

The Arnold Janssen Kalinga Center





"When I was hungry, you gave me food.
I was thirsty; you gave me something to drink.
I was a stranger, you welcomed me.
I was naked, you clothed me.
I was sick, and you took care of me."

Matthew 25:35-36



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Introduction: What is AJKC?

The **Arnold Janssen Kalinga Center (AJKC)** was founded on July 16, 2015, with a vision of recreating and empowering the lives of the homeless and working towards a society where nobody is left behind, and the dignity of all people are upheld, respected, secured, and celebrated, primarily by helping address the problem of urban homelessness. The Center grew from a one-man band with Fr. Flavie Villanueva, SVD to a family of dynamic parish volunteers, active lay faithful, people from all walks of life who simply wish to offer care in a dignified way and was then eventually registered on March 18, 2017 as a non-profit organization under the name AJ Kalinga Foundation Inc. The Foundation is guided by a Board of Trustees who share the vision and mission started by the AJKC.

The AJKC in Tayuman reaches out to those who need a place to eat, bathe, sleep, and even learn. During its first 38 operational days in 2015, the Center served approximately 5,746 meals; from 2016 to 2019, they were able to serve 117,296 meals. During the first semester of 2020, meals served were 117,980. From April 2020 to June 30, 2021, "Kalinga sa Kalye" provided 220,247 dignified meal packs for the street dwellers.

What we do

In serving the poorest of the poor, AJKC goes beyond providing dole-outs to its beneficiaries, something that the Center is keen on making clear. The Filipino word **kalinga**, from which it gets its namesake, means "to care for"; for the Center, kalinga takes on two different forms. KALINGA as an activity means **Kain-Aral-LI**nis-na**NG**-Ayo**s**, which outlines how the AJKC hopes to fulfill its objective of providing those who are poverty-stricken with holistic, systematic and dignified care. More specifically, this means:

- Contributing to recreating and rebuilding the lives of the poorest of the poor through a dignified, systematic, and holistic approach where they **re-create their self-image, restore their self-respect and reclaim their self-worth**;

- Exploring ways of making the change in the lives of our partners sustainable through alternative learning systems and skills-building for gainful work; and
- At the community level, creating spaces and opportunities where our partners will take care of other poor people in their neighborhood like KALINGA has done for them.

The Center's mission of helping the poorest of the poor re-create their self-image, restore their self-respect, and reclaim their self-worth is carried out in the form of three holistic phases:

Phase 1: Food and hygiene. Aligned with the first step of **recreating one's self-image**, this phase is divided into two:

- **Phase 1A** involves a **seven-station program** that provides for the homeless and the poor with quality food and hygiene along with coaching, affirmation and various other activities. The seven stations include:
 - > **Welcoming**
 - Welcoming beneficiaries to the Center involves giving them number cards for queuing, as opposed to asking them to form a line; this practice is in line with AJKC's philosophy of dignifying the homeless and the poor. Priority is given to children, pregnant women, the elderly and the disabled, as well as the severely hungry. While queued, volunteers engage the beneficiaries in conversation.



> Profiling

- To take note of who the beneficiaries are, they are asked to proceed to the Center's front desk for basic profiling and documentation; photos for identification of the beneficiaries are also taken. While waiting to move on to the next station, beneficiaries could take part in basic Catholic catechism classes or view spiritual and character development videos.

> Clothing

- Whenever possible, the beneficiaries are provided with a clean set of underwear, bottoms and tops. The number cards for queueing are collected here before they move on to the next station, and beneficiaries are reminded to take note of the numbers they were given.

> Bathing

- Beneficiaries are given ample time to shower, after which they are asked to stow away towels properly by folding them and placing them in a provided basket. They are then to return to the front desk to claim their number card before heading on to the next station.

> Grooming and affirmation

- Beneficiaries are provided with mirrors and other grooming items for their use. Volunteers remain present to offer help and make sure that beneficiaries can groom themselves freely and properly, with dignity and joy. After this, the beneficiaries gather in a circle, and are led by a facilitator discussing the values of KALINGA (Kaibigan, Ayusin, Linisin, Ingatan, Nilay, Gumalang, and Aruga) in relation to their life, and are also encouraged to share their own insights and experiences.

> Meals and bonding

- This station is where beneficiaries gather in a dining hall and are individually served a meal consisting of rice, meat and vegetable dishes. Beneficiaries are first asked to give their number cards to the volunteers, which are then tabulated; the volunteers also serve as waiters and ushers to ensure that beneficiaries are seated properly and comfortably. Though meals are served plated, beneficiaries are allowed to get more food from the preparation area to a reasonable and proper extent. The Center also accommodates specific food restrictions related to faith, such as Halal food for Muslim beneficiaries. Leftovers are not allowed, as well as take-aways.

> Sending-off and missioning

- This last station sees beneficiaries off as they leave the Center; here, they are enjoined to care for others the way AJKC cared for them, and are ensured that they are always welcome back in the Center should they return.
- **Phase 1B** ("Panatag Night Shelter") involves providing shelter for the night, free from threats to security and free from the vulnerability brought by various elements, both natural and man-made. Beneficiaries are given the opportunity to shower before having dinner, during which they take part in fellowship with each other. They also take part in short, 15-minute classes discussing human and primarily Christian spiritual values.

Phase 2. Alternative Learning System (ALS).

This phase practicalizes the second step of **re-claiming one's self-respect**. It involves an educational program aiming to provide for the educational needs of beneficiaries, through a non-formal schooling system called the Alternative Learning System (ALS). This is done in partnership with the Philippine Department of Education (DepEd) and with the Arnold Janssen Catholic Mission Foundation (AJCMF).

Phase 3: Livelihood and Employment. The third phase fulfills the last step in the Center's mission, which is to help **restoring one's self-worth**. This phase involves offering basic spiritual formation through activities such as catechism classes, and equipping them with skills necessary for a livelihood outside of the streets.

In following this framework, the Center hopes to follow a holistic and systematic human development program beginning with providing those who are poverty stricken with opportunities to receive decent food and hygiene, non-formal education, spiritual formation and technical skills. The practical end-goal would be to help equip beneficiaries towards seeking a sustainable and dignified means of livelihood or employment, ensuring that they no longer go back to their former life on the streets and that they are reintegrated back into society. Beyond this, AJKC outlines values—the second way they define KALINGA—that they hope beneficiaries and volunteers will live out both during their stay at the Center and outside of it: **KALINGA – VALUES SYSTEM**

Kaibigan: Ang bawat tao ay KAIBIGAN dito sa KALINGA. Lahat ay pinahahalagahan.

Ayusin: Ayusin ang kilos – hindi kilos kalye. Ayusin ang pananalita – maging magalang sa isa't isa at sa mga volunteers. Iwasan ang pagsisigaw at pagmumura.

Linisin: Linisin ang ating ginagalawan. Linisin kahit hindi mo kalat, tanda ng paghangad ng malinis na isip, puso at buhay.

Ingatan: Ingatan natin ang KALINGA CENTER – atin ito. Ingatan ang mga gamit, tulad ng pag-ingat at pagkalinga sa atin ng KALINGA CENTER."

Nilay: Mag-nilay tayo habang naririto sa KALINGA. Pagninilay-nilay upang magpahinga, matuto at makinig, manalangin at mapag-isipan paano ayusin ang buhay.

Gumalang: Gumalang tayo sa isa't-isa. Gumalang sa volunteers. Sikaping maayos at masaya ang ating pagsasama dito sa KALINGA CENTER.

Aruga: Aruga ang misyon ng KALINGA CENTER. Ito rin ang paanyaya sa bawat kinakalinga. "Inaruga at kinalinga tayo sa KALINGA, kaya kumalinga at umaruga rin tayo sa iba.

The institution's name, AJ Kalinga Foundation Inc, is attributed to St. Arnold Janssen, S.V.D. (5 November 1837 – 15 January 1909). He is a father, leader, and patron-founder of three religious missionary congregations: the Society of the Divine Word, Missionary Sisters Servants of the Holy Spirit, and Holy Spirit Adoration Sisters.

St. Arnold Janssen is the best patron and inspiration for Kalinga's missionary work. More importantly, we recognize the fact that homeless, though they are, they too are missionary in their own right.

Before they leave Station 7 of the Kalinga Center, they utter – "Kinalinga ako sa KALINGA kaya mangalangin din ako sa kapwa ng may galak."

Organizational principles: set of principles by which all programs & activities are guided & value-based.

Key to any organization's success is a set of principles by which all activities are guided and determined. Fr. Flavie shared that during the conceptualization of AJKC, there was not much he could refer to—everything is therefore based on much prayer and reflection, and ultimately from the identified needs of the homeless informed by his own experiences with them. The result of these is a tenet that not only serves as the framework for their organization, but also as the cornerstone of everything they do: the provision of dignified, holistic, and systematic care towards helping the homeless in recreating their self-image, reclaiming their self-respect, and restoring their self-worth. All this is informed by the Center's core belief of how "overcoming poverty is not a task of charity, rather [it is] an act of justice where the poor and the homeless are offered with dignified service."

Perhaps the most important foundation of AJKC's work is the biblical principle of love and service, typified in Matthew 25:35–40 (NIV):

"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.' "

The love for Christ and the love for the poor undergird everything that the Center does, more than any other guiding principle. It is part and parcel of their work; it is the source of all they do, and the end goal of their mission, which in the grander context of the entire Church, is essentially to provide care—maging tagapag-kalinga. It entails being an avenue of giving the homeless their daily bread, something Fr. Flavie notes is not limited to food—daily bread can come in the form of justice, service, education, and needs essential for the full realization of who one is meant to be.

More than an institution, AJKC is a family coming from different places and backgrounds, dealing with different struggles, and having different narratives to tell – all while sharing the same Christ-like care and love for one another. Members of this family — beneficiaries, staff, and volunteers —are taught and reminded to kalinga (which means "to care for") one another. AJKC strives to establish both spiritual connections and genuine bonds among the homeless, through listening without judgement to the stories of street dwellers and their lives on the streets, and praying together to bring back their faith and trust in God and His Words.

To strengthen bonding, beneficiaries engage in group activities such as counseling sessions, cultural art performances (Pagtatanghal in September 4 by the KALINGA Theater Arts Group), regular celebration of the Eucharist, and annual Christmas parties.

Analysis and learnings on the problem of homelessness

Part of what makes AJKC's work effective is the fact that what they do is grounded on and informed by the lived experiences of street-dwellers. Transformative and just social work involves seeing beneficiaries not as mere recipients, but rather acknowledging and inviting them to become agents of their own change. To do this requires a critical analysis of their situation—in this context, an analysis of the problem of homelessness, especially in the Philippines.

In general, homelessness, hunger, and poverty are pervasive and exacerbated problems both amidst and due to the country's growing economy and consequent urban sprawl. Of the 4.5 million homeless Filipinos nationwide, 3 million are in the city of Manila. In their work with the homeless, AJKC has identified numerous factors that lead to this kind of life, ranging from the personal to the structural:

External factors. Structural and systemic issues such as extreme poverty, unemployment, and inadequate social programs cultivate an environment in which individuals are almost forced to become street dwellers. A pervasive lack of housing brought about by natural disasters, forced evictions, and demolitions on the part of the State, worsened by limiting socio-economic barriers to education, healthcare and employment, make it extremely difficult to both find an adequate and sustainable place to live in. A common occurrence is when casual workers end up on the street after losing their jobs; stories from the Center also tell of former persons deprived of liberty, who find it hard to both find a job and be accepted by their estranged families, having no choice but to become street dwellers.

Internal factors. AJKC shares how extreme poverty drives individuals to make poor decisions, in the form of resorting to substance and alcohol abuse, gambling, and thievery. These cause rifts between the individual involved and their families, which then pushes the individual to leave home.

What is AJKC?

Dysfunctional family relations are also a pressing factor in the issue of homelessness, manifesting through domestic physical and sexual abuse, discrimination on the basis of sexual orientation, gender identity and expression (SOGIE), as well as discrimination against aged and elderly family members. There is also a generational factor involved, especially when street dwellers have children who consequently are born homeless. The Center adds that some seek a sense of freedom and adventure, as well as belongingness, in choosing to live on the streets.

It is important to note that these factors all inform each other; while larger issues at hand necessitate the action of both state and non-state actors, AJKC knows what their roles are in the bigger scheme of things. Fr. Flavie, together with the beneficiaries, social workers, and volunteers of the Center, have consistently reflected on what it means to be a part of the community at AJKC, embodying and practicing the mission, which goes beyond mere “work”. The Kalinga community is driven by “the mission of Christ, to go out and heal the wounded, to find the lost, and to care for the last” regardless of life history, past struggles, and background. Serving the destitute and forgotten allows them to experience holistic healing and self-completion through their personal encounters with the living Word of the loving Father.

Homelessness is a metonym for people who are neglected, abandoned and forgotten. The overall public perception towards the poor—unhygienic, incompetent, criminal, untrustworthy, among many others—is another key factor, not exclusively external nor internal, that both drives and exacerbates homelessness. This further negatively affects the poor’s perception of themselves, manifesting in low self-esteem, self-respect, and self-worth.

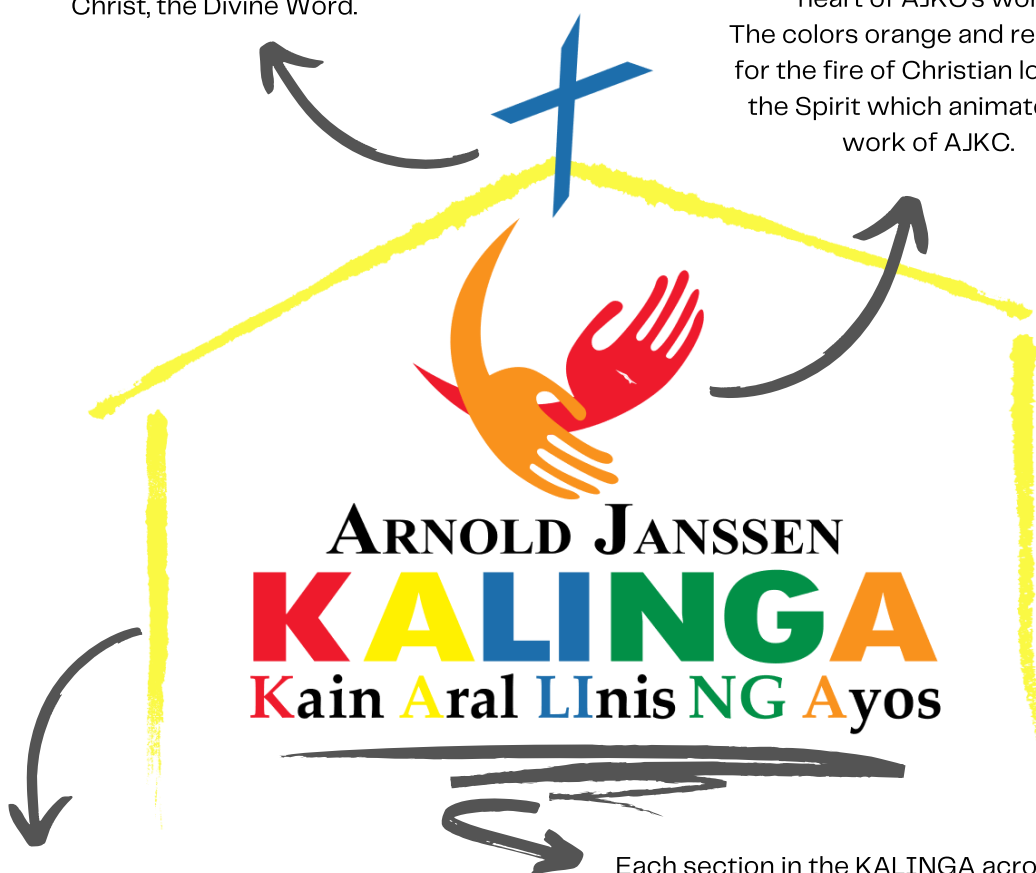


Introduction: The AJKC Logo

The official logo of AJKC may be used in any means that are proper to the Center's identity, and carries significant elements that embody AJKC's vision and mission.

The **blue cross** embodies the primacy of Christian and Catholic faith in AJKC's work and vision. The color blue, associated with life-sustaining water, reflects AJKC's continuous ministry, which is sustained only by Jesus Christ, the Divine Word.

The **hands**, one of which symbolizes the volunteers and the staff, and the 'wounded hand' the beneficiaries, illustrate our response to the "preferential option for the poor," Christian charity and love that are at the heart of AJKC's work. The colors orange and red stand for the fire of Christian love and the Spirit which animates the work of AJKC.



The 'worn-out' **house** illustrates AJKC as a shelter and half-way house for the wounded and homeless, and its mission of providing acceptance and security for the poor.

The yellow color symbolizes AJKC as a beacon of light amidst the darkness of poverty, in the same vein that the Incarnation of Jesus Christ did, the Divine Word who pitched his tent amongst us – poor and sinners.

Each section in the KALINGA acronym shares the same color as the word it abbreviates (**Red**, **Yellow**, **Blue**, **Green**, and **Orange**), symbolizing the joy the Center hopes to share with its volunteers, staff, and beneficiaries.

* As of November 2020, in relation to the changes the Center had to make during the onset of the COVID-19 pandemic, it changed the original Kain-Aral-Ligo-Ng Ayos definition of the acronym to **Kain-Aral-Linis-Ng Ayos** to reflect the broader pursuit of cleanliness (both physically and spiritually) that encompasses activities apart from bathing.

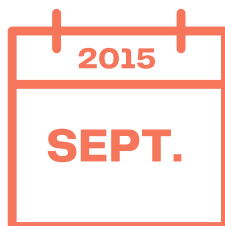
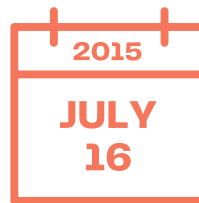
Milestones



A Concept Proposal on establishing a Kalinga Center was submitted by Fr. Flaviano L. Villanueva, SVD to Fr. Nielo Cantilado, SVD, Provincial Head of the SVD, Philippine Central Province.

The Arnold Janssen Kalinga Center (AJKC) was inaugurated and blessed by Cardinal Luis Antonio "Chito" Tagle; the same event was witnessed by the SVD priests and missionaries.

AJKC was operated by its founder, Fr. Flaviano L. Villanueva, SVD during its first year of recreating and empowering the lives of the homeless and wounded.



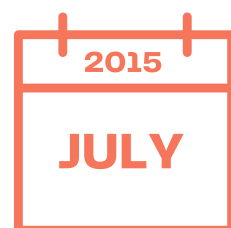
The AJKC was open for the homeless every Thursday of the week, to welcome St. Jude too into the Center.

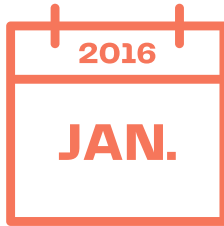
The AJKC's program is composed of 7 stations, each assisted by a volunteer who guides a beneficiary through the entire KALINGA (Kain, Aral, Ligo, NG Ayos) process. The aim is to uplift one's spirit, volunteer and beneficiary alike, as one leaves the Kalinga Center with an enriching experience.



The 7 stations include:

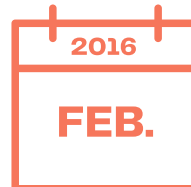
- ↪ Welcoming Station
- ↪ Profiling Station
- ↪ Clothing Station
- ↪ Bathing Station
- ↪ Grooming and Affirmation Station
- ↪ Meals and Bonding Station
- ↪ Sending Off Station



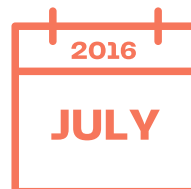


Upon the request of friends who wanted to volunteer at the Center, the AJKC decided to add another day (Saturday) for the homeless.

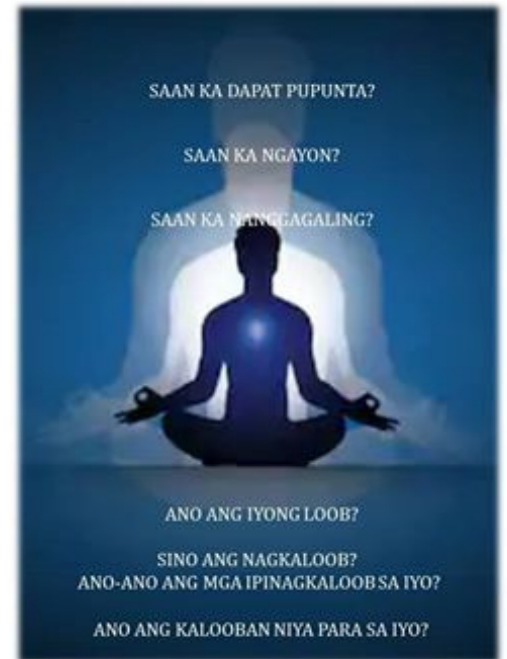
The Alternative Learning System (ALS) was instituted at the AJKC, in coordination with the Arnold Janssen Mission Foundation (SVD). The ALS accommodated those homeless who wanted to finish elementary and/or high school. ALS learners attended classes four (4) times a week.



The AJKC added a third day (Sunday) where the homeless continue to receive dignified form of care with two (2) viands and unlimited 'sinandomeng' rice). The Center operated three (3) days every week (Thursdays, Saturdays and Sundays).

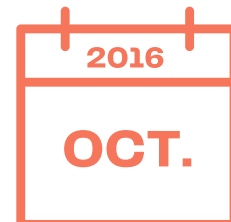


PROSESO NG PAGMAMALAY, PAGNINILAY AT PAGTATANGI



The 'Beneficiary-Volunteers' (BeVolts) program was organized with 10 homeless as the first BeVolts.

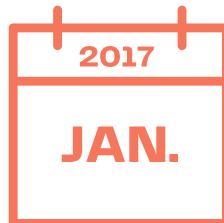
Fr. Flavie Villanueva, SVD met the first surviving family affected by the drug-war campaign and decided to come out publicly.





The Arnold Janssen Kalinga Center, despite its meager resources, opened its door in providing dignified, systematic and holistic care to the victims and their surviving families affected by the drug-war campaign of the administration.

The PANATAG Night Shelter (with dinner) was opened to the homeless as a temporary night shelter for them, especially during the rainy days. The Center accommodated the homeless, which reached a maximum of 70 homeless individuals. The temporary night shelter was open five (5) nights a week, from 6:00 pm to 5:00 am of the next day.



DAILY SCHEDULE ; MONDAY - FRIDAY	
5:30 - 6:30AM	- RISING / SHOWER / PREPARATION
6:30 - 7:00AM	- ANGELUS / MORNING EXERCISE / SHIBASHI
7:00 - 8:00AM	- BREAKFAST
8:00 - 9:00AM	- DAILY ROUTINE / CLEANING / GARDENING
9:00 - 12:00PM	- WORKSHOP
12:00 - 1:00PM	- ANGELUS / MID-DAY PRAYER / LUNCH
1:00 - 2:00PM	- SIESTA
2:00 - 4:00PM	- WORKSHOP / SESSION
4:00 - 5:00PM	- INDIVIDUAL CONFERENCE / GROUP DISCUSSION
5:00 - 6:00PM	- PERSONAL TIME
6:00 - 7:00PM	- ANGELUS / DINNER
7:00 - 9:00PM	- SOCIALIZATION / BIBLE SHARING
9:00 - onwards	- LIGHTS OFF / REST

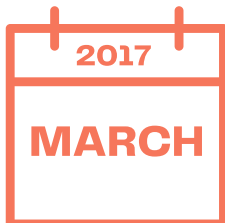


The mission of AJKC in providing dignified, systematic and holistic care to the homeless was carried out through the support of the following **Program Directors**:

- July 2015–July 2017: Ms. Babeth Abuso
- August – October 2017: Mr. Honorato Estacio
- November 2017 – May 2019: Bro. Jorem Yap
- June to September 2019: Ms. Dahlia Analupa
- October 2019 – present – Mr. Noel Feliciano

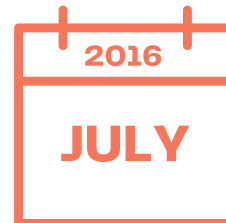
The Arnold Janssen Kalinga Foundation Inc. (AJKFI) was registered as a non-profit organization with the Securities Exchange Commission (SEC). AJKFI has two (2) major programs: the Arnold Janssen Kalinga Center (providing care for the homeless/street dwellers) and the Program Paghilom (providing care for the wounded/drug-war victims).





The Arnold Janssen Kalinga Center renovated and expanded its area and office.

A KALINGA truck was built for the AJKC to serve as a mobile feeding center. However, the mobile Kalinga truck lasted only for two years.



ALS learners took the Accreditation and Equivalency (A&E) Test. These are nationally administered tests that aim to measure the competencies and life skills of those who have not attended or finished the formal elementary or secondary education



Five beneficiaries passed the Acceleration and Equivalency Test - Secondary level given by the Department of Education last February 24, 2019 and received their high school diploma last 24th of June 2019.



John Joviel (Avel) Fuentes - The first A & E Test passer of Kalinga ALS Learning Center.



Cristina Murillo and Luisito Alipio Jr.: A couple who successfully passed the Acceleration and Equivalency Test by the Department of Education, making them eligible to graduate from junior high school. The graduation took place last August 14, 2018.

The Formation program for the AJKC beneficiary-volunteers started in 2018. A major component of their formation program includes the **'Bilog'** ("circle group") where three (3) things happen: a) recognize the God who called us to mission; b) share our unique experiences, feelings, and learnings and, 3) serve as venue for dialogue & growth: affirming & offering feedback and reconciling differences & conflicts.



The beneficiary-volunteers are accompanied by the staff in sharing their daily life experiences in the light of the Gospel Reading. Each Individual is invited to share according to their thinking, feeling and emotional state during the day. In the same "Bilog" they discuss the tasks to carry out the KALINGA values and beliefs imbibed in AJ Kalinga center. Should conflict or misunderstanding arise, the staff provides a psycho-social support or counseling accompaniment with the help of the formator or CEFAM Counselor to determine the source of the conflict; group members give their observations, and; the person concerned submits to a Learning Experience (LE) if necessary. Repetitive behavior is written as incident reports to inform the office for eventual action.

The highlights of all their experiences are offered every Sunday during the Eucharistic celebration with the priest.

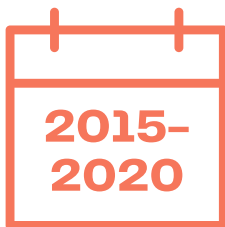


The first Theater Arts Training for the AJKC beneficiary-volunteers was held on September 2-4, 2019 and directed by Mr. Albert Saldajeno and his team; their showcase (“Pagtatanghal”) was presented to a 500-audience of catechists and teachers at the Paco Catholic School.

A Certificate of Registration was issued by the DSWD to the AJ Kalinga Foundation Inc. for having satisfactorily complied with the requirements to be registered as a **SOCIAL WELFARE AND DEVELOPMENT AGENCY (SWDA)**.



Registration No : DSWD-FONCR-R-00021-2019
Registration Date : October 25, 2019



Dignified packed meals for the homeless/street dwellers :

2015 : 5,746 meals

2016 : 20,576 meals

2017 : 31,808 meals

2018 : 32,207 meals

2019 : 32,705 meals

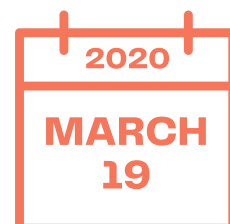
Jan to Mar 2020 : 11,564 meals

Mar to June 2020 : 106,416 meals for 500 homeless residents housed in 8 temporary safe shelters

April 2020 to June 30, 2021 : 220,247 meals distributed to homeless in the streets



In March 2020, the national government imposed enhanced community quarantine (ECQ) in Metro Manila due to the unexpected onslaught of the deadly COVID-19. Despite following proper Department of Health regulations, the AJKC was forced-closed, the street dwellers inhumanely driven away by the Barangay Captain and leaving them more vulnerable to the pandemic.





As a response to the COVID pandemic, AJKC expanded its effort to provide the street dwellers with their most immediate needs to be able to combat the virus and opened a “Safer Spaces for Street dwellers” program during the lockdown.

From March 22 to June 14, the program housed over 500 street dwellers across 8 temporary safe shelters. The Arnold Janssen Kalinga Safe Shelters were organized in partnership with the following:

- > DLSU Enrique Razon’s Sports Center
- > St. Benilde Covered Court
- > Bahay Tuluyan of San Benito of the Sisters of St. Scholastica College
- > Paco Catholic School Gymnasium
- > Paco Catholic School 7th Floor
- > Malate Catholic School Gymnasium
- > Espiritu Santo Parochial School
- > Arnold Janssen Kalinga Center (Tayuman)



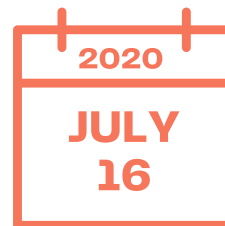
Kalinga sa Kalye (Feeding Program)

Seeing the multitude of homeless beneficiaries in the streets “who are like sheep without a shepherd,” Kalinga Center ventured into the frontlines by cooking, packing and distributing food packs to the homeless and later even to the hungry in the streets of QC, Caloocan, and Manila, five (5) days a week.

Arnold Janssen Bahay Kalinga (AJBK): House of Formation and Hope

The Foundation has been blessed with a site from and a frontier missionary partnership with the Passionist community (formally known as the **Congregation of the Passion of Jesus Christ**) in Bagong Silang, Caloocan City. Following the experience of Arnold Janssen Kalinga Center, AJBK offers a comprehensive ground in order to systematically and holistically re-create and empower lives.

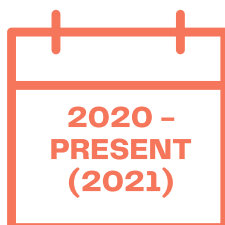
The 3 core programs: a) ALS (1 year); b) Skills Training (3–4 months); c) Employment Preparation (2–3 months) follow a distinct "Formation Process" that is anchored on a 'psycho-spiritual intervention' approach in order to help the person recognize, heal & handle past traumas & issues, beginning by reconciling with one's families & significant persons.



From July 2020 to present, Bahay Kalinga in Bagong Silang welcomes street dweller beneficiaries who are willing to be formed and trained on livelihood and job skills for a period of 3 to 6 months. Based from experience and research, consultation and prayer, an Integrated Human Development Program was developed for the homeless residents.

From July 2020 to June 2021, the AJBK has accommodated three (3) batches of homeless residents, a total of 124 homeless from the streets of Manila.

Coming from the "Safe Shelters," the First Batch of 71 street dweller beneficiaries, 8 have been re-integrated with their own families; 12 hired by external companies; 5 endorsed to other institutions; 7 Locally Stranded Individuals have returned home. A total of 32 individuals have turned their lives around.



KALINGA's Response to the COVID-19 Pandemic

Under the initiative of Justice, Peace and Integrity of Creation (JPIC) of the Society of the Divine Word (SVD) – Philippine Central Province, the AJ Kalinga Foundation Inc. has worked vigorously in "recreating and empowering the MOST – Marginalized, Oppressed, Suffering, Tormented in our society." To further Empowerment, one of JPIC's three (3) pillars, we have designed program interventions, helping particularly two of the most neglected and non-recognized sectors in our society today, the street dwellers and victims of extra-judicial killings. These programs are: **Kalinga sa Kalye, Kalinga Center, Bahay Kalinga, Kalingaan sa Panahon ng Unos, and Program Paghilom.**

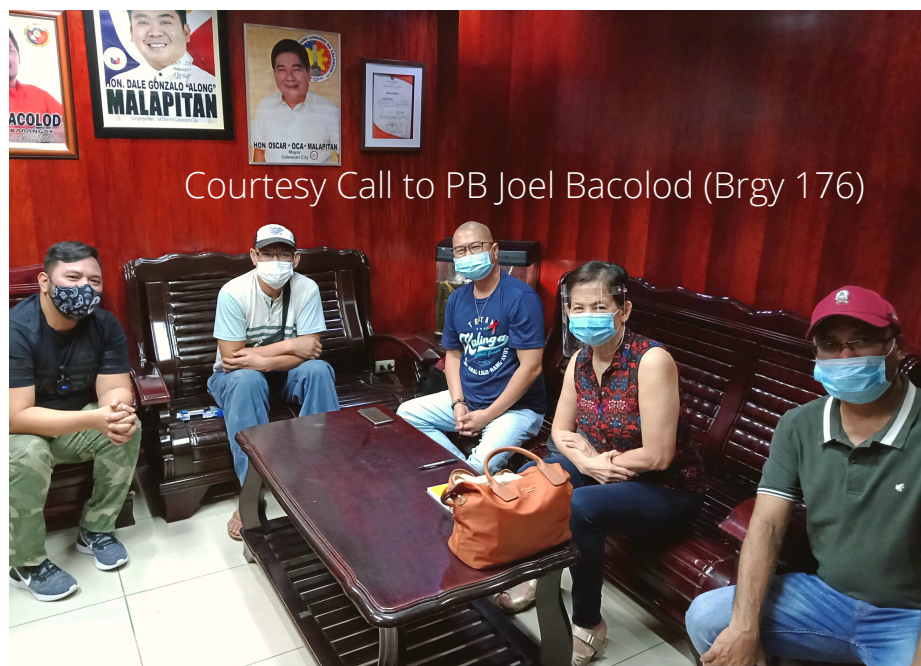




Fr. Flaviano L. Villanueva, SVD
Founder, Arnold Janssen Kalinga Center



Partners-in-Mission in 2015



Courtesy Call to PB Joel Bacolod (Brgy 176)



1st Visit at Future BK Site



Anniversary in 2018

First Batch of Bahay Kalinga Residents



Frontage of Bahay Kalinga



Rosary-making enterprise



First Harvest



Urban Gardening at BK

Institutional history

AJKC follows the vision of recreating and empowering lives and seeks to be a frontier in providing dignified, systematic and holistic care for the homeless. With the limited available data in the web and books, through a series of trial & error, discernment & prayers, consultations & research, the 7-stations were born. What started out small in numbers of around 5,746 beneficiaries, grew into an average of 29,766. Operations on Sundays began on July 31, 2016, during which beneficiaries came rolling in per day to over 250.

Along the way, AJKC improves on areas where they see fit and with respect to the needs of the homeless. This included adding 2 new areas to the existing 7 stations of Phase 1A: Food and Hygiene. The first is providing a "Waiting Area" before the clothing and bathing stations; time for prayer, teaching of KALINGA core values, announcements, and reminders take place here. The second is the "Coaching Area", where SGD and core values are deepened, and then followed by shared meals.

From Kain and Ligo, AJKC launched an ALS program beginning February 2016. As months passed by, beneficiary-enrollees consistently attended 4-days-a-week sessions that included English, Math, Science, and Filipino classes. In 2018, the program started to take place 4 times a week: Monday, Tuesday, Wednesday, and Friday to accommodate learners at their own pacing and ways. In hopes of helping them regain their self-respect, AJKC provides beneficiary-enrollees with a safe and engaging environment that encourages them to follow a productive path.

Across the years, they've also initiated several skills training programs such as candle making, sewing, housekeeping, and soap making. In 2019, a rosary making program called Project Maria, which was launched and supervised by a nun from the Missionary Sisters of the Immaculate Heart of Mary (ICM), became a source of income for 16 beneficiary-volunteers. They went on to share a portion of their earnings worth ₱10,000.00 with the Center, which was wholeheartedly accepted by AJKC.

Partner and actor inventory and roles

AJKC as an organization employs the work of both full-time staff and volunteers, as well as external partners, in the pursuit of their mission to provide holistic, systematic and dignified care.

AJKC Staff

- **Executive Director.** The Executive Director leads the Organization's activities in line with its mission. They also represent the organization to regulatory bodies, community and civic organizations, donors, funders, and the general public.
- **Administrative Officer (External Affairs).** The administrative officer handles the majority of administrative duties in the AJKC, including the managing of the employee records, and upkeep of the organization's files, as well as providing overall support.
- **Project Director (Internal Affairs).** The PD oversees, monitors and manages the programs and operations of AJKC. They are primarily charged with managing the staff, beneficiaries and volunteers as well as managing resources.
- **Volunteer-Beneficiaries Coordinator.** This role is undertaken by a former beneficiary of AJKC, and they are tasked with managing the day-to-day operation and activities of the beneficiaries. They serve as the link and fosters an open communication culture between AJKC and the beneficiaries.
- **Liaison Officer.** AJKC's liaison works with private and governmental organizations to communicate and coordinate their activities and achieve the best utilization of resources in line with the Center's mission.
- **Instructional Manager.** The Instructional Manager oversees the operation of Phase II. They are tasked with planning, organizing, and implementing an instructional program based on AJKC's ALS modular lessons. They must be able to foster a learning environment that can guide student-beneficiaries to develop and fulfill their academic potential. They also serve as the link between AJKC's ALS program, AJCMF, and the DepEd.

- **Finance Officers.** Finance Officers maintain records of financial transactions by establishing accounts; posting transactions; ensure legal requirements compliance, prepare quarterly financial reports.

Volunteers

Volunteers are lay, religious or non-sectarian individuals and groups who seek to take part in the mission of AJKC. They may be divided into three categories based on their number and duration of work in AJKC:

- **Individual Volunteers.** They volunteer in AJKC's work informally with no definite time of duration or specific work. These volunteers may "sit-in" or assist in whatever tasks they can in the seven stations of Phase I or they may also take part in the activities of Phase III. They are also expected to draw fruit from these encounters.
- **Beneficiary-Volunteers (Be-volts).** Be-volts are beneficiaries from the different phases of AJKC's work who are tasked to assist in Phase IA for a duration of six months. This is done to fulfill a formative requirement, in the hopes that values may be imparted and internal formation may take place that would enable them to live lives outside the streets. They serve as part of the team to ensure that other beneficiaries are able to receive AJKC's care
- **Group Volunteers.** Groups from institutional organizations, schools, religious groups, and the like that desire to work with AJKC are required to submit a letter presenting their intent to the Executive Director or to the Program Director of AJKC before they may start their formal volunteer work in AJKC. The letter must contain their name, the number of volunteers, reasons for volunteering, the task they are willing to do for AJKC, and the duration of their expected volunteer work.

Partners-In-Mission

The Center gives great importance to their partners in mission, who are encouraged to go beyond the conventional method of detached partnership that starts and ends with monetary or in-kind support by visiting AJKC itself and

and establishing relationships with the beneficiaries and volunteers. Seeing the Center for themselves will also inform the partners of how exactly AJKC is being run; it allows them to immerse themselves in the Center's mission and vision, as well as listen to the lived experiences of the beneficiaries to further inform and deepen their conviction to help. This principle is embodied in AJKC's 3Ps, which stands for Pesos, Prayers, and Presence – this has been expanded to include Partners and Policies (5Ps), in hopes of pursuing more long-term methods of addressing the plight of street dwellers.

"It's like I was reborn." – Lorena Fortu

AJKC was founded to provide hope, a second chance to turn around the lives of the hopeless and destitute, with stronger faith in God and trust in oneself.

Lorena Fortu and Sam Gonzales, both be-volts, shared their Kuwentong Kalinga of how the foundation gave direction and a newfound purpose in their lives. They are living proofs that people are capable of change, taking control over their own lives – whether this meant overcoming drug addiction or rising above apathy towards life.

As House Parents of 95 street dwellers (at their time) in the Center, Lorena and Sam looked after their fellow homeless and helped these find their own sense of fulfillment, the way AJKC helped Lorena and Sam find theirs.

Institutional innovations

Bahay Kalinga, the COVID-19 pandemic

Since its founding in 2015, AJKC has progressively worked towards improving the work that they do. Various institutional changes have been made to accommodate the growing number of individuals they continue to reach, along with the internal changes in terms of structure, especially with their recent registration as a foundation.



The mission has grown in size throughout the last five years, especially with the addition of Bahay Kalinga in 2020. Bahay Kalinga is a “multi-level facility that [will] support the main core mission of the Kalinga Program from the AJKC.” This extended space aims to help contribute to the monthly demands of the Center by focusing on various program development goals, such as the establishment of an office management system and online and systematic profiling; it will also serve as a space for extension programs involving Spiritual Development, and events like the Advent recollection of AJKC beneficiaries. It is a house of formation and hope with psychospiritual interventions, catechetical instruction, values and ethics teaching, and skills training all combined. Bahay Kalinga is also a space for the Center's ALS program, having successfully met the specifications qualifying the Center to apply for training vouchers from TESDA and other sources of scholarship support.

With former street dwellers now living under one roof, AJKC learns from each individual's various experiences to try to create the best practices. Not only are beneficiaries involved in making improvements on food and hygiene programs, but they also have the opportunity to reach out to their families if they choose to do so. An additional phase in the aspect of servant leadership is included for those who choose to volunteer – they spend a minimum of two months in the Center in Tayuman, and another one to two months at Bahay Kalinga before being recommended to external agencies and institutions for employment.

Apart from Bahay Kalinga, the Center continues to respond to and address the growing needs of beneficiaries and the evolving nature of their mission. By actively involving their beneficiaries, which have come to include former street dwellers as well as the families of extrajudicial killing (EJK) victims under their extension programs, the Center creates an empowering environment that encourages these beneficiaries to commit to the mission. This ensures that the work they do is not limited to one-time dole-outs, but is something that extends beyond the program itself; that their core values are not only exercised within the confines of AJKC, but are manifested in and passed on through the changed lives of the beneficiaries.

In light of the COVID-19 pandemic, the Center was ordered to cease operations by March 12, 2020. To make sure that they can continue with the mission and the work they do, key adjustments had to be made. Off-site shelters called Safe Centers were established after partnering with schools such as De La Salle-College of Saint Benilde and Ateneo de Manila University, as well as other organizations in other places such as Paco, Manila. From these Safe Centers, three batches of beneficiaries totaling over 120 individuals were brought to Bahay Kalinga, while others were either referred to other organizations and institutions for employment or care, or aided in being reunited with their families. Those who settled in Bahay Kalinga at the time were given the opportunity to help prepare and serve a daily average of 850 meals, which were then distributed via food trucks that roamed around the streets and helped feed street dwellers, in accordance with social distancing protocols.

An additional adjustment that had to be made due to the pandemic was the limitation and removal of the Center's Bathing station, under Phase 1A of their regular program, as government guidelines prohibited the use of public showers to prevent COVID-19 transmission. This became an inevitable setback towards helping street dwellers, who were just as vulnerable and needed just as much protection from the virus, as maintaining hygiene and cleanliness is also crucial against warding off COVID-19

Recent organizational improvements

By 2019, the Center identified key points of improvement in the way things were being done. A formation and development plan for AJKC be-volts was to be implemented and monitored; the functionality of program components was to be reviewed, to better integrate the KALINGA values of KAin, LIgo naNG Ayos with their ALS, skills training, and livelihood and employment programs. The reception of in-kind donations, and coordination with donors and benefactors, were to be re-evaluated; the signing of a Memorandum of Agreement would be enjoined for partners who offered their services, one such partner being the Philippine Association of Service Exporters (PASEI), who offered to help refer elderly women for employment, along with a Balik-Probinsya program that came with financial support. Internal improvements were also under way, including the review of the Center's financial manual of policy to ensure a rigid check-and-balance system especially for requests and disbursement, cashiering, approval, liquidation and reporting; a flowchart of operation and tasks was also proposed, along with the establishment of work ethics and team support.

Role of the state and other partners

AJKC emphasizes the fact that as an organization and a foundation, it functions through the selfless and boundless generosity of God. In terms of the Center's operations, external support of both the national and local government as well as other partners-in-mission can come in many forms, outlined by AJKC's 5Ps: Pesos, Prayers, Presence, Partners, and Policies, all towards the progress and care of street dwellers.

AJKC recognizes that as the tier of the State closest to the people, local governments, alongside various government agencies, need to engage in proactive planning with the community sector in order to create policies towards a more comprehensive social protection program for the homeless. Ultimately, what is needed is a deep understanding of the plight of street dwellers. An example of such a partnership is that of the Kariton Coalition, an organization comprising various churches, faith-based organizations, and other civil society members that works towards policies and programs championing the rights of the homeless, and advocating for their empowerment.

Although civil society, non-government, and people's organizations have made efforts to help the homeless population, the Center stresses that much more still needs to be done – particularly on the part of the national government. Whenever the State fails to implement rehabilitation and fostering programs for the poor, institutions such as AJKC step up and take the direct role in addressing homelessness and assisting them with accommodation, services and support. The national government is urged to foster an environment that encourages and enables organizations like AJKC to flourish, if not assume the leading role in addressing both the immediate and structural problems of homelessness.

Towards further growth

To give up is certainly not in the vocabulary of AJKC. Standing witness to the growing number of accommodated homeless people every year, alongside the expansion of the institution and its projects and programs, the Center has all the more reason to continue this kind of work; despite challenges both big and small, the mission to care for the needs and be of service to the poor continues, alongside the goal to inspire even more people in joining the cause of caring for and empowering those neglected by society. The very praxis of the mission, underpinned by the values of KALINGA and the Word of God, is what pushes everyone in the institution to move forward.

In times of struggle, whether financial, spiritual, or organizational, they continue to give unabridged care and service to the poor, trusting in God that He will provide and replenish both material and non-material needs. AJKC consistently and continuously strives in modifying means and ways to further respond to the needs of the homeless in a dignified, systematic, and holistic manner, guided only through God's love, grace, and will.

Keep moving forward, as they say. AJKC has undergone significant changes and improvement over the past years including renovations and program expansions. Though these changes may seem drastic, the Kalinga community has championed over doubts and fear – and will continue to do so, for as long as they are guided by the core values of KALINGA and the Word of God.

The mission being a massive undertaking and commitment, AJKC aspires to steadily expand in both internal and external programs. In 2019, AJKF Inc. formalized its organizational structure, planned to implement and to monitor the development plan for the Kalinga beneficiary-volunteers, and improved hygiene and food programs as deemed necessary.

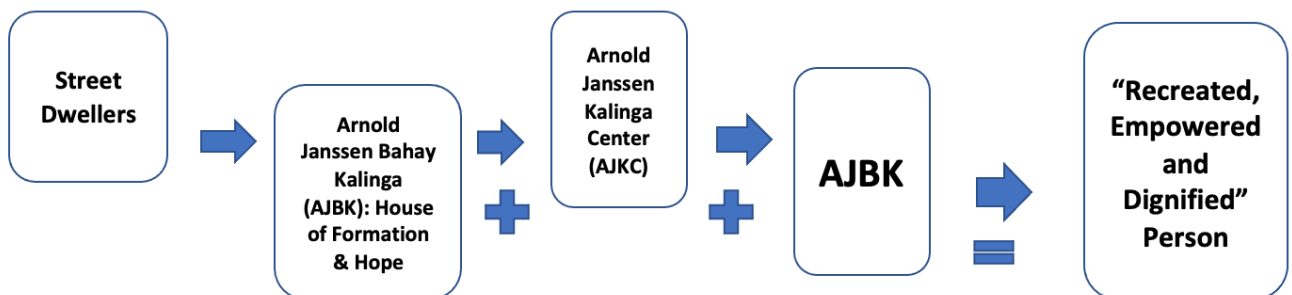
AJKC – with the active role of be-volts – also continues to extend its reach by undertaking external programs aligned with the evolving nature of their mission. To name a few, "Kalinga sa Parokya" supplied financial and food assistance to a total of 12 SVD parishes and 4000 families; "Kalinga sa Manggagamot" (2020) distributed 400 PPEs to 3 hospitals in Lucena and Pangasinan; "Kalinga para sa Dumagat" assisted 10 families of Dumagat people from Antipolo; and "Kalinga para sa Urban Poor" helped in repacking 40,000 relief goods from "ABS-CBN, Bayanihan Musikahan" for urban poor families.





When we talk about "dignified, systematic care and holistic care," it is paramount that we follow a template. The Arnold Janssen Kalinga's Human Development Program is a product of experience and discernment, study and research. Though far from being perfect, but close to becoming a model of how a homeless person, given the proper guidance and opportunities, can arise from their homeless state, Arnold Janssen Kalinga Center along with our vibrant "partners-in-mission" is resolved in seeking efficient and effective, the best and creative ways on how to fashion more viable ways to re-create and empower the lives of our beloved homeless sisters and brothers.

KALINGA'S EQUATION OF RE-CLAIMING ONE'S WORTH & DIGNITY



Reasons for staying in the streets:

- family feud
- ex-convict
- poverty
- lack of opportunities

- Non-Formal education (ALS)
- Skills Training
- Preparation for Employment & Entrepreneurship
- Christian Values Formation
- Family Reconciliation
- Psycho-spiritual intervention & counseling

- O.J.T (on the job training)
- Cooking, packing & distribution of meal packs
- Continuous formation
- Servant Leadership

- Final Processing

- Employment
- Entrepreneurship
- Family Reunion and Reconciliation

Testimonies

Success stories

From "outsiders" looking in, AJKC tends to receive general expressions of affirmation regarding the work that they do. There's a sense of being awed with the intentionality of their mission; on the flip side, the Center has its share of critics, from people who think that the homeless should not be helped at all to local government officials who criticize the Center for "bringing garbage into the city." More than external feedback, however, the impact of AJKC is most pronounced in the lives of the individuals it has helped out. Three of these beneficiaries – Nilo, Andy, and Aries – recall their experiences before becoming a part of the Center, how the Center has helped them, and how they now play integral roles in the same mission that has reached out to them.

Nilo and Andy shared how they used to collect and sell garbage for a living while they were still street dwellers. When asked what the most difficult part was about life on the streets, they both talked about how difficult it was to actually rest – the constant threat of being shooed away by authorities and not having shelter from extreme weather meant that getting sleep was hard, if at all possible. Of course, there's also the issue of finding something to eat; when begging or asking for food doesn't work, discarded food in the garbage is a last resort. In all this, survival is a one-man job – as Andy puts it, one doesn't have any family on the streets. One has to rely on oneself, and oneself alone.

This was the context in which Andy, Nilo and Aries came to first be part of AJKC. All three of them started taking part of the Center's regular feeding trips from 2015–2017 after finding out about AJKC from other fellow street dwellers, and eventually started going to the Center itself in Tayuman to become beneficiaries of what would be considered Phase 1A of the Center's program. As of recent, they are now all be-volts (beneficiary–volunteers) at AJKC. Nilo volunteers as a checker of beneficiary attendance and meals at the Center, and was the assigned houseparent during the time of the interview; Andy volunteers for dishwashing; Aries volunteers for preparing and cooking rice. These seemingly mundane tasks are part and parcel of the integrative, holistic approach that the Center implements, and the be-volts themselves know that their tasks aren't mere obligations – dishwashing helps manifest the value of keeping oneself clean physically, mentally, and spiritually, and cooking rice is a crucial step towards helping nourish other beneficiaries the way they have been nourished at AJKC.

The impact of the Center on these be-volts goes beyond tangible examples. A common theme in the things they have shared was the reclamation of their self-dignity, not just to live, but to live well and properly. True to AJKC's principles, they shared how being empowered as volunteers encouraged them not only to once again trust in what they can do as individuals, but also to help care for and empower others as well. The culture of "Kinalinga ako sa KALINGA, kaya kakalinga rin ako ng iba" drives them as be-volts, more than whatever material benefits they receive doing so. All this is undergirded by a deep, spiritual recognition of how after all is said and done,



what they truly experienced was the restorative grace, mercy, and love of God through the Center – this same exact love shown to them is what then compels them to love others as well, by helping other beneficiaries get through the same things they went through.

There are hundreds more of these success stories, from those who have successfully finished the ALS program of the Center and were able to find decent and dignified employment, to those who have finally been reunited with their families after years, and even decades, of living on the streets, as well as those who have overcome substance abuse problems and are now helping other beneficiaries do the same through AJKC's extension programs. As with all organizations, however, there are bound to be some instances that are "not so successful", and the Center humbly continues to recognize these and use them as stepping stones towards improving what needs to be improved.

"I will apply all that I learned from Kalinga to myself, and to other people so that they know that they are not alone." – Roel Estrada

Roel Estrada and Niño Constantino are two of those who knew the street life very well, especially its struggles: not knowing where to sleep, how to get food, and picking trash just to survive. Roel is one among thousands of street children; he did not care about his direction in life, and less about other people. Niño was orphaned in his early childhood and was forced to live on the streets.

AJKC helped opened their hearts to care for themselves and for others like them. To remind the whole Kalinga community to carry love, humility, and kindness out to the streets, a wall-sized rendition of Rembrandt's Return of the Prodigal Son is prominently displayed behind the main counter of the Center.

Learning opportunities

Nilo, Andy, and Aries, having had firsthand experience of being a beneficiary and eventually of being a volunteer, weighed in on the issue of why some beneficiaries choose to leave and go back to life on the streets. They mentioned that it might be a matter of personal acceptance – some beneficiaries are not yet ready to take on the challenge of dealing with the past and facing their problems, a crucial first step towards embarking on a process of restoration. When asked what could be done to encourage their fellow beneficiaries to stay, their answer was fairly simple – to be examples themselves, and show others that it is more than possible to restore oneself and help others on their journey to restoration as well.

The Center also acknowledges instances in which they fail to keep in touch with some of the beneficiaries after they leave, creating a gap in terms of checking up on how they have been doing; relapsing on substance abuse is also a concern for some beneficiaries. Other institutional points of improvement (as of 2019) involve staff performance and delineating the extent of be-volts' work with the center; poor management of donations and inventory, and communication with donors; issues with Center facilities; concerns with ALS program recruitment, their skills training programs, and their livelihood and employment opportunities. The COVID-19 situation introduced more challenges, especially with the limits on gathering, mobility, and contact. (Details on changes undertaken before and during the pandemic can be found in the Institutional Innovations section.)

Future plans

AJKC continues to extend its mission with plans for the near future, from short-term, immediate goals to long-term aspirations. A budding plan is the expansion of their Bahay Kalinga program, with the establishment of a combined Bahay Kalinga and a Kalinga Center in partnership with a private corporation. They also aim to welcome and house more batches into Bahay Kalinga. In the continuation of their work, they plan to standardize programs by creating a manual they can refer to – a resource to take note of their best practices for employment in future projects, as well as something other individuals can use should they hope to embark on the same journey that AJKC has.

The Center also hopes to establish more solid relationships with committed partners who also believe in the mission of addressing the issues and plights of the homeless. Nilo, Andy, and Aries seconded this desire, hoping that more partners would support the work of AJKC that it may continue to reach out to even more individuals; additionally, they hope the Bathing station could be brought back soon, knowing how crucial this step is in recreating their self-image. They noted that social distancing was already a thing for street dwellers even before the pandemic, as they would regularly be shunned by the public; having the Bathing station back would ensure that this would not be the case now and even in the future.

For the long haul, AJKC aspires for the creation of a policy on the national level championing the protection and rights of street dwellers. But more than all these, the "ultimate dream" for the Center in the decades to come would be for them to stop operations completely, simply because there would no longer be a need for institutions and organizations like them – they hope for the homeless to be properly and adequately fed, clothed, and sheltered; their dignities, fully restored; their rights, protected. Theirs is a dream in which homelessness is no longer an extant reality, and where every individual is a dignified, respected member of society.



When asked what could be done to help change the negative perception of the general public towards the homeless and urban poor, Nilo, Andy and Aries emphasized the importance of tackling misinformation about street dwellers, primarily by using social media. They wanted people to see that the homeless are not static – their pasts and presents do not determine or limit what they can do with their lives. They aim to live out the mission of AJKC by being examples for others, showing people that the homeless are just as worthy of trust and respect as everyone else, and by helping them reclaim their agency, infinitely beautiful things are possible.



Acknowledgments

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