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Institutionalizing voluntarism: The University of the Philippines experience

1. GENERAL INFORMATION

1.1 Title of practice or experience

Institutionalizing voluntarism: The University of the Philippines experience

1.2 Category of practice/experience and brief description

The practice shows how academic institutions like the University of the Philippines can directly engage in volunteer work. The University's involvement in voluntarism calls for the rendering of free service by its constituents – faculty, students, alumni and non-teaching staff – to communities in greatest need. U.P., as a state-subsidized university, owes its existence to the people who support it. Through voluntarism, the University is making a concrete contribution toward helping people help themselves. Involvement in voluntarism is also beneficial to the University, for it enhances the academic institution's fourfold function of instruction, research, extension and public service, and transmission and preservation of culture.

As shown by the U.P. experience, the institutionalization of voluntarism becomes effective only if it is backed by policy at the university level. In the case of U.P., policy was operationalized with the formation in 1994 of the volunteer service program called the Ugnayan ng Pahinung/Oblation Corps (UP/OC) in all the autonomous units of the University. Volunteers are given training, assured of benefits (such as minimal allowance and insurance) and are properly recognized by the University. Since then, the University has served 40,000 Filipinos, which has involved the services of 4,500 volunteers from the different U.P. units.

1.3 Name of person or institution responsible for the practice or experience

University of the Philippines System
 University of the Philippines – Diliman
 University of the Philippines – Manila
 University of the Philippines – Los Banos
 University of the Philippines – Visayas
 University of the Philippines – Mindanao
 University of the Philippines – Baguio

1.4 Name and position of key or relevant persons or officials involved

Dr. Emil Q. Javier, President, University of the Philippines
 System Director, Ugnayan ng Pahinungod/Oblation Corps-System
 Director, Ugnayan ng Pahinungod/Oblation Corps-Diliman
 Director, Ugnayan ng Pahinungod/Oblation Corps-Manila
 Director, Ugnayan ng Pahinungod/Oblation Corps-Los Banos
 Director, Ugnayan ng Pahinungod/Oblation Corps-Visayas
 Director, Ugnayan ng Pahinungod/Oblation Corps-Mindanao
 Coordinator, Ugnayan ng Pahinungod/Oblation Corps-Baguio
 The Ugnayan ng Pahinungod Volunteers

1.5 Details of the institution

- (i) Ugnayan ng Pahinungod/Oblation Corps-System
 - (a) Address: Basement, Quezon Hall, U.P. Diliman, 1101 Quezon City, Philippines
 - (b) Telephone: ++ (63) (2) 920 5301 loc. 4710/4713
 - (c) Fax: ++ (63) (2) 929 2550
- (ii) Ugnayan ng Pahinungod/Oblation Corps-Diliman
 - (a) Address: Coral Bldg., Lakandula St., U.P. Diliman, 1101 Quezon City, Philippines
 - (b) Telephone: ++ (63) (2) 920 5301 loc. 8962,924 7722
- (iii) Ugnayan ng Pahinungod/Oblation Corps-Manila
 - (a) Address: 2nd Flr. Old NEDA Bldg., Ermita, Manila, Philippines
 - (b) Telephone: ++ (63) (2) 526 4346
 - (c) Fax: ++ (63) (2) 526 4363

- (iv) Ugnayan ng Pahinungod/Oblation Corps-Los Banos
 - (a) Address: International House Bldg., U.P. Los Banos, Laguna, Philippines
 - (b) Telephone: ++ (63) 536 0505
 - (c) Fax: ++ (63) 536 5362
- (v) Ugnayan ng Pahinungod/Oblation Corps-Visayas
 - (a) Address: Main Bldg., U.P. Visayas, Iloilo City, Philippines
 - (b) Telephone: ++ (63) 337 8591
 - (c) Fax: ++ (63) 335 0106
- (vi) Ugnayan ng Pahinungod/Oblation Corps-Mindanao
 - (a) Address: Ladislawa Avenue, Buhanging, Davao City, Philippines
 - (b) Telephone: ++ (63) 222 5302, 221 0343, 221 0082, 221 3912
- (vii) Ugnayan ng Pahinungod/Oblation Corps-Baguio
 - (a) Address: U.P. College Baguio, 2600 Baguio City, Philippines
 - (b) Telephone: ++ (63) 442 3888
 - (c) Fax: ++ (63) 442 3888

1.6 Name of person and/or institution conducting the research

Wilfredo Vidal Alangui"

1.7 Details of research person/institution

Not available.

2. THE PROBLEM OR SITUATION BEING ADDRESSED BY THE PRACTICE/INNOVATIVE EXPERIENCE

The University of the Philippines will turn 100 in the year 2008. Despite its proud tradition of academic excellence and service to the nation, the premier State University continues to strive for greater relevance as an educational institution. Thus, in recent years, U.P. has embarked on a rethinking of its vision, mission and goals. Central to this critical self-evaluation are re-

* Alangui is assistant professor of mathematics at the University of the Philippines College Baguio, Baguio City, Philippines. He served as the first coordinator of the Ugnayan ng Pahinungod-Baguio and held that position for two years (1995-1997). He is at present the head of the U.P. College Baguio Extension Program. Prof. Alangui has been with U.P. College Baguio since 1986.

flecting on the true meaning of U.P. education, and assessing how the University has played, and continues to play, its role as a social critic, catalyst and agent of change.

As an institution supported by the people, U.P. has a commitment to social transformation, which means empowering the people and improving the conditions of the poor majority. The U.P. faculty, students and alumni have the knowledge and skills that can be harnessed to help transform Philippine society. With the majority of the Filipino people still grappling with problems of survival, the University is expected to mobilize its constituents to realize their social responsibility and commitment.

The ideals of nationalism and democracy promoted at the University, coupled with strong adherence to academic freedom, have instilled among many of its constituents the desire to be of service to the people. Through the years, many among the U.P. faculty, students, alumni and even the non-academic staff have involved themselves in different kinds of voluntary work in various ways.

Although many individual members of the University have practiced voluntarism, their involvement did not really benefit from concrete institutional support. For the most part, the many voluntary activities of the U.P. faculty, students, alumni and non-teaching staff were done in the volunteers' individual capacities. There was, in general, no institutional involvement and support to speak of.

In February 1994, under the initiative of U.P. President Emil Javier, the University launched its volunteer service program called the Ugnayan ng Pahinungod/Oblation Corps (UP/OC). The program was envisioned as a way of "institutionalizing the spirit of social commitment and service that has marked the U.P. since it was founded in 1908" (Flores, 1996).

Why institutionalize a volunteer service program? What good does it do the University? Why should U.P. as an academic institution engage in voluntarism? President Javier provides the answer, in expounding his concept of a modern university:

"A modern university has four main functions: instruction, research, extension and public service, and the preservation and transmission of culture. Voluntarism can be most clearly seen as performing the third function, that of extension and public service. In the actual act of serving, the university would be similar to other volunteer programs. It is in its conscious connections and contributions to the performance of the other three functions and in its rationale and capacity to perform public service that a university program is distinguished from all other forms of voluntarism."

In other words, while voluntarism is directly related to a university's function of extension and public service, a university's involvement in volunteer work can also enhance its three other functions.

Voluntarism and the function of extension and public service

Voluntarism is one mechanism in the performance of a university's task of extension and public service. A university engages in extension and public service in order for it to share with society what it has analyzed and discovered. More than this, state-run universities like U.P. must engage in extension and public service because they owe it to society, which supports them. In performing extension and public service, a university can tap its vast resources, embodied in its faculty, students and alumni.

Voluntarism and the function of instruction

Voluntarism enhances instruction. Universities engaged in volunteer work may be able to validate theories taught inside the classroom. In the process of voluntary work, the university is able to get feedback on whether its theories work and are applicable in real life. At the same time, universities can **look** at voluntarism as "an object of study and discourse" (Javier, 1995). A university's involvement in volunteer work can promote voluntarism and related topics as a subject of scholarship and instruction.

Voluntarism can also teach the young ethics and values like selflessness, human dignity, social justice, love of country and service to others. Moreover, older members of the academe already engaged in volunteer work might find further strength in pursuing their involvement with institutional support, while others may rediscover the psychological rewards that go with voluntarism. Hence, voluntarism may help in molding the character of universities' constituents, especially among the students, which is one role of education. Universities engaged in voluntarism have the edge in equipping their students with not only the needed skills and knowledge *to* prepare them to become competent leaders of the country, but also important ethics and values that would inspire them to truly work for the betterment of the people.

Voluntarism and the function of research

Voluntarism offers a fertile ground for research. The experience and knowledge generated from actual volunteer work can be used in the formulation of new theories on the role of voluntarism in society.

Voluntarism and the function of culture preservation and transmission

There is a cultural basis for universities to engage in voluntarism. Across cultures, there are practices that may be classified as voluntary involvement of communities working together for the common good. In the Philippines, for instance, we have the *bayanihan* in the lowlands or the *ub-ubbo* in the Cordillera region, both of which call for the sharing of work among community folk. As Javier asserts, voluntarism may be inherent to all cultures, because “it is a means of affirming one’s sense of community with fellow humans.” This means that as universities engage in voluntary work, they are at the same time promoting the time-honored tradition of voluntarism in society.

All these point to the idea that pursuing and promoting voluntarism within a university is a good in itself not only because it enhances and helps the university in performing its functions as an academic institution. More than this, voluntarism may help bridge the gap between the academe and the community in general. It is one way of making universities truly sensitive and responsive to the needs of the people.

3. DESCRIPTION OF THE PRACTICE/INNOVATIVE EXPERIENCE AND ITS MAIN FEATURES**

The volunteer service program of the University of the Philippines is called the Ugnayan ng Pahinungod/Oblation Corps (UP/OC). It institutionalizes voluntarism among the faculty, students, alumni and non-academic staff through the rendering of free service to communities in greatest need. This is in recognition of the fact that the University has a stake in the welfare and development of the country.

“Pahinungod” is a Cebuano term in widespread use throughout the islands of Visayas and Mindanao. It is the closest Filipino word equivalent to “oblation”, which means offering or sacrifice. The term “Ugnayan” is used to signify the linkages that are forged between the University and the volunteers, who are called “pahinungbds”, with the community and society. “Ugnayan ng Pahinungbd” therefore means a network of volunteers and partners.

The mission statement of the program reflects the desire of U.P. to get involved in the life of the nation:

“To make the University a more caring academic community that is bound

** Based on the Ugnayan ng Pahinungod/Oblation Corps Brochure

together by a commitment to the empowerment of people and selfless service to the nation.”

Program objectives

The UP/OC aims to optimize the multifarious resources of the University – skills, talents, expertise and intellectual capacity of its constituents – through volunteer service. The University engages in voluntarism:

- (a) to share with society what U.P. has analyzed and discovered;
- (b) to enrich teaching and research with knowledge culled from the people themselves about the conditions and needs of the nation;
- (c) to promote the study of voluntarism and related topics as a subject of scholarship and instruction;
- (d) as a means of propagating actions and values most honored in society – human dignity, social justice, love of country, and respect for all beings; and
- (e) as a means of building character and promoting values education.

Program administration

The UP/OC is being implemented in all the autonomous units of the University (except in the Open University), including the regional unit in Baguio City.

A Director working with a full-time staff heads each UP/OC unit. The Directors and the staff meet annually to plan, trouble-shoot, coordinate and assess the direction of the volunteer program at the system-wide level.

The University allots annual funding for the program which is, in turn, shared by all the UP/OC units.

Volunteer programs

Each UP/OC unit defines its own programs, based on its expertise and on the needs of the community where it is situated. The following list shows the breadth of volunteer service provided by the different UP/OC units.

(a)UP/OC System

These are programs common to all the UP/OC units and which are coordinated at the system-wide level.

(i) Affirmative Action Program

Conducts Summer Bridge Programs for high-school students in provinces under-represented in U.P. to democratize access to the University.

(ii) Teachers' Training Program

Conducts training workshops in English, Mathematics, Science and History for public high-school teachers, with U.P. faculty members serving as volunteers.

(iii) Gurong Pahinungdd (Pahinungdd Teachers)

Deploys new U.P. graduates for one year, under a Memorandum of Agreement with the Department of Education, Culture and Sports, to teach Science, Mathematics, English and History in public schools in underserved areas.

(iv) Service Learning

Enables students to engage in public service as part of their coursework. It integrates classroom learning with social service.

(b) UP/OCDiliman

(i) Ecology Camp

Promotes environmental consciousness through the organization of ecology-related activities in communities.

(ii) Disaster Response

Provides medical/psychosocial services and temporary relief.

(iii) Social Welfare

Assists social welfare agencies and institutions. Services include help in the training of social workers and direct counseling of women and children in especially difficult circumstances.

(iv) Tutorials

Allow U.P. students and faculty volunteers to share their knowledge with young people living in welfare institutions and in underserved communities.

(v) Quezon ~~City~~ Jail Project

Addresses the needs of Quezon City Jail inmates and their families by providing paralegal, psychosocial and livelihood services.

(vi) E-ROTC Program

Engages in civic welfare service as part of the curriculum of the Reserve Officers Training Corps (ROTC).

(vii) Community Service

Deploys volunteers for long-term commitment to serve pre-identified agencies and communities.

(c) UP/OC Manila

(i) Health Missions

Send volunteer doctors, dentists, nurses, pharmacists and students to poor and underserved communities that have requested free medical services.

(ii) Health Training Program

Works side by side with other health-related Pahinungod programs in sharing modern medical skills and practices with local health practitioners and volunteer health workers.

(iii) Summer Immersion

Immerses students in selected underserved or indigent communities in urban and rural areas.

(iv) Tutorial Services Program

Sends volunteers, under a Memorandum of Agreement with the City of Manila, to assist slow learners in identified public elementary schools.

(v) Disaster Management Program

Responds directly to disaster emergencies by sending multi-disciplinary teams for pre- and post-disaster activities.

(vi) Hospice Care

Aims to give palliative care to terminally ill patients in the hospital or home setting.

(vii) ER Volunteers Program

Provides quality care for patients who seek treatment in the emergency room.

(viii) Program for Street Children

Promotes the interest and welfare of street children in coordination with various institutions of similar thrust.

(ix) Earth Camp

Promotes environmental consciousness and behavior within various institutions of similar thrust.

(x) Sports Science Wellness and Consultancy

Conducts multi-disciplinary training on **sports** science and medicine to medical and paramedical professionals, athletes, coaches, trainers, physical education teachers and school physicians.

(d) UP/OC Los Banos

(i) Technical Assistance to Agrarian Reform Communities

Assists Agrarian Communities in cooperative development, use of new rice varieties, control of locusts, seminars on foot-and-mouth disease, and similar activities.

(ii) Farmer/Scientist Training Program

Aims to equip hilly-land farmers with adequate knowledge and technologies in contour farming in a corn-based cropping system; also aims to strengthen the research and extension capabilities of state colleges and local government units.

(iii) Cooperative Development Support

Supports developing cooperatives of Agrarian Reform Communities with training.

(iv) Summer Immersion Program

Exposes student volunteers to rural community life.

(v) Literacy and Numeracy and Tutorials Program

Enriches education for students and indigenous folk in rural communities.

(vi) Youth Development Program

Harnesses and promotes the potential of young people in a community through leadership training.

(e) *UP/OC Visayas*

(i) *Advocacy Workfor Conservation and Management of Fisheries and Aquatic Resources*

Includes mangrove reforestation project, fisherfolk-organizing and environmental education.

(ii) *Community-based Health Program*

Fields volunteer doctors, dentists, nurses and students to program sites to render free medical and dental services.

(iii) *Community Empowerment*

Enhances the knowledge and skills of municipal development workers to promote community-based and people-oriented interventions.

(iv) *Training and Technical Assistance*

Assists communities, cooperatives, non-governmental organizations and government organizations through training and workshops geared to their specific needs.

(v) *Student Health Workers Program*

Equips student volunteers with the necessary know-how in first aid treatment as well as in what to do in case of urgent and non-urgent illnesses on campus.

(vi) *Children and Youth Welfare Program*

Provides tutorial services as well as training, assistance in home life supervision and psychosocial counseling.

(f) *UP/OC Mindanao*

(i) *Mount Diwata Restoration Program*

Assists residents situated in the periphery of Mt. Diwata in meeting their medical and education needs.

(ii) *Affirmative Action Program for Indigenous Communities*

Conducts an academic bridge program for the Bilaan and T'boli youth.

(iii) *Youth Welfare Program*

Serves pre-identified agencies, namely the Regional Rehabilitation Center for the Youth and the Home for Sexually Abused Children.

(iv) Environmental Awareness Program

Pursues projects that aim to protect and preserve the environment in partnership with the Philippine Eagle Foundation.

(v) Semestral Break Immersion

Exposes volunteers to societal realities by allowing them to live in rural communities for a period of time.

Program personnel

The UP/OC involves several individuals in the University responsible for their respective tasks and obligations in pursuing the objectives of the program. Aside from the Director and staff who directly manage the program, the UP/OC also relies on the following personnel in the implementation of activities:

(a) Agency Supervisor

Supervises, guides and assists the volunteers and their team to help implement volunteer programs in their areas of involvement.

(b) UP/OC Supervisor

Monitors and supervises the volunteers who are assigned to specific partner agencies and institutions. He/she is usually a member of the faculty involved in Pahinungod endeavors.

(c) Pahinungod

Directly involved with program implementation of the agencies/institutions, local government units and non-governmental organizations in which he/she is fielded on site in on-the-job training as the community organizer, researcher, extension worker or development worker.

Volunteer involvement

Pahinungod volunteers are drawn from among the faculty, students, alumni, non-teaching staff and retirees of the University, including the units and organizations they represent. Volunteers are fielded in areas of need after appropriate orientation and preparation, taking into consideration their schedules and the needs of the community.

The duration of volunteer work is one year on a part-time or full-time

basis. Volunteers are expected to share their expertise with and learn from the community they choose and, upon their return, share their insights and lessons from their experience.

The UP/OC ensures that a relevant government agency or non-governmental organization (NGO) will lend support to the volunteer during his/her stay in the community. Each volunteer will be visited and monitored on a regular basis. The volunteer may expect the program to provide all possible support necessary for the success of his/her community work.

A volunteer is assured of insurance coverage, medical assistance depending on the area of assignment, and training in community work and in the social development perspective.

There are two required outputs from the Pahinungod upon completion of his/her volunteer work. The first is the fieldwork diary that includes reflection papers. It summarizes the day-to-day activities or involvement for the whole duration of volunteer service. It also includes the volunteer's reflections on understanding of the community/agency/institution structures and processes. It is an account of the psychosocial and psychospiritual processes experienced by the volunteer. It includes the documentation of personal realizations, turning points, apprehensions or resolutions.

The second output is an integrated paper that summarizes the entire volunteer-service experience of the Pahinungod. It can be used for academic purposes like for teaching materials or case studies. The paper must present a thorough analysis and reflection of the Pahinungod on the entire issue of volunteer service activities. Here, the Pahinungod must be able to put himself/herself in a context wherein he/she takes part in the development process. He/she must then be made to delve into his/her role, contribution and higher aspirations in the pursuit of the elusive goal of change and social transformation.

Partners

Considered as partners are government line agencies, local government units, non-governmental organizations and people's organizations with programs in underserved communities. Partners are expected to provide accommodation for the volunteers, ensure their safety and provide all the necessary support to ensure the success of the volunteer programs being implemented in the area. A Memorandum of Understanding between the partner and the University is forged to formalize the partnership.

The principle of partnership is adhered to so that the tendency toward or temptation for dole-out service is discouraged.

4. DESCRIPTION OF THE INSTITUTION RESPONSIBLE AND ITS ORGANIZATIONAL ASPECTS

The University of the Philippines is an institution of higher learning. It is a center of the arts and sciences, the professions and health sciences, agriculture and forestry, fisheries and aquaculture. As the premier State University, U.P. offers a wide range of degree programs, conducts basic and applied research, and performs many public service functions. Founded in 1908, it now has five autonomous units strategically located all over the country. These autonomous units are U.P. Diliman, U.P. Manila, **U.P. Los Banos**, U.P. Visayas and U.P. Mindanao. The sixth autonomous unit is the U.P. Open University. There are five regional campuses, namely Baguio, Cebu, Davao, San Fernando in Pampanga and Tacloban. As of 1998, it has a total of 4,383 faculty members and about 48,090 students in the 11 campuses, in addition to the 27 learning centers of the U.P. Open University all over the country. A Chancellor heads all the U.P. autonomous units. The highest official is the U.P. President.

5. PROBLEMS OR OBSTACLES ENCOUNTERED AND HOW THEY WERE OVERCOME

Just like in any pioneering activity, the institutionalization of the volunteer service **program** of the University at the system-wide level had its share of problems that had to be immediately addressed.

Aside from the huge financial resources that this program obviously entailed, there were other more fundamental concerns that were raised during the initial stages of institutionalization. Some of these concerns included the following.

Nature of volunteer work and programs

Initially, there were different ideas on the nature of volunteer work and programs. There were those who proposed that the kind of volunteer programs that the University should go into had to be community-based and instituted on a long-term basis as opposed to one-shot volunteer work. These programs would then require volunteers to immerse themselves in the community, to live with the people for a minimum of one year.

This had implications on whom to consider as volunteers. The University recognized that many of its constituents were willing to engage in volunteer work but could not possibly do so on a full-time basis. This was especially true for the faculty.

In the end, the University recognized that there was a whole range of volunteer work, from one-shot volunteer work like the health missions of UP/OC-Manila to long-term community-based programs like the Community Service Program of UP/OC-Diliman. Volunteers were then classified as either part-time or full-time, depending on the length of time for which they were available to serve.

All agreed, though, that the volunteer service program of the University should attempt to inculcate self-reliance among and work toward the empowerment of the people. This called for the active involvement of the people in the volunteer work; whenever necessary, volunteers should help establish or strengthen existing local or people's groups that will initiate or sustain social actions to address their priority community problems.

Volunteer incentives

It was clear from the start that people volunteered not for remuneration but for rendering service. It was agreed, nevertheless, that volunteers, especially those deployed in far-flung areas, had to enjoy some incentives like insurance coverage and medical assistance. Another consensus was that full-time volunteers who rendered service for at least one year should be entitled to monthly allowances which, though minimal, would cover some of their personal needs while in the area.

In the case of faculty and staff members who did volunteer work, it was asked whether their voluntary involvement should be recognized for promotion purposes. It was agreed that even though volunteers from the ranks of faculty and non-teaching staff did not expect anything in return, it was incumbent of the University to recognize their involvement by giving them points for promotion.

Selection of partner communities/agencies/institutions

Questions were raised on the manner of selecting partners. Assessment of UP/OC involvement in the initial stages of implementation raised some questions as to whether the University was reaching those that were truly in need of volunteer service. To answer these doubts, basic principles in doing volunteer work were reiterated. One of these was the principle of felt needs, where the people themselves were the ones who expressed their problems and issues. These problems and issues were different from those needs which outside agencies have determined based on their perceptions.

In selecting partner communities, some guiding criteria were formulated, namely:

- (a) A request has been made for external help.
- (b) The area is relatively depressed but not necessarily the most depressed.
- (c) Local leaders and other key informants are receptive to development-oriented projects.
- (d) Area can serve as a radiation point for development to other areas.
- (e) No serious peace-and-order problems.
- (f) There are chances of success for a community project.

In overcoming these initial problems in relation to the institutionalization and implementation of the volunteer service program of the University, the importance of regular assessment and planning activities must be emphasized. These dialogues encouraged the open discussion of issues and allowed for reaching consensus among the people involved in the program.

6. EFFECTS OF THE PRACTICE/INNOVATIVE EXPERIENCE

In the last four years of implementation, the volunteer service program of the University has reached around **40,000** individuals all over the country. Pahinungdd volunteers, numbering around 4,500, have been involved in the different volunteer programs, including Affirmative Action, Disaster Relief and Rehabilitation, Peer Counseling, EcoCamp, Coastal Resource Management, Cooperative and Livelihood projects, Agrarian Reform Communities and Farmer-Scientist Training. Many volunteers have been involved in short-term, relief-type work that included distribution of donations during calamities, providing psychosocial processing and stress debriefing, and medical missions. Others have opted for longer-term service through community organizing, formation of cooperatives, resettlement of disaster victims and similar undertakings.

To give an idea of the concrete involvement of the University, two volunteer projects of UP/OC-Diliman are hereby presented.

(a) Assistance to urban poor families in Metro Manila

A Memorandum of Understanding was forged in November 1995 between the University and the Clean and Green Foundation to assist urban poor families from the metropolis who have resettled at the Family Village Resource, Gen. Mariano Alvarez, Cavite.

Two full-time Pahinungdd volunteers have been fielded to conduct a needs assessment and a survey on the economic profile of the community. A skills inventory was similarly produced to determine how potential labor can avail themselves of the job opportunities in the area. A major task of the volunteers

is to help facilitate the capability-building and socio-economic endeavors of the 45 families. The relocatees have formed an organization called THUMBS. The partnership has created an integrated livelihood program to assist family members in developing alternative sources of income, aside from widening networks and facilitating several medical and dental missions in the resettlement area.

(b) Assistance in lahar rehabilitation

Food relief, food for work, supplemental provisions, networking, advocacy and resettlement assistance have preoccupied Pahinungod volunteers since the devastating October 1995 *Zuhur* upsurge (due to the 1991 Mt. Pinatubo eruption). Volunteers assisted in psychosocial processes, procurement of relief donations, rummage sales, solicitation of both cash and goods, capability training programs, actual community work and construction work.

Over 150 families belonging to an adopted community organization from Palawe, San Juan and San Fernando, Pampanga have been the motivators and inspiration of the volunteers. About 30 of them are reconstructing their community in San Isidro, Isabela, where a land grant has been acquired through the San Isidro Municipal Government and the PAMANA La Sallete Foundation. The remaining families, totaling around 120, are still spread out among the different evacuation centers in Pampanga. The University has forged a partnership with the Habitat for Humanity and the Provincial Government of Tarlac for the construction of resettlement units in Camp O'Donnell Resettlement Area. Volunteers and affected families have been involved in the actual construction of the resettlement houses.

The various volunteer programs that have been implemented so far have involved different sectors and institutions. Partners included some student organizations which have done their own volunteer work in pre-identified communities. With this, the objective of offering these student organizations avenues for service and worthwhile activities has been met.

Certain volunteer programs also entailed collaboration with other state colleges and universities in the country, thereby increasing the number of volunteers, who are no longer limited to U.P. constituents.

Many of the volunteers have expressed dissatisfaction with the inability of the government to provide services to the people. Their exposure to the harsh realities of life in the communities has strengthened their social commitment. Volunteers have expressed these sentiments in the debriefing activities and sharing sessions that were held to process their experiences.

The University has similarly benefited from the four-year experience in relation to its functions as an academic institution. Already, important documents have been written, including training modules, scholarly papers and journals, that contained the lessons and insights the volunteers gained in their involvement. A curriculum for a Diploma and a Masters program in Public Administration, Major in Voluntary Sector Management has already been developed, while the University has actively participated in international and national conferences on voluntarism.

In sum, the first three years of the volunteer service program of the University were a period of unprecedented commitment to serving the people. The program has reached out to different communities and sectors all over the country, each with varying problems and concerns. The success of these programs was due primarily to the unquestionable dedication of the volunteers, who came from the ranks of faculty, students, alumni and non-teaching staff.

7. SUITABILITY AND POSSIBILITY FOR UPSCALING

Though the volunteer service program of the University has served many individuals nationwide, there are still areas that have not been served, and many possible volunteers that have not been tapped.

However, experience shows that it is not hard to tap volunteers from the different sectors in the University. All that is needed is to provide the appropriate programs and projects that these people can involve themselves with.

The University is optimistic that by the year 2000 each faculty member, student and non-teaching staff member would have done volunteer work of some form. The sustainability of the volunteer service program is assured with its institutionalization. However, there is an increasing need for financial and material support for the services rendered by the volunteers. This calls for the generation of funds aside from the regular budget received from U.P. and outside sources. The Kaibigan ng Pahinungod (Friends of Pahinungod) was formed for this purpose. Kaibigan is a network of individuals and organizations who are willing to support the program financially. Its creation means that more and more individuals and groups outside of the University are being tapped to support the efforts of voluntarism in the country.

Another possibility for upscaling beyond **U.P.** is the involvement of other state colleges and universities that are located across the archipelago. The experience of the UP/OC could encourage these colleges and universities to also institutionalize their own volunteer service programs. **If** this happens, academic institutions in the country can become real conduits of the people and the government in the pursuit of development.

8. SIGNIFICANCE FOR (AND IMPACT ON) POLICY-MAKING

The experience of U.P. in making voluntarism an integral part of its mission as an academic institution shows what it can do for social change. Voluntarism may help address some of the varied and complex problems being faced by the people.

Voluntarism can be adopted by other government institutions as part of their mission. The goal is to make voluntarism a way of life, a mass movement that involves different institutions with the means of helping the people overcome their problems. However, as shown by the U.P. experience, institutionalization becomes effective only if supported by policy. At the same time, the government may be encouraged to give more support to institutions that have made a commitment to voluntarism.

9. POSSIBILITY AND SCOPE OF TRANSFERRING TO OTHER COMMUNITIES OR COUNTRIES

The institutionalization of voluntarism at U.P. is a practice worth emulating. As shown by the experience, voluntarism benefits the University for it enhances its functions as an academic institution. In view of the U.P. experience, universities in other countries may tap their vast resources to get involved directly in development issues of their people.

10. OTHER COMMENTS

In adopting voluntarism as an integral part of their mission, institutions must likewise advance the very same ideals that promote the spirit of voluntarism. The management of the volunteer service program must in itself be consultative and democratic. Finally, voluntarism has to be viewed within the context of people's empowerment and the pursuit of social transformation. Voluntarism must help people help themselves because in the final analysis, it is they who will determine their future.

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