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Livelihood assets of a faith-based community development project in the Philippines

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Abstract: The purpose of this study was to examine the livelihood assets of a faith-based community development project in the *Gawad Kalinga* (GK) village in *Barangay* Hugo Perez, Trece Martires City, Cavite, Philippines. The study used qualitative research method using participatory rural appraisal (PRA) tool to examine the community's profile, accessible livelihood assets, internal and external environments, and significant concerns affecting community development and empowerment. The results showed that the community has a wide range of resources to help them make a living, including financial, social, personal, physical, human, natural, moral, and spiritual resources. However, these assets were hindered by problems with societal and economic conditions, lack of job opportunities, high prices for water and energy, low participation in certain sectors, and the need for greater value development and leadership support. The research also found that community development in a faith-based context relies not only on having the right resources but also in using them effectively by working with stakeholders, securing institutional support, and engaging in values-grounded participation. The study responded to these findings by proposing the Values-Grounded Collaborative Empowerment Framework (VGCEF), which integrates theory and practice by linking community context, livelihood assets, transformative structures and processes, and empowerment strategies to promote inclusive and sustainable community development. This study had contributed to better understanding of how faith-based communities may contribute to local capacities and empowerment through participatory, adaptive and value-based actions.

Keywords: values-grounded collaborative empowerment framework; participatory rural appraisal; qualitative research

1. Introduction

A community is a group of individuals who interact within a geographically bounded setting and share interests, attitudes, beliefs, and activities [1]. Dhamotharan [2] further explained that these shared interests may arise from commonalities in

culture, religion, age, profession, and ethnicity, while an individual may belong to several communities at the same time. In this context, development goes beyond material needs and includes improving people's social conditions and enabling the realization of their aspirations and political expectations. Thus, community development may be understood as both a process and a program that builds partnerships toward the attainment of individual, community, and national goals that contribute to people's well-being [3]. Because communities pursue different forms of growth depending on their context, CD carries a wide range of meanings and is implemented in varied ways [4]. For this reason, participatory and sincere administration in identifying tools for adaptive learning and empowering marginalized sectors remains essential to inclusive development [5].

Institutional leaders have implemented community development programs in different parts of the world, particularly in communities with pressing needs. One example is the *Saemaul Undong* program in the Republic of Korea, which improved rural well-being through agricultural productivity, family income, village life, community empowerment, reconstruction, and women's participation [6]. In this sense, CD may also be viewed as a practice of collective growth and capacity-building that improves communities in physical, environmental, cultural, social, political, and economic terms [7].

In the Philippines, Mercado et al. [8] stated that faith-based organizations have been moving toward these development frameworks trying to push community transformation and frequently framing spiritual values as intangible resources that sit alongside tangible livelihood asset. Those assets can include social ties, locally available materials, and individual capabilities, and they act like basic supports for durable economic plus social changes [9]. Such interventions have been widely implemented, but empirical research has yet to provide a deeper examination of the effects of specific faith-related livelihood assets on community resilience and poverty reduction over the long term. The study aims at analyzing the existing asset base of a selected faith-based community development project to assess how spiritual and physical resources are being coordinated to address deeper systemic issues [10]. One example of a faith-based community development initiative is the *Gawad Kalinga* (GK) Program, which seeks to transform marginalized communities through integral human development, including socio-economic improvement and values formation. Organized under the Couples for Christ (CFC), a Catholic charismatic lay organization, and officially started in 2003, GK had already undertaken the development of more than 1400 impoverished communities in the Philippines between then and 2010 [11]. GK aims to help individuals develop as whole persons, attain human dignity, restore family integrity, and build a community spirit that fosters unity and uplifts people experiencing poverty.

The Gawad Kalinga project in this study is a faith-based initiative connected to three aspects: housing and community infrastructure, values formation, and socio-economic programs in health, education, and livelihood [11]. In *Barangay* Hugo Perez, these programs are intended for relocated and low-income families organized into community sectors, each with its own leaders. The scope of this study is limited only to the community's livelihood assets and development status, its demographic profile, available assets, internal and external environment, and the issues affecting its

development. It does not measure the overall impact of the GK program or the quality of housing and infrastructure.

According to the CFC co-founder, GK is the CFC ministry for the coordinated, holistic, and sustainable development of communities in deprived areas. It adopts a community development approach that includes relationship-building, values formation, housing and community infrastructure, and socio-economic programs in health, education, livelihood, and environmental management [11]. The findings of Lorenzo and Villanueva [12,13] documented several social impacts of *Gawad Kalinga* initiatives on beneficiaries. In this regard, collaboration, networking, and volunteerism among institutions that support such communities are important in strengthening social capital and sustainable development [14], which may also contribute to individual and community empowerment.

While such initiatives are important, the existing literature on community development and empowerment is highly focused on the program outcomes, policy implementation, or the satisfaction of beneficiaries at the macro level. In the Philippine context, particularly in the NGO-led and faith-based programs like the *Gawad Kalinga* Project, there is a critical deficiency in empirical studies that systematically assess the community to ascertain their actual needs, constraints, livelihood resources and enabling factors. Moreover, there is a disconnect between the theories of community empowerment and the realities on the ground at the *barangay* level, and what is being theorized is different from what is being done.

The remainder of this paper is organized as follows. Section 2 presents the research problem. Section 3 reviews the relevant literature and discusses the theoretical framework underpinning the study. Section 4 outlines the research methodology, while Section 5 presents the results and discussion, including the proposed Values-Grounded Collaborative Empowerment Framework (VGCEF). Finally, Section 6 concludes the study and presents the corresponding recommendations

2. Research problem

Currently, there is limited literature on the livelihood assets of communities engaged in faith-based community development programs in the Philippines. It is important to grasp these assets along with the socio-economic conditions of the community, organizational characteristics and the surrounding environment to be able to identify the challenges that affect community development and empowerment. Thus, this paper aims to analyze the livelihood assets and development conditions of a village program under the *Gawad Kalinga* Project in *Barangay* Hugo Perez, Trece Martires City, Cavite, Philippines, as a basis for developing a conceptual or operational framework that integrates theory and practice. Therefore, this paper presents the following research questions:

- a. What is the demographic, socio-economic, and organizational profile of the community and the research participants?
- b. What are the characteristics of the community's internal and external environment in terms of social, economic, political, and institutional factors?

- c. What significant problems and issues confront the community that affect its development and empowerment?
- d. How can a conceptual or operational framework be developed that integrates theory and practice to address the identified community issues?

3. Literature review

Philippine communities continue to face complex, interrelated development challenges that call for integrated, context-sensitive approaches to sustainable development [15]. In many of these settings, faith-based organizations play an important role in community development by combining service delivery, values formation, and close community engagement in ways that can strengthen both program sustainability and local participation [16]. In this regard, examining a faith-based community development initiative requires attention not only to its observable outcomes but also to the social, institutional, and values-oriented conditions that shape community life and development processes. Such an approach is consistent with perspectives that emphasize strengthening multiple forms of capital to improve livelihood outcomes and community well-being [17,18]. The Sustainable Livelihood Framework gives a useful analytical lens for this, because it argues that improving diverse capital assets, meaning human, social, natural, physical, and financial, directly shapes how a community can reach long run resilience [17,19]. The five asset categories are human, social, natural, physical and financial. These are the basic pillars for communities to build their livelihood strategies and respond to external shocks [20,21].

When dealing with faith-based initiatives, these resources are often augmented by spiritual capital, which tends to encourage participation and produce a more holistic form of empowerment for marginalized individuals [22].

Despite their similarities, it is important to clarify that spiritual capital and social capital are not the same [23,24]. Networks, trust, and norms established through human interaction are the foundation of social capital. On the other hand, spiritual capital functions through unique mechanisms based on religion and belief. First, through theological motivation, in which participation and assistance are seen as reactions to a heavenly requirement rather than just a social duty [24]. Second, through pastoral authority, in which pastoral leaders and church leaders use their moral influence to promote involvement in ways that regular social networks are unable to do [25]. Third, through holy responsibilities, where virtues like kindness, compassion, and charity are seen as holy vows that make people more loyal and devoted [26]. Therefore, rather than merely being a component of social capital, spiritual capital is a special form of asset that encourages collective community action, especially during challenging and uncertain times [27].

Recent studies point out that varied resources are often utilized by faith-based organizations to improve socio-economic conditions and there is no question that interventions focusing on skills training along with community-led initiatives are likely to be sustainable in the long term [23,24]. In addition, when faith-based paradigms are embedded within broader community organizing structures, empowerment may be enhanced as personal piety is linked to tangible socio-economic

advancement [25,26]. It is believed that these institutions have a special ability to generate a strong social solidarity, thus enabling the mobilization of vulnerable groups to take on local development challenges [27]. The Sustainable Livelihood Framework is an effective tool to understand these initiatives explaining how different types of capital or livelihood assets influence income generation, employment and overall well-being [17]. This perspective emphasizes the need for holistic development plans that pay attention to the social, institutional and environmental dimensions that affect people's livelihood opportunities and economic outcomes. It is important to understand the evolution of community development approaches in the Philippine context to place local initiatives in context and identify approaches that respond to real needs of the community [28]. The shift from top-down development models to more participatory and asset-based approaches has highlighted the significance of community engagement, local capabilities and context specific planning in the formulation of development interventions [29]. At the same time, vulnerable communities continue to face persistent challenges such as displacement, a shrinking of social networks and ruptured cultural patterns, highlighting the need for community development initiatives that promote inclusive social progress and pro-poor growth [30]. The research shows that the Sustainable Livelihood Framework is a useful tool to evaluate community resources, constraints and development potential.

Furthermore, physical capital includes basic infrastructure and production equipment, while social capital depends on the strength of networks and trust and mutual behaviors in the community [31]. Faith-based organizations also often play a major role in these assets through the promotion of spiritual solidarity and collective agency, as well as traditional measures. This can greatly improve a community's ability to withstand long-term socio-economic pressures [32]. However, earlier iterations of this framework have been critiqued for not adequately integrating the cultural and spiritual dimensions that are central to the operational rationale of faith-based interventions [33].

4. Theoretical framework of the study

The sustainable livelihood framework and empowerment theory are used in this study to analyze community participation, leadership and collective action. The SLF perspective is relevant as it explains how communities use available assets and resources to address needs, constraints and opportunities in their environment. The empowerment theory explains the role of participation, local agency and stakeholder engagement in determining the ability of communities to utilize assets to achieve developmental goals. Christens [34] discussed empowerment as a promising strategy in the practice of community development, but also emphasized the need for conditions that allow communities to become more adaptive, participatory, open to diverse ideas, skilled in implementing viable strategies, and supported by leaders who are adept at managing uncertainty and ambiguity. These conditions are relevant to the current study in that they shed light on the possibility of more effective mobilization of livelihood assets, in the setting of a faith-based community. This study explores the relationship between five traditional capitals and faith-based social structures, and illustrates how local organizations use social networks to reduce vulnerability and

enhance collective ability to adapt [35,36]. The study examines the influence of the normative values and institutional support provided by faith-based organizations on the transformation of these assets into development outcomes [32,37].

Related studies indicate that empowerment is also linked to enhancing individuals' ability to participate in development processes and improve their living conditions through available opportunities and support systems. Ali et al. [38] argued that the use of contemporary skills and social platforms can make rural women competent entrepreneurs and improve the living standards of their households. The Community Development Exchange and Changes [39] emphasized that enabling methodologies involve helping people to develop a sense of agency, participation, coordination, cooperation, mutual support and organized action. These dimensions speak of core values of community development such as learning, equality, participation, cooperation and social justice which are relevant to the analysis of issues, capacities and responses in the *Gawad Kalinga* community. The study showed that sustainable community development depends on the availability of livelihood assets and the ability of community members and institutions to work together inclusively and purposefully to address local needs and concerns.

Connecting these collaborative initiatives to local faith-based networks creates a community resilience that allows members to cope with environmental and economic uncertainty through shared social connections and adaptive agency [40,41]. This combination suggests that religious commitment can be a catalyst for deliberate decision-making, with spiritual frameworks providing a normative basis for financial management, saving behaviors, and the collective prioritization of household well-being [42]. Likewise, these religious traditions embed ecological economic values in norms and rituals that stabilize social capital, thereby fostering collective trust and enhancing community resilience in the midst of external economic pressures [43].

Grounded in these perspectives, this study was guided by three interconnected theoretical foundations: the Sustainable Livelihood Framework (SLF), the concept of empowerment, and spiritual capital as a distinct livelihood asset. These foundations were used to examine the community's livelihood assets, its internal and external environments, and the issues affecting its development. In line with the study's objective to develop an operational framework, the Values-Grounded Collaborative Empowerment Framework (VGCEF) was formulated based on the findings. It is not an entirely new theory but rather an expanded, operational version of the SLF that incorporates spiritual capital as a distinct asset and emphasizes empowerment and collaborative stakeholder engagement. Derived from the data, the four components of the VGCEF address the community's actual situation and are fully described in the results section of this paper.

5. Methodology

5.1. Research design

The study was conducted by using qualitative approach through Participatory Rural Appraisal (PRA) method. Community profile, available livelihood resources, internal and external environment and major issues affecting its development and empowerment were evaluated using focus group discussion (FGDs), key informant

interview (KIIs), SWOT analysis and problem ranking activities. The research also used the findings to propose a contextualized framework for community development. The PRA exercises helped local people to communicate, assess their living conditions, improve their awareness, organize themselves collectively and finally act [44]. Participatory methods were used to unpack the complex intersection of congregational spiritual values and practical economic decision-making [45]. Hence, this approach enabled a detailed investigation of the ways in which pastoral solidarity and spiritual-theological direction constitute essential avenues for the revival of communal hope and the reestablishment of meaning in periods of economic distress [46].

5.2. Data collection methods

Seventeen participants were divided into three groups: two groups of six and one group of five. The researchers conducted three focus group discussions (FGDs), with male and female participants included to obtain varied perspectives on the community's profile, livelihood assets, and major issues.

In addition, six key informant interviews (KIIs) involving four women and two men were conducted to triangulate, clarify, and expand the information obtained from the FGDs. Using purposive criterion sampling, participants were selected from the different community sectors based on the following criteria: being of legal age, residing in the village, having relevant knowledge of the topic, and being willing to participate.

The participants represented both relocated and long-term resident families, allowing the study to capture perspectives from the two groups within the community. Data collection continued until no substantial new information emerged from the discussions. However, the purposive selection and small sample size may not fully represent all experiences within the community. Moreover, because some participants were recommended by sector leaders, the views of less active or less visible residents may not have been adequately captured. Thus, the findings provide an in-depth understanding of the study context rather than findings that can be generalized to other communities.

The researchers also used SWOT analysis to identify the community's internal and external conditions and problem-ranking exercises to prioritize the issues raised by participants. Secondary unpublished sources provided by sector leaders, including community profiles, GK project initiatives, and existing programs, were also reviewed.

The FGD and KII data were manually organized according to the study's main categories: community profile, livelihood assets, internal and external conditions, and major issues. The principal researcher conducted the initial analysis, which was reviewed by the research team and validated with the participants. No qualitative software or statistical intercoder reliability measure was used; consistency was supported through triangulation, researcher review, SWOT analysis, and problem ranking.

The triangulation method supported a broader understanding of the community's endogenous social capital and structural constraints [47]. Combining participatory methods with field observation also helped reveal how spiritual values influenced household financial practices and economic stability [48,49]. The interpretative

approach further provided an in-depth account of how faith-related practices fostered community relationships and shared purpose among residents [50]. These findings are consistent with the view that religious beliefs may function as cultural capital that strengthens economic endurance and social bonds within community initiatives [51].

5.3. Location of the study

This study was conducted in *Barangay* Hugo Perez (formerly Lucbanan), Trece Martires City, Cavite, Philippines. The site is relevant because it hosts a *Gawad Kalinga* (GK) faith-based community development project implemented by a non-government organization. Notably, it was the first *Gawad Kalinga* housing project established in Cavite. The community consists of families from varied backgrounds, including relocated households from vulnerable or affected areas, as well as some members of religious organizations. These characteristics make the site an appropriate setting for examining the livelihood assets of beneficiary families within a faith-based community development project [52,53]. The site demographic composition is a blend between long term residents and relocated families, and it gives that longer lens to see how social capital is built and kept, over time. The geography and topography of the region add to the overall experience by creating a chance for people to see how community members move through different environmental constraints while depending on the existing organizational networks [54]. The researchers could visualize the impact of the physical infrastructure on the social interactions among residents and the daily work routines more effectively by examining the spatial layouts and institutional setups [55].

5.4. Participants of the study

Before conducting the study, the researchers coordinated with the village organization leader. With the leader's assistance and through consultation, the researchers purposively selected 17 participants for the PRA exercises based on the following criteria: (a) legal age, (b) permanent residency in the GK village, (c) knowledge of the topic, and (d) willingness to participate in the study. The participants came from the six sectors of the GK community.

5.5. Limitations

The study involved 17 FGD participants and six key informants from one *Gawad Kalinga* community. The small sample and leader-assisted purposive selection may not have fully captured the views of less active or marginalized residents. Thus, the findings are context-specific and should not be generalized to all *Gawad Kalinga* communities.

5.6. Scope

This study focused on the community analysis of the GK community in *Barangay* Hugo Perez, Trece Martires City, Cavite, Philippines. Specifically, it examined the demographic, socio-economic, and organizational profile of the community and participants; identified the community's available livelihood assets; analyzed its internal and external environment; and determined the major issues affecting its

development and empowerment. Based on these findings, the study also proposed a contextualized framework to guide inclusive and values-grounded community development interventions. The researchers selected the site because it was accessible and because it was the pioneer *Gawad Kalinga* village project in Cavite.

5.7. Data processing and validation

The information collected from the FGDs and KIIs was documented, reviewed, and translated into English when necessary. For validation, the identified categories, problems, issues, strengths, and weaknesses were presented to the participants for clarification and confirmation. Findings from the FGDs, KIIs, SWOT analysis, and problem-ranking activities were also compared to support triangulation.

5.8. Ethical considerations

The study followed established ethical standards for community-based research. Informed consent was obtained after participants were informed of the study's purpose, procedures, voluntary nature, and right to withdraw without penalty. Confidentiality and anonymity were maintained by removing personal identifiers, restricting data access, and using the information solely for academic purposes.

The researchers also minimized coercion and power imbalances by clarifying that participation was not linked to any benefits or services from *Gawad Kalinga* or affiliated organizations. Cultural sensitivity guided the collection, interpretation, and reporting of findings to avoid misrepresenting or stigmatizing the community.

5.9. Trustworthiness

To ensure the trustworthiness of the study, the researchers applied the criteria of credibility, dependability, confirmability, and transferability [56]. The credibility was increased by using suitable data collection methods, carefully selecting key informants and checking the findings with the participants. The member checking process allowed for verification of the information collected.

Reliability was ensured by the researchers through multiple interviews, observations and informal discussions that enabled them to gradually validate and improve the data [57]. To increase confirmability, external researchers and specialists in the areas of rural sociology, extension education and community development were involved to evaluate, critique and recommend improvements to the study. They increased transferability through the provision of rich descriptions of participants, data collection procedures, and analytical procedures which may help other researchers to assess the importance of the findings for comparable contexts [58].

6. Results and discussion

6.1. Profile of the community

The population of GK Hugo Perez exceeded 500 individuals, composed of 102 households with an average family size of 4–5 members [59]. There are four *barangay* police personnel, a *barangay* health worker, a *purok* leader, and two daycare workers or teachers employed by the *barangay*. As a structured community, there are eight

village coordinators in the areas of sports, peace and order, health care, livelihood, social services, education, value formation, babuhay, and the *Tatag* Home. There are 11 block leaders, one overall community leader, and 18 officers in the village.

6.2. Available resources in the community

Indeed, the community is rich with non-monetary resources. Recognizing these resources can empower community members and leaders, highlighting their vital role in community analysis. The available inventory of community resources (financial, social, personal, physical, natural, human, spiritual, and moral) were identified through PRA exercises in which participants were asked to create a list of the community's available resources. According to Buot et al. (2013), recognizing accessible resources is essential in community analysis because these resources provide genuine significance to each member of the community once they are identified [60]. The extent to which a society can utilize all its resources depends on its sense of empowerment to act, and this is an essential predictor of its resilience [61]. The internal social structure and human resources of the GK community are used to navigate economic volatility, providing evidence that faith-based networking can be an important component for collective action [62]. Furthermore, the religious leaders are key actors in the exchange of skills and the mobilization of resources, which helps to maintain structural coherence. It often reduces the negative effects of distance from urban economic centers [63]. In practice, these joint movements show that entrepreneurship led by pastoral figures can integrate spiritual frameworks with economic empowerment, so they can confront systemic livelihood problems [64]. This blend of faith-based virtues, and practical training for technical abilities, notably strengthens the community's ability to run enterprises, while also building accountability and integrity in their day-to-day economic conduct [65].

a. Financial Resources. As revealed during FGDs and KIIs, the community has access to financial services, such as small financial institutions and finance cooperatives from other cities and localities. It aims to improve the lives of community members and clients by offering a range of financial services, including savings, borrowing, payment services, money transfers, and financial products. Households have income from varied sources, such as salaries and wages from employment, small start-up businesses, and remittances from overseas Filipino workers (OFW), family members, and relatives. However, even with these resources, most households do not have sufficient financial means to sustain their daily existence. The current fiscal instability calls for a strategic shift from the over-reliance on external aid to the purposeful mobilization of untapped local resources and entrepreneurial capabilities [66]. This challenge is addressed by combining targeted entrepreneurship training, and greater support for business management to enable people to plug gaps in product promotion and secure long term business sustainability [67,68].

b. Social Resources. There are strong social ties in the community, with closely knit families and households. This is evidenced by many spheres like youth organizations and religious communities which have regular assemblies and meetings. They knew each other well and used the relationship to build strong ties. According to Karlina et al. and Karlina [69,70], the fund program is developing the kinship culture

in society, which includes the values of mutual aid, trust, understanding, and care. The structured religious sector plays a key role in strengthening social bonds, fostering a sense of belonging and stability among community members. However, while there are still concerns about tension among community members, this is unavoidable and can typically be resolved immediately with the aid of their sector leaders. Furthermore, it is also worth noting that community leaders are helpful and responsible in their assigned tasks. These leaders facilitate collective efforts by leveraging local social networks to pool resources and provide a safety net for vulnerable households [71,72].

c. Personal Resources. The GK community possesses personal resources reflected in cooperative values such as self-confidence, goal setting, organizing, risk-taking, job dedication, self-help, self-responsibility, freedom, honesty, care for others, and strong religious faith. Community members, especially homemakers, also demonstrate entrepreneurial knowledge and skills related to livelihood activities. However, a major constraint for some homemakers is the lack of sufficient financial capital to establish small start-up enterprises. This finding is consistent with Solanki [73], who identified a lack of finance as one of the key reasons for limited entrepreneurship among women in rural areas. To address this, localized training initiatives can catalyze the transition from basic survival strategies to sustainable income-generating activities by leveraging untapped local potential [74].

d. Physical and Natural Resources. The community has access to water, electricity, concrete shelters, and a cooperative store. It also has a concrete road, a daycare center, a multipurpose hall, and access to other facilities, including a health center, primary and secondary schools, a vocational school, a basketball court, and a wet market. The main transportation going around the village or *barangay* are tricycles as jeepneys (public utility vehicles) are not allowed to enter. The community also has natural resources that could be tapped to support their livelihood and household needs. These include available land for gardening and other small-scale productive activities. In many homes, growing vegetables in a shared garden is a practical way of providing basic food needs. Also, the existence of schools and other community facilities suggests a greater potential for community participation in local development processes including those relating to education. In this sense, community-based management can be a useful way to engage parents and community members in particular aspects of school governance and support systems [75]. This participatory management method has successfully filled the gap between the availability of local resources and the achievement of sustainable development results, through promoting technical expertise and institutional trust [76,77].

e. Human Resources. The community has more than 500 individuals in 102 households with an average household size of 4 to 7 persons. Working adults earn income from being employed laborers or drivers, while others engage in small-scale enterprises like sari-sari store operations to meet familial needs. Most women are full-time homemakers, and their spouses or heads of household are the primary income earners. Discussions revealed that many women already have livelihood and entrepreneurial skills in making *tocino* and *longanisa*, baking specialty cakes, making handicrafts, tailoring and dressmaking, producing rags, and making soap. Given adequate training and enough initial capital, these women could develop these skills into income generating ventures that may increase the household earnings and meet

the family needs. Moreover, enhancing these human resources requires addressing the educational deficiencies that currently constrain labor productivity and restrict access to higher-paying jobs [78].

f. Spiritual and Moral Resources. The community also possesses spiritual and moral resources, reflected in members' strong religious faith, participation in pastoral and Couples for Christ activities, and adherence to the values promoted by *Gawad Kalinga*. These resources help strengthen stewardship, cooperation, discipline, and resilience among community members. As a faith-based community development project, these values-oriented resources support participation and collective action, which are important in sustaining empowerment and development efforts. As a faith-based community development project, these values-oriented resources support participation and collective action, which are vital in sustaining empowerment and development efforts. By anchoring development goals in these shared moral frameworks, the project facilitates a unique institutional environment where members are motivated to engage in inclusive entrepreneurial activities that benefit the collective [79].

6.3. Community sector

The GK community in *Barangay Hugo Perez* is composed of several organized sectors that form part of its internal structure, guiding, coordinating, and supporting members in pursuing the goals and objectives of GK. These sectors also reflect the community's organizational capacity and values-based orientation.

a. Pastoral sector. This sector guides community members in participating in religious and spiritual activities. Assigned leaders or officers help organize and monitor these activities, while community members participate.

b. Couples for Christ (CFC) sector. This church-led ministry brings together couples and household heads in the community through prayer meetings, Sunday gatherings, Bible readings, and other related spiritual activities. It helps reinforce family involvement and spiritual formation within the community.

c. Youth sector. This sector consists of teenagers and unmarried young people in the community. Assigned leaders guide youth through activities such as leadership training, sports, and discussions on education, personal development, and social awareness. This sector is important because youth participation contributes to long-term community development. In this regard, Ogamba [80] emphasized the importance of empowering young people through action-oriented strategies that support their participation in development processes.

d. Cooperative Sector. This sector monitors the small cooperative store in the village and encourages members to patronize its products. It also reflects the community's effort to support small-scale economic activity within the village.

e. Senior citizen sector. This sector comprises elderly community members aged 60 and above. Aside from participating in sector activities, senior citizens also serve as advisers to younger members, particularly those in the youth sector.

f. Community caretakers. These are the appointed leaders who represent the whole *Gawad Kalinga Bayanihan Village* in *Barangay Hugo Perez*, Trece Martires City, Cavite. They monitor the condition and situation of community members and

serve as the community's voice in coordinating important concerns with regional and national GK heads and coordinators.

These sectors show that the community has an organized structure that supports leadership, participation, coordination, and the formation of values. As part of the community's organizational resources, they help sustain both social cohesion and the implementation of community development activities.

6.4. Profile of the participants

Table 1 presents the demographic and socioeconomic profile of the study participants. The participants were predominantly married and had completed secondary education. Most households had children and reported monthly incomes of Php 15,000 or below. Discussions during the FGDs and KIIs further indicated that many households depended on low-wage or daily-paid work, while some adult children had moved to Metro Manila or abroad for employment. The relatively large household size and limited income may place additional pressure on household resources, consistent with studies linking family size and economic vulnerability in the Philippines [81,82]. Considering the 2018 national poverty threshold of Php 10,481 per month, a substantial proportion of the participating households may be considered economically vulnerable [83].

Table 1. Demographic and socioeconomic profile of the participants.

Variable	Category	Frequency	Percentage
Age	25 years old or younger	2	12 %
	26–35 years old	4	24 %
	36–45 years old	5	29 %
	46–55 years old	4	23 %
	56 years old or older	2	12 %
Marital status	Married	13	76 %
	Single	3	18 %
	Widowed	1	6 %
Number of children	None	3	18 %
	1–3 children	7	41 %
	4–6 children	5	29 %
	7 or more children	2	12 %
Educational attainment	Elementary graduate	2	12 %
	Secondary undergraduate	3	18 %
	Secondary graduate	9	52 %
	College level/student	3	18 %
Monthly family income	Php 5000 and below	6	35 %
	Php 5001–Php 10,000	4	24 %
	Php 10,001–Php 15,000	7	41 %

Note: The profile tables include only the 17 FGD participants. The six key informants were not included in the profile summary because their interviews were conducted primarily to clarify and triangulate the FGD findings.

The participants' profile reflects a community with limited economic resources, modest educational attainment, and continuing livelihood pressures that affect household welfare and community development. These pressures help explain why households remain economically vulnerable despite having access to cooperatives and remittances from children working in Metro Manila or abroad. The benefits of cooperatives are limited by high interest rates and fixed penalties that would fear or discourage members from borrowing. This means that the members who most need credit are the very ones unable to use it. Meanwhile, remittances are typically spent on necessities such as food and bills rather than invested in business or saved, as household income often falls below the poverty threshold. Therefore, these resources provide only temporary relief without building the asset base required for households to escape vulnerability. Thus, basic access to resources does not guarantee empowerment; what matters more is how those resources are utilized and supported, rather than simply having them.

6.5. Internal and external environment

During discussions with the participants, the researchers identified, numerous aspects of the community environment. These aspects reflect the different livelihood assets available within the community, including financial, social, human, physical, and personal resources that shape households' capacity to sustain their livelihoods. The analysis also considered internal conditions that the community can manage and external factors that may affect achieving the project's goals and objectives. By assessing these factors, the researchers identified strategies to strengthen the community's livelihood assets and reduce vulnerabilities that affect its development. During the final discussions, community members and leaders validated these internal and external factors. **Tables 2–5** present the results through a SWOT analysis.

Table 2. Strengths of the community.

Financial	Social	Human	Physical	Personal
Income of the family or household derived from work/ employment	Each sector plays a role or function in the community	Highly organized community and active community sector leaders	Underutilized natural resources in the community are available	Entrepreneurial skills among housewives
Access to and availability of financial institutions in nearby areas	Character, values, spirituality and strong social ties and relationships	Varied skills of women especially the housewives	Availability of infrastructure and other facilities	Women's ability to learn and participate in income earning/generating ventures
Financial support from the central organization or other institutions	Participation of members of the community in GK programs	Openness and willingness of the community to be developed through capacity building	Access to good mode of transportation	Strong personal spirituality and cooperation of the members of the community

Table 3. Weaknesses of the community.

Financial	Social	Human	Physical	Personal
Low income Absence of capital in putting up livelihood activities	Insufficient knowledge/low awareness on leadership skills	Housewives are unemployed and are highly dependent on their husbands in terms of finances	Lack of knowledge on how to utilize other natural resources	Insufficient knowledge about business start-ups
Incapability to pay loans on time due to high interest rates	Degradation of good values of some of the community members	Presence of Out-of-School Youth (OSY) in the community	Inability to pay expensive electric and water bills	Laziness, existence of poor time management and personal good values is lessened
Minimal support from their central organization and at the same time local government units	Inconsistent commitments and participation of some members during community meetings	Inadequate support from other organizations	Transportation cost is expensive	Common rural Filipino attitudes such as procrastination, sluggishness
	Parent's inability to guide their children	Absence of health workers within the village community		Insufficient practical information on optimizing resources available

Table 4. Opportunities of the community.

Financial	Social	Human	Physical	Personal
Creation of livelihood programs for the community members especially for the housewives	Conduct of capacity building programs to improve the sociological knowledge of community leaders	Skills training for livelihood opportunities	Maximization of available infrastructure and facilities	Personal start-up business as a source of livelihood
Partnering with credit institutions situated in the area	Collaboration with NGA/NGO/LGU and the academe	Job creation and intervention that will benefit the Out of School Youth	Creation of a committee to coordinate with concessionaires for the establishment of direct electrical and water connections	Establishment of social networks and collaboration with other institutions
Intervention of other institutions (government and private) by using their corporate social responsibility (CSR) schemes in conducting extension activities	Exposure of leaders and community members to other <i>Gawad Kalinga</i> projects or communities	Creation of a peer counselling group for undertaking collaborative efforts	Intervention to support alternative mode of transportation like the use of bicycles	Livelihood training programs
	Sharing of experiences or benchmarking of good practices with other communities.	Training of some community members on how to perform first aid activities		Women empowerment trainings and seminars

Table 5. Threats for the community.

Financial	Social	Human	Physical	Personal
Increasing prices of commodities	Community members are easily influenced by outsiders	Political factions extended to the community members which further threaten unity	Climate change and other environmental conditions	Busy schedule of community members
Unemployment of other members of the community especially the housewives	Unsupportive leaders	Unrestrained health condition	Limited Coordination	Not capable to perform tasks/responsibilities given due to busy schedules
Loan interest rates charged by lending institutions are quite high	Manipulation from outside the community	Increased number of unemployment	Some village community members cannot afford the expensive transportation cost	Enculturation

6.6. Sector problems/issues

During the discussions, the following major problems/issues in each sector were revealed and identified:

Pastoral and church of christ (CFC) Sectors. During the discussions with the community members, the following problems and issues were identified: 1) a lack of full-time sector leaders; 2) a lack of commitment among community members, particularly in meeting attendance; and 3) a lack of value-formation activities. For the first issue, full-time leaders for religious activities are essential as they also symbolize the dependability and reliability of community members on leaders, especially on critical decisions or actions. The immediate resolution of this issue establishes confidence among community members. The second issue reflects the decreasing interest among members, as shown by their non-attendance at church meetings and activities. Continued disinterest among members may soon harbor negligence of responsibility in the said sector. Finally, the third issue concerns the formation of values among community members. Values formation is one of the core elements of *Gawad Kalinga*. This is an essential factor in the development of the community since values are also prime movers of development. As brought out by the participants, there must be continuous inclusion and re-orientation in all sectors of the community so that they will not forget their responsibilities as members of the community, for this will preserve them and make them stand on the foundation to which they belong.

Youth sector. Lack of values reorientation. This is related to the third issue in the pastoral and CFC sectors, where value formation is considered an essential factor in community development. The youth participants in the focus group discussion session also highlighted this. They feared their young colleagues would not be preserved as good examples in the community. In addition, being busy with their studies and jobs, since some of them are already working to support and help their families, is one of the reasons they tend not to attend youth activities (e.g., Bible studies, team-building, and leadership activities) organized by said sector. Engagement of a more diverse representation of citizens, like the youth sector, contributes to the development of society and improves the community. Significant empowerment of young people offers chances that lead to meaningful transformation on a personal and communal

level. Individual and community development possibilities must be provided via youth empowerment programs [84].

Community sector. Lack of livelihood opportunities has been a recurring problem in the community, especially for women and homemakers. As revealed by the participants, there is a lack of livelihood opportunities and programs in the area. They do not want to rely on their husbands' earnings for a living. Some of them are knowledgeable in making *tocino* and *longanisa*, making special cakes, handicrafts, tailoring, dressmaking, the production of rags, soap making, and others. Moreover, the unavailability of capital and fund resources hinders them from performing these income-generating activities. Thus, the community members try to find other jobs or other sources of income in neighboring towns. There seems to be no trade in marketable items when there is no economic activity. Hence, commerce, or the circulation of money, is poor. This sustainability issue must be addressed to support the immediate needs of the said community by forming women's cooperatives and identifying economic empowerment activities.

Women's entrepreneurial skills do not automatically translate into income because of several constraints. First, although many women possess the know-how to produce items such as *tocino*, *longganisa*, cakes, and handicrafts, they lack startup capital. In addition, the primary source of credit, which is the village cooperative, imposes high interest rates and penalties that discourage them from borrowing. Second, there is a lack of continuous livelihood training or business support to help them refine their skills for a practical business operations, create simple business plans, or access markets beyond the village. Third, limited economic activity within the community results in insufficient local demand to absorb their potential products. Therefore, these skills remain used only within the household rather than becoming a reliable source of income. This demonstrates that human capital in the form of entrepreneurial skills does not automatically yield development outcomes unless supported by access to capital, training, and markets. These conditions are shaped by broader institutional and structural factors.

According to Olabisi [85], women's cooperatives have a beneficial impact on the degree of entrepreneurial skills developed by their female collaborators. Chambers and Cerio [86,87], in a study on the analysis of the Nipa (*Nypa fruticans*) thatch-making community in Lagonoy, Camarines Sur, Philippines, explained that livelihood services ultimately lead to net gains at local and worldwide rates, both on a short-term and long-term basis. It follows the Sustainable Livelihood (SL) strategy of DFID, which seeks to improve the effectiveness of the organization in poverty reduction with a central element of the SL structure, an empirical framework to facilitate a detailed and structured knowledge of the different variables that restrict or enhance possibilities for living and to show how they relate to each other [88,89]. Programs and training relating to personal, group, and social empowerment are lacking. This is revealed during the FGDs and KIIs.

Community members and leaders depend on the training and knowledge they have participated in and acquired long ago. As mentioned by Mustaffa et al. [90], the role of the social system, support for the organization, conduct in communication, and agents of change are necessary for conceptualizing the framework for women's empowerment. Empowerment is fundamental to the development process [91]. It

includes a community of learners in which group members learn from one another, serving as their peer review group, resource, and role model. Each team member is responsible for the group's progress toward its objectives [92].

Cooperative and livelihood sectors. High-interest rates on loans and penalties (fixed due dates and fixed penalties). Community members could not afford expensive items or products sold in their cooperatives. They could not also avail of credit or loan services due to high-interest rates and penalties when they could not pay on time. This reduces the patronage of the products offered by the cooperative and thereby affects the profitability of the organization to which they belong. They feel powerless and unable to make things work for themselves. For a more sustainable community, capital assistance programs that greatly empower the people's economy are crucial in helping the community [93].

Senior citizen sector. Lack of participation. Senior citizens are vital members of our society. Community development projects will be enhanced with the aid of a proper community participation mechanism [38]. Their presence in development efforts must be felt as well to achieve genuine and inclusive participation and empowerment within the village community.

Community problems and issues and possible solutions

During the FGD eight problems or issues were voiced that were rated by urgency based on the community members' perceptions. The participants chose the most critical issues, and only the top four issues requiring priority and attention were considered. This allowed the group members to give due attention to the most crucial community concerns, providing them with recommendations. The following issues and problems have been agreed upon and considered the most important, urgent, and having a significant effect on the community: 1) expensive rates for electricity consumption; 2) expensive rates for water consumption; 3) continuous value degradation among members; and 4) lack of livelihood opportunities for women and homemakers

Expensive bills for water and electricity. During the discussions, expensive bills for water and electricity were considered two of the major issues in the community that needed immediate attention. The community has a regular supply of electricity but without a direct connection to a concessionaire such as Meralco; hence, they pay expensive electricity consumption rates ranging from Php 1300.00 to Php 1600.00 per month despite having a ceiling of 30 kWh per household. If consumption exceeded the ceiling, they would typically experience blackouts that would take several days to repair. Moreover, the water supply in the community is provided by the local water district institution. There is a need for the community leaders to coordinate with the *barangay* officials to voice their major problems with the lack of direct connections to water and electricity. Since these are the community's basic needs, immediate attention must be given to solving the problem. Here, poor community members need affordable resources based on their capacity to pay. Through the three dimensions of the empowerment process, such as resource empowerment [94], the vulnerable community will practice and attain empowerment through the constant collaboration and coordination of community leaders with the appropriate offices and institutions. These issues can be addressed and controlled, resulting in an empowered community.

Values formation. Creating good values rooted in every *Gawad Kalinga* project is the cornerstone for achieving their objectives and goals. Unfortunately, three sectors in the community voiced out that continuous value degradation is happening and that community leaders also observe this.

This continuous value degradation is not just about individual fault, but rather the result of a deeper institutional weakness inside the community. First, the lack of full-time sector leaders means there is no continuous guidance and example that could sustain participation and adherence to the values. Second, members are more focused on survival in their everyday life. Just like the women who have no livelihood and the children who are already working, participation in community activities is not their priority. Third, the lack of continuous values-formation and monitoring from the coordinators of *Gawad Kalinga* shows that participation has gradually weakened. In this way, value degradation can be understood as a symptom of weak institutional support, not just weak morality of individuals. It shows that maintaining the values in the community depends on strong institutional support, which is connected to the issues of lack of leadership, capital, and support that also hinder the other livelihood assets of the community.

One challenge facing community leaders is allowing for collective ownership, dialogue, and capability-building processes without putting undue pressure on community members [95]. There is a need for community members to respect and follow the set of rules required by community leaders without removing their sovereignty. This can be achieved through joint agreements. The conduct of a values reformation program in all community sectors is vital to preserving its people. This will allow every member to become a good model for every community member, particularly children and young people. Developing a values formation project, including psychological empowerment with a relational dimension, will increase the efficacy of empowerment-oriented group practice [96]. A youth-adult partnership may be a beneficial option given the youth voice and supportive adult relationships that are its core components [97].

Monitoring and evaluation by the *Gawad Kalinga* program coordinators must be done to keep abreast of the situation in their communities. This would help them identify recurring issues that need immediate resolution. In addition, it will help lessen uncertainties. Moreover, the analysis of the communities' practices will help identify the ideal requisite characteristics that community action interactions must-have when it comes to best practices for fostering social cohabitation through the involvement of the citizenry [98].

Livelihood. The analysis shows that the community needs sustainable livelihood initiatives to uplift its economic condition. Since women already possess the skills for doing livelihood activities, the community may coordinate with other institutions (private and public sectors) such as NGOs, state universities, local colleges, and government organizations that specialize in technical education to conduct training and assist them in making simple business plans for their agreed livelihood programs in the community. This community sector may also be empowered by forming women's associations to enhance their participation in development activities [99] like livelihood projects and entrepreneurship education [100]. Female entrepreneurs seek to establish open relationships, focus on "listening and persuading" processes, and

demonstrate compassion for others [101]. Education policies positively link poverty alleviation and economic growth [102]. Also, organizational learning needs to be done continuously [103]. In addition, training should be provided for the members to acquire skills needed for community development. The focus must be made on acquiring skills that will be essential for human resource development and promoting sustainability of whatever livelihood programs are implemented. If properly planned and conducted, such an endeavor might result in community development that is more inclusive and will help alleviate the overall economic condition of the community. This holistic approach should be adopted and pursued when addressing the community's economic needs. It is carried out to improve the community's human resources by increasing people's knowledge and skills and strengthening human development [104].

Supplementary to developing livelihood programs, the community may benefit more from including an adult education program for mothers and women. This will increase their overall knowledge and improve their overall personality, mentally, socially, emotionally, and spiritually. One strategy that the community may consider is the development of a family empowerment program, which has been recognized as a critical determinant in the progress of society. It has the potential to affect small-scale businesses (SMEs) and local entrepreneurs' livelihood strategies in the areas of (1) natural capital (access to national government programs); (2) financial capital (opportunity to access micro-lending and other types of financing); (3) human capital (opportunity to enrich skills through available modes of learning with the corresponding certifications); (4) social capital (socialization outside the immediate community); and (5) material capital [105].

6.7. Values-grounded collaborative empowerment framework (VGCEF)

In this study, the Values-Grounded Collaborative Empowerment Framework (VGCEF) serves as the main conceptual and operational framework. It is conceptual because it presents the relationship among the community context, livelihood assets, internal and external conditions, collaborative processes, and empowerment strategies that shape development outcomes in a faith-based community. At the same time, it is operational because it translates these elements into practical directions for stakeholder action and community-based interventions. As a result, a separate conceptual framework is no longer presented, since the VGCEF already integrates the study's theoretical grounding, empirical findings, and practice-based development direction.

The results indicate a definite need to improve the mobilization and support of livelihood assets in the community. Empowerment in this context is a process that community members can use to increase their capacity to participate, make decisions, access resources and respond to opportunities that affect their lives [106]. For the *Gawad Kalinga* community, it means leveraging existing assets and faith-based principles through collaboration, capacity building and institutional support to respond to social and economic demands.

This collaborative framework presents a meeting of the theory and the practice, the infusion of the Sustainable Livelihoods Framework (SLF) with the faith-based

philosophy of GK to achieve actionable community development strategies with inclusivity.

The process begins with the community context and profile, consistent with the SLF vulnerability context, and incorporates the socio-economic conditions and lived experiences of the community. Poverty does not necessarily imply that community members are passive beneficiaries of development; existing livelihood assets, such as human, social, personal, physical, financial and natural resources, can be mobilized to support development initiatives and position them as active contributors. They are also supported by spiritual and moral resources drawing on the faith-based values underpinning stewardship, participation and resilience.

Many studies argue for extending the SL Framework to include spiritual capital as a distinct livelihood asset, rather than as a subdivision of social or human capital [107–110]. Vasconcelos and Saxena [111,112] also suggest that spiritual capital acts as an ethical compass that guides the use of material and social resources. In a faith-based community such as GK, this can improve collective action, trust, resilience and coping capacity especially during times of vulnerability and uncertainty [109,113,114].

Access to and use of these assets are shaped by the internal and external environment, including leadership capacity, institutional support and policy conditions. The livelihood assets do not generate value in themselves. The use of livelihood assets is influenced by the internal capabilities, community culture and organizational contexts, and external economic, regulatory, social and environmental factors that may either facilitate or hinder the mobilization of livelihood assets. Earlier studies show that better utilization of assets is associated with better development outcomes such as stability, resource efficiency, and increased capacity for sustainability [115,116]. External regulation and stakeholder pressure may also encourage investments in resource and environmental management that support sustainable performance and long-term development [117]. These factors align with the SLF's transforming structures and processes. Through collaborative engagement among community members, NGOs, academic institutions, volunteers, and policymakers, livelihood assets can be mobilized into empowerment strategies such as leadership development, capacity-building, and livelihood training.

At the core of the framework are empowerment strategies and collaborative stakeholder engagement, which translate theory into practice through values formation, leadership development, capacity-building, and inclusive participation, supported by partnerships among community members, institutions, and policymakers. Based on the study's results, the framework leads to development outcomes such as improved livelihood opportunities, strengthened social capital, enhanced self-reliance, and greater community participation, which together contribute to a continuous cycle of inclusive community development. This is consistent with evidence that training and livelihood support improve income and enterprise outcomes [118,119], strengthen social capital through denser and more trusting networks [120], and improve crisis coping capacity while supporting longer-term resilience [121,122]. The conceptual framework is illustrated in **Figure 1**.

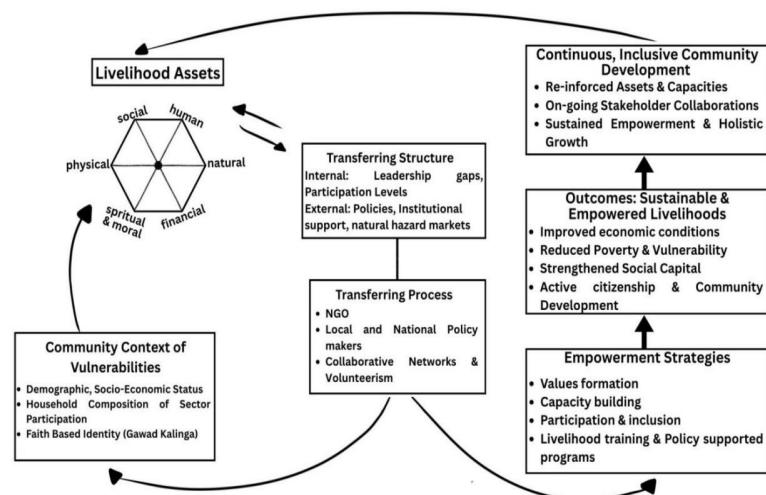


Figure 1. Values-grounded collaborative empowerment framework (VGCEF).

7. Conclusion and recommendations

7.1. Conclusion

This study examined the livelihood assets, community profile, internal and external environment, and major issues affecting development and empowerment in the *Gawad Kalinga* village in *Barangay Hugo Perez*, Trece Martires City, Cavite. The findings showed that the community possesses existing livelihood assets in the form of financial, social, personal, physical, human, natural, and spiritual and moral resources; however, these assets are constrained by socio-economic difficulties, limited livelihood opportunities, high utility costs, weak participation in some sectors, and the need for stronger values formation and leadership support. The study also revealed that the community's development conditions were shaped not only by available resources but also by internal and external factors, such as leadership capacity, institutional support, and policy conditions, that influence how these assets are accessed and utilized.

The study also highlighted some of the important issues faced by the society such as high water and electricity bills, constant devaluation among the members and no employment opportunities for women and housewives. The findings suggested that community development in a faith-based context requires the availability of resources and values-driven participation, collaborative leadership, stakeholder endorsement and efficient mobilization of livelihood assets. The study developed the Values-Grounded Collaborative Empowerment Framework (VGCEF) based on the results. The VGCEF connects community context, livelihood assets, institutional conditions, collaborative process, and empowerment strategies to promote inclusive and sustainable community development by integrating theory and practice. The study demonstrated how a faith-based community development project can build local capacities and foster empowerment by means of coordinated, values-based and context-sensitive interventions.

7.2. Recommendations

Based on the study findings and the proposed Values-Grounded Collaborative Empowerment Framework (VGCEF), the following recommendations are provided:

Promote approaches based on livelihood and assets. Programs should be developed to enable the community to make optimal use of its existing livelihood resources through training, livelihood support and assistance for small-scale enterprise development, especially for women and homemakers. Interventions need to build on existing skills and resources, but also overcome barriers such as lack of capital, poor market access and weak institutional support.

Promote the development of values, inclusion and leadership. The core values and inclusive practices of the community must be consistently reinforced in all sectors, especially among youth, families and community leaders. Core values inculcation, reorientation programs and leadership training may enhance commitment, participation and collective responsibility in community development efforts.

Enhance collaboration between stakeholders. NGOs, academic institutions, government agencies, volunteers and other development actors should promote greater collaboration in the design, implementation, monitoring and sustainability of community-based programs. Improved cooperation could help improved resource mobilization, technical assistance and continued effectiveness of interventions.

Shape policy and program development at the local and national levels. The study findings should be taken up by the policymakers in developing and enhancing policies and programs that meet the socio-economic needs of marginalized populations. The creation of livelihoods, the development of leaders, the affordable access to critical utilities, and other support systems that promote community self-sufficiency need special attention.

Support sustainable and adaptable NGO projects. For community development to be continuous and participatory, NGOs are required to design their programs based on the real needs of the community with a focus on sustainability.

Interventions should offer short-term support but also build long-term capacity, resilience, participation and collective responsibility in the community.

Future research may examine multiple GK communities or comparable NGO-supported villages across different geographical and socioeconomic settings. More inclusive participant selection methods should also be used to capture a wider range of community experiences. Longitudinal, mixed-methods, or participatory action research may help assess changes in empowerment, participation, and socioeconomic conditions over time. Further studies may also include policymakers, NGO practitioners, and local government officials and may pilot, refine, or validate the proposed framework in similar contexts.

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