



GAWAD KALINGA
AUSTRALIA

A Global Movement to End Poverty With Roots in Australia



GK helps the poor to build together, work together, live together and to rise together.
No one is left behind.

ELIZABETH GARCIA, flood victim, 2004,
Resident Nuestra Senora dela Soledad GK Village

In the expression of people power, Gawad Kalinga seeks meaningful change powered by love for God and love for neighbour. It moves away from conflict and instead opens doors for convergence and harmony in the pursuit of a cause noble enough for all Filipinos to embrace. It does not look down on those who have less, and is not judgemental on those who have more. But by the values it promotes, Gawad Kalinga makes a stand on the kind of life that Filipino communities should strive for, that a Filipino nation should be known for --- a life of bayanihan, being heroes for one another.

Gawad Kalinga is people power and people power is Gawad Kalinga.

CORAZON AQUINO, former President of the Philippines
and Asia's Icon of Democracy

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No one is left behind

In 1995, Tony Meloto, a Filipino then on a mission trip in Melbourne, resolved to return to his homeland and dedicate his life to helping the poor. Since then, he and many tens of thousands of volunteers from the Philippines and around the world have built the international anti-poverty movement, Gawad Kalinga.

Meaning 'to give care', Gawad Kalinga was born in the slums of northern Manila. Its aim is to rid the world of poverty through giving care in a manner that reinforces people's confidence in their own human dignity and helps them access and use resources in ways that enhance rather than diminish their future capacity for self-reliance. It rests on the belief that it is possible to change the world through relationships that give genuine expression to values of caring and sharing. As a movement, its task is to create the bridges that allow those relationships to flourish.

Gawad Kalinga, or 'GK', has fostered a massive transformation of slums into peaceful and productive communities in the Philippines through the efforts of its volunteers and the engagement in partnership of all sectors of society; corporations, governments, individuals, religious and civic organisations, NGOs, rebel leaders and the military.

As long as this country is poor and corrupt, there is no dignity for the Filipino no matter how successful he is as an individual because people are seen collectively. The problem of poverty is not economic, it is behavioural and spiritual. We have compromised our values. At the heart of our poverty is the fact that we are a divided people.

The GK way is to avoid the path of conflict and violence. For the rich and educated there is no quality of life, no dignity for them if they don't share their excellence and creativity with those who by virtue of birth have been deprived of these.

The approach sees the rich (and not quite so rich) working in direct relationship with the poor in programs that transform values and provide communities with the means of ensuring their own future. 'Caretaker teams' drawn from all sectors of society help the landless and poor undertake training in service and leadership. The poor are invited to articulate their dreams for their families and their communities and to identify the values they believe are necessary to realise those dreams. With support from the caretakers, they draft their own village constitution to reflect those values, thereby laying the foundation for effective and lasting governance.

With an empowered governance structure in place, the caretakers work beside the people to build the homes, schools, playgrounds, libraries, clinics, gardens and infrastructure that are the physical manifestation of their shared values.

This 'values' based approach has seen slums replaced with landscaped homes, school attendance rates rocket and crime rates plummet. Villages develop food self-sufficiency and undertake their own environmental restoration work. Each village also has its own health program as well as its own infant school.

Since 2003 Gawad Kalinga has built over 2000 villages, each generally comprising around 30 homes together with ancillary facilities and infrastructure. But it is the quality of the human transformation, both for the beneficiaries and the volunteers, which is having a revolutionary impact on the country as a whole.

TONY MELOTO, Founder of Gawad Kalinga



The clearest evidence of this transformation is when the beneficiaries themselves become caretakers and donors to their neighbours, as happens repeatedly.

Aside from the significant contribution which hundreds of Australian GK volunteers already make to Gawad Kalinga's work in the Philippines, Cambodia, Papua New Guinea and other countries in the region, the GK model holds the potential, with modification, to offer a path for marginalised communities in Australia to escape the deprivations of welfare dependence and substance abuse.

Many of the ideas and approaches to community development which are now being considered or applied by agencies and NGOs in Australia – sweat equity home ownership, student mentoring, community justice, community and corporate volunteerism etc – have been applied in a holistic and thought-out manner through GK's programs in the Philippines. Both GK and existing Australian NGOs can learn from each other. GK offers a carefully structured, holistic approach. It emphasises the importance of values formation, and an appreciation of the transforming power of sensitive and committed volunteerism.

While there are a great many differences between the challenges facing the Philippines and the situation facing marginalised

communities here, there are also aspects of our nation that are in real need of healing.

In Australia we have a tendency to believe that the task of addressing social disadvantage is primarily the responsibility of government. Sound policies, programs, rights and allocations are all essential but without the human relationships that allow people to feel genuinely valued, government resources often have limited impact.

A great many Australians desire a better outcome for our own marginalised communities, especially Indigenous communities, and are willing to commit their energies in direct relationship to that purpose.

Gawad Kalinga believes that its contribution to building a better Australia may lie in helping facilitate such relationships.





History of Gawad Kalinga

Gawad Kalinga was launched in 2003 but its history traces back to a weekend youth outreach program in 1995 in the biggest slum in Metro Manila, Bagong Silang. The program was conducted by Tony Meloto and companion volunteers from a Catholic lay organisation, Couples for Christ.

Bagong Silang, with over a million squatters crowded into an area of around 600 ha, was an area well-known for its violence, poverty and disease. Despite the success of the weekend outreach, it became obvious that more had to be done for the youth. It was equally obvious that initiatives which failed to address the needs of the whole community would have little impact. A wider community development approach was required.

Without a blueprint and through much trial and error, the volunteers focused their efforts on supporting residents build houses for one another in a village formation.

Over the years, the approach has undergone constant evolution. By 2003, there was sufficient confidence in the template to give the movement a name and reach out to the whole country. It had become a nation building program, paving the way for governments, NGOs, churches, corporations and individuals to come together to change people's lives and to bring peace to their country.

Gawad Kalinga works in many areas including slums, disaster zones and areas of armed conflict. Initially a program led by Couples for Christ, it now draws its volunteers and leaders from all faiths, backgrounds and walks of life.



In March 2011, the speaker of the National Congress introduced what is commonly known as the 'Kalinga Bill', its official title being the 'Filipino Volunteerism in Nation Building (VNB) Bill of 2010'. The Bill allocates state resources to supporting volunteerism and to ensuring that the government at all levels can engage effectively with the private sector and community organisations "to go beyond partisan politics, religious and ideological differences and business rivalries, and to build a just and prosperous nation to raise communities out of poverty".¹

The Explanatory Note tabled with the Bill acknowledges GK's role in bearing the torch:

GK, as an emerging Philippine and Asian "Model of Development," has been instrumental as the "converging point for multi-sectoral partnerships" and as a "Template for Good Governance" engaged in: community building through shelter and other infrastructure programs, community child, youth and maternal health; child and youth education; community entrepreneurship, livelihood and micro-finance; food sufficiency;



gender equality and woman empowerment; peace efforts; culture, eco-tourism and environmental preservation and protection.

The fifteen-year solid track record of GK in continuously providing a Filipino model for modern day community growth and development, through a "trust based" merging of multi-sectoral public-private partnership, and in the "bridge-moulding-shepherding," by GK among the poor informal settlers in the country, of the values of self-help and self-empowerment, through the delivery of basic needs: land and shelter, food, healthcare, livelihood, all contributing to the development of 2000 communities nationwide, to rise-out-of extreme poverty --- IS PROOF and a testament to the effectiveness of the GK framework of grassroots community building, that indeed in inspiring the poor to help themselves to become self-reliant through "bayanihan" and "Kalinga," we Filipinos can end poverty in the Philippines within our generation."

Much of the inequality that exists in the Philippines is rooted in its long colonial history. First colonised by the Spanish in the 1500s, the people fought for and won independence on June 12, 1898, only to watch the Spanish Government sell the country to the United States under the Treaty of Paris in December 1898 for US\$20 million.

Another 48 years would pass until the Philippines became independent of the United States in July 1946.

The inequalities that became entrenched under the Spanish continue to exist. A landed elite was cultivated by the Spanish to assist in colonial control. This elite learned Spanish and were

educated while the masses were denied these same opportunities. The United States also contributed to impoverishment of the colony, shaping the political institutions of the Philippine Commonwealth and continuing to skew political power and wealth to elites for its own control. Historians list crony capitalism, dependence on foreign aid and American largesse, exploitation of natural resources and the violation of human rights as some of the legacies of both the Marcos regime and colonisation.

The result of this history is a weakened state that struggles to provide basic services, ensure peace and order, promote long term economic development, limit corruption and rent seeking practices and stem environmental degradation.

Today, 70 percent of Filipinos are landless. Around 40 percent of these landless, (26 million), live in squatter settlements in the cities. These slum areas are centres for much of the country's violent crime. Murder rates significantly exceed those of the United States.

Throughout much of its history, the Philippines has suffered a culture of political impunity. The 2011 Amnesty International ('AI') Annual Report claims evidence of politically motivated torture and violence. During elections in both May and October 2010 there

What is the GK way? It is not just about finding the poorest of the poor and giving shelter. It's about livelihood, it's about living in a clean and beautiful community. It's about positive changes in one's character and about the love we have for each other. It's about working together and working towards being honourable people.

EDDIE MULIG, a GK volunteer who has built over a thousand houses in Southern Leyte. Eddie needs a bigger house for his family



were political killings. AI found nine cases of candidates or campaign managers who were the victims of political killings. The country has also struggled with a violent guerrilla insurgency for over 50 years and an armed separatist movement.

In the midst of this, Gawad Kalinga is a beacon of hope, attempting to draw a divided country together and raise the poor for the benefit of all. GK's founder, Tony Meloto expresses it as:

"The GK Way to nation-building takes on a holistic approach, sensitive to cultural values and social structures. It loves the poor and also honours the rich who care for them. It does not condone corruption but engages all politicians who want to follow our brand of honest development that is our antidote to corruption."

Gawad Kalinga is transformative leadership. It is the politics of caring. GK will partner with every political leader in the country – national and local, administration and opposition, past and present, who will work with us and share our vision and values.

This is not to say that all officials are honest. That is not for me to judge. What is important is that they are above-board when dealing with us.

We were warned often to avoid politicians 'who might corrupt us'. Amazingly, I am not aware of any GK worker who has been corrupted by them, but I know many politicians who have been transformed by entering our playing field of transparent partnership that extols honest delivery of services to the poor."

GK offers the rich and powerful, whether corporations or individuals, the opportunity to help alleviate poverty and in doing so build a country they are proud of. It provides them with another way of thinking and doing. It shows them that change is possible and that they can be part of that change. It provides a new template for the way corporations work internally, with other corporations, and with the poor. GK actively promotes community-private-public partnerships because GK knows that it cannot alleviate poverty alone.

GK is a bridge between the powerful and the weak, between Muslims and Christians, between people who normally do not see a connection between each other. It allows people to build relationships in order to bring about change. It allows the beneficiary communities to become self-sustaining communities that are able to function without charity.





How GK works

Gawad Kalinga uses four core programs, shelter, health, productivity and education to restore dignity and heal relationships in order to reverse the cycle of poverty.

Community building begins by using volunteer 'caretakers' to assist with the establishment of a neighbourhood association (kapitbahayan) made up of neighbouring residents who are willing to work together. They undertake a weekly values formation program and work on community projects together. Through the kapitbahayan they rely on each other for support and strength. Their relationship is based on trust, respect and preferential concern for others.

GK focuses on healing relationships between family members. It is then possible to address conflicts in the community and beyond. Many poor families who live in slum areas have lost hope. The men in particular have often lost their sense of dignity because they no longer have the ability to provide for their families. As a result they often become aggressive and overly macho. They prey on the weak beginning with their wives and children. Gawad Kalinga recognised that while a number of poverty alleviation programs focus on women and children, little attention is given to the men who are usually the perpetrators of violence or harm. These programs focused on livelihood and not on behaviour.

Over many years Gawad Kalinga realised that engaging the men in productive activities was vital to breaking the cycle of poverty. One of the ways to engage men was to build homes. This activity enabled the men to expend physical energy while also creating something tangible and worthwhile for their families. It allowed them to build relationships with other men, to create and hone new skills such as carpentry, teamwork and to develop

work discipline. It also reduced petty fighting and crime within the community because each GK beneficiary is asked to build other people's homes. And how can you fight with a neighbour who helped build your home? Activities such as sports, theatre, physical activities and job generation also got the youth off the street and drew them away from gang related activities. These efforts were never easy. In the early years six gang members who had become part of GK died as a result of violence.

A caretaker team of volunteers living near the GK site commits to two to three years of service, "taking care" of the community. This team is made up of a project director, community organiser and assistants. Their role involves problem solving, community organisation and mobilisation, leadership development, conflict resolution, pastoral care, general advice and advocacy support. Although very difficult and burn-out is a tendency among some caretakers, it is their commitment to the community and their presence and friendship that inspires community residents to rise up and take the lead for their own communities.

There is also a deliberate strategy to ensure that the community develops the confidence and skills to take ongoing responsibility for their own development programs so that the work will continue even if there are no outside volunteers to mobilise or coordinate them.



GK Villages are Based on a Seven Point Vision

These seven 'points' are aimed at building model communities that inspire humanitarian values and reduce conflict and discrimination in their members and neighbouring communities.

- **Religious freedom** – Each GK resident is free to practice their own faith. GK's values formation is based on universal human values that simply focus on caring, sharing and learning how to become a brother's keeper.

- **Peace** – conflict between community members is resolved based on the ideals of peace, justice and solidarity.

- **Hospitality** – GK communities welcome visitors to show them how change is possible. All visitors whether foreign or local are treated equally and honoured. The transformation here shows that an area that was off-limits to outsiders due to fear and danger is now a place where strangers are welcome and safe.

- **Self-sufficiency** – GK communities draw on human and natural resources to make them self-sufficient.

- **Environmentally friendly** – GK villages maintain and preserve the environment.

- **Empowered** – GK villages are empowered communities. From being receivers of care they move to giving care to themselves and then to giving care to other communities.

- **Secure** – GK villages are secure, legally and against any natural or man-made disasters. Safety standards will not be compromised, crisis and calamity management measures are in place.

GK's vision is shared by all stakeholders – all people who live in the community are family.

Each neighbourhood association has a community organiser. This person is not the leader of the community but rather is chosen because of their ability to interact with the community and advocate on behalf of the community. They are the interface between the community and the outside world.

One fateful day, I was invited by leaders of Youth for Christ (YFC) to build homes in a notorious slum community called Bagong Silang. It was there that I saw real hope. I realized that hope is not something you wait for to drop down from heaven to earth, but rather something concrete that you had to build with your own hands. When I saw former gang members and drug addicts now sober and productive, I saw real hope. When I saw homeowners taking pride in a community that not so long ago was a crime-infested slum, I saw real hope. When I saw children running up to me with open hands asking for a hug instead of money, I saw real hope. I saw a haven of criminality become a glimpse of heaven. For me, that was hope.

GREGORIO E. MERCADO JNR, Greg became a full-time GK worker serving in GKIMB. He now co-owns a small water business which employs GK residents.



Programs

Community Building

Through the promotion of shared values the poor can become agents of positive change. These values are founded on respect for self and respect for life and do not discriminate between any religion or political affiliation. GK beneficiaries are organised into a neighbourhood association which is established to inspire stewardship, build peace and order, and to ensure accountability, cooperation and unity. This is an essential first step towards sustainable development. It empowers the poor to lead in their own communities.

Education

All people, especially the young, are entitled to an education. It is the foundation of capability, prosperity, and constructive engagement with the world. It enables the youth to grow into resourceful and socially active people. GK's education program, otherwise known as Child & Youth Development (CYD) addresses:

- Values formation
- Literacy
- Skills training
- Pastoral formation
- Formal education

Infrastructure

Shelter is a basic human right. Having shelter provides a home and it also helps restore the dignity of the whole family. This is the first step in personal development.

Gawad Kalinga builds or improves houses. It also provides other physical structures such as pathways, drainage systems, water and toilet facilities, schools, clinics, playgrounds, libraries, productivity centres, and multi-purpose halls. GK provides a core house to which further improvements can be made by the owner according to their means. The core house consists of a toilet, kitchen, at least one bedroom and legal connection to electricity, water and sewerage.

Health

GK's health program is called Gawad Kalusugan and works on capacity enhancement. Residents of GK villages are trained to be health care volunteers. This program focuses on major public health concerns such as tuberculosis, water-borne diseases, immunisation, nutrition, family planning, health insurance and dental health. Gawad Kalusugan believes that everyone has the right to health and ensures that health services are delivered to those most in need. It addresses both individual and community health issues through preventative and sustained intervention, and health education.

Food Sufficiency

The GK food sufficiency program is committed to eradicating hunger. The first step in this program is to gain food sufficiency for every empowered GK community through the establishment of vegetable gardens, urban agriculture, and aqua culture. It endeavours to have every GK family produce sufficient food for their own needs.

Productivity

Livelihood opportunities ensure the community can sustain itself. Improving the community's productive capability is vital to creating these opportunities. GKonomics's helps foster this capability through employment training and pooling, entrepreneurial support and cooperative development.

Environment

GK empowers the poor to become caretakers of the environment instead of being its exploiters. GK environment creates 'green' model communities. It engages the community in tree planting and regeneration, education regarding solid waste management and in providing potable water for everyone.



The Core Values of a Neighbourhood Community

- 1. 'Bayanihan'** The whole community works together to achieve success for all.
- 2. 'Less for self, more for others, enough for all'** Everyone in the community, no matter how poor, always has something to share or contribute according to his or her means. *No one is so poor that they have nothing to give.*
- 3. 'All members are equal partners'** There is no discrimination according to religion, community status, or level of education. A willingness to participate is given the highest value. Each person is encouraged to do their share in community building.
- 4. 'Solidarity'** There is only one family. The acceptance that the good of one person has to do with the good of all.
- 5. 'Servant leadership'** First in service, last in benefits.
- 6. 'Empowered Community'** The work is not welfare or charity. It is about uplifting the dignity of individuals by building their capability to respond to the opportunities and choices that enable them to achieve their highest potential. Residents of GK villages must be full partners and not just beneficiaries.
- 7. 'Enlightened community'** The community has to protect itself from social, economic and political degradation. The Neighbourhood Association is geared towards becoming a people's organisation that can, along with the caretaker team, and according to the agreed values, discern and promote what will be good for the community as a whole.
- 8. 'Faith and patriotism'** Love of God and country.





I realised that the GK movement was not all about building houses but about building people. It was all about giving our less privileged brothers hope by giving them pride, giving them a chance to be more than what they think they can become, giving them a higher purpose and a higher ambition in life.

RICO GONZALES, CEO and country manager of Philips Electronics and Lighting Inc



Emergencies

GK has the ability to respond to disasters and emergencies in a very fast and efficient way because of its well-organised communities and its capacity to connect resources with communities most in need.

In September 2010 Typhoon Ondoy flooded Eastern Metro Manila affecting 3.25 million people. Gawad Kalinga mobilised 6,000 volunteers over a two week period to distribute 300,000 bags of relief goods. The Philippine military provided GK with the security, escorts and military trucks needed to enter flooded, inaccessible and dangerous areas.

GK was able to mobilise support and distribute food on such a scale due to on the ground information from 400 GK villages in Metro Manila. Information was transmitted by volunteers using telephones, text messages and social networking sites such as Facebook, enabling GK to respond promptly and effectively.

GK village residents who lived near the flood affected areas were the first on-the-ground rescue and relief volunteers. Their commitment was attributed to the social empowerment and solidarity that had occurred during the values formation that their communities had undergone. The relative safety of their homes was also a factor.

This continues to happen throughout the country, with GK communities becoming evacuation centres for disaster victims (because of the safe location and sturdiness of homes) and becoming hubs for relief distribution.





GK and Peace Building – Christian and Muslims

Peace has been very elusive in many parts of the Philippines. This is primarily because of the massive poverty that leaves the poor with no option but to turn to crime and insurgency. In Mindanao, this is even more pronounced because of generations of conflict and violence among Muslims and Christians.

GK continues to build the Highway of Peace, a string of communities strategically located at the heart of the most difficult conflict areas that have now become abodes of peace. GK communities have been built in Sulu, one of the poorest provinces and also known for Muslim-Christian violence. We have also built communities in Camp Abubakar, the former camp of Muslim rebels and many of the residents are former insurgents who have left the mountains and are now peacefully integrated into society. By empowering residents to build beautiful homes for each other and work towards building dignified and empowered communities together, peace becomes a natural consequence among the residents and in the neighbouring areas. GK communities are also a convergence zone of different religions, tribes and cultures.

The GK template has also been adopted by Indonesia, and is now being implemented in several Muslim communities. It is a template that shows true solidarity among people of all faiths, brought together by a single purpose to restore dignity.

The peace that is experienced in the different Gawad Kalinga communities located in conflict areas is a living testament of peace for the present generation and a noble gift for the next generation. The children that will be born in these communities will no longer be fuelled

by hate or distrust but can instead build on love and friendship as the foundation for a peaceful future.

Speaking at the end of the build that took place in April 2005, Mayor Abubakar “Totoy” Paglas Mayor of Datu Paglas said:

“My friends, many wondered how Couples for Christ (CFC) came to Datu Paglas with Gawad Kalinga. Isn’t Couples for Christ, Christian? Isn’t Datu Paglas predominantly Muslim? But they did not come to convert nor to make Datu Paglas CFC. They came to build houses for the poor. In Datu Paglas, we build peace. We do not just talk peace. We build peace. We build communities. When you help the poor, the country becomes peaceful.”

I am again hopeful as I see Gawad Kalinga at work. I see compassion and sincerity to help people in need. I am very thankful and I hope this is a continuing relationship towards peace and may you receive blessings from Allah.

COMMANDER ALIMUSARAH, MNLF, (Moro National Liberation Front)



GK and Indigenous People

GK also works very closely with Lumads (Indigenous Peoples) in various areas throughout the Philippines. These groups are the most disadvantaged, often driven out of their ancestral lands and forced to live in remote areas without any access to education, health and other basic needs. They build temporary structures from scrap material, or are forced to become nomadic because of lack of a permanent home.

In the Luzon islands, GK works with the Aetas in Tarlac and the Mangyans in Mindoro, most of whom were ejected from their lands and forced to live in danger zones. GK has also worked with other groups like the Manobos and B'laans in Mindanao, working closely with the tribal leaders. GK helps them implement its holistic program and build sturdy homes and other infrastructure, ensuring that their culture is respected and their community spirit is upheld.

One good example is GK's pilot partnership with Rio Tuba Nickel Mining Corporation (RTNMC)/Coral Bay Nickel Mining Corporation (CBNC) and the Pala'wan people in two areas of southern Palawan, Kulantuad, and Bungkol-Bungko.

Sitio Kulantuad, Barangay Iwahid is near the company's limestone quarry. Three hectares of land were purchased from the local chief with the intention of benefitting 50 families. The land which is located 2km from the quarry site was chosen because it is next to the school, daycare centre and tribal hall. The Pala'wan in this area are mainly subsistence farmers. There are no original growth forests in the area as they have been logged, or cut for fuel, house-building or slash and burn agriculture. The Pala'wan in the area are no longer nomadic and have been settled for at least three generations. They are acculturated to mainstream Filipino society but live in

homogenous communities and still retain much of their traditional culture and beliefs.

Sitio Bungkol-Bungkol, Barangay Rio Tuba is directly impacted by another part of the mining company's project being near a causeway and coastal storage facility for chemicals and other inputs of the ore stockpiles. The area has a mixture of Pala'wan people, Muslims and Christians. The Ocayan River runs through the area and remedial work was implemented by the company as a result of complaints by residents about the deteriorating water quality caused by sedimentation from the nickel mining. Again, the five acres were bought from in-laws of the chief of this area. It is an area where old growth forests have been logged and coconut plantations and subsistence farms have taken their place.





Both sites are owned by the Pala'wan so land tenure issues have not been a problem.

RTMNC has had a thirty year presence in the area but its income tax goes to Manila as its headquarters are in Makati. CBNC is headquartered in Barangay, Rio Tuba, Bataraza. However, the national government insists that income tax goes first to the National Treasury. CBNC also has a five year tax holiday as it is located in an Economic Zone.

Conscious of a need to protect its social licence and more effectively meet its obligations under the Mining Act and the Indigenous Peoples' Rights Act, the company approached GK to assist in helping it and the Pala'wan develop holistic solutions to their needs.

Providing middle class, lowland types of development deviates from the conventional wisdom that indigenous people do not want such development, however the Pala'wan have made it clear that while they want to protect their lands and culture, they appreciate modern conveniences and services including, electricity, running water, good roads, education, health services and medicine.

By 2009 GK had developed three sites with 102 families becoming part of the neighbourhood associations. The Pala'wan chiefs, in partnership with the company and GK, plan to build 1000 homes within the decade. Education and health services and water, electricity and road infrastructure are also being upgraded in further partnership with the provincial government and other agencies.



I think GK is without the slightest question a world class organisation and it deserves to be seen as that from all the countries around the world.

HOWARD BELTON, Chairman and CEO, Unilever Philippines



GK in Other Countries

Indonesia

Indonesia was the first country outside the Philippines to adopt the GK model of development, starting with the education of children in Joglo, Jakarta. “Gerakan Kepedulian” (GK in Bahasa) is transforming the lives of the poor and the youth. Started by Filipino expatriates, GK in Indonesia has grown into a local movement where prominent Muslims and their friends are taking ownership of the work to assist their own people. GK volunteers now work in three communities.

Papua New Guinea

In Papua New Guinea GK built the first ten houses at Stage 6 Gerehu, on the outskirts of Port Moresby. The area is a centre for raskol crime gangs and is one of the most dangerous places in Papua New Guinea. The Borehoho village clan leaders donated the land for GK’s village. The leader of the beneficiary community, Dikana Gomara, thanked GK for discovering them in their run-down houses at Gerehu and offering them new homes in their community.

He said, “For the last fourteen years, we have been living in those decrepit houses and

the government of PNG has left us out... we have been left out... the government has not recognised us.”

The village is being developed as a self-sustaining community with food gardens, street lighting and toilets. Two other villages are under construction.

Singapore

GK Hope Initiative Limited (GK Hi) was incorporated and registered with the Singapore Economic Development Board as an International Charity Organisation. GK Hi serves as a regional hub for partnership, innovation, education and research.

GK Hi hopes to harness Singapore’s strengths in environmental development, food technology, life sciences and education and share this with the world community. The Singaporean government believes that Singapore has achieved a standard of wealth and development that needs to be shared with the world. To do this GK Hi is inspiring volunteerism, civic and global mindedness in Singaporean youth. This involves university courses that focus on social entrepreneurship and social enterprise.

GK Hi has partnered with schools and universities and helped send students to the Philippines to understand how GK works.

Cambodia

The killing fields ended 3 decades ago, however a generation of survivors is still reeling from the effects of social injustice and poverty caused by the communist Khmer Rouge regime where millions were executed or died of malnutrition and disease. Through the generosity of the Cabrera family and friends along with local partners, fresh hope has entered the country with the building of its first GK community, the GK Rafaella village in Phnom Penh.





India

The Tripura Foundation partnered with Gawad Kalinga to learn GK's holistic approach to poverty. In 2009 Tripura came to the Philippines to study the template by building their first GK village in Bagong Silang. Using GK's template they hope to build 'HoPE Towns' in southern India, patterned after the GK model.

USA

GKUSA has been the largest financial contributor to GK's work, funding the establishment of over 400 villages. Initially a project of the FilAm community, GK has now reached universities and campuses across the continent. Students and academics provide program design support in addition to volunteering.

Canada

Like the US, GK Canada has evolved from its roots within the expatriate community to engage the support of the mainstream community and the national government. Canada has built 82 villages in the Philippines.



What differentiates GK from others is that it has taken steps to ensure the sustainability of the communities it builds. This GK does by providing a holistic approach, which includes values formation training, health care, environmental awareness, preschool education and livelihood training to beneficiaries. This is what has attracted Shell to support GK as the organisation has been an effective partner in Shell's pursuit of sustainable development. To date, Shell has established two GK villages in Batangas, provided support to the GK villages in Tarlac, Leyte and Quezon, and set up five training farms in Bicol, with another twenty Bayan-Anihan farms to follow.

EDGAR O. CHUA, Country chairman of Shell companies in the Philippines and a member of GK's Board of Consultants.



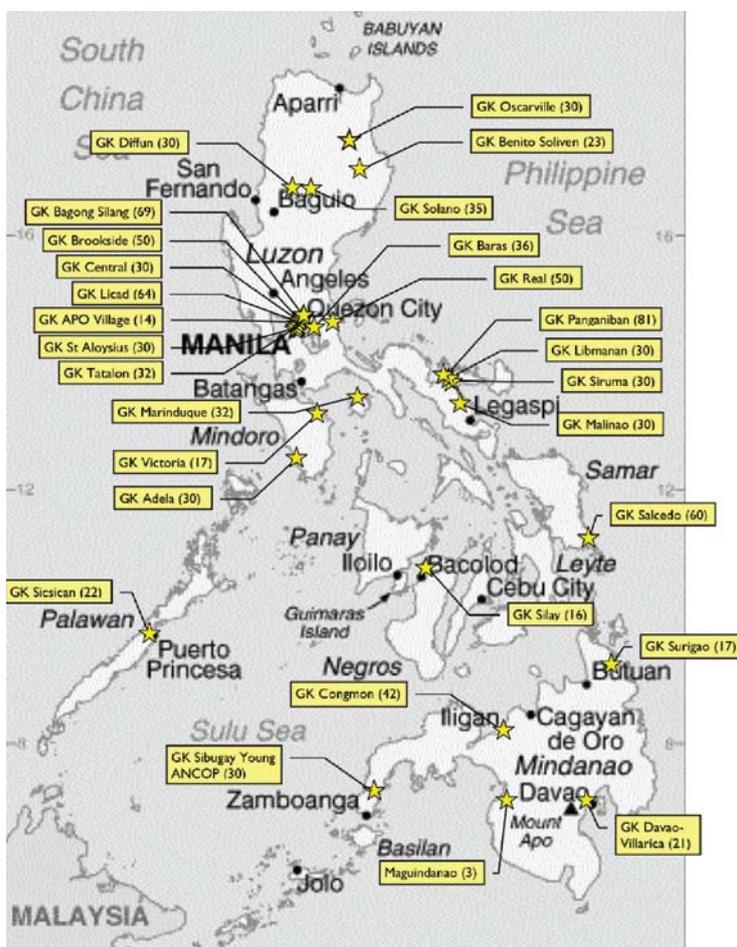
GK in Australia

Before 2010 GK's work was promoted through GK ANCOF Australia (GKAA). While honouring GKAA's work in building the volunteer base in Australia, GK established its own entity in Australia in 2011.

Australia has played a role in the promotion and progression of GK in the Philippines. GK Youth Australia, a movement of young Australians, has been leading trips to the Philippines, Papua New Guinea and Cambodia to build homes with poor communities. Other Australian volunteers have raised money to cover the costs of building materials. Australians sponsor 28 GK villages

in the Philippines and one in PNG. GKAA was awarded Overseas Aids and Grants Distribution Scheme (OAGDS) by AusAID to provide aid to developing countries and AusAID itself channels relief to the Philippines through GK.

GK sees Australia as the base for its work in Oceania and hopes to explore the relevance of this model to disadvantaged communities here, especially Aboriginal and Torres Strait Islander communities. GK is also seeking partnerships with other anti-poverty organisations in Australia to journey together in our common vision to end world poverty.



Map of Australian sponsored GK communities throughout the Philippines



Why Australia?

GK Australia believes that aspects of the GK template may offer a path for marginalised communities in Australia to escape welfare dependence and afflictions such as substance abuse. Such aspects include:

- an approach to development based upon strengthening values,
- empowering communities so they can direct the provision and proper co-ordination of support,
- engaging long and short term volunteers to support the community and build confidence within it,
- having outside resources matched with active labour contributions from the community, especially the men,
- reframing the government's role from being largely sole director and provider to a true partner working in close collaboration with both the affected community and partners from other sectors.

There is nothing in the model which is new or unique. For those who have been engaged with marginalised communities, it strikes as common sense. Yet, in this country at least, it has never been applied in a consistent, concerted or holistic way.

In other contexts the model can enable people to rise out of poverty and despair. It also ensures that external resources being offered to support a community's development are used in the most effective and sustainable manner possible. However, whether it holds attraction for communities here has yet to be tested.

Opportunities

There are many opportunities for corporations, groups and individuals to become involved with Gawad Kalinga in Australia. One way is by visiting the Philippines to see firsthand how GK works. GK can arrange study tours, immersions and 'builds' for individuals or groups.

You may already be involved in community development in Australia or you may want to get involved in supporting a community here. If you are interested in learning more about the GK template and discussing how it might be adapted to Australia, you are encouraged to contact us.

The people from GK Pandag Maguindanao wholeheartedly volunteered and joined this highway of peace. We organised our team. It is our hope that this is the key to peace. We see the beginning of getting together of the Christians and Muslims. First to serve and last to benefit. That is what leadership in Gawad Kalinga is all about. This is the way to peace.

DATU ZAJID MANGUNDADATU, Mayor of Pandag, Maguindanao



Corporations

Corporate partnerships are critical to GK's success. While financial support is vital, GK is interested in engaging the 'time and talent' of corporate partners.

One way of being involved in community building may be to fund graduates to work in GK communities for a period. In the Philippines Shell, Pfizer and Globe have done exactly this.

For some corporations, partnering with a community here under a GK framework may be a very significant means of demonstrating not only corporate social responsibility but effectiveness in supporting communities in innovative problem solving.

Before making any serious commitment of time or money, we would strongly encourage potential partners to go to the Philippines and see first-hand the way that Gawad Kalinga works.

Further Reading

Further resources and links are available at www.gk1world.com

Villanueva, Ronald Hector A., *The Human Endeavour of Intentional Communities: the Gawad Kalinga Movement*, 2010, Doctoral Dissertation, School of Anthropology, University of Arizona.

Meloto, Antonio, *Builder of Dreams*, 2009, Gawad Kalinga Community Development Foundation, Inc Mandaluyong City, Philippines.

Contact

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www.gk1world.com



When a person drops a single pebble onto still waters, it will create a ripple or two.

When more people do so at the same time, what was once still will be moved by ripples upon ripples. Such is the effect of the collaborations Gawad Kalinga has so successfully led with individuals, corporations, schools, government agencies and groups of concerned citizens of the world, coming together to contribute what they can to help fight poverty by building communities of productive, decent Filipinos with homes to call their own.

JAMES VELASQUEZ, Country General Manager, IBM Philippines

Gawad Kalinga is about people first and foremost. To say it is innovative and groundbreaking is underselling it. Built on values and relationships, its focus is on giving people the respect, skills and purpose to find their own way forward. This is the first time I have seen a truly people focused organization. Many others say it, Gawad Kalinga does it.

I also thought getting people out of entrenched poverty would take generations. Gawad Kalinga has shown us how it can be achieved in just a few years; the result can be seen on the faces and in the lives of the people who have had the privilege of working with GK.

GEOFF SCOTT, Chief Executive Officer, New South Wales Aboriginal Land Council



Bronwyn Bancroft created and very kindly donated the logo and artwork. Bronwyn, a renowned artist, is a descendant of the Djanbun clan of the Bundjalung nation of northern New South Wales. She is also a board member of AIME (Australian Indigenous Mentoring Experience).



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