

Asian Social Institute



Graduate School of Economics, Sociology,
Pastoral Sociology, Social Work,
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Education (Specialization in Community Development)
Education (Specialization in Transformational Educational Leadership)
Social Services and Development
Ph.D. in Applied Cosmic Anthropology

**A PHENOMENOLOGICAL INQUIRY
OF THE BAHAY-LINGKOD COMMUNITY CENTER (BLCC):
AN EXPERIENCE OF PEOPLE EMPOWERMENT
AND INTEGRAL EVANGELIZATION**

**A Dissertation
Submitted to the Faculty of the Graduate School
ASIAN SOCIAL INSTITUTE**

**In Partial Fulfillment of the Requirements
For the Degree Doctor of Philosophy
In Applied Cosmic Anthropology**

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May, 2008**

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NOV 24 2008



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LIST OF ABBREVIATIONS

ASI	- Asian Social institute
ACA	- Applied Cosmic Anthropology
ADB	- Asian Development Bank
BEC	- Basic Ecclessial Community
BLCC	- <i>Bahay-Lingkod</i> Community Center
BMPC	- <i>Bukhuran</i> Multi-Purpose Cooperative
COSE	- Coalition of Services for the Elderly, Inc.
CSD	- Compendium of the Social Doctrine
DLSU-D	- De la Salle University Dasmariñas
DPP	- Diocesan Pastoral Priorities
DSWD	- Department of Social Welfare and Development
FABC	- Federation of Asian Bishops Conference
GO	- Government Organization
GSIS	- Government Service Insurance System
KK	- <i>Kristiyanong Katilingban</i> (Christian Community)
NGO	- Non-government Organization
NHA	- National Housing Authority



PCM II	- Second Provincial Council of Manila
PCP II	- Second Plenary Council of the Philippines
PEA	- Public Estate Authority
SEC	- Securities and Exchange Commission
SSS	- Sisters of Social Service
STC	- Social teachings of the Church
THD	- Total Human Development
UNDP	- United Nations Development Council
UNICORP	- University Community Outreach Program





“THE DOORMAT”

**The journey into wholeness starts from the painful process
 of being rejected as scraps and pieces – ignored and set aside as of no use –**

**Until the hands of the Great Maker picks up each piece
 not minding the color, shape, size and thread...**

He weaves them together till they form an intricate and integrated whole...

Not one but many yet many but one

**In a solid piece that reflects beauty, usefulness, and solidarity
 of one cosmic reality.**

WELCOME TO THE DOOR OF MYSTERY!

Recommendations

Based on the insights drawn from this study the following are recommended:

- 1. For Evangelizers:** The innovative element in *Populorum Progressio* is the concept of “integral development” – the notion that human dignity is protected only by promoting the development of the whole human being. By realizing his or her potential for knowledge, responsibility, and freedom in every area of life- political, social, economic – in such a way that these areas are not merely instrumental in attaining human dignity but become integral part of the process. As such it is recommended that the programs and approaches to evangelization consider not only the religious and spiritual components of human life but as well as the economic, psychological, social, and cultural areas as well. The special concerns of women, children, youth, and the elderly are recommended to be given priority in any ministry.



2. **For the Laity:** The Decree on the Apostolate of the Laity (#2) reaffirms that lay people share in the "priestly, prophetic, and royal office of Christ. They especially have responsibility for social outreach and societal transformation: "The apostolate of the social milieu, that is, the effort to infuse a Christian spirit into the mentality, customs, laws, and structures of the community in which a person lives, is so much the duty and responsibility of the laity that it can never be performed properly by others" (no. 13). The laity is encouraged recognize the great role and contribution to development that they can do to make integral evangelization possible by using their time, talent and treasure to serve the church in their own capacity. They could be of great help if they intensify their involvement in the socio-civic activities aside form the religious-spiritual components of their ministry. Close coordination with the parish, the diocese, the NGO's, GO's, and educational institutions with which the laity can possibly collaborate to serve the interest of the community would be worth considering.
3. **For Parishes and the institutional church:** Awareness for the option for the poor by providing holistic and integral programs that would respond to the physical, psychological, social, cultural, and spiritual needs of their people; to develop communities of faith nourished by the Word of God increases its relevance. As part of lay empowerment, parishioners may take the opportunity to design and implement programs suited to the needs of the parishioners. Although guided by the parish priest as its pastor, management and operation may be entrusted to the hands of the lay parishioner since parish priests come and go because of change of assignments which may affect the management of the programs but the parishioners who could be trained in managing the



programs would always be there to continue and to sustain the interest of the community. Provide local financial assistance to sustain programs meant for the children and the youth. As suggested by Fr. Gilbert, a system of pledges from parents and other parishioners of even a little amount could help raise the level of consciousness of the people to come up with the necessary funds.

4. For Non-government Organizations (NGO's): Since NGO's practically serve the same set of people in the community, tie ups with already existing civic or religious organizations (such as BLCC) would give better momentum and quality of services to the recipients of their social services. Establishing linkages and developing leaders in communities would intensify social work programs geared towards community development and progress...

5. For educational institutions: For the schools and universities to create more meaningful outreach programs that will expose the students to the roles they can possibly play to serve the church and in the various ministries in its efforts for integral evangelization; to give students the opportunity to do something for the poor; to help them realize their own giftedness and blessings and be thankful for these gifts. Education students and faculty, for example, can introduce programs both formal and informal to educate people in poor communities; psychology students can inter-act with the children and the youth; HRM students can give trainings on food preparation, cooking and serving; engineering and architecture students and faculty can give art/drawing lessons and technical training to the people in the community; business administration people



can give trainings on how to prepare business plans and feasibility studies or tips on how to manage small businesses that the people in the community are engaged with.

6. For future studies: Aside from BLCC, there are other organizations and programs in the locality that operate to assist the poor. A survey and detailed study on how each operate could help in coming up with a unified efforts among these organizations to help one another in improving their programs and in exerting collaboration in responding to the real needs of the community. Further study on grassroots cooperatives, programs for the youth, women, and the elderly are likewise recommended.

It is strongly recommended that a replication of similar study in other parishes and communities not only in Cavite but in various parts of the country be made.

7. For researchers: It is recommended that non-positivistic approach to research be further explored such as the use of phenomenology as it leads to a non-structured data gathering and analysis which at the same time allows researchers to be creative and to be in touch with people who become his or her co-researchers.