communities of the University both in urban and rural setting. Also, all educational reform efforts of the University are geared towards achieving its vision, mission, and goals in which community engagement is highly manifested.

Looking into the support and involvement of KU's internal stakeholders in its community engagement program, a few efforts are already being made to integrate teaching, research, and service/community engagement, but formalizing the concept and definition of community-engaged scholarship is not yet fully instituted across the entire University system. Some department offices have started their efforts to conduct outreach services and support the University-organized activities. Service-learning mechanisms are slowly being embedded into the curriculum of some courses such as Anthropology, Sociology, Education, and those in the Health-allied. Community researches are also encouraged to be carried out by faculty members guided by ethical protocols especially in coordinating with communities. This endeavor is highly recommended for their tenureship/promotion to increase their community involvement. Internal funding for these types of research is even made available by KU to recognize its value and

contribution to the University aside from also supporting the faculty members to apply for external grants that can provide for other expenses in their community-engaged research (CEnR) projects.

Furthermore, these researches are recommended for publication (i.e. in journals) to enhance the scholarly contribution of the faculty members and likewise add weight for their promotion or tenureship in the University. The results of the CEnR projects are also often relayed to KU's academic stakeholders (administrators, other faculty members, and students) and community partners to influence policy formulation, project conceptualization, and program evaluation. For University-wide community engagement events and advocacies, the administration also releases a memorandum of invitation to the University stakeholders. Still, as to the direct involvement of administrators, faculty members, and department staff in actual activities done in the community, only a limited number are able to join. This, according to them, is due to their administrative, academic, and research load that takes much of their time and energy thus restricting them to engage in community activities. Despite incentives (i.e. awards, honoraria, etc.) and certificates being given to faculty members who are actively participating in the community programs conducted outside of the University, this is still the case.

Moreover, the policy manual for faculty members has yet to establish community-engaged scholarship as a priority in the faculty members' promotion process. The evaluation tool likewise used to assess the ranking of tenured and non-tenured faculty members has an unclear point system valuation for the evidence submitted concerning community involvement/service. The University Faculty Union has already suggested a review of the faculty evaluation tool and a mandatory training for the reviewers/evaluators to ensure a broad understanding of the assessment process especially on community engagements. As a whole, it can be said that opportunities are in place for administrators, faculty members, and department staff to engage in projects/activities for the community. However, it seems that these are still not enough to increase their involvement and conscientization, unless the institutionalization of a community-engaged scholarship into the University's entire system is fully realized, its leaders give greater effort to take part in actual community projects/activities and to lead by example.

On the side of the students, there is an existing mechanism for students to be informed and aware of the community engagement programs and services of the University. This is conducted annually by the respective colleges/departments at the start of every school year. A Volunteers' General Assembly and Fellowship spearheaded by KU's University Center for Community Engagement and Development is also conducted to equip volunteers with the necessary knowledge and skills needed as they participate in the community engagement program of the University. This is also the avenue where students are oriented to the mutual responsibility and benefits that KU and the community partners share in every community engagement in which the two-way direction of teaching and learning is highlighted. It can be said that opportunities for engagement is sufficiently provided for KU students; however, it is only availed by certain groups or organizations. This is also despite having an avenue for the students and student organizations to be recognized in the University's Student Awards for their community engagement efforts. One future plan of the University to address this is to establish a Community Engagement Day once every two weeks wherein the students will have no classes and focus on their community engagement activity/project preparations and implementation.

In the area of KU's engagement with its community partners, it can be noted that both parties are aware of and committed to the vision, mission, and goals of the University for community service as well as other opportunities for the stakeholders' meaningful engagement. This is usually established by the official signing of a Memorandum of Agreement between the partner communities and the University as well as through a formal letter sent by the University during the conduct of any activity in the community/ies. These mechanisms set a clear understanding between the

University and the partner community leaders with regard to the utilization of resources, mutual responsibility, and benefits for both parties and other factors needed in the implementation of community engagement programs and services. Annually, the University Center for Community Engagement and Development also spearheads a general assembly of all the University's community partners along with those involved in its community engagement program for feedback, evaluation, and planning.

Amidst all these, there is still a need to deepen the relationship with the community leaders of some partner communities of KU among themselves and with the University for them to be able to work collaboratively in the achievement of a strong community engagement partnership both for the institution and the partners. Furthermore, it is necessary for community leaders to be consistently formed, encouraged, and motivated to be able to confidently take leadership roles in the community engagement programs and services of KU in their respective communities. Although there are existing informal organizations in the community, they must still develop their leadership capabilities to be able to influence other members of the community to participate and act on their own issues and concerns. *Kamanlalakbay* University as a partner is seen to have a big role in continuously supporting these communities especially in their formation and empowerment.

To connect and supervise the community engagement efforts of KU's different stakeholders, one (1) faculty in every college or department is appointed to serve as a Community Engagement Coordinator (CEC) whose primary function is to facilitate the assessment, planning, implementation, monitoring, and evaluation of community extension programs and services. However, most of them do not have any genuine background on the concept of community engagement yet. They still need to undergo intense training and workshops to develop their competencies and become more adept in the field. KU administrators likewise need to support the CECs and consider sustainability regarding their appointment.

On the other hand, as the central coordinating office for KU's community services, the University Center for Community Engagement and Development (UCCED) spearheads the University's overall direction with regard to its community engagement program. The center also ensures the formulation and development of integrated and holistic self-empowerment and sustainable programs and services that are based on the realities and experiences of the partner communities while addressing their issues and concerns based on the capacity and expertise of each college/department in the University using an interdisciplinary approach. Headed by its Director and through the assistance of three (3) regular staff along with the seven (7) Community Engagement Coordinators from the colleges/departments, the UCCED manages the overall community engagement program of KU. Though the staff are equipped with appropriate knowledge and skills in community engagement, there is still a need for more training to improve their capacities further. Currently, the UCCED also regularly conducts learning sessions with the CECs focusing primarily on concepts that aim to deepen their understanding of their critical roles in the University and the community. Likewise, evaluation sessions for program development are regularly set by the Center. With this, it was deemed that there is a need to hire an additional staff to conduct regular monitoring and assessment of programs and activities with partner communities.

Despite its limitation in time and opportunity, the administrators of KU still do their best in providing both explicit and implicit support to community engagement programs and activities. They try as much to attend some activities and give instructions to ensure that all other members of the University can also do their part in supporting UCCED's efforts. To provide greater assistance to the central office and the implementation of KU's community engagement programs, the top management also sets aside major funding for it and investigates the possibilities of networking for external funding support. It is indeed a big challenge for the administrators to provide their physical

presence to support and be able to provide mechanisms for community engagement to have equal valuation as research and instruction in the University's culture.

In general, the model of *Kamanlalakbay* University and its community engagement program is something that one can learn much from. The institution knows and realizes that they have more areas to improve on and will continue in its efforts to be better in providing quality service to God and the whole of society.



### Activity Corner 6.4

You need to connect to the internet to perform the following activities:

#### Case Analysis Questions/Learning Tasks

Given the *Kamanlalakbay* University Model of Community Engagement presented above, submit responses to the case analysis questions and accomplish the learning tasks via this [link](#).

You may click this [link](#) to fill out the Community Development/Advocacy Project Template as required in one of the learning tasks.





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# Appendices

## Module 1



## Module 2



Activity Corner 2.6.3b



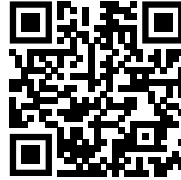
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Assignment Link



Key Learning



### Module 3

Activity Corner 3.1.1



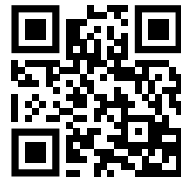
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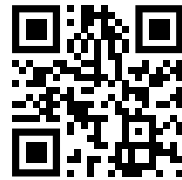
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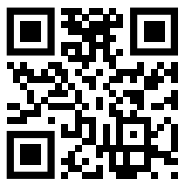
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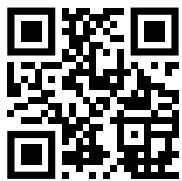
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Activity Corner 3.2.3



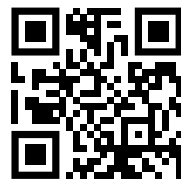
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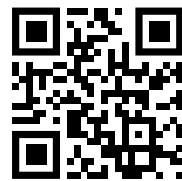
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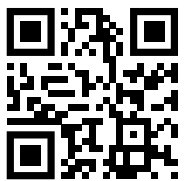
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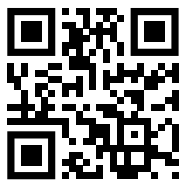
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Activity Corner 3.4.2



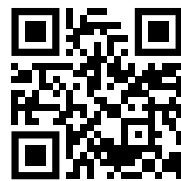
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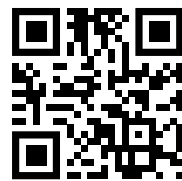
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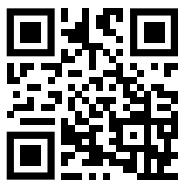
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Activity Corner 3.5.3



Activity Corner 3.6.1



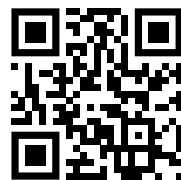
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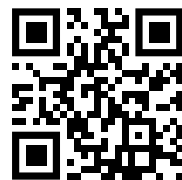
Activity Corner 3.6.3a



Activity Corner 3.6.3ab



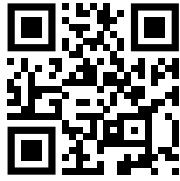
Activity Corner 3.6.3b



Activity Corner 3.6.3



Key Learning



## Module 4

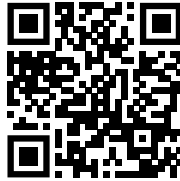
Activity Corner 4.1



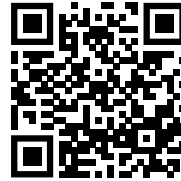
Activity Corner 4.2



Tacloban Video



Activity Corner 4.3



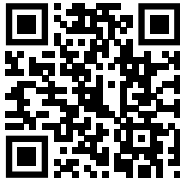
Further Readings



Activity Corner 4.4



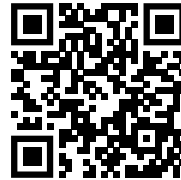
Activity Corner 4.5



Activity Corner 4.6



Further Readings A



Further Readings B



Activity Corner 4.7



## Module 5

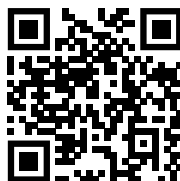
Activity Corner 5.1



Activity Corner 5.2



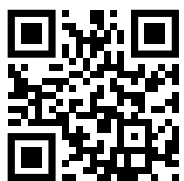
Activity Corner 5.3



Activity Corner 5.4



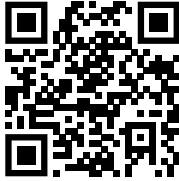
Activity Corner 5.5



Further Readings A



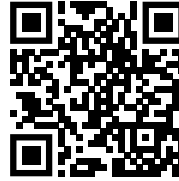
Further Readings B



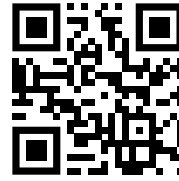
ICOD Plan Tool



ICOD Plan Sample



ICOD Plan

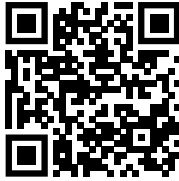


## Module 6

Case Analysis 1



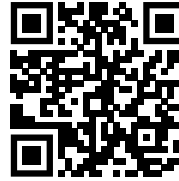
Stakeholder Analysis



Activity Corner 6.1



Gender Analysis



Activity Corner 6.2



Activity Corner 6.3



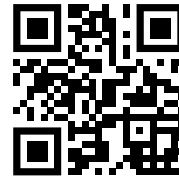
Problem Analysis



Objective Analysis



Activity Corner 6.4



CD/Advocacy Project  
Template









The handbook presents a rich blend of theory and practice. Crafted by seasoned academicians and experienced extension practitioners, it is a blueprint of a powerful guide in navigating one of the most daunting yet gratifying tasks – community organizing and development.

It manifests the academe's desire to contribute to God's work as a co-creator, multiplying itself by capacitating and retooling aspiring extension workers to be able to aptly respond to the needs of people in communities. A product of an individual, collective and institutional search for a contribution that really matters – personally fulfilling, professionally and institutionally rewarding, and spiritually enriching.

The “journey” through this handbook, can lead to the search for answers to these important questions:

Am I really one among the “chosen”?

How do I fit borrowed Western theories and experiences with indigenous knowledge in order to craft the best development formula in the local context?

How can I reasonably align the demands of my organization (in terms of performance) vis-à-vis the pace of the people?

In what manner will I be able to measure people empowerment?

How do I ensure sustainability to support the gains from the change efforts?

Am I the fresh eyes that help people see the strengths and assets that they can use to advance developmental needs or facilitate the identification of the hindering factors for the attainment of holistic development?

How can I read the signals for me to withdraw and make myself irrelevant as a measure of success in facilitating empowerment?

This work is a significant contribution to the much needed task of total human development. Light and easy read yet serious enough to nurture the faith, competence, and character not only of the extension workers but also of the most important stakeholders – the people themselves.

**Prof. Emervencia L. Ligutom, R.S.W., M.S.W.**

Former Director, Office of Community Engagement and Service-Learning  
Silliman University Dumaguete City

In a society that increasingly silences people's voices and undermines collective strength, Simbahayan's Community Engagement Handbook reminds University Extension Workers that the community can and should pursue its own development. It challenges the academe to immerse in the lives of the people and to mutually open up the university so that the community may also play a crucial role in its teaching, research, and extension activities. That is, after all, the essence of engaged scholarship.

**Mr. Neil Oliver T. Penullar**

OIC Director, Center for Social Concern and Action De La Salle University