Aspiration, Education and Entrepreneurship: Identifying Changes in Lifestyle Aspirations of Filipina Informal Settlers over Space and Time

by

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ABSTRACT

This qualitative research project focuses on Filipina informal settlers (women squatters) who live in the Manila megalopolis, and asks *How have the Lifestyle Aspirations of Filipina Informal Settlers changed over Space and Time?* It is assumed the Filipina have migrated from the provinces, to benefit from the wealth and burgeoning prosperity that the capital is experiencing.

The research looks at the factors involved in the migration, including classic 'push:pull' factors, the place of human agency in motivating the initial decision to migrate, as well as the timing of relocation and choice of destination. Frequently, what awaits such Filipina is poverty, homelessness, and with no social welfare system (Hardoy, Satterthwaite & Cairncross, 1990) the predicament is dire. If abandoned by her spouse, she has few options; prostitution, prostitute one (or more) of her children, beg, steal, or somehow, exercise entrepreneurship.

This research investigates the aspirations of six Filipinas in the Kamuning Community, before and since their migration to Manila. The research is conducted within the context of the participants' involvement in a personal development program, and mentor supported livelihood projects (i.e., micro-businesses).

The research is a feminist ethnography, requiring the researcher's involvement in intersubjective knowledge production, occurring contemporaneously with the second critical application of ethnographic methods to obtain the perceptions of the mentors. The third, and most important component, is the capturing of each Filipina's narrative, as she articulates her perceptions of her own aspirations and any changes she may have experienced in self-efficacy and entrepreneurial intent (aspiration) at different times, and in different places.

The methods of data collection include structured interviews, a 'Draw and Tell' session, semi-structured group discussions based around the content of the personal development program and the use of a customised tool for identifying and valuing aspirations and the object of aspiration; all of which provide rich material for an interpretive thematic analysis.

The key question *How have the Lifestyle Aspirations of Filipina Informal Settlers changed over Space and Time?* stimulates and evokes further questions, including: What had the Filipina hoped for prior to migration? How was human agency involved in the migration and choice of destination? What residual aspirations remain? For whom were, and are those aspirations held?

Was self-efficacy and entrepreneurial intent operational? If lost, could aspirations be renewed or reinvigorated by undertaking a personal development program and/or being mentored in the art of becoming a 'nano business' operator?

Hope deferred makes the heart sick, but a longing fulfilled is a tree of life

Proverbs 13:12

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GLOSSARY OF TERMS

Barangay	The smallest administrative division in The Philippines, contained within a suburb.
Capital	In the context of this research, the term is used to cover 8 forms of capital: financial, intellectual, material, spiritual, social, living, cultural and experiential.
Co-alesce	To come together to form one mass or whole through a process of growing together through nurturing.
Cohere	To form a unified whole.
Crimmigration	A derogatory term that has been coined, in particular in Europe, which presents the mobile person as an outsider who threatens social disorder.
Critical Friends	A process based on co-operative adult learning to develop collegial relationships to encourage reflexive practice and the rethinking of leadership. Feedback is grouped as "warm" (supportive and encouraging) or "cool" (distanced and objective) and "hard" (critical feedback which challenges) (Appleby, 1998).
Culture	A complex whole which includes knowledge, belief, art, mores, morals, law, custom and any other capabilities and habits acquired by man as a member of a given society (Tylor, 1934; Hall, 2003).
Double Consciousness	A term which describes the individual sensation of feeling as though your identity is divided into several parts, making it difficult or impossible to have one unified identity. Many immigrants report experiencing this, when they do not feel part of mainstream society into which they have immigrated, despite having lived there for decades.
Entrepreneurial intent	Based on the Latin *tendere* (to tend or move towards; to direct oneself). Intentionality is not referring to purpose or deliberation but to a leaning towards.
Entrepreneurship	The process of identifying and starting a new business venture, sourcing and organising required resources, while taking risks and rewards associated with the economic enterprise (Naude, 2009).
Filipina/Filipino	A female/male citizen of The Philippines.
Glocal	A recently coined term denoting the blending of globalisation and localisation which refers to the adaptation of a global product, idea or service specifically to the context of the recipient culture of that product, idea or service.

Informal settler	The politically correct terminology in The Philippines for urban squatters. It is generally not a term known by, or familiar to, the squatters themselves.
Intra-View	A personal reflection and revelation of the participant which has been prompted, framed and informed by her own interrogation of her memories and perceptions of her aspirations.
Micro-business	A business with less than five employees, including self-employed individuals.
Nano-business	Term created by the researcher to provide a clear delineation between a micro-business, and very small commercial operations generated by a poor informal settler.
Nano-credit financing	Term created by the researcher to provide a clear delineation between the standard micro-business financing, to the minimal amount required by the lowest level of entrepreneurship, i.e., the nano-business level.
Nurture Capital	Nurture capital refers to the quality of social, cultural, experiential, living, and spiritual capital that has been generated by an organisation.
Overseas Filipino Workers (OFW)	Filipinos who leave their families and communities to seek better salaries or higher employment. They contribute 120 billion pesos to the country's gross domestic product through remittances.
Post-colonial	In this research the term 'post-colonial' refers to a previously colonised country and/or province that is now legally and technically independent. It is used in a temporal sense, and not as a critical theoretical engagement, as post-colonialism is marginal to the thesis.
Poverty (World Bank definition)	Status of people living on less than USD1 a day represented by 46% of the world population (World Bank, 2000). Should those living on less than USD2 a day be considered poor, the number of poverty-stricken people would rise to 2.8 billion. In this Research, the terms poor, impoverished, destitute, and undernourished are used interchangeably, representing the World Bank definition.
Pull factors	Factors in the destination that attract the individual to leave their home. Known also as place utility, which is the desirability of a place, which can include better economic opportunities, availability of more jobs, or the promise of a better life. It is rare to find people move over very long distances to settle in places of which they have little knowledge.
Push factors	Factors which force an individual to move voluntarily, frequently because of a perceived risk associated with staying. These may include conflict, drought, famine, or extreme religious instability. Poor economic activity and lack of job opportunities may also be strong push factors for migration, as

	can be race or discriminating cultures, political intolerance and persecution.
Sara Sari store	Neighbourhood convenience store, supplying sundry items. Sari Sari is Tagalog for 'variety or sundry'.
Social Entrepreneurship	The drawing upon business techniques to find solutions to social problems such as inequity and poverty. The performance measure is more against positive returns to society rather than profit and traditional Return on Investment, though it is not exclusive of profit making enterprises. It can refer to organizations of various aims, beliefs, motivators and sizes.
Space-time compression	Refers to any phenomenon that alters the qualities of, and relationship between, space and time, particularly regarding globalisation and its effect on society. Because the world is 'speeding up' and 'spreading out', space and time compression becomes increasingly prevalent as internationalisation takes place. Cultures and communities are merged during space-time compression due to rapid growth and change, as multiple layers of histories fuse together to reshape ideas as to the identity of a 'place' (Harvey D, 1990; Massey D. , 1994).
Squatters	People who occupy property, without any title or payment of rent, who are now officially, and politically correctly, called 'informal settlers'.
Stock and Flow	Migration stocks are the numbers of migrants living in a country or region at a given point in time. Migration flows are the number of migrants entering or leaving a country or region during a specific period of time.
Subliminal messages	Stimuli that lie below the threshold of conscious awareness. Because they fall below the absolute threshold level (ATL) an individual cannot perceive a subliminal message, even if they are searching for it, i.e., it is a subconscious influence.
Supra-culture	The idea that the Bible (both Old and New Testaments) has a relevant message for every people group in every place and culture of every time period of the world.
Supraliminal messages	Those which can be seen or heard, even if they are not consciously noticed. Thus, a stimulus can influence an individual subconsciously without it being subliminal.
Sweet spot	the optimal point at which an indicator or policy provides the best balance of costs and benefits; the combination of factors or qualities that are the most effective or beneficial.
Tagalog	Austronesian language of people originally from central Luzon in The Philippines, influenced by Spanish, English, and, to a lesser extent, Chinese and Arabic. It is the standardised national language of The Philippines.

Tourists of globalisation	People (consumers) who have the freedom to move and are 'pulled' towards opportunities created by privilege (Bauman, 1998).
Trans-culture	Relating to or involving more than one culture; involving, encompassing, or combining elements of more than one culture.
Vagabonds of globalisation	People (refugees or squatters) who are marginalized, having been alienated and pushed from traditional areas, into a new hierarchy of mobility (Bauman, 1998).

DECLARATION

I certify that this thesis does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any university; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

Signed..

Date..
06/12/2019

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1 INTRODUCTION

This research focuses on the individual life and lifestyle aspirations of a small group of poor women (Filipina) who are squatters, 'informal settlers', having migrated from the provinces of The Republic of the Philippines to Quezon City, a city located within the sprawling megalopolis of Manila. The research aims to ascertain what part aspiration played in the initial migration decision of these women, including the choice of destination, and their subsequent choices regarding location, community participation, education and entrepreneurial pursuits. In particular, the research focuses on the interplay between personal aspiration and the inception of the Filipinas' migration from rural life to their lives in Manila, and how these aspirations, and/or the objects of their aspirations, may have changed since their arrival in the city. An interlocking interest of the study is to understand: (1) what geological, political or economic (Push) factors contributed to their relocation; (2) the part that human agencies may have played; and (3) why Quezon City specifically was the chosen destination (Pull) factors (De Haas, 2011). The central aim was to understand how this combination of factors may have led to any aspirational shift that had been, or is being, experienced by the participants.

1.1 A Personal Background to the Research

My first introduction to Filipina occurred in 1986 when I was studying in Hong Kong. Taking an afternoon off from studies one Sunday, I took the train into the city and wandered into a park, which was filled with thousands of people, all women. I noticed something strange–half the women had split lips, black eyes or swollen cheeks–yet all seemed jovial and buoyant. I could not comprehend what I was seeing. Later I mentioned it to a fellow student, a Hong Kong based Chinese man. "Oh" he remarked casually, "They're Filipino housemaids. Sunday is maids' day off. They meet in the park and catch up with friends." I said, "But they nearly all have been beaten". "Yes," he replied, equally casually, "their 'employers' are demanding masters". These women were Overseas Filipino Workers.

I have since learned, almost all of those Filipina housemaids would have been fully qualified nurses and teachers but, because they could make more money to provide for their families as maids for Chinese households in Hong Kong than by practising their profession in The

Philippines, they had become Overseas Filipino Workers. I frequently visit The Philippines for business and have wanted to learn more about the squatter women I meet and, in particular, to hear the stories of Filipina who choose to migrate from the provinces to be informal settlers living in squalid conditions in Manila. Thus, this research project.

1.2   The Research Participants

The research was conducted with the cooperation of the Kamuning Bible Christian Fellowship (KBCF), a church which has been in operation in Quezon City since 1975. Kamuning is a suburb in Quezon City. The church has established a pre-school and primary school within the facility, and offers community training for women and mentoring of nano-business operators. Each of these services is designed as a strategy for mitigating poverty.

The women in the research are part of the KBCF community, and are involved in a personal development program and/or entrepreneurial activities, which might generally be known as a micro-business. For the purpose of this research, however, the term 'nano-business' has been coined, because of the particularly small scope of operations, the very minimal financial investment required and minimal returns generated.

The research is a feminist ethnography undertaken in a post-colonial context and, as such, required a research methodology that was both ethically sound and culturally sensitive. This was a critical factor in informing the objectives of the research, in determining the methodology, and in guiding the choice and design of data collection methods and the way in which analysis and interpretation of the research findings were undertaken.

As a feminist humanist researcher, I was acutely aware of the issues of positionality, power and privilege that an educated, emancipated Western feminist undertaking research in a post-colonial context faces, and thus sought to minimize the intrusion of personal perceptions. I adopted a methodological framework based on empowering participants, and selected data collection methods which would maximise participant involvement and provide opportunities for each Filipina to discover and give voice, prior to, during and at the conclusion of the research project, to aid in her empowerment.

Griffiths (1998) reminds us that "that language is a critical factor through which to demonstrate respect for indigenous cultures". In an attempt to build trust between the

research participants, the KBCF Community and the researcher, all written communication, interviews, verbal interaction, and data collection activities were presented in both Tagalog (the standardised national language) and English (in which all schooling from Grade 4 is undertaken). Participants were given the choice of responding in Tagalog or English, and, in so doing, I accepted Vanner's challenge to ensure that "the struggle for self expression falls on the shoulders of the researcher and not the researched" (Vanner, 2015, p. 1).

I have taken an ontological stance based on research in Humanistic Sociology by Thomas and Znaniecki (1918) and Freire's Liberation Theology (1970), and I have used interpretive thematic research, built on the foundational assumption that knowledge is transmitted through language and shared meanings, and any contextual constraints that exist and the intimate relationship that the researcher has with the research subjects. (Klein & Myers, 1999)

A personal development program, coupled with the participants' involvement in nano-business operations, provided the congruent context in which the research could be conducted; a continuum along which any changes in aspiration could be observed; and the basis from which feedback from mentors could be included as part of the findings regarding observed changes over space and time. The most important aspect of the research was to capture each Filipina's unfolding narrative in her own voice as she articulated her perceptions of her own aspirations, and any changes she may have experienced in self-efficacy and entrepreneurial intent (two components of aspiration) in different places, and at different times, and indeed any change she may have experienced in the object of her aspirations. The research was conducted in such a way as to encourage each Filipina to find her voice, as she applied principles from the personal development program and advice from her mentor to the operations of her nano-business.

1.3   Researcher's Viewpoint

As a feminist ethnographer involved in the production of intersubjective knowledge, significant elements of the Inside Researcher were infused with a particular kind of knowledge production and a different mode of representation (Stacey, 1988). Added to this were the perceptions of the Filipina and their mentors. This epistemological approach articulates knowledge as a result of social relation and interaction, and ensured the

narratives were not taken at face value, but rather, as ongoing interactions between researcher, research participants and the KBCF community, resulting in intersubjective knowledge production. This proved beneficial for all stakeholders (Davids & Willemse, 2014; Ribbens & Edwards, 1998) with participants exhibiting a growth in self-confidence and in confidence with one another, mentors and the researcher as they became accustomed to sharing their stories and reflecting on their own choices.

The theoretical framework adopted was overlaid with experience gained from four decades as a practising educator and education manager in primary, secondary and tertiary education in public, private and independent industry sectors; post graduate studies in sociology, gender studies, education and distance education management which had contributed to both internal and professional discourses; and twenty years' experience fostering entrepreneurship, mentoring inventors, incubating technology start-up businesses and commercialising their technologies, all of which had contributed to my understanding of the limitations of traditional schooling and the importance of transformational learning through relationship.

Superimposed on my experience as a professional educator were five conflicting experiential images:

1. the throbbing, exuberant, vibrant, faces of expectant entrepreneurs in nascent businesses in the 'tech centres' of North America, Asia, Europe and Australia, which I had witnessed as the CEO of an ASX listed technology company;
2. the intense entrepreneurial intent of aspirational street hawkers selling handfuls of roasted peanuts, and artisans offering hand carved animals to tourists at the Morogoro bus station in Tanzania;
3. the distorted mirror image in Budapest, of the tattered economic remnants of the once great Austro-Hungarian Empire;
4. the visibly evidenced psychological diminution on aspiration of three generations of the more recently subjugated peoples of former USSR states in Eastern Europe; and
5. the 'smelt and felt experience' of ever present poverty of the disenfranchised in former colonial states including Ethiopia, Zimbabwe, Ghana and The Philippines.

Each of these experiences had left both my head and my heart calling for solutions to the dire poverty experienced by the post-colonial disenfranchised. The driver behind this

research, was the present poverty of the disenfranchised in The Philippines, a former colonial nation which I visit frequently.

1.4   Space and Time

Bauman (1998) argues that the financially powerless cannot expect, or experience a sustainable level of control over the local conditions of impoverishment, to which they are politically, culturally and financially inescapably bound. He identifies the 'space/time compression' as being at the core of the transformation that has resulted in polarising wealth and power in globalisation. Bernard (2014), postulates that aspiration plays a significant part in small-scale human development interventions, and has dual roles of 'capabilities selection' and 'agency unlocking. Supporting Bernard's optimism, an OECD Report (2014) revealed that 80% of all new jobs created in the previous two years worldwide had been a direct result of start-up businesses and innovation. This challenges Bauman's argument, and provides an affirmation that grassroots entrepreneurship and education programs are important in developing countries, and that they can bring sustainable levels of control over impoverishment. With the increasing polarisation of the globalised world, questions of whose aspirations can be realised through start-up businesses and innovation are critical.

1.5   The Significance of the Research

Through providing an understanding of the unique perceptions of aspirations over space and time, and how changes during and post migration may have affected both the aspirations and the object of aspiration for the research participants, it is hoped that this will contribute to the emerging literature on aspiration and internal migration and stimulate further discussion regarding, interventionist education through practical entrepreneurship training, social entrepreneurship and access to essential capital at the nanobusiness and micro-business levels. Webb (2009), Alvarez & Barney (2007), and Murphy (2009) citing Buckley, Clegg, Cross, Liu, Voss and Zheng (2007), have highlighted a paucity of theory in social entrepreneurship, and called for further research. Yunus (2003) echoes their call, focusing on lack of financial capital as a major hindrance to economic development. Other researchers have identified significant gaps regarding aspiration as a determinant, the role of entrepreneurial intent amongst the poor, the place of TVET/VET and entrepreneurship

education programs, and the holistic benefits of social entrepreneurship in developing economies. By supplementing my research with research tools designed by others who have worked with similar cohorts, I hoped to broaden my own understanding, validate the research of others, and stimulate further research into aspiration education and entrepreneurship in developing nations.

Entrepreneurial intent is identified as a component of aspiration, and poverty as an impediment to aspiration; yet paradoxically, poverty also frequently provides the stimulus for migration. By ascertaining how aspiration may change as a result of a personal awareness program, it is hoped further research will be stimulated into the development of practical entrepreneurship programs, leading to the transference of social capital, the creation of successful opportunities, which may in turn encourage financial investment into nano and micro businesses by identifying the investor's 'sweet spot' which entrepreneurs must aspire to, and attain.

1.6   About the Research Process

As the research deals with cultural values, race, gender and nationality/ethnicity of the participants, and the individual aspirations of internal migrants, the importance of adhering to the fundamental disciplines of ethnography was particularly significant. For the voice of each research participant to be heard, the social context of The Philippines as a post-colonial nation needed to be considered, however, as it was only marginal to the study post-colonialism as a research theory was not invoked. Trinh (1992), and other researchers (Abbott, 1990; Agar, 1986; Davids & Willemse, 2014), advise that every consideration will produce tensions and potential contradictions within a research project. With that in mind, I trialled two of the methods relating to aspiration with a sample of six women from an unrelated community, with similar demographics and life narratives, prior to commencing the research project, and made the minor adjustments necessary.

Current Migration Theory asserts that the classical migration models of 'push:pull factors' are no longer considered discrete operatives in the relocation of migrating peoples (De Haas, 2010). This research provides insight into the motivating factors in the participants' decision to migrate, the extent to which human agencies may have been involved in their

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decision, the extent to which the timing of departure may have been determined by human agency, and the influence which may have been exerted over the settlement destination.

Would these internal migrants fulfill Bauman's (1998) descriptions of the vagabonds of globalisation; alienated and pushed away from traditional areas of employment, into the new hierarchy of mobility? Would they, upon arrival in Manila, find like the fabled Dick Whittington, from England's agricultural-industrial revolution, that the streets are not paved with gold? How would they respond to the harsh conditions which frequently greet internal Filipina migrants on arrival in the city? With no social welfare system (Hardoy et al., 1990), and faced with awful prospects, what survival mechanisms are put in place?

The key question "How have the Lifestyle Aspirations of Filipina Informal Settlers changed over Space and Time?" addressed the changes over the participants' lifetime, and across different locations, and identified social shifts required of them, which evoked further questions, prior to and during the research, related to migration, aspiration, education and entrepreneurship, including:

1. What had the participants hoped for in their early life as young women prior to their migration?

2. Were their aspirations a determinant in the inception of the migration from rural to urban locations?

3. Was poverty an impediment to, or a stimulus for, aspiration?

4. What human agencies were involved in the migration decisions, and what influences did they exert?

5. How have the lifestyle aspirations of Filipina informal settlers changed as a result of the migration experience, with its geographic and social shifts? And why?

6. What contextual and intrapersonal factors have contributed to their current aspirations?

By investigating the factors which had triggered migration and the choice of destination; the part that aspiration had played in the initial, or subsequent decisions; and what role

education or entrepreneurship may have played, I hoped to ascertain changes in aspirations experienced over space and time by internal Filipina migrants.

1.7   Thesis Summary Structure

The thesis is structured with the following chapters:

1.7.1   Chapter 2:   Literature Review

This chapter provides an overview of the literature pertaining to the four key themes of this research: Aspiration, Migration, Education and Entrepreneurship. How global migration has been affected by external interfaces since the beginning of time, and the ways in which that has shaped historic and current perceptions towards mobile peoples. Classical Migration Theory is introduced, as are recent shifts in the theory. The geology, climatology, history and politics of The Philippines are described, providing insight into how migration in The Philippines, in particular, has been affected. The external, global power interfaces and the internal/personal power interfaces that trigger the movement of people are examined, along with the concept of aspiration, and the paucity of research regarding the aspirations and entrepreneurial intent of those Filipina who, through choice or circumstance, are domestic migrants, and not Overseas Filipino Workers (OFWs). Migration as the economic driver shaping education policy in The Philippines for forty years, is discussed; together, and in tension with, the recognition by the UN, governments and NGOs that education and entrepreneurship are twin strategies for overcoming poverty. Importantly, the literature review reveals gaps in research regarding internal migration in The Philippines.

1.7.2   Chapter 3:   Ontology, Epistomology, Methodologies and Research Methods

This chapter sets out the ontological stance, and describes how it has shaped the research framework, including the epistemology, researcher's approach, project design, strategies and data collection methods. It describes more fully the research location and context and introduces the research participants and research team members. The importance of the research being undertaken as a feminist ethnographer is discussed, together with the ethical considerations that needed to be established and maintained to ensure the Voice of the researched would be heard. An explanation of the planning and processes of research design, selection of research tools, sequencing and data collection methods to ensure sound data for collation and subsequent analysis are outlined. Adjustments that became necessary

to allow for some anomalies and language/culture/sub-culture differences that had not been foreseen are also discussed.

1.7.3   Chapter 4:   Narratives and Findings

In this chapter, the narratives of the participants are told, created from content provided by each Filipina in responses to the various research tools, and her interactions with peers and mentors. Not only is the Voice of each participant heard, but the weight of the different themes within the responses is graphically represented. The Filipina's background, migration experiences, and any linguistic, cultural, socio-economic and educational barriers she has faced are revealed, along with her current situation and future aspirations. Shifts in aspirations, or the object of her aspirations, that have occurred over space and time are uncovered as her narrative unfolds. A Migration Table and Aspirations Table summarising the experiences of each has been prepared, and the voice of the researcher is heard commenting on the experience of each Filipina. The Chapter concludes with comparisons and contrasts across the cohort and an overview of the key research findings.

1.7.4 Chapter 5: Discussion

This chapter commences with a reminder of the central aim, interlocking interest and objects of the research, and an explanation of the rationale for the hierarchy of data collection tools which enabled a convergence of the information generated. It aligns the findings of the research with that which has been undertaken with similar cohorts, in similar economies and post-colonial contexts, and analyses the motivational factors that trigger internal migration, the involvement of human agency and the extent to which the timing of migration, or the choice of destination is affected by third party agencies. Views expressed by international specialists and emerging modifications to Classical Migration Theory are compared with the realities experienced by the research cohort. The implications of intergenerational poverty on self efficacy, education, and entrepreneurial intent are discussed, as are interventionist activities and ways of 'unlocking' that have been introduced by KBCF Community and similar organisations in The Philippines and other post-colonial settings.

1.7.5 Chapter 6: Conclusion and Recommendations

This chapter positions the research with that of others who have conducted research amongst the poor, and/or in post-colonial jurisdictions with the, as yet, unmet research demands for further research amongst internal Filipino migrants. It presents ways in which the converged methodologies employed within this research in planning, design and execution of the research, enabled the coalescence and coherence between all contributors, and reflects on its implications for future researchers. The paucity of investigation regarding the aspirations of domestic migrants in The Philippines, compared to the significant volume devoted to the aspirations of OFWs is highlighted. The interplay or relationship between the four key themes of Aspiration, Migration, Education and Entrepreneurship are discussed. Potential areas for future research that could prove transformational to individuals, communities and the nation are outlined, including a rationale for research being best served by Filipino researchers. Projects which could identify, prioritise and stimulate changes in public policy are identified, as are ways in which the 'Eight Forms of Capital'(Roland, 2011) could be generated to ensure the needs of The Philippines, with 55% of its population under 25 years, and an economy growing at 7% per annum can be met.

2   LITERATURE REVIEW

2.1   Introduction

Global migration is not a new phenomenon, but the scale with which it is now experienced is new. Research regarding the migration experience of individuals in a post-colonial nation requires an understanding of historic events, of power, positionality and race, as well as current trends to determine what creates the impetus for movement. A feminist researcher's perspective raises the consciousness, and produces knowledge grounded in the realities of the lived experience of women, and highlights the differences women experience within these geographies and temporalities.

Classical Migration Theory has relied on 'push' and 'pull' factors as an explanation for people movement but, more recently, the role human agency plays has been considered important. It is important to understand how the 'stock and flow' of people can not only facilitate regional economic expansion in one area, for example the Middle East's oil rich economies, but simultaneously also result in poverty alleviation in a different economy, such as The Philippines. It is important to understand how migration can, not only inform but also transform, the regulatory and distributive policies of government including education, economic/fiscal policy, settlement, employment and social welfare distribution.

Researchers (Chatziefstathiou & Phillips, 2011; Cranton, 1996b) have identified links between aspiration, education and entrepreneurship, and shed further light on whether development reduces the pressures that drive migration, or whether it actually stimulates further migration. Both perspectives have implications for understanding the external and internal migrations of The Philippines.

Research undertaken by Tafere (2017) demonstrates access to education can provide more economic benefits than policy makers had foreseen or intended. Maebuta (2011) shows the effectiveness of Vocational Education and Training in quelling civil strife and other researchers have demonstrated how entrepreneurship, even at a nano-business level, can positively impact individuals and communities. The insights provided by each of these researchers have contributed to the foundation and framework of this interpretive research.

To the ontological stance of Humanistic Sociology and Liberation Theory has been added the seemingly discursive theories of narrative analysis, thematic analysis, globalisation, migration, feminism and ethnography. Aspiration, with its key elements of self-efficacy and entrepreneurial intent, had to be acknowledged, along with its multi-dimensional aspects, so that any changes experienced over time and space, could be recognised and understood. The research sought the convergence of psychological and sociological outcomes of internal female migrants in a post-colonial nation whose families, communities and society have been profoundly affected by globalisation. So it was, that this humanistic, feminist research framework was established.

The following diagram depicts the theoretical framework of the research, built around the key theme of Aspiration, and reveals the way in which Migration, Education and Entrepreneurship emanated from, and engaged with Aspiration, to enable the identification of what aspirations had existed prior to the relocation from a rural to an urban area, how those aspirations changed over space and time, and how the intervention of education and exposure to nano-business entrepreneurship activities precipitated change. (See also Appendix 1 Literature Review - Earlier Researchers' Contribution to the-Four Key Themes).

Aspiration

Aspiration is a *"future oriented motivator"* which refers to a *"specific dimension of well-being"* or a *"multi-dimensional"* life outcome. Aspiration is comprised of entrepreneurial intent and self-efficacy. This research recognises the convergence of the psychological and the sociological aspects of aspiration in migration, and identifies Poverty as both an impediment to Aspiration, and a trigger for migration.

Migration

Migration is a survival strategy in times of geological, climatological or political upheaval, but is also a powerful adaptive strategy for the aspirational. The global history of migration, perceptions of the transitory, and the difference between "tourists" and "vagabonds" of globalisation are addressed, as is migration as a generator and a distributor of wealth.

Migration and The Philippines

The changing face of "empire" is portrayed. Residuals of colonialism and occupation include civil strife, racial and cultural diversity, and an unequal distribution of wealth resulting in urban and rural poverty. Overseas Filipino Workers contribute significantly to GDP and provide income to families, but can also create dysfunction in families and communities. Internal migration is responding to "*pull*" of urban areas as a result of a booming economy, creating massive inner city problems.

Education

Freirian dialectical critical pedagogy, Liberation Theology and the importance of 'reflexive deliberation' in Education are introduced, along with. Mezirow's discussion on transactional, transmissive and transformational education. The importance of Voice in Education as an agent for dealing with oppression and poverty, and the effectiveness of VocEd and Training in quelling civil strife are identified. Filipino education policy is geared to supply graduates to be Overseas Filipino Workers. The need to capitalise on national talent rather than underpinning "brain drain" for short term economic gains is raised

Entrepreneurship

Four categories of entrepreneurial motivation in western economies are outlined.

The three common start up motivations that are trans-cultural in developed and developing economies, including: Independence, Prosperity and Necessity are discussed.

The importance of economic development and economic recovery after civil strife is highlighted.

Culture is presented as more than the mere accumulation of the past, but as being seen to include economics and embrace futurity as a cultural capacity.

Figure 2.1: Four Key Research Themes - The Driving Power of Aspiration

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2.2   Globalisation

International trade has existed for millennia, but the colonial era, from the 15th to 19th centuries, expanded the extent and volume of world trade, and this 'Age of Exploration' resulted in economic and political dominion. The relationship between culture and power included, and was implicated in, the global extension of European military might. The exciting discovery of new lands inevitably led to the conquest of peoples, frequently resulting in servitude or slavery. The imposition of colonial rule was often harsh, and always intrusive. The resultant backlash of anti-colonial resistance and wars culminated in colonial powers relinquishing control, which shaped individual lives, communities, and societies, and affected the national psyche and cultures of post-colonial nations in significant ways. Every political change and every technological advance across the centuries moved the world further along the continuum towards what has now become known as globalisation.

Religious futurists, including Charles Taze Russell (1886-1934) at the end of the 19th century, drew attention to the emergence of international networks and economic systems which included trade, political entities and military might. The activities of corporations and the worldwide effects of the Great Depression further highlighted this convergence. Russell is credited with having coined the term 'globalisation' in the 1930s, however, it was not until the 1960s that the terms 'corporate giants' and 'globalisation' were used interchangeably by economists and social scientists. This interdependence of global systems now politically and fiscally means that everything affects everything. Global forces now impact local life. This has been called the global-local nexus (Ashton, 1999), and has more recently been dubbed 'glocalisation'. The new wave of globalisation, with its polarisation of wealth and power, is being further driven by digitalisation, hastening the technological tsunami known as the 'Internet of Things' radically changing the concept of empire.

Zygmunt Bauman (1998) argues that the space/time compression is at the core of the transformations resulting in this polarisation, which is further characterised by the movement and the displacement of peoples and the immediacy of marketplace demands. The connectivity of the Internet of Things and the disruption of convergence of technologies simply exacerbates the compression. This research sought to understand aspirations of third world women in the light of the gender hierarchies to which they have been, and remain, subject to.

Appadurai (1996) recognised five main channels or 'scapes' through which he perceived that globalisation/glocalisation occurs:

1. Ethno-scape: the flows and movements of people (e.g., tourists, migrants and refugees)

2. Techno-scapes: the machinery and technology and factories owned by multinationals or corporate giants

3. Finan-scapes: the rapid flows of money and capital through stock markets; electronic banking technologies including the bitcoin phenomena

4. Media-scapes: the images and information flowing around the world through TV, newspapers and the internet

5. Video-scapes: the ideologies and world views, most of which have been traditionally pushed from the West

My research has identified six external interfaces of power and six internal interfaces of power through which globalisation/glocalisation and migration choices occur. In attempting to explain the interactive and iterative nature of these interfaces, I have chosen to use the ubiquitous Rubik's cube as a model. The first cube (see Figure 2.2: External Interfaces of Power) is similar to Appadurai's scapes, and identifies the ways in which national/international power impacts migration and the choices that migrating people make.
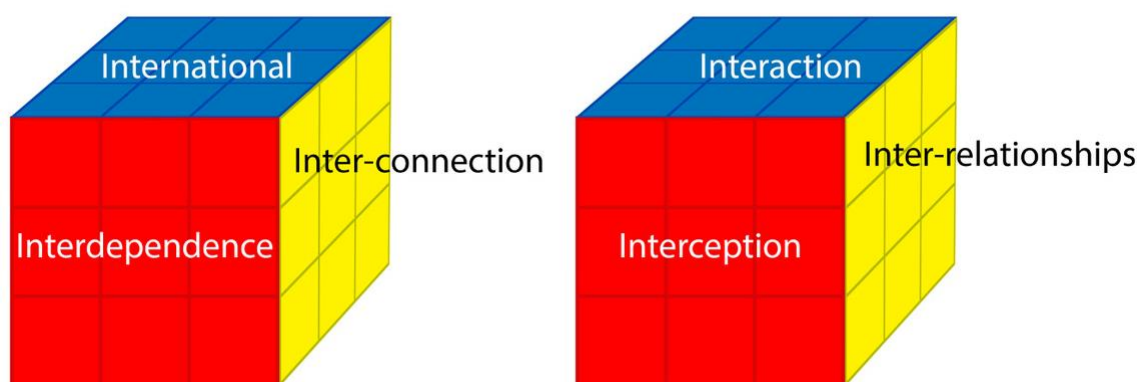
Figure 2.2: Migration: External Interfaces of Power

The six facets of power in the External Interfaces of Migration are:

1. the ***International*** facet addressing public policies of organisations such as the United Nations, Governments, Asia Development Bank and non-government organisations;

2. the financial ***Interdependence*** focusing on economic, fiscal and banking systems;

3. the ***Interconnection*** facet which includes telecommunication and transportation networks and the systemic and infrastructural connections;

4. ***Interception*** which speaks to the public policies of corporations, unions, media, including social media, and professional associations which can create limitations, raise barriers, cause hindrances and influence local, national and global opinion;

5. the ***Interaction*** between two regions, which reveals how the stock and flows of people can limit or enhance economic expansion in two regions. The supply and movement of people between The Philippines and the Middle East provides a very sound example of facets in operation; and

6. ***Interrelationships*** between government and corporate policies and individuals that are reflected in this facet, including the way in which education policy, education systems (government and private) and the educational goals and aspirations of individuals interact.

The second model (see Figure 2.3: Internal Interfaces of Power, p. 23) represents the psychological/sociological interconnectivity of every facet of the personal life of the migrant who simply wants to improve her lot. The impacts and interplays of both the External Interfaces, and the Internal Interfaces, are being felt with increasing force and momentum by millions of transitory people across the world, and digitalisation only hastens the space/time compression.

With ever increasing globalisation has come ever increasing migration, and there is no country where the movement of peoples has had more impact than that of The Philippines.

2.3   Migration and Globalisation

Migration has always provided a stimulus for transferring economic vitality and wealth from region to region, and while international trade has always been with us, the more recent space:time compression and telecommunication tools have led to the last four decades being

labeled the 'Era of Globalisation' (Bauman, 1998), and the next the 'Era of Digitalisation', where increasingly it is through knowledge, more than physical products, that wealth is transferred.

Different terminologies have always been applied to migrating peoples; some affirming and some derogatory. Early biblical records of migratory peoples included the Hebrew word *'ger'* which could be translated using such benign synonyms as 'sojourner', 'stranger', 'alien' or 'foreigner', but other words had more negative connotations; *'nokri', 'ben-nakar'* and *'Zar'* were less complimentary words, referencing the 'otherness' of the migrant. (Rendtorff, 1996).

Sigona and Trehan (2011) describe how the European perception of Roma, as people who belonged to a racial group predisposed to crime, vagrancy and slothfulness, has built up over centuries, leading to deeply held societal assumptions that link these migrants to crime. Weber and Bowling (2008) affirm these negative perceptions were held over many centuries and Parkin (2013) highlights the stigma that has been attached to Roma gypsies in Europe, providing examples of the ways in which governments and institutions have sought to deter, control and imprison 'the mobile', further adding to the negative perception of Roma as the embodiment of the 'vagrant' and the 'outsider' threatening social order. Her work points to the consensus among researchers that the criminalisation of migration has strengthened over the last three decades, across Europe, leading to the coining of the derogatory term 'crimmigration'.

These 'outsiders' are perceived to be less of a threat during times of economic prosperity, when they can provide a much needed labour force. They certainly attract more unease during times of recession or civil uncertainty. Recent events in the USA reflect that, even in times of unprecedented economic strength and growth, the approach of caravans of migrants can create considerable tension within society and between governments (see Appendix 2). Bauman (1998) argues the space:time compression is at the core of the transformations which result in the polarisation of wealth and power globally, and Tyson (2015) asserts it is "[t]hrough the technologies of space/time compression, the financially powerful are effectively liberated from the constraints of local responsibility that were previously unavoidable" (p. 19).

He contends that this "universalizing order of wealth and power" (Tyson, 2015, p. 19) which globalisation expresses, and within which all the world's people now live, has created "the most far-reaching form of 'empire' the world has ever seen" (Tyson, 2015, p. 23).

With many mega-corporations now having larger annual incomes than countries, and more employees than the population of some nations, and social media having more 'citizens' than any country, these 'empires', and their influence are becoming increasingly apparent. Even some would argue affecting election results in the world's largest democracies (see Appendix 3). Bauman (1998) highlights the human consequences of globalisation, and charges globalisation with creating an ever-widening gulf between the 'haves' and the 'have-nots'. He argues that the push and pull factors of globalisation, divide, as much as they unite, and contrasts the 'tourists of globalisation' (the consumers who are free to move) with the 'vagabonds of globalisation' (those who do not enjoy such freedom, but who must, of necessity, keep moving). He notes that while tourists and vagabonds are both mobile peoples, they are for very different reasons, and their experiences of global mobility are at different ends of the spectrum of the human consequences of globalisation.

Classical or Traditional Migration Theory simplistically refers to 'push:pull' factors, with little emphasis on the role of human agency (Massey, Arango, Hugo, Kouaouci, Pellegrino, & Taylor, 1998). Some researchers (Nyberg-Sorensen, 2002; Van Hear, Bakewall, & Katy, 2012) argue that while there may be strong relationships between migration, poverty and its alleviation, poverty may not be the sole driver for movement. While UN publications suggest internal migration has enabled many "to lift themselves out of poverty" (UNDP, 2009, p. 51), others have concluded that the poorest cannot migrate because they do not have the necessary resources, and World Bank representative, Yong Kim(Yong, 2018), asked how a destitute 15-year-old with no contacts could find a way to migrate. The findings of this research, challenge the assumption that the poorest cannot afford to migrate without assistance.

Appadurai's (1996) acknowledgement of 'global flows' has precipitated much debate about the relationship between migration and development, and the importance of the inter-sectoral links between education and poverty alleviation (Psacharopoulos, 2003), and has generated questions as to whether development reduces the pressures that drive migration, or, whether it stimulates even more migration by providing the necessary resources to enable migration to occur (De Haas, 2011; Faist, 2008; Skeldon, 2008; Spaan, 2005).

During the 1990s, transnational efforts integrated approaches to migration and asylum in European Union Policy (Boswell, 2003), and sought to account for the root causes of migration, its determinants and its drivers. The Global Commission on Migration and Development (2003-5), the

UN High-Level Dialogue on Migration and Development (2006) and others (Faist, 2008; Massey et al., 1998; Skeldon, 2008; Spaan and Hillmann, 2005) concur that, over the last decade, there have been forces that have led to the inception of migration, and different forces that have perpetuated it. Van Hear et al. (2012) attempt to distinguish between the various push:pull factors of migration (climactic, geological, ecological, socio-political and economic). More recently, of course, the entire world has been focused on migration into Europe from the Middle East and North Africa (see Appendix 4), and migration into the USA from Central and Southern America. Migration is frequently a survival strategy in times of geological, climatological or political upheaval, but it is also a powerful adaptive strategy for the aspirational.

2.4   Migration and The Philippines

Historically, The Philippines has had significant pull factors operating, as evidenced by the large scale migration of peoples into the country with Chinese, Indian, Malay, Spanish, American and Japanese all having successively colonised, or controlled, The Philippines archipelago.

The Philippines has also had more than its share of climactic, geological and ecological push factors with unrelenting cycles of typhoons, volcanic eruptions, earthquakes and mudslides, and sociopolitical unrest: push exacerbated by internal conflicts. The Philippines is ranked in the top ten countries at risk of natural disasters (International Organization for Migration, 2013), and has had significant civil strife resulting from cycles of colonialism to which it has been subjected. The operation of push factors cannot be denied.

The earlier migration of Filipino Christian communities into Mindanao occurred during the 18th and 19th centuries, with colonised converts from the Spanish colonial period being moved from the Visayan Islands to Mindanao. The 20th Century saw migration increase drastically as tensions between The Philippines Government and the Moro Islamic Liberation Front and Bangsamoro peoples intensified. The Government then implemented a policy of forced migration, with resultant conflicts causing the displacement of one million people attempting to escape the civil strife caused by the clash of government forces and Muslim groups. With an economy rivaling China's as the fastest growing in the world, its capital, Manila, and other larger provincial cities including Cebu, Davao and Cagayan de Oro, exert a strong pull factor on people in the provinces.

Migration Theory has evolved, with some arguing that the classical migration models of push:pull factors can no longer be considered as discrete operatives in the relocation of migrating peoples,

and that it is human agency which determines when migration occurs, and the destination to which the migrant will travel. De Haas (2011) affirms this interactive human agency which determines the 'when' and the 'where' of movement. Tigno (2006) states:

> Migration is not only a means to sustain or establish a better livelihood but also a means to sustaining life itself. During times of violent and armed conflicts … migrating away from the areas of conflict becomes the most logical and obvious survival strategy …. While migration can result from violent conflict situations the former can also create the conditions for the eruption of the latter. The systematic placement of humanity in an area that creates the conditions for the marginalization and minoritization of the indigenous collective population can also provide the trigger for the onset as well as the continuation of violent conflicts (p. 171).

In the 1970s, Filipinos began to migrate offshore in the quest for improved employment opportunities and higher salaries. OFWs sent money back home in the form of remittances to pay for education, improved housing and to generally increase the standards of living for their families who remained in country. In 2017, there were almost 5.7 million OFWs (United Nations Department of Economic and Social Affairs, 2017), representing nearly 6% of the population. A decade earlier, this had generated a substantial USD1 billion to the dross domestic product (O'Neil, 2004) of The Philippines but, by 2015, this had risen exponentially to USD20 billion. It is estimated that remittances now contribute between eight and ten per cent of GDP, making overseas employment among the most important sources of The Philippines export earnings (IOM, 2013), representing the country's second largest source of foreign reserves, exceeding even foreign direct investment in terms of percentage of GDP. This emigration has created a massive Filipino diaspora, with young Filipinos believing the best way to get ahead is to get out.

From April to September 2018, for the first time, there were more female OFWs than males, with the female OFWs comprising 55.8% of the total OFWs. The median age of The Philippines' population is a young 24.3 years, with 33% of the population under 15 years of age (see Appendix 5), with a population growing at greater than 1% per annum (see Appendix 4). This, coupled with the strong Roman Catholic Church influence over 80% of the population, has resulted in a high crude birth rate of 23.7 births/1,000 population (see Appendix 6-7).

The Philippines is on the move, economically and demographically. The massive numbers of internal migrants within The Philippines in the 21st Century is unprecedented. This has led to 'crimmigration' issues, with an increase in gang activity, gun violence and corruption. Significant measures, some draconian, have been implemented in an attempt to address these growing, largely urban, problems. Internal migrants constitute a significant population, with 2.9 million Filipinos changing residence between 2005 and 2010, resulting in congested cities which continue

to attract informal settlers (squatters) from the provinces. A deterioration of living standards and social conditions is occurring as increasing strain is placed on traffic flow, water supplies and solid and human waste management in urban areas; 50.4% of internal migrants were inter-provincial migrants, 45.4% were short distance movers having relocated to a nearby city, and 4.2% were international immigrants (Philippines Statistics Authority, 2012).

Considerable research has been undertaken on OFWs; their experiences in construction in the Middle East (Sills & Chowthi, 2008; Bhatia, 2013); in service industries in North America, in hospitality at tourist destinations and on cruise ships (Bhatia, 2013; IOM, 2013); and as domestic servants in Hong Kong and Singapore (Bernas, 2016). Comparatively little research, however, has been undertaken on internal migration which, it could be argued, has an equally alarming affect on the economy, the social cohesion of families and communities, and the individual experiences of Filipino people.

Filipinos who have emigrated and settled in the USA have received significant attention from researchers, with much of the research relating to aspiration and/or 'double consciousness'–the experience described by many immigrants when they do not feel part of mainstream society in which they live, even if they have lived there for extended periods. Very little research, however, relates to local migrant Filipino domestic workers from the provinces who have relocated to the urban centres of The Philippines to work in the homes of their middle class, more wealthy compatriots. Unlike OFWs who, despite their nursing or law degrees, become international domestic workers in the Middle East, Hong Kong, or America, the rural Filipina who migrate to Manila have been subjected to intergenerational poverty, have lower levels of education, are less empowered and are therefore even more susceptible to various forms of abuse (Asis, 2005).

United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP) records that, in 2016, there were 103 million people in the Philippines, with an annual population growth rate of 1.5% and a fertility rate of 2.9. While President Rodrigo Duterte recently mandated free birth control for women and family planning centres by 2018, this has met with fierce resistance from the Roman Catholic Church, the Supreme Court, and many legislators, so it is unlikely that the booming population growth is going to slow in the near future. 43.7% of people now live in urban areas, 26.5% live below the poverty line, and 6.5% are registered as unemployed. For three decades, external migration has been perceived as a solution to the pressing issues of poverty. Traditionally, the majority of OFWs had relocated to the US, however the diaspora of 5.7 million

people is now spread across 224 different destinations (IOM, 2013). This has changed significantly in the last five years, and in the period April to September 2018, 24.3% of OFWs were working in Saudi Arabia, 15.7% in United Arab Emirates and 6.3% in Kuwait (Peres, 2019), thus, the Middle East is now by far the top regional destination. Regardless of where the OFW works, external migration is responsible for disruption to family life, and frequently creates dysfunctional families. As Mazano (2015) explains, "[e]very OFW who works abroad leaves a gap in his or her family. Because the composition of the family changes, roles and responsibilities shift – whether between husband and wife, parents and children, or siblings" (p. 206).

Whether or not these gaps trigger internal migration has not yet been identified. While researchers (Molito & Valerio, 2015) identify the compensating factor the extended family within the Filipino culture brings, asserting that "[c]ultural factors embedded in our Filipino identity can help families remain intact" they add:

> Living alone and being separated from home and loved ones often opens the door to emotional stress, feelings of isolation, and longing for companionship. This loneliness causes many OFWs and the spouses left behind to become vulnerable to temptations that erode their relationships (p. 199).

While Gorospe (2015) does not classify returning OFWs as internal migrants, she does discuss the additional disruption caused by their return, saying:

> Return migration is not easy for any migrant. There may be adverse circumstances that block a migrant from a smooth and painless return. These circumstances may be related to health, finances, or relationships. Returning migrants may face disapproval from friends and family. They may experience delays in the return migration process and face difficulties in adjustment and reentry. They may struggle with feelings of emptiness and lack of productivity. When all of these converge, returning migrants may question the decision to return (p. 150).

She points out that while

> there is provision in the law for the return and reintegration of migrants, there is insufficient infrastructure to facilitate the return as it tends to focus only on the economic and skills development aspects rather than a more holistic program for reintegration (p. 151).

While Gorospe (2015) laments the lot of returning OFWs, she fails to acknowledge that internal migrants experience those same socioeconomic issues on a day to day basis. Furthermore, she fails to highlight the gendered differences experienced by the returnees.

While Migration Theory has provided some insights into the impact aspiration has on the poor, relatively little research has been undertaken on the internal migrant of The Philippines, and even less on the interplay between agency, aspiration, and internal migration. Research highlighting the

different understanding that post-colonialists or feminists bring is even more scarce. Migration does not only have global, international and regional economic implications. The human face of migration has its individual, familial and communal implications. It is the human face of migration that this research seeks to interrogate. What effect did aspiration have on migration? How did aspiration affect internal migration? What part did human agency play? What effect did migration have on the lifestyle of the migrants? Did their aspirations change over time and space? Would a personal development or training program affect aspiration? Could exposure to entrepreneurial activity stimulate latent entrepreneurial intent?

In investigating aspiration and its relationship to migration, I identified the following six Internal Interfaces of Power. Just as the model Migration: External Interfaces of Power (Figure 2.2) had helped form the ontological stance and epistemology of this research, so the following model, Migration: Internal Interfaces of Power (Figure 2.3), informed the methodologies and the data collection methods I would adopt.

By giving voice to the participants, the interplay between the External Interfaces of Power and the Internal Interfaces of Power highlighted the interconnectivity of every facet affecting the personal life of the migrant. Global, national, regional as well as personal, familial and communal factors are involved in a decision to migrate, thus revealing the way in which 'everything affects everything'.
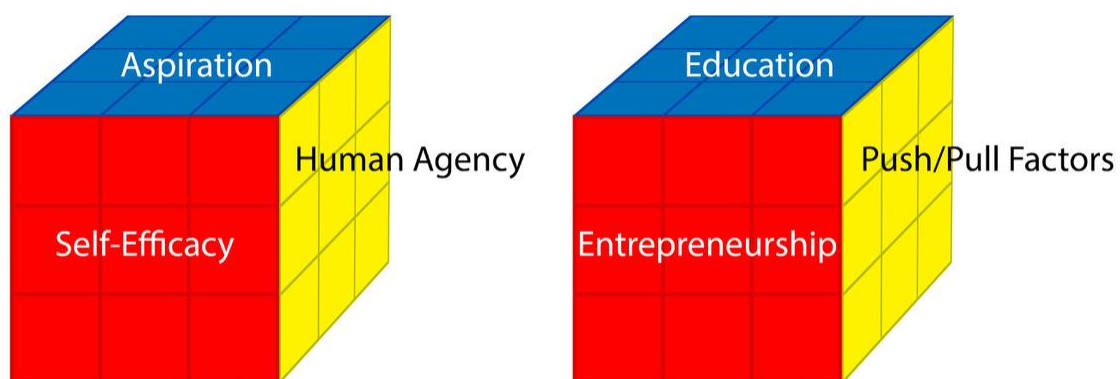
Figure 2.3: Migration: Internal Interfaces of Power

The following provides further explanation of the Internal Interfaces of Power which vie for the individual's attention.

1. ***Aspiration*** as a motivator, and its effects have been researched by Appadurai (2004), Hart (2016), Bernard et al. (2014) and others, and is the key focus of this research.

2. The second interpersonal facet is ***Self-efficacy***, which is generally developed in childhood or formative years, and is a strong indicator of the likelihood of perseverance, and of success. Bandura (1977) asserts it is the result of personal, behavioural and environmental factors.

3. ***Education*** (the third facet), has been identified by the Asia Development Bank, as critical for the economic development of The Philippines, and as a key to reduce poverty at an acclerated pace, achieve more inclusive growth and address intergenerational poverty, particularly in rural areas. The research of Cranton (1996a)*,* Freire (1973), Mezirow (1991) and others show a clear link between education and freedom from oppression and poverty.

4. ***Entrepreneurship*** is the fourth personal interface, identified by the OECD (2014), Aghion (2004) and Xavier (2012) as a key motivator in migration, and a key factor in the economic stimulus in developing nations.

5. The traditional ***Push/Pull Factors*** of migration as reflected in Classical Migration Theory are the fifth facet in motivating migration. These internal interfaces of power may equally present themselves as poverty, hunger, deprivation or fear (being manifest because of push factors) or as hope, potential employment, and imagination (being manifest because of pull factors).

6. While United Nations leaders suggest that external or third party ***Human Agency*** is not only critical, but essential, in triggering, sustaining and maintaining the momentum of migration, the results of this research challenge that assumption.

While the two models demonstrate the changes that are triggered by the interplay of External and Internal Interfaces, resulting in experiences common to migrants in all jurisdictions, this research provides explanations for observed changes in the lives of six specific Filipina internal migrants. It offers insights into the relationships between the interfaces, identifies consequences and implications for individuals and communities and suggests possible solutions to existing problems.

2.5   Aspiration

This thesis seeks to identify the changes in lifestyle aspirations of informal settlers over space and time, and to examine any effects that the interplay of aspiration, education and entrepreneurship may have. As such, it was important to establish what was meant by the term *aspiration* early in the research. Using Fishbein's and Azjen's (1975) definition, we see that aspiration is far from being a nebulous term. It is not an unclear hope for something better, or something indistinguishably better. Aspiration has a number of specific components, including self-efficacy and entrepreneurial intent and includes concepts of agency, which not only stimulate individual change, but also generate structural changes in families, communities, societies and globally.

Aspiration has been as much a driver in governmental policy making, as it has been in individual and family decision making. Education and immigration policies in The Philippines for several decades have been driven by economic opportunities, resulting in substantial contributions to GDP, offered by the stock and flow of OFWs, and has been a driver in the choices of education options and employment opportunities which have pulled individuals towards migration decisions. The recognition of the effects of personal agency in external migration raised questions for this research, as to whether aspiration had also acted as a stimulant in the internal migrants' decisions to relocate and, if so, if those aspirations had changed over time and space. It also evoked questions regarding poverty as a possible impediment to aspiration, as well as how poverty might manifest aspiration through migration.

Fishbein and Azjen indicate that changes occur through individual intervention, and whatever structural or societal changes may also be required to perpetuate positive change. Mezirow (1991) sees aspiration as a transformative dimension in adult learning, and feminists such as Harding (1987), Collins (1990) and Heckman (1992) suggest that all research findings up until very recently are thrown into doubt because of findings of recent feminist and gender research. This particularly applies to research regarding oppression, aspiration and liberation, as feminism will not only concur with post-colonialists in spanning the distance between races, or the eco-political centre of Manila and the provincial periphery, but should also provide a sharp focus on other cultural locales of oppression.

Bauman (1998) describes the condition of constant mobility and change that may be seen in relationships, identities, and global economics within any contemporary society as 'liquid modernity'. Are those whose aspirations lead them to choose to 'have' rather than 'be'

unwittingly and simultaneously, both consumers and the consumed? Research by Orbeta et al. (2014) and Mazano (2015) indicate that this could be true of OFWs and internal migrants, who are caught up in the phenomena of globalisation. The negative implications for self-identity, interpersonal relationships, cultural breakdown, communications, as well as the broader range of institutional transformations associated with globalisation all contribute to desocialisation of Filipinos. Indeed, perhaps a durable identity that coheres over space and time has become increasingly impossible for us all, not just Filipinos.

Attitude or aspiration has been shown to be an important explanatory variable of entrepreneurial action, through its influence on intention. Fishbein and Azjen (1975) and Boyd (1994) highlight that the overwhelming volume of research relating to entrepreneurship has occurred within Western economies. Both acknowledge internal interfaces of power, and believe that aspiration is an attitude, and an explanatory variable of entrepreneurial action, and that through its influence on intention, this motivator can be empowered by self-efficacy and outworked through entrepreneurial intent.

In researching small-scale human development interventions in Cape Town, South Africa, Conradie & Robeyns (2013) examined 'capabilities selecting', and 'agency-unlocking' as the two key roles that aspirations play. The processes they identified include the importance of public voicing, examining aspirations and evaluating the realisation of those aspirations. Participants in research undertaken by Alvarez and Barney (2010) and by Skeldon (2008) demonstrated that aspiration will undergo adaptation as a result of a development intervention program in which the participants are involved. As will be discussed later, the experiences of participants in this research seem to confirm those findings.

Appadurai (1990) provides a link between aspiration and migration. He recognises aspiration as the driver converging the psychological and the sociological, or as Figure 2.3 reveals, the internal interfaces of power at work in migration decisions. Appadurai further perceives that chain migration is facilitated by one member of the family or community migrating, enabling others to follow, through the provision of financial assistance, or the offer of security at the destination. He describes the human psychology at work in the sociological phenomenon of migration that reshapes not only communities and societies, but the world, saying, "… the warp of these stabilities is everywhere shot through with the woof of human motion, as more persons and

groups deal with the realities of having to move, or the fantasies of wanting to move" (1990, p. 297).

He adds:

> …it is in culture that ideas of the future, as much as of those about the past, are embedded and nurtured …. Thus, in strengthening the capacity to aspire, conceived as a cultural capacity, especially among the poor, the future-oriented logic of development could find a natural ally, and the poor could find the resources required to contest and alter the conditions of their own poverty (p. 59).

Importantly, Appadurai draws our attention to the fact that there is one aspect of culture that is almost never discussed explicitly, and that is its orientation to the future. He advocates that "making this dimension explicit could have radical implications for poverty and development" (1990, p. 65).

He highlights that culture is usually relegated to past traditions, whereas economics is perceived to belong to the future, and argues that, "by not elaborating the implications of norms for futurity as a cultural capacity, these definitions tend to allow the sense of culture as pastness to dominate" (p. 65).

He adds, "The third important development in anthropological understandings of culture is the recognition that the boundaries of cultural systems are leaky, and that traffic and osmosis are the norm, not the exception" (1990, p. 65).

Several theorists frame aspirations as being a catalyst of human agency (Appadurai, 2004; Conradie, 2013; Nussbaum, 2016), and argue that it is aspiration which will unlock agency, and motivate people to take action toward what they perceive as creating a better future (Conradie & Robeyns, 2013).

Bernard (2014) explains aspirations are 'future oriented motivators'; referring either to a specific dimension of wellbeing or a multi-dimensional life outcome. He postulates aspirations play a significant part in small-scale human development interventions, and have dual roles of capabilities selection, and agency unlocking. This research specifically seeks to understand the movements between the personal interfaces of power, the unique perceptions of the participants' aspirations over space and time, and how changes during and post migration may have affected aspirations.

Tafere (2017) recognises that while some may hold the view that the poor lack the capability to aspire, or "contest and alter the conditions of their own poverty" (Appadurai, 2004), and others believe that disadvantaged groups have lower aspirations (St Clair & Benjamin, 2011; St Clair, Kintrea & Houston, 2013), Tafere's research on student aspirations in Ethiopia, reveals the importance of government policy on the aspirations of the poor. He argues that the External Interfaces of government policy and its implementation can enable the poor to set higher aspirations, because of the 'open door' that the implementation of that policy may present. He explains that while a government may implement a policy with one specific intention, i.e., locating a school in a given region to produce better educated farmers, those poor farmers, upon seeing that open door, will motivate their own internal interfaces of power, by setting significantly higher aspirations for their children, shifting from their previously held view of maintaining the family tradition of eking out an existence with subsistence farming, to the significantly higher aspiration of completing university, and becoming a doctor or engineer. Furthermore, he notes from his observations that the young people themselves have exceptionally high self affirmation, with 95% believing they could fulfil their aspirations.

Wellings (1982) suggests from his experience in Kenya, that a "reorientation to more realistic aspirations" (p. 258) of students and parents needs to occur. He asserts deficiencies within the formal education systems have led to "unrealistic and inappropriate student aspirations and expectations" (p. 261) being set. He argues that aspirations should be more closely aligned to the African reality. Others argue such a myopic view would constrain or reduce that nation's capability to address its own issues, reduce its competitiveness and minimise the contributions Kenya can make to other, less developed African nations.

Tafere's observations are that once pre-existing barriers are removed, there is nothing in the present reality that hinders parents or children from setting high aspirations. He argues vehemently against imposing external 'realistic aspirations' on students, and Wellings' reorientation to the African reality, and draws attention to the important concept of collective cultural aspiration, arguing that in countries like Ethiopia,

> where the state, parents and children put all their faith in education and are investing their scarce resources, the way forward is not limiting aspirations, but working hard for achievements (p. 129).

Tafare regards as irrelevant the Western solutions put forth in the first world, of "raising the aspirations of children" to inspire achievement (Quaglia & Cobb, 1996, p. 261) to address the

issues facing the poor in developing countries. He argues that the children of the poor in those countries already have high aspirations, and contends that the interventions that government and other agencies need to focus their energies and resources on are simply to remove the hindrances to achievement. The research outcomes from this project appear to affirm Tafare's observations rather than those of Wellings, because participants appeared to have built high levels of self-efficacy in their children, and held high aspirations for them.

As a feminist researcher I seek to draw attention to any additional barriers to achievement that girls and women face. Tafere argues that it is only by identifying the differences through women's narratives will the muted voices be heard regarding the violence and oppression they embody and have frequently experienced.

2.6   Education

Freire (1972) asserts that traditional education is not neutral, but is abused by the dominant class to ensure oppressive conformity by those without status, creating a 'culture of silence' and instilling a negative, silenced and suppressed self-image in the oppressed. He argues that educators need to be cognisant of context, and link action through practice and reflection, in order to promote social justice, address human rights, and benefit those who are poor and oppressed. By highlighting the distinctions between oppressors and the oppressed and calling for '*conscientizacao*' (or the nurturing of critical consciousness) he proclaims that education is freedom and that true reflection will lead to action and become the means to liberate from oppression. He argues that it is through critical reflection upon one's own reality that one can transform oneself, and thereby transform one's reality. Freire argues:

> No pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation models from among the oppressors. The oppressed must be their own example in the struggle for their redemption (1972, p. 54).

He highlights the culture of silence and the ways in which strategies are employed by oppressors to maintain oppression, arguing that,

> Manipulation, sloganizing, depositing, regimentation, and prescription cannot be components of revolutionary praxis, precisely because they are the components of the praxis of domination (1972, p. 54).

Freire abhors the concept of education as a banking process, arguing that every human being, no matter how uneducated or submerged in the culture of silence, is capable of looking critically at

his/her world in a dialogical encounter with others. Freire uses drawing as a tool in mediating between the learner and the educator, to enable the learner to give voice as an essential component of breaking oppression (1973b). The efficacy of the application of his educational theories were demonstrated with illiterate sugarcane workers learning to read and write in 45 days (Freire, 1973). The contemporaneous writings of Milani (1988), along with Freire's work, were articulated by Pope John XXIII, who also drew on the belief that dialogical action is transformative. Freire's emphasis on critical reflection in education programs, and his use of drawing as a communication tool to facilitate interaction between learner and educator, were instrumental in forming the research design and in the creation of some of the data collection tools used in this research.

The merging of vocational education and training (VET) and financial inclusion to stimulate entrepreneurial intent and activity requires a sharper focus. Maebuta's (2011) work in the Solomon Islands highlighted VET as a development tool, not only as a means of enhancing human and social capital, but also as assisting in sustainable community development, and healing and restoring people by creating a culture of peace in post-conflict regions.

In 2015, Dr. Jim Yong Kim (President of the World Bank), announced the world could eradicate abject poverty by 2030 by implementing three key strategies, one of which being, investing in the education of the poor. At the Spring conference (2015) he introduced the International Development Agency, the World Bank's fund for the poorest countries, which is comprised of 173 shareholder nations, with the aim of reducing poverty through the provision of loans ("credits") and grants for programs that would boost economic growth, reduce inequalities, and improve people's living conditions. He explained,

> a stronger World Bank Group can meet the aspirations of our shareholders, respond to global challenges, mobilize capital at scale and make the institution even more efficient and effective (2015, para. 11).

and advised,

> Financial inclusion is an important stepping stone out of poverty and we're seeing that globally financial inclusion is on the rise… (2015, para. 6).

He introduced the new Human Capital Project and described it, saying,

> Human capital is a huge, huge issue. Everyone, I think, understands the need for physical capital – for physical infrastructure and investments in infrastructure. But I think there's still an under appreciation of the importance of improving health and educational systems…. Human capital represents 65 per cent of all the wealth in the world (Kim, 2018).

While the Oxford American Dictionary defines capital as, "wealth in the form of money or other assets" and a "valuable resource of a particular kind," Roland and Landua (2011) asked

> What would it look like if we redesigned the global financial system using permaculture principles?
> …. What if our financial system looked more like an ecosystem? (p. 58)

What emerged from their queries was a framework, reflecting eight forms of capital. developed from working with communities and businesses who struggle to make decisions that generate value in multiple ways for multiple stakeholders, through non-financial forms of capital.

Figure 2.4: Eight Forms of Capital

They argue that while much of the world is obsessed by money, 'nurture capital' is the base of value generation. Nurture capital refers to the quality of social, cultural, experiential, living, and spiritual capital that has been generated by an organisation. They contend that, for a sustainable enterprise, and for financial capital profit to be generated and reinvested in the future, the enterprise must actively and continually care for the multiple interconnected forms of capital that form an entrepreneurial ecosystem in which enterprise is growing.

Roland and Landua's (2011) framework clearly converges under the domain of education and, indeed, education clearly creates, or generates of itself, several of these forms of capital. In line with the strategy of education for eradicating global abject poverty by 2030 is the concept of adult learning and vocational education and training.

Mezirow (1991) noticed a transformation in the life of his wife during her adult learning experience. He wondered if this were the norm, and so he undertook some research, focusing initially on other female adult learners. He described transformative learning as "a critical dimension of learning in adulthood that enables us to recognize and reassess the structure of assumptions and expectations which frame our thinking, feeling and acting."

He noted the common factors of undergoing a personal transformation, and delineated steps and phases of change, which included a phenomenon he referred to as the 'disorienting dilemma'. Mezirow recognised this shift came about through critical reflection on previously held assumptions by the participants, and their willingness to explore options for new roles. The process provided a renewed self confidence in taking on new roles and forming new relationships. He believed that there were three dimensions of change which related to psychological change, convictional change and the behavioral aspects of change or, in other words, changes in how the participants viewed themselves, their belief systems and their lifestyle. He believed that this expanded consciousness resulted from transformational learning, and that that process was aided by symbols from within the participant's own self, their family and culture.

Subsequent research led Mezirow (1991) to suggest that perspective transformation leading to transformative learning occurs infrequently, and is often the result of a life crisis or a life transition that results in disorientation. He believes that this may be process rather than event triggered, and that with an accumulation of mini transformations can lead to a shift in perspective. While some researchers support Mezirow's theory, others, including Cranton (1996a), are quite critical of it, arguing that its emphasis on rationality, and rational critical reflection are given too much importance. Others, (Leaf, 1993; Taylor, 2001) are looking to neurological research, and the development of neural pathways, to provide explanations about the roles that emotions may play, in the hope that this could span the gulf between rationality and emotion in transformative learning processes.

The concept of transformational learning has been thought to extend to the emotional and spiritual domains, resulting in reversed attitudes, opinions and self constructs based on racism, sexism, ageism or other suppressors, repressors, or oppressors. Taylor (2001) stresses the importance of the role of implicit memory, habitual thinking, attitudes and individual preferences that all relate to unconscious or subconscious thoughts and actions. He argues that transformative learning can be quite painful as it involves "deep structural shifts" (p. 225) regarding perceptions of self and others, the location, issues of power and privilege, and that it may lead to a call for, or action on behalf of social justice issues. He suggests that when learning is contextualised in a community and coupled with the learner's social identity, and includes other learners within the group, it becomes deep learning. He argues that transformative learning develops autonomous thinking which can in turn, be transferred to other learning contexts. Mezirow acknowledges that while all learning may represent change, not all change is transformational. He distinguishes

transmissional learning as knowledge which is transmitted from teacher to student, transactional learning as students learning through experience, critical reflection and interaction with others, and posits transformational learning is that which leads to the reconstruction of the learner's self.

In consideration of Mezirow's (1991) 'event triggered' transformational learning and Tayor's (2001) 'implicit memory and habitual thinking', I designed a self-development program and modified it further, in the hope that, used as a data collection tool, it would enable the differentiation between what learning may have been transactional, what may have been transmissional and what may have transformed perspectives, leading to transformational learning.

Bandura's (1977; 1982) research identifies the importance of self-efficacy, and articulates how the individual's belief in their innate ability affects goal achievement, coping behaviours in difficult times, and an ability to apply sustained effort despite obstacles. Mentoring is seen as a suitable strategy for transformational learning, because of the dialogue it facilitates, the social interaction it stimulates, and the supportive culture that it establishes.

During the research program, the discovery that one of the participants had been an OFW, and had undertaken vocational courses to improve herself, provided an opportunity to ascertain if informal mentoring was being employed during the personal development program, and if so, with what influence. Mezirow (1991) and Taylor (2001) concur with Freire (1970) and others (Chatziefstathiou & Phillips, 2011; Eliott, 2007; Milani 1988; Quaglia & Cobb, 1996) that giving 'voice' to those who have been traditionally silenced in educational institutions will assist them to aspire for equality be that through educational, or entrepreneurial pursuits.

It was my aim to identify if any change had occurred in the aspirations of participants, and if the object of aspiration had changed, at what points in time those changes had occurred and if these events had triggered the transformational learning.

2.7   Entrepreneurship

Since 2001, the Global Entrepreneurship Monitor (GEM Project) has been recognised as the most comprehensive and authoritative study of entrepreneurship around the world. The primary measure of total early-stage entrepreneurial activity (TEA) has been found to have a high correlation with national economic growth. The work of the GEM Project has brought a global focus on entrepreneurship and social entrepreneurship. Its three main objectives are:

1. to measure differences in the level of entrepreneurial activity between countries;

2. to uncover factors leading to appropriate levels of entrepreneurship; and

3. to suggest policies that may enhance national levels of entrepreneurial activity (Xavier, Kelley, Herrington & Vorderwulbecke 2013).

The GEM Project's research highlights the importance of entrepreneurship, which is the second of the previously cited World Bank's (2015) three key strategies for eradicating global abject poverty by 2030.

Entrepreneurship has come to the fore as an economic construct which embraces innovation, creates employment and underpins national prosperity. While America has seemingly always embraced entrepreneurship and celebrated its entrepreneurs, whether successful or otherwise, Australia has found it difficult to shake off the residual perception of flashy indulgent lifestyles, market manipulation, fraud and corruption that the term came to represent entrepreneurship in the last two decades of the 20th Century. The same period saw Europe move entrepreneurship to the top of national political agendas as it was seen to be synonymous with, and a stimulus for, economic recovery. Simultaneously, developing economies of Asia and Africa embraced entrepreneurship as the escape route from national and regional poverty to self sufficiency and prosperity (OECD, 2014).

Post-colonial societies frequently wrestle with the fact that there is a commercial class that dominates the wealth and/or the economic activity that limits the indigenous from accessing capital required for entrepreneurship. Throughout the 19th Century British colonies were forced to receive Indians indentured for their trading and retailing skills. This practice was retained until the end of the British Raj in India. From South Africa to the Pacific Islands, to Canada, the Indian residual of British colonisation remains visible.

The Philippines has one of Asia's worst rich-poor divides of all post-colonial nations. Over millennia, successive waves of Chinese traders interacted with The Philippines, resulting in almost 2% of Filipinos having Chinese ancestry. This small ethnic network now holds a disproportionately large amount of the country's wealth. Furthermore, according to the *Forbes Rich List for The Philippines,* the 40 richest families account for 76% of the country's gross domestic product (GDP) growth (France-Press, 2013). These families are almost exclusively post-colonial Spanish residuals who have dominated political and economic activity since the late 1800s. Their closely guarded networks have led to the formation of oligarchies and cartels. The rich-poor divide is further emphasised by

some post World War II Chinese immigrants who now hold a significant portion of the wealth of The Philippines, with two Chinese magnates possessing 6% of the entire wealth of The Philippines. This combination does not facilitate entrepreneurship at the other end of the populace, and stimulated a peripheral question to be considered as part of this research project, "How can the poor attract investment?"

In the era of globalisation, it is largely entrepreneurship that generates wealth. Research papers on entrepreneurial motivations generally fall into four categories:

1. Rationale: Those which study the reasons and motives for commencing entrepreneurial activity, further classified as either opportunity or necessity factors (Reynolds, 2002) and these operate in a similar way to the 'pull' and 'push' factors of migration.

2. Cost-benefit types of studies which explain the decision or intentions that stimulate the decision to start a business (Carter, Gartner, Shaver & Gatewood, 2003).

3. Studies of entrepreneurial motivation which may be as base as survival instincts, or those which investigate the deeper psychological motives, including the need for achievement and recognition.

4. Multinomial logit-type investigations which explain the relationships between a polytomous response variable and a set of regressor variables, which present the odds of being in a certain stage of the entrepreneurial process in comparison to not considering the alternative of self-employment.

However, most researchers tend to agree that there are three common start-up motivations that appear to be transcultural. These are the independence motive, the prosperity (increase wealth) motive, and the necessity motive, with necessity motivated entrepreneurs being more likely to be found in developing economies, like The Philippines, or lower income regions, where access to all forms of capital is limited. Considerable research has been undertaken regarding entrepreneurship and development (Hessels & Van Gelderen, 2008), and what constitutes the critical ingredients of successful entrepreneurship amongst the poor (Argote, 1999), and the critical ingredients for entrepreneurship, and why there is a paucity of research amongst the poor (Alvarez & Barney, 2007; Alvarez & Barney, 2010; Sserwanga, Kiconco, Nystrand, & Mindra, 2014; Timmons & Spinelli, 2015) and others have all recognised that further research is needed (Aghion, 2004; Buckley et al., 2007; Garud, 2003; Murphy, 2009; Webb, 2009; Yunus, 2003).

Extensive research by Alice and David Kolb (2006) and others, in an attempt to move beyond the conceptual vagueness of entrepreneurship education, focused on the preferred learning styles of entrepreneurs. Certainly, entrepreneurship education and entrepreneurial competence is envisaged as more than a set of competencies made up of knowledge, skills and attitude, but as something which is envisaged as lifelong learning, which expand through continuous development of an individual's key entrepreneurial competences. Entrepreneurship education is identified as a multi-dimensional dynamic system of lifelong learning steps, in which the discrete entrepreneurship components are constantly being augmented by commercial experiences, and holistically developed to further influence entrepreneurial outcomes. Entrepreneurship breeds entrepreneurship.

Relatively little research has been conducted on the teaching of entrepreneurship, even in vocational education, despite the fact that most trades, from hairdressing to plumbing, to cabinetmaking and construction, require the experienced tradesperson to have an understanding of small business management. While entrepreneurship is included in the national curriculum of many European countries, the European Commission laments the lack of competence, training or experience in entrepreneurship of teachers. One major study (European Commission 2009) explored entrepreneurship education from the perspective of teachers in Northern Finland, and sought their views on its aims, methods and content. While the study recommended the vocational field, region and entrepreneurial learning could be assembled during the curriculum planning stage, it focused on content and methods of practical and technical studies, including work experience or work-based learning. The essence of the problem is that the thinking and learning styles and lifetime experiences of teachers, generally, are the exact antithesis to those of an entrepreneur. What entrepreneurial experience have most teachers had? Research suggests that entrepreneurship is 'more caught than taught', and that entrepreneurship is learned experientially. Considerable research has been undertaken relating to entrepreneurship and aspiration, however, the overwhelming majority of that research has occurred in the context of Western economies. Nevertheless, it would seem that some generalities hold true for both developing and developed economies, and for entrepreneurs in nano- and micro-businesses, as well as those in small to medium enterprises (SMEs). Arenius and Minniti (2005) sampled individuals across 28 countries to investigate which factors correlated with entrepreneurial motivation. They linked demographic and economic characteristics, as well as personal factors, such as awareness of opportunities, fear of failure, and self confidence. They also found 'necessity

versus opportunity' (also referred to as 'push' versus 'pull' of entrepreneurship) to be largely determined by the level of economic development in the long run and by the actual state of the economy in the short run.

Research confirms that entrepreneurial aspirations matter; are a good predictor of subsequent business growth; and that an entrepreneur's aspirations will have an impact on entrepreneurial outcomes (Autio, 2014). It also evidences that aspiration is an indicator of ambition will stimulate further learning and will inject additional energy into the chosen entrepreneurial activity (Hessels & Van Gelderen, 2008).

Several critical ingredients for successful entrepreneurship projects amongst the poor have been identified by various researchers (Alvarez & Barney, 2010; Argote, 1999; Churchill & Bygrave, 1989; Garud, 2003), and include human, social and financial capital, intellectual property and external expertise, not dissimilar to the eight forms of capital identified earlier. These reveal the limitations that entrepreneurs face, and point to the 'path-dependent' learning process that enables the development of new skills and creation of new resources through critical reflection, team input and the injection of external financial capital and expertise. However, they also emphasise that poor communities lack the social capital necessary for economic development. Social capital is enhanced through individuals undertaking development programs.

Murphy (2009) and Buckley et al. (2007) call for further research in social entrepreneurship, a call echoed by Webb (2009), Alvarez and Barney (2010) and Yunus (2003). The establishment of Grameen Bank (Yunus, 2003) attracted worldwide attention and triggered interest in entrepreneurship as a mechanism for poverty alleviation, and micro-funding as creating economic opportunities (Khavul, 2010). Micro-finance institutions now frequently combine traditional lending practices with strong social and cultural controls (Armendariz de Aghion, 2000; Khavul, 2010); and the addition of social monitoring within the community often ensures loan repayment (Elahi, 2004). Aghion (2004) recognised the importance of self-employment opportunities, arguing that by credit becoming cheaper, productive opportunities and the improvement of household welfare are amplified. However, Rodrik and Rosenzweig (2009) assert that bottom up entrepreneurial solutions are still lacking, as is the ability to ascertain how successful opportunities in one context can be transferred to another.

2.8   In Summary

The two 'Rubik's cube' models shown earlier (*Migration: External Interfaces of Power* and *Migration: Internal Interfaces of Power*), combined reveal the impact of the history, geology, politics, economics and global trends under which The Philippines has developed. These global and national influences are superimposed on the interpersonal factors of individual Filipinos, affecting self-efficacy, aspirations and the daily decisions pertaining to choices for migration, location, education and entrepreneurship. The entire research process is the result of dialogical interactions between all contributors, including the unwitting contributions of the earlier researchers cited in this chapter.

3 ONTOLOGY, EPISTOMOLOGY, METHODOLOGIES AND METHODS

3.1 Introduction

This chapter expounds the ontological stance adopted in this research, which is based on Humanistic Sociology (Anderson, 1923; Frazier, 1932; Thomas, 1918; Znaniecki, 1930) and Liberation Theology (Freire, 1972; Milani, 1988), and articulates the interpretive research methodologies through the adoption of the epistemology of a feminist ethnographer. The context, participants and team members are introduced, as are the scope, boundaries and limitations of the research. The ethical considerations established prior to, and maintained throughout the research process are described, and the importance of critical friends in research being undertaken from a feminist epistemology, particularly, in the context of a post-colonial country, is highlighted. An explanation of the research design is provided, as is the sequencing of data collection required to ensure the capture of changes over time and space. The narrative analysis is converged with an interpretive thematic enquiry, to capture the phenomenon of aspiration under investigation, the process over time, and the content of what participants had to say. This was then applied using an ethnographic approach to provide triggers and cues to assist in identifying the motivations, aspirations and values each participant had held at various times and in different locations.

I created the following diagram, Ontological Stance, Epistemology, Methodologies and Methods (Figure 3.1) to represent the process by which the ontological stance assisted in shaping the feminist epistemology, and how the convergence of narrative and thematic interpretivist's approaches provided further understanding and meaning. The flowchart reflects the ongoing contribution of critical friends, whose help ensured that culturally appropriate research design strategies were created and that the ethnographic methods and specific customisation of each research tool was undertaken with sensitivity and appropriate terminology, ensuring relevance to all parties.

The input of critical friends in the Personal Development Program, that fueled observations, field notes and feedback from mentors, was particularly useful. The reality of the research, however, was a far more convoluted process than the step by step approach inferred by this simplistic flowchart. Appendices 1 and 5 further diagramatically reflect the contributions and interactions between the various research participants which assisted in the formation of the ontology and epistemology of the research, the theoretical framework built, and methods chosen.

Later in the chapter, two additional diagrams were created to visually represent the interfusion of ontological stance, epistomology and theories (Figure 3.2, p. 44) and the DNA of this feminist humanistic research (Figure 3.3, p. 57).
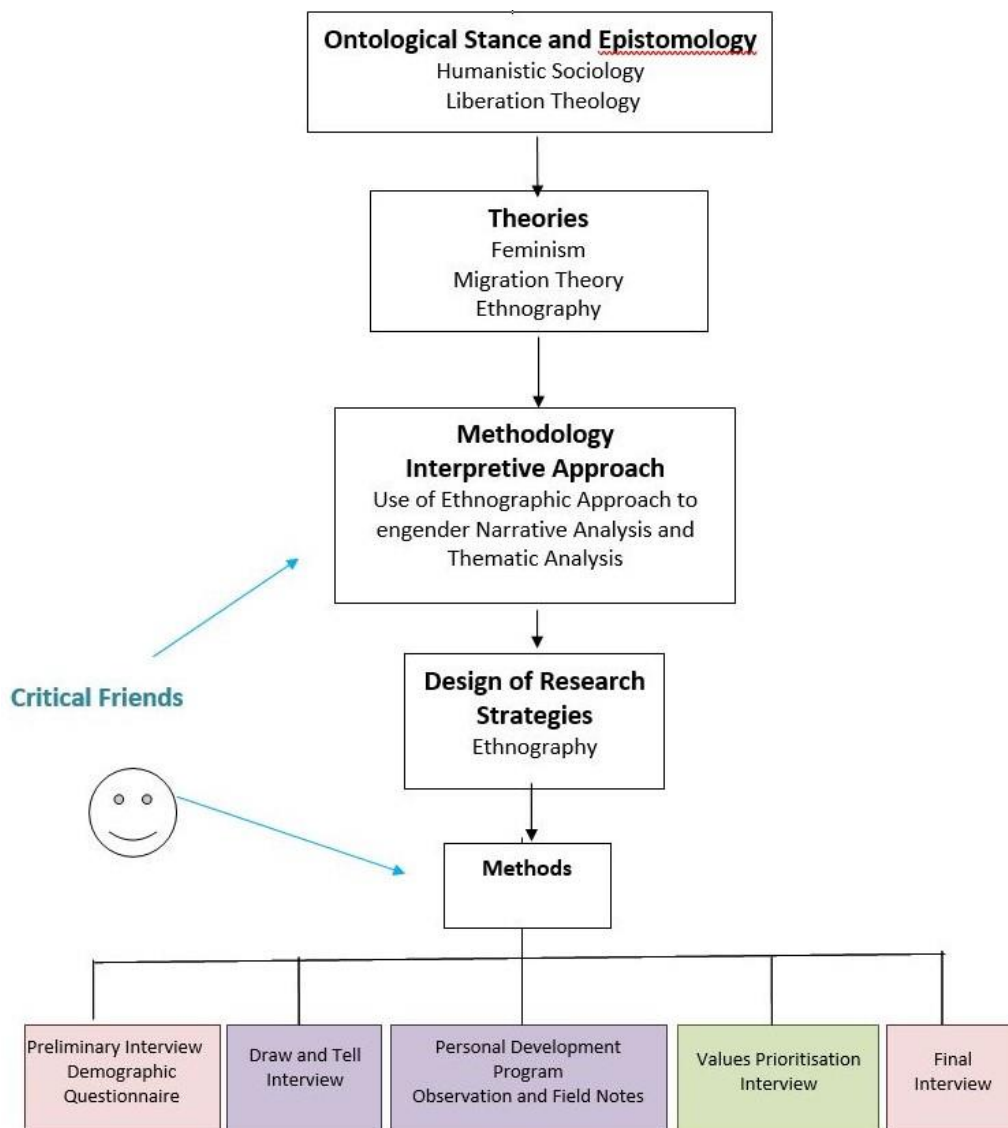
Figure 3.1: Ontological Stance, Epistemology, Methodologies and Methods

3.1.1   Ontology–Humanistic Sociology

Humanistic sociology, and particularly empirical sociology, originated largely from the work of William Thomas (1918-1920) and Florian Znaniecki (1930) who believed the natural environment to be a major factor in shaping human behaviour. They, and others in the Polish School of Humanistic Sociology, and the Chicago School of Sociology (Anderson, 1923; Frazier, 1932; Hughes, 1952; Park, 1921), were part of a unique colloquium that shaped sociological research for more than a century. They argued the social realm could not be studied with the same scientific methods of investigation that were used when studying the natural world. Because previous

research had been largely based on scientific methodological perceptions, they perceived the city as their laboratory, and embraced and forged an epistemology based on that analogy. They viewed communities as part of an ecology, and saw their transitory research participants as evolving elements in the city's dynamic microcosm. They believed that increasing social mobility, internal migration and urbanisation were the major causes of the social problems being experienced in Chicago, and in other urban areas in America, during the 1920s and 1930s.

Znaniecki (1930) developed a 'life history' methodology; analysing memoirs, letters and diaries of Polish peasants and immigrants. He discovered the participants' narratives and, more importantly to him, the meaning which each of the research participants attached to his story. This sociological theory led to the recognition of a new research paradigm: humanistic sociology. Znaniecki coined the term 'humanistic coefficient' which emphasised that the participants' perceptions of what they had experienced should be, not only analysed, but analysed from the perspective of the research participants themselves (Znaniecki, 1930). His conceptualisation ushered in a new research methodology. By recognising participants as cultural beings with mutually recognised social symbols, shared values and shared collective memories, Znaniecki (1930) argued that reliable data analysis could be undertaken, based on the experiences of the researched, and the composite meanings which those research participants attributed to their experiences. One example of the validity of the human coefficient (1935) focused on the shared experience and values of hundreds of millions of Catholics around the world receiving communion weekly, each experiencing the same phenomena of forgiveness and reconciliation, and each recognising the communal phenomenon offered by those shared values.

Znaniecki's approach was to collect data from the memoirs of a Polish peasant and undertake a thematic analysis of the participant's recollections. He argued that whatever the research participant chose to recall was what that person perceived to be important. Furthermore, Znaniecki argued that whatever was recalled and recounted was a valued, a valuable, and a valid experience. The capturing of the human coefficient of the Filipina participants was essential to this research. Research by Anderson (1923), a contemporary of Znaniecki, was based on the narratives of Chicago hobos. He minimised the importance of individual agency, concluding poverty and crime were symptoms of urbanisation. Deficiencies in his research methods and conclusions underscored the importance of viewing research participants, not as isolated subjects for study, but as people interacting across multiple facets, operating from, and within, a broader context than their present environment.

Studying the changing lifestyle aspirations over space and time of internal migrants in The Philippines needed a narrative that was captured at sequential moments in time, from a 360 degree perspective, and over a longer term. Frazier (1932), another contemporary of Znaniecki, had focused on African American families living in Chicago and based his research on a combination of quantitative demographic records and an analysis of family histories provided by research participants. Like the Filipina participants, these people were either illiterate, or had low literacy levels. Frazier had relied on reports by 'investigators', and frequently investigators' memory of detailed interviews. The research team in The Philippines was able to avail itself of technological methods that captured the narratives verbatim from the voice of the researched, which could be transcribed and translated, and later supplemented by observations and field notes documented by the researcher and mentors throughout the program. Thus, obvious issues of accuracy of memory, and cultural and linguistic mis/interpretation that Frazier faced were avoided, ensuring the voice of the researched was heard. However, while technological advancements ensure higher levels of accuracy than note-taking and the memory of an investigator, it still must be recognised that participants will reveal only what they choose to divulge.

As remains the case today, Frazier's focus was the study of the minority, not the study of both the minority and majority living together (Halas, 2010). Researching as a 21st Century feminist ethnographer, particularly in a post-colonial context, the issues of power and privilege needed to be acknowledged and negotiated during the research design and research process. Like the research from the Chicago School, Otto Neurath's (1974) research was undertaken at a time of significant political and economic upheaval. His perception that sociology is a blend of history and political economics provided a poignant reminder that research needed to be undertaken in context, including historical, political and economic contexts, in which the research is designed, structured and analysed. He warns of the limitations of qualitative research, from the researcher seeing from their own current, limited knowledge, and from the requirements of the discipline itself. Accepting collected narratives as reality requires caution. He queries: if in reality the narratives are not truth, then what is the validity of the research? This raised further questions for me as to how the research design could be strengthened and research outcomes validated. By undertaking the research within a community where each of the participants has been known for several years, and by including the Director and mentors from within the community as observer participants in the research, the likelihood of inaccurate narratives was significantly minimised.

Despite the limitations of Frazier and Anderson's research, Halas (2010) reminds the modern researcher of the importance of the work of these earlier humanist sociologists. She challenges researchers to rediscover the cultural dynamics and systems on which Znaniecki's culturalism was founded and, in particular, highlights the importance of the social values to the concept of the humanistic coefficient.

3.1.2   Ontology–Liberation Theology

Znaniecki's (1935) emphasis on dialogue and narrative, and his recognition of the importance of values as components of social action, Freire's (1972) concern for the oppressed and view of education as liberation, coupled with Mezirow's (1975) transformational learning, have all contributed to the sociological foundation and theoretical framework for this research project, and have assisted in the design of some of the data collection methods. As memoir analysis and the use of narrative has been tested over time by numerous researchers, including Znaniecki (1935), Freire (1972), Miles and Huberman (2002) and Quick (2010), a research process was designed to assist each participant to experience 'praxis' and discover for herself, her authenticity as a human being. (Freire, 1972). By basing my research on Freire's (1972) Liberation Theology, I gained an insight into the experience of the research participants. By using a converged narrative and thematic interpretive research approach based on the assumption that knowledge is transmitted through language and shared meanings, and through the intimate relationship that the researcher develops with research participants, this was facilitated. Reaffirming this ontology, the emphasis was based on the importance of 'being' rather than 'having', and on words describing context, aspiration and meaning.

Furthermore, by using elements of Freirean pedagogy, and Liberation Theology more generally, my goal was to see the personification of Freire's 'conscientization'. Through the use of Narrative Inquiry (Clandinin, 2000; Riessman, 2005) my intention was to identify the complexities of the lived realities of the participants. Story telling contributed to identify the ways each participant had negotiated her life path (Snowden, 2002), and thematic analysis allowed the content that was important to the participants to be weighted accordingly. My approach was based on an understanding that:

> Human beings are storying creatures. We make sense of the world and the things that happen to us
> by constructing narratives to explain and interpret events both to ourselves and to other people
> (Sikes & Gale, 2006, p. 136).

The following diagram, *Figure 3.2 Interfusion of Ontological Stance and Epistemology*, is a more detailed representation of process than the simple flow chart previously shown. It reflects the infusion, interfusion and overlapping and the ongoing development and discovery processes that enabled me to determine the ontological stance and epistemology, methodologies and data collection tools that would be adopted to ensure the faithful capture of the women's narratives, which was, of course, the core issue. By way of an introductory explanation: Narrative Enquiry as perceived through the research eyes of the feminist researcher which will ensure that participant's voice is heard more clearly. Similarly, feminist research values will sharpen the ethnographer's senses allowing nuances of gendered hierarchies to be recognised. Each of the data collection tools and their sequence is designed to amplify the voice of the researched.
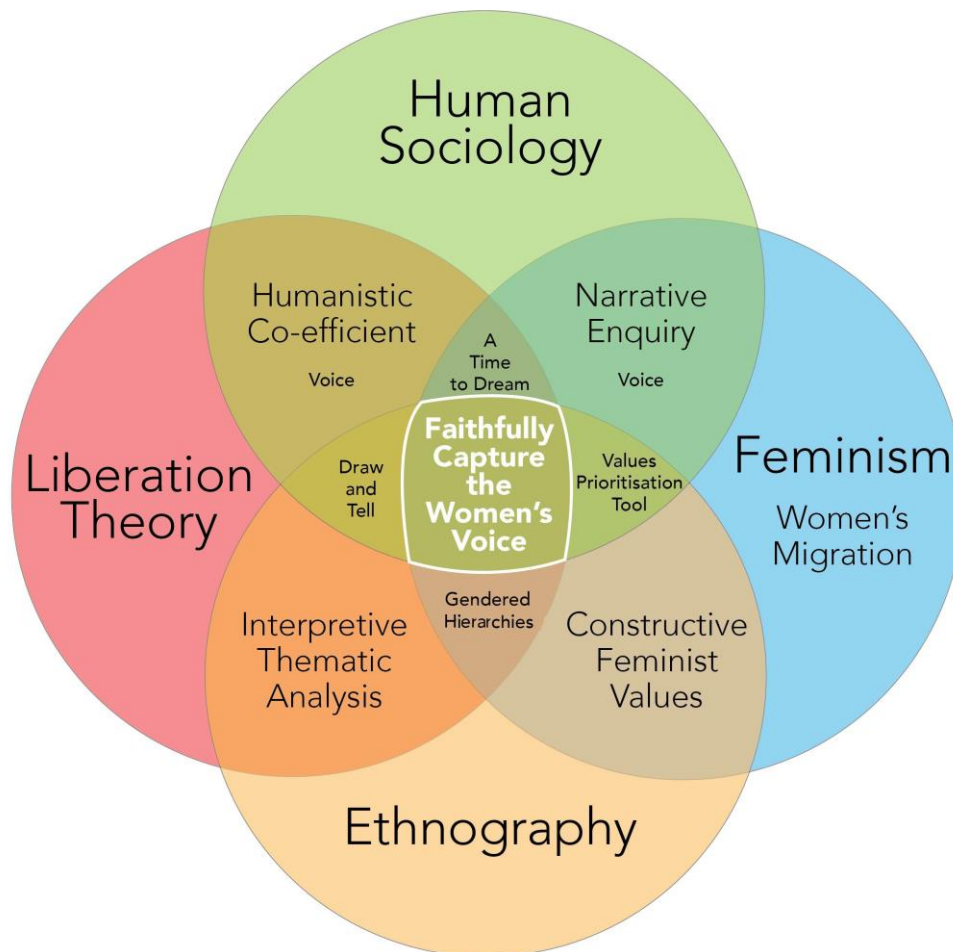
Figure 3.2: Interfusion of Ontological Stance, Epistomology and Methodologies and Data Collection Tools

3.2   Epistomology

In undertaking research on the women's migration experience in The Philippines it was important to merge an ethnographic approach with that of feminist inquiry. The epistemological standpoint of Hartsock (1985), Smith (1987) and Abbott (1990), underwrites the value of research projects being undertaken from the perspective of a feminist ethnographer (Davids & Willemse, 2014; Ribbens & Edwards, 1998; Stacey, 1988). It was through the individual stories and discrete discourses of women that a better understanding could be gained. The research required the double dimension of both the construction of new knowledge and the production of social change. It had to discover the meaning that the migrating Filipina gave to their experiences, and as it was to look at aspirations, migration, education and entrepreneurship, there could be no one method or strategy. The research had to be multi-paradigmatic.

3.2.1   Post-colonial setting

While the research was being undertaken in a complex post-colonial culture, a critical theoretical engagement with colonisation and its legacy was simply not possible due to the limitations imposed. Nevertheless, I considered it likely that unexpected issues would surface. Colonised or controlled successively by European, American and Japanese forces, The Philippines experiences significant long-term consequences from foreign occupation with differing social impacts in different regions. I decided that hearing the voice of the participants, in situ and in different locales over different times, would produce the most valid findings and enhance understanding of the experiences of internal Filipina migrants.

3.2.2   Feminism

The research is undertaken from a feminist viewpoint, and is concerned with the way in which ethical and political values are used in shaping the research enquiry, design and practice. I wanted to research, not only how aspiration affects internal migrants over space and time but, in particular, how it had affected women who are particularly vulnerable to poverty and other forms of oppression. I wanted to ensure there was no testimonial injustice, which would diminish the credibility of a research participant's voice.

Harding (1987) warns that all previous research undertaken under the earlier scientific method has been "thrown into doubt by the new research on women and gender" (p. 9). She states, "One could reasonably argue that all evidence-gathering techniques fall into one of the following three

categories: listening to (or interrogating) informants, observing behavior, or examining historical traces and records" (p. 7).

While recognising that the study of women is certainly not new, she suggests that "studying them from the perspective of their own experiences so that women can understand themselves and the world can claim virtually no history at all" (p. 8). She further argues:

> The best feminist analysis goes beyond these innovations in subject matter in a crucial way: it insists that the inquirer her/himself be placed in the same critical plane as the over subject matter, thereby recovering the entire research process for scrutiny in the results of research. That is, the class, race, future, and gender assumptions, beliefs and behaviors of the researcher her/himself must be placed with the frame of the picture that she/he attempts to paint (p. 9).

Collins (1990), picking up the dimension that feminism would add to research on black women, advises, "[b]lack feminist thought is its insistence that both the changed consciousness of individuals and the social transformation of political and economic institutions constitute essential ingredients for social change" (p. 221), believing the additional focus brings a "fundamental paradigmatic shift" (p. 221) in how oppression is perceived. Her research converges three previously discrete foci of oppression: race, class and gender; and the "interlocking systems of oppression" (p. 221). She illuminates the key issues of domination-oppression and resistance, and challenges the epistemology of feminist theory, and how sociologies can assess and validate 'truth'. Intersectional theory asserts that there are additional sources of oppression including sexual orientation, religion, and other identity markers. Collins (1990) asserts that "offering subordinate groups new knowledge about their own experiences can be empowering. But revealing new ways of knowing that allows subordinate groups to define their own reality has far greater implications" (p. 221).

This research on the changing aspirations of internal migrant women recognises the need for the unique biography of each individual to be revealed, including the unique experiences, values, aspirations, motivations and emotions of each woman. As Collins poignantly explains: "No two individuals occupy the same social space; thus no two biographies are identical" (p. 221).

Hooks (1994) also refers to the 'politics of domination' which sees race, class and gender as the 'interlocking axes' of oppression. This shared ideological basis regarding domination, and superiority and inferiority of different peoples, provides, she suggests, not only the basis for her own research, but a new paradigm for post structural feminist ethnographic research more broadly.

Others (Scharen & Vigen, 2011) including Ruth Behar (1996), a Christian anthropologist, show the value of weaving research goals with memoirs, to ensure that no voice is stifled by either the research process, or the researcher. Behar (1996) argues to bring about 'redemptive healing' all voices need to be heard, not only those of research participants, but also those of the researcher interacting with participants throughout the research process.

The rigorous work of de Botton et al. (2005) enabled women from different cultural and ethnic backgrounds, who had previously been silenced by mainstream feminist discourse, to find their voice through dialogic learning practices. Their research warns privileged researchers against unwittingly distorting or muffling the valid voices of the research participants.

Anderson (1993) cites Dewey, the early pre-eminent researcher in narrative enquiry and educational thought, as believing that "[a]ll of the social sciences are founded on experience; experience of self, society and environment and how they interface and interact" and "examining experience is key to education" (p. 383).

Dewey (cited in Hickmann, 1996) counselled that research should not be the stimulus for, nor provide the impetus for, nor be an indication of, the need for social and/or political action, but that experience should be the commencement, the continuum and the end point of research. Anderson explains Dewey's focus on temporality as being essential to place things in time and in context. His interest in identifying and understanding how research could connect with change and learning, and ascertaining what implications that might have for institutions in framing the lives of individuals led him to suggest that "People are individuals, and are therefore always in the social context and in continuity … cyclical (upward movement) maybe - each growing out of and influencing the other".

Dewey saw the experiential criteria (continuity and interaction) as providing a theoretical framework for identifying tension at the boundaries, and saw the tensions pertaining to 'continuity' as being temporality, people, action and certainty; and the tensions pertaining to 'interaction' as being context, people, action and certainty. He advised researchers that research should be neither an advocate of, nor an excuse for, political action.

Collins (1990) takes a totally different view from Dewey. Hers is more than a proactive stance. She sees research as being both provocative and evocative, as demanding assertive action in response. She argues forcefully that, without it, research would be meaningless, and that research should

provide the stimulus for change. She argues that research without a call for action is unacceptable. Thus, Collins does not only see that 'everything affects everything' but her call for action demands that 'every change must change everything'.

As a feminist researcher, it was vital to me that the voice that was ultimately heard, and would be the voice of the researched and not that of the researcher. Adhering to the fundamental disciplines of ethnography would also be important as the research project was to deal with cultural values, race, gender, nationality/ethnicity and individual aspirations. The social context for this research had to be considered along with the questions asked, the way in which data was collected and in determining which analysis methods would be more appropriate.

Trinh (1992), Abbott, (1990), Agar (1986), and Davids and Willemse (2014) warn that each consideration will produce tensions and potential contradictions which need to be navigated. While field work was demanded, attention needed to be paid to the discourse which occurred throughout the research process. Discourse between each of the research participants, their peers and mentors, and between the research participants and the researcher, were to be taken into consideration and recorded in field notes.

3.2.3 Ethnography

Ethnography emphasises that knowledge is transmitted through language and shared meanings, the feminist ethnographer must ensure the intimate relationship between the researcher and her research subjects is maintained, and the research integrity must be guarded, to ensure the voice of the researched is heard and preserved. I decided to use an ethnographic approach to engender a narrative enquiry, collect data and, from there, to collate and conduct a thematic analysis. My research strategy was based on ethnography as it helped to identify and analyse unexpected issues. Brewer (2000) defines ethnography as:

> the study of people in naturally occurring settings or 'fields' by methods of data collection which capture their social meanings and ordinary activities, involving the researcher participating directly in the setting, if not also the activities, in order to collect data in a systematic manner but without meaning being imposed on them externally.

Geertz (1995) argues that culture, and subcultures, have to be entered and understood, and that the objective truths of a culture lie deep within and underneath, and will provide meaning only to those who are within that culture. He suggested that culture provides the frames of meaning within which people live their lives, and warned researchers to be cognisant of the limitations that their own cultural cosmologies will place on them, particularly when attempting to provide insight

into the cultures and behaviours of other people. Geertz suggests that research is like a parade, with the individuals in it constantly moving and jostling and changing positions. He recognises that social and political action may well result from research, and in considering matters of the 'temporal' and 'temporality', Geertz, (1995) explains that life is experienced in the here and now (temporal) as well as being part of a continuum (temporality), and that both are important parts of the narrative, and that narrative research "begins with experience as expressed in lived and told stories" (pp. 19-20).

Trinh (1992) explains the ethnographer "works within a hybrid reality" (p. xvi) and, "[e]xperience, discourse and self understanding collide against larger cultural assumptions concerning race, ethnicity, nationality, gender, class and age. A certain identity is never possible; the ethnographer must always ask;' "Not who am I?' but 'When, where, how am I?'" (p. 157). In the preface to her work, Trinh reminds that "[d]isjuncture and difference define the global cultural economy. This is a postcolonial world. It is necessary to think beyond the nation, or the local group, as the focus of inquiry" (p. 157).

Trinh, like Abbott (1990), Hooks (1994) and Harding (1987), advises that the framework, field notes, questions raised, and interpretations of the data are not owned by the researcher. She argues for an insider researcher's perspective, and counsels that this intersubjectivity "will help men and women endure and prevail in the dawning years of the 21st century" (Trinh, 1992, p. xvi).

Trigwell and Prosser (2009) advise that the goal for an ethnographer must be "working toward an articulation of the interviewee's reflections on experience that is as complete as possible" (p. 328). Kellner (1999) exhorts "the more perspectives one can bring to their analysis and critique, the better grasp of the phenomena one will have and the better one will be at developing alternative readings and oppositional practices" (p xii).

The questions asked in the demographic Interview, the interviews using 'draw and tell', and the values prioritisation tool were designed in such a way that they belonged to the researched and ensured that it was the voice from the individual narratives of research participants that was heard.

3.3   The Researcher's Position in the Research Process

As outlined above, to position myself as a feminist ethnographer, I would need to be more than a 'participant observer' (Agar, 1986) and, indeed, something more than an 'insider researcher'

(Smethertham, 1978). I needed to ensure the research methodology was designed in such a way that the researched, not the researcher, would have power over the entire research project from the way in which data was collected, through to the report that would be read. While the positionality, power and privilege of the lead researcher's biography was unavoidable and had the potential for affecting interactions with research participants, as well as the way in which the research design was constructed, how data would be categorised and recorded, and how it would be analysed and reported, I sought to minimise this intrusion through:

a) the input of critical friends prior to the research design and throughout the research process, including involvement in reflexive processes;

b) the use of local language, and local translators, combining English and Tagalog translations to enhance accurate understanding and representation, and by providing options so that language decisions could be made by the participants, during all activities (Ogina, 2010); and

c) that each research participant was empowered as she would be able to review the transcriptions and translations and could adjust, and/or correct the Voice of the researcher, to ensure that what was being reported as having been said and/or documented was an accurate portrayal of what she had actually said and/or what had been intended by her.

Only in this way could the key research question "How have the Lifestyle Aspirations of Filipina Informal Settlers changed over Space and Time?", and subsidiary questions be answered with validity and veracity:

- What had the participants hoped for in their early life prior to their migration?
- Were their aspirations a determinant in the inception of the migration from rural to urban locations? Was poverty an impediment to aspiration, a motivator for migration, or both?
- What human agencies were involved in the migration decisions, and what influences did they exert?
- How have the lifestyle aspirations of Filipina informal settlers changed as a result of the migration experience, with its geographic and social shifts? And why?
- What contextual and intrapersonal factors have contributed to their current aspirations?

3.4   The Research Context and Participants

The research is set in Quezon City, which is part of the sprawling megalopolis of Manila. The Philippines is a post-colonial democracy, and Manila is the world's most densely populated urban area, with 42,857 people per square kilometre, and a population estimated at 21.3 million, 37% of whom live in a slum.

There are four main slum location types in Manila: by a river or coastal area, by an infill or dumpsite, along heavily congested roads, and by road corners and intersections. Slum housing construction consists of wood, corrugated iron, bamboo and concrete blocks, and is usually located close to commercial hubs to take advantage of employment opportunities. Access to human services, including hospitals, is extremely difficult. Some communities have no access to basic public schooling and share public pit toilets, frequently with four pit toilets servicing more than 25,000 people, which leads to unimaginable health and sanitation issues. The impact of flooding during the rainy season is massive, frequently creating conditions so severe that people cannot work, and sewage and rubbish fills nearby waterways and their homes. Potable water can cost up to 33.3% of a household's income (World Bank, 2017), and, because water is only piped to land that is owned, it is not available to many of the informal settlers or squatters.

The KBCF Community, in Quezon City, Manila, provides an ideal environment for the recruitment of participants for this study because it offered high standards of risk management procedures ensuring no risk/low risk for participants, and provided support for the researcher. Some early graduates of the KBCF school and the church's mentoring programs are now professional women who provide important economic and social assistance to family and community members, however, it could be argued that their most significant contribution is the supraliminal stimulus they provide as role models to women like the research participants, and the community in general. The church leadership is comprised of bilingual indigenous people, experienced in transcultural relationships. They understand the need of their program participants' for advocacy and in relation to this study as they have academic backgrounds and understand the requirements for rigour in doctoral research.

The research design did not require heterogeneous experiences amongst the participants, other than that they were:

- women aged between 18-65 years;

- deemed to be 'at risk' because of poverty/minimal resources;

- deemed to be 'at risk' due to their personal history of migration from the provinces, with an attendant loss of structure;

- involved in a nano-business or a micro-business, or had expressed a desire to be;

- had children; and

- volunteered to participate (with no enticements offered).

The research was aimed at investigating the changing aspirations of six Filipinas over space and time, and was conducted within the context of the participants' involvement in a personal development program, and/or mentor supported livelihood projects (i.e., nano-businesses).

3.5   The Research Team

The research team was comprised of:

1. **Lead Researcher**: an entrepreneur and a practising educator who was responsible for research design, tools design, observation/data collection, data analysis and report writing.

2. **Critical friends** included:

   a) An indigenous Filipina and leader in the Kamuning Community who speaks both Tagalog and English fluently and has experience in working amongst Manila's poor.

   b) An indigenous academic Filipina with significant experience in mentoring high profile business leaders in The Philippines, who leads values-based leadership programs with police and military nationwide. Formerly a leadership development mentor for one of The Philippines' rapidly growing national businesses and an adjunct faculty member of an international higher education organisation. Her role was to provide insights into cultural sensitivities prior to the development of the methodological framework for this research.

c) An indigenous Filipina, professor at the Asian Theological Seminary. Her role was to provide a comparative analysis and advice in regard to of academic research requirements in The Philippines and Australia to ensure that ethics, methodologies and methods of research were appropriate for both educational and cultural settings.

3. **Mentors**: two Filipina who have been part of the KBCF Community and are now professional women assisting family members and the broader community. Their role was to assist those with literacy issues, to record the aspirations that the participants expressed and to observe any shifts in aspirations throughout the process.

4. **Translators**: There were three translators. The Lead Translator has worked in the Translation Department of the Philippine Bible Society for nearly 20 years, translating drafts from English to various Filipino languages. In addition there was a Tagalog speaking Australian woman, and an English speaking Filipino, both of whom live and work amongst squatters of Quezon City.

Feedback and observations from the Lead Researcher and Mentors, which explicitly reflected on, and/or were reflexive to, the research process, were also sought.

3.6   Scope and Limitations

The research is based on the narratives of only six women; an infinitesimal sample of the millions of internal migrants living in Manila. While the number of participants was limited, of necessity, the small cohort provided opportunities to generate and analyse data in considerable depth and produce rich information in regard to identifying changes in lifestyle aspirations of Filipina informal settlers over space and time.

3.7   Ethical Considerations

To ensure the research, which was being conducted overseas amongst disenfranchised/at risk women, and its aims, methodology, methods of data collection, storage of data and findings were in line with local academic research requirements, as well as those of the Australian University's Ethics Committee, the draft research proposal was discussed with three academics from the Asian Theological Seminary. There were many issues of ethics requiring consideration, including privacy and confidentiality, storage and transmission of data, language and literacy, and power and

privilege. To ensure privacy and confidentiality, all participants, assistants and mentors were required to commit to maintaining the confidentiality and anonymity of participants.

Participants were made aware that audio and video recordings would be taken, and each gave her approval. All requirements regarding storage and transmission of data collected by a research assistant or translator, on behalf of the researcher while out of country, were followed. Data records had participants' names changed before being transferred to a password protected Flinders University computer. Since schooling in English commences only after Grade 4 in The Philippines, it was thought probable that some participants may not have attained Grade 4, that others may not be proficient in spoken or written English, and/or may have literacy deficiencies. All standard research documents, including letters of introduction, consents and approvals, confidentiality agreements, questionnaires and other data collection tools, as required by the Ethics Committee, were provided both in English and Tagalog, and were read aloud in Tagalog to the participants by the mentors on each and every occasion before activities commenced. Similarly, mentors from within the community were provided with instructions in both English and Tagalog and scripts in both languages, which were read prior to each activity. Questions were encouraged and mentors worked with the participants where literacy, and/or failing eyesight proved to be an issue.

To further ensure the wellbeing of participants, an advocate was appointed from within the community and participants were advised that if, at any time, they had any queries or concerns, the advocate would be readily available and accessible. All standard research documents were customised to ensure compliance with University standards in both jurisdictions), consents were executed by all participants, translators, research assistants, and mentors involved in one on one and also in group sessions, and these together with the proposal was submitted to the University's Ethics Committee and approved (see Appendix 8: Ethics Submission Number [Project No. 7426] and List of Submitted documents).

3.8   The Research Design

Questionnaires, interviews and one-on-one conversations between participants and the researcher are common data collection tools, but Fine (1993) reminds us that the narrative structures and the vocabulary used as we craft and tell our stories, and present our perceptions of our experiences, are significant. She advises that these provide information about social and cultural positioning.

Apart from the introductory questionnaire, there were three data collection tools I had wanted to include: a 'draw and tell', an interactive personal development program, and an additional one that I had been particularly keen to use, the Ethiopian Values Prioritisation Tool (Bernard, Tanguy, Sevoum, Taffesse, & Alemayehu, 2014). This tool had originally been intended for large-scale quantitative research in a different culture. It had had significant pre-testing and been found to be a statistically reliable and valid tool, in test and re-test situations, the goal for this research was far less complex. After reading research undertaken amongst the poor, in other post-colonial countries (Appadurai, 2016; Chambers, 1992; Maebuta, 2011; Majuca, 2013), I ascertained that the tool would be useful, reliable and valid in what was small-scale, largely qualitative research. This proved to be the case, particularly when aligned with the Filipina's narratives and their responses from the personal development program. The tools captured more than superficial facts, tapped into the emotion of past moments lived by the participants, and provided insights into their personal, cultural and social settings, as well as indicators of their aspirations for the future.

Thus, the research methods were planned to be based on a qualitative, narrative interpretivist, research paradigm (Lyons, 2002), merged with some simple quantitative methods. By accepting the theoretical belief that reality is socially constructed and fluid, and that what participants perceive and know of their aspirations and experience has been negotiated within their culture, their specific social setting, and in relationships with others (Angen, 2000; Driessnack, 2004), I hoped the very act of recalling, would render events as active rather than passive, and release latent meaning to the individual participants, their peers and the researcher, as each gave voice and engaged in resultant conversation.

While the common experiences of the participants was of interest to me, it was important that the research was not only phenomenography, purely showing a collective analysis of individual experiences. As a feminist ethnographer, I wanted to hear the individual voice of each woman (Ribbens & Edwards, 1998) speaking out of the complexities of the history of The Philippines, the contextual and cultural constraints that exist (Klein & Myers, 1999) as a result of that history, and to discern the individual voices from the cacophony of the 'interlocking axes' of oppression of post-colonial attitudes and race, gender and class. Thus, I had considered it particularly important to adopt, and then adapt, a design which would suit this unique cultural context (Delavalande, 2011). I did not intend to focus on the variations that had been experienced by each participant, or the variations between their ways of seeing something and my way of seeing it. I had wanted to

avoid the ethnographer's dilemma which, Fine (1993) points out, relies on partial truths and self-deceptions.

3.8.1   Narrative and Thematic Analysis

The fact of the small sample meant that only broad generalisations could be drawn from the specific data and field observations. Thus, the research applied an inductive approach through narrative inquiry. This was appropriate as questions pertaining to aspiration, that revealed changes over time, would warrant investigation, along with the reasons for the changes. However, it was also important, in hearing the voice of the participants, that the topics which each participant raised as part of her story telling be acknowledged. As the draw and tell and 'a time to dream' tools were applied, it became very clear that there were themes common to each participant, and others that were common to all participants that needed to be discretely acknowledged as the voice of each participant. This was important so that the unmuted voices of the individual researched would not only be clearly heard, but heard in such a way as to reflect the weight of the burden of life that that theme represented to that woman.

The research design covered the broad scope of issues, whilst embracing Liberation Theology, Feminist Enquiry, Education and Entrepreneurship. It simultaneously revealed the micro-factors, or personal interfaces, that influenced individual choice, as well as reflecting the external interfaces of national and regional tectonic and climatic forces pushing migration, and international and national economic drivers of globalisation pulling migration. While I had wondered if such a methodology existed, and if it did, if it could be found, two researchers provided encouragement. Nader (2011), who had warned "ethnographers are caught in their culture as much as the people they study" (p. 216), had also praised ethnography as having remained open to innovation. Crotty (2003) had provided further solace with:

> It sounds as if we create a methodology for ourselves - as if the focus of our research leads us to devise our own ways of proceeding, that allows us to achieve our purposes. That, as it happens, is precisely the case. In a very real sense, every piece of research is unique and calls for a unique methodology. We, as the researcher, have to develop it.

Indeed, every piece of research **is** unique. From its very conception, this research had had a unique structure. While initially invisible, the requirements of the research had determined the ontology, epistemology, methodology, methods and adjustments to methods that it required. I designed the following diagram to represents the juxtaposition and interrelationship which

formed the unique DNA of this research into the changing lifestyle aspirations of the Filipina Informal Settlers of the KBCF Community.
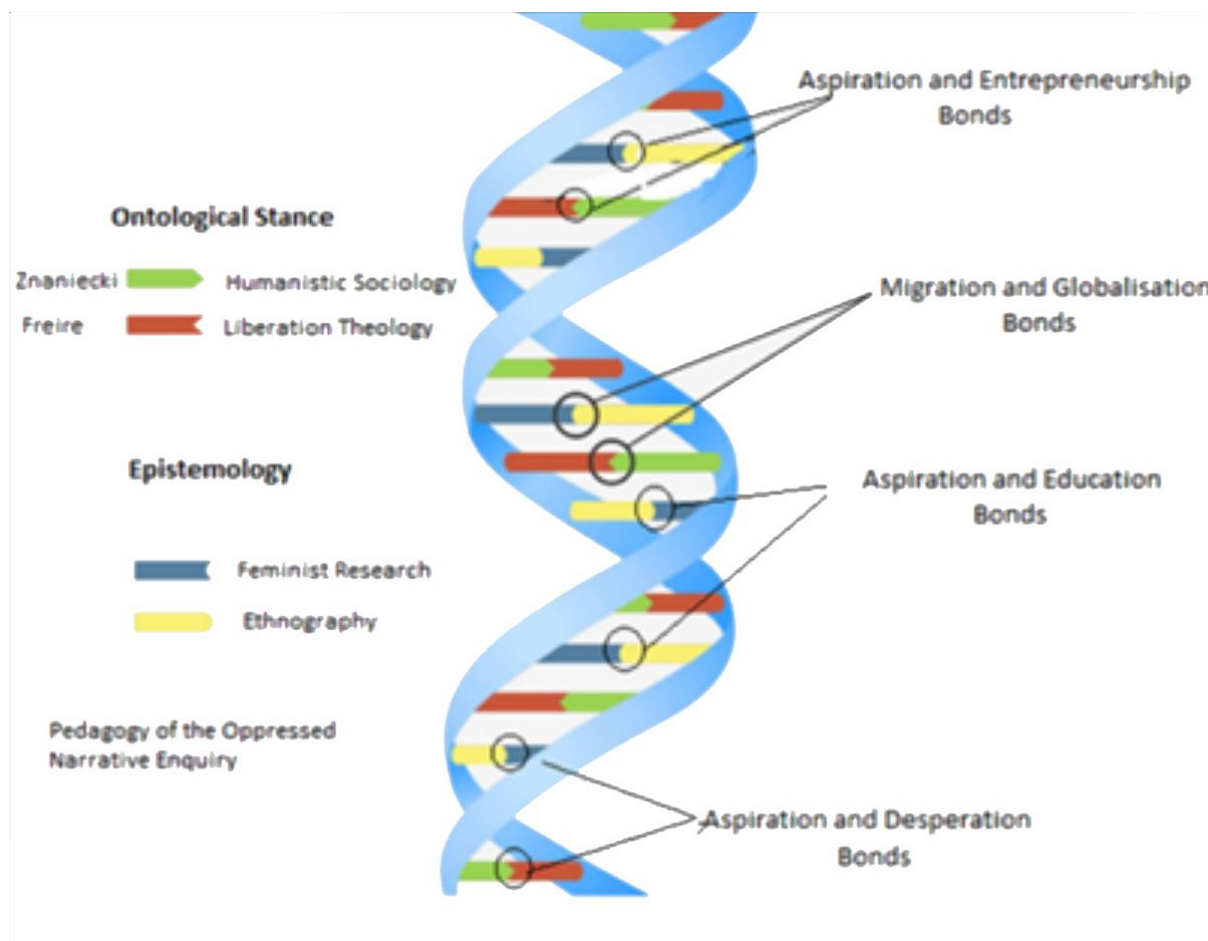
Figure 3.3: The DNA of Feminist Humanistic Research

3.8.2 Voice and the Concept of the Intra-View

Every culture expresses itself through voice and through movement (Harding, 1987). Oral traditions, dance and song, drawings, crafts and art are all part of the storytelling of every culture whilst, in the 21st century, most cultures can also capture the narrative through written language and photography, both with still and moving images. With this storytelling in mind, the research methods had been designed and selected.

The Christian feminist believes that all people are created equal, and are created in the image of God: "In the image of God he created them; male and female he created them" (Genesis, 1:27, NIV). The concept of voice is fundamental to all aspects of the Christian faith which asserts: voice created; voice confesses faith bringing salvation to the penitent; voice precipitates faith; voice provides a witness to others; voice resurrects; voice brings non-existent things into being and

voice will signify the end of the ages. Thus, as a Christian feminist, the aspect of voice takes on even more importance.

There is a voice that can only be heard once introspection has occurred. Oppressed people are often silenced. The inner voice must be heard, before the outer voice can be expressed. It was for this reason that I wanted to do more than interview the research participants. I wanted to construct a methodology that would facilitate their inner voice speaking. Freire's (1972) emphasis on dialogue, Znaniecki's (1935) human coefficient, and Milani (1988) and Mezirow's (1995) understanding of transformational learning were to be foundational to the research design.

I was to analyse each participant's voice, not only through the dialogue each had with other participants, their mentors or the researcher, but those conversations that came about from the introspective conversations each participant had as she conducted a series of internal interviews in which she could interrogate herself, identify her choices and understand the rationale for them, and, through this internal conversation, become familiar with her inner voice, perhaps heard for the first time. In that way, she taps into her personally covert, individual unknowns, and from that process is able to recognise her own aspirations, become acquainted with her self-efficacy and determine any entrepreneurial intent out of which she has been operating. This process enabled each to gain confidence in her new thoughts and discoveries, prior to being encouraged to articulate those thoughts through sharing with others.

Archer (1996) indicates that structure and agency are interdependent, but advises that it is possible for them to be disengaged to investigate the internal causal dynamics to provide empirical accounts of the interrelationship over time. Thus, I had determined to use draw and tell method, to allow the participants to disengage from familiar cultural structures as they considered their narrative. I coined the term 'intra-view' to describe the process as the participant's voice was articulated as she asked herself questions about her aspirations at various stages of her life. While the intra-view was internal and unobservable, the articulation through the narratives, in group discussions and in conversations facilitated the disengagement and provided the researcher and mentor with indicators as to what the participant had recalled. Capturing these 'memoirs' revealed the human co-efficient (Znaniecki, 1935).

My data collection methods are not dissimilar to data collection methods of other researchers (Appadurai, 1990, 1996; Bauman 2012; Lefcourt, 1992), and provided a catalyst for further intra-views that resulted in the participant being encouraged to give voice, and as she discussed her

choices and priorities with others. This intra-view process was selected to enable each woman to gain confidence in her new thoughts and discoveries prior to receiving feedback or validation when sharing with others. Mezirow (1975) posits that transformational learning is that which leads to the reconstruction of the learner's self. Thus, my choice of three key data collection tools, which I classed as intra-views, through which self-efficacy and entrepreneurial intent would be identified.

3.8.3   Preparatory Work

This research was introduced to two communities with similar profiles. A preliminary trial of two of the data generating tools was conducted in one community, while the research program was formally introduced to the Director of KBCF, along with the previously stated selection criteria for research participants.

3.8.4   The Recruiting Process

Potential participants from the KBCF community were introduced to the research project by the Director, who advised that a student from Flinders University in Australia needed assistance in undertaking a research project. This approach was designed to place the researcher on the same footing as the participants, i.e., a woman in need of the assistance of the KBCF community. The volunteers were provided with the letter of introduction in English and Tagalog (See Appendix 9). It was read in Tagalog, participants were asked if they had any questions, and answers to their queries were provided also in Tagalog

All relevant information for the participants was provided and they were assured that involvement, or declining involvement, would have no impact on any of their other activities within the KBCF community. All provided their consent. Participants were reminded when they met the researcher, that the Director and her assistant would provide advocacy if the women required assistance at any time.

3.9   Methods, Tools and Sequencing

The data collection methods needed to be relevant and culturally appropriate, and take into account low literacy levels of participants. As every culture is built on and expresses itself through oral traditions (Harding, 1987), story telling seemed to be an obvious choice. The sequence of five key research activities, the components of the data generation process, and the critical sixth area

of constant, ongoing interaction between researcher, critical friends and participants which continuously pervaded all other research activities, is shown on the following page.

Clandinin (2000) reminds us experience happens narratively, and as such storytelling was not only an obvious choice, but a valid and reliable method of narrative inquiry. I was acutely aware that any analysis of narratives needed to provide an understanding of the lived experiences of each participant, the world in which she had lived, the world in which she now lives, and how her migration fitted within her whole of life context. It needed to identify aspirations, and the object of each aspiration, and identify any changes that had occurred over time and place. It also needed to determine what or who may have triggered, hindered, or facilitated the migration process; any involvement of human agency in triggering the timing or determining the choice of destination. Furthermore, the analysis needed to be thematic, rather than a strict discourse analysis, because with the translations required, any analysis of words ran the risk of hearing the voice of the translator/s and not that of the researched. Finally, analysis needed to reveal if there were any connected patterns (Krippendorff, 1980) across the narratives of all of the participants, which revealed discrete social mores, or distinctive cultural aspects in operation.

3.9.1   Data generation

Six different methods of data collection were applied with tools that were specifically designed to enable the narrative of each participant to be generated to identify changes in lifestyle aspirations of Filipina informal settlers over space and time. Each tool needed to generate relevant data, some largely demographic, but some through an intra-view process. The data collection tools included an initial demographic questionnaire and interview (see Appendix 7), interviews based on draw and tell activity (see Appendix 8), a personal development program, a time to dream (See Appendix 9), and a values prioritisation tool, customised for this research and called the Philippines Peso Tool (see Appendix 10). These allowed for each respondent to relate, in her own words, what she had revealed of herself to herself, then to her fellow participants and to the researcher and mentors. Thus, each narrative became an unfolding story, a revealing of her human co-efficient (Znaniecki, 1935), as she discovered her latent 'why' (Lyons, 2002). Added to these were the researcher's and research assistants' observations and field notes generated as participants undertook a personal development program based on Maslow's Hierarchy of Human Needs and the concept of core values, and a final interview (see Appendix 11) with participants. The, application of of these tools enabled the life story of each participant to be revealed through

the generation of rich, relevant and meaningful data, which could be collated and then thematically analysed as a whole.

Figure 3.4 below reflects the ways in which the key themes of aspiration, migration, education and entrepreneurship, and the feminist humanistic epistemology, shaped the methodologies applied and the data collection methods selected to enable the individual narratives of the participants to be heard through unmuted voices. It reveals how the theoretical framework, integrated with the key themes, to facilitate the unmuted voices of participants being heard. Each of these data collection tools evoked further questions (see Appendices 15-19).
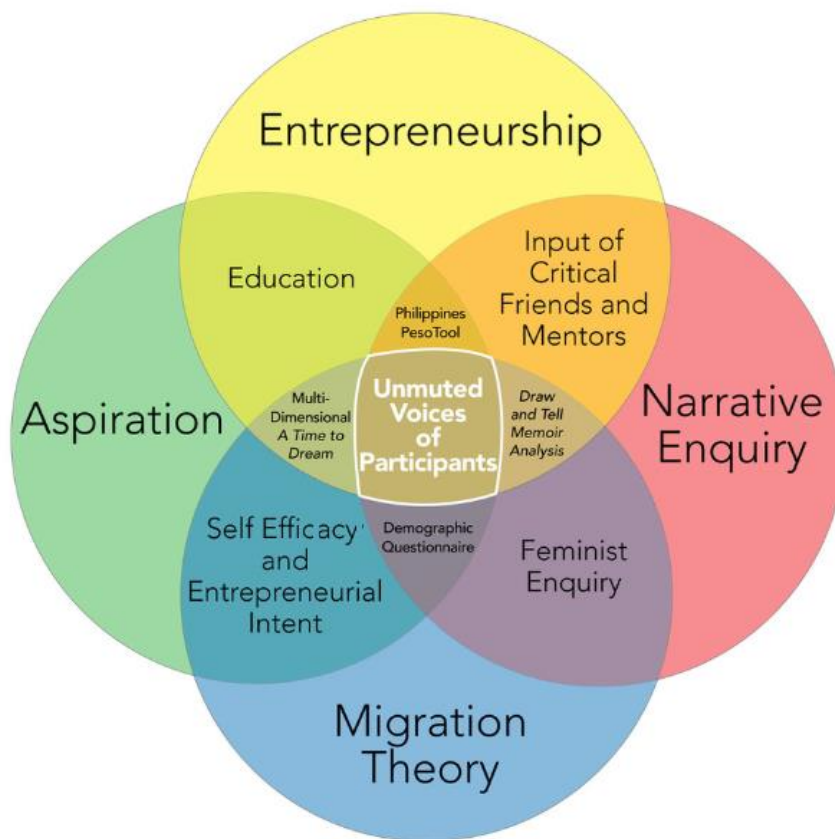
Figure 3.4: Research Methodologies and Methods of Data Collection

On the following page, Figure 3.5 (Data Generation - Research Methods, Tools and Sequence) provides an understanding of the six data collection tools and the sequential order in which each of the administered. The functionality and purpose of each tool/data collection method is explained and clarifies the contribution it made to the research process.

The sixth method is reflected as being central to the ongoing interactivity between all stakeholders throughout the entire research project. The importance of the continual observations and maintenance of field notes could not be overstated. While each data collection tool stood alone in

generating its own data set, the combination of the six methods facilitated the collation of data, and assisted in building the richness of each participant's narrative in a culturally sensitive and unobtrusive way. Once all data had been collected and collated, the thematic analysis was able to be undertaken.

1. Preliminary Interview
(In a Questionnaire format)
- Useful checklist of demographic data
- Family life
- Migration
- Current social setting

6. Research, Critical Friends, Translators and Mentors
Researcher : Critical Friends
Researcher : Mentor
Researcher : Translators
Mentor : Participants
Researcher : Participants
Translation Triangulation :
Participants, Mentors, Researcher and Translators
Ongoing four way Interactions
Observation, Field Notes and Reflection
7. Researcher
Data Collation
Thematic Analysis

5. Final Interview
- Brief Interview with participants
- Summary of Mentors' Feedback
- Confirming Language and Themes
- Identifying changes in aspiration or self perception over time and space

2. Draw and Tell
- Reflective memoire
- My Life at 16 years of age
- Decodification: Intra-subjective *intra-view*
- Identifying aspiration (self-efficacy and entrepreneurial intent
- Migration and agency

4. Values Prioritisation Tool
(in this research called Philippines Peso Tool)
- Based on Ethiopian Tool - Bernard et al (2014)
- Customised for culture, qualitative research and a small sample
- Intra-view - Measures Income, Assets, Education and Social Status (current and aspirational)
- Inner Voice ⟶ Outer Voice

3. A Time To Dream
(based on Maslow's Hierarchy and Core Values)
- Personal Development Program – written and oral
- *Intra-view* - Maslow's Hierarchy of Human Needs
- Personal reflection on Past and Present situations and Core Values
- Inner Voice - Outer Voice through Group Discussion

Figure 3.5: Data Generation - Research Methods, Tools and Sequence

3.9.2 Data collection tools

A description of each tool follows together with the rationale for its inclusion and the way in which it was applied. The sequencing and lapse of time between each was allowed to reveal the chronology of any changes experienced by the participants, as the participants gave Voice reflecting their experiences over space and time, and also to enable each tool to expose and emphasise the concept of space and time compression.

3.9.2.1 *Preliminary interview*

The preliminary interview collected demographic information and provided a "useful check list of areas and questions to ensure coverage" (Arenius, 2005, p. 238), about each participant's origins, early family life, migration, and current social setting. This very structured tool (see Appendix 10) was administered on Day 1, and was supplemented with questions designed to access information known to the respondents which was later to be correlated with entrepreneurial motivation and other data collected throughout the research project.

3.9.2.2 *Draw and tell*

Following the collection of the formal, overt data the women were involved in a Draw and Tell activity (see Appendix 11). This medium was designed to enable participants to construct significance intra-subjectively through the meanings and understandings developed by themselves, through their own experiences, and within their own social contexts (Miles & Huberman, 2002; Quick 2010; Znaniecki, 1935).

Driessnack (2004) suggests the draw and tell method results in data generation that is "less contrived, and without agenda" (p. 175). It is a method which is used frequently with children (Driessnack & Callo, 2013) and vulnerable or disenfranchised adults, because it is a participant centred and directed approach to data collection. Freire (1973b) had also used pictures in his culture circles, because he believed they would be specific enough to express the reality of the lived experience, and general enough to be understood by all; and that pictures could be all things to all people. Chambers (1992) acknowledges a debt to Freire, describing drawing research techniques as "methods that enable rural people to share, enhance, and analyse their knowledge of life and conditions, to plan and to act" (p. 311).

Participants were asked to reflect and then draw a picture (codify) of their early life (at 16 years of age), in their original location prior to migration. The women were encouraged to listen for their inner voice as they drew. Once completed, each was invited, if she felt comfortable, to share her

narrative with her peers and the researcher. The goal was to identify what factors had triggered her migration, if aspiration had played a part, and what human agencies, if any, had been involved in the decision to migrate, the timing of migration, or the choice of destination.

3.9.2.3 *A Time to Dream*

A Time to Dream (see Appendix 12) was designed as a personal development program to enable each individual to find her voice and express her aspirations (past and present). Maslow's (1943) Hierarchy of Human Needs was the foundation upon which it was based, because it was thought that the lower levels in the hierarchy, in particular, would be something the participants could relate to, and that this might trigger memories when their most basic human needs had had to be their priority, and thus stimulate an intra-view. It was also of interest to see if/how the participants would related to the two higher levels, and if the intra-views would then reveal future aspirations and, if so, for whom.

I applied adult learning principles (Fidishun, 2000; Knowles, 2014; Lieb, 2005) to the instructional design, and included reflective activities focused on core values, to further stimulate the intra-view process to enable each participant to become more familiar with her inner voice. Freire's (1972) theory of dialectical critical pedagogy and concern for the oppressed; Znaniecki's (1932) recognition of values as components of social, creative and innovative action and Mezirow's (1975) transformational learning principles all informed the design of A Time to Dream. Throughout the program, each participant was invited to share her introspections with her peers.

There was never an intention to evaluate A Time to Dream as a learning/teaching program, nor to assess the competencies of the participants. The program was simply designed to provide a vehicle and a context in which the generation, collection and analysis of research data could reveal aspirations held by participants, and to identify any changes in aspirations that had occurred over time and space. It had originally been planned for A Time to Dream to be delivered fortnightly over five months within the eight-month research program, however, it was very quickly found that the participants required additional support with the written activities and that weekly sessions were necessary. The activities required the participants to privately reflect and to respond in writing to questions directed at each level of Maslow's Hierarchy of Human Needs. The aim was to recognise the internal sensation each woman felt regarding each level, to identify what level of the hierarchy each woman felt she had attained, and to ascertain if any believed she had attained self-actualisation in any way. Group discussions, one on one interaction between

participants and mentors, and peer participants enabled each to evaluate her perceptions, modify her thinking and adjust her behaviour to establish and/or meet goals she set for herself within either her personal life or her nano-business operations.

Each week, during the first hour, each participant provided feedback to her peers and mentor as to how she had applied her considerations from the previous week in her life. Following that, the next section of A Time to Dream was introduced, and participants were introduced to the next level of Maslow's Hierarchy of Human Needs. Participants were allowed time to reflect and then to complete the written activities. Once writing had been finalised, each shared her thoughts with her peers and discussion ensued. This process was repeated each week. Once the sections pertaining to the Hierarchy of Human Needs had been completed, a section relating to core values was introduced. As well as facilitating the participants' introspection, the questions asked by other participants enabled each woman to gain confidence. The process also enabled the mentors and the researcher to record and report their observations throughout the program.

3.9.2.4   *Values Prioritisation Tool (Philippines Peso Tool)*

The Values Prioritisation Tool (see Appendix 13) was used towards the end of the research project and was a catalyst for further introspection, to provide further insights into aspiration, and to encourage participants to express their thoughts. In adapting the tool, I made adjustments for cultural, currency and contextual relevance, and renamed the tool the 'Philippines Peso Tool'. It required each participant to indicate her current situation and to make choices for spending/investing across a number of social and economic dimensions, allocating specific weightings for each item. The four distinctives of value were income, assets (wealth), education and social status. These were explained to participants who reflected, conducting a further intra-view, and then allocated the 4,000 pesos across the four categories. This process provoked questions regarding the value a participant placed on each of the social and economic dimensions, and revealed the aspirations held by each participant, regarding different dimensions of her life at the current moment, and revealed the aspirations she had for the future. Each participant then explained her allocation decisions to her mentors and peers, thus, the process provided an objective, quantifiable measure of aspiration over time and space. The Philippines Peso Tool, therefore, fulfilled a triple purpose:

- it enabled each participant to conduct her intra-views and then express to her peers what was going on in her day to day life and/or her nano business;

- it revealed the compression of space and time and any changes that had occurred or were anticipated as going to occur over space and time; and

- it enabled mentors and researcher to apply Appadurai (2004) and Bernard's (2014) advice regarding economics as being part of the 'futurity' of culture, and the importance of stimulating small-scale human development interventions.

By providing a concrete exercise in which a participant could value each of her aspirations in a meaningful, quantifiable, monetary way the Philippines Peso Tool added to the image each woman had projected of herself. This series of images she had created were then continuously collated to produce for herself a 'documentary' of her past, current and possible future self. It also enabled the researcher to identify and analyse any changes in a participant's aspirations over space and time, contributing to further analysis of when and how the changes had manifested, and for whom each aspiration had been, or is now, held.

3.9.2.5 Final interview

The final data collection was a brief interview (see Appendix 14) with each participant, supplemented by feedback from the mentors. Brief observations were provided by the mentors regarding each of the participants, and these were summarised in a table at the end of the research period, noting any changes/growth in confidence as women found their voice, language and themes that had emerged from individual research participants during discussions, changes in the way a participant had referred to herself, her dreams or goals, how the language and themes of individual participants may have changed or recurred over time and space and if the participant appeared to have found her voice in a new way, and was able to express herself more clearly. These responses provided further objective indications for analysis as to how the participants' aspirations had changed or recurred over time and space.

3.9.2.6 Observations and field notes

Whilst listed as the sixth tool, these activities occurred continuously throughout the eight month research program. Field notes were recorded by the researcher and the research assistants. These qualitative notes were documented during and after each meeting with the participants, or when a specific issue was raised that seemed pertinent to the research or to provide further meaning to the discussion of aspiration. The field notes were documented in an unobtrusive manner. When both the researcher and research assistants were present during the sessions, it was possible to make notes without a participant necessarily being aware that notes were being taken about her.

Field notes and observations were most frequently documented on a laptop or tablet, but sometimes jotted down as notes on paper, sometimes recorded on camera, or on a smart phone, and subsequently downloaded. The brief notes were jotted down when something unexpected occurred, enabling the researcher to clarify the meaning that was being produced by asking those with a better understanding of the culture how they would interpret the meaning, all of which contributed to the richness of the narratives of each participant. Field notes were also useful for capturing the collective voice moments in a given social situation.

Each participant was video recorded whilst undertaking her Draw and Tell activity and sharing her narrative based on her drawing. It was anticipated the group would also be video recorded during the first hour of each A Time to Dream sessions, with my attendance via Zoom™, removing the tyranny of distance (Blainey, 1930) and allowing me to observe in real time, identify emerging themes (Krippendorff, 1980), record and report on my observations. This was to assist as it ensured the introduction and instructions given to each research zctivity was controlled, and undertaken exactly how I had wanted it to be introduced. It was to ensure I could watch interactions (verbal and nonverbal), in an unobtrusive manner, without having to be physically present during the sessions. A particular benefit was that a participant would not be able to see if the researcher were specifically watching her, and suddenly found something of interest and started taking notes which otherwise could distract from, or distort the feedback being given by the participant. It aided analysis of recurring themes from each feedback session, and/or identified changing themes that became evident as the research progressed. Another benefit was that the videos could record aspirations expressed, emerging themes and any changes that may have been occurring in individual research participants over time.

Trinh (1992) warns that participants may change responses if aware they are being observed and, that a post-colonial context might lead to a distrust of authority, or answers being given that participants might believe is being sought. Participants were video recorded whilst undertaking their Draw and Tell activity and providing their narrative. Unfortunately, recording A Time To Dream was, at first impractical, and then very quickly impossible. Pixelation, buffering, distorted speech and constant dropping out made this method impossible. We resorted to audio with the researcher on the other end of the phone, and mentors reporting on the sessions.

Participants had also been audio recorded while narrating their Draw and Tell, the first intra-view, so that translations could be undertaken from Tagalog to English. A password protected smart

phone was used providing a level of security. Data was not transmitted, with the researcher present the files were copied onto a USB and given to the researcher as a backup. These were uploaded onto a password protected Dropbox, from which the translators worked. The files from the smart phone were subsequently deleted, ensuring the anonymity and confidentiality of participants.

3.9.2.7   Adjustments to the Planned Method

While the above had been the structure and plan for undertaking the research, as the research progressed, there were a number of unforeseen matters which arose that caused me to review my approach and required I make some amendments, as explained following.

3.10   Cultural Intrusions and Cultural Extrusions

While I had been alert to the possibility of *cultural intrusion* by me, the researcher, I had not expected cultural extrusions that would arise unexpectedly out from the Filipino culture and intrude into my research process. This included two different understandings in terminology, possibly cultural interpretations, rather than strictly linguistic. Nevertheless, these necessitated some adjustments. An explanation of each adjustment, and the justification thereof is set out below.

3.10.1 Defining an internal migrant

Despite having explained at length, and having documented one of the participant selection criteria as "having migrated from the province", two participants who were approved and included in the research, were later found to have actually been born in Quezon City, of parents who had migrated from the provinces. Only after the first Interview and during the Draw and Tell exercise did it become apparent that two of these participants, were not (according to my definition) migrants from the provinces. They were, however, according to Filipino understanding, migrants from the Provinces because their parents had migrated from the provinces. Whether this is because there is a cultural/provincial pride or heritage to be embraced, or whether because there is a socioeconomic stigma associated with being internal migrants/squatters is unknown to me because I am not from within that culture and, as Hall (2003) and Geertz (1995) advise, culture has truths that lie deep within and underneath and will provide meaning only to those who are within that culture. Thus, the anomaly is two research participants are not typical internal migrants, but were born in Quezon City, of internal migrant parents. As such they regard

themselves, and they are regarded by all research team members and by members of the KBCF Community, as being 'from the provinces'.

3.10.2 Cultures and Sub-cultures

Geertz (1995) warns that it is not only cultures, but subcultures, which have meanings attributed to specific words that only those who belong will accurately understand. This also proved to be true.

I had initially referred to the participants I was seeking to research as being 'squatters'. One of the critical friends advised that this was considered a derogatory term, and that the politically correct term was 'informal settler'. I, therefore, changed all documents accordingly, and forwarded them to the translator to put into Tagalog. However he advised, and the mentors and other translators who work closely with the informal settlers confirmed, "These people will have no idea what this term means. That is a politically correct term that professionals, politicians and the media use – it is meaningless to the squatters. They would not even know, that this term that is used to describe them, exists" (personal communication, February 25, 2018). Thus, we reworked the translations to use the meaningful term 'squatter'.

Similarly, those who worked amongst the squatters, quickly identified that some of the terminology used by the formal translator, although absolutely correct formal language, would be completely misunderstood by the squatters. It was only by working with bilingual critical friends, mentors and the non-professional translators who live amongst the squatters that these differences were clarified and corrections made possible.

Miller (1981, p. 98) warns that if people in a community do not use words in the same way, they will not be able to understand each other. In A Time to Dream there is a section on the core value of "transparency". This word was completely mistranslated by the professional translator, and was misunderstood by each of the participants and the mentors. This may be either because all three translators have misunderstood the terminology, or it may be that there is little cultural understanding of the concept of individual transparency amongst members of Filipino society, or amongst the squatters. This may be for security reasons, or equally, it may be that individuality is not relevant in the barangays or in Filipino society, because of the emphasis on extended family and communal thinking and, thus, transparency may be an irrelevant term. Or it may be that in a society where corruption is endemic the word 'transparency' has little or no meaning.

3.10.3 Collective Voice

It seems to me there must be a real tension within the Filipino psyche. It is clear that deeply embedded in the culture is the unity that comes from the extended family/communal oneness. Possibly, the roots for this are in indigenous culture, or it may be residual from the European influence of the Spanish with extended families or, as The Philippines has traded and intermarried with Chinese for millennia, it may be part of the Chinese 'herding'concept. Whatever the source, the concept of the collective is evident. However, certainly overlaid on the idea of the familial/communal is the strong individuality of the American culture. This has been influencing the Filipinos since 1889, but increasingly so through the exposure to American media of film and television over the last 50 years. The importance of introspection, where each participant would listen to their own inner voice and conduct an intra-view as part of the Draw and Tell activity had been explained. Nevertheless, initially, and very frequently, others, including the Director and mentors, would try to fill any silence, or any emotional or awkward moment, as the participant was sharing. Fortunately, with persistence, participants began to grasp the concept that silence is OK, and that it was the norm when people were conducting an intra-view, and listening for the sound of their own inner voice to have moments of silence.

3.10.4 Silent Voice

Equally noticeable was that frequently when a participant was silently reflecting on very painful memories, there were lots of tears. At this point, others did not seek to fill the silence, they would simply nod their heads knowingly. After consideration, I assumed that the silence and the knowing nods related to some kind of abuse (violence or sexual) that the participant had been subjected to. Perhaps I understood this correctly or perhaps I was misinterpreting.

A summary of the overarching research goal, the rationale and subsidiary goals of each data collection method, method of implementation and summary of researchers' notes is set out (see Appendices 15-19).

3.11 Content Analysis (or a Quantitative Intrusion on Qualitative Research)

Whilst it is unusual to have any quantitative analysis in a heavily personal qualitative research project, throughout the research process, as I listened to the unfolding narratives, it became very evident that to truly hear the voice of each participant it was not sufficient to simply recognise a given response as being valid, but that it was essential also to find a way to show just how

significant recurring themes were, and as I wanted to capture the importance, I needed to show the weight each participant placed on her recurring themes.

I decided that I would count the number of statements made in the Draw and Tell and A Time to Dream narratives, identify the recurring themes, count the number of recurrences of each theme, and then calculate the percentage of times a given theme was raised in the narrative of the respondent, and represent proportionally those weightings in individual pie diagrams for each participant.

I appreciated that this may go against normal research practice but, as a feminist ethnographer, I believed that to clearly understand what the voice of the researched was saying, it was necessary to feel the weight, to feel the burden of recurring themes, or to sense the excitement of any repeated aspiration and, as "a picture speaks a thousand words", I decided to modify my formerly intended process. Thus, through the methodological approach of content analysis (Matthews, 2010, p. 394) was applied in a subsidiary role to the thematic analysis. The process was amended as follows:-

1. A video was taken of each participant sharing her Draw and Tell story. This captured the narrative and aspirations prior to migration at 16 years of age. The narrative was translated. Once all data had been collected, a thematic analysis was undertaken of this, and the other data collected. Each statement was categorised according to specific themes: migration, poverty, family, aspirations, education and employment (or others). Weightings, based on the percentages of times a theme was expressed in the Draw and Tell, were calculated and a pie diagram created, to provide a readily observed and understood visual representation of the significance of each theme for each participant.

    a) a migration table providing demographic and personal data, as well as identification of what classic push:pull factors were at work, the part any human agency played in the provision of support, timing of the migration and/or the choice of destination was created for each participant.

    b) an aspirations table providing demographic and personal data, any aspirations held in relation to education, employment and entrepreneurship at the time of migration (i.e., 16 years of age), was created. The number of statements for each theme was applied as a percentage of the total statements in the Draw and Tell and

a pie diagram created. This provided data at a given moment in time and in a given geographical space.

2. A Time to Dream's delivery spanned five months. Activities based on Maslow's Hierarchy of Needs, core values, aspirations and several self reflective exercises were undertaken by participants, with responses categorised according to physiological needs, safety needs, belonging needs, esteem needs and self actualisation (Maslow, 1943) and different core values. Responses were translated and thematic analyses undertaken. Weightings based on the percentages of times a theme was expressed were calculated, and a second pie diagram was created to provide a visual representation of the current themes and the weighting or significance thereof. The aspirations table was updated to include current aspirations, and the object of the aspiration/s. This enabled the identification of any change in aspiration over space and time (i.e., from 16 years to current age; from original location to Quezon City), and any changes in the object of aspiration.

3. The Philippines Peso Tool compared each participant's current and future desired levels of income, assets and education levels relative to others in the community, and to their respondent's current position. Thus, it identified aspiration at the end of the research project. By asking participants to allocate 4,000 pesos across four key areas (income, wealth, education and social standing), it provided an unambiguous way of identifying each participant's aspirations.

   a) The participant's relative income compared to the minimum and maximum income norms within the community and her desired income revealed aspiration for income generation.

   b) The relative wealth of each participant compared to others in her community , and her desired position (shown in a bar graph) revealed aspiration for wealth generation.

   c) The present level of education of the participant compared to the minimum and maximum levels of education in the community, and her desired level of education (shown in a bar graph) revealed aspiration for personal education.

   d) The result of how the participant would distribute the 4,000 pesos across the four key areas was displayed (pie diagram) and this reflected in real terms, self-efficacy and entrepreneurial intent, i.e., the importance of each aspiration, and what the

participant was prepared to sacrifice in an ongoing way to ensure she attained her aspirations.

As an experienced educator, innovator and technology developer, I have come to understand that learning in any field is more likely to occur through a spiral of understanding than through a series of paradigm shifts. Thus, each data collection tool and its sequencing had been introduced as part of a planned hierarchy, designed to stimulate a spiral of understanding. Each tool successively required something more of the participant, ranging from the straight forward initial interview that required only demographic information, to the Draw and Tell which was based on something known to the participant, but designed to draw out the 'not yet known', or the 'not yet identified or expressed' narrative.

Peso Tool

Core Values

Maslow's Hierarchy of Needs

Draw and Tell

Demographic Questionnaire
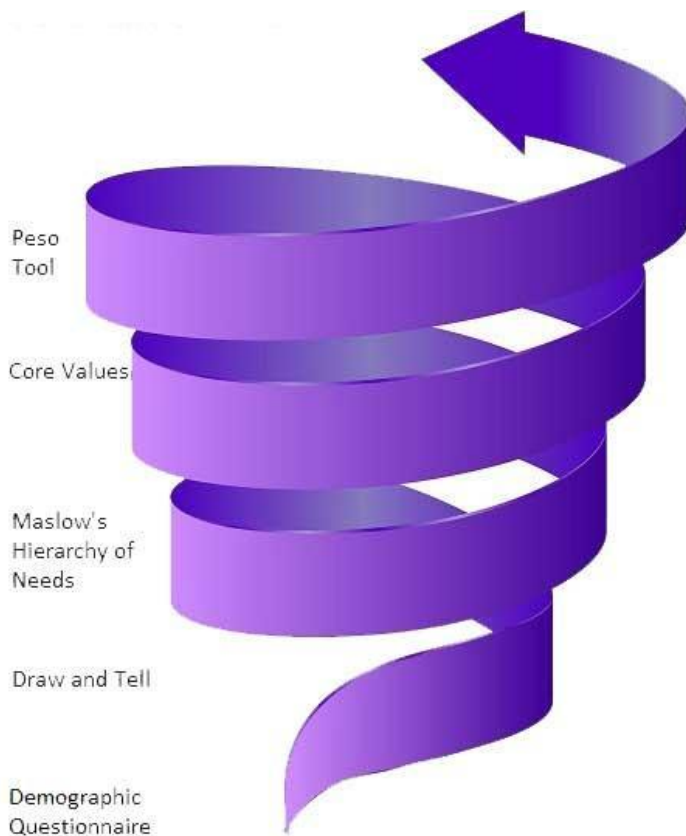
Figure 3.6: Spirals of Understanding

Similarly, the introduction of each tool was designed to provide further understanding of the individual participant by the Researcher.

A Time to Dream required the participants to dig more deeply into both Maslow's Hierarchy and what the participant held as her core values, and the Philippines Peso Tool disclosed any higher

level aspirations, including concepts of self esteem and self actualization, and considerations of financial competency. Thus, the life narrative of each participant was built up, layer by layer, in spirals of understanding, and these were fully documented over space and time; her past aspirations, her current situation and short term goals, and her longer term future aspirations which were visually represented by bar graphs and pie diagrams which facilitated the expression of the weight and significance of each operative in her life being. (see Chapter 4 Narratives and Appendices 17-22).

3.12   Further Adjustments Required

I had originally intended to undertake a discourse analysis, however, it became obvious that if translations for words such as "transparency", "squatter" and "informal settlers" had been an issue in designing the research, then undertaking discourse analysis would be fraught. The unexpected difficulties in cross-cultural research that language can present, cannot be overestimated. Language can be so readily misconstrued and, when analysing and attaching meaning to language beyond the sentence and across linguistic, cultural, economic, educational barriers, it becomes even more so (Davids & Willemse, 2014; Geertz R. , 1967; Harding, 1987; Maebuta, 2011; Prasetyo, 2005; Scharen and Vigen, 2011). The subcultural linguistic deficiencies went both ways. I concluded that with the number of transcriptions and translations that were, of necessity, going to be involved, any analysis of words, rather than themes, would run the risk of inaccuracy of translation (at best) or of hearing the voice of the translator/s and/or the voice of the researcher (at worst). Thus, it was decided that a thematic analysis of narratives and conversations would be undertaken at the completion of data collection and collation to provide a thorough understanding of context and content within the parameters of space and time. It would still enable the identification of the key influencers in values, aspiration, entrepreneurial intent, and the object of aspirations, and would enable any changes for each participant over space and time to be identified and articulated, thus, meeting the key objectives of faithfully capturing the women's narratives (as set out in Figure 3.2) and allowing their unmuted voices to be heard (see Figure 3.3) in their unfolding narratives.

4   NARRATIVES AND FINDINGS

4.1   Section 1: Introduction

This chapter provides the narrative of each participant, and reports the findings of the research based on the content provided by each respondent in the Preliminary Interview, Draw and Tell sessions, peer discussions in A Time to Dream, and in discussions during the Philippines Peso Tool, as well as the various observations and exchanges noted throughout the research project. Specific findings for each participant are summarised at the end of her narrative, and then a summary of common factors is provided. The findings revealed several specific themes, some of which were anticipated because they were precipitated by the topics, and some of which were not. The different ways participants portrayed their aspirations provided an understanding of the ways in which the Manila squatter lives, as she is caught between two cultures, she lives in a 'hybrid of reality'. The thematic analyses saw the emergence of those themes which were important to each participant, but different from others, and some which were common to all. As explained at the end of the previous chapter, some quantitative analyses was possible, through the weighting and significance of frequency of various themes in the memoirs and narratives of the participants, and as reflected in their choices in the Philippines Peso Tool activity.

A summary of each participant's narrative follows, together with a map showing her place of birth in relation to Manila, a migration table, an aspirations table, and weighted responses from Draw and Tell themes (at 16 years–past time), A Time to Dream themes (current time), the Philippines Peso Tool (aspirations at current and for future times). Final Interview responses confirmed any awareness of changes experienced over time and space. In addition, to the reflections of the participants are observations, reflections and considerations of the researcher and research team. Following are the narratives of the six participants.

4.2   Section 2: Narratives and Individual Findings

4.2.1   Danao (see Appendix 20: Danao's Full Narrative)

Figure 4.1: Map of Danao's Place of Birth

Danao was born in June, 1973 in the Province of Catanatan Samar. She described her childhood as being very hard,and recalled how she felt at the end of Grade 6.

> I'm helping my parents to do house chores and me and my siblings help to do farm works. " "I didn't get anything from my parents … they didn't care about me. So I took the chance to work anywhere else.

The only time she remembers being creative was, "When I started studying I have been creative". Despite having no assistance and no contacts in Manila, she explains that at 13 she ran away from home, because she wanted "to get away from home and find work in the city because nothing good was happening in my life".

She experienced poverty and homelessness in Manila and it seems at some point, suffered hunger and deprivation, because regarding biological needs, she advised one should "drink, because if we lose everything, how are we going to live, with drinks at least we are given strength."
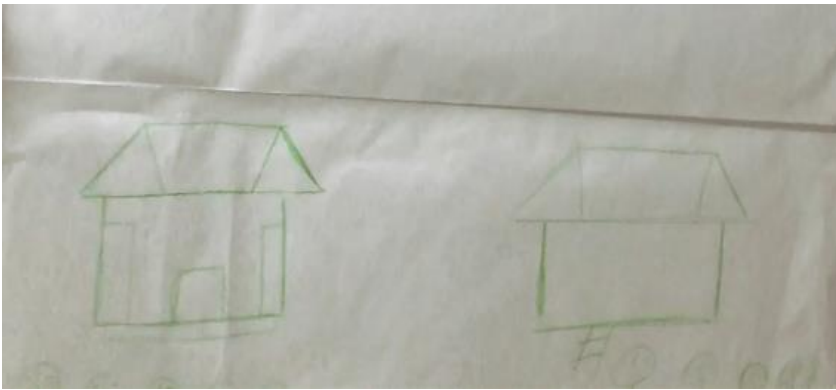
Figure 4.2: Danao's Draw and Tell Exercise Artefact 1

The emptiness in the last two drawings reflected her life at 16. She explained she was fortunate to meet a good man who employed her as a nanny. She recalled the family's kindness.

> They treated me so well, so I kept working for them, and offered me to study, but I said "No I don't want to, I'll just work here for you.

As a young woman her highest aspiration had been "to go out sometimes, but I couldn't because I've got no money". Danao explains,

> after 5 years of living in Manila my parents began to look for me because someone told them that I was missing … But I didn't really let them know that I was here because they didn't care about me.

When she was finally located, her mother "told me to go home but I didn't go back" because "You didn't care for me anyway". In tears, she recalls,

> then my father and uncle took me to a place, we talked and they asked me why I'm not going home. I said "You don't care about me anyhow."They asked me if I wanted to study. I said No, because nothing is going to happen if I study. I am only at Grade 6.

So, Danao headed for Manila a second time and went back to work with the family. She subsequently married and rented a house with her husband. This was the only time people had appeared in her drawings.

Figure 4.3: Danao's Draw and Tell Exercise Artefact 2

Danao's narrative and her responses in A Time to Dream affirmed that her focus as an adult had remained on meeting her, and her family's, immediate safety and physiological needs. Over 60% of Danao's conversations referred to Basic human needs, and about 30% on Belonging. As she described her life, much was left unsaid. "I have three sons but they have different fathers, and I have 3 daughters, their father lives with me in a rented house."

Danao described how her exposure to the KBCF Community had enabled her to contrast the hopelessness of her own childhood, with the opportunities available to her children.
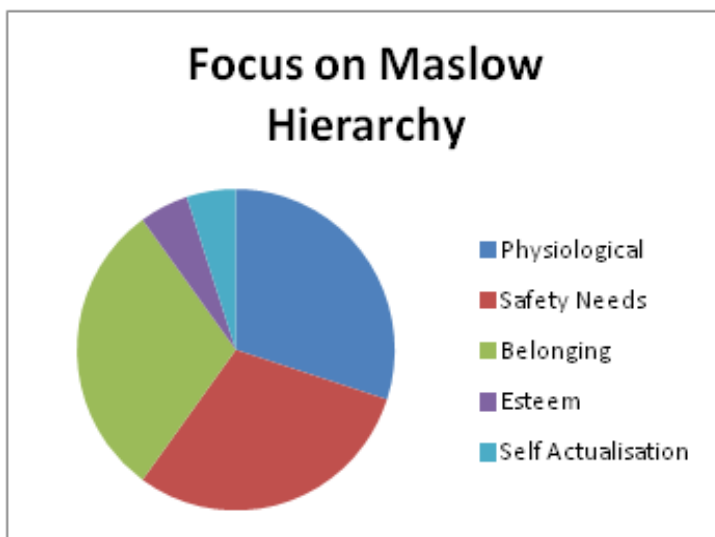
Figure 4.4: Danao's Narrative Aligned with Maslow's Hierarchy of Needs

Half way through the program, when asked about her current aspirations, Danao had written "to achieve for myself is nothing, my status in life is… [blank]". During A Time to Dream she explained that she "liked learning about Primary Needs of life" but found understanding higher Maslow levels difficult.
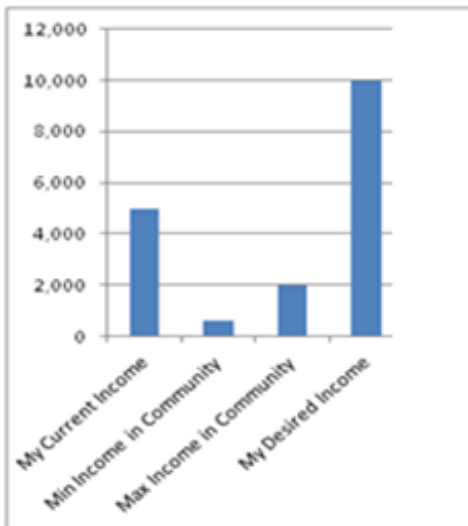
Figure 4.5: Danao's Reflection on Current Income and Income Aspired To

Her narrative and all comments until the Philippines Peso Tool, showed her life as almost devoid of aspiration, except for one expressed desire: "For my family to study and have a better life."

However, as she was completing A Time to Dream, and the Philippines Peso Tool, a change was observed – further research would be required to ascertain if this were similar to the transformative processes described by Mezirow (1995).
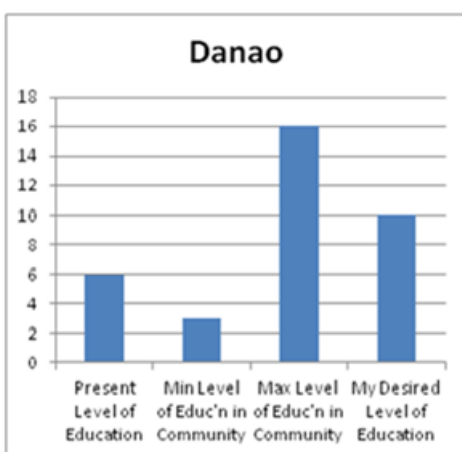
Figure 4.6: Danao's Reflection on Current and Desired Level of Education

Certainly it seemed she had caught a glimpse of the possibility that life might have more for her. Not only did she perceive the possibility of a higher income, but she recognised extra income could be used for more than hand to mouth existence; she saw it could acquire education, build wealth, and enhance social standing. She also expressed an interest in studying, in saving for a holiday and she articulated other new found aspirations: "I'm learning that this is not the only status of my life," and, "I dream to have my own house and not to rent, to have a long life, no sickness, and to go to another country".
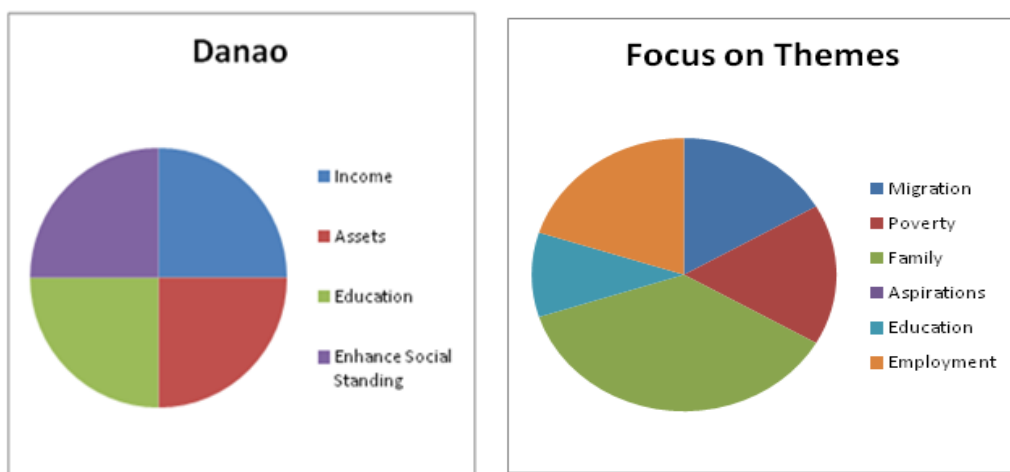
Figure 4.7: Themes Represented in Danao's Narrative

4.2.1.1   Researcher's observations and comments

Danao's migration narrative is set out in the migration table following. It reveals that classic migration push factors were at work in her relocation, as she was pushed by the necessity to escape destitution, neglect and abject poverty, and the pull factors were at work as she was pulled towards Manila where it was possible there could be an opportunity for work. However, listening to Danao and reading her responses, it is clear that it was not an aspiration borne of anticipation, that drove her decision to migrate. Survival had been her sole motivation.

Contrary to the opinions expressed by World Bank and UN representatives, there were no external human agencies involved in her migration. No-one provided financial assistance, none offered accommodation or influenced the timing of her departure. When physically forced to return to the Province by her father and uncle, she returned to Manila as quickly as possible; again through desperation, again without assistance. The major themes that emerged from Danao's Draw and Tell were family, poverty, migration and employment.

The aspiration table following shows that aspiration did not feature at all in Danao's Draw and Tell narrative, nor throughout almost the entire research program. Any aspirations she may have had as a little child had died long before she ran away from home, and were not recalled by her. Her biological and physiological need for physical survival was her sole driver in migrating. When she was employed as a nanny, and provided with the protection and security of accommodation as well as food, she had no other need or wants. She was alive, and that was sufficient for her. She showed no inclination towards study when it was offered by her employer, or used as an enticement by her father and uncle.

She values respect saying, "I gained respect by respecting other people and also respect for them". The only thing that she feels so strongly that she would fight for is, "my family. Because this is so important to me because I love my family." All issues relating to, integrity and personal accountability are seen through the lens of her interaction with her family and the love she has for them.

Towards the completion of A Time to Dream, Danao began to show indications of stirring aspiration, and by the completion of the Philippines Peso Tool she had expressed an interest, not only in studying, but in the possibility of saving for a holiday and she could even envisage owning her own home.

It would appear in Danao's case, that the combination of intra-view and finding of voice, a supportive and non competitive environment, and an understanding of Maslow's Hierarchy of Human Needs presented as part of a dialogical action, could have proven transformative for Danao, as research by Milani (1988) with similarly disenfranchised people, and Mezirow (1975) with returning to study learners had shown possible.

The quotation I had written in my original abstract seems to have been personified in Danao.

Hope deferred makes the heart sick, but a longing fulfilled is a tree of life.

Table 4.1: Danao's Migration Aligned to Migration Theory

Participant's DOB and Origin	Age When Migrated	Financial Position Marital Status	Factors Migration			Other Information
			Education Level at Time of Migration	*Push/Pull* **Factors**	**Human Agency**	
June 1973 Catanatan Samar Province	13 years	Abject poverty Single	Grade 6	*Push:* Poverty – Necessity Motive **Pull**: Opportunity to get work in the city - "I took the chance to work **anywhere else**."	No 3rd party assistance with costs, timing or choice of destination. Later Father and Uncle forced her to return to Province. Danao relocated back to Manila – again with no assistance.	No-one was caring for her. No-one was feeding her

Table 4.2: Danao's Changing Aspirations Over Space and Time and the Object of her Aspirations

Age (Time)	Location (Space)	Aspiration			Object of AspirationandOther Information
		Education	**Employment**	**Entrepreneurship**	Her situation was neglect and servitude on the family farm
13	Catanatan Samar Province	Grade 6	To get away from home and to find work in the city	No aspirations	Goal was to survive Experienced poverty and homelessness in Manila, and it seems hunger and deprivation
16	Quezon City	Offer of opportunity to study. No interest	Worked as a nanny	No aspiration	Suffered deprivation during this period
17	Forced relocation to Province	Enticement re study. No interest remained at Grade 6	No employment	Aspired to return to Quezon City to resume work with the family "What I like for myself is to go out sometimes but I couldn't do it because I've got no money."	Forced relocation by father and uncle, possible abuse Safety, food and accommodation.
45	Quezon city – KBCF Community	Volunteered as research participant, which required involvement in a 6 months program Initially interest in Maslow's lower levels. "For my family to study"	Employment as street sweeper		Aspiration died "to achieve for myself is nothing, my status in life is…." (left blank). Aspiration for her children to study through KBCF school Aspiration stirred, but for her children to have better than she had. Now "For my family to study"
Longer Term Future		Interest and aspirations stirred during *Philippines Peso Tool*			I dream to have my own house and not to rent, to have a long life, no sickness, and to go to another country."

4.2.2 Edita (see Appendix 21: Edita's Full Narrative)

Figure 4.8: Map of Edita's Place of Birth

Edita was born in October, 1972 in Santa Cruz, in the Province of Laguna. She recalled

> I have such a very sad story my Mother left us when I was 12 years. She went very far from our Province. My life at 15 years old was very hard for me. Where I lived and grew up, [it was] not dangerous living. My Lola (grandmother) supported me and gave my relatives some food and my allowances. I lived with relatives they give me separate room to sleep together with their daughter, my cousin.

Edita recalls she felt "loved and safe".

> They trusted me like their own sisters, give me food, clothes, shoes and everything I want. I help them cleaning the house and also care of their daughter, in return they helped me finish my studies.

She studied in both Tagalog and English, and completed First Year College (Vocational). She worked in the family business, which stimulated her entrepreneurial interest. The focus on themes that emerged from her Draw and Tell narrative showed a significant focus on Entrepreneurship, Aspirations, Family and Education.

Figure 4.9: Edita's Narrative Aligned with Maslow's Hierarchy of Needs

When asked what factors were *pushing* or *pulling* her, and what her aspirations were she simply says, "fame and fortune" and "family, to have a family and an occupation".

While Edita began planning to migrate to Quezon City as early as 1990, it was not until 1998 that she actually relocated. While she had friends and family in Quezon city, that she could have relied on, she chose to travel alone. She lived at a church, and often went to the mountains with the missionaries. Edita subsequently travelled as an overseas Filipino worker, constantly improved herself by further education courses. She lived in Singapore, Dubai and Qatar before returning to The Philippines and marrying.

Edita had 3 children and enrolled them in school so they could "have a future by getting jobs". Almost 50% of her responses in A Time to Dream relate to Maslow's higher levels of Esteem and Self Actualisation. Similarly, her longer term aspirations for herself included having "a new house with business and a car," and for her family members to be "professional fully finished [education] and working in public service".

Of Edita's household income of 7,000 pesos, 5,000 is earned through her small business: "everyday selling snacks and groceries in my min *sari sari* store". Edita thinks like an entrepreneur, converting problems into solution drivers. She believes imagination and creativity are "keys to escaping poverty".
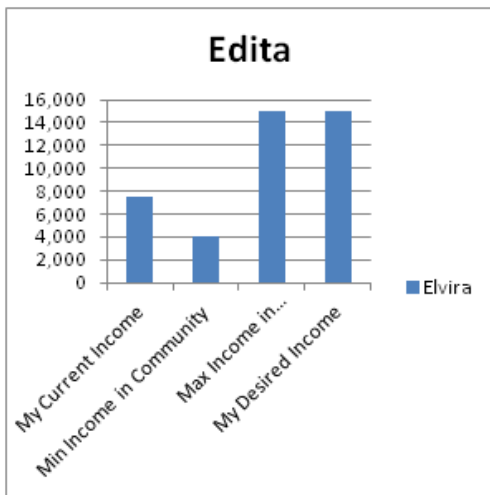
Figure 4.10: Edita's Reflection on Current Income and Income Aspired To

She said,

> When my children were little and lacking food, I needed to cook snacks to sell and to earn money … I studied how to give a manicure to help add money. I started selling from a small value, then when you get a profit you will add some more for the products.

Having benefited from education, she sees its value, and invests heavily into the lives of her adult children, rather than other assets. She enjoys community involvement, and likes to help others from her life experience. She understands she is now modeling the entrepreneurial spirit that she "caught" as a child and is passing it onto others in the community. Edita understands her "vision will become reality bit by bit. Every day I will work with passion on my vision, and my vision will become clear by what I do."

She has an expansive vision for her life saying,

> My dream is to have a better house, business to earn money to use for everyday expenses. What I can do to make it perfect is to become better at what I do and improve the business that I'm planning, even it's not perfect as long as I have it in my life, it's fine and it won't go away but it will help others somehow, by the grace of God in heaven.
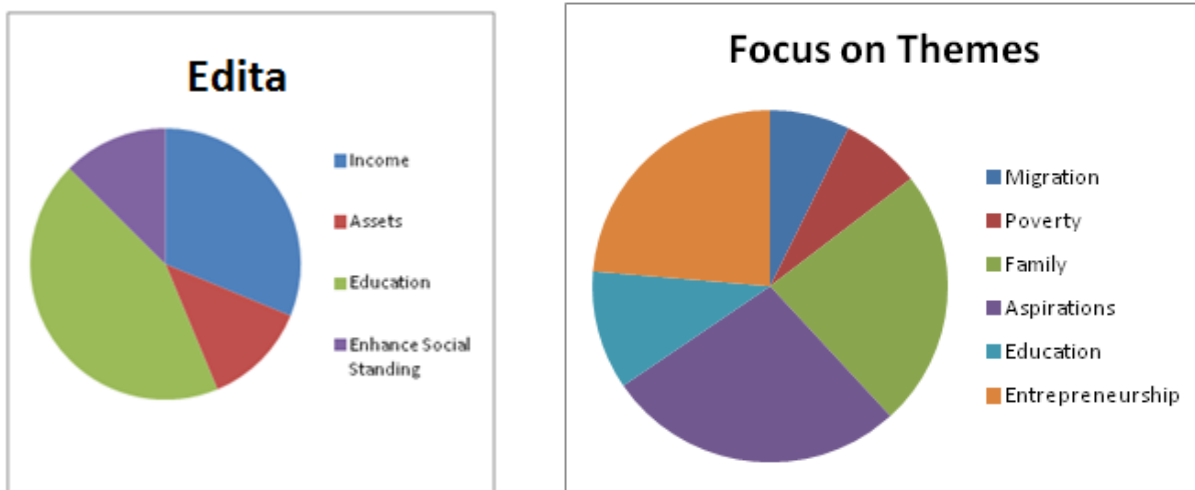
Figure 4.11: Themes Represented in Danao's Narrative

4.2.2.1 Researcher's observations and comments

As the following migration table and aspirations table summarise, Edita has been pulled by aspiration all her life. Despite the neglect and abandonment of her mother, or because of the love and acceptance shown by her grandmother and other relatives, she was able to have and to hold to her aspiration for "fame and fortune". She gained an understanding of business and seems to have had, or to have caught the entrepreneurial spirit, whereby every problem is simply an opportunity for her to find a solution.

Her aspirations have included education–moving from Grade 6 to achieving 1st Year College and gaining certification and expertise in pedicure, manicure and massage–along with employment (she was unafraid to move out of the comfort of her extended family's provision and to live in a church). She was adventurous enough to travel with Missionaries into the mountains, and later to travel alone for employment opportunities offshore, and she has been willing to manage risk, by increasing her entrepreneurial activites from providing services offshore, to owning a *sari sari* store in Quezon city.

While Edita identifies her children as the primary objects of her aspirations, the reality, in her case, is that her 'driver' goes further than the importance of belonging and caring for those she loves. As her work with those in the community shows, and as her quest as a lifelong learner exhibits, she reveals she is satisfying esteem and self actualisation needs as well.

Table 4.3: Edita's Migration Aligned to Migration Theory

Participant's DOB and Origin	Age When Migrated	Financial Position Marital Status	Factors Migration			Other Information
			Education Level at Time of Migration	**Push/Pull Factors**	**Human Agency**	
Santa Cruz, in the Province of Laguna	As early as 8 years old Edita was planning to migrate alone to change her lot in life. Migrated at 15 years	Poor – neglected and abandoned by her mother. Went to live with grandmother then with cousins. Assisted in family business in the Province	Grade 6 Post migration completed 1st Year College	**Push:** poverty and a need for independence **Pull**: "fortune and family" and the opportunities in that the city could offer	Though she had supportive extended family in the Province she accepted no assistance from anyone regarding her migration. She did find herself sleeping in a church and working with Missionaries.	Became an Overseas Filipino Worker. Undertook further vocational studies.

Classic Migration Factors at work**:**

Push Factors: **Pushed by a need for independence**

Pull Factors: **Pulled by all the world outside the Province offering "fame and fortune"**

Human Agency: **3rd party Human Agency – while no-one assisted her relocation, the fact that the Pastor allowed her to sleep in the church, and that the Missionaries took her under their wing allowing her to travel to the mountains with them, provided her with further acceptance, confidence, and perhaps supplied the sense of adventure she was looking for.**

Push Factors: **Need for adventure, independence**

Pull Factors: **Employment opportunities**

Human Agencies: **Various Recruitment and Migration providers**

Table 4.4: Edita's Changing Aspirations over Space and Time and the Object of her Aspirations

Age (Time)	Location (Space)	Aspiration				Other Information
		Education	**Employment**	**Entrepreneurship**	**Object of Aspiration**	
16 years	Quezon City	Grade 6	Worked in family business; then with Missionaries	Got a taste for entrepreneurship	Self Actualisation (fame and fortune)	
Intervening Period	Singapore Dubai Qatar	Learnt massage, pedicure, manicure and hairdressing	I did it all to survive. I lived and worked in the hotel	Thinks like an entrepreneur, ie problems exist to trigger solutions.		
Current	Quezon City KBCF Community – holds leadership position with women and youth.	1st Year College graduate "Bit by bit I achieved it"	Government Employee – traffic enforcer	Has a *sari sari* store	Professional children fully finished [education] and working … in public service	References Family as Object of Aspiration, but it is evident Self Esteem and Self Actualisation are also major drivers. Is also involved in Community grass roots movements and working with youth.
Longer Term Future	Quezon CityKBCF Community – holds leadership position with women and youth.	Lifelong learner	Government employment	*Sari sari* store going from success to success	A new house with a successful business and a car	"Step by step to earn and have more; thinking how to improve … to progress, and to have Hope … to achieve goals …to know the right process … to have a business or a job."

4.2.3 Luna (see Appendix 19: Luna's Full Narrative)

Figure 4.12: Map of Luna's Place of Birth

Luna was born in October, 1958 at Dapa Surigao Del Norte. Her family lived in deep poverty, usually eating only twice a day. She worked in the fields, gained Grade 5 education and aspired to become a police officer. Her Draw and Tell narrative reflects her emphasis on her hard childhood, her family life and poverty. It also showed her sharply focused career aspiration, to be a police officer.

Figure 4.13: Danao's Draw and Tell Exercise Artefact

At 15 she relocated to Quezon City, where she gained employment as a house help for a family with 3 daughters. She "lived in servants' quarters, was trusted, and was happy. One day happiness changed to fear. I was blamed for taking P8,200 from the boss's room".

One of the daughters had asked for the key to her father's room. Not knowing what she had had in mind, Luna had given it to her. When the money was found to be missing, Luna was

the immediate suspect. She recalls sitting "at a long table being investigated by the NBI, with a gun pointed at me. I had to take a lie detector test." After many hours of intimidation, by the official and her boss, she eventually insisted she would leave, but when she stood to go: "he stood up carrying his gun and he hit me on the head. It almost knocked me unconscious." Her boss followed her to the servants' quarters and watched her pack her things one by one into the suitcase. He threatened her, saying that the police would be following her.

She recalls, "three years later no police had come, but in 1976 on March 5, he called me on the telephone and said to forgive him for what he had done to me." While still in the Province, she married and she recalled how the family survived: "So we can buy food and needs for everyday, I washed people's clothes".

Luna's narrative reveals the powerlessness of the disenfranchised - a plight all too frequently experienced by those living in poverty. They had their first child, and one day, her husband had an accident necessitating hospitalisation. She recalls "we had no money. I got to the point that I nearly committed suicide," and that this was, "a storm that almost prostrated me and my family."

In 1989 they moved to Quezon City "to find a job and for my children to study." Her responses in *A Time to Dream* highlight her ongoing concerns for the safety and physiological needs of her family. Having extended family and friends in Quezon City, helped with their accommodation and with finding work. They lived with relatives, her husband gained work as driver and she did laundry. In 1990.

> we had another child. She got tetanus in her navel and we took her to the hospital … after three days I insisted to take my child out of the hospital because we didn't have money to pay the hospital bills. I signed a paper that whatever happens to our child we cannot bring her back to them. I felt scared because I thought it was the end of my child but with the help of the Lord, our child survived.

Figure 4.15: Luna's Narrative Aligned with Maslow's Hierarchy of Needs
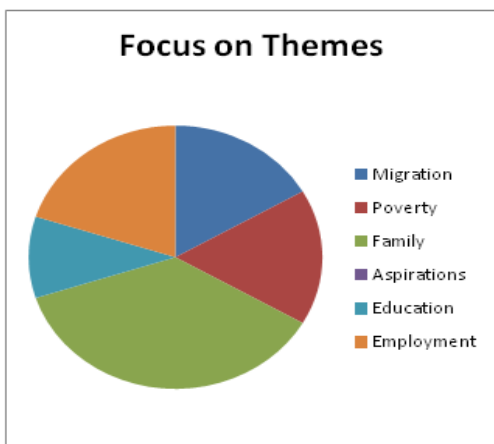
Figure 4.14: Themes Represented in Luna's Narrative

4.2.3.1 Researcher's observations and comments

At no point did aspirations for employment or entrepreneurship re-enter Luna's discussions. They now have 10 children aged 4 to 19 years. She takes an active role as an authority in the barangay, but this is as close as she got to fulfilling her earlier aspirations of being a police officer.

Luna was not able to complete the Philippines Peso Tool due to ill health, so no data relating to income/wealth distribution or aspirations relative to others in the community is available. However, we do know that her household income of P7,000 comes from her husband's driving and her street sweeping. Luna recognised that her creativity began at school, and that she applies it as she can in her family's lives and in the upbringing up of her children, and in giving of advice to other members of the Community. When asked about what she hoped to achieve in her life it was left blank but she added, "in the past I have achieved

what I needed, air, food, drinks and shelter," but when asked about her aspirations for her children she responded, "so they can have a good future. This will give me status in my life, currently I'm a mother, and I have a husband and ten children and nine grandchildren."

The migration table and aspirational table following reveal that Luna's aspirations have not undergone any major change over space and time, but have required adjustments, through life's circumstances. As a child she hoped to be a police officer, now she has built up a good reputation in the Kamuning Community, and plays an active role in a woman's civic organisation and Bridging Programs for Filipino Families.

She had left the Province because of poverty and continual hunger. No human agency had been involved in providing for her to leave, and no-one offered her accommodation. She had simply hoped she would find work in Manila. Thus, it was not so much aspiration as desperation that provided the trigger for her departure.

It is probable that the motivation behind Luna's childhood desire to be a police officer was spurred on through a keen innate sense of justice because, more than 40 years later, as one of the key things she chose to include in her narrative was that the date "1976 on March 5" was the day she was finally vindicated, when she received a phone call from her former boss to apologise for the injustice he had inflicted on her.

When asked about what she hoped to achieve in her life it was left blank, but when asked about her aspirations for her children she responded "so they can have a good future".

Despite poverty, safety and physiological needs taking up much of Luna's considerations, and poverty and family needs comprising over 63% of the text in all her writings in A Time to Dream, she shows remarkable resilience and determination. Her responses reflect a level of self actualisation born of 'being' rather than 'having'.

Table 4.5: Luna's Migration Aligned to Migration Theory

Partipant's DOB and Origin	Age When Migrated	Financial Position Marital Status	Factors Migration			Other Information
			Education Level at Time of Migration	**Push/Pull Factors**	**Human Agency**	
October 1958 Dapa Surigao Del Norte.	31	Abject Poverty Married with 1 child	5	Abject Poverty, Devastation and Desperation Opportunity	Extended family Friends	Almost lost her husband and almost lost a child. Has experienced deep poverty and desperation to the point of being suicidal

Classic Migration Factors at work**:**

Push Factors: **Pushed by abject poverty**

Pull Factors: **Pulled by employment opportunity, proximity of hospital and schools**

3rd party Human Agency**: Extended Family and Friends involved in the selection of Quezon City as a destination and Kamuning**

Community as final location which would provide opportunities for her children's schooling

Table 4.6: Luna's Changing Aspirations Over Space and Time and the Object of her Aspirations

Age (Time)	Location (Space)	Aspiration				Other Information
		Education	**Employment**	**Entre-preneurship**	**Object of Aspiration**	
9	Dapa Surigao Del Norte.	Aspiration for education led to a poor decision	Aspiration for paid employment led to a poor decision			At age 9, she was promised employment and the opportunity to be sent to school, so she stowed away with a cousin and was trapped in servitude for 10 years.
16	Dapa Surigao Del Norte.	Grade 5	Aspired to be a Police Officer			
31	Quezon City	Grade 5 Aspired for her children to attend school and achieve success in their studies.	Washing clothes		Her children	She was resigned to the fact that she would wash clothes, but aspired for her children to have secure employment
Current	Quezon City	Aspires for all of her children to all graduate	Street Sweeper		Her children are the objects of her aspirations regarding education and employment	She has 10 children aged from 4 – 19 years Has joined woman civic organization a partial fulfillment of her early aspiration to be a Police Officer
Longer Term Future	Quezon City	Aspires for all of her children to all graduate	Street Sweeper		Her children are the objects of her aspirations regarding education and employment	Participates in the Bridging Program for the Filipino Family at Joy BBM

4.2.4 Puzon (see Appendix 23: Puzon's Full Narrative)

Figure 4.16: Map of Puzon's Place of Birth

Puzon was born in Masbate, in Manstator de Fernando in September, 1960. Life was very difficult. Poverty was such that even her father's cash crop of rice, was rarely enjoyed by the four children. After school there was always heavy labour: "When we got home from school we would help our father plant rice, feed the caribou, fetch water".

Puzon's Draw and Tell narrative clearly reflects the two major operatives in her life: Family and Poverty. Her childhood aspirations to "have a good family and get a job washing people's clothes for money to help my family" were at odds with her father's goal, which was for her to get an education. She explains, "I couldn't retain the information so I ran away to Manila during 2nd year high school". She was fortunate and "readily found work as a maid washing clothes."
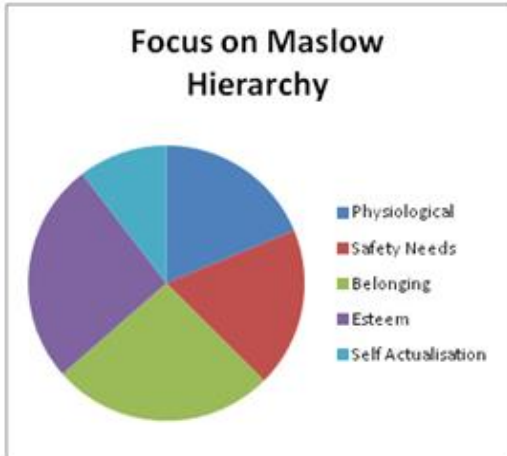
Figure 4.17: Puzon's Narrative Aligned with Maslow's Hierarchy of Needs

Puzon was hard working, unselfish and dedicated to her family, sending her meagre earnings of 30 pesos a day to her father. She describes her hand to mouth existence, the struggles and triumphs. She fell pregnant and went back to the Province with her partner where her mother insisted they marry. She was 17 years old. They remained in the Province for about ten years before returning to Quezon City at 28, "to work and earn money… to have a good life and not to have to stress about money," and to "have [her] own business". When they first arrived they "lived in a squatter area and did laundry service".
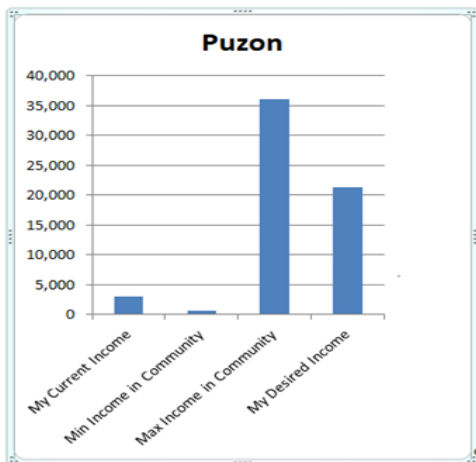
Figure 4.18: Danao's Reflection on Current and Desired Income

Her responses in A Time to Dream shows that while her focus remained on meeting the Physiological and Safety Needs of her Family, her anxiety regarding Poverty had diminished and she was able to focus on Esteem and Self Actualisation. Puzon explains the benefit of being a day labourer washing and ironing clothes, her strategies for coping financially and improving their lot: "When you have finished washing clothes they give you money straight away."

The bulk of her earnings only paid for school lunches: "it won't be enough to buy rice and my children's lunch money." She explains: "my children are used to working because I taught them how to wash clothes so they would have money for school."
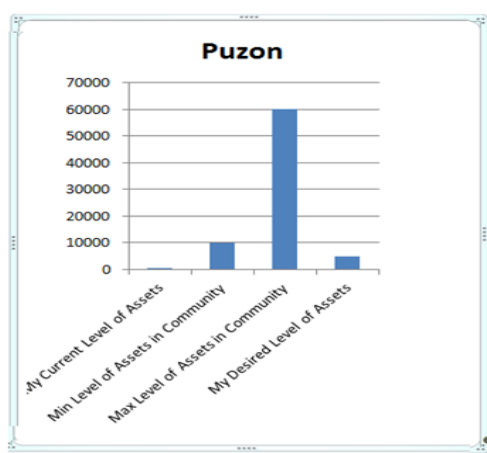
Figure 4.19: Puzon's Reflection on Current Assets and Assets Aspired To

Puzon's responses in the Philippines Peso Tool reflect her relatively low income, but she recognises there are others in the community with less. She says, "I need to work in order to sustain my children's needs". Her dreams go beyond her own children, she has a multi-generational plan: "I want my grandchildren to finish school and sustain my children's needs ... I want to succeed and help my family for them [all] to finish school".

Her husband's employment as a security guard supplements the household income, enabling the children to study. She hopes to increase the household income significantly, and sees her goal of establishing a successful *sari sari* store as a key to that prosperity.
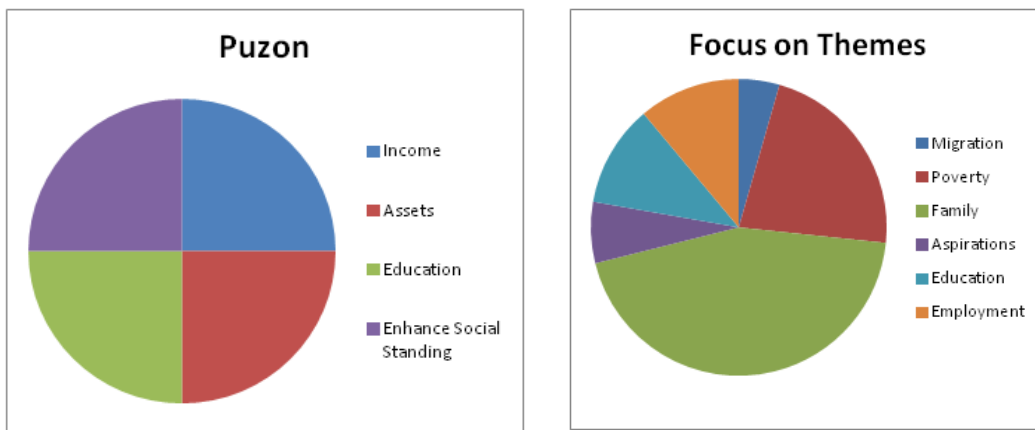
Figure 4.20: Themes Represented in Puzon's Narrative

Her goals regarding increasing her asset base are quite realistic. She anticipates that by spending equally across day to day living, education and building up her business she will enhance her social status. Puzon celebrates, saying "Now my family, we are happy. Even though I got married young, I still have a happy family... my 4 children have finished college. They are happy. Very, very happy." She adds her goals are "to leave this place, and have a better house, to have a healthy body and not get sick, to have a better eye sight because my eyes are getting blurry."

4.2.4.1   *Researcher's Observations and Comments*

The migration and aspirational tables certainly reveal Puzon's changing aspirations over time and space. It appears that part way through, it suffered a reversal to the norm, i.e., her initial migration was to escape abject poverty, with the pull factor to Manila being survival through the anticipated employment opportunities. There was no external human agency at work.

Her pregnancy necessitated a return to the Province, however, where she stayed for ten years with her husband, and with a growing family tried to eke out an existence. This became impossible, so they decided to return to Quezon City.

The second time the migration was definitely fueled by aspiration, a knowledge of what could be expected in Manila, and what could be achieved, and a very real entrepreneurial intent which had developed. Puzon envisaged starting a *sari sari* store, as well as gaining employment for both herself and her spouse. She also saw that locating in the KBCF Community would open opportunities for her children's education.

Puzon has been able to apply what she has been learning in A Time to Dream to her livelihood operation, including "how to budget and handle the Livelihood project". She says

the program is "beautiful and very good for my family," and is now encouraging her "family to set goals, in what they do, and what they are going to do". Her aspiration is to grow the business that she has begun, and to be in a position "to have my own house".

Table 4.7: Puzon's Migration Aligned to Migration Theory

Participant's DOB and Origin	Age When Migrated	Financial Position Marital Status	Factors Migration			Other Information
			Education Level at Time of Migration	**Push/Pull Factors**	**Human Agency**	
September 1960 Manstator de Fernando	14 Returned at 17 Relocates back to Quezon City at 28 years	Abject Poverty Single Returned to Province at 17. Subsequently at 28 with 4 children returns to Quezon City.	2nd Year High School	Abject Poverty and Desperation Opportunity for food and employment to assist family		Lived in Quezon city for 3 years, and in that time became pregnant. Returned to the Province with her partner, at 17 because she was pregnant, and marries Much later re-migrated to Quezon City, with her husband and 4 children

Classic Migration Factors at work**:**

Push Factors: **Initially Pushed by abject poverty;** Pull Factors: **Potential for employment**

Human Agency: **No financial assistance, but had friends in Quezon City, which assisted in the selection of destination**

Push and Pull Factors on Return to Province: **Pushed by economic necessity during pregnancy and pulled by family support. Returned to the Provinces through socio-economic factors**

Relocation to Manila:
Push Factors: **Pushed by poverty and the need for employment** Pull Factors: **Opportunities for employment in Manila. Familiarity and understanding how to gain and retain day laboring jobs. Proximity to hospital and school for children provided by KBCF Community**

Human Agency: **3rd party Human Agency through friends involved in Quezon City, and in particular a knowledge of KBCF Community as final location as it provided opportunities for children's schooling**

Table 4.8: Changing Aspirations Over Space and Time and the Object of her Aspirations

Age (Time)	Location (Space)	Aspiration				Other Information
		Education	**Employment**	**Entrepreneurship**	**Object of Aspiration**	
9	Manstator de Fernando	Went to school – but couldn't focus probably through exhaustion and lack of food.	Employment aspiration was to wash people's clothes for money to help my family.		Her family	Puzon could not retain information when studying, probably due being exhausted and malnourished.
16	Quezon City	Her father had had aspirations for her education, but she didn't.	Gained work in Quezon City as a maid. Aspired to earn enough to assist family financially		Her family	
17	Manstator de Fernando	None	None	None		Socio-economic survival – pregnant and needing support
28	Quezon City	None for herself Good education for her children	To gain employment to supply for family's needs	To open a *sari sari* store	Focus on the children's future through education	
Current	Quezon City	For her children to all gain a good education To be involved in *A Time to Dream* program to "increase investment and knowledge. and complete	Washing Clothes For her children "to get a decent job"	To build the sari-sari store business	Her 10 children "so they could learn and not to be dumb" For her children and grand children "to rise up out of poverty"	To "set a goal to save and spend time with her extended family this Christmas – we haven't seen each other for 15 years"
Longer Term Future	Quezon City	Children and grandchildren to all gain education	Children and grandchildren to gain secure employment	To build the business of her *sari sari* store		"To leave this place, and have a better house, to have a healthy body and not get sick, for my grandchildren who are living with me to finish studying, to have savings, to have a better eye sight"

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4.2.5 Jalili (see Appendix 24: Jalili's Full Narrative)

Figure 4.21: Map of Jalili's Maternal and Paternal Places of Origin

Jalili is one of the two anomalies in this research signaled earlier, regarding being an internal migrant settler, but who was actually born in Quezon City. Her parents had migrated from different provinces, and met in Quezon City. In May, 1980 they gave birth to Jalili. She grew up in a family of eight, including "two cousins, one an orphan". Her mother cared and did laundry for three other families. Her father "was a truck driver delivering [construction] materials".

They lived in a simple wooden house: "It was little but it became our shelter and gave us good and deep sleep. We prospered in our simple life". Jalili recalls a visit to the Province: "I can breathe fresh air, because there are so many rice farms and surrounding was colourful and I can rest well and sleep early".
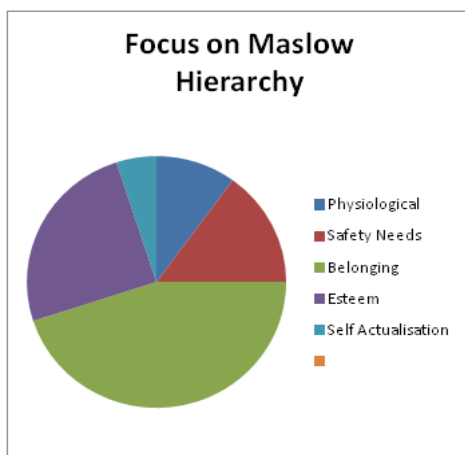
Figure 4.22: Jalili's Narrative Aligned with Maslow's Hierarchy of Needs

The key themes from Jalili's Draw and Tell narrative were Poverty, Family, Education and Employment. She attended Kamuning Elementary School, and graduated to Quezon City High School, gaining status from her interschool badminton competitions: "My parents helped me fulfil my dreams, we graduated because of my parents' jobs". Her two aspirations as a teenager were: "to finish studying and go up on the [academic] stage and to be married with a family."

Figure 4.23: Jalili's Reflection on Current and Desired Level of Education

She was employed in a fast-food restaurant and, by working hard, she enjoyed financial independence and was able to contribute to the family income. However, she was to be bitterly disappointed when her contract at her first job finished. Jalili's responses in A Time to Dream reflect the importance of Belonging, Esteem and Safety. When she married she and her husband chose to remain living close to the KBCF Community: "because there are so many opportunities being near the school, market, hospital and church". She has three teenage children who are now the focus of her aspirations.
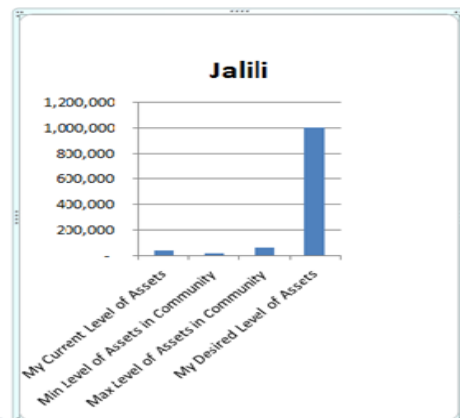
Figure 4.24: Jalili's Reflection on Current and Desired Level of Assets

Jalili's responses to the Philippines Peso Tool activities indicate she earns P3,500 per week as a street sweeper. Her husband is a driver, and she has realistic aspirations for improving the family income and asset base. She is prepared to invest time and money in entrepreneurial pursuits, evidenced by her investment in a *sari sari* store. She is satisfied she has "a good house, a job and education", however, her ultimate goal remains, "to finish studying, to wear the black gown and to go up on the [academic] stage."

At times, however, the barriers to her aspiration seem insurmountable, and she adds, "It seems hard to do, I am scared to believe it because all of this is just a dream. But I am happy because even I don't accomplish it, my children may continue this because it is a big joy for a parent to see their children to finish studying and wearing a black gown."

In the Philippines Peso Tool activity, Jalili's decision as to how she would allocate the P4,000 reaffirms her aspirations, and the priority in which she holds each. Her allocation of income to satisfy the day to day needs of the family is equal to her willingness to invest in education. Similarly, increasing her assets base is equivalent to enhancing her social standing. She believes the thing worth devoting her entire life to is "for my children's dream to be accomplished, getting my children to finish their studies, and guide them in the right path, making it all happen with the help of God and being diligent in life."
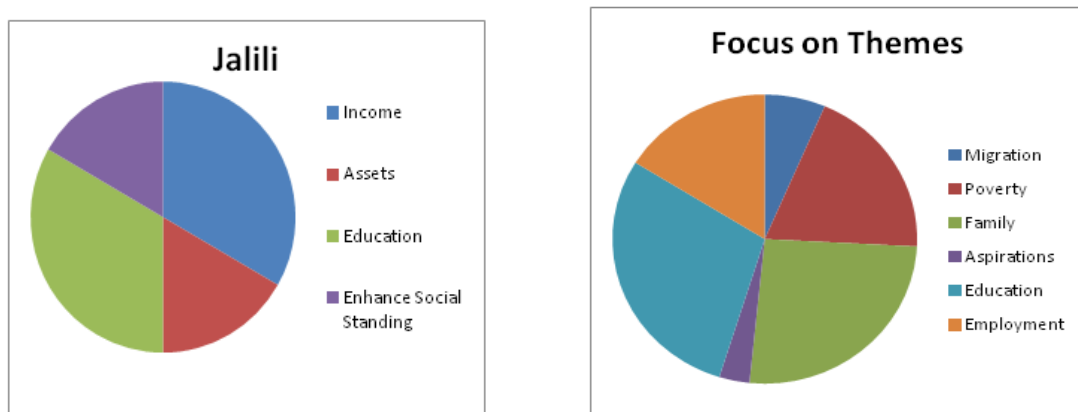
Figure 4.25: Themes Represented in Jalili's Narrative

4.2.5.1 *Researcher's Observations and Comments*

Anomoly

All parties involved in the Research project regarded Jalili as being a 'migrant from the provinces'. This was despite the fact that they were all aware that she had been born in Quezon City. However, because her parents were from the provinces she is regarded as also being 'from the provinces'. While this was not the classification/definition given in the research instructions, to the Director, the mentors and the respondents, all the Filipinas involved in the research team, and Jalili herself, categorised her as being an informal settler, a squatter.

This cultural distinction/classification contradicted my western understanding, but I accepted the local classification that she had 'migrated from the provinces', and continued her involvement in the research.

This anomaly is reflected in the migration and aspirations tables.

Aspirations Change

Jalili's aspirations have not changed significantly from when she was 16, and wanted to graduate "wear the black gown" and "go on the stage", "marry and have a family". She has now married and has three children, and while at times her confidence that she will achieve her life goal suffers, the aspiration remains. Generally, however, the object of her aspirations regarding education has largely shifted to her children.

Jalili has extended her aspiration to include entrepreneurship, through her *sari sari* store, and hopes for success – and she is keen to support her parents and the poor in her community. Esteem and Self Actualization showed as key themes in her responses in A Time to Dream.

Table 4.9: Jalili's Migration Aligned to Migration Theory

Participant's DOB and Origin	Age When Migrated	Financial Position Marital Status	Factors Migration			Other Information
			Education Level at Time of Migration	**Push/Pull Factors**	**Human Agency**	
May 1980 Quezon City	Born in Quezon City, not technically an internal migrant.	Not relevant	Pre-school	**Push:** Poverty **Pull**: Opportunity		The Program Director, Mentors and participants all regarded Jalili as a "migrant from the Provinces" – although she had been born in Quezon City.

Classic Migration Factors at work**:**

Cultural observation: **Jalili was born in Quezon City. While this wasn't the classification/definition given in the Research Instructions, no-one in the Research Team could conceive that she was "not a migrant from the Provinces", by virtue of the fact that** her parents **had both migrated from the provinces and that she lived as a squatter. It was a cultural distinction/classification that contradicted my western understanding – but by accepting the local classification, a comparison between the 4 participants who had physically migrated and Jalili (and Rosalan) who had not, became possible.**

Push Factors: **Parents had been Pushed by poverty**

Pull Factors: **Parents Pulled by opportunity**

Human Agency: **3rd party Human Agency has been KBCF Community – which has been very influential from very early days.**

Table 4.10: Jalili's Changing Aspirations Over Space and Time and the Object of her Aspirations

Age (Time)	Location (Space)	Aspiration				Other Information
		Education	**Employment**	**Entrepreneurship**	**Object of Aspiration**	
16	Quezon City	Quezon City High School To graduate and "wear the black gown"	Fast-food restaurant		Interschool competitive badminton championships	To marry and have a family
Current	Quezon City		Street sweeper	Establishing a *Sari sari* store	To be a good business To care for her parents who still work hard in their 60's.	Overarching aim is "to get closer to God and to have a hope in life, to persevere and to have a purpose in life." Being a good mother, wife, neighbour and a law abiding citizen is paramount "
Longer Term Future	Quezon City – KBCF Community	"To increase in learning", for "every minute to be significant", to graduate and "go up on stage, and to wear the black gown"	Her aspirations for education do not seem to have a career goal, but learning for the sake of learning, and achieving for the sake of achieving.	To be successful in business	To support her parents	To help the poor in the barangay municipality

4.2.6 Rosalan (see Appendix 25: Rosalan's Full Narrative)
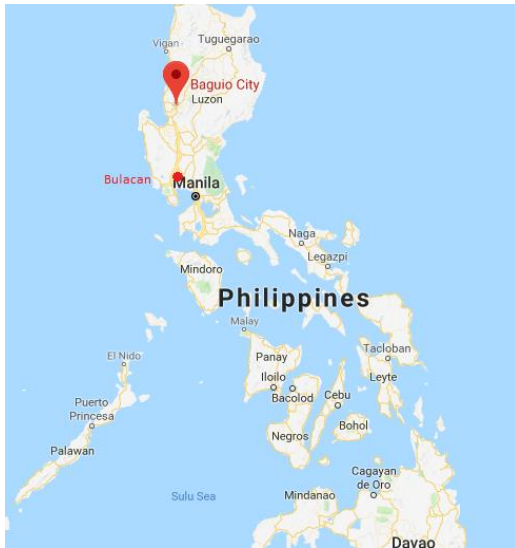
Figure 4.26: Map of Rosalan's Place of Birth

Rosalan was born in March 1974, like Jalili she is an anomaly, as she was also born in Quezon City. Her birth mother was a single young woman, and to avoid retribution, on finding herself pregnant arranged to adopt Rosalan out. Rosalan recalls an ordinary life and the hard work in which all members of her adopted family participated: "because of poverty I worked with my 3 siblings from an early age helping mother washing clothes". My "father was a driver delivering watermelons".

She also remembers the fun she had as a child, "the children were playing together in the rain". The major themes of Rosalan's Draw and Tell narrative relate to family. She had had clear aspirations at 16. She attended the Kamuning Elementary School, completing 3rd Year High School before getting a job:"doing other people's laundry and cleaning houses."

Rosalan married, and chose to live in the Kamuning neighbourhood. She explained, "It is close to hospital, schools, marketplace and I am close to babysitter. I go to church here every Sunday".
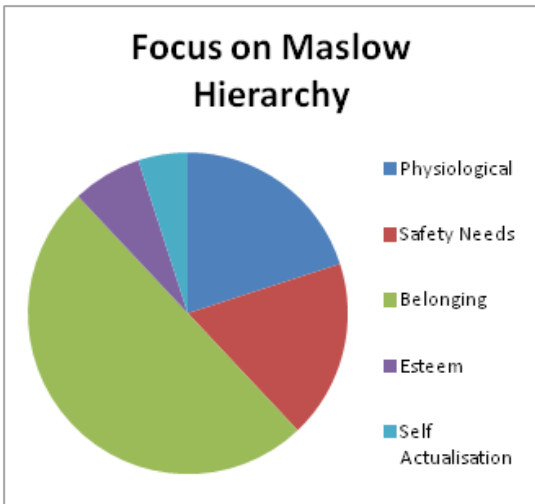
Figure 4.28: Rosalan's Narrative Aligned with Maslow's Hierarchy of Needs

Because Rosalan had only recently lost her much loved adopted mother, a significant amount of her Draw and Tell narrative related to Family and Bereavement. 80% of Rosalan's responses throughout A Time To Dream focused on the physiological, safety and material needs of her immediate family, "being a daughter to my parents, helping them with everything like washing, cooking rice, cleaning the house and other things; working to give them their needs
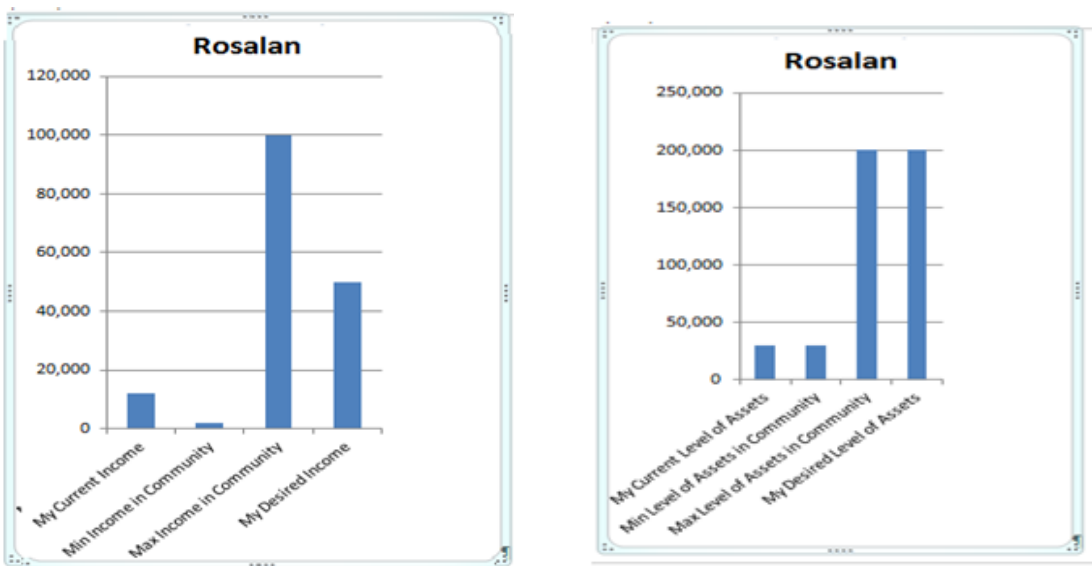
Figure 4.27: Rosalan's Reflection on Current and Desired Levels of Income and Assets

so they won't have a hard life."

Rosalan's responses to the Philippines Peso Tool show her current weekly household income is P3,500, average for the barangay. She has realistic aspirations for an increased income, however, her aspirations for overall wealth increase may prove difficult to attain,

although she does have a higher education level than most in the community, and as her children become more independent she may be able to capitalise on that. Rosalan indicated she would divide the P4,000 into four equal portions between day to day living requirements, increasing her asset base, education and social standing.

She states "My vision in the future is for us to have a good future and my children to have a better life and job. I also dream to have a better situation in the future and our safety of my
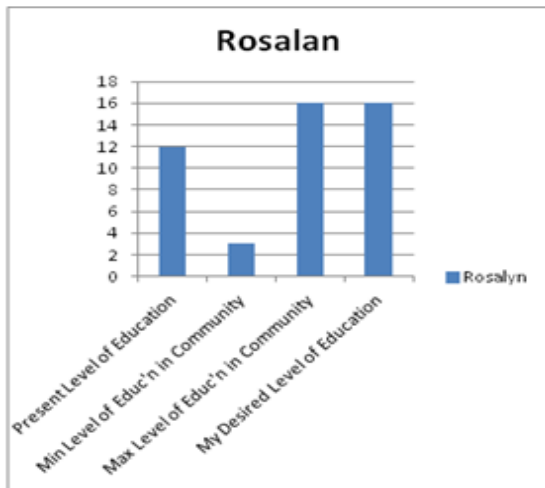
Figure 4.30: Rosalan's Reflection on Current and Desired Level of Education
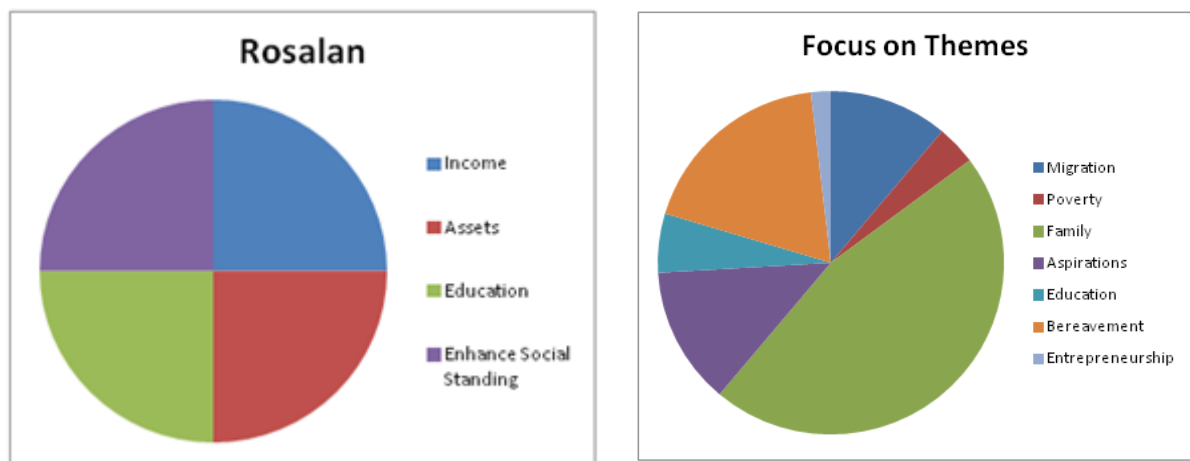
Figure 4.29: Themes Represented in Rosalan's Narrative

family."

4.2.6.1   Researcher's Observations and Comments

Anomaly and Cultural Observation:

Similar to Jalili, Rosalan was born in Quezon City, but was viewed as being a 'migrant from the provinces'. This was by virtue of the fact that her birth mother had migrated from a province at 15 and, on finding herself pregnant, had adopted Rosalan out to a woman who lived in Quezon City. She grew up as part of a large family, living as squatters in Quezon City, in the barangay where KBCF is situated.

While this was a cultural distinction/classification that contradicted my western understanding, by accepting the local classification, it enabled a comparison to be made between the four participants who had actually been born in the provinces, and had physically migrated to Quezon City, and the two who had not.

Her biggest anxiety is that something may interrupt her children's ability to finish studying, due to reasons "being brought on by poverty". As Rosalan's migration and aspirations tables show, almost all of Rosalan's aspirations focus on providing for her family. She writes, "The one thing that is important in my life is the education of my children. I don't want my children to be like me who didn't finish studying so that they can have a good life and get a good job".

Her longer term future, and desire to save and invest in education is focused on grandchildren: "when the time comes, when they get their own family I will guide them through what they do in life so they won't be in danger and whatever challenges they face in life." Despite this focus on the family, Rosalan does have some personal aspirations, which include own a *sari sari* store, to increase her household income, and to grow her wealth.

Table 4.11: Rosalan's Migration Aligned to Migration Theory

Participant's DOB and Origin	Age When Migrated	Financial Position Marital Status	Factors Migration			Other Information
			Education Level at Time of Migration	**Push/Pull Factors**	**Human Agency**	
March 1974 Quezon City	Born in Quezon City, not technically an internal migrant.	New born	Not applicable Subsequently Kamuning Elementary School, and went on to complete 3rd Year High School before getting a job	Mother's societal and cultural pressures	Adopted into family	

Classic Migration Factors at work**:**

Push Factors: **Mother Pushed by abject poverty and societal pressure**

Pull Factors: Rosalan's Pull Factors: **Stayed near KBCF for all the benefits it offered, "close to hospital, schools, marketplace, baby sitter" and opportunities for employment**

Table 4.12: Rosalan's Changing Aspirations over Space and Time and the Object of her Aspirations

Age (Time)	Location (Space)	Aspiration				Other Information
		Education	**Employment**	**Entrepreneurship**	**Object of Aspiration**	
16	Quezon City	Attended Kumaning Elementary School and went on to complete 3rd Year at Quezon City High School	Cleaning and doing laundry			Rosalan's birth mother had migrated from the Province of Bulacan, and at 15 finding herself pregnant, needed to avoid retribution by her family, and arranged for "Mother Linda [to] adopt me."
Current	Quezon City	Not for herself Aspires for all her children to study and do well.	Continue employment, cleaning and doing laundry		Her Father and her children children can finish studying	
Longer Term Future	Quezon City	Not for herself Aspires for all her children to graduate	Aspires for all her children to gain good employment	To own a *sari sari* store so I can earn	Children are object of educational aspirations. She is object of entrepreneurial aspirations.	To have my own house To have a good and happy family

4.3 Section 3: Aligning Narratives

4.3.1 Implications of data obtained from the narratives and research questions

By limiting the cohort to 6 participants, information rich narratives were generated, which were analysed at considerable depth to provide data that identified the common factors in operation over space and time, and highlighted those which were different for each participant.

4.3.2 Migration: The convergence of external and internal interfaces of power

The World Bank (2019) cites a total of more than 2.1 million Filipinos being displaced through civil war and strife, and the Asia Development Bank (2009) highlights that The Philippines ranks fourth in the global climate risk index, and estimates that during the decade 1992 – 2001 almost six million "Filipinos were killed or injured as a result of natural disasters, war, and other calamities" (p. 59).

Despite these confronting figures none of the respondents indicated that they had relocated because of geological or climatological upheaval, nor because of civil strife. Migration had certainly been affected by push factors, but not those classical push factors that I had expected (war or natural disaster). The common push factor in all four cases who had migrated, had been to escape hunger and deprivation. Poverty had been the sole driver for migration of the four who had been born in the provinces and, anecdotally, this had also been true of the parents of the two who had been born in Quezon City. Poverty, which is now a well established factor stimulating migration had been the key motivating factor.

Each of the four participants who had personally migrated from the provinces were from farming families with a large number of children (i.e., more than four). The Asia Development Bank Report (2009) correlates the size of the families with poverty, and with industry type, and states that, "[a]mong the basic sectors, the highest incidence of poverty was among fishers (43.6%) and farmers (42.4%)." (p. 30). While it is not known to which sector the parents of the two participants who had been born in Quezon City, had belonged, it is known that they were also from large families.

Interestingly, all participants discussed the "hard work" they had had to do as children in order to help the family survive, whether working in the farm, planting rice or feeding the

caribou, or helping their mother wash clothes so that they could survive, all described the "hard work" they had had to do in the Provinces. The report by the Asia Development Bank (2009) reflected the shift that had occurred in 'Hunger in Household' over a decade (1998–2008), and while it showed the percentage of the population suffering severe hunger had decreased, it also clearly showed that the actual raw numbers had been increasing. This pattern has continued through this decade as a result of the very high birth rate (Asia Development Bank, 2009).

Table 4.13: Percentage of Population Living Below the Poverty Line

Headcount Indexes: Percentage of Population Living Below the Asian Poverty Line Versus $1.08 a Day and $1.25 a Day (%)							
	$1.08 at 1993 PPP				$1.25 at 2005 PPP		
	Headcount Index (%)		Number of Poor (millions)		Headcount Index (%)		Number of Poor (millions)	
Country	1990	2005	1990	2005	1990	2005	1990	2005
Philippines	19.7	10.9	12.1	9.2	29.7	22.6	18.2	19.1

Each of the participants who had migrated had discussed the lack of food, or the struggle to provide food in the Provinces. In addition, the responses from the two participants who had been born in Quezon City, indicated that their parents also, had migrated from the provinces to Quezon City because of hunger or severe lack of opportunity.

Certainly, the potential for employment opportunities that Manila (or Quezon City) offered was the pull factor for the choice of destination by all four of the research participants who had migrated from the Provinces. Although none had had any real assurance of employment the possibility of finding a job in the capital city where the economy had begun to boom had been the magnet that attracted these young women. Interestingly, the pull factor was not described as a conviction that the participant would find employment, but was described more in terms of a general hope, that they might be able to find work, rather than as an aspiration per se.

4.3.3   Aspiration

While the research objective had been to ascertain what part aspiration had played in the initial migration decision, the results showed that three of the four who had migrated did

not do so because of aspiration, so much as because of desperation. As outlined previously, it was the experience of hunger, abuse and abandonment that had triggered the decision to migrate, rather than aspiration being an enabler. There was no specific goal or aspiration, but rather the hope that they might improve their lot. Their journey was more from the necessity of escape from their circumstances, rather than any confidence in the possibility of employment being gained.

Once in Quezon City, the young women had worked hard to establish themselves, but frequently found themselves pregnant, and so married. While the work they undertook in the city, was described as "washing people's clothes" and "street sweeping" at no point was it described as "hard". Even though it may have been the same kind of work that they had undertaken as children no participant described the work she did as an adult as being "hard". As they established themselves, they became aware of KBCF and the opportunities that it offered to their children. Those who had previously only expressed an aspiration borne of desperation, relocated into a supportive community, and began to be able to believe that it was possible to hope for something better, if not for herself, for her children. However, more than only offering hope for the future generation, KBCF seeks to provide restorative opportunities for women.

Mezirow (1991) identifies a common factor of personal transformation as a phase he referred to as a disorienting dilemma. He suggests this is often the result of a life crisis or a life transition, and that it may be a process, rather than event triggered, which can result in an accumulation of mini transformations that lead to a shift in perspective. Certainly, it would seem that some time, whether event-triggered by the relocation, or a series of processes, a change in perspective had occurred in each of the participants, and some measure of aspiration began to be awakened in each.

It is thought that the accumulation of changes may have reached a tipping point through the various activities such as the intra-views conducted during the Draw and Tell and A Time to Dream personal development program and the application of the Philippines Peso Tool exercise. Each participant exhibited aspirational adaptation to some degree as a result of the intra-views during the research project. Without exception, each had targeted her awakened aspirations into the education of her children, although Edita, Jilili and Rosalan

did also indicate they wanted to study more. Similarly, the awakened aspiration for Edita, Jilili and Puzan was focused on entrepreneurial pursuits. Thus, five of the six participants overtly revealed an adaptation of their aspirations, and the responses of the sixth, while more covert, revealed that aspirations were beginning to emerge and find expression.

Only Rosalan had previously expressed entrepreneurial intent, having been exposed to the KBCF community and mentoring. Others (Danao, Luna and Edita) who had not previously exhibited entrepreneurial intent, expressed it by the time they had completed the A Time to Dream personal development program. It is possible that those who expressed entrepreneurial intent towards the end of the research project, may have done so because they had been involved in A Time to Dream, a small-scale human development intervention being run in conjunction with seeing the economic benefits that *sari sari* stores could bring by observing their peers' experiences. Perhaps, because they had seen it, they were able to aspire to it; again affirming the idea that entrepreneurship is more caught than taught.

4.3.4 Education

At 16 years of age, only two of the six participants had any aspiration to graduate high school. They were Jalili, born in Quezon City, who still longs "to wear the black gown" and Edita, who had been exposed to entrepreneurship as a child and exhibited strong self-efficacy. She had travelled with missionaries and gone on to study life skills of massage, pedicure, manicure and funded her OFW activities. Edita remains a lifelong learner.

The Asian Development Bank Report (2009) also cites large families, lack of education and intergenerational poverty as three of the constraints to economic development in the Philippines.

"Parents who are poor may transmit poverty and disadvantage to their children during their earliest years of life. The children may have to work, which means they will not get the education they need. When they themselves become adults, they may also have to send their own children to work" (p. 56).

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Figure 4.31: Educational Attainment of Heads of Poor Households

None of the respondents from the Provinces had gone beyond Grade 6, and no-one had graduated high school. With the exception of Danao, each expressed a sense of achievement in the education level that she had attained. Only Danao perceived Grade 6 as not being of value, saying, "No, because nothing is going to happen if I study. I am only at Grade 6".

Although others had only achieved the same level of education, they did not discount it as she had. This may be a further indicator of her low self efficacy. Certainly, each participant recognised that something was needed to break the poverty cycle and each had determined that she would be the circuit breaker for her family, at any cost.

Regarding learning capacity, the Asia Development Report (2009) reminds us that "[h]ealth plays an important role in determining the rate of return on education; well-nourished children are focused, alert, and gain more from a given amount of education" (p. 68). Remembering the deprivation the participants experienced, and bearing the above in mind, it is not surprising that the participants, showed very little, and even no, self-efficacy, and that five of the six respondents had shown no educational aspiration at sixteen years of age at all.

All participants settled in the barangay, in close proximity to KBCF Community, because it provided sound social and spiritual support and, most importantly, offered a school which could address the aspirations that each respondent holds for her children. The school has a curriculum designed to bridge the cultural gap between squatter children and their counterparts from conventional society, enabling them, in their later primary school years, to unobtrusively merge into mainstream schooling and avoid negative expectations from teaching staff and discrimination from fellow students. The Ethiopian reality that Tafere (2017) described, where parents, upon seeing an 'open door' to education, set significantly high aspirations for their children, mirrors the experience of the Filipina research participants, and belies the view held that the poor lack the capability to aspire, or to "contest and alter the conditions of their own poverty" (Appadurai, 2004). By locating near a school customised to the needs of her children, each participant had determined her children would study, graduate and get good jobs. Thus, without exception, the children of the internal migrants had become the objects of their mothers' aspirations.

As Jalili was the child of parents who had migrated before her birth it is considered that she is in fact a second generation migrant and, as such, was the beneficiary of the 'open door', thus, her desire to "wear the black gown". Edita, who had relocated from the Province, but had been exposed to entrepreneurship during her formative years, had also benefited from other 'open doors' through the mentorship of the missionaries and the experiences from having been an OFW.

4.3.5   Entrepreneurship

While all six participants had hoped for employment in Quezon City, none had expressed any entrepreneurial intent. Danao and Luna, who had only experienced deep poverty, abuse and/or abandonment throughout their childhood, exhibited no self-efficacy and no entrepreneurial intent. Even Edita, who had worked in her cousin's business, did not express interest in becoming involved in a business at that time, only in migrating to seek "fame and fortune".

Driven by necessity at fourteen years of age, Puzon had certainly demonstrated a strong independence motive when she ran away from home, but she had had no identified aspirations. It was only after having returned to the Province, marrying and living for some

time in abject poverty, that she and her husband decided to return to Quezon City and establish a *sari sari* store. It would seem that at some point in time (whether by process or event triggered) they had had a shift in perception, and had caught the concept of entrepreneurship.

Edita had also demonstrated a strong independence motive in leaving the province, although she had not been driven by desperation, but rather had been pulled by the vague but aspirational concepts of "fame and fortune". Her extended family had provided her with a strong self-efficacy, enabling her to travel into the mountains and then become an OFW, and spend many years overseas where she could update her skills in massage, manicure and pedicure. It was during that time away (whether as an event triggered significant change or by the process of ongoing exposures to different alternatives) that she had exhibited a transformational change and developed entrepreneurial thinking. Almost without exception, her responses throughout the entire research project, reflect entrepreneurial thinking: converting problems into solutions; considering cash flow, calculating net profits, considering expanding inventory.

Similarly, Jalili, who was born in Quezon City,and had witnessed entrepreneurship in her formative years through her father having had a truck driving business, exemplified both components of aspiration; self-efficacy and entrepreneurial intent. Both Edita and Jalili had been exposed to entrepreneurship as children, and their achievements and their aspirations reflected that.

In summary, of the six participants in the research project, none had expressed entrepreneurial intent at 16 years of age, or prior to migration. As an adult, Edita had become involved in an entrepreneurial pursuit, prior to the research project, and two had expressed entrepreneurial intent at the commencement of the research, indicating a desire to own a *sari sari* store. Thus, these three had, at some point between 16 years of age and the commencement of the research project, caught the concept of entrepreneurship.

Importantly for this cohort, the findings show the significant contribution the supraliminal stimulus provided by KBCF Community role models has. When those who have graduated from KBCF School, become professional people and continue their interaction with the KBCF

community and provide mentorship, they inject much needed 'nurture capital' through cultural and social capital inputs.

4.4   Emergent Understandings

As reflected in Figure 2.1, the original four key research themes had been aspiration, migration, education and entrepreneurship. However, as the data was analysed, some subsidiary themes became evident. Some of the ways the women spoke about their lives, some of the ways words were used, and some of the unspoken words all provided further understanding of the complexityof the squatters' lives as they are caught between two cultures, in a 'hybrid of reality'. The thematic analyses revealed this complexity, including polarities experienced through relocation from provincial to city living; being a recognised member of a family in a small community to being an unknown face in a megalopolis; having exchanged clean air to air polluted by 2.5 million cars in over crowded metro Manila; the peace and quiet of rural surroundings as opposed to 24 hour a day traffic; a life eked out through subsistence agriculture to the more reliable, yet meagre, earnings of a contracted worker washing clothes or sweeping streets; and the overarching intrusion of the American culture on the traditional Filipino culture.

Interestingly, each of the women spoke of the hard work she had undertaken in her childhood in the provinces but, despite the fact that she was doing the same work after relocation to the city, none depicted it as being "hard", but simply described the work as part of their day to day life. This may be because in the city their nutritional input was higher so they were not debilitated by hunger as they had been in the provinces, or it may be that as they had developed from early teens to womanhood their capacity for work became greater, or perhaps the psychological benefits of having escaped the deeper poverty of the provinces had seemed to lessen the burdens of life.

Another constantly emerging theme in the narratives was the ever present awareness of sickness and the threat that illness or disease presented. Congenital heart disease is rampant among Filipinos because of unhealthy diet and heavy incidence of smoking and alcohol. The tropical climate adds to the health hazards. Malaria, dengue fever and cholera are common throughout the country. Animal urine and contaminated soil spread leptospirosis and tetanus in the provinces where subsistence farming is a major occupation,

and rabies is common amongst the packs of dogs that roam the countryside. Thus, it is not surprising that sickness is an expectation of Filipinos, both in the city and in the provinces. Compounding their problems is the fact that medical treatment is not readily affordable, and the expense of hospitalisation is out of the reach of the majority of Filipinos, and absolutely beyond the financial resources of a squatter. If anyone in a family contracts dengue fever, hospitalisation for 7-10 days could cost more than what they might expect to earn over a year or more.

This precarious existence, coupled with the deeply religious culture of The Philippines (70% traditional Roman Catholic; 17% Evangelical Protestant; and approximately 6% Islam) (Asian Development Bank, 2009) has led to a philosophy of life that denotes, on the one hand, the acceptance of 'I am not in control', but which has an equally definite but polarised expression of 'but God is in control'. This hope is expressed by each participant with assurance of God's gifts and His miracles of intervention, and is expressed unashamedly. Some examples of this include Jalili speaking of a turning around of life circumstances, who said,

"This all changed because we made the Lord the center of our lives"; Luna telling of the anguish of the impossible decisions faced by Filipinos every day said, "we had another child. She got tetanus in her navel and we took her to the hospital … after three days I insisted to take my child out of the hospital because we didn't have money to pay the hospital bills…. I signed a paper that whatever happens to our child we cannot bring her back to them. I felt scared because I thought it was the end of my child but with the help of the Lord, our child survived."

According to Luna, "In my household I'm managing danger by praying and asking for guidance in the Lord God". Currently, one of her other children has chronic stomach pains. She states:

> Ella cries when she's got stomach pain I am not losing hope in life, because the Lord God is there who is ready to help me, I know that He would never leave me and I am fully trusting and faithful that He will give healing to my daughter Ella.

Similarly, Puzon expressed her understanding of the need of her practical assistance and God's spiritual intervention: "My dream in life is … what I can do as a mother is to get my children out of poverty … I believe that God will do good things in my life and for everyone."

Rosalan recalled her miraculous recovery, when at 19-20 she was "hit by a truck, they thought I would die, but I was healed and could walk with the grace of God." She saw all the benefits in her life coming from God and hard work:

> Thanks to the grace of the Lord we survive everyday life … He gave me four children and a husband that are kind and loving to the family, I have a mother who is kind to me, loving to us all and cares for us.

Rosalan also asserted that, "we know that in life there are lots of problems and challenges that come. We just need to have faith and pray to our Lord and surely He will help us".

The word 'maybe' is used frequently throughout all the narratives, and denotes a form of hope, but it seems not a hope borne of aspiration or surety, but rather a hope that one might withstand the very probable disasters. During the times the women were sharing, there were gaps and silences which were poignant with meaning, and these were either filled by intervening explanations by others or by knowing nods. These silences were usually relating to neglect, abandonment or abuse of some physical kind. This was perceived as a normal part of the life of a young teenage girl in the provinces.

In the following chapter, the discussion moves from the individual respondents' narratives, to an analysis of the data as it aligns with the work of other researchers, which enabled meaningful conclusions to be drawn.

5 DISCUSSION

5.1 Introduction

The question this research sought to answer was "*How have the Lifestyle Aspirations of Filipina Informal Settlers changed over Space and Time?*" with the central aim of the research to identify, and understand the combination of factors that may have led to any aspirational shifts experienced by the participants. An interlocking interest of the study was to understand what (push) factors may have contributed to the participants' migration from the provinces, and what (pull) factors had attracted the Filipina to Quezon City as a destination. Another objective was to ascertain what part third party agencies may have played in facilitating the migration or influencing the timing of the relocation or the destination through the provision of finance, or the offer of work or accommodation.

Converging the information that had been generated throughout the research project, using the different research tools, and discussing the results with participants enabled the research participants to see the static images each had projected of herself from different locations and across different moments in time. Each was able to see her projected images come together, not as random memories but as ordered events, classified in ways not previously considered by her. Metaphorically flicking through the collection of these static images facilitated the identification of changes in aspiration that each had experienced in her life over space and time, revealing herself to herself, as if in a motion picture documentary.

The design, the sequence and the hierarchy of the data collection tools had proven to be very effective and, as hoped, had facilitated the development of a 'spiral of understanding', enabling higher level concepts and competencies to be built up by each participant, layer upon layer, as the research proceeded. The six-month data collection/research project which required regular meetings, and consistent application of the intra-view method of reflection, followed by sharing with peers, appears to have been ideal for all stakeholders to get to know each other, become comfortable with the process and familiar with the content of the personal development program, and to settle into both the routine and the relationship with others.

5.1.1 Interview: the demographics

The initial interviews revealed that these women are indeed the 'vagabonds of globalisaton' to whom Bauman (1998) refers. Research on The Philippines conducted by the Asia Development Bank (2009) reports that "20% of households in the country live in chronic poverty" (p. 67), and that "it is possible that poverty itself is constraining economic expansion" (p. 2).

Certainly, the migration of each Filipina had come about as the external interfaces of power (see Figure 2.2), with the global and national forces that were shaping the economy of The Philippines, converged with the internal interfaces of power (see Figure 2.3), where the personal life of each was affected by the pull factors, urging her to become an internal migrant.

5.1.2 Draw and Tell tool and narratives

The Draw and Tell activity enabled the identification of aspiration, the level of education attained by the age of 16, and the fact of the participants' migration to be explored. There are two main migration theory proponents:

(a) those that suggest there is a strong relationship between migration, poverty and its alleviation being facilitated by human agencies who offer funds, accommodation or other resources, which enable migration to occur (Van Hear et al., 2012; Nyberg-Sorensen, 2002); and

(b) those, including the United Nations (2009) that argue that, without such help, those living in abject poverty have no resources with which to migrate.

Surprisingly, responses from the Draw and Tell narratives, and data analysed from the other research tools, revealed that the experience of the research participants challenged both assumptions. None of the participants had had the assistance of any third party human agency regarding either the timing or the destination of her initial migration decision.

The only part that any human agencies had played in the migration of the research participants was more in precipitating their departure from the province through neglect, abandonment and abuse, rather than through any assistance in migration. In fact, none of

the research participants had received any financial assistance, and only one indicated that knowing someone in Quezon City had had any bearing on that city as her choice of destination. She had received no assistance nor offer of accommodation from those individuals. Similarly, none of the researched had been influenced as to the timing of their migration by receiving any human assistance.

While the UN asserts that the very poor do not have the means to relocate, and the representative of the World Bank offering the example of a destitute 15 year old with no contacts, had asked "How **could** such a person find a way to migrate?" The small sample of four of the internal migrants showed that three of the four had migrated as young girls, two had done so to escape abject poverty, hunger and abuse, and none had received any intervention or assistance from any human agency in facilitating the migration. So, the question asked by the UN representative is answered; desperation will find a way.

5.1.3 A Time to Dream: Personal Development Program

A Time to Dream provided a forum in which the participants' confidence could increase and knowledge could be transmitted between peers. It proved to be an effective program as it established both a congruent context and a comfortable continuum along which each woman could listen for her inner voice, document the outcome of her intra-views, and share in a forum of her peers enabling her to remove her own pre-existing contextual constraints. This forum provided for a transference of social and cultural capital, through the common language of the squatter subculture, and the shared meanings of life experiences of internal migrants. The process had a positive influence on all participants. The essence of their conversations was captured in their written responses, as well as in conversations with mentors. Notes taken in an unobtrusive manner provided valuable feedback, and further revealed any aspirational shifts that were becoming apparent. Mezirow (1975, 1991, 1995) points out that all learning may represent change, but that not all change is transformational. He suggests transmissional learning (where knowledge is transmitted from teacher to student) and transactional learning (where students learn through experience, critical reflection and interaction with others) are beneficial, but that it is transformational learning which leads to the reconstruction of the learner's self, and that is frequently triggered by an event.

Taylor (2001) advised mentoring is a very suitable strategy for transformational learning, and warned that the deep structural shifts that may accompany transformational learning can be quite painful, challenging perceptions of self, others and previous events. It is obvious that transactional and transmissional learning occurred throughout the research program. Certainly, as the women told their stories during the Draw and Tell session, and in A Time to Dream discussions, there were a number of participants who cried deeply, and one can wonder if these occasions were the beginning of deep structural shifts, a reconstruction of self and/or their perceptions of others and previous events being challenged. Freire (1970) and Milani (1988) argue dialogical action is transformative. The responses provided by each participant seem to indicate that, as she looked critically at her world, listened to her own narrative, engaged in a dialogical encounter with others, and exercised her voice, she was, indeed, able to break through the 'culture of silence' by removing her own pre-existing contextual constraints.

While perhaps longitudinal research could confirm this, it would seem that KBCF community's 'open door' is providing transmissional, transactional and probably also enabling transformational learning. Whether the women experienced the 'disorienting dilemma' identified by Mezirow (1991), as an event triggered result of migration, or whether it was the process of their life transition, from abused/neglected child to independent woman in the supportive community of KBCF, there were clear indicators that transformational learning may have begun. Further research, in the form of case study or a longitudinal study would need to be undertaken to confirm if participants had truly experienced a 'reconstruction of self'.

5.1.4   Philippines Peso Tool: a measure of aspiration

While the original Values Prioritisation Tool (Bernard, Tanguy, Sevoum, Taffesse, & Alemayehu, 2014) was intended was intended for large scale quantitative research in Ethiopia, it proved to be a very useful, and reliable tool for small-scale qualitative research in The Philippines. The tool customises readily for a different culture. It enabled the current and perceived position relative to others in the community to be revealed. It captured the future anticipated positions and revealed the motives and intentions of respondents towards four categories: income, wealth, education, and status. It unobtrusively tapped into

the emotions, the current and strategic thinking of the participants and provided insights into dimensions of aspiration.

When used in conjunction with the other research tools, this tool proved to be very effective in identifying shifts in aspiration.

5.2   Aspiration

Unlike the transitory rural-to-urban hobo migrants that Anderson (1923) had studied in Chicago, these internal Filipina migrants had relocated to Quezon City, with every intention of looking for work, settling and establishing a permanent home. As indicated previously, their relocation had been fueled more by desperation than what is normally viewed as aspiration. None had exhibited self efficacy and/or entrepreneurial intent. Also, unlike the temporary settlements the transitory hobos set up in Chicago, the squatters of the KBCF community, having arrived in Quezon City, established a stable place of residence, even though it may not have been a very sound or secure structure.

5.2.1   Aspiration: open doors and opportunity

Some researchers (St Clair & Benjamin, 2011; St Clair et al., 2013) believe economically disadvantaged groups have lower aspirations, while others (Appadurai, 2004) believe that the poor lack the capability to contest and alter the conditions of their own poverty. Those views, strongly challenged by Yisak Tafere (2017), based on his experiences in Ethiopia which had demonstrated that farmers with no educational aspiration of their own, upon seeing a government funded school as an 'open door' for their children, set significantly high aspirations for their children including completing university with a view to becoming doctors or engineers. Tafere (2017) notes the exceptionally high self-efficacy (95% believing they could fulfil their aspirations) the children had. The results of the research in Quezon City aligned with Tafere's findings in Ethiopia, rather than that of St Clair and Benjamin (2011) or Appadurai (2004). Having relocated to Quezon City, the women had worked hard to establish themselves, had married and had children, and, like Tafere's farmers, upon seeing the open door to education, each had determined her children would study, graduate and get good jobs. Furthermore, like the children of Tafere's farmers, the children of the Filipina internal migrants have become the objects of their parents' aspirations. While research was not conducted on the adult children of the research participants, to ascertain

how strong their aspirations were, anecdotal accounts and responses from the women, and from the professional positions attained by those who have graduated, indicate that each of the Filipino offspring had, like their Ethiopian counterparts, exhibited exceptionally high self-efficacy and motivation, and had been rewarded for it. Similarly, the parents of those who had been born in Quezon City, evidenced Tafere's assertion that upon seeing an open door of education, parents will set high aspirations for their children.

5.2.2 Poverty: an impediment to aspirational change

Poverty disempowers and subjects vulnerable women and children, in particular, to exploitation and abuse. Interestingly, the responses of those who had escaped *from* the poverty of the provinces seemed to focus on what they had escaped *to*. In their view, poverty was something that was behind them. By contrast, however, were the responses given by the participants who had been born in Quezon City of parents who had migrated from the provinces. These women indicated a deep fear, and indeed an acute awareness, that at any time, any random life event such as an accident, illness or loss of employment could instantly claw them back into the poverty from which their parents had escaped. Thus, for them, the poverty predicament was always present; either walking beside them, or just ahead waiting for them. It was not something *from* which they had escaped. This is not an irrational fear, as the Asia Development Bank Report (2009) highlights in stating that "The Philippines is still lagging behind in meeting the targets on access to primary education, maternal mortality rates, and access to reproductive health care" (p. 12), that Filipino families are subject to "regular doses of risks and shocks, causing poverty traps" (p. 13), and "[p]eople exist in a milieu where there are risks and shocks that can affect their livelihoods and jeopardize their participation in the labor market and the economy in general. Specific examples include the impact of disease or sickness" (p. 106).

Bauman's (1998) depressing assertion that the financially powerless cannot expect or experience a sustainable level of control over the local conditions of impoverishment to which they are politically, culturally and financially inescapably bound is, in part, upheld through the findings in this research. Counterbalancing Bauman's assertion, however, are other perceptions, including some of the other findings in this research, which are based on Liberation Theology and transformative learning propounded by Freire (1970), Milani (1988), Mezirow (1991), Eliott (2007) and Chatziefstathiou and Phillips (2011), who assert

that giving voice through dialogical learning to those traditionally silenced will assist in the quest for aspiration, and for equality, through either education, employment or entrepreneurial pursuits.

5.2.3   Corruption: an impediment to economic development

Immediately after World War II it was predicted by leading global economists that The Philippines would become the leading Asian 'economic tiger'. This prediction failed to materialise. Again, in 1986, when President Corazon Aquino proclaimed a new constitution, re-established the bicameral political system and undertook to make economic and social reforms to remove corruption, it was again predicted that The Philippines would emerge economically. However, Aquino and subsequent governments also lacked the strength required to address the oligarchies and systemic corruption that has always crippled The Philippines economy. Benigno Aquino III (President from 2010-2016) began well, with the move to establishing peace with the Bangsamoro peoples and, under his leadership, the economy began to strengthened, but China's assertive posturing over South China Sea coupled with Aquino's slow response to the Super Typhoon Hainan, undermined his popularity. With the economy now growing steadily at 7% per annum, and Mindanao generally peaceful, The Philippines has another opportunity to implement policies that could address issues of poverty for nearly 150 million people, but how will Duterte's promise to break the power of oligarchs unfold? If the old Manila oligarchs are simply replaced with new ones from Mindanao, The Philippines will miss its third opportunity to displace poverty with prosperity.

5.3   Education: Past and Future Aspirations

While further research would be required, it would appear that those who are exposed to entrepreneurship as a child, will exhibit self-efficacy and a desire for learning, and that their self efficacy will not be readily quashed, even through the harshest of circumstances.

Just as in Australia and other advanced economies, parents will frequently choose to locate near a school that is going to best meet the needs of their children, so parents are choosing to settle in the barangay, in close proximity to KBCF community, as this will provide not only sound social and spiritual support but, most importantly, a school which meets the aspirations they hold for their children. In particular, the KBCF school is not simply focused

on the 3Rs, but has designed a curriculum specifically to bridge the cultural gap between squatter children and their counterparts from conventional society. It teaches hygiene and requires behaviours and language styles that will enable students, in their later primary school years, to unobtrusively merge into mainstream schooling, thereby avoiding negative expectations from teaching staff and/or discrimination from fellow students.

Not only has the KBCF community provided the 'open door' for children, but graduates remain part of the community providing mentoring, and their supraliminal presence is a strong support to others. The importance of the open door for stimulating an interest in adults undertaking learning programs must not be underestimated. With the Asia Development Bank's (2009) report highlighting intergenerational poverty, and the constraints poor health and hygiene can place on learning, it is important that open doors that include learning on effective parenting, health and nutrition, as well as on skills for operating a nano-business, be provided.

5.4   Entrepreneurship

There is significant research that indicates entrepreneurship is 'more caught than taught' (Alvarez & Barney 2007, 2010; Aghion, 2004; Argote, 1999; Autio, 2014; Elahi, 2004; Hessels & Van Delderen, 2008; Minniti, 2005; OECD, 2014; Reynolds, 2002; Timmons & Spinelli, 2015; Van Gelderen, Thurik & Bosma, 2005; Rodrik, 2009).

Fishbein and Azjen (1975) suggest aspiration has a number of components, including entrepreneurial intent and self-efficacy. Arenius (2005) and Minniti (2005) identify the independence (pull) motive and the necessity (push) motive for entrepreneurship, and assert that necessity is more likely to be the motivator of entrepreneurs in developing nations, like The Philippines, where access to capital is limited. As outlined earlier, while necessity was certainly the case in terms of all participants migrating, it had not initially ignited entrepreneurial intent. The closest was the vague notion of expressed by one that she was seeking "fame and fortune".

Arenius (2005) and Minniti (2005) identify the independence motive as being aligned with entrepreneurial intent triggered by necessity. While the participants certainly had expressed independence borne of necessity, there was no indication that that necessity had developed

into entrepreneurial intent; it was only as a result of experiencing deep poverty as an adult, over a sustained period back in the Province, that one of the participants developed an entrepreneurial intent forged by necessity. While the influence of her husband's background and level of self-efficacy is unknown, it seems clear that, as a couple, they had not previously contemplated starting a nano-business while living in Quezon City. Perhaps as they considered a return to Quezon City, they recalled having witnessed the success of others and so set their target to open a *sari sari* store. It would seem that at some point in time they had caught entrepreneurship, although it may have been lying dormant or incubating for up to 11 years.

Churchill and Bygrave (1989), Argote (1999), Garud (2003) and others emphasise the lack of social capital amongst the poor that is necessary for economic development, and highlight the importance of capital for every commercial enterprise and the need for development programs as a stimulus for further development. In examining small-scale human development interventions, Conradie and Robeyns (2013) identified 'capabilities selecting' and 'agency unlocking' as key role players in entrepreneurial pursuits (as well as in educational pursuits as discussed previously). The data would suggest that having been exposed to entrepreneurial activities in the formative years, self-efficacy and entrepreneurial intent may have been conceived, but that it may have still required 'unlocking'. It could be that through the exposure to a supportive community and to training that capabilities selecting and agency unlocking had stimulated embryonic entrepreneurial intent. Certainly, once entrepreneurial intent is developed, it will manifest itself and be recognised by the way problems are converted into solutions; business concepts such as cash flow and profit are uppermost of mind, and practical issues such as the need for different inventory types become evident. Those who were exposed to entrepreneurship as children also reflected a greater interest in academic achievement. In summary, this research further affirms the findings of Conradie and Robeyns (2013) regarding the importance of capabilities selecting and agency unlocking, and it also affirms the importance of the provision of nurture capital into a poor community.

As important as the presence of successful graduates is to a community, their importance must not be overstated. The limited commercial and economic experience of recent graduates will not provide the experiential, intellectual and material capital required to

launch and support several nano-businesses. Furthermore, it is most unlikely that they would have the resources to contribute financial capital for even one micro-business, let alone to stimulate and support the formation of a dynamic local economic ecosystem.

The proliferation of *sari sari* stores may be an indicator of increasing community wealth, but it could also be a harbinger of local economic disasters, as the lack of diversity, and the increasing competition from too many similar small scale-operations being established in the one community, all selling similar products to meet the daily needs of families, will inevitably lead to discounting wars, particularly by those not familiar with economic concepts of supply and demand, or financial concepts such as break-even, inventory turnover, profitability and solvency. This would simply stimulate a race to the bottom and see the collapse of all but a few of these businesses, which could have a very negative effect on community morale and individual aspirations. Maebuta (2011) identified exactly this situation in the Solomon Islands, and others have identified similar problems in different communities in developing countries (Elahi, 2004). Without an understanding of the basic principles, entrepreneurs and communities will experience boom:bust cycles through their *sari sari* store undertakings. Certainly, this is something that, not only the KBCF community, but all NGOs and community support groups need to be aware of. If mentors have sufficient commercialisation/economic experience to foresee the problem, they should begin to advise the diversification of product range offerings and the different types of service businesses that may also be needed in the community. Other possible solutions for consideration are identified in conclusions chapter.

5.5   Aspirational Change

My choice of the thesis title, *Aspiration, Education and Entrepreneurship: Identifying Changes in Lifestyle Aspirations of Filipina Informal Settlers over Space and Time* is an indicator that, before commencing the research, I believed respondents would have had identifiable aspirations prior to their decision to migrate. I based the Draw and Tell on their life at 16 years of age, as I had not considered for one moment that they may not have had any aspiration, because to my mind, 16 is a most aspirational age. I also had not appreciated the depth of poverty and deprivation to which the women had been subjected as children. I had not imagined a childhood without self-efficacy and I had not expected relocation would

have been purely for survival. I was surprised that the push factor for relocation had been desperation, and not the classical migration theory involving natural disasters or civil strife. I was not surprised, however, that as women with a family, their aspirations focused on their children, and that the open door provided by KBCF had been an attraction.

Participants in research undertaken by Alvarez and Barney (2010), and by Skeldon (2008), showed that aspiration will undergo adaptation as a result of a development intervention program in which the participants are involved, and that those adaptations will have implications both for the individual and for the community. This research in The Philippines also affirmed that. As Freire (1970), Elliott (2007), Quaglia and Cobb (1996), and others (Chatziefstathiou & Phillips, 2011; Milani, 1988) indicate, the hearing of voice will assist the poor to aspire further. That aspiration may be focused on equality or social justice, or may be for education or entrepreneurial pursuits.

This research met one of its key goals in that it gave voice to those who had been traditionally silenced in educational institutions, the marketplace and in their community. All participants revealed an adjustment to their aspirations through the personal development program, with five overtly demonstrating that, and the sixth, more covertly. It was, however, only after six months of being involved in reflective exercises, undertaking a personal development program and being in continuous interaction with peers, that entrepreneurial intent began to emerge.

It would appear, that having seen entrepreneurship and having been exposed to its principles, people are able to aspire towards operating a business. Whether people at the nano-business level see it as operating a business or owning a business is another interesting consideration. No research was conducted with regards to this. Unfortunately, more than self-efficacy and entrepreneurial intent are required for any successful venture. This is equally true for a nano-business or a micro-business in The Philippines, or a small business, or indeed a national or global corporation in an advanced economy.

Appropriate forms of capital are required for success. While small- to medium-sized businesses, and major corporations are more able to access all forms of capital, nano-businesses and micro-businesses struggle to obtain the required nurture capital, let alone

the material capital or financial capital. This deficiency is addressed further in the conclusions chapter.

As Bernard (2014) sees the dual roles of aspiration (capabilities selection and agency unlocking) as playing a significant part in small-scale human development interventions, I was interested in seeing that while their only expressed aspirations had previously been directed towards their children, as they undertook A Time to Dream, there was an agency unlocking and a stirring of dormant aspirations, and I was excited to see that capabilities selection occurred and entrepreneurial intent was stirred through interaction with mentors, i.e., through the input of nurture capital.

The implications for going forward is to identify ways to multiply small-scale human development interventions like A Time to Dream, and to find ways to supplement the nurture capital that is readily available, with the material and/or financial capital that is so desperately required at nano-business level.

6   CONCLUSION AND RECOMMENDATIONS

6.1   Introduction

The findings of this research may later be confirmed by larger scale research projects, or may be shown to have been anomalies, peculiar either to the KBCF community or to the specific cohort. I believe, however, that the data analysis of this small sample will contribute to the understanding of migration theory generally, and more specifically to internal migration within The Philippines.

The research provides some understanding as to what part push and pull factors play in migration within The Philippines, to what extent poverty is a driver, and the frequency with which human agency precipitates, or facilitates the relocation of people from the provinces to urban areas, whether that be through the provision of financial or other practical support.

Sufficient detail has been provided to show definite changes in aspiration and the shifts in the object of aspiration that can result over space and time, through exposure to, not only the harsh realities of life as a squatter, but through education and entrepreneurial opportunities that arise as barriers to practical training and economic development are consistently removed.

Certainly, this study highlights the need for further research, including the application of social entrepreneurship theory in post-colonial contexts and the design and development of a social entrepreneurship theory that is adapted specifically to context of The Philippines. Consideration of the structures and systems necessary to ensure financial capital can be made available at a nano-business grass roots level is necessary. Perhaps the most important research required is how widespread provincial poverty might be addressed, so that children receive sufficient nutrition and do not have to work long hours in subsistence agriculture, to the point where aspiration and entrepreneurial intent die, ensuring the perpetuation of generational poverty which can be the graveyard of aspiration and entrepreneurial intent.

6.2   Aligning Research with the Current Situation

Bauman's (1998) argument that the space:time compression is at the core of transformation resulting in the polarisation of wealth and power, Tafere's (2017) challenge to policy makers to ensure 'open doors' are created and educational barriers removed so that aspiration can take whatever shape individuals prefer, and Fishbein and Azjen's (1975) understanding that the aspirations of a few can provide additional income for individuals and stimulate the economic dynamic of a given community, require serious consideration. The importance of hearing the voice of each participant providing her unique autobiography, with her unique experiences, motivations, aspirations, values and emotions, cannot be overstated.

The relative paucity of research regarding internal migration in The Philippines compared to that of OFWs, and the almost nonexistent research regarding the aspiration of domestic migrants, has been highlighted. As poverty continues to take its toll on Filipino families, parents often cannot generate sufficient income to support their families; children are taken out of school to work in harsh conditions, and many who are unable to concentrate at school through hunger and exhaustion lose self-efficacy and, with that, all aspiration. Statistics reveal approximately 3.6 million children aged between 5-17 years, in The Philippines (IOM, 2013) are child labourers, which equates to 15.9% of the population. Nutritous brown rice, which was once the staple, has largely been replaced with processed rice or, even worse, with the popular instant noodles. Government statistics reveal that, in 2012, extreme poverty affected 19.2% of the Filipino, that is around 18.4 million people. A further 6% are OFWs, who relocate offshore, believing that the only way for a Filipino to get ahead is to get out (IOM, 2013; World Bank, 2017).

Certainly, a nation of nearly 105 million people, with 55% under the age of 25 years, and an economic growth at 7% per annum, has an imperative to understand how the lack of aspiration in its people can negatively impact its future for generations. "Where there is no vision the people perish" (Proverbs, 29:18, NIV).

There can be no doubt that the success of one individual can provide supraliminal motivation for others within the community, stimulating others towards emulating that success, however, facilitating an economic lift to an entire community requires an accumulation of wealth that demands more than good intentions. To spread wealth more equitably across the 7,000 plus islands that make up The Philippines requires serious

political will. Political will has been shown as an equation: "political will = opinion + intensity + salience" (Charney, 2009, para. 11).

This simple equation does not show whose opinions weigh more. Is it the opinion of the 105 million citizens, or that of the 40 richest families that account for 76% of the country's gross domestic product which weighs more? Nor does it clarify intensity. Is the intensity of 105 million post-colonial people with a generational memory of 450 years of subjugation by foreign powers, greater than the intensity of 40 families who have held political, economic and military power for the same period, who currently own USD75 billion in net wealth? What of salience? Just how important is it in the minds of 105 million disparate people spread over 7,000 islands that the wealth largely centred in Manila and Davao is shared? How salient for the two families that control over 16% of the countries wealth to ensure the status quo?

Certainly, if a galvanising leader like China's Mao Tse-Tung with a voice of powerful oratory were to arise in The Philippines, the answers might be different from what they appear to currently be, for surely these economic statistics are the stuff that revolutions are made of. However, fortunately, there are other voices that are rising in The Philippines, including Pamilya Munal Pilipinas, a non-profit organisation that aims to empower millions of parents to strengthen Filipino families through intensive programs designed around life goals, and personal and family values. Similar programs provided by the organisation have been designed for, and are being implemented within, the military and police forces, with the aim of displacing corruption through alternative social perspectives. Almost 6,000 officers have now completed the program with impressive, culture-changing results. These resources, and similar programs for aspirational young people with a view to serving in local government, are paid for by several Filipino business owners who want to see a peaceful grassroots revolution.

In a similar way, identifying entrepreneurial intent as part of aspiration, and understanding how aspiration may be encouraged through the delivery of personal development programs in a supportive community context, could stimulate further research with regards aspiration, entrepreneurship and the transference of social capital which may encourage investment into nano- and micro businesses; creating a grass roots cultural change across many communities.

The work of Arenius (2005) and Minniti (2005) links demographic, economic and personal factors, including self-efficacy and awareness of opportunities. Their work underscores the importance of the critical ingredients of small-scale human development interventions, 'open doors' to education (Tafere, 2017), mentoring and the supraliminal support in the economic development of a community, however, the essential ingredient of financial capital remains absent. While it is true that, legally, in the Philippines, anybody can open a bank account, in reality, obtaining a bank account is fraught for anyone and, for squatters, it is almost impossible. There is a cost to register a birth in The Philippines, and those living in abject poverty simply cannot afford the registration so many people are unregistered. Obtaining any acceptable form of identification is, therefore, a costly and a time consuming process. Again, the squatter can afford neither money nor time, as time is required to work and keep the family fed, and money is used daily in the hand to mouth existence that they live. Even successful *sari sari* store owners can have difficulty obtaining a bank account and in moving to the next level of economic activity.

Webb (2009) and Alvarez and Barney (2010) agree that for economic development to continue, social entrepreneurship is essential. It not only provides the initial investment required for the first stage of business operations, but can provide evidence of good character of the individual, and enable the registration and identification of the entrepreneur so that a bank account can be opened.

The Global Entrepreneurship Monitor (2013) has shown that Total Early-stage Entrepreneurial Activity (TEA) correlates highly with national economic growth in developing economies. With an economy booming at 7% per annum growth, this is an ideal time for Filipino policy makers to capitalise on sharing the wealth from its economic activity. Triggering entrepreneurial action (Xavier et al., 2013) would see an exponential multiplier take effect, as all eight forms of capital (Roland & Landua, 2011) would be released into communities to benefit each level of economic activity.

Making banking more accessible could inspire saving rather than spending, stewardship rather than a spendthrift mentality, and could encourage the development of nano-business cooperatives. These could provide further funding of grass roots nano-businesses which could increase over time and grow into micro-businesses in local communities, and then to

small and medium-sized business in villages and cities. As entrepreneurs favour experiential learning, they would be able to develop competencies as they operated their nano-business while simultaneously undertaking a personal development program designed for them and their business. Thus, through exercising entrepreneurship and walking through the 'open door', individuals would improve their commercial and financial competency levels, and, as their competencies increased, would, in turn, be able to provide nurture capital for others within the local community. As individual entrepreneurs demonstrated their enhanced levels of entrepreneurial competence, and personal qualities of character and financial integrity, they would be demonstrating to the cooperative or to the external funder that they could be entrusted with the next level of funding.

I have created Figure 6.1 (Spirals of Economic Activity and Funding Mechanisms) to highlight the sources of finance that are generally available at each level of economic activity. These are generally true whether in Silicon Valley, Sydney or Manila. Different levels of economic activity are served by different funding sources. While micro-finance programs do exist in The Philippines, they require a significantly higher level of entrepreneurial activity than that of the nano-businesses which exist in every community. What the following diagram reflects is that there is almost always a deficiency of funding for the first three stages, i.e., stages 1 and 2 of a nano-business and the early stage micro-business activities. Every supplier of working capital, either investors or lenders, requires demonstrated capacity and capability before parting with their money. This is generally referred to in the investment community

as hitting the investor's 'sweet spot'.
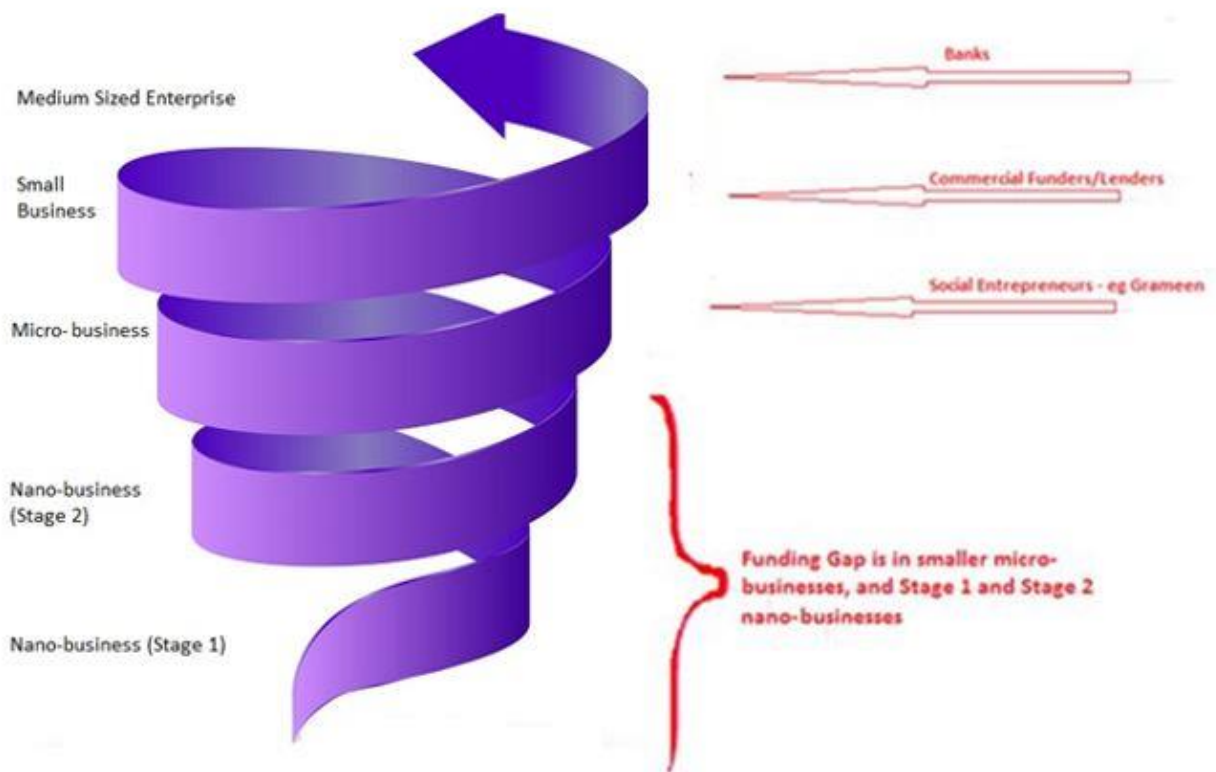
Figure 6.1: Spirals of Economic Activity and Funding Mechanisms

I have designed a framework for the development of transformational learning programs that could lead to the identification of the funder/investor's sweet spot at each level of economic activity (see Figure 6.2: Co-elescence Through Nurturing and Transformative Dialogical Action).

This model reflects the progressive development of the entrepreneur's personal capabilities (i.e., their personal, financial and literacy, skills among others) and the business's operational capacity (i.e., cash flow management, inventory turnover, profitability). Each concentric circle reflects an operational level which intercepts with, and opens the way to, the next operation and level of assistance. Once the seventh level is attained, an investment readiness assessment can occur.
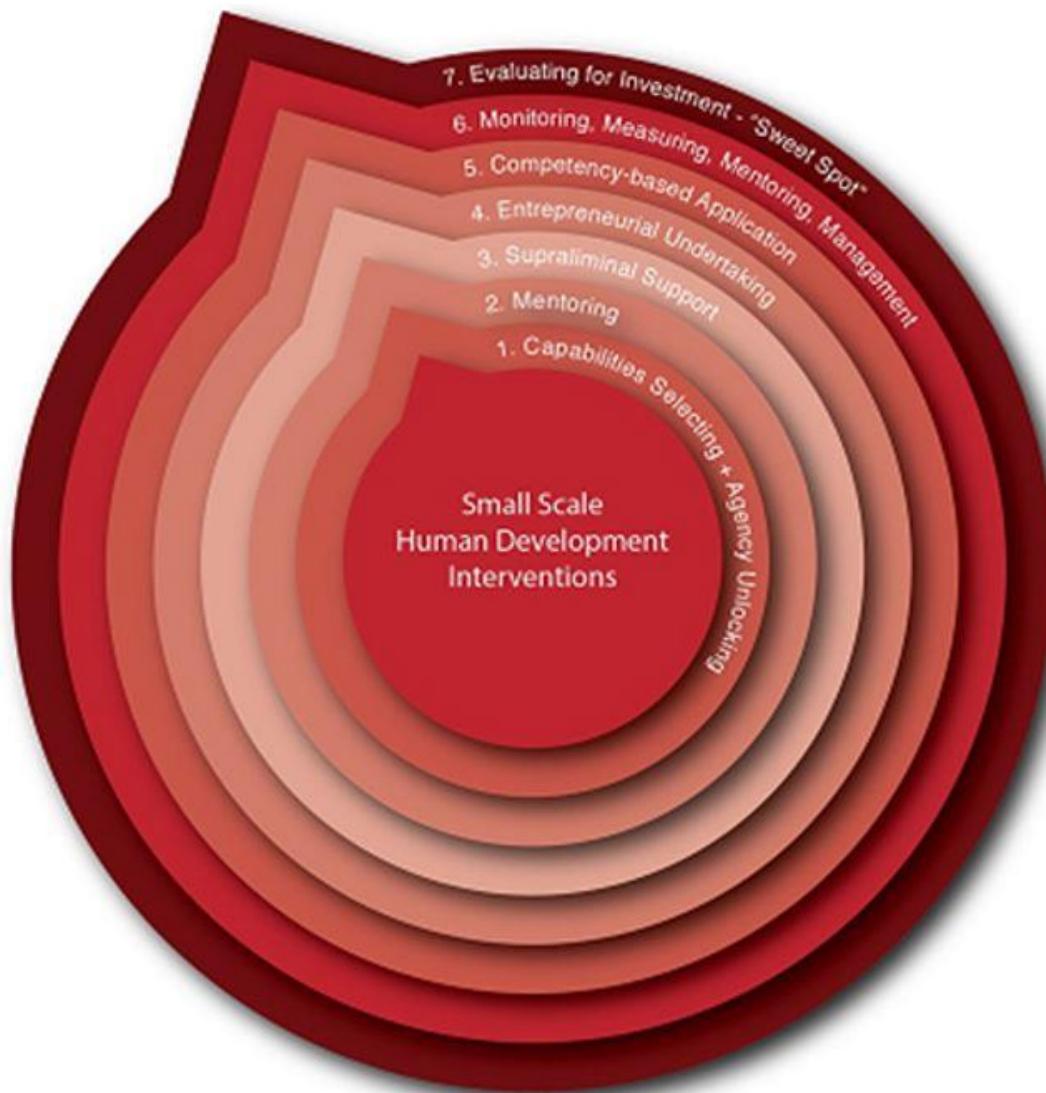
Figure 6.2: Co-elescence Through Nurturing and Transformative Dialogical Action

At that seventh level, if successful, the entrepreneur is approved and receives the investment funding, their commercial activities are then able to extrude out into the next level of economic activity, and the process starts again through a repeat of the seven steps, but at a higher level of economic activity. Thus, there is a progression upwards through the spiral of economic activity requiring higher levels of competency, i.e., facilitating the shift from nano-business to micro-business.

Explained more fully, at the core is the introduction of a small-scale human development intervention which will provide the heart and the mind of the six-month personal development program in which an individual would enrol. From there, they, and their business operation, would go through seven stages of progression:

1. Capabilities Selecting and Agency Unlocking: self efficacy is enhanced, personal competencies (literacy, communication skills, basic financial literacy) are improved, personal character (attendance, diligence, consistency, willingness to work, commitment to family and communal relationships) is demonstrated. Trasmissional Learning is commenced with a six-month personal development program.

2. Mentoring: individual or group support is provided. Both Transmissional and Transactional Learning occur, through continuing the six-month personal development program where self reflective exercises occur, work experience is undertaken providing on-the-job learning in conjunction with mentors. Capabilities are further enhanced, and evidence accumulated.

3. Supraliminal Support: others from similar background or from within the community who have previously achieved success begin to provide nurture capital to the individual or the group, in preparation for the commencement of new business activities.

4. Entrepreneurial Undertaking: the individual may provide support for another nano-business operator (proving themselves and simultaneously strengthening community relations), or may commence a nano-business of their own which requires no capital, i.e., collecting paper, string, cardboard or metal to sell to recyclers.

5. Competency Based Application: assessment tools, aligned with agreed national competency standards, could commence at Certificate I (pre-entry) level in the first instance. They would be at subsequent levels as the economic activity was further up the Economic Activity Spiral. After successive 'spirals', an individual could eventually reach Diploma or Advanced Diploma levels.

6. Monitoring, Measuring, Mentoring, Management: as the entrepreneur gains proficiency, their personal capabilities, and the capacity of the business they have been working in, would have various diagnostic tools applied to ensure both were ready to submit for an Investment Readiness Assessment, i.e., they do not apply for evaluation for investment until it is apparent that they would be successful because the aim is to increase self-efficacy and aspiration, through 'open doors', not to put up barriers. When both the mentor and the individual believe they are ready, the individual moves to the seventh stage.

7. Evaluating for Investment ('Sweet Spot'): A formal evaluation of both the individual and the business operation is undertaken to ensure the aspiring entrepreneur (and/or the business) that they have attained the required criteria, and reached the optimal point for investment to occur.

Several critical ingredients for successful entrepreneurship projects amongst the poor have been identified by various researchers (Alvarez & Barney, 2010; Argote, 1999; Churchill & Bygrave, 1989; Garud, 2003), including the provision of human, social and financial capital, intellectual property and external expertise. This research provides a further indication that poor communities, or marginalised people, lack the social capital necessary for economic development. While social capital can be enhanced through individuals undertaking development programs, and through the subliminal contributions of other community members who have experienced success, as valuable as cultural, experiential, spiritual and cultural capital are, there will always be a need for material capital, living capital or financial capital to enable prosperity to occur.

Certainly, at the micro-business financing level, there are many tools that have been developed to evaluate an individual's readiness for funding. The identification of standardised processes and development of consistent, objective, competency-based methods of supplying nano-credit financing to individuals who demonstrate self-efficacy and entrepreneurial intent through satisfactory participation in nano-business scale human development interventions is lacking. Using the above framework, as an individual's entrepreneurial competence is demonstrated consistently over time, at the stage 1 nano-business level, they could apply for either stage 2 nano-credit financing or micro-financing, depending on the level of success they have achieved (see Figure 6.1: Spirals of Economic Activity and Funding Mechanisms).

A customised criteria checklist for capturing capital, and a number of customised entrepreneurs' competency evaluation tools (designed at appropriate levels for the different levels of economic activity as set out in Figure 6.1) could be developed. Such tools could increase the likelihood of investment for nano-businesses as well as micro-businesses, and indeed for small business and medium-sized enterprises, through the provision of timely information for social entrepreneurs, supporters, commercial funders or other lenders.

Currently, the bar for micro-financing is too high to allow individuals in the provinces to shift from subsistence agriculture to commercial subsistence, or for squatters in the cities to access funds for their nano-business operations. For example, the World Bank reports from its USD157 million package in Turkey, loans were granted to 8,400 women (McCourtie, 2013), i.e., an average of approximately USD20,000. USD20,000 is significantly too high for marginalised people at nano-business scale in The Philippines or other developing nations to benefit from. For communities in extreme poverty, nano-credit financing might need to be provided at levels equivalent to 2500 Philippines pesos (about US50). Loans of this size could be managed by local community groups such as the KBCF community, and individuals undergoing the six-month personal development program could learn the basics of petty cash management, cash flow, cost:expense ratios, profitability, improving numeracy skills and financial literacy at the lower levels, and financial competency as they move upwards through the economic spiral. The stage 2 nano-credit financing might be a USD100 loan, with each subsequent working capital injection increasing as the borrowers proved their entrepreneurial and financial competence within their nano-businesses or their *sari sari* operations, and demonstrated their personal integrity in repaying the original loan, all the while enabling them to move up the economic activity spiral into different levels of commercial operations. Technical upskilling, enhancing financial literacy/competency and other business skills, including the identification of different supplies and suppliers, inventory control, commercial networking, perhaps even linking the production from the provinces to supply new products and services to other communities within Quezon City, rather than seeing a perpetuation of *sari sari* stores competing and destroying one another. In this way, different products would enable the identification of different market segments to be targeted. Individual entrepreneurs could progress through the spirals, enhancing their competencies and demonstrating their integrity, their good customer service or team building skills.

A model that has anecdotally been described as successful with funding entrepreneurial activities for marginalised women in India has been suggested. In that community, the investment funds are contributed by those who intend to borrow in a kind of cooperative. The advantage is that the borrower will be subject to the peer pressure of other contributors within the community to repay. However, I suspect that at the most basic level

in the KBCF community, and probably many provincial communities in The Philippines, this model could be counterproductive. The nutritional input for these people and their children is often below the level required for maintaining health, and it would not be a kindness to suggest/entice someone who is aspiring to be a nano-business operator to contribute funds that would tempt them to further diminish the nutritional intake of the family. Certainly, as entrepreneurial successes were proven, and the individuals, families and community economically strengthened, this alternative model could be considered, because it definitely has merit.

The multiplying of complementary nano-businesses in a community will create a rippling effect as additional opportunities stimulate the businesses around them, and the ongoing multiplication will create a micro-economic ecosystem within the community.
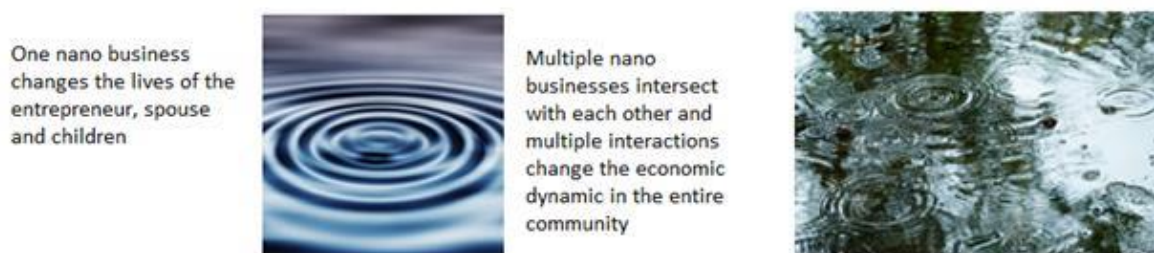

Figure 6.3: The Economic Ripple Effect

6.3   From Central Place Theory to Central Funder Practice

In the 1930s, German geographer, Walter Chrystaller, noticed that towns of a certain size and number across Germany were roughly equi-distant. After examining and defining the functions of the settlement structure and size of the hinterland, he explained their spatial arrangement based on economic activity. His settlement pattern based on economic activity included how far consumers were prepared to travel to acquire different goods and services, what distances the transportation of different goods could economically sustain, and what administrative functions were undertaken at different settlements. A hierarchial pattern based on hexagons emerged.
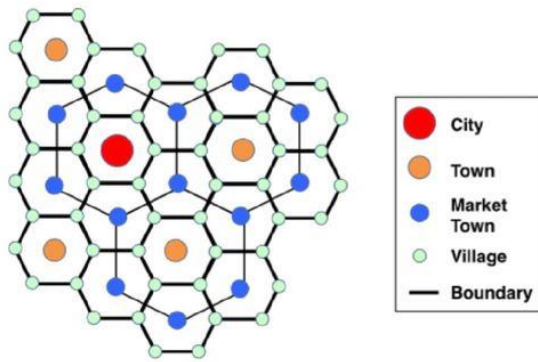
Figure 6.4: Chrystaller's Central Place Theory

Chrystaller's Central Place Theory could be adapted to a central funding practice to identify and support micro- and nano-business funding administration. The locus of control would be at the central funding place. It should be noted that the central place may be geographic, but in this era of digitalization, it may be a socially constructed, or virtual central funding place. By way of example, in the case of The Philippines, this could be the Philippines Evangelical Alliance as the central funding place. Established as a small umbrella organisation in 1965, today it is the largest organisation of Christian Protestant denominations in The Philippines. It is based in Quezon City.
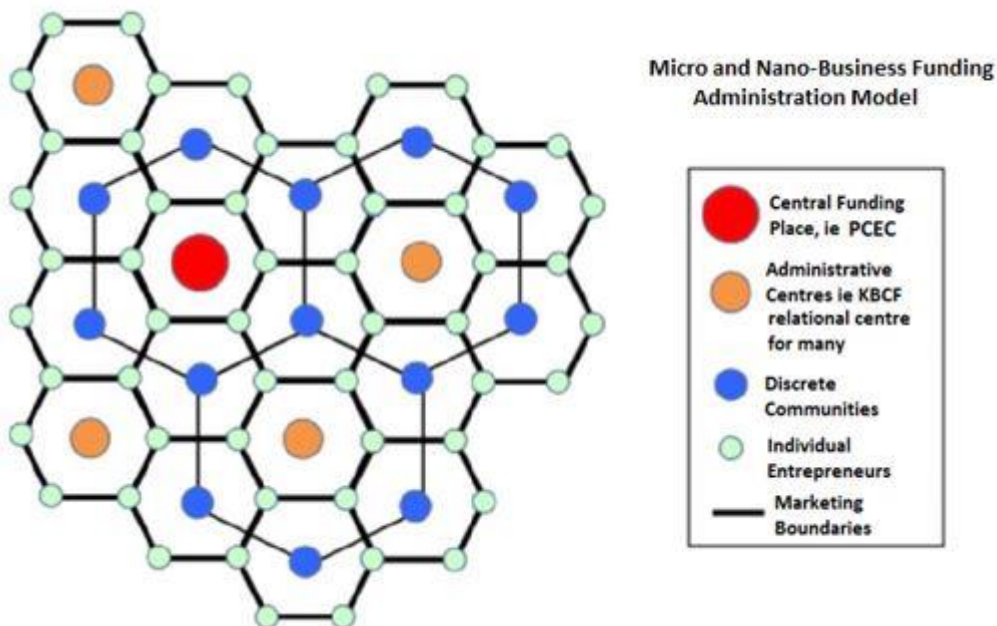
Figure 6.5: Micro- and Nano-business Funding Administration Model

Philippines Evangelical Alliance could be both the recipient of social entrepreneurship funding from wealthier Filipino individuals and churches, International Missions groups and NGOs, and the distributor of Investment Funds to approved recipient organisations within

the Philippines Evangelical Alliance membership. The Philippines Evangelical alliance would be ideal as a central funder because it has: a well established international reputation; an exceptional national sphere of influence with direct links to 12% of the population; worked with Catholic and other Christian denominations, Islamic, and Bangsamoro peoples to achieve bring political reform resulting in comparative peace within Mindanao Region (Vink, 2011); and a known stand against corruption in all forms (Tendero, 2019.

Well established organisations, such as KBCF, could be considered a higher order funded settlement. They would apply to, and receive investments from, Philippines Evangelical Alliance. By way of example, KBCF might apply for investment funds of USD20,000, and disburse them as follows:

- 5 x Low Order Funded Settlement: these could be churches or schools in Provinces with which they have direct links. Each might receive USD3000;

- 12 x KBCF members within the community may have demonstrated capability and capacity for investment at stage 2 nano-business operations. Each could receive USD100;

- 20 x individuals within the KBCF community may have applied for involvement in a small-scale human development intervention to receive training and mentoring towards being engaged in a nano business operation including: budget for training for 20 people might be USD50 each, budget for nano-business investment approval in six months for 20 people at USD50, the self-development demonstrated capability and capacity for investment at stage 1 investment level; and

- Administrative costs, contribution to electricity and other overheads at USD1800.

Thus, organisations like KBCF would provide direct funding to individuals engaging at various levels of economic activity and for lower order funded settlements. They would establish marketing and transportation links for supply of goods and services between the provinces and the urban area. Funding would be based on the population thresholds, and cash flow networks would be in line with standard marketing principles, transportation principles and administrative principles operating at each level. Record keeping and accountability would be managed at each level. In lower order funded settlements, their markets would be determined by the type of goods and services being produced by the local entrepreneurs, i.e., *sari sari* stores and subsistence farmers would supply to their local communities but, those products with a higher farm gate price, which could bear the economic cost of transportation (i.e., cashew or pistachio nuts), or manufactured products in demand elsewhere (i.e., furniture, or welded *tuk tuk* frames), would supply to the markets at the higher order funded settlements or the open markets.

6.4   Challenges for Further Research

There are challenges for further research which would be best served by Filipino researchers. Intervention strategies such as education programs, cadetships and corporate sponsorships that address the misconception that 'to get ahead you have to get out' must be implemented. The perception of the nation's youth that personal advancement should be pursued separately from progress within their own rapidly expanding economy needs

serious consideration. Educators, and those who are responsible for educational policy, need to consider Appadurai's (2001) advice that 'futurity', and not just past traditions, needs to be taught as being a valid part of culture, so that the youth of The Philippines will re-orientate themselves to a future that is a possible attainment within their own country, and an understanding that it is they who can re-create their culture.

There is a role for governments, NGOs and community organisations to play in removing the hindrances to achievement through the introduction of appropriate vocational education and training (VET) programs that will stimulate entrepreneurial intent. Research needs to be undertaken regarding building a culturally relevant framework for entrepreneurial education in The Philippines. Research demonstrating that entrepreneurs learn best experientially has been cited previously (Alvarez & Barney, 2007, 2010; Arenius, 2005; Sserwanga et al., 2014; Bird, 2002; Boyd, 1994). Unfortunately, curriculum design around the world is largely undertaken by practising educators who rarely have had any experience in establishing, operating and building a business. What is needed is 'pracademic' entrepreneurial education which must be practical, academically sound and commercially relevant to business operators. Underpinning this curriculum must be its relevance to the culture of The Philippines, and a challenge to the misconception that successful Filipino communities, or a good society, is something to be found outside The Philippines. The provision of appropriate systems and programs will enable young Filipinos to see that they can rebuild their own communities and their country. Research on Filipino migration undertaken by researchers such as Gorospe (2015) could well be more sharply focused on providing understanding of internal migration in The Philippines. It is essential, if The Philippines is to lay hold of its potential as an Asian Tiger, that pathways are created to enable the development of new skills and the creation of new resources to progressively eradicate poverty, disseminate wealth, allow decentralisation of commercial activity and the distribution of wealth throughout the provinces.

Extending the work of researchers, such as Churchill and Bygrave (1989), Argote (1999), Alvarez and Barney (2010), and Garud (2003), to a Filipino context would ensure the creation of culturally specific entrepreneurship programs. Furthermore, injections of all eight forms of capital would reduce or remove limitations that Filipino nano-business and micro-business entrepreneurs currently face, and open up for wealth transfer beyond the

urban centres. The KBCF community provides evidence that every nano-business operation positively impacts the community, and stimulates further entrepreneurial intent in others. However, care must be taken, as set out earlier, to ensure diversification of nano-businesses, to provide a range of skills, and create incentives and capital for those who have performed well to step up to the next level of economic activity.

If funders can see positive outcomes based on sound reliable research, they may be stimulated towards establishing more micro-finance organisations, with effective policies and procedures, for identifying and evaluating the most appropriate ventures to support. Research into how to create or secure funding for more micro-finance organisations like Grameen Bank, joint ventures such as FONDEP (Fondation pour le Développement Local et le Partenariat) which partnered with Grameen in Morocco, or those targeting specific groups such as Women Mundo Mujer el Banco de la Comunidad operating out of Columbia, need to occur. The provision of objective tools that will reflect the competency of the entrepreneur and the capacity of the business will enable investors to confirm that a given entrepreneur and business model addresses the 'sweet spot', and that will, in turn, provide confidence and stimulate further investment.

I have prepared a diagrammatic representation showing the input of capital, using a similar framework as Roland and Landua (2011), but I have merged living and material forms of capital, because material capital (such as raw and processed resources like stone, metal or timber) and living capital (such as animals, plants, water or soil) would tend to overlap for a rural Filipino. Thus, the following reflects seven types of capital (Figure 6.4: Constructing Coherence Towards Capturing Capital). The first three injections of nurture capital (social, spiritual and cultural capital) can frequently be provided locally, within the lower order funded settlement, through mentors and local support systems. Within farming communities, material and/or living capital may also be present.

However, the other higher order forms of capital (intellectual capital, experiential capital and financial capital) almost always require external injections, and would be provided by the higher order funded settlement, or even the micro- and nano-business funding administrator (e.g., Philippines Evangelical Alliance).

Again (like Figure 6.1: Spirals of Economic Activity, and Figure 6.2: Co-elescence Through Nurturing and Transformative Dialogical Action), this model can be applied at every level of economic activity.
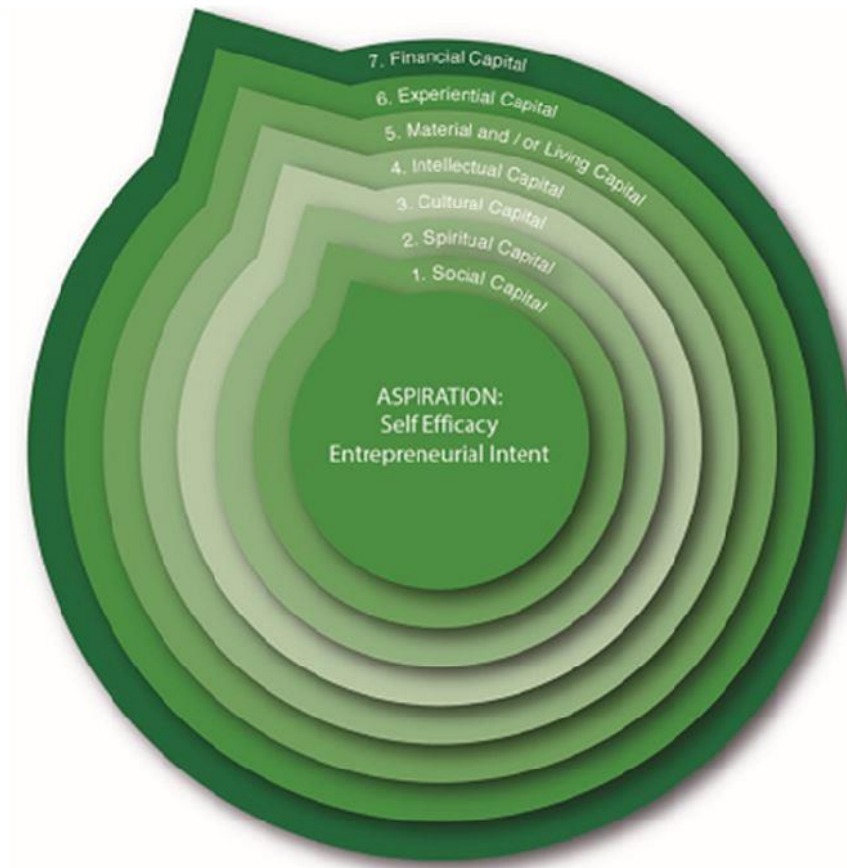
Figure 6.6: Constructing Coherence Towards Capturing Capital

6.5 Recommendations

It would be ideal to see similar research conducted simultaneously in a number of communities across Manila, and in other urban areas in The Philippines. Coordinated research, with transparency and interaction, would create larger cohorts, enabling comparative results to be analysed and the essential, and most effective components, identified.

1. Research based on case studies of people who were formerly squatter children who have graduated from KBCF School, and other 'bridging' schools like it, would provide excellent resources and role models for students. Programs could be developed to ensure that those individuals provide the supraliminal support back into their home communities, or other similar communities. This would provide incentives to young people to establish their future, their career within their own nation.

2. Research into the benefits of offering:-

a. Tax incentives to businesses who offer cadetships for university with a requirement that the cadet-employee visits a schools in close proximity to the business, six times a year, to give advice to students regarding employment within the country; and

b. Scholarships to university being provided by the Government with recipients to be bonded for three years, with a proviso that they visit their community, staying a week, and provide ongoing mentoring to other youth, three times a year.

3. Longitudinal studies

a. which undertake research regarding children in schools, like KBCF School, could be undertaken in the light of the experience of the research of Tafere (2017), who challenged the opinion held by Appadurai (2004). that the poor do not have the capability to "contest and alter the conditions of their own poverty" (p. 59). The results of that research could then be dissipated broadly to breakdown the negative perception of the migrant.

b. that could identify the supraliminal benefits that manifest as economic benefits to communities, where successful mentors from their own communities continue to interact and provoke other community members to emulate their success.

c. Whereby case studies could be documented (print or film) and provided to Filipino communities in a similar way to that which National Indigenous Television (NITV) and other indigenous media distribution outlets do in Australia. These programs are disseminated with a view to improving the livelihoods of Indigenous Australians through the creation of shared stories, culture and language to build self-efficacy, inform, educate, entertain and provide other essential information.

Maebuta's (2011) work in the Solomon Islands provides examples of appropriate development tools that will enhance human and social capital, assist in sustainable community development and also provide healing and restoration to people in post-conflict regions. Philippines Evangelical Alliance has worked with other peace builders in The Philippines to develop initiatives to break down hostilities and encourage co-operation between disparate groups. An appropriate research program based on Maebuta's research

could ideally be established in Mindanao, with a view to further building on the work being undertaken to bring a culture of peace in that post-conflict region.

6.6   Concluding Comments

Clandinin (2000) advises that experience occurs narratively, and highlights the importance of storytelling as a method in narrative inquiry. He argues that, as behaviour is an expression of an individual's story in a particular context and at a particular time, it is imperative that the researcher recognise the time, and times, in which the story is narrated, and the location in which that story takes place. But human beings and human experience are multi-dimensional, not just two or even three dimensional. Denzin and Lincoln (1999) suggest that research, like bricolage, should be built layer upon layer, and Wickens (2011), similarly, in her research on LGBTQ issues combines three different methods to "allow for a deep, rich, yet fluid analysis of and critical interpretive connections between textual excerpts within young adult novels and ongoing discourses" (p. 159).

Reay (1996) further affirms the researchers' need for reflectivity and reflexivity, and Lichtman (2013, p.165) articulates the latter concept as a "critical reflection on the practice and process of the research and the role of the researcher". Chatziefstathiou and Phillips (2011) identify ways of alleviating poverty by gaining an understanding of experiences and perspectives of the disenfranchised poor, explaining that this "characteristically begins with the researchers' autobiographically oriented narrative associated with the research puzzle (problem)" (p. 20) and that the process of constructing the narrative is a catalyst for "reflexive relationship between living a life story, telling a life story, retelling a life story and reliving a life story …. over time, in a place or series of places, and in social interaction with milieus" (p. 20). Further, they argue that the telling of the narrative stimulates group discussions, and interactions between the researcher and research participants. They advise that the researcher should "keep in the foreground of our writing a narrative view of experience, with the participants' and researchers' narratives of experience situated and lived out on storied landscapes as our theoretical methodological frame" (Chatziefstathiou & Phillips, 2011, p. 128).

I return to Denzin and Lincoln (1999), who states:

> there is no one correct telling [of an] ... event. Each telling, like light hitting a crystal, reflects a different perspective on [an] ... incident .... the combination of multiple methodological practices, and empirical materials, perspectives, and observers in a single study is best understood, as a strategy that adds rigor, breadth, complexity, richness, and depth to any inquiry (p. 6).

The narratives of the Filipina in this research project have certainly shone "like light hitting a crystal" (Denzin & Lincoln, 1999, p. 6), and the full spectrum of the experiences of the internal migrant has been seen. The destructive effects of dire poverty on self-efficacy, education, aspiration and entrepreneurial intent of children are clearly seen, as are the long lasting effects of abandonment and abuse. However, the human spirit is indomitable, and, when relocated in a supportive environment and provided an 'open door' for their children's education, aspiration is stirred, albeit with the object of their aspiration now being, largely, their children, and not themselves. Furthermore, once provided with adequate nutrition, security, and access to small-scale human development interventions with its dual roles of 'capabilities selection' and 'agency unlocking' aspiration can be born again.
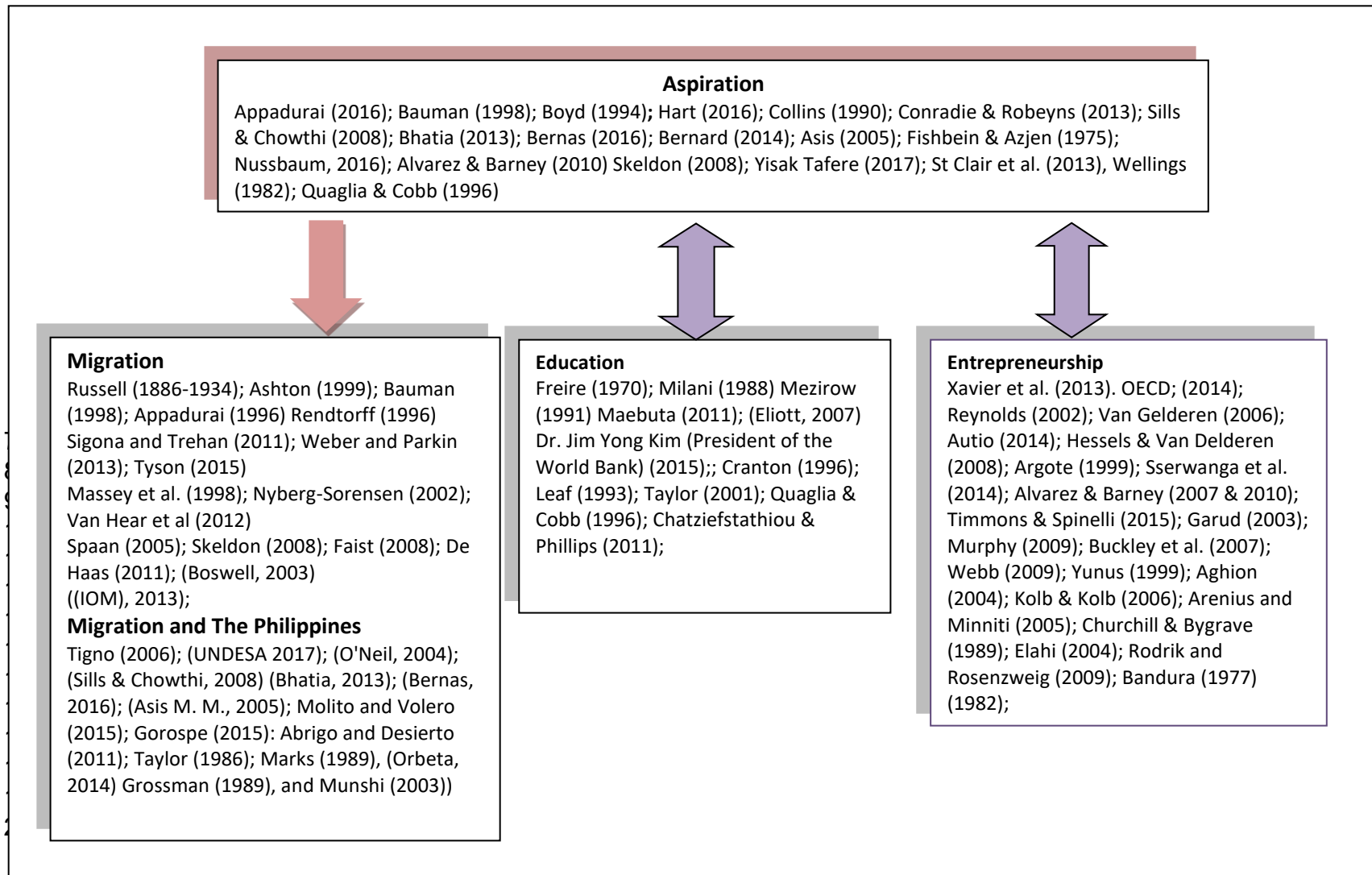
Hope deferred makes the heart sick, but a longing fulfilled is a tree of life

Proverbs 13:12

LIST OF APPENDICES

Appendix 1: Literature Review - Earlier Researchers' Contribution to the-Four Key Themes

Aspiration
Appadurai (2016); Bauman (1998); Boyd (1994); Hart (2016); Collins (1990); Conradie & Robeyns (2013); Sills & Chowthi (2008); Bhatia (2013); Bernas (2016); Bernard (2014); Asis (2005); Fishbein & Azjen (1975); Nussbaum, 2016); Alvarez & Barney (2010) Skeldon (2008); Yisak Tafere (2017); St Clair et al. (2013), Wellings (1982); Quaglia & Cobb (1996)

Migration
Russell (1886-1934); Ashton (1999); Bauman (1998); Appadurai (1996) Rendtorff (1996) Sigona and Trehan (2011); Weber and Parkin (2013); Tyson (2015)
Massey et al. (1998); Nyberg-Sorensen (2002); Van Hear et al (2012)
Spaan (2005); Skeldon (2008); Faist (2008); De Haas (2011); (Boswell, 2003)
((IOM), 2013);

Migration and The Philippines
Tigno (2006); (UNDESA 2017); (O'Neil, 2004); (Sills & Chowthi, 2008) (Bhatia, 2013); (Bernas, 2016); (Asis M. M., 2005); Molito and Volero (2015); Gorospe (2015): Abrigo and Desierto (2011); Taylor (1986); Marks (1989), (Orbeta, 2014) Grossman (1989), and Munshi (2003))

Education
Freire (1970); Milani (1988) Mezirow (1991) Maebuta (2011); (Eliott, 2007) Dr. Jim Yong Kim (President of the World Bank) (2015);; Cranton (1996); Leaf (1993); Taylor (2001); Quaglia & Cobb (1996); Chatziefstathiou & Phillips (2011);

Entrepreneurship
Xavier et al. (2013). OECD; (2014); Reynolds (2002); Van Gelderen (2006); Autio (2014); Hessels & Van Delderen (2008); Argote (1999); Sserwanga et al. (2014); Alvarez & Barney (2007 & 2010); Timmons & Spinelli (2015); Garud (2003); Murphy (2009); Buckley et al. (2007); Webb (2009); Yunus (1999); Aghion (2004); Kolb & Kolb (2006); Arenius and Minniti (2005); Churchill & Bygrave (1989); Elahi (2004); Rodrik and Rosenzweig (2009); Bandura (1977) (1982);

Appendix 2: New York Times, A New Migrant Caravan Forms, and Old Battle Lines
Harden, January 13, 2019
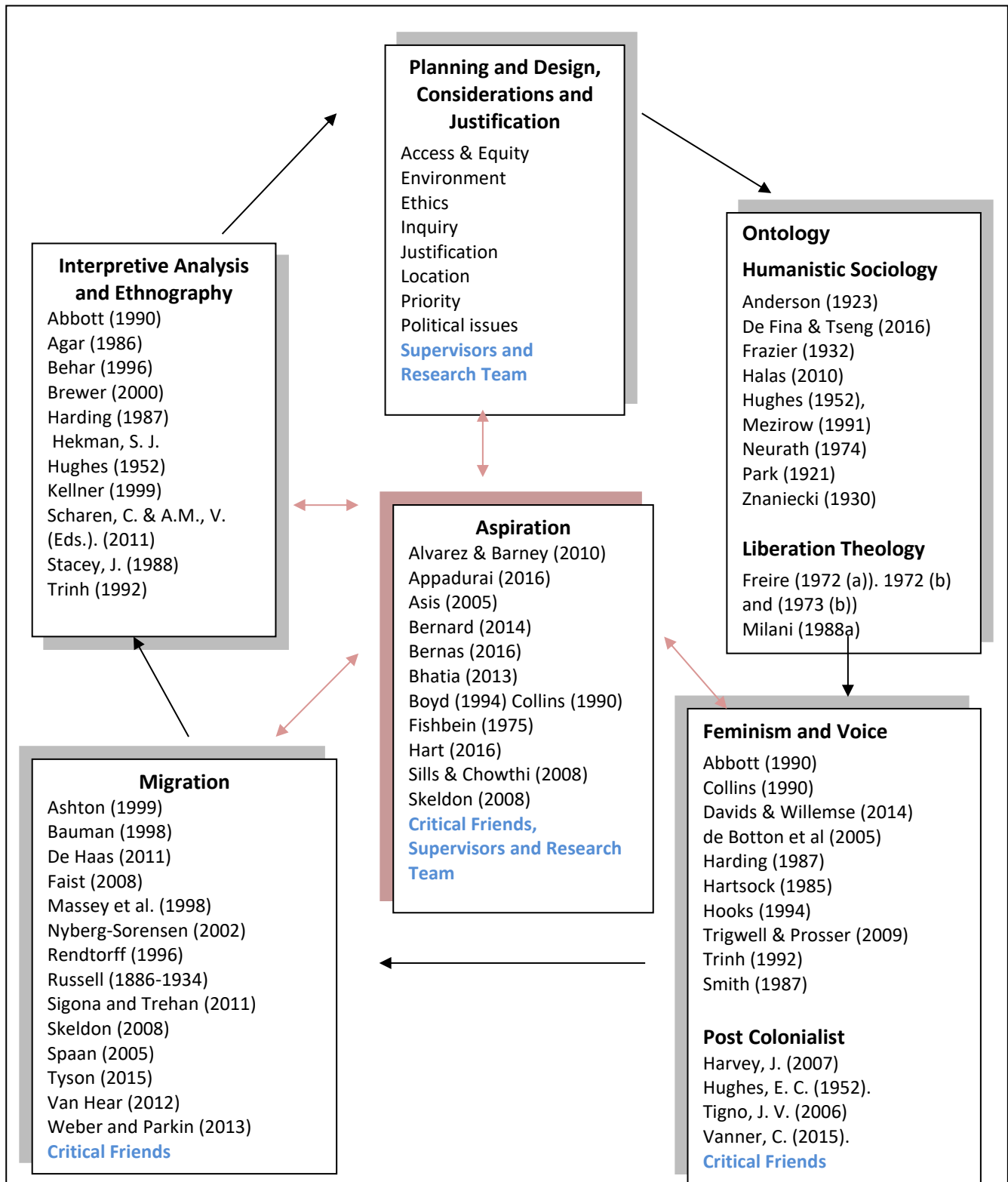
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Appendix 3: Russia 'meddled in all big social media' around US election, BBC News 17th December, 2018

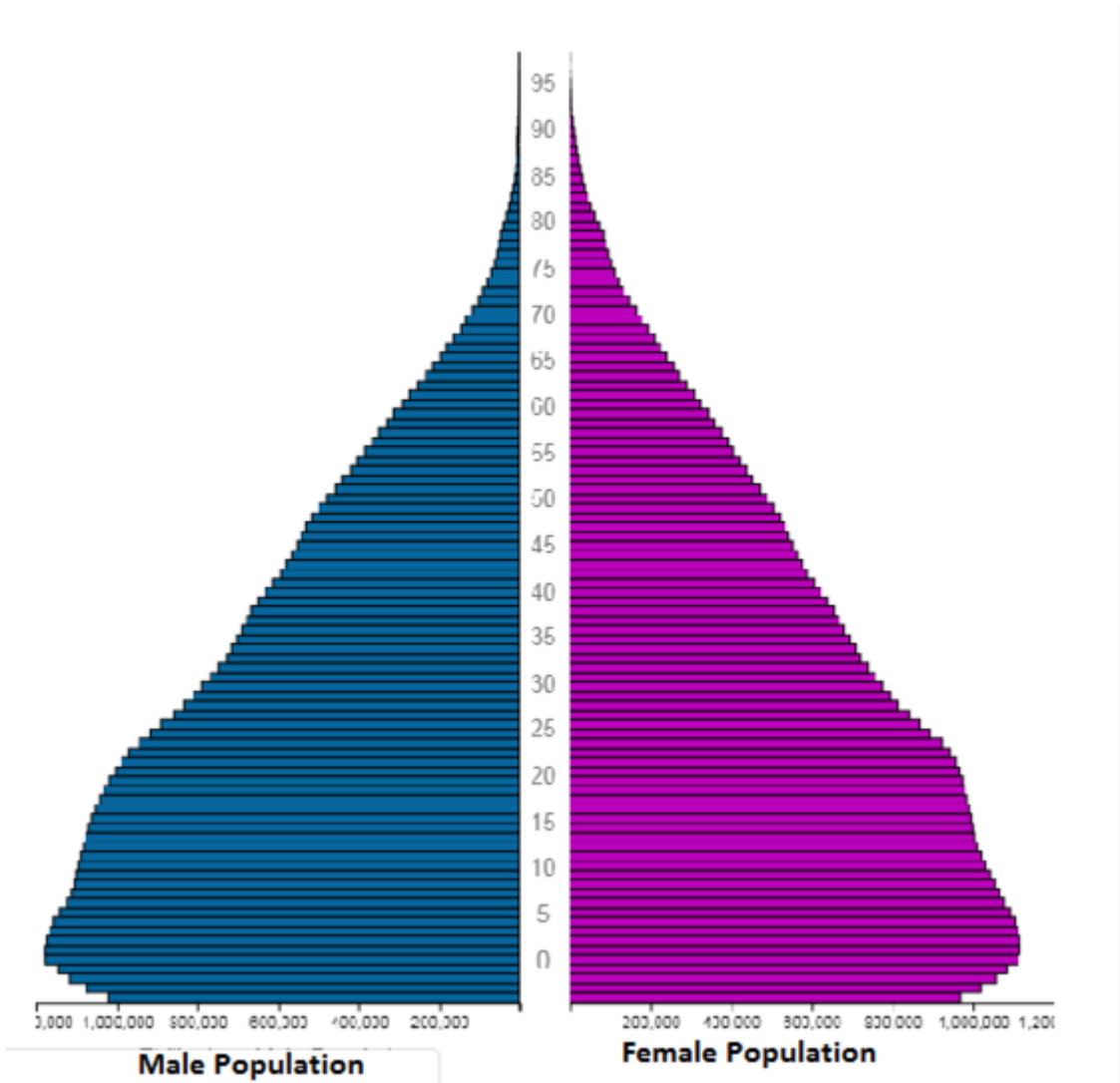Article removed due to copyright restriction.

Appendix 4: International Office Migration UN Migration, Mediterranean Migrant Arrivals Reach 113,145 in 2018; Deaths Reach 2,242

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Appendix 5: Research Processes Through Dialogical Action

Planning and Design, Considerations and Justification

Access & Equity
Environment
Ethics
Inquiry
Justification
Location
Priority
Political issues
Supervisors and Research Team

Interpretive Analysis and Ethnography
Abbott (1990)
Agar (1986)
Behar (1996)
Brewer (2000)
Harding (1987)
 Hekman, S. J.
Hughes (1952)
Kellner (1999)
Scharen, C. & A.M., V. (Eds.). (2011)
Stacey, J. (1988)
Trinh (1992)

Ontology

Humanistic Sociology

Anderson (1923)
De Fina & Tseng (2016)
Frazier (1932)
Halas (2010)
Hughes (1952),
Mezirow (1991)
Neurath (1974)
Park (1921)
Znaniecki (1930)

Liberation Theology

Freire (1972 (a)). 1972 (b) and (1973 (b))
Milani (1988a)

Aspiration
Alvarez & Barney (2010)
Appadurai (2016)
Asis (2005)
Bernard (2014)
Bernas (2016)
Bhatia (2013)
Boyd (1994) Collins (1990)
Fishbein (1975)
Hart (2016)
Sills & Chowthi (2008)
Skeldon (2008)
Critical Friends, Supervisors and Research Team

Migration
Ashton (1999)
Bauman (1998)
De Haas (2011)
Faist (2008)
Massey et al. (1998)
Nyberg-Sorensen (2002)
Rendtorff (1996)
Russell (1886-1934)
Sigona and Trehan (2011)
Skeldon (2008)
Spaan (2005)
Tyson (2015)
Van Hear (2012)
Weber and Parkin (2013)
Critical Friends

Feminism and Voice

Abbott (1990)
Collins (1990)
Davids & Willemse (2014)
de Botton et al (2005)
Harding (1987)
Hartsock (1985)
Hooks (1994)
Trigwell & Prosser (2009)
Trinh (1992)
Smith (1987)

Post Colonialist
Harvey, J. (2007)
Hughes, E. C. (1952).
Tigno, J. V. (2006)
Vanner, C. (2015).
Critical Friends

Appendix 6: Philippines Population Pyramid – Reflecting Youthful Demographics

Appendix 7: Philippines Population Clock - Youthful demographics, population growing at more than 1% per annum

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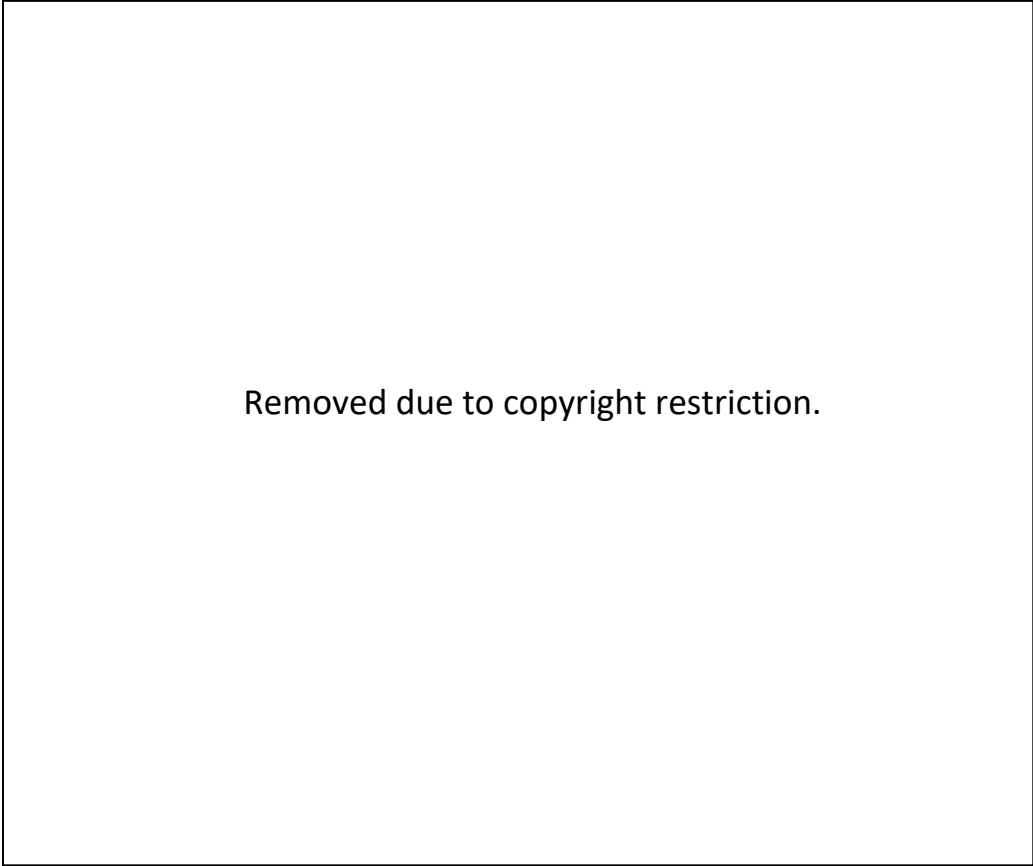
Appendix 8: Ethics Submission Number (Project No. 7426) and List of Submitted Documents

1. Submission and Conditional Approval Response

2. Professor Orrell's Letter to Chair

3. Dr Siery Tendero Approval re Reserach at KBCF

4. Letter of Introduction for Potential Participants

5. Transcription Services Confidentiality Agreement

6. Translation Services Confidentiality Agreement

7. Consent Form for Participation

8. Concent Form for Participants – Focus Group

9. Concent Form for Mentors – Focus Group

10. Verbal Script for Recruitment Process

11. Group Facilitator Confidentiality Agreeme3nt

12. Information Sheet for Mentors

13. Interviews and Instructions with Translation

14. Initial Interview Questionnaire with Translation

15. The First Drawing Project with Translation

16. Introduction to A Time to Dream

17. Aspirations Philippies Pesos Tool with Translation

18. Final Interview with Translation

19. Budgeting and Timeframes

Appendix 9: Introductory Letter in English and Tagalog

Letter of Introduction

Liham ng Pagpapakilala

Dear Madam

Mahal na Ginoong/Ginang/Pangalan

This letter is to introduce Luceille Annette Outhred who is a Doctor of Education student in the Faculty of Education, Humanities and Law at Flinders University. She will produce her student card, which carries a photograph, as proof of identity.

Pinapakilala ng liham na ito si Luceille Annette Outhred, isang Doctor of Education student sa Faculty of Education, Humanities and Law ng Flinders University, Australia. Ipapakita niya sa inyo ang kanyang Student ID, na may kasamang picture niya, bilang katunayan ng kanyang pagkakakilanlan.

She is undertaking research leading to the production of a thesis or other publication on the subject *Aspiration, Education and Entrepreneurship - Identifying Changes in Lifestyle Aspirations of Filipina Informal Settlers over Space and Time* or **how new opportunities, including training and mentoring can change the hopes and dreams of Filipina informal settlers.**

Kasalukuyan siyang gumagawa ng isang research para makatulong sa ginagawa niyang Thesis sa Flinders University o sa iba pang mga materyal. Ang paksa ng kanyang research ay tungkol sa "Edukasyon, Pangarap, at Negosyo—Pagtukoy sa mga Pagbabago ng Buhay ng mga Filipinang Nakatira sa Iskwater's Area sa pagbabago ng Lugar at paglipas ng Panahon". Nais rin niyang malaman kung paano nakakapagbago ng mga pag-asa at pangarap ng mga Filipinang Nakatira sa Iskwater's Area ang mga bagong pagkakataon o oportunidad, kasama na ang pagsasanay at mentoring.

She would like to invite you to assist with this project by telling your story, participating in 5 interviews, that will be audio and video taped. The audio and video will not be made public but will assist Luceille to hear what you have said, several times, to make sure she gets your full story.

Nais ni Luceille na humingi ng tulong sa inyong magawa niya ang proyektong ito sa pamamagitan ng pagkwento ninyo ng inyong buhay, na gagawin sa pamamagitan ng limang interbyu. Ire-record at ibi-video niya ang pagkukwento niyo, pero hindi niya ibibigay kaninuman ang mga ito; gagamitin niya ito para matiyak na tama ang kanyang pagrerecord ng inyong mga ibinahaging kwento. Pakikinggan at panonoorin niya ang mga ito ng maraming beses.

While you are undergoing training and your business opportunity, you will be involved in group discussions and one on one discussions with your mentor. You may be audio and/or video recorded on some days. On some occasions Luceille will be visiting from Australia, and on other occasions she will "visit" by Skype or Zoom. She will watch as you apply your new skills and knowledge.

Habang sumasailalim kayo inyong training at sa pagkakataong makapagnegosyo, mapapasama kayo sa mga talakayang kasama ang inyong grupo o ang inyong mentor. Maaaring i-video o i-record din ang mga talakayang ito sa ilang pagkakataon. Bibisitahin rin kayo ni Luceille mula sa Australia sa ibang pagkakataon, at sa iba pang pagkakataon ay kakausapin niya kayo sa Skype o sa Zoom. Nais niyang makita kung paano ninyo ginagamit ang inyong bagong mga skills at kaalaman.

Your involvement will be 5 interviews, about half an hour long (at commencement, in the middle and at the end).

Iinterbyuhin niya kayo ng limang beses, na tig-kalahating oras (ang mga interbyu ay maaring gawin sa simula, sa kalagitnaan, at sa pagtatapos ng).

Be assured that any personal information provided will be treated in the strictest confidence and none of the participants will be individually identifiable in the resulting thesis, report or other publications.

Makakaasa kayong anumang mga personal na impormasyong ibabahagi ninyo ay ituturing na confidential at walang sinumang participant sa research na ito na papangalanan sa Thesis ni Luceille, o kaya'y sa mga report o sa anumang mga ipa-publish na material tungkol dito.

You will be entirely free to discontinue your participation at any time or to decline to answer any particular questions.

Maaari kayong huminto sa pagsali sa research na ito anumang oras o kaya'y tumangging sumagot sa anumang tanong na sasabihin ni Luceille.

Since she intends to make audio and video recordings of the interview, and photos of you going about your business operations, Luceille will seek your consent, on the attached forms. This will give Luceille permission to record the interviews, use the recording or a transcription in preparing the thesis, a report or other publications. But photos and videos will not be a part of the thesis, they are just to help Luceille to "see" you.

Dahil gusto ni Luceille na gumawa ng isang audio at video recording ng inyong mga interbyu at ng mga picture habang kayo'y nagtatrabaho, nais niyang hilingin ang inyong permiso. Para magawa niya ito, kailangan ninyong sagutan at pirmahan ang nakakabit na Form. Sa pagpirma ninyo sa Form na ito, binibigyan ninyo si Luceille ng permiso para irecord ang inyong interbyu, para gamitin ang mga recording na ito at ang mga transcription nito sa paggawa niya ng Thesis, report, o iba pang materyal. Pero ang mga picture at ang mga video ninyo ay hindi niya ipapakita sa kanyang Thesis; gagamitin lang niya ang mga ito para mas makilala niya kayo.

On the condition that your name or identity is not revealed, Luceille may need to make the audio recording available to her supervisors or other researchers on the same conditions. It will be necessary to make the recording available to translators, trainers and administrative assistants, in which case you may be assured that such persons will be asked to sign a confidentiality agreement which outlines the requirement that your name or identity not be revealed and that the confidentiality of the materials is respected and maintained.

Hindi kailanman babanggitin ni Luceille ang inyong pangalan o ang inyong pagkakakilanlan. Pero may mga pagkakataon na maaaring iparinig ni Luceille ang audio recording ng inyong interbyu sa kanyang mga Thesis supervisor at kapwa mga researcher sa Flinders University. Kapag nangyari ito, hindi niya babanggitin kailanman ang inyong pangalan. Ipapatranslate din ni Luceille sa English ang mga interbyu sa inyo at maari rin iparinig ang mga ito sa mga trainers at administrative assistants ng Flinders University. Bago niya ito gawin, papipirmahin niya ang mga ito sa isang Confidentiality Agreement na nagsasabing hindi nila kailanman pwedeng banggitin ang inyong pangalan o ang inyong pagkakakilanlan, at igagalang nila ang mga ibinahagi ninyong impormasyon sa inyong interbyu.

Any enquiries you may have concerning this project should be directed to me at the address and phone numbers above. You can also contact Luceille Outhred at Luceille.outhred@workright.com.au, or by telephone on +61 8 8342 3316, or fax +61 8 8342 2848.

Kung merong kayong mga katanungan tungkol sa proyektong ito, hinihiling kong sumulat kayo sa akin sa mga binabanggit na address sa taas o tumawag sa teleponong nabanggit din sa taas. Pwede rin kayong makipag-ugnayan kay Luceille Outhred sa email address na Luceille.outhred@workright.com.au o sa teleponong +61 8 8342 3316, o sa fax +61 8 8342 2848.

If you have any queries you may also contact the local facilitator for your Group, or Dr. Sierry Tendero Kamuning Bible Christian Fellowship Kinder Care; No 4, 11th Jamboree Street, Brgy, Sacred Heart Kamuning, Quezon City 1103, Philippines (Phone +63 917 886 6650)

Kung meron pa kayong ibang mga katanungan, pwede rin kayong makipag-ugnayan kay Dr. Sierry Tendero, na siyang local facilitator para sa inyong grupo. Maaari ninyo siyang puntahan sa Kamuning Bible Christian Fellowship Kinder Care, No. 4, 11th Jamboree Street, Brgy. Sacred heart, Kamuning, Quezon City, 1103, Philippines (+63 917 886 6650).

If you agree to participate, please read and sign the form enclosed with this letter of introduction and return to Dr. Sierry Tendero.

Kung nais ninyong makibahagi sa proyektong ito, pakibasa at pakipirmahan ang Form na kalakip sa sulat na ito at pakibalik kay Dr. Sierry Tendero.

Thank you for your attention and assistance.

Maraming salamat sa inyong atensyon at pagtulong.

Yours sincerely

Taos-pusong sumasainyo,

Professor Janice Orrell   Principal Supervisor
College-of Education, Psychology and Social Work, Flinders University

Appendix 10: Initial Demographic Questionnaire and Interview

Initial Interview

Unang Interbyu

Thank you for joining the program.

Salamat sa pagsali mo sa proyektong ito.

Before we start with everyone together, we would like to ask a few questions so that we can get to know you better. Throughout the 12 weeks we will have other interviews.

Bago tayo magsimula kasama ang lahat, gusto naming sagutin mo ang ilang mga katanungan para makilala ka pa namin nang husto. Sa loob ng 12 linggo, magkakaroon pa tayo ng ibang mga interbyu.

The questions and answers are being audio/video recorded, and later they will be translated so that Luceille can understand your answers, because she does not speak Tagalog. Are you willing to have this interview recorded?

Ire-record o ibi-video ang mga tanong at mga sagot na ibibigay mo, at ita-translate naman sa English pagakatos para maintindihan ni Luceille ang iyong mga sagot, dahil hindi siya marunong mag-Tagalog. Payag ka ba na i-record ang interbyung ito?

The questions do not have a "right" or a "wrong" answer. They are questions about you, and so, everything you answer is correct.

Walang "mali" o "tama" na sagot sa mga katanungang sasabihin sa iyo. Ang mga tanong na ito'y tungkol sa iyo, kaya, ang lahat ng sagot mo ay masasabing tama.

1. What is your name?

    Anong pangalan mo?

2. What is your birth date? (year, month and day)

    Kailan ka ipinanganak? (taon, buwan, at araw)

3. Where were you born?

    Saan ka ipinanganak?

4. Where did you go to school?

    Saan ka nag-aral?

5. What grade did you complete?

6. Did you study in Tagalog or English?

   Nag-aral ka ba ng Tagalog o English?

7. When you were little, what did you hope to do/to become when you grew up?

   Noong bata ka pa, ano sana ang gusto mo paglaki mo?

8. When did you decide to come to Quezon City?

   Kelan kayo nagdesisyong pumunta dito sa Quezon City?

9. What factors/things made you come to Quezon City?

   Bakit mo naman naisip na pumunta sa Quezon City?

10. What did you hope to achieve by moving to Quezon City?

    Ano yung mga inasahang mong makakamit o mararanasan sa paglipat sa Quezon City?

11. When did you actually move to Quezon City?

    Kelan ba ba yung aktwal na paglipat ninyo sa Quezon City?

12. Did you come alone? Who came with you?

    Mag-isa ka lang ba lumipat dito? Kung may kasama ka, sino ang mga sumama sa'yo?

13. Did you have any family or friends already in Quezon City?

    Meron ka na bang mga kapamilya o kaibigang nakatira na sa Quezon City bago ka lumipat?

14. What happened when you arrived? (Where did you live? How did you survive? What made you settle in this area?)

    Anong nangyari pagdating mo? (Saan ka tumira? Paano ka naman namuhay? Bakit mo naisipang dito ka na tumira?)

15. Do you have a husband? Does he live with you?

    May asawa ka na ba? Kasama mo ba siya sa bahay?

16. How many children do you have?

    Ilan ang anak mo?

17. Are they boys or girls?

    Ilan ang lalaki? Ilan ang babae?

18. What are their names?

    Anu-ano ang mga pangalan nila?

19. How old are they?

   Ilang taon na sila?

20. How did you get involved with Dr Sierry and the Kamuning Bible Christian Community?

   Paano n'yo nakilala si Dr Sierry Tendero at paano n'yo nalaman ang tungkol sa Kamuning Bible Christian Community?

21. Do your children go to school?

   Nag-aaral ba ang mga anak mo?

22. Which school do they go to?

   Saan sila nag-aaral?

23. Why did you enroll your child in that school?

   Bakit doon n'yo sila pinag-aaral?

24. Do you go to the church at Kamuning Bible Christian Community?

   Sumasamba ka ba sa Kamuning Bible Christian Community?

25. Do you have hopes and dreams for your life?

   Meron ka bang pag-asa at mga pangarap para sa buhay ninyo?

26. What do you hope to achieve for **yourself** in your life?

   Ano ba yung inaasahan mong makamit para sa **iyong** sarili?

27. What do you hope to achieve for **your family**?

   Ano naman yung inaasahan mong makamit para sa **inyong pamilya**?

28. What do you hope to achieve for (name of **each child**)?

   Anu-ano ang mga pangarap mo para sa **bawat isa sa mga anak mo?** (Paki-pangalanan mo ang bawat isa sa kanila)

29. What would be the best thing that could happen for you?

   Ano ang pinakamagandang bagay na pwedeng mangyari sa'yo?

30. Is there something that you could do to make this happen?

   Meron ka bang magagawa para mangyari ito?

31. What were the factors "pushing you" out from your community?

    Anu-ano ang mga dahilan or bagay na "nagtulak sa'yo" na umalis sa inyong pinanggalingang kuminidad?

32. What were the factors "pulling you" in to Quezon City?

    Anu-ano naman ang mga dahilan o bagay na "humatak sa'yo" papuntang Quzon City?

33. In an average week, how much money comes into your household? Where does that come from?

    Sa isang normal na linggo, magkano ang pumapasok na pera sa pamilya ninyo? Saan galing ito?

34. How does your family earn enough money to live, to eat, and to do all the things that are necessary for your life?

    Paano ninyo napagkakasya ang pera ninyo para mabuhay, kumain, at gawin ang lahat na bagay na kailangan ninyo?

35. What do you hope to achieve from the training program you are enrolling in?

    Ano ang inaasahan mong mangyari sa pagsali mo sa training program na ito?

36. What do you hope to achieve from the livelihood project you are involved in?

    Ano ang inaasahan mong mangyari sa pagsali sa livelihood project na ito?

37. Do you have any concerns/anxieties/worries or fears about being involved in a training program?

    Meron ka bang mga iniisip o pag-aalala o takot sa pagsali mo sa training program na ito?

38. What are those concerns?

    Anu-ano?

39. Has anyone in your family commented about you being involved in a training program?

40. What did they say?

Anong sabi nila?

41. How did you feel or what did you think about that?

Ano sa palagay mo?

42. Has anyone in your community commented about you being involved in a training program?

May sinabi o komento ba ang iyong mga kasamahan sa barangay tungkol sa pagsali mo sa training program na ito?

43. What did they say?

Anong sabi nila?

44. How did you feel or what did you think about that?

Ano sa palagay mo?

45. What do you hope to achieve by being involved in a training program?

Ano ang inaasahan mong mangyari sa pagsali mo sa training program na ito?

46. Do you think this could help you achieve your goals for yourself? How?

Sa palagay mo ba, makakatulong itong makamit ang mga plano mo sa buhay para sa'yo? Paano?

47. Do you think this could help you achieve your goals for your family? How?

Sa palagay mo ba, makakatulong itong makamit ang mga plano mo sa buhay para sa'yong pamilya? Paano?

48. Do you have any concerns/anxieties/worries or fears about being involved in this Research Project?

Meron ka bang mga iniisip o pag-aalala o takot sa pagsali mo sa Research Project na ito?

49. What are those concerns?

Thank you for being patient with all those questions, but they will help us to know more about you, so that we can help you to achieve the things that you hope for.

Salamat sa iyong pagtyatyagang sagutin ang lahat ng mga tanong naming. Malaking tulong ang mga ito para makilala ka pa namin nang husto, at para makatulong din kaming makamit mo ang mga inaasahan mong mangyari.

Appendix 11: Draw and Tell Activity

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Draw and Tell Activity

Ang Unang Drawing Project

Day 1

Unang Araw

This is to be administered by Luceille on her visit.

Si Luceille ang mamamahala sa paggawa nito pagbisita niya sa Pilipinas.

Each woman will be interviewed separately. She will be provided with a large piece of paper (maybe A3, or bigger), and a brand new set of colouring in pencils – there should be at least 24 colours in each pack.

Ang bawat babaing participant ay iinterbuhin isa-isa. Siya bibigyan ng isang malaking piraso ng papel (A3 siguro o mas malaki pa), at isang bagong box ng mga coloring pencil—dapat ay mayroong 24 na kulay sa bawat coloring box.

She will be advised "This session will take about half an hour. I want you to take your time to think about what you will draw before starting. It does not matter if you are a good artist, or if you do not know how to draw. You are not going to be assessed or marked on your drawing, I am interested in you and your story.

Sasabihan ang babaing participant, "Aabutin ng halos kalahating oras ang sesyon na ito. Gusto kong isipin mong mabuti ang ido-drawing mo bago ka magsimula. Hindi mahalaga kung maganda ang drawing mo o hindi. Mas interesado ako sa iyo at sa kwento ng buhay mo, kaya hindi ka bibigyan ng grade base sa ganda ng iyong drawing."

I would like you to think about your life when you were **15 years of age**. If you lived in the Province when you were 15 years of age, then I want you to draw yourself and show your life in the Province, if you lived in Payatas when you were 15 years of age, then show your life in Payatas, at that time. If you already lived in Quezon City, when you were 15, then you will show your life in Quezon City.

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"Gusto kong balik-tanawin mo ang iyong buhay noong 15 taon ka pa lang. Kung nakatira ka sa Probinsya nong 15 taong gulang ka, gusto kong i-drawing mo ang iyong sarili at ipakita mo ang iyong buhay sa Probinsya. Kung nakatira ka na sa Payatas nang 15 taon ka pa lang, ipakita mo sa drawing ang iyong buhay sa Payatas nang mga panahong iyon. Kung nakatira ka na sa Quezon City noon, ipakita mo sa drawing ang iyong buhay sa Quezon City."

Leave up to 30 minutes for drawing.

Maglaan ng kalahating oras para sa pagdo-drawing.

When the participant has completed her drawing, a number of questions will be asked. What is asked will be largely stimulated by what is in the drawing, and what has come from the initial description given, but could include:-

Bibigyan ng ilang katanungan ang Participant pagkatapos niyang mag-drawing. Malaki ang kinalaman ng drawing niya sa uri ng mga tanong na ibibigay sa kanya at sa mga unang impormasyon na ibabahagi niya. Ngunit pwede rin siyang tanungin tulad ng:

a) Can you please describe your drawing to me - (Each participant is to be videoed describing her drawing and answering additional questions. She may choose to tell her story in Tagalog or English.) (Pwede mo bang ipaliwanag sa akin ang drawing mo? [Ang bawat participant ay ibi-video habang pinapaliwanag niya ang kanyang drawing at habang sinasagot niya ang karagdagan pang mga tanong. Pwede syang mag-Tagalog o mag-English habang nagkukwento siya]).

b) Can you explain who each person is in your drawing? What relationship did they have with you? (Pwede mo bang ipaliwanag kung sinu-sino ang mga taong nasa drawing mo? Anong relasyon nila sa buhay mo?)

c) What does this word/symbol mean? (Anong ibig sabihin ng salitang/simbolong ito?)

d) Why does this person look so happy/sad/excited? (Bakit mukhang masaya/malungkot/excited ang taong ito?)

e) What is the most important thing in your drawing? Why? (Ano ang pinakamahalagang bagay sa drawing mo? Bakit?)

f) What is the least important thing in your drawing? Why? (Ano naman ang hindi masyadong importante sa drawing mo? Bakit?)

g) What do you think was the most important thing happening in your life when you were 15? Why is it/isn't it shown in your drawing. (Ano sa palagay mo ang pinakamahalagang bagay sa buhay mo noong 15 taong gulang ka? Bakit nasa/wala sa drawing mo ito?)

h) When you were 15 had you thought about moving to Manila? Had any other members of your family moved to Manila? What did you think about Manila? (Naisip mo bang lumipat sa Manila noong 15 taong gulang ka pa lang? May kapamilya ka bang lumipat na noon sa Manila? Anong nasa isip mo kapag binabanggit ang Manila?)

i) Would you like to share your drawing and your story with other members of the Research Group? (Gusto mo bang makita ng ibang myembro ng Research Group ang drawing mo at marinig ang tungkol sa buhay mo?)

Appendix 12: A Time to Dream

Workbook

SESSION ONE

Getting To Know Each Other
Letting Others Get to Know You

Marty Sklar, the **Executive Vice President/Imagineering Ambassador, Walt Disney Imagineering** said:

I believe that there are two ways to look at a blank sheet of paper. The first way is that the blank sheet is the most frightening thing in the world, because you have to put down the first mark and figure out what to do with it.

The other way is to look at it and say, "Wow, I've got another blank piece of paper. This is the greatest opportunity in the world because I can now let my imagination fly in any direction and I can create whole new things".

I have spent a good part of my life convincing people that the blank sheet is the greatest opportunity in the world and is not frightening at all.

You are now about to start on a whole new path in your life. This is like looking at a blank sheet of paper… don't be frightened. Just see that this blank sheet of paper is the greatest opportunity in your life, and it s not frightening at all.

Pagsasanay

IKA-UNANG PAGPUPULONG

Pagkilala sa Sarili
Pagpapakilanlan sa Iba

Marty Sklar, ang **Executive Vice President/Imagineering Ambassador, Walt Disney Imagineering** ay nagpahayag:

Naniniwala ako na may dalawang paraan upang tignan ang blankong papel. Ang una ay ang pagtingin sa blankong papel na ito ang pinakanakakatakot na bagay sa mundo dahil ikaw ang unang maglalagay ng marka at pagiisipan mo kung ano ang gagawin mo dito.

Ang pangalawa ay tignan ang blankong papel at sabihin ang katagang "Wow, meron akong isa pang blankong papel. Isa itong malaking oportunidad dahil maaari ko nang paliparin ang aking imahinasyon sa iba't ibang direksyon upang makagawa ng mga bagong bagay.

Ginugol ko ang magandang parte ng buhay ko sa pamamagitan ng pagkumbinsi sa mga tao na ang blankong papel ay isang malaking oportunidad sa mundo at hindi ito dapat katakutan.

Mag uumpisa na kayong magkaroon ng panibagong tatahaking daan sa inyong buhay na tulad ng pagtanaw sa isang blankong papel… huwag matakot. Isipin na ang blankong papel ang pinakamalaking oportunidad sa iyong buhay na dapat hindi katakutan.

I want to introduce you to a diagram that a man called Maslow created. Maslow was a human scientist. He studied people, and their behavior. He tried to understand the people, by understanding their behavior.

He came up with a model that people all over the world now use, to understand what motivates other people.

This diagram is called **Maslow's Hierarchy of Human Need**

This model will help you to understand why people behave the way they do, and why some people are unable to concentrate on some areas, while others are able to do so. It has certainly helped me.

Maslow's Hierachy of Needs five-stage model below. You will see that at the very bottom of the triangle it is describing the basic needs that people have in order to survive and reproduce.

The next level is what people need to be in a safe community, or society

Nais kong ipakilala sa inyo ang isang drowing o chart na ginawa ni Maslow, isang dalubhasang siyentipiko na pinag aralan ang mga tao at ang kanilang paguugali. Pilit niyang inintindi ang mga tao sa pamamagitan ng pag-iintindi ng kanilang pag-uugali.

Si Maslow ay gumawa ng isang huwaran o modelo na ginagamit ng lahat ng tao sa mundo para maintindihan kung ano ang mga bagay na naguudyok sa tao.

Ang drowing na hugis triangulo na nakalahad dito ay tinatawag na sunod sunod na Pangangailangan ng tao ayon kay Maslow.

Itong drowing ay makakatulong sa inyo upang maintindihan ang pag-uugali ng mga tao at kung bakit ang ibang tao ay hindi kayang pagtuunan ng pansin ang ibang mga bagay samantala ang iba naman ay kaya nila. Ito raw ay nakatulong kay Maslow.
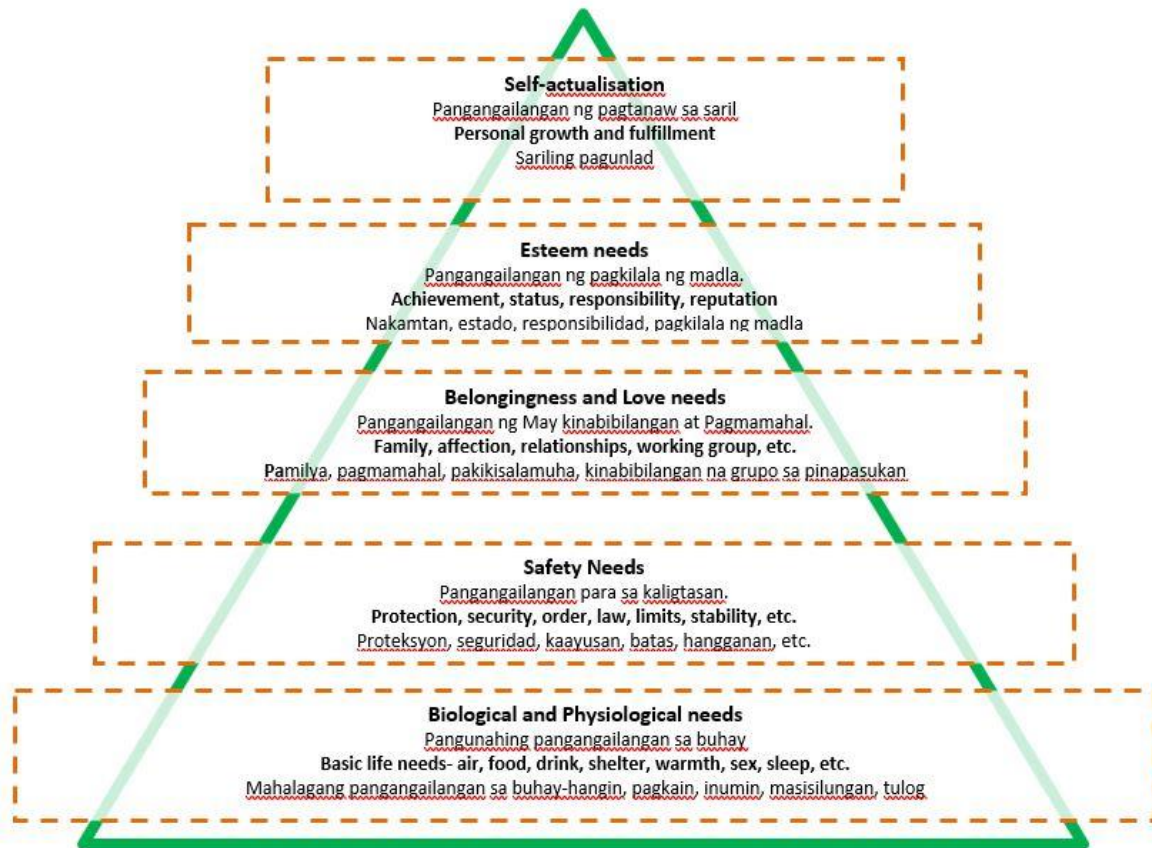
Ang drowing ng Maslow's Hierarchy of Needs o sunod sunod na pangangailangan ng tao ay may limamng lebel. Makikita nyo na ang pinakailalim o nasa pinaka ibaba ng triangulo ay nagsasaad ng pinaka mahalagang pangangailangan ng mga tao upang mabuhay at magparami.

Ang susunod na lebel ay ang pangangailangan ng mga tao sa isang mapayapa at ligtas na pamayanan.

If people are struggling to supply their basic life needs (food and drink and shelter), it is difficult for them to concentrate of building a safe community or a safe society. In other words the two first stages are all about staying alive, staying safe.

The next level of needs that people have is to belong. If the first two levels are satisfied then people can concentrate on building the family relationship, they can be affectionate and built relationships, they can work in teams. In other words they can think about something more than just staying alive.

Maslow's Hierarchy of Needs
(original five-stage model)

Self-actualisation
Pangangailangan ng pagtanaw sa saril
Personal growth and fulfillment
Sariling pagunlad

Esteem needs
Pangangailangan ng pagkilala ng madla.
Achievement, status, responsibility, reputation
Nakamtan, estado, responsibilidad, pagkilala ng madla

Belongingness and Love needs
Pangangailangan ng May kinabibilangan at Pagmamahal.
Family, affection, relationships, working group, etc.
Pamilya, pagmamahal, pakikisalamuha, kinabibilangan na grupo sa pinapasukan

Safety Needs
Pangangailangan para sa kaligtasan.
Protection, security, order, law, limits, stability, etc.
Proteksyon, seguridad, kaayusan, batas, hangganan, etc.

Biological and Physiological needs
Pangunahing pangangailangan sa buhay
Basic life needs- air, food, drink, shelter, warmth, sex, sleep, etc.
Mahalagang pangangailangan sa buhay-hangin, pagkain, inumin, masisilungan, tulog

Kung ang mga tao ay nagsusumikap na mapunan ang kanilang pangangailangan (pagkain, inumin at matitirahan), mahihirapan silang pagtuunan ng pansin ang pagbuo ng tahimik at mapayapang pamayanan. Samakatuwid, ang unang dalawang lebel ng triangulo ay nauukol sa pagiging buhay, mapayapa at nananatiling ligtas.

Ang susunod na lebel sa triangulo ng pangangailangan na taglay ng mga tao ay ang pakiramdam na sila ay may kinabibilangan. Kung ang mga tao ay kuntento sa unang dalawang lebel ng pangangailangan, maaari na nilang pagtuunan ng pansin ang pagbuo ng maayos na relasyon ng pamilya, maaari na silang maging mapagmahal at bumuo ng magandang relasyon sa bawat isa. Maaari na rin silang magtrabaho bilang isang grupo. Sa madaling salita maaari silang mag-isip ng mas mahalagang bagay na mas higit sa basta nalang nabubuhay.

Modelo ng sunod sunod na mga Pangangailangan ng tao ayon kay Maslow.

Assessment Tasks

Look at the Maslow diagram again, and answer the following questions. This time don't think about your children, but think about yourself.

1. Write about one page " My life and my biological needs". Describe how each of the basic needs listed on the first level have been met in your life. You can describe your fears, your frustrations, your achievements, your happiness and/or your pain in your life journey.

2. Write about one page " My safety needs" – Describe how each of the safety needs have been met in your life. You can explain how you have ensured you have met each of these safety needs in your life. You can tell of times when you have been afraid, or times when you have had to take some special action to be sure you have met your safety needs.

3. Write about one page "I Belong" – In this section I would like you to write about your family as you were growing up, and how these needs were met, and how you as an adult woman have these needs met now.

Pagtatasa batay sa natutunan

Pansamantalang tignan muli ang triangulo ng pangangailangan at sagutin ang mga sumusunod na katanungan. Sa ngayon isantabi muna ang inyong mga anak at pagtuunan ng pansin ang iyong sarili.

1. Magsulat ng isang pahina ukol sa "Ang aking buhay at mga mahalagang pangangailangan sa buhay". Ilahad kung paano ninyo nakamtam sa inyong buhay ang mga nakasulat sa unang lebel ng mga pangangailangan. Maaari din ninyong isulat ang inyong naramdaman na takot, kabiguan, mga natamong tagumpay, at mga natamo ninyo sa pagbagtas ng buhay.

2. Sumulat ng isang pahina tungkol sa "Mga Pangangailangan ko upang maging Ligtas". Ilahad kung paano ito nakamtan sa iyong buhay at kung paano kayo nakasiguro na ito ay inyong nakamit. Maaari din ninyong banggitin ang mga pagkakataon na kayo ay natakot at gumawa ng paraan upang matiyak na nakamtan ninyo ang inyong mga pangangailangan upang maging ligtas sa anumang kapahamakan.

3. Sumulat ng isang pahina tungkol sa "Kinabibilangan ko." Ilahad ang tungkol sa inyong pamilya habang kayo ay lumalaki at kung paano ninyo nakamtan ang pangangailangan ninyo na kayo ay

4. Complete the following table – write 2 or 3 paragraphs about each of your past esteem needs and your future esteem needs.

<table>
<tr><td colspan="2" align="center">**My Esteem Needs**
</td></tr>
</table>

My Past Esteem Needs	My Future Esteem needs
Achievement- in the past I have achieved… 	**Achievement – It is my intention to achieve…**
Status – in my life I have achieved… 	**Status… This will give me the following status…**
Responsibility – in the past I have had the following responsibilities… 	**Responsibility – I will have the following additional responsibilities…**
Reputation – I have built up the following reputation in my community… 	**Reputation – My reputation will be …**

Now your esteem needs are being met. You are now going to achieve more than you have achieved before.

Activity - Task

Write about a page "My Self Actualization". In this page I want you to write out all your desires for your personal growth. Write down everything you want for yourself. Do not write what you want for your family. This is not about your parents, and it is not about your children. This is about you. You can concentrate on you… what do you want for yourself? What will make her REALLY feel fulfilled. REALLY feel satisfied with her life. REALLY happy and content.

Maslow's Hierarchy of Needs (original five-stage model)
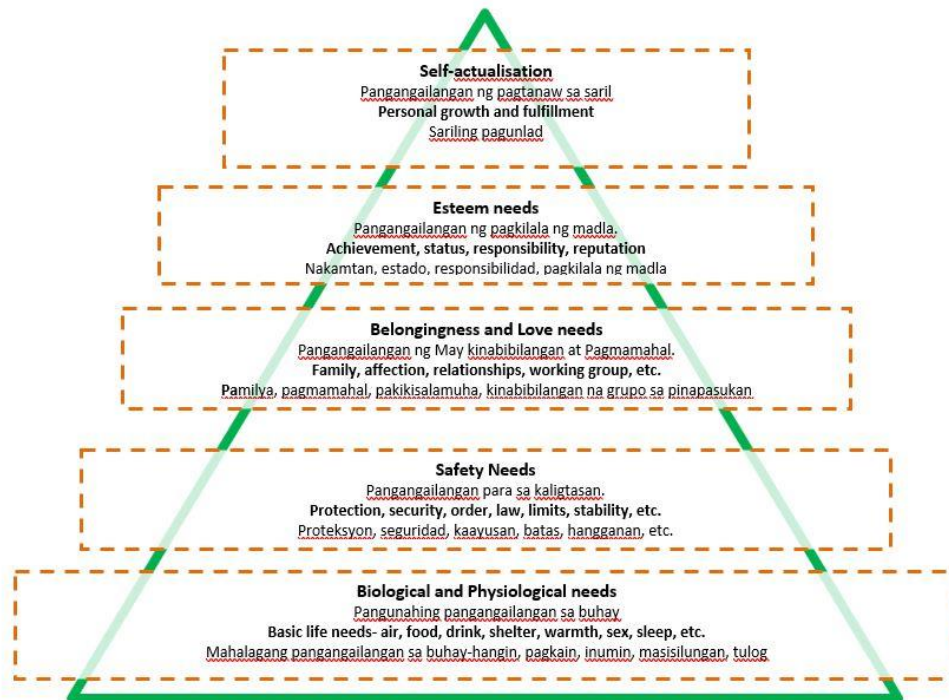
Ngayon, ang mga pangangailangan ninyo upang maiangat ang sarili ay inyo nang

nanakamtan. Makakamtan na ninyo ang higit pa sa nakamtan ninyo noon sapagkat maaaring magkaroon na kayo ng mga sumusunod

Pagtatasa ng mga natutunan

Magsulat ng isang pahina tungkol sa "Ang Pananaw ko sa aking Sarili". Ilahad ang inyong mga mithiin sa ikakaunlad ng inyong sarili hindi ang kagustuhan ninyo para sa inyong pamilya. Ito ay hindi patungkol sa inyong magulang o anak bagkus, ito ay para sa inyo. Ano ang nais mo para sa iyong sarili. Ano ang mga bagay bagay na magpaparamdam sa inyo na kayo ay kuntento sa buhay at masaya.

Limang sunod sunod ng mga Pangangailangan ayon kay Maslow

Assessment Task

Go to www.gem-college.com/about-gem-college/mission-values . Read GEM'S core values.

Write 3 paragraphs on each of the following Core Values. Explain what they mean to you, how they have operated in your life.

Respect

I believe Respect is important because…

In my life I have shown respect by …

In my life I have earned respect by …

Diversity and Unity

I believe Diversity and Unity are important because …In my life I have experienced Diversity and Unity by …

In my life I have worked effectively with Diversity when

Balik Aral na gawain

Bumisita sa www.gem-college.com/about-gem-college/mission-values . Basahin ang mga mahahalagang katangian ng GEM.

Sumulat ng 3 talata sa bawat katangian. Ilahad kung ano ang ibig sabihin nito sa iyo at kung paano mo ito isinabuhay.

Respeto

Ako ay naniniwala na mahalaga ang respeto dahil…

Sa buhay ko, naipakita ko ito sa pamamagitan ng…

Sa buhay ko natamo ko ang respeto sa pamamagitan ng …

Pagbabago at Pagkakaisa

Naniniwala ako na ang pagbabago at pagkakaisa ay mahalaga kasi …

Sa buhay ko, naramdaman ko ang pagbabago at pagkakaisa sa pamamagitan ng …

In my life I have worked towards unity when …

Imagination and Creativity

I believe Imagination is important because …

In my life I have used my Imagination to help me by …

In my life I have developed other people's Imagination by …

I believe Creativity is important because …

In my life I have been Creative when I …

Sa buhay ko, ako ay nakapagtrabaho ng maayos na may kasamang pagbabago nung …

Sa buhay ko ako ay nagtrabaho tungo sa pagkakaisa nang …

Imahinasyon at Pagiging Malikhain

Naniniwala ako na ang imahinasyon ay importante dahil …

Sa buhay ko, ginamit ko ang aking imahinasyon upang matulungan ang sarili ko sa pamamagitan ng …

Sa buhay ko napalago ko ang imahinasyon ng ibang tao sa pamamagitan ng …

Naniniwala ako na ang pagiging malikhain ay mahalaga dahil …

In my life I have developed other people's Creativity by …

Risk Taking

I believe Risk Taking is important because..

In my life I have taken the following Risks…

I have taught other people the importance of Risk Taking by …

Risk Management

I know it is important to take risks, but I also know it is important to manage the risks because …

In my life I have managed Risk by …

Sa buhay ko napalago ko ang pagiging malikhain ng ibang tao sa pamamagitan ng …

Panganib

Naniniwala ako na ang pagbalikat ng isang panganib ay mahalaga dahil …

Sa buhay ko, binalikat ko ang mga sumusunod na panganib…

Tinuruan ko ang ibang tao ng kahalagahan ng pagbalikat ng isang panganib sa pamamagitan ng…

Pangangasiwa ng Panganib

Batid ko na mahalaga ang pagbalikat ng isang panganib at batid ko rin na mahalaga itong pangasiwaan dahil …

Sa buhay ko ako ay naging malikhain nung ako ay

I have encouraged others to manage Risks by …

Transparency and Integrity

I believe it is important to be transparent because …

In my life I have been transparent when…

I have encouraged others to be transparent by …

Integrity

I believe integrity is important because…

In my life I have exercised integrity when…

Hinikayat ko ang ibang tao na pangasiwaan ang panganibsa pamamagitan ng …

Pag-aninag at Pagkamatapat

Naniniwala ako na mahalaga ang pagiging isang maaninag na tao dahil…

Sa buhay ko, ako ay naging maaninag nang …

Hinikayat ko ang ibang tao na maging maaninag sa pamamagitan ng …

Pagkamatapat

Naniniwala ako na ang pagiging matapat ay mahalaga dahil …

Sa buhay ko aking pinangasiwaan ang panganib sa pamamagitan ng…

I have encouraged others to live in integrity by …

Personal Accountability

I believe a person should be responsible for their own life because …

In my life I have shown my personal accountability by …

I have encouraged others to exercise personal accountability by…

Respect for Authority

I believe Respect for Authority is important because …

In my life I have shown my Respect for Authority by…

Hinikayat ko ang ibang tao na mamuhay ng tapat sa pamamagitan ng…

Sariling Pananagutan

Naniniwala ako na ang tao ay responsable sa kanilang buhay dahil …

Sa buhay ko, ipinamalas ko ang aking personal na pananagutan sa pamamagitan ng…

Hinikayat ko ang ibang tao na isagawa nila ang kanilang sariling pananagutan sa pamamagitan ng …

Paggalang sa nakatataas

Naniniwala ako na ang paggalang sa nakatataas ay mahalaga dahil …

Sa buhay ko, isinagawa ko ang pagiging matapat nung

I have encouraged others to Respect Authority by …

Do you have any other Core Values? Are there things that you believe are absolutely important that we have not mentioned? Are there other things that you feel so strongly for that you would fight for them? That you would die for them? What are they? And why are they so important to you?

My Core Values

I have the following additional Core Values … They are important to me because …

Activity - Task

What is the one thing worth devoting your entire life to accomplishing?

Do you have something in your life that you think you would love to do, love to accomplish, but which you feel is bigger than you? Too scary to believe for?

Hinikayat ko ang ibang tao na igalang ang mga nakatataas sa pamamagitan ng …

Mayroon pa ba kayong tinataglay na mahahalagang kaugalian? Meron ba kayong pinaniwalaan na mahalagang kaugalian na hindi nabanggit ng? Meron pa ba kayong mahalagang kaugalian na sa palagay ninyo ay kaya ninyong ipaglaban hanggang kamatayan? Anu ano ito at bakit ito mahalaga sa iyo?

Ang Aking Pinaka Mahalagang Kaugalian

Ako ay nagtataglay ng karagdagang mahalagang kaugalian … Ito ay mahalaga sa akin dahil …

Pagtatasa batay sa natutunan

Ano ang isang bagay sa buhay mo na mahalagang pagtuunan ng pansin at isakatuparan?

Sa buhay ko, ipinakita ko ang paggalang sa nakatataas sa pamamagitan ng … ngunit sa pakiramdam mo ay mas malaki pa sayo? Nakakatakot na paniwalaan?

Your dreams translate to your Vision. As your Dream begins to come back to you, it will give you a vision. A vision of the future. A vision of you.

Activity - Task

Go to the mirror. Look at your face for 3 minutes. 3 full minutes. Do not cut the time short. Just look at your face, take it all in. then write a page "About Me and My Face…" Write down all the things you saw. All the things you thought about. All the things you felt.

Your Vision will become your Reality, bit by bit. Every day you will work with passion on your Vision, and your Vision will become defined by what you do.

Mayroon bang bagay sa buhay mo na gusto mong gawin at maisakatuparan

Ang inyong pangarap ay isalin sa inyong pananaw sa hinaharap. Sa pagbabalik tanaw ng inyong pangarap, ito ay magbibigay sa inyo ng inyong pananaw. Pananaw sa hinaharap. Iyong pananaw.

Pagtatasa batay sa natutunan

Humarap sa salamin at titigan mo ang inyong mukha ng 3 minuto. Huwag iklian ang oras. Basta tignan mo ang iyong mukha. Sumulat ng isang pahina " Tungkol sa Akin at Aking Mukha …" Isulat lahat ng iyong nakita, naisip at naramdaman.

Ang iyong pananaw sa hinaharap ay unti unting magiging makatotohanan. Araw araw ay pagtatrabahuan mo ito ng masidhi at ang pananaw mo sa hinaharap ay magiging mas malinaw batay sa iyong ginawa.

Activity - Task

Get three small cards, and write out the following on each. Stick one copy up inside your house where you will see it every day. Stick one copy inside your Workplace Diary, where you will see it every time you open the book. Carry one copy with you at all times. You might put it in a pocket. Read it loud, at least 5 times every day. When you have nothing to do, pull the card out of your pocket and say it.

"I am not truly alive until I am passionately pursuing my Dream with everything I've got and everything I am."

Activity - Task

What are your dreams? What would make your life perfect? What is life calling you to do?

Make a list of your dreams. Is there a song that you know that expresses your dreams? Write out the words.

Kumuha ng tatlong cards at isulat ang sumusunod sa bawat isa. Idikit ang isa sa loob ng bahay upang madalas mong makita sa araw araw. Idikit ang isa sa iyong kwaderno sa lugar ng inyong pinagtatrabahuan kung saan mo ito mababasa tuwing bubuklatin ito. Bitbitin ang kopya sa lahat ng oras. Maaari diin ilagay sa inyong bulsa. Basahin ito ng malakas limang beses sa isang araw. Pag walang ginagawa, kunin sa bulsa at bigkasin ito.

"Hindi ako totoong buhay hanggat hindi ko naipagpapatuloy ang aking pangarap sa pamamagitan ng mga bagay na mayroon ako at sa buo kong pagkatao."

Pagtatasa batay sa natutunan

Ano ang mga pangarap ninyo? Ano sa palagay mo ang magagawa mo para maging perpekto ang buhay mo? Ano ang tawag ng buhay na dapat mong gawin?

Gumawa ng listahan ng iyong mga pangarap. May alam ka bang awitin na nagsasaad ng inyong pangarap? Isulat ang mga salita.

Changing Your Routine

Your new job means that you will change your daily routine. You will do different things and you will do them in a different order, and you will do them at a different pace. You will feel different things. I want you to record those feelings, actions and thoughts.

Activity - Task

Over the next two weeks, create a "Personal Diary of Change." Make little notes everyday about what you have done that is different from what you would have been doing before. Write down how it makes you feel. Write down your thoughts. What new things are you noticing? What things are you seeing that you hadn't seen before? How do you feel about changing your routine? Are you becoming aware of any hidden assumptions you had about "life" that are now being challenged, by your new Reality?

Pagbabago ng mga kinasanayang Gawain

Ang bago mong trabaho ay nangangahulugan ng pagbabago sa pang araw-araw mo na gawain. Gagawin mo ang ibat ibang bagay sa ibat ibang paraan at bilis at maninibago ka. Isulat ang mga nararamdaman, aksyon at mga kaisipan ukol dito.

Pagtatasa ng mga natutunan

Sa susunod na dalawang linggo, gumawa ng "Pansariling Talaan ng Pagbabago." Isulat ang pang araw-araw na nagawa mo na iba sa dati mong ginawa. Isulat ang inyong naramdaman at kaisipan. Ano ano ang mga bagay na iyong napansin? Ano ang nakikita mo na hindi mo nakikita noon? Ano ang nararamdaman mo sa pagbabago ng iyong nakasanayan na gawain? Alam mo ba ang mga natatago mong paniniwala tungkol sa "Buhay" na sa ngayon ay magiging hamon sa bago mong makatotohanang buhay?

Appendix 13: Values Prioritisation Tool (The Philippines Peso Tool)

<div align="center">

The Philippines Pesos[i]
Ang Philippine Peso[ii]

</div>

Discussion:-
Talakayan:

Income is what you receive as a result of your personal effort (that is, by working) OR from an investment. Income is not always in the form of money. Sometimes you may receive a bag of rice for work you have done, or some furniture. This would also be regarded as income.
However, if you receive a gift or win a prize, this is not income.

Kita (Sweldo) ang natatanggap bilang bunga ng iyong sariling pagsisikap (o pagtatrabaho) o kaya'y mula sa inyong pamumuhunan. Hindi palaging sa anyo ng pera ang *kita*. Minsan maaari kang makatangggap ng isang sako ng bigas o kaya'y kasangkapan para sa ginawa mong trabaho. Pwede ring tawaging kita ang natanggap mong iyon. Pero kung nakatanggap ka ng regalo o nanalo ka ng isang premyo, hindi 'yon *kita.*

Wealth - A lot of people think that wealth is money - but that's only half the story. In fact, often that is only a fraction of your wealth Wealth is about more than money: It is about assets. Assets are all the things that you own: your clothes, your TV, your mobile phone, your furniture, maybe a house, ie is all of your valuable material possessions, minus all that you owe.
But even if you've got lots of assets, that doesn't necessarily mean you're wealthy. Here's the equation:

Kayamanan- Maraming tao ang nagiisip na ang kayamanan ay pera—tama rin naman 'yon pero isang bahagi lang 'yon. Sa katunayan, higit pa sa pera ang kayamanan: ito ay tungkol sa mga assets o mga pag-aari. Ang mga asset ay ang lahat ng mga bagay na pag-aari mo: ang mga damit mo, ang TV mo, ang celphone mo, ang mga kagamitan mo sa bahay, maging ang bahay mo. Samakatwid, ang asset ay ang lahat ng mga materyal ng pag-aari mo; pero hindi kasama dito ang mga utang mo.

Ngunit kahit marami kang assets, hindi ibig sabihin na mayaman ka. Pwede mo itong tignan sa ganitong paraan:

Your wealth =The stuff you own **(your assets)-** the stuff that you owe**(your debt).** This is also called your net worth.

Ang Kayamanan mo = Ang mga bagay na pag-aari mo (mga asset mo) **–** Ang mga bagay na inutang mo (mga utang mo). Ito ang tinatawag na *net worth* mo.

The wealth of a country can include the abundance of valuable mining resources, all the buildings, all the forests, fishing rights, agricultural produce minus the debt it owes.

Maliban sa mga utang nito, maituturing na kayamanan ng isang bansa ang dami ng yamang-minahan nito, ang lahat ng mga gusali nito, ang lahat ng kanyang kagubatan, ang karapatang mangisda sa mga nasasakupang karagatan nito, at ang mga produktong agrikultura.

Education is an enlightening experience, it is the process of receiving or giving systematic instruction, especially at a school or university. Education is a form of learning in which the knowledge, skills, values, beliefs and habits of a group of people are transferred from one generation to the next through storytelling, discussion, teaching, training, or research.

Ang Edukasyon. Isang karanasang nagbibigay-kaliwanagan ang Edukasyon. Isa itong proseso ng pagtanggap o pagbibigay ng isang sistematikong paraan ng pag-aaral, lalo na sa isang paaralan o isang unibersidad. Isa itong anyo ng pagkatuto kung saan ang kaalaman, ang kasanayan, ang mga pagpapahalaga, ang mga paniniwala at ang mga kaugalian ng isang grupo ng mga tao ay naililipat mula sa isang salinglahi patungo sa susunod sa pamamagitan ng pagkukwento, talakayan, pagtuturo, training, at research.

Education can include knowledge in basic skills, academics, technical knowledge, learning how to be disciplined, learning how to be a good citizen, understanding positive democratic values

Maaaring maisama sa Edukasyon ang pagtuturo ng kaalaman sa basic skills, sa academics, mga kaalamang teknikal, pag-aaral kung paano maging disiplinado, kung paano maging mabuting mamamayan, at pag-unawa sa mga positibo at demokratikong pagpapahalaga.

Social Status a person's standing or importance in relation to other people within a family, a community or a society. It can refer to the position or rank of a person or group

Ang Social Status. Ang katayuan ng isang tao sa lipunan o ang kahalagahan niya sa ibang myembro ng pamilya, kumunidad o lipunan ay maituturing na *Social Status*. Pwede itong tumukoy sa posisyon o ranggo ng isang tao o isang grupo.

Status can be determined in two ways. You can earn their social status by your own achievements, which is known as **achieved status**, OR you can be placed at a specific level by your inherited position. This is called **ascribed status**. Another form of status, is **embodied status**, and this is generated by physical characteristics that we have in our physical selves (such as beauty, physical disability, an athletic build, your ability to react rapidly, or your build).

May dalawang paraan para malaman ang status ng isang tao. Ang social status ay maaring makamit o ma-achieve, at **achieved status** ang tawag dito. Pwede rin na ang isang social status ay naipamana; **ascribed status** ang tawag sa ganito. Ang isa pang uri ng social status ay tinatawag na **embodied status,** na tumutukoy sa mga katangiang pisikal na nasa ating mga katawan (katulad ng kagandahan, ng kapansanan, ng mala-atletikong katawan, ng inyong abilidad na tumugon agad, o ng inyong pangangatawan).

We are going to do an exercise. There is no right or wrong answer. It is completely up to you what you choose to do.

Ngayon nama'y may gagawin tayo. Walang mali o tamang sagot dito. Nasasainyo kung ano ang gusto ninyong gawin.

Philippines Peso Tool
(adopted from Aspiration Questionnaire (Bernard, Tanguy, Sevoum, Taffesse, & Alemayehu, 2014)
Kagamitan ng Philippine Peso
(hango sa *Aspiration Questionnare* nina Tanguy Bernard at Seyoum Taffesse Alemayehu, 2014)

1. **Annual Income** **Taunang Kita/Sweldo**	2. **Assets (standard of living, NOT productive assets)** **Mga pag-aari (standard of living, HINDI kasama ang mga productive asset)**

a) What is the maximum level of income that one can have in your community
    a. Ano ang pinakamalaking sweldo na pwedeng kitain ng isang tao sa inyong komunidad
 b) What is the minimum level of income that one can have in your community?
    b. Ano ang pinakamababang sweldo na pwedeng kitain ng isang tao sa inyong komunidad?
 c) What is the level of income that you have at present?
    c. Magkano sa ngayon ang kinikita mo sa isang buwan?
 d) What is the level of income that you would like to achieve
    d. Kung ikaw ang masusunod, magkano sana ang gusto mong kita sa isang buwan?
	a) What is the maximum level of assets that one can have in your community?
	    a. Ano ang pinakamataas na level ng asset na pwedeng maging pag-aari ng isang tao sa inyong komunidad?
	 b) What is the minimum level of assets that one can have in your community?
	    b. Ano ang pinakamababang level ng asset na pwedeng maging pag-aari ng isang tao sa inyong komunidad?
	 c. What is the level of assets that you have at present?
	    c. Magkano sa ngayon ang asset mo?
	 d. What is the level of assets that you would like to achieve
	    d. Magkano ang asset na gusto mong maabot balang araw?

Average labourer's pay Pangkaraniwang sweldo ng isang manggagawa Average factory worker's pay Pangkaraniwang sweldo ng isang factory worker	Value of a large house in the Provinces Halaga ng isang malaking bahay sa mga Probinsya

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Average administration person's pay Pangkaraniwang sweldo ng isang administrador Average teacher's pay Pangkaraniwang sweldo ng isang guro	Value of a large house in Quezon city (including contents and furniture) Halaga ng isang malaking bahay sa Quezon City (kasama ang lahat ng kagamitan)
3. Education **Edukasyon**	**4. Social Status** **Social Status**
a) What is the maximum level of education that one can have in your community? a) Ano ang pinakamataas na level ng edukasyon na pwedeng makuha ng isang tao sa inyong komunidad? b. What is the minimum level of education that one can have in your community? Ano ang pinakamababang level ng edukasyon na pwedeng makuha ng isang tao sa inyong komunidad? b) c. What is the level of education you have at present? Ano ang pinakamataas na naabot mo noong nag-aaral ka pa? d. What is the level of education that you would like to achieve? Ano ang level ng edukasyon na gusto mong makamit pa?	a. What is the maximum level of social status that one can have in your community? a) Ano ang pinakamataas na social status na pwedeng makuha/maranasan ng isang tao sa inyong komunidad? b. What is the minimum level of social status that one can have in your community? b) Ano ang pinakamababang social status na pwedeng makuha/maranasan ng isang tao sa inyong komunidad? c. What is the level of social status that you have at present? c) Ano sa palagay mo ang social status mo sa ngayon? d. What is the level of social status that you would like to achieve? Anong social status ang gusto mong maabot/maranasan balang araw?
16 years (university degree) 16 taon (graduate ng university) 8 Years 8 taon	100% (No important decision taken without his/her advice for significant decisions) 100% (walang ginagawang mahahalagang desisyon ang

1-3 Elemental Studies	kumonidad nang hindi tinatanong ang kanyang opinyon).
3 taon	50% Half of the people in the community seek for his/her advices for significant decisions
0 Years, (no schooling of any kind)	
0 taon (hindi nakapag-aral)	100% (kalahati ng mga myembro ng kumonidad ang humihingi ng kanyang opinyon bago sila gumawa ng mahahalagang desisyon).
	0% Nobody ever asks for his/her advice for significant decisions
	0% Walang nagtatanong ng kanyang opinyon kapag gumagawa ng mahahalagang desisyon ang kanyang kumonidad.

5. Now I would like you to tell me which of these four dimensions are the most important for you. Please distribute all the pesos in the four squares above according to their importance. No money in a category means that you do not attach any importance to it. A lot of money in a category means that you attach a significant importance to it.

c) Ngayon naman, sabihin mo sa akin kung alin sa apat na mga dimensyong ito ang pinakamahalaga para sa'yo. Maglagay ka ng pera sa apat na square base sa level ng kanilang halaga/importansya para sa'yo. Ibig sabihin, walang halaga para sa'yo ang square na walang pera, at pinakamahalaga naman para sa'yo ang square na merong pinakamaraming pera.

Amount for income	Amount for assets
Halaga para sa Kita/Sweldo	Halaga para sa Asset

Amount for education	Amount for social standing
Halaga para sa Edukasyon	Halaga para sa Social Status

Distributing Your Philippines Pesos[iii][1]
Pamamahagi ng inyong pera sa Pilipinas

Here are 20 x 200 pesos (ie 4,000 pesos). Imagine they belong to you.
Hawakan mo ito. Apat na libong piso yan; 20 na tig-200. Isipin mo kunwari na sa'yo ang perang yan.

Please distribute all of these pesos across the four aspects that we have discussed, depending on how important you think each is.
Ikalat mo ang mga perang yan sa apat na aspetong binaggit natin, depende sa palagay mo kung gaano kahalaga ang bawat isa sa mga ito.

No money in a category means that you do not attach any importance to it.
Ibig sabihin, hindi masyadong mahalaga sa'yo ang kategoryang walang pera.

More money in a category mean that you attach a high importance to it'
Napakahalaga naman para sa'yo ang kategorya na meron pinakamaraming pera.

INCOME (KITA)	WEALTH (YAMAN)	EDUCATION (EDUKASYON)	SOCIAL STATUS KATAYUAN SA LIPUNAN)

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[1] **Based on the work of** Bernard, Tanguy ; Seyoum Taffesse, Alemayehu, Aspirations: An Approach to Measurement with Validation Using Ethiopian Data; : Journal of African Economies, 2014, Vol. 23(2), pp.189-224 [Peer Reviewed Journal]

[1] Halaw mula sa libro nila Tanguy Bernard at Seyoum Taffesse Alemayehu, "Aspirations: An Approach to Measurement with Validation Using Ethiopian Data," *Journal of African Economies* 23/2 (2014): pp.189-224 [Peer Reviewed Journal].

Final Interview

Huling Interbyu

Congratulations on having completed the "A Time to Dream" and participating in the Research Project so diligently (Congratulations! Natapos mo na ang "Oras na Upang Mangarap"! Maraming salamat din dahil napakatyaga mong nag-participate sa Research Project na ito.)

Now that I am completing my Research Project, I would like to ask you one last set of questions. This will help me understand how you feel about any training you have been doing with Dr Sierry, the Mentor and Livelihood Project and what benefits you and others are experiencing

(Malapit na akong matapos sa aking Research Project, kaya gusto kong tanungin kayo ng ilan pang mga bagay sa huling pagkakataon. Malaki ang maitutulong nito sa akin para maintindihan kong mabuti ang nararamdaman ninyo habang nagte- kayong kasama si Dr Sierry Tendero at ang Kamuning Community, at kung anu-anong mga benepisyo ang naranasan ninyo.)

Just like the first interviews, the questions and answers are being audio/video recorded, and later they will be translated so that Luceille can understand your answers. Are you willing to have this interview recorded?

(Gaya ng mga naunang interbyu sa inyo, ire-record o ibi-video ang mga tanong at mga sagot na ibibigay n'yo, at ita-translate naman sa English pagkatos para maintindihan ni Luceille ang iyong mga sagot. Payag ka ba na i-record ang interbyung ito?)

The questions do not have a "right" or a "wrong" answer. They are questions about you, your training program and your business experience, so everything you answer is correct. (Walang "mali" o "tama" na sagot sa mga katanungang sasabihin sa iyo. Ang mga tanong na ito'y tungkol sa iyo, kaya, ang lahat ng sagot mo ay masasabing tama.)

What is your name? (Ano ang pangalan mo?)

Why did you decide to join Dr Sierry Tendero's Program?

(Bakit ka sumali sa Program ni Dr. Sierry Tendero?)

Is there anything you particularly liked about "A Time to Dream"?

(Anong bahagi ng "Oras na upang Mangarap" ang pinakagusto mo?)

Is there anything particularly disliked about "A Time to Dream"? (Anong bahagi ng "Oras na upang Mangarap" ang pinaka-ayaw mo?)

[If applicable] What does your husband think about your completing "A Time to Dream"? ([Kung may asawa ang babae] Ano ang sinasabi ng asawa mo ngayong nakumpleto mo na ang "Oras na upang Mangarap"?)

What do your children say about you finishing "A Time to Dream"? (Ano naman ang sinasabi ng mga anak mo ngayong nakumpleto mo na ang "Oras na upang Mangarap"?)

What things are you learning that you didn't know before? Please explain. (Anu-anong mga bagay ang natutunan mo sa "Oras na upang Mangarap" na hindi mo alam noon? Pakipaliwanag mo nga.)

How have been able to apply what you are learning to your Livelihood Project/business operation? (Paano mo na-apply sa iyong sariling livelihood project/negosyo ang mga natutunan mo sa "Oras na upang Mangarap"?)

How you been able to apply what you are learning to your family life? (Paano mo naman na-apply sa iyong sariling pamilya ang mga natutunan mo sa "Oras na upang Mangarap"?)

What effect has that had on your family? (Ano ang naging epekto nito sa iyong pamilya?)

Have you been able to apply what you are learning to your community life? (Na-apply mo na rin ba sa community mo ang mga natutunan mo sa "Oras na upang Mangarap"?)

What were your concern/anxieties/worries or fears when you first began "A Time to Dream"? (Anu-ano 'yong mga naiisip o pag-aalala o takot na naramdaman mo nung una kang sumali sa "Oras na upang Mangarap" na ito?)

Did those concern/anxieties/worries of fears diminish or go away? (Nabawasan ba o nawala ang mga ito?)

If yes, what do you think helped diminish your fears? (Kung "Oo", ano sa palagay mo ang nakatulong para mawala o mabawasan ang mga takot mo?

Did you discuss those fears with your trainer? Or with Dr.Sierry [Or as applicable]/your Mentor, or anyone else? (Nabanggit mo ba ang mga takot na 'yun sa Trainer mo? O kay Dr. Sierry Tendero [o sa Mentor mo], o sa iba pang mga tao?

These next questions are about your hopes and dreams. (Tungkol naman sa mga pag-asa at mga pangarap mo ang mga susunod na katanungan ko.)

What do you hope to achieve with your life? (Anu-ano ang mga inaasahan mong mangyari o makamit sa iyong buhay?)

What do you hope to achieve for yourself? (Anu-ano ang mga inaasahan mong mangyari o makamit para sa sarili mo?)

What do you hope to achieve for your family? (Anu-ano ang mga inaasahan mong mangyari o makamit para sa pamilya mo?)

What do you hope to achieve for (name of each child) (Anu-ano ang mga inaasahan mong mangyari o makamit para kay _____ (isa-isahin ang pangalan ng bawat anak)?

What would be the best thing that could happen for you? (Ano sa palagay mo ang pinakamagandang bagay na pwedeng mangyari sa'yo?)

Is there something that you could do to make this happen? (Sa palagay mo, meron ka bang magagawa para mangyari ito?)

Has anyone in your family commented about you being involved in this Research? (May sinabi o komento ba ang iyong mga kapamilya tungkol sa pagsali mo sa Research na ito?)

What did they say? (Anong sabi nila?)

How did you feel or what did you think about that? (Ano sa palagay mo?)

Has anyone in your community commented about you being involved in this Research (May sinabi o komento ba ang iyong mga kasamahan sa barangay tungkol sa pagsali mo sa Research na ito?)

What did they say? (Anong sabi nila?)

How did you feel or what did you think about that? (Ano sa palagay mo?)

Do you think you are achieving any of your goals, by doing the Program? What do you think you have achieved? (Sa palagay mo ba nakakamit mo unti-unti ang mga layunin mo sa buhay sa pamamagitan ng pagsali mo sa Program na ito? Sa palagay mo, alin-alin na kaya sa mga goals mo ang naabot/nakamit mo?

Do you think that if you complete the Program that you could achieve more of your goals for yourself in the future? How? (Sa palagay mo ba, mas marami kang matutupad sa mga goals mo para sa sarili mo kapag nakumpleto mo ang Program na ito? Paano?)

Do you think the Program could help you achieve more of your goals for your family in the future? How? (Sa palagay mo ba, makakatulong ang Program na ito para mas marami kang matupad sa mga goals mo para sa pamilya mo? Paano?)

Do you think the one day a week that you are giving to the Program is worthwhile? (Sa palagay mo ba sulit naman ang panahon na ginugol mo sa Program na ito?)

What makes you think that? (Bakit mo naman nasabi yan?)

Appendix 15: Data Collection 1 – Subsidiary Goals (1-2), Implementation and Rationale

DATA COLLECTION METHOD 1	
Overarching Goal: *To ascertain how the Lifestyle Aspirations of Filipina Informal Settlers have changed over Space and Time?*	
Structured Interview	**Initial Interview – Demographic and Overt Information Tools Used**
Goal 1:*To break the ice, remove any barriers and address any concerns the participant may have.* **Goal 2:***To gain an understanding of the participant's age, origins, educational background, overt childhood aspirations, reason for and timing of relocation, agency involved, marital status and number and age of children, relationship with Kamuning Bible Christian Fellowship.* *Reasons for relocation, family income, attitudes of close relationships towards her study and business operations.* *Where children go to school and reason for choice of school.* *Current overt hopes and dreams for self and family* *To gain an understanding of the woman, and her known or overt aspirations for self and family* ***Rationale****:* A structured interview would be non threatening. Series of questions prompting specific responses would provide a broader picture of each participant *and the known realities of participants' lives. Provided quantifiable answers to place each Filipina in context (ie name, age, level of education, marital status, number and age of children, extended family, relationship to KBCF and level of schooling. To accurately ascertain demographic data, opinions and responses re past behaviours. Data could be collected prior to researcher's arrival, and enabled "familiarization" with participants, and any objective comparisons. Straightforward direct questions provide clarity of response.*	**Demographic Questionnaire and Initial Interview** Participant will be provided with the questionnaire (English and Tagalog) and a pen. Mentors and translators will be on hand to assist. Participants completed the questions independently, but in a room together each sitting at a desk. Any queries a participant had a mentor would come alongside and address the question/s she had. Anything left incomplete, the mentor or translator would question her orally to gain the response.

Appendix 16: Data Collection 2 – Subsidiary Goals (3-6), Implementation and Rationale

DATA COLLECTION METHOD 2	
Overarching Goal: *To ascertain how the Lifestyle Aspirations of Filipina Informal Settlers have changed over Space and Time?*	
Unstructured Interview	**Draw and Tell Tool Used**

Goal 3:*To gain an understanding of the participant's life **prior to** her migration and what she had hoped for in her early life as young a woman prior to migration?*
 	
Goal 4:*To gain an understanding of what the Filipina perceives were her life and lifestyle aspirations in her mid teens? And, for whom were the aspirations held?*
 	
Goal 5:*To understand if aspirations were a determinant in the inception of the migration from rural to urban locations?*
 	
Goal 6:*To ascertain if she had assistance from any 3rd party or if any agency had determined reason for or timing of relocation*
Rationale:
Introspective conversation while drawing, is an internal soliloquy.
  • *self questioning*
  • *self-discovery*
Conversion to storytelling to peers leads to:
  • *recognition of self-efficacy*
  • *identification of aspirations and finding the Inner Voice*
  • *Verbalizing to others, with the Outer Voice*
Filipina discovers meaning and consciousness
To provide a base line for future reference in understanding if her aspirations had changed as a result of the migration experience, and to try and ascertain why? To gain an understanding of the early contextual and intrapersonal factors that may have contributed to her current aspirations, and understand what may have been determinants?
	Draw and Tell Interview 1
	
	Participant was provided with a blank piece of paper and a set of 12 coloured pencils.
	
	She was asked to sit quietly and think back to when she was 'around 15 or 16 years of age', to remember her surrounding, her village and her family and friends.
	
	She was asked to draw and picture of herself at that time, and to recall what hopes and dreams she had for their life at that time.
	
	She was told she could use as many or as few colours as she wanted to, and that the standard of her drawing skills is not important.
	
	In order to ascertain the "weight" of key themes in the Draw and Tell, and in the Migration narrative of each participant, the number of distinct statements made was calculated. The key themes identified and then the number of statements that were made against each of those themes. Thus an interpretive analysis was possible as to just how significantly each theme was in the life of the woman. Thus discrete graphs were compiled

DATA COLLECTION METHOD 2	
Overarching Goal: *To ascertain how the Lifestyle Aspirations of Filipina Informal Settlers have changed over Space and Time?*	
	on Early Life and Migration Themes

Appendix 17: Data Collection 3 – Subsidiary Goals (7-18), Implementation and Rationale

DATA COLLECTION METHOD 3	
Overarching Goal: *To ascertain how the Lifestyle Aspirations of Filipina Informal Settlers have changed over Space and Time?*	
Informal Personal Development Training Program	**A Time to Dream Tool Used**
Goal 7:*To get to know the women more fully and gain an understanding as to where each "currently sat" in relation to the Maslow Hierarchy of Needs, and what their past experiences may have been.* **Goal 8:***To gain an understanding of the participant's life struggles, past and present, ie "staying alive" and "staying safe". To ascertain how this may relate to her life **prior to** her migration, her **current situation**, and her perceptions as to her future expectations.* **Goal 9:***To gain an understanding of the importance of belonging (past, present and future). what the Filipina perceives were her life and lifestyle aspirations in her mid teens? And, for whom were the aspirations held?* **Goal 10:***To ascertain how the women would relate to esteem past, present and future esteem needs and how they are met.* **Goal 11:** *To gain an understanding of how the participants might respond to the concept of self actualization when it was introduced and explained to them.* **Goal 12:** *To remove the fear of "being wrong" or "being dumb" as a primary goal* **Goal 13:** *To bring the concept of "new beginnings" can be started any time, ie a "new page"* **Goal 14:***To introduceCore Values, and gain responses relating to Respect; Diversity and Unity; Imagination and Creativity, Risk Taking and Risk Management; Transparency and Integrity; Personal Accountability and Respect for Authority as it related to them in the past, currently and in the future.*	**Introduction to Maslow's Hierarchy of Needs** Participant was provided with a copy of *A Time to Dream* – a pen, and she had her set of 12 coloured pencils. The mentor/facilitator introduced a different concept each week. **Activities: Over 6 months, meeting fortnightly.** Teaching, group discussion, mentoring, application on the job and in the home and community. Activities designed to teach: 1. New beginnings 2. Fresh starts 3. Concept of "we don't only tell our own story, but we can write our own (current) story, and we can create our own (future) story" 4. Have women shift their focus from their family, or their children, to themselves and their own lives, fears, frustrations, achievements, happiness and/or pain. 5. Women to look in the mirror for 3 minutes and write a page "About me and My Face" and express how they felt about what they saw 6. The concept of Vision 7. Practices self affirmation and maintaining journal/notes

DATA COLLECTION METHOD 3

Overarching Goal:

To ascertain how the Lifestyle Aspirations of Filipina Informal Settlers have changed over Space and Time?

Goal 15:*To give voice to their biggest aspiration – no matter how far fetched they might think it.*

Goal 16*To ascertain what the Filipina's life and lifestyle aspirations were at the commencement of the training program? For whom are the Filipinas' aspirations are held?*

To ascertain if the Filipina experiences or expresses changes in her life and lifestyle aspirations during the research period. If yes, what those changes are, and if they can be accounted for?

Goal 17: *To observe the Filipina's behaviour within the group, and see if she experiences or expresses changes in her life and lifestyle aspirations*

Goal 18: *To ascertain if the Filipina experienced or expressed changes in her life and lifestyle aspirations after at the end of the research period, and, if yes, to identify what those are.*

To observe and identify changes and ascertain if they can be accounted for? To ascertain for whom the Filipina's aspirations are held?

Rationale:
To have 6-8 month continual exposure to introspective conversations while learning and answering questions. To become increasingly familiar with the concept of an internal soliloquy.
- *self questioning*
- *self-discovery*

To discover and use her external Voice in discussing concepts as applied in her life/family/business
To discover and use her external Voice in discussing developing competencies
To gain recognition of self-efficacy
To identify dreams
To understand routines can be changed
To gain an understanding that change can be noted, recorded – and to keep a personal diary of change To constantly identify or discover aspirations through use of the Inner Voice and to verbalize to others, with the Outer Voice Filipina to discover meaning and consciousness

8. Practice and discipline of a diary
9. Importance and danger of routine

In order to ascertain the "weight" of key themes which emerged through the *A Time to Dream,* the number of distinct statements made relating to each level of the Maslow Hierarchy of Human Needs was calculated. The number ofstatements that were made against each of those themes was counted, and converted to a graph "Focus on Maslow Hierarchy". This enabled an interpretive analysis to reveal where the majority of each participant's conversations, and themes relating to each level sat.

Appendix 18: Data Collection 4 – Subsidiary Goals (19–21), Implementation and Rationale

DATA COLLECTION METHOD 4	
Overarching Goal: *To ascertain how the Lifestyle Aspirations of Filipina Informal Settlers have changed over Space and Time?*	
Quantitative/Qualitative Aspirations Tool	**Values Prioritisation Tool** **Philippines Peso Tool**
Goal 19: *To understand if the aspirations changed as a result of the migration experience, and why?* ***Goal 20:*** *To gain an understanding of the contextual and intrapersonal factors that contributed to her current aspirations?* ***Goal 21:*** *To ascertain what are her current aspirations? What factors now influence/shape her current aspirations, and what may now be the determinants?*	Each aspirations identified by each Filipina is written on an A3 page. Filipina is provided with 12,000 pesos (USD270) in cash, and asked to allocate how she would spend it by placing the 12,000 pesos against the various aspirations. Each Filipina nominates for whom she holds the aspiration. 4 discrete graphs were compiled from responses for each participant, providing a visual representation of aspirations, the position of the participant in relation to others in her community, any shift of aspirations (when compared with earlier data), and the future hopes and dreams 1. Income – Participants' current income, compared with lowest and highest in her community and the participant's desired income 2. Assets – Participant's current level of wealth, comparison with the minimum level of assets held by others in the community, maximum level of assets held by others in the community, and participant's desired level of assets. This

DATA COLLECTION METHOD 4
Overarching Goal: *To ascertain how the Lifestyle Aspirations of Filipina Informal Settlers have changed over Space and Time?*

	revealed aspirations when compared to earlier data.
	3. Education – Participant's present level of education of participant, compared to the minimum level of Education held by others in the community and the maximum level of education held by others in the community, and the participant's desired level of education. This then showed any shift over time in the educational aspirations of the participant.
	4. Distribution of funds – By providing the participants with funds to be distributed according to their priority, it showed if they were focused on day to day needs (Level 1 Maslow), or had aspirations towards incresing their wealth (level of assets) or investing in education, or entrepreneurship – or some other way to enhance their social standing. These graphs showed, the aspirations of participants and prioritisation of their aspirations.

Appendix 19: Data Collection 5 – Subsidiary Goals (22–26), Implementation and Rationale

DATA COLLECTION METHOD 5	
Overarching Goal: *To ascertain how the Lifestyle Aspirations of Filipina Informal Settlers have changed over Space and Time?*	
Feedback and Mentoring	**Feedback Hour, Diary, Notes**
Goal 22: *To understand if the aspirations changed as a result of the migration experience, and why?* *Goal 23:* *To gain an understanding of the contextual and intrapersonal factors that contributed to her current aspirations?* *Goal 24:* *To ascertain what are her current aspirations? What factors now influence/shape her current aspirations, and what may now be the determinants?* *Goal 25* *To ascertain if the Filipina experiences or expresses changes in her life and lifestyle aspirations during the research period? If yes, what those changes are, and if they can be accounted for?* *Goal 26:To ascertain if the Filipina experiences or expresses changes in her life and lifestyle aspirations during the research period? If yes, what those changes are, and if they can be accounted for?*	Each aspirations identified by each Filipina is written on an A3 page. **Feedback Hour** Each Filipina will contribute during the first hour of each training day and discuss how they have applied their new knowledge/skills to their business; and what implications they perceive it could have **One on One discussions with Mentor** *The Mentor will take notes immediately after each session he has with each Filipina – highlighting topics raised and key issues discussed* **ZOOM/Skype Recordings of Group Discussions** *The Filipina will have significant time throughout the 16 week training program to interact with one another and the trainer. Some of the sessions will be video recorded or viewed on Zoom or Skype*

Appendix 20: Danao's Broader Narrative, Drawings and Tables

Early Family Life - Danao was born in June, 1973 in Gataman, in Catanatan Samar Province. She had a very hard childhood, "I'm helping my parents to do house chores and me and my sibling help to do farm works. "

Her Education - She recalled at the end of Grade 6 "I didn't get anything from my parents ... they didn't care about me … so I took the chance to work anywhere else." The only time she remembers being creative was during her early schooling "when I started studying I have been creative"

Former Aspiration - Her only aspiration as a child was "To get away from home and find work in the city"

Migration - So, she ran away from home at 13 years of age, because "nothing good was happening in my life". She found her way to Manila, despite the fact that she had no-one to assist her and no contacts in Manila. It must have been terrifying for this little rural girl to find herself amongst the teeming millions of urban Manila - knowing no-one. She experienced poverty and homelessness, and it seems at some point, suffered hunger and deprivation, because regarding biological needs, she writes "Drink, because if we lose everything, how are we going to live, with drinks at least we are given strength."

Employment - She was one of the very few fortunate child migrants, however, because she met a good man who employed her to "work as a nanny and look after children." She recalls "they treated me so well. So I kept working for them." However, on one occasion she and her employers were "ambush[ed] on the bus" and "I was so thankful that I survived, and my bosses". She recalls the kindness of her employer, "My Boss asked me if I wanted to study. I said "No I don't want to, I'll just work here for you."

Danao explains after she had been "5 years of living in Manila my parents began to look for me because someone told them that I was missing … But I didn't really let them know that I was here because they didn't care about me." When she was finally located, her mother "told me to go home but I didn't go back" explaining "You didn't care for me anyway." In tears, she recalls "then my father and uncle took me to a place, we talked and they asked me why I'm not going home. I said "You don't care about me anyhow."" They then tried to entice her with "if I wanted to study. I said No, because nothing is going to happen if I study. I am only at Grade 6."
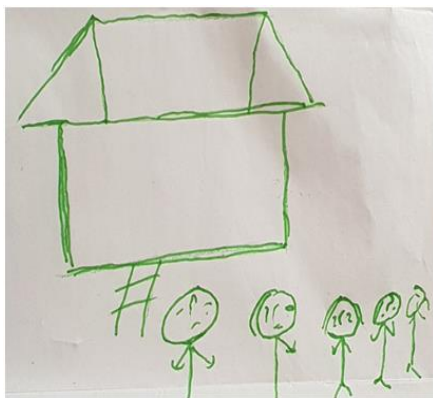
Adult Life - So, Danao headed for Manila a second time and went back to work with the family. She subsequently married and rented a house with her husband. She summarizes her life "I have 3 sons but they have different fathers, and 3 daughters and their father lives with me". Not surprisingly, when discussing Safety Needs, Danao says "what I want for my life is for everyone to help each other in the family". Regarding Belonging and Love needs she writes "the most important thing for my life is my family because if I ever lose them my life wouldn't be complete, specially my children"

Danao demonstrates that she is capable of higher level thinking, but her limited education and experience has held her back from fully applying her ability, and she struggles with higher level articulation. Three examples of this are that she sees change at a *national level* as important, saying "Because change helps us to lessen the hard headed people in our nation", regarding change and her own life, however, she says "in my life I have nothing yet. I worked, when one day I met one girl, after a while we became friends so all of the tasks, we helped each other because we're friends". She says "I became creative when I was 20 years" but recognising that there is something missing, she adds "that's what I want to obtain one day, so I can at least lessen the sadness in my life; I can develop creativity by thinking;" Her focus, however, is not only on herself, but on others. She would like to "help [others] with their imagination, so I can help them with whatever they're imagining so they can develop it". Despite struggling with the concepts of imagination and creativity, she recognises the importance and the benefits of both to consumers

and the nation, saying "Because it can **help our country** because what you can create will become popular here **in our country**."

Having been both a risk taker, and at risk, from the age of 13, Danao writes "I believe that risk taking is important because… You have nothing to lose if you believe and try", but she also knows "risk could harm us … when we were robbed, it was a good thing they didn't hurt us." She explains she manages risk by "thinking about what's happening… Learn[ing] something from what happens … By thinking about what I learned of what happened to me… Being ready for the risk." In her simple way, based on her life's experiences, she has succinctly described the key procedures of Risk Management **taught in industry and across global companies**.

She values respect saying "If you don't respect other people, that's what will happen to you and if you don't want that to happen to you don't do it to others". She explains "In my life I showed this by being honest to other people and being friendly…. I gained respect by respecting other people and also respect for them." The only thing that she feels so strongly that she would fight for is "my family. Because this is so important to me because I love my family"

All issues relating to integrity and personal accountability are seen through the lens of her interaction with her family and the love she has for them. "… It's good for me. I got my family. To be loving to others. We need everyone in the family to be together and partner. When I got my spouse and family" She believes people show their integrity by "Loving their family, being responsible for their own debts and thoughts." Similarly, when asked about other core values she may have she says "I am a loving mother to my children, I am a talkative and happy mother. If I don't have a values maybe I'm not a person. "

Current Aspiration and Object of her Aspiration - Regarding her hopes and aspirations she writes "What I like for myself is to go out sometimes but I couldn't do it because I've got no money." When asked what one thing is worth devoting her entire life to accomplishing she says "for me to importantly pay close attention and to make it happy. For my family to study and have a better life." With regard to Respect for Authority she says "if there's no respect with the authority, we wouldn't' be here." And explains "In my life I have shown my respect for authority by respecting and not lying and being kind to authorities, being truthful in everything we do."

Sadly, when asked about her Esteem or Self Actualisation, she has little to say and what she does say is very telling "to achieve for myself is nothing, my status in life is…." (left blank).

Focus on Maslow Hierarchy

- Physiological
- Safety Needs
- Belonging
- Esteem
- Self Actualisation

Focus on Themes

- Migration
- Poverty
- Family
- Aspirations
- Education
- Employment
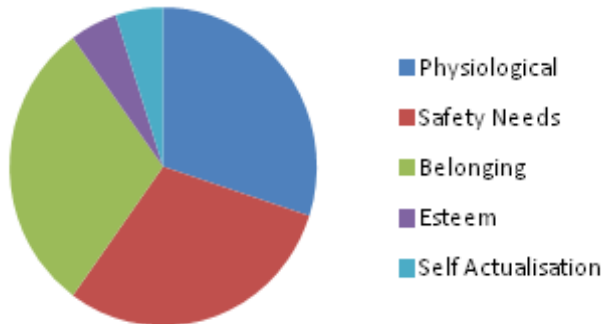
Comments by Mentor 1

Danao has gained confidence in herself. She was able to share and write her life story. She is now able to communicate and express what she feels. She has found her voice, she is now more excited to pursue her dreams not so much for herself but more for her children'
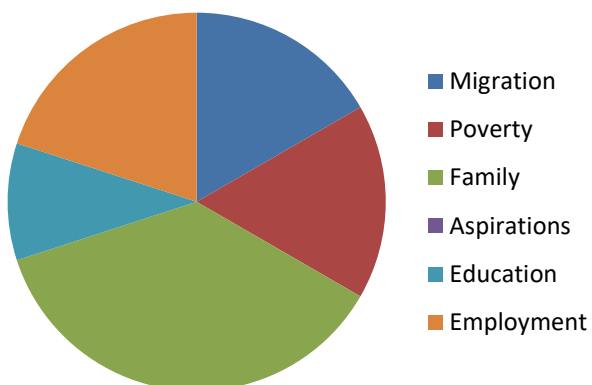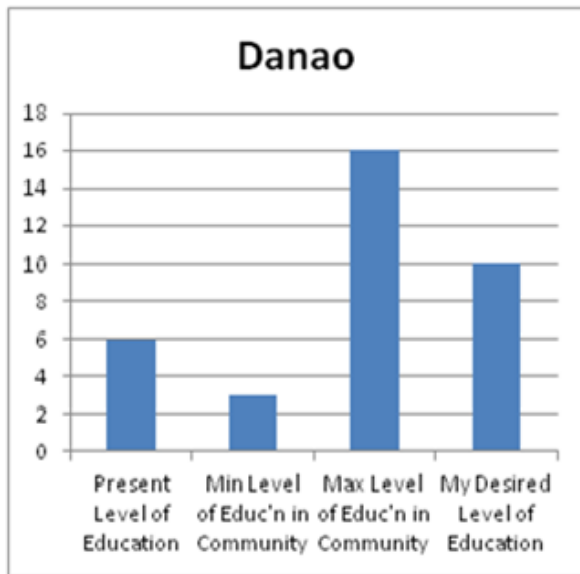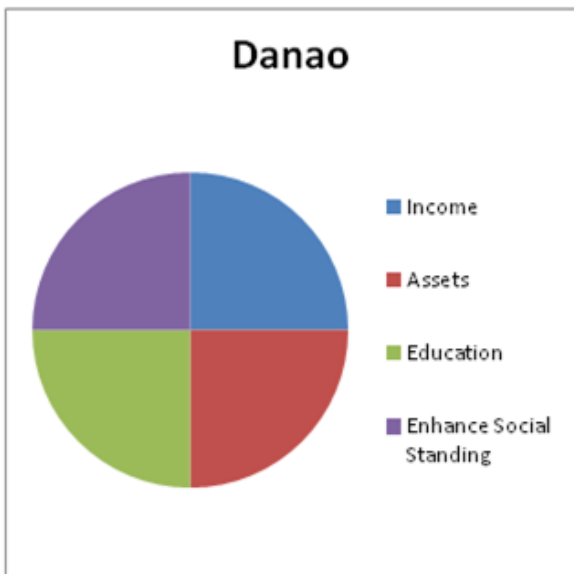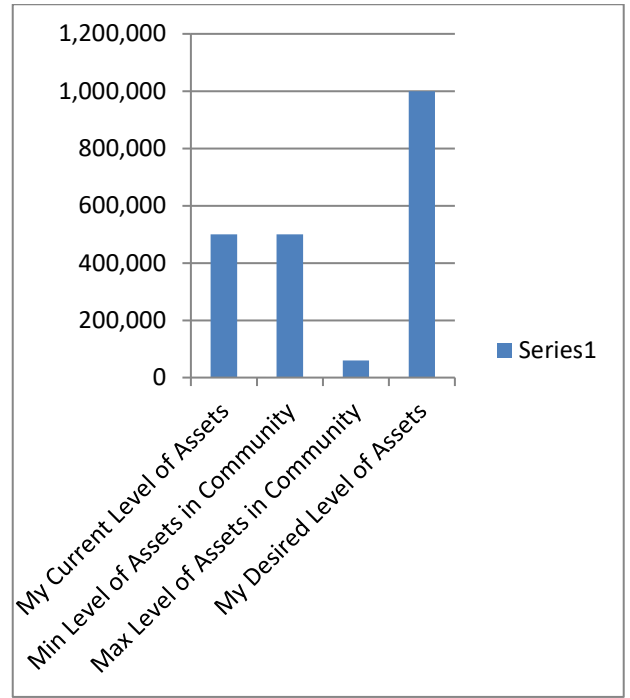
Comments by Mentor 2 Danao has developed confidence through this project. She learned that she can write her life story. I learned about all her ups and downs.

Yes, there is a lot difference now when she speaks. Much more confident and not ashamed to tell her stories. She is much more confident now.

Chart 1 (top left):

12,000
10,000
8,000
6,000
4,000
2,000
0

Series1

My Current Income
Min Income in Community
Max Income in Community
My Desired Income

Chart 2 (top right):

1,200,000
1,000,000
800,000
600,000
400,000
200,000
0

Series1

My Current Level of Assets
Min Level of Assets in Community
Max Level of Assets in Community
My Desired Level of Assets

Chart 3 (bottom left): Danao

- Income
- Assets
- Education
- Enhance Social Standing

Chart 4 (bottom right): Danao

18
16
14
12
10
8
6
4
2
0

Present Level of Education
Min Level of Educ'n in Community
Max Level of Educ'n in Community
My Desired Level of Education

Final Interview

Danao particularly "liked learning about Primary Needs of life" Because it explained her lot in life to her. As she was working through *A Time to* Dream she found the higher levels difficult to grasp saying "I'm having a hard time to think of the answers". This is not surprising, as it was difficult for her imagine what she had never before imagined – and Danao's life story and all her comments up until the Philippines Peso Tool teaching activities, showed her life had been almost devoid of aspiration. By the end of *A Time to Dream*, however, and after working with *Philippines Peso Tool*,

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she is able to believe and dream, not only for her children, but is catching a glimpse that there might be more for her, as she says "I'm learning that this is not the only status of my life, I can reach my dreams if I would trust God".

While her dreams for "my children to finish study" remain, she is now articulating dreams personal to her own aspirations, saying "I dream to have my own house and not to rent, to have a long life, no sickness, and to go to another country."

Researcher's comments

Danao's aspirations have changed over time and space. She had not relocated from the Province to fulfil any aspiration, beyond survival. Throughout the whole time she was sharing her Draw and Tell story, Danao was crying at the memories of her painful childhood. Deprivation and abuse had been her lot for all of her childhood, and at 13 she ran away to escape it all. No human agency had facilitated her relocation. Having gained employment, she showed no aspiration towards study when it was offered, but was content to look after the children, and enjoy the shelter, food and clothing that gained for her. As she related how her father and uncle had found her in Manila, and "taken her to a place" to convince her to remain in the Province, her grief was profound. There was much unstated, but everyone had a sense of the cause of her anguish, and there was what

seemed to be "knowing nodding" amongst the other participants.

The emptiness drawn in the last two drawings of her life at 16 seemed poignant, and was further reflected by the total lack of Aspiration/Entrepreneurial Intent shown
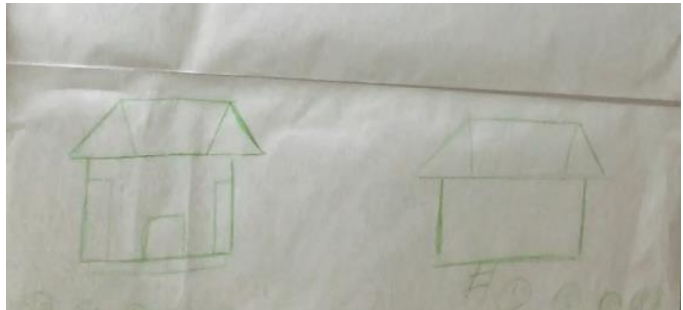
throughout most of the activities. Her stated aspiration was "to go out some time" but the limitation overwhelmed and she wrote "but I have no money". Her exposure to the Kamuning Community, however, enabled her to contrast the hopelessness of her childhood, with the opportunities for her children.

Being involved in the research project, finding her Inner Voice, interacting with other women, expressing her Outer Voice, and becoming intimately involved with others doing the same, over the 6 month period, has enabled personal growth. The evidence of this is found in the *Philippines Peso Tool* she desires a higher income, she is now expressing an interest in studying, she wants to save for a holiday and she can envisage owning her own home

Mentor's summary: Furthermore, Danao has recognised the value of community in the realizing of her dreams, saying "We're helping each other to be able to reach our dreams." She adds "It's a big help, I learned a lot like socialising and the importance of relationship."

Danao is now able to, not only dream, but see the way that it can become a reality, saying "I have a dream to be with my mother this Christmas, she is in Catarman", and she adds "I can save for transport money".

The quotation I had written in the original DRAFT abstract seems to have been personified in Danao:

"Hope deferred makes the heart sick, but a longing fulfilled is a tree of life"

Appendix 21: Edita's Broader Narrative, Drawings and Tables Broader Narrative and Drawings

Early Family Life - Edita was born October 28, 1972 in Santa Cruz, in the Province of Laguna, immediately south of Manila. She recalls "I have such very sad story... my Mother left us when I was 12 years. She went very far from our Province... My life in my 15 years old was very hard for
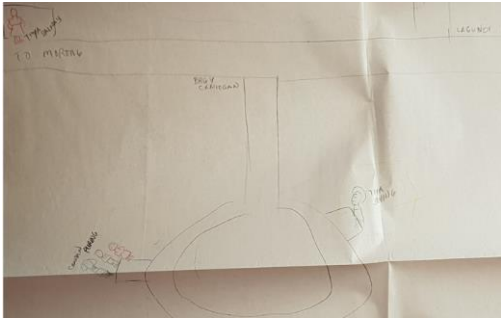
me .... In the Province where I lived and grew up, [it was] not dangerous living. My Lola (grandmother) supported me and gave my relatives some food and my allowances ... I lived here with relatives they give me separate room to sleep together with their daughter, my cousin ... and they sent me to study." ...They always told me to go home early for my safety, and not going to other houses of friends...they trusted me like their own sisters...give me food, clothes, shoes and everything I want." Edita appreciated the assistance she received "I am still lucky to have a cousin like her, she let me live with them, a good home with complete meal every day, with a good air, surrounding, drinks, enough sleep. I grew up with a family with a good example for me because even I don't have family of my own they treat me like one of them. They are very kind and understanding at all times." She recalls. "I help them cleaning the house and also care of their daughter in return they helped me finish my studies. That was my everyday routine."
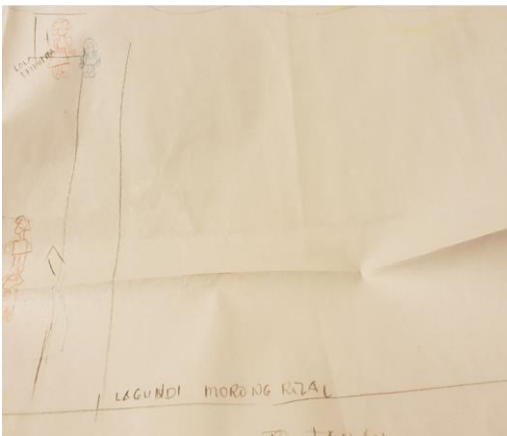
Migration - Whilst she began planning to migrate to Quezon City as early as 1980, it was not until 1987 that she relocated. "I came by myself to Manila at 15 ... I lived at church – and went with missionary to the mountains and shared the word of God. I met a pastor and he helped me and I got friends." While she travelled alone, she had friends and other family in Quezon City that she could rely on. When asked what factors were pushing and pulling her

she says simply "fortune and family".

Education - Having completed Grade 6 in the Province, "step by step I finished my studies, and then until now I stepped up for College, 1st Year College graduated … as I studied at school I learned how to deal with other people" despite being a "very shy type of person and afraid of people." She experienced some bullying, but friends and family helped her "sometimes give me foods or lend me money for my necessity … I know I need to do my responsibilities at the house of my cousin and other people were very kind to me."

Adult Life - Edita is now married, with 3 children, a daughter (17) and dissimilar twins (11) who she has "enrolled in the school … to have a future by getting jobs." She enjoys community involvement. She has no fears or concerns about her life. Edita sees change, unity and democracy as a vehicle for escaping poverty and achieving security. "All the talk of one community for the authority in one organization to do it, this is where we vote and get the opinion of the majority for it to be accomplished." She is involved in grass roots social action "Involving myself in the organization meeting in our street and this is the product of changes, we got a CCTV to lessen the thieves and people just hanging around in our place specially with the youth." She is proud of her recent employment, saying "I'm working at the moment as a government employee and serving the country … In unifying our country as a traffic enforcer, my duty is to implement traffic laws and explain to people, to follow the law specially crossing the road properly."

Entrepreneurship - Her earliest exposure to entrepreneurship was in the Province, through her extended family "They asked me to help them in their business and each week we also sell clothes and different areas of the market." So I have money for my everyday allowances. I'm studying good because I know that I need it for myself." This involvement triggered an entrepreneurial interest in her. Today she has a household income of 5,000 pesos, largely earned through the small business she has established "everyday selling snacks and groceries in my min *sari sari* store". She sees the importance of imagination and creativity as "a key to escaping poverty" and recalls "When I was 27 years old I learnt how to make things to earn money … when I was feeling hungry … when my children were little and … lacking food, I needed to cook snacks to sell and to earn money to add for the expenses … making snacks like cooking sauce of a quail egg and fishball … I studied how to give a manicure to help add money for my needs….This is where it forms things that should and shouldn't happen in the life of one person. This is where it starts to change the life, when the imagination forms the things that we should do in life step by step, we should start

and finish it for it to happen". As an entrepreneur she is still "dreaming of earning money for my needs. I want to have a small business that's why I started selling from a small value, then when you get a profit you will add some more for the products …" She likes to help others from her life experience and says "Giving advice and teaching them that it's right to start a small business; just like selling candy and when you earn more you add some more." She understands that this entrepreneurial spirit that she caught as a child is now modeled and passed on to others, saying "like what my youngest child did. He was selling a lot to the children and he was earning P500 a day."

Employment - She perceives she has gained respect through her employment "by them calling me 'Pres' as the president of our batch in our work: by asking for my opinion and following my orders as a leader," however, doesn't only expect respect, she gives it, recognising that "If we didn't have this in our lives we would look like we don't respect" and adds by "Following the orders and the rules to become a better follower" this encourages others "to respect authority and telling them to follow and to be under one rule."

Aspirations - When she was little her goals were simple "I wanted to prosper and to have a family, and an occupation". After graduation, "I got work and I worked in Singapore, Dubai and Qatar, I did massage, pedicure and I did it all to survive. I lived in the hotel, and I also studied hairdressing, manicure, I studied all so I could survive, and I lived and worked in the hotel". Now, she sees imagination and creativity as "where the progress holds each person to a better living." She seeks to motivate others in entrepreneurship, "Teaching other information and by giving other details for developing others like giving an example on how they can earn in their business … giving advice to other people to help them do the right and good thing to do their store." She understands market principles, product positioning and specialisation, saying "It is a big help to be better at what each person does, and if one thing is created beautifully, many would like the product, especially if it's good and fine according to what's popular." Her longer term aspirations include having "a new house with business and a car" and for her family to have "professional children fully finished [education] and working … in public service by entering in Police works". When asked "what would be the best thing that could happen for you?" she responds "satisfaction" which she can achieve "by step by step to earn and have more; thinking how to improve … to progress, and to have Hope … to achieve goals …to know the right process … to have a business or a job." She longs to "have a decent and large home in order for the fellowship of my family and to be peaceful." and she believes "my vision will become reality bit by bit. Every day I will work with passion on my vision, and my vision will become clear by what I do." She seems to have an

expansive vision for her life saying "My dreams is to have a better house, business to earn money to use for everyday expenses. What I can do to make it perfect is to become better of what I do and improve the business that I'm planning, even it's not perfect as long as I have it in my life, it's fine and it won't go away but it will help others somehow by the grace of God in heaven."

She believes respect is important "specially to elderly people or with authority in society or in one institution, this means acknowledging people with authority." She values integrity, is not quick to judge or criticize, and likes to "be observant and look out to help others if they need it." She believes that " A transparent person listens to other people and knowing first the full circumstances and situation before judging the situation so they will not be mistaken." She recognises the need to manage risks, and highlights a key risk for the squatter housing in her barangay "This is a big help for each person specially if there's a fire in one place or a community, when everybody takes care and manages, this will avoid and anticipate it not to get worse so no one will be affected."

Edita is a spiritual woman who sees the outworking of her faith through personal, familial and communal accountability.**"**This is the way for improvement in each person, in their accountability to enrich/improve their ability for them to be better… to fight for respect for the elderly people and follow to what they say … because this is a guide in life for each person to have a better life."

Focus on Maslow Hierarchy

- Physiology
- Safety Needs
- Belonging
- Esteem
- Self Actualisation

Focus on Themes

- Migration
- Poverty
- Family
- Aspirations
- Education
- Entrepreneurship
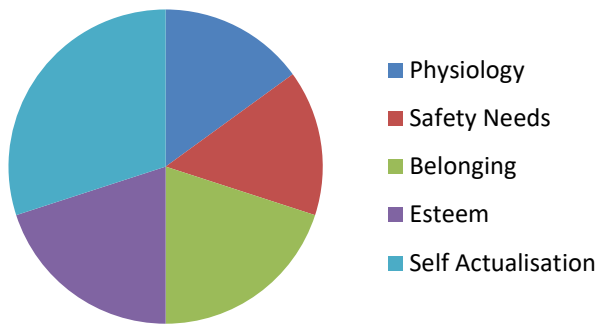
Comments from Mentor 1

She has gained a much better perspective in life. Became more stronger. Among the group, she is very good in terms of communicating and expressing herself and sharing her experience working abroad and as a missionary. Yes, she has found her Voice. She is passionate in achieving her goals. While she is alive, there is always hope.
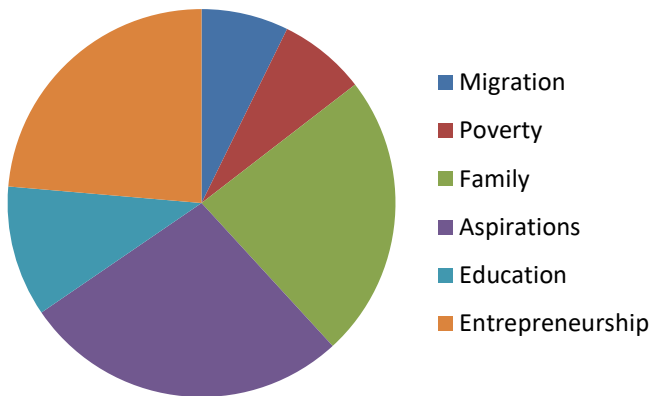
Comments from Mentor 2

There was no problem for her to write her stories and participate in this project. She always talked about her desire to help her husband raise their family. She is fluent when it comes to discussion and can express herself clearly.
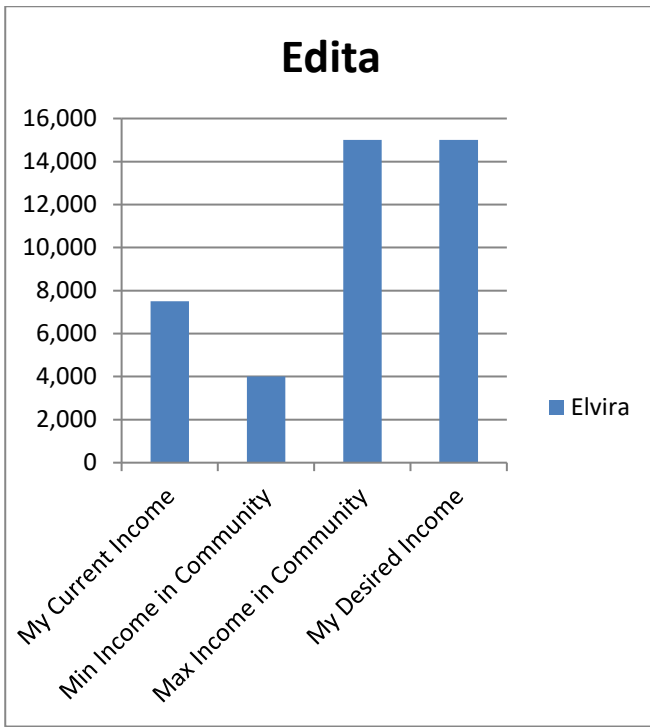
Edita

Personal Wealth Pie Diagram

Edita was either not able to provide specific responses to the questions relating to personal and community wealth, or preferred not to.

Regarding the value of assets, she wrote "just right we get by"

And regarding the level of wealth she desired, she simply wrote "I lack money"
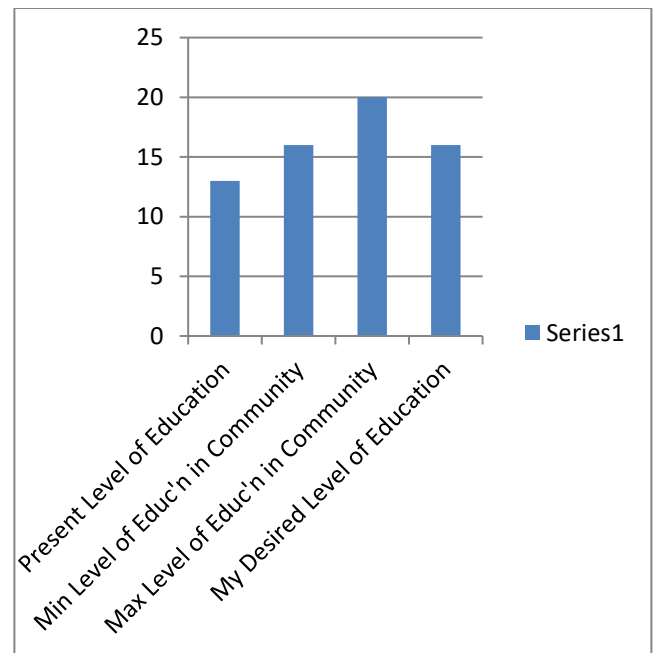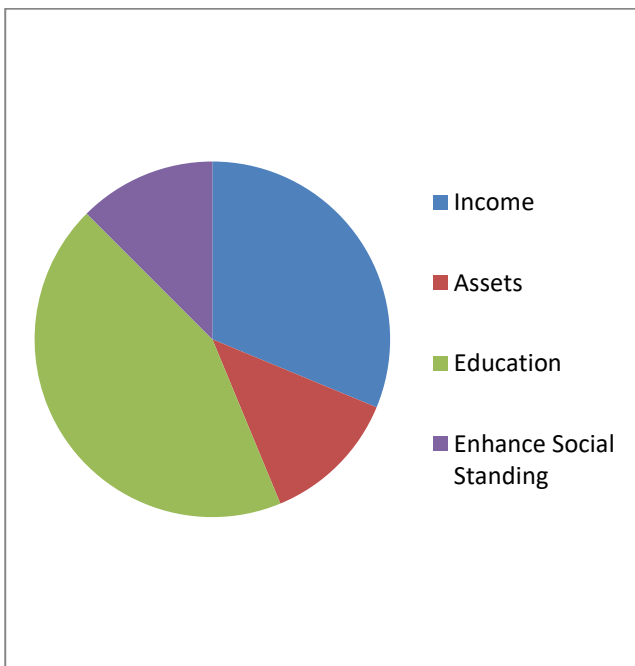
Final Interview: Edita was not available for the Final Interview, however both Mentors described her as being aspirational with a strong desire and commitment to achieve her goals. They indicate that she had had no difficulty expressing her Outer Voice in the past, but both comments that she has found her Inner Voice and is even more confident now. Her goals, clearly articulated, are both for herself and members of her family.

Researcher's Comments:

Edita's aspirations were formed at a very early age, despite the fact that Edita's early childhood was very sad, with her mother deserting her at a formative age. Both her grandmother and her

cousin's family were active agents in her migration. Being placed in the family of her cousins, where not only her basic needs were met, but she was given love and a real sense of belonging led to her involvement in the extended family's business from 12 years of age. This exposure, not only taught her responsibility, accountability and honesty, but instilled a confidence that did not come naturally. Perhaps most importantly, it formed entrepreneurial intent (aspiration) through enabling her to gain some independence, and to achieve success through her efforts and experience the reward of providing for herself, and contributing towards others.

By continuing her studies "step by step" she was able to graduate high school, all the while building her knowledge base and her confidence, which no doubt, would have been further developed as she travelled to unknown places with the missionary. Each of these ingredients brought her to the point where she was prepared, and able to travel overseas to work; providing her with even further skills and experience. She learnt how to steer clear of poverty through education, self sufficiency, entrepreneurial intent, hard work and creativity – and her aspirations reflect an upward spiral throughout her adult life.

Edita's Modified Maslow Hierarchy diagram, the thematic charts and her Philippines Peso Tool responses show a very balanced life and lifestyle. Being such a role model, she provides a supraliminal stimulus within Kamuning Community, as she imparts to others. This multiplier factor can help reduce poverty, not only within her own community, but will extend to neighbouring communities.

Appendix 22: Jalili's Broader Narrative, Drawings and Tables

Early Family Life - Born 4th May 4, 1980 in Quezon City, Manila, Jalili's parents had migrated from Surigao Del Norte (coastal area of Mindanao and Nueva Ecija (landlocked north of Manila). Jalili's "mother tongue" would have been a conglomeration of Suriaganon and Tagalog, she speaks "both English and Filipino Language" (Tagalog). Jalili "grew up in a family of eight, which included two cousins, one an orphan. She recalls "It got more happier and our family got bigger, love, respect." but, she also recalls tensions and threats of a breakup, until the accident of a sibling restored a focus on co-operation and unity. Her mother cared for the family of 8 and did laundry for 3 additional families. Her father "was a truck driver delivering materials to different houses". They lived in a simple wooden house in the barangay (an inner city neighbourhood with its

own administrative centre). "It was little but it became our shelter and gave us good and deep sleep." Their combined income met "food needs and we prospered in our simple life, even though we live close to the road we could still breathe fresh air, because before the air wasn't very polluted." However, she recalls a visit to the Provinces, which provided contrast, "I can breathe fresh air, because there are so many rice farms and surrounding was colourful and I can rest well and sleep early….a simple life … all I needed was really met "
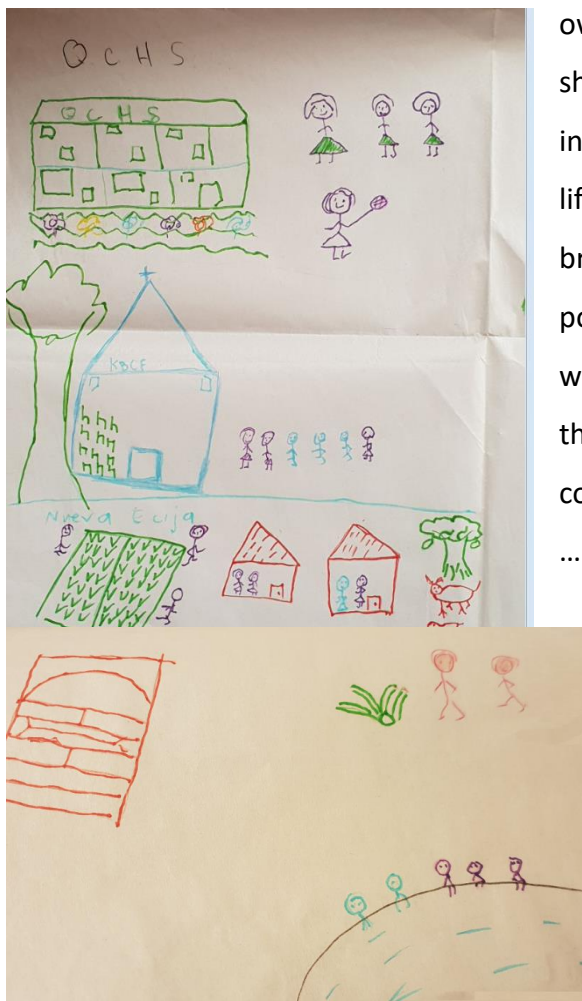
Her Education - Jalili's schooling began in Tagalog, but in the 4th grade changed to English. She attended Kamuning Elementary School, and enjoyed her childhood "we had no gadgets. We would play on the streets. We would play Intero and Kick … we would tell stories and talk to each other". She attended Quezon City High School, and gained

status from being an interschool competitive badminton player, saying "I played in Concrame and Arante sports complexes. When the school had a competition I was the badminton player." This seems to be a significant source of pride for Jalili. "We got an allowance for snacks every month" and was grateful her "parents were still there, they helped me fulfil my dreams, we graduated because of my parents jobs." Jalili went to church and associated activities regularly, including Daily Vacation Bible School, where "we would stay a month there" and "would also catch up with our cousins."
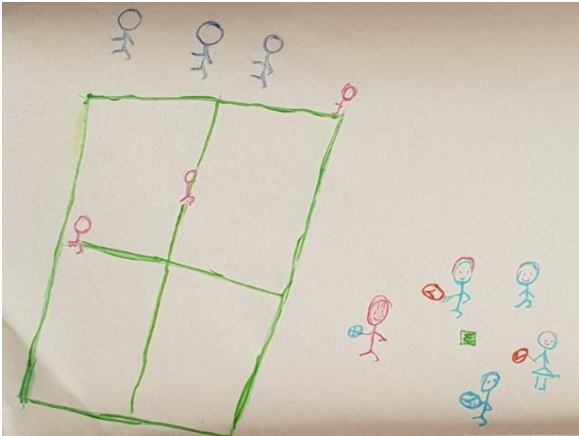
Employment - Later, she was employed in a fast-food restaurant, gained additional friends and, working hard was able to both enjoy financial independence, and contribute to the family's income. She was bitterly disappointed when her contract finished.

Former Aspiration- Her earlier aspirations were to graduate "I wanted to finish studying and taste to go up the stage" and to be married with a family of her own.

Migration – Jalili was actually born in Quezon City, but she, Dr Sierry and the mentors all perceive her to be "from the Provinces", and so she has been included in this research project.

Adult Life

When Jalili decided to marry she was "happy because I was wholly accepted by the family of my husband, new hope because he gave me a chance to become part of their family." However, this was when "problems came into my life and I struggled especially with my children." But she adds that "This all changed because we made the Lord the center of our lives." Her faith is a very real and very strong part of her life, impacting all her thoughts, actions, hopes and dreams.

Jalili and her husband chose to remain near, and relate to the Kamuning Church and School community "because there are so many opportunities" including "being near the school, market, hospital and church." Her family, including her extended family and that of her husband, the church and her local community are very important to her.

Jalili has three children, a 15 year old daughter who "wants to become a good chef", and two sons a 17 year old who "wants to be a good teacher" and an 8 year old who she wants "to finish studying and become positive in life and think more freely".

Current Employment - Jalili earns P3,500 per week as a street sweeper. Her husband is a driver. She is satisfied she has "a good house, a job and education."

Entrepreneurship – Jalili is involved in entrepreneurship, having recently opened a *sari sari* store. While her own aspirations receive minimal attention, inferring she has attained personal goals, she states she wants her *sari sari* store "to be a good business". She doesn't see poverty as a hindrance, takes responsibility for her life, recognizes the importance of sound choices, faith and says "being creative I can make the impossible things possible."

Aspirations - "Her personal aim is to "get closer to God and to have a hope in life, to persevere and to have a purpose in life." Most of her aspirations centre around her children, but she recognises the sadness of dreams unfulfilled, and has regrets for her parents "because they are still working the same job as they were when we were kids and they didn't progress. …My mother is still washing clothes for families, my father is still delivering cement in trucks. Can you imagine lifting cement hollow blocks at 60 years". The importance of being a good mother, wife, neighbour and a law abiding citizen is paramount "In my married life I continue to give protection and security to my family by having a good job so I could give them a good life, and to follow the law and have a limit in what I do, especially in the law of God"., "so we could have a structured life, and were not stepping on others."
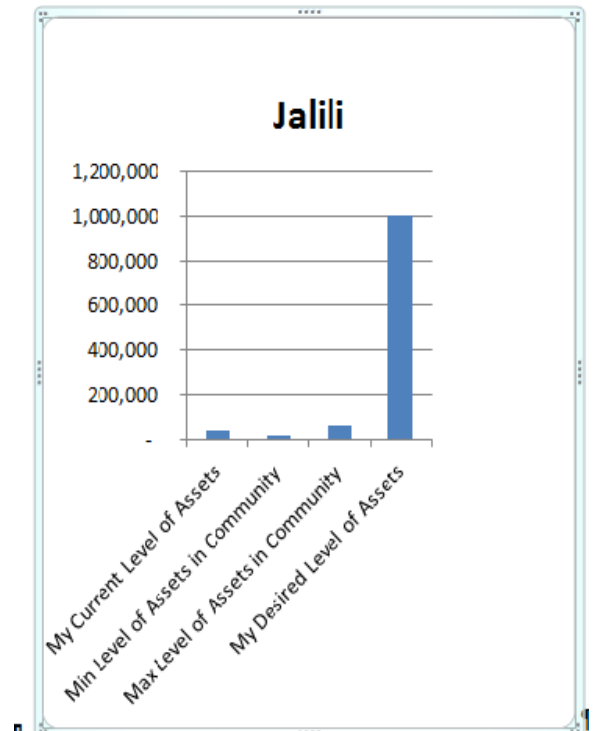
Jalili wants to help others in her community "There are so many benefits that needed to be given to the poor… it is easy to send help to the barangay municipality"

Jalili focuses on two major themes: her family and faith. Her aspirations for her children and her obligations to her parents; and her faith in God, as the source of her strength, hopes and capacity to achieve are both important to her. Interestingly, her aspirations seem to emerge through discussions of her prayer life**.** While from her writing, it seems the focus of her prayers is on her immediate family, it also seems that her faith pulls her upwards as she expresses "to not give up"; to "increase learning", for "every minute to be significant". She expresses her ultimate goal is "to wear the black gown … I wanted to finish studying and taste to go up the stage, it seems hard to do, I am scared to believe it because all of this is just a dream." And then because it seems insurmountable, the object of her aspiration reverts to her children, "But I am happy because even I don't accomplish it, my children may continue this because it is a big joy for a parent to see their children to finish studying and wearing a black gown."
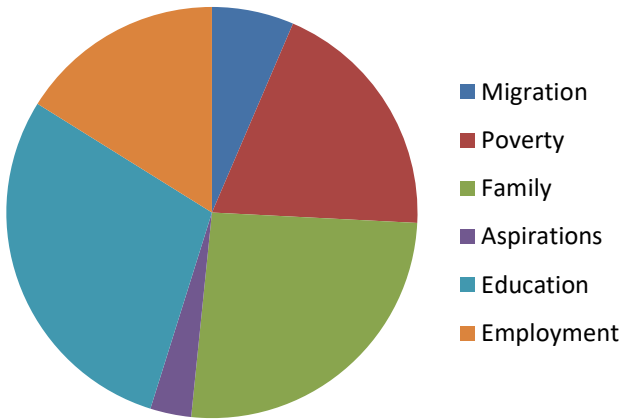
Respect is very important to Jalili: respect for all rich or poor; for "law and order", for "parents and my siblings", husband, church and government leaders and the elderly. While she sees imagination as important she links her creativity to "budgeting" for the household, and she perceives risk and risk management through the lens of personal physical safety "going home late at night, going to work

even its storming and flooding in that place." Most of her writings focus on the lower 3 Maslow levels.
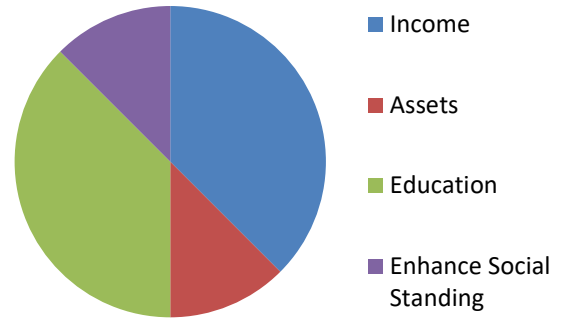
Jalili is transparent but sets boundaries on what is shared, and to whom **"**this is where the friends, family and neighbours will know you, because sometimes you have problems you can tell and ask for a solution, sometimes we should also choose the people we will trust." She cautions "Sometimes in our lives we have secrets, in life we have burdens that others know, but we should be careful on telling stories to others, because sometimes by us being transparent, we put ourselves in danger." Her references to personal accountability almost entirely focus on her family and community, and not on herself**.** She believes the thing worth devoting her entire life to is "for my children's dream to be accomplished, getting my children to finish their studies, and guide them in the right path, making it all happen with the help of God and being diligent in life."
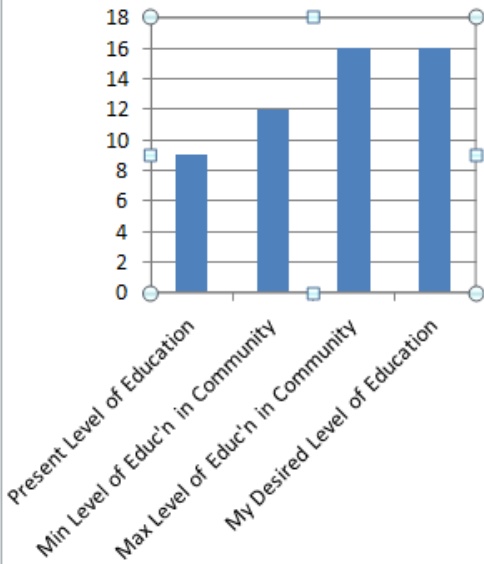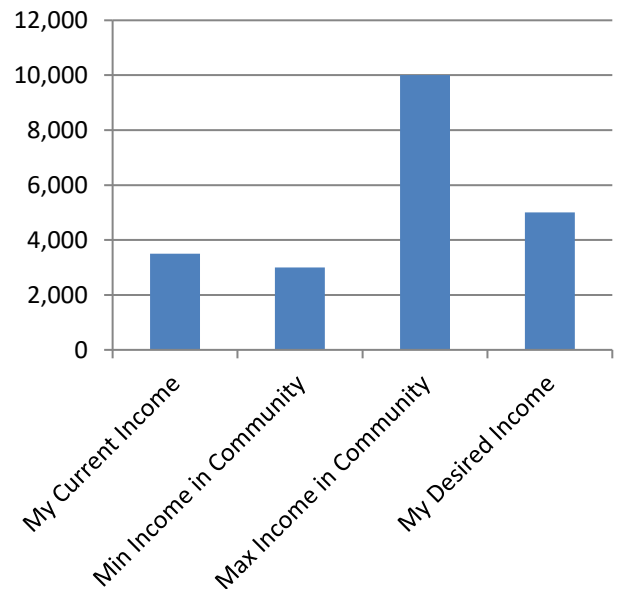

Focus on Maslow Hierarchy

- Physiological
- Safety Needs
- Belonging
- Esteem
- Self Actualisation

Jalili

Focus on Themes

- Migration
- Poverty
- Family
- Aspirations
- Education
- Employment

Jalili

- Income
- Assets
- Education
- Enhance Social Standing

Jalili

Present Level of Education — Min Level of Educ'n in Community — Max Level of Educ'n in Community — My Desired Level of Education

Jalili

My Current Income — Min Income in Community — Max Income in Community — My Desired Income

Final Interview:

Jalili was not available for the Final Interview, however both Mentors described her as being very focused, aspirational and goal centred. She is balanced and has a strong commitment to family, both her parents and her children.

Researcher's Comments:

Jalili's aspirations do not appear to have changed markedly over space and time. While she perceives herself as having come from the Provinces, and the Mentors and other participants held the same perception, I was very surprised to learn during the Initial Interview and the Draw and Tell session, that Jalili, had actually been born in Quezon City, but her parents had migrated. I had explained, and documented the essential criteria for selection of participants, included **must have migrated** from the Provinces¸ I decided to go along with the perception, and continue her involvement in the research.

Like other participants Jalili frequently referenced the clean air of the Provinces, compared to that of Quezon City. Despite having graduated high school, receiving a better income and having a higher wealth status than others in her community, Jalili's success at competitive badminton in her teenage years is the source of the most satisfaction, status and fulfillment in her life to date.

Although, Jalili has one of the higher education levels of all participants, her income and wealth levels are low. She seems to have a realistic, pragmatic view of what her income and wealth levels could rise to. She is acutely aware of the ever present dangers of poverty, with just under 20% of all her comments pertaining to "Poverty".

Jalili is prepared to invest in further education, and is less concerned with wealth accumulation. She is one of only two participants who kept a diary throughout the 14 day period, as suggested. Her diary is totally about her children and their needs, which is not surprising as the Family theme represents almost 25% of the content of her writing. One day she records she woke to find her child had a high temperature. She says "I was shocked… I was scared." A high temperature can signal dengue fever – a source of terror, because it can rapidly cause death, and medication and hospitalisation can be so expensive as to be completely inaccessible to a squatter.

Appendix 23: Luna's Broader Narrative, Drawings and Tables

Early Family Life - Luna is 60 years of age, and was born on October 24, 1958 at Dapa Surigao Del Norte.

Education - She went to school at Manirito Del Puzon. She attained Grade 5, studying in Tagalog to Grade 3 and then in English.

Early Aspirations- When she was little she had hoped to be a police officer.

Migration- Experiencing "life's poverty … and a storm that almost prostrated me and my family due to the difficulty that we experienced" she, her husband and children relocated to Quezon City In 1989 "to find a job … and for my children to study". Having extended family and friends in Quezon City, helped with accommodation and finding work, living with "our relatives …my husband is a driver and I wash clothes". She has 10 children aged 4 – 19 years, 5 girls and 5 boys. They became "involved in KBCF and as a 4 P's Member and in the organisation of neighbourhood."They have a monthly income of P7,000, Luna is a street sweeper and a member of 4P's.

Adult Education - Luna recognises that she "became creative when I started studying" then "applied it in family, applied in our lives, in the upbringing of my children in the house … by giving advice and beautiful speech that lifts me In my experiences in life." She interprets "risk" as danger and writes "I believe that shouldering danger is important because of this I learned how to fight challenges and endure my living" and assists others so they are prepared for "other danger that they may face in life" as this "stabilizes people in their lives to prepare for whatever problems that come in their lives". When asked how she manages risk she says "In my household I'm managing danger by praying and asking for guidance in the Lord God" and she encourages others to do the same.

Regarding honesty and integrity she says "I believe that it is important for a person to be reflective because it is a way to recognize and to avoid the judgment of people, if we have the ability to reflect, we also have the ability to recognize other people. In my life I become reflective when I learned to socialize with other people and when I met God in my life" She believes this is a key for a good life. On personal accountability she refers to "developing my abilities and teaching my children… encouraging other people to accomplish their own responsibility by developing and giving and molding people with additional knowledge to other people"

She sees the Core Values of "forgiveness and humility and most importantly a fear of God", and being "a loving mother to my family and to my children", she adds "I don't like when someone is hurting them, for I'm ready to fight for them to whoever hurts them until death, because that's how much I love my family."

Employment - She has "built up a reputation in my community by joining the woman civic organization, women's organization and Bridging Program for the Filipino Family at Joy BBM. " She believes in respecting people who are "higher than you". She says "respect is such an important [thing] in people's lives " and provides examples, "my parents… someone older than me and other people and in the community and work place." She adds "respect [for] the rules of our country…our captain, councilors, and watchmen, because they're caring for us in our suburb and they are also implementing order and peace in our suburb."

She identifies the link between unity and bringing about effective change, and recognises the importance of imagination "through imagination you can create things that you would like to do in life, like creating a house or home" and "creating beautiful idea that can be applied in everyday living." She uses her "imagination to help … develop [her] capability and memory everyday socializing with people…discussing and exchanging opinions and listening to each other's idea".

Current Aspirations - When asked about what she hoped to achieve in her life it was left blank, but when asked about her aspirations for her children she responded "so they can have a good future". She added "in the past I have achieved what I needed, air, food, drinks and shelter in order to take care of myself … In my life I have achieved, protection, security and orderliness and law". Regarding the one thing in her life she would like to achieve she says "to have a good life, happy and peaceful living together with my friends and neighbors. .. this will give me status in my life, currently I'm a mother, and I have a husband and ten children and nine grandchildren. " She sees her responsibility in terms of her job and to keep my family good and always loving and have a fear of God and have a respect for one another….to follow the rule of the law, and most importantly is I'm working well for make my life beautiful.

I thought that I shouldn't be defeated with the problems and hardness in life, because I believe that while there is life there is hope and we should not lose trust in God, I believe whatever His will, will happen. **"**

Focus on Maslow Hierarchy

Legend:
- Physiological
- Safety Needs
- Belonging
- Esteem
- Self Actualisation

Focus on Themes

Legend:
- Migration
- Poverty
- Family
- Aspirations
- Education
- Employment
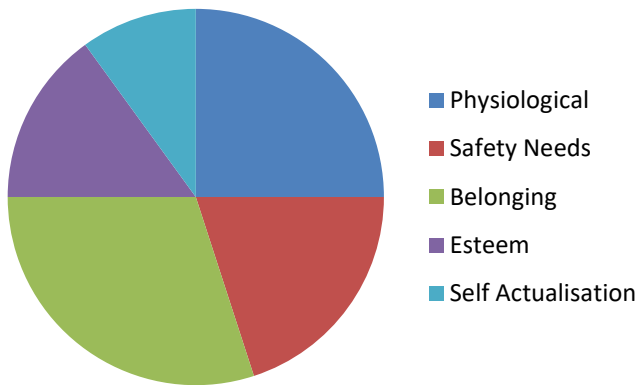
Comments from Mentor 1:

Luna is more at ease in expressing herself now. When asked a follow-up question, she would willingly share her experiences sometimes with tears. At age 9, she stowed away with cousin and became a house helper for 10 years. She was promised to be sent to school but did not happen. In spite of her pains and difficulties, she has hopes because of her faith in the Lord. Yes, she has found her Voice. She is excited to see her dreams come true. She wants to have a house of her own.
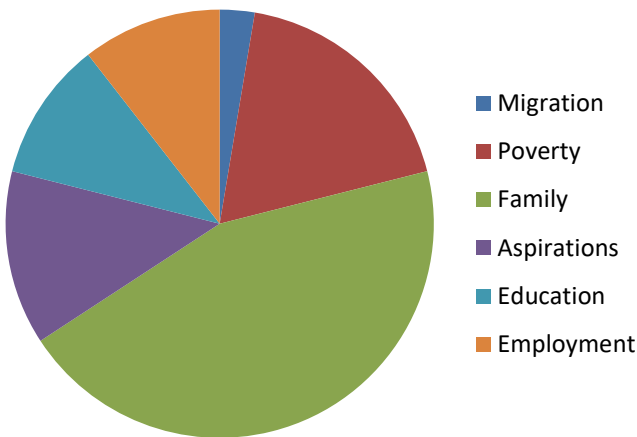
Comments from Mentor 2:

Luna does not exert much effort. She is still ashamed and afraid to talk about herself. Her themes revolve around poverty, and all about her life condition in the squatter's area. But, She is working hard to see her dreams come true. Yes she is finding her Voice, though not that vocal, but is hopeful with the help of our Lord.

Luna was not present for the Philippines Peso Tool, so there is no data available for that activity.

Researcher's Comments:

Luna's aspirations have not undergone any major change over space and time, but have required adjustments, through life's circumstances. As a child she hoped to be a Police Officer, now she has built up a good reputation in the Kamuning Community, and plays an active role in a woman's civic organisation and Bridging Programs for Filipino Families. Around 30 years of age, she, her husband and family escaped the extreme poverty they were experiencing in the Province by migrating to

Quezon City. They had the assistance of friends and family in finding accommodation and employment.

Luna has been battered by life, and works hard to supply the needs of her 10 children. Despite poverty, safety and physiological needs taking up much of her considerations, and poverty and family needs comprising over 63% of the text in all her writings, she shows remarkable resilience and determination. She embraces core values of honesty, integrity, forgiveness and humility – and these seem to bring a balance in her life - as her Modified Maslow Hierarchy Diagram reflects a level of self actualisation, that is born of "being" rather than "having.

Luna was one of the few women who completed the exercise of looking at her face in the mirror for 3 minutes and commenting on what she saw. "It is enough to watch my face … then I see that there's no mark of youth. It's been replaced with seniority, immersed in poverty, I couldn't trace the joy because of much suffering in life, I glimpsed on my face the lost enthusiasm because of so much worry that I have a sickness and I can't get it treated because we don't have money, then I thought God has forsaken us because from the start it's been difficult what we've experienced, I'm feeling weak every time my daughter Ella cries when she's got stomach pain. That's why until now I've got no other look on my face except hardness and depression in life, sometimes I think I cannot even see the face that God made for me, now it's full of wrinkles and marks of hardness because of what I've experienced in life. However I am not losing hope in life, because the Lord God is there who's ready to help me, I know that He would never leave me and I am fully trusting and faithful that He will give healing to my daughter Ella. Now I am seeing again the smile on my face.

Appendix 24: Puzon's Broader Narrative, Drawings and Tables
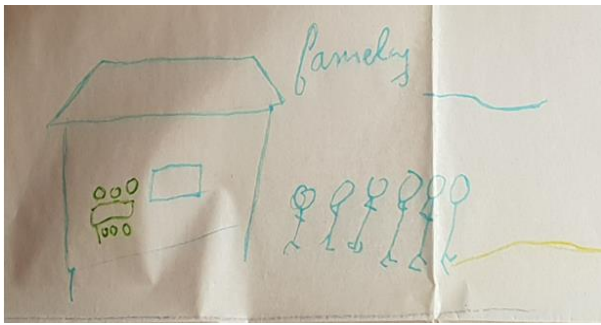
Early Family Life - Puzon was born in Masbate, in Manstator de Fernando Province on 17th September, 1960. She lived in the Province with her father, mother and siblings. Life was very difficult, her father was a rice farmer, but poverty was such that the cash crop rice was rarely enjoyed by the children. After school there was heavy labour. She recalls: "My father was a rice farmer and he would plant rice. After planting we would go to school we would take for our snack -a potato, no rice. When we got home from school we would help our father plant rice, feed the caribou, fetch water, everything with my four siblings".
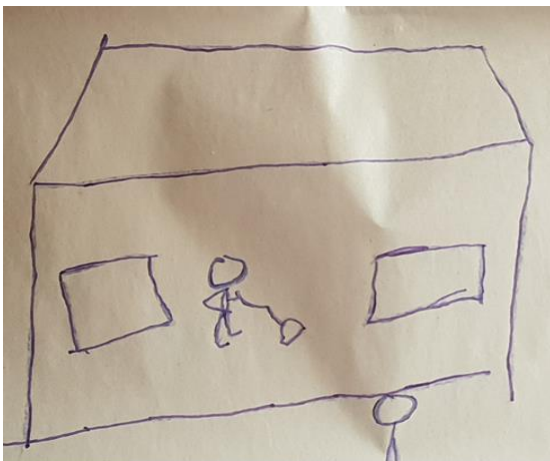
Early Aspirations - When she was little her aspirations were to "have a good family and get a job washing clothes and washing people's clothes for money to help my family."

Education - Her primary schooling, at San Fernando Masbate, was in Masbateno, the local language. Her father had wanted her to gain an education as he had enrolled her in High School.

Migration - Puzon found she "couldn't retain the information (during 2nd year high school) so I ran away to Manila" (Maslow Step 1).

Employment - She was fortunate and recalls she found work readily on arrival "When I came I went straight to my boss … I worked as a maid washing clothes in Manila" She was hard working, unselfish, dedicated to her family, and recalls "I was sending it [her earnings] to my father, because they had no money to buy rice. Sometimes it was so hot they couldn't plant rice so I helped them. So everything I earned I sent to them, it helped my siblings. Until all my money that I was earning I have, because I was only earning 30 pesos a day."
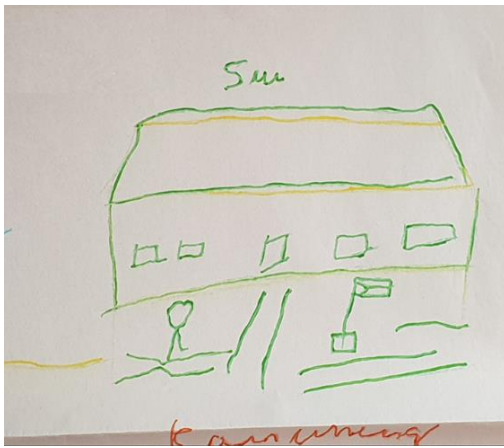
Adult Life - It seems she formed a relationship in Manila, fell pregnant and went back to the Province with her partner. Her mother insisted they marry. She was 17 years of age. She describes her hand to mouth existence, the struggles and the triumphs "I got a husband, I was very young when I got married, 17 years old".

Repeat Migration - It seems she stayed in the Province for 10 years, but "In Masbate it's hard to find a job and make money most people become farmers ". So in 1988, at 28 years of age, she, her husband and children returned to Quezon City.

Entrepreneurship - When they first arrived back in Quezon City, they "lived in a squatter area and did laundry service and owned a *sari sari* store in Sacred Heart." Her current goal for is "to work or to have my own business, to thrive in life… to reach my goals, to have my own business like sari-sari store."
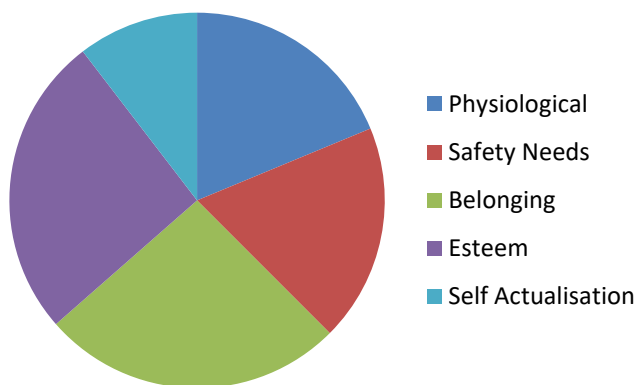
Employment - Puzon has four adult children, 2 males and 2 females, ranging from 26 – 40 years of age. She earns "P1000 from washing clothes each day", and continues to work at 50 years of age, because "I need to work in order to sustain my children's needs". She explains the benefit of being a day labourer washing and ironing clothes, and describes their strategies for coping financially and improving their lot "When you have finished washing clothes they give you money straight away ... my husband worked as a security guard so we helped each other … I taught my children to wash clothes so they would have money for school … that's why my children are used to working and saving money, because I only earn a small amount 100 pesos a day." She explains just how little that was, with the bulk of her earnings only paying for school lunches "from washing and ironing it won't be enough to buy rice and my children's lunch money is only 10 pesos ….

Adult Aspirations- Puzon's initial goal on arriving in Quezon City was "to work and earn money… to have a good life and not to have to stress about money… to help my family" and to "have [her] own business". Her best friend, also migrated with them and they are now neighbours. Puzon became involved with KBCF through the community activities. Her original goals were "to succeed and help my family for the children to finish school … so they could learn and not to be dumb". Even though we are struggling and lacking to pay the tuition for the children we would borrow

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money and pay it back when the salary comes and we would budget the remaining money." This "helped my children to be able to finish studying." Her goal now is "to have a business and for my grandchildren to finish school… and sustain my children's needs. She celebrates "Now my family, we are happy. Even though I got married young, I still have a happy family… my 4 children have finished college. They are happy. Very, very happy. They've all completed college. Out of my 4 children 3 have spouses and my youngest doesn't have a spouse. We are happy". However, she adds her goals are for two of her children (40 and 28 years) "to finish studying", for the other two (39 and 26) she wants "a decent job". She writes "My dream in life is for my children and grandchildren to finish studying, and to rise up out of poverty, I think no one is perfect because sometimes we do things that's not good for our lives, I think what I can do as a mother is to get my children out of poverty and get them closer to the Lord. The life should not be wasted while you're still living and show that you're doing good to others and for each one of us to become better, because I believe that God will do good things in my life and for everyone."

Puzon was excited when given the opportunity to be involved in the research project, because she says "I wanted to join … it excited me to become more confident … I trusted them with joining so I was excited" She wants to be upwardly mobile "to leave this place, and have a better house, to have a healthy body and not get sick, for my grandchildren who are living with me to finish studying, to have savings, to have a better eye sight because my eyes are getting blurry."

Focus on Maslow Hierarchy

- Physiological
- Safety Needs
- Belonging
- Esteem
- Self Actualisation

Focus on Themes

- Migration
- Poverty
- Family
- Aspirations
- Education
- Employment

Comments from Mentor 1

Puzon would always come with a ready assignment - with the help of her daughter. Always expressed gratitude to those who helped her. Her sacrifices have paid off -all her children finished college and are working. She started work at 14 as a laundry woman, was maltreated , but determined to keep on. Is very vocal about her faith. Prayed over her children every night, and learned to be prayerful and trust the Lord for everything. Yes she has found her Voice, she desires to have her own house and insists on working despite protests from her children who offer to support her. She is involved in the church.
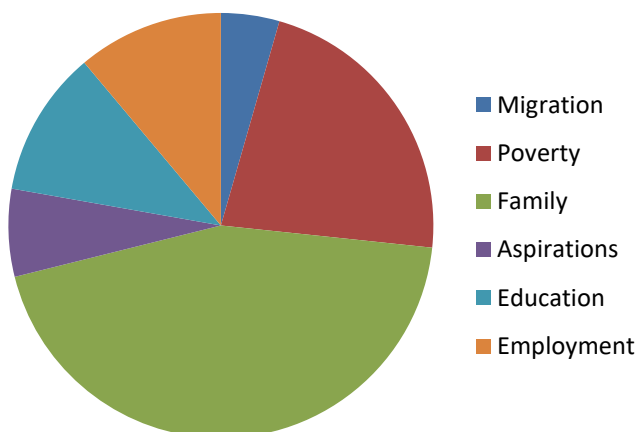
Comments by Mentor 2

Puzon is always the first one to submit her assignments. She always ask the help of her daughter. She still has fresh memories of the hardships she went through in life. Expresses the themes about her hopes and dreams. While they are still living in the squatter's area she is happy and keeps on hoping and trusting in the Lord. The project has helped her find her Voice. She is happy, contented and satisfied. But she still hopes for a house of her own.
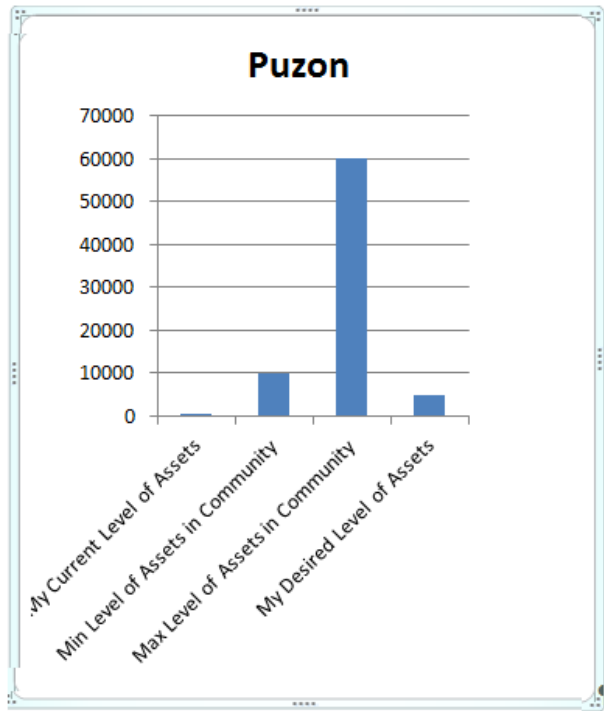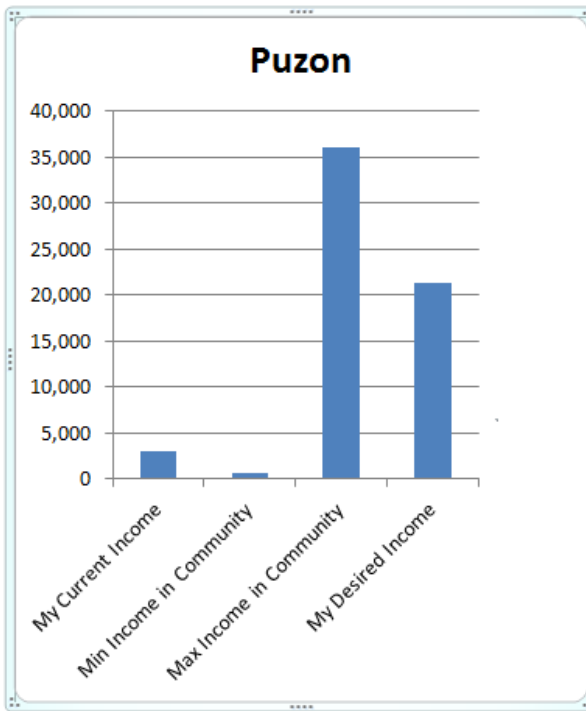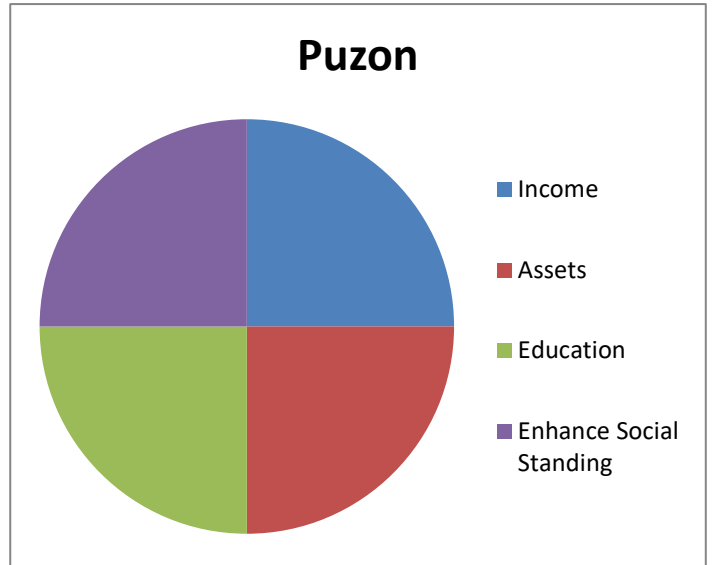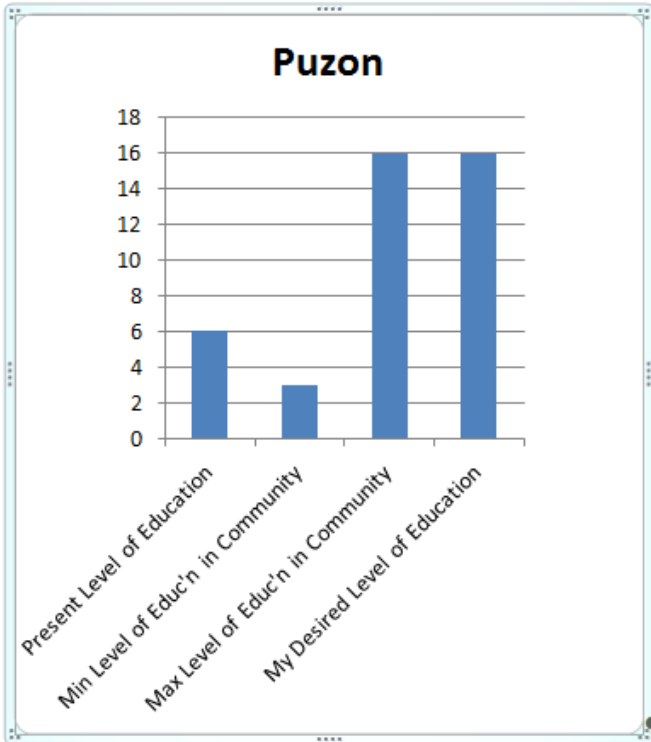
Final Interview

Puzon gave the following reason for volunteering involvement in the research project "joined to increase investment and knowledge. She particularly liked the section on Belonging and Love, in *A Time to Dream*, but found it inspirational that despite "I am old" she could "dream for your children to finish studying" She has been able to apply what she has learned to her livelihood operation, "Of course, on how to budget and how to handle properly the Livelihood. Of the project and what she had learned she said "It's beautiful and very good for my family." She "shared this with them because it's very good. It's important that the family is whole." And is encouraging her family to set goals, in "what they do, and what they are going to do"

She indicated that she had been able to identify some anxieties and fears and had been able to discuss those with the mentors. She aims "to have a good job, to have my business or work and to have my own house", to become better at memorizing scriptures, to increase our income to meet our daily needs." She articulates specific goals for each of her 4 children, and has set a goal "to be with my siblings this Christmas – 15 years that we haven't seen each other."

When asked if she things the program could help her to achieve more of her goals, she said "Yes, because it says, it's free to dream and if you really want it you can achieve your dreams for your family.

One of the exercises in *A Time to Dream* was for participants to "Look into the mirror for 3 minutes and record your thoughts". Puzon said "My face is slowly falling and got so many wrinkles because of all the problems I went through in my life, and this face has given me the capability to overcome all the problems and storms that will come into my life, this face has given life to my children while they're still young and until they grow up, and have their own lives. If it's not because of this face, I wouldn't be here in this world, and I won't get to see my children and grandchildren grow up. This face has given me the stability for my future problems in this world. My face is giving enthusiasm in my life, because I'm seeing the lives my kids be lifted by God, and the steps they're taking in their lives are more clearer, and do better within their families. Yes, it majorly changed my life, because if I don't have a job what's going to happen to my family, job is a big thing in my life because this is where I'm getting the needs of my family, specially the expenses inside and out of the house, and I do my job faster, specially that I'm working for my boss in the other house, it's really a big change and I'm feeling In myself for it to make my life lighter, and it's a big thing in my life."

Researcher's Comments

Certainly, we can see changing aspirations in Puzon over time and space, but it appears to be in reverse to what would normally be expected, ie her initial migration was to escape abject poverty – the pull factor to Manila was survival through the possibility of employment. There was no external human agency at work. However, after having returned to the Province, marrying and eking out an existence for 10 years, they decided to return to Manila.

This time the migration to Manila was definitely fueled by aspiration, as a very real entrepreneurial intent had developed, and Puzon she envisaged starting a *sari sari* store, as well as gaining employment for both herself and her spouse. Mentor's report that she has found her Inner Voice and grown in expressing her aspirations during the research project, and has gained confidence in the use of her Outer Voice. She continues to aspire for something greater, including education for her children, but now also for a home of her own.

She doesn't have much in the way of income or wealth, nor does she aspire for much in material terms, however, she does express an interested in undertaking additional study.

Appendix 25: Rosalan's Broader Narrative, Drawings and Tables

Early Family Life - Rosalan P. Nunez was born on March 31 1974 in Quezon City. Her birth mother had migrated from the Province of Bulacan, and at 15 finding herself pregnant, and needing to avoid retribution by her family, arranged for "Mother Linda [to] adopt me." Rosalan recalls an "ordinary
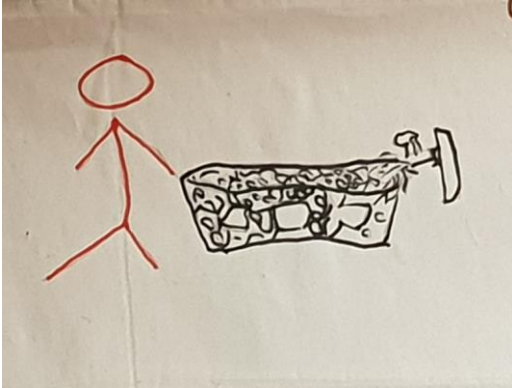
life ...with 3 other children" in a small home at the back of Kamuning Bible Community Fellowship, and "because of poverty needed to work from an early age." She was grateful for her basic needs having been met, and recalls the fun of "playing together in the rain" as well as hard work with "mother washing clothes, father as a driver delivering watermelon".

Rosalan explains her integrity was present from childhood "When I was a child … every time my mother ask me to buy something I always give back the change if there was some. And I also tell the bad things I did and my mistakes." Now she encourages others to exercise integrity "firstly being honest towards them and … I teach them by being honest, [it] is a big thing in our lives because by being honest it causes people to trust you." She "believe[s] a person should be responsible for their
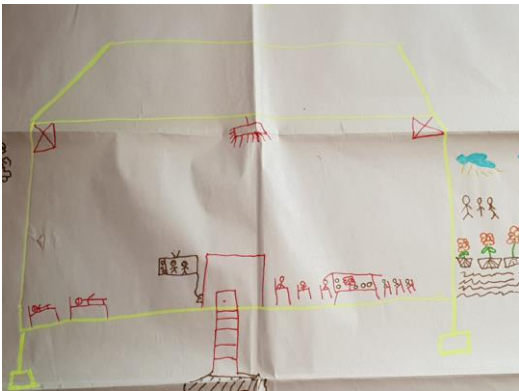
own life … specially if they have their own family … responsible for themselves and responsible as parents to their children ... to protect yourself and your health … if you have a family you really need to be responsible … because if you have children they won't depend on anyone else but their parents."

Migration – Though Rosalan had been born in Quezon City, because she was the child of parents who had relocated from the Provinces she, the program mentors and Dr Sierry perceived her as having "migrated from the provinces."

Education - She attended the Kamuning Elementary School, and went on to complete 3rd Year High School before getting a job
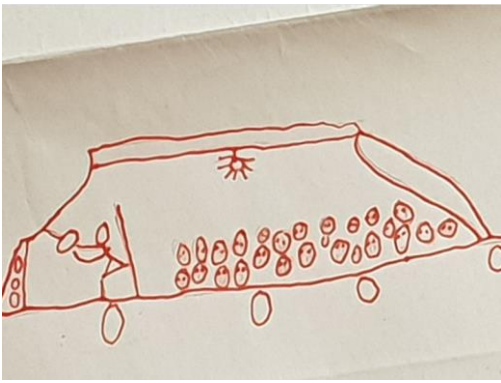
Employment - Initially, her work was "Doing other people's laundry and cleaning other people's houses" at 15. She understood the need for "diligence and perseverance to achieve your desires", and was glad to contribute "so we could buy our basic needs …have food to eat, a place to sleep, and money to buy clothes." She enjoyed being able to buy "what I wanted like clothes, shoes, and other things," but her focus was always on assisting family.

Adult Life- At 19-20 she had an accident ""I got hit by a truck" and adds "I was healed and could walk with the grace of God." She sees all the benefits in her life coming from God and hard work "Thanks to the grace of the Lord we survive everyday life … He gave me four children and a husband that are kind and loving to the family, I have a mother who is kind to me, loving to us all and cares for us".

Rosalan is now 44. Her husband is "a machine operator " and their weekly income is P3,500. She has "four daughters (17; 15; 10 and 5½)". When they married they chose to live in the Kamuning neighbourhood, "It is close to hospital, schools, marketplace and I am close to babysitter. I go to church here every Sunday"

Regarding change she says "In my life I have worked effectively with changes when I worked for one person because it helped my family, I worked well and also earned well. And because of that I changed the situation of my family, because I can give my family their needs".

Rosalan sees her primary responsibilities as "being a daughter to my parents, help them with everything like washing, cooking rice, cleaning the house and other things;…working to give them their needs … so they won't have a hard time". With tears she recalls the recent death of her adopted mother, and her indebtedness to her "She was sick I was looking after her in everything. She put me through school …. at least I looked after her… even though she is not my real parent, I loved her so much." She is reminded of her mother's words at that time "Child, Don't cry…we have to accept the truth … Be brave." She reflects "I'm so happy because she looked after me." She recalls the struggles of life, but gains contentment through her extended family. She only recently met her birth mother. Her aspirations are largely focused on her children who attend "4P's and KBCF … so my children can learn". She sees "security for my family, orderliness in our surroundings and protection for our rights and for others [rights]" as important and recognises "we also need to know our boundary, or if where the limit is of what we should do in order not to be in danger, so we could protect ourselves in order to be safe, because everything in this world has limits." Rosalan explains

she has survived through hard work and repeatedly expresses her dreams that her "children can finish studying… ". Her biggest anxiety is that something "being brought on by poverty" may interrupt their ability to finish studying. "Most of all there are times that I worry how I can help my family, because sometimes we lack, and can't avoid borrowing from other people to help, my protection is there for them so their life wouldn't become a mess, I need to be good in working in order for their lives to be better."

Rosalan "has many friends", but all her status, current and future, and all her achievements are wrapped up in family - immediate and extended. "My status now in my life is my husband and I are good together, because we weren't forsaken by his relatives … What I have achieved in my life is I have a happy family." Rosalan sees respect as a key to a satisfying life, and that self respect is the basis on which all other respect is built. "Respect should be formed firstly in ourselves. Because if you know that you respect yourself, surely other people will respect you." She sees links "respecting each other will sometimes cause harmony … because of the respect for me from other people it's easier for us to get along". She earned respect from the community by "going with my mother to help her wash clothes and massage" and builds on that by her daily actions "in the school meeting I introduce myself together with my children", and "Every time I visit the work of my husband I need to introduce myself … so people would know me. " She says "Family where I belong is a happy family and loving family, and most specially understanding to everything … My future in life is to care for and love my family and guide them through their studies so that they can have a good life if they finish studying and get a good job in life that they will go through when the time comes, when they get their own family I will guide them through what they do in life so they won't be in danger and whatever challenges they face in life."

She sees flexibility as important **"**Any work as long as it's good, I will do it for my husband and children. I'm happy because if I get a job I can help my children and husband in our daily expenses. And he wouldn't have a hard time to work overtime just to earn more money. I'm also happy we will have less expenses in our family, I'm ready to do everything as long as it's good for my family. If I didn't work my husband would have a hard time paying for daily expenses."
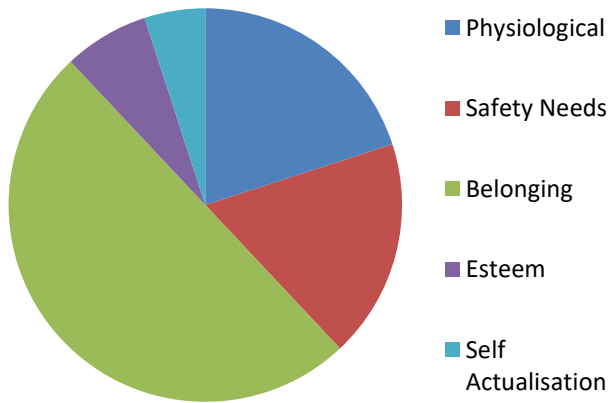
She also believes respect for authority is important and integral to unity in family, communal and national life. "it shows you are a respectful person;…especially [towards] elderly people." She also values imagination as "important because this serves as a way to widen our creativity. Because if your imagination is wide there are many good things that you can create… if you are creative, there are many things you can do and think of." In the past, she has used her imagination to help through difficult times, and to envisage better times "In my life I have used my imagination to help

me by thinking what could happen before doing some things. Because I know this can help myself by my imagination, I think a lot of things like having a one beautiful house and that imagination can help me to persevere even more in life in order to achieve that imagination." She believes "creativity is important because … if you are creative you can do a lot of good things and you can do or think. And this could also help to form your talents if you have a talent in art."

Thinking of her future Rosalan says "I think while I'm getting older that what I'm used to doing will change. I feel sad and happy. Sad because there are things that I used to really love doing and now I can't do them. Happy because beyond that I can focus on my family because I'm not doing many things. We know that in life there are lots of problems and challenges that come. We just need to have faith and pray to our Lord and surely He will help us." Her aspirations are "to have my own house and store so I can earn …[to] have a good and happy family … and If I work I have something to pay attention to aside from my family and their health and security. That's my vision in life." … "The one thing that is important in my life is the education of my children because I don't want my children to be like me who didn't finish studying. I want them to finish studying so they could have a better future and good job when they grow up."

She believes "it's not bad to dream because this is only free, that's why you could dream even it's high. What I hope to happen is my husband will get healed from his sickness because he's got high blood [pressure]. It may be scary to believe that he is feeling a sickness … I always pray to God for my husband to be healed." She adds "My vision in the future is for us to have a good future and my children to have a better life and job. I also dream to have a better situation in the future and our safety of my family."

Focus on Maslow Hierarchy

- Physiological
- Safety Needs
- Belonging
- Esteem
- Self Actualisation

Focus on Themes

- Migration
- Poverty
- Family
- Aspirations
- Education
- Bereavement
- Entrepreneurship

Comments from Mentor 1 – Rosalan was a little bit shy at the start but eventually found her way and was able to share her experiences. She grew up as a house-cleaner and laundry woman and relocated to Manila and was cared by her Lola who is also very poor but she felt so much love. She has found her Voice and can now verbalize what is in her thoughts and has become more expressive. Is much more confident and positive, and says Life will never be the same again She is looking forward to fulfilling her dreams.
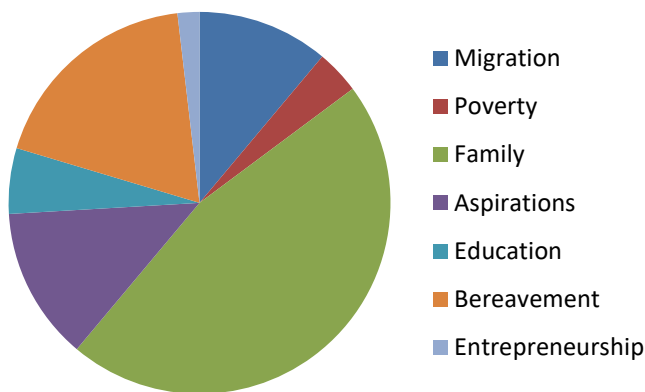
Comments from Mentor 2 She developed confidence to talk about herself and to share her stories. She always talks about her family, her dreams and she keeps on hoping and trusting in God.

She is more vocal now and about what she has been through. Yes. She is much happy now and still hoping for the fulfillment of her dreams.
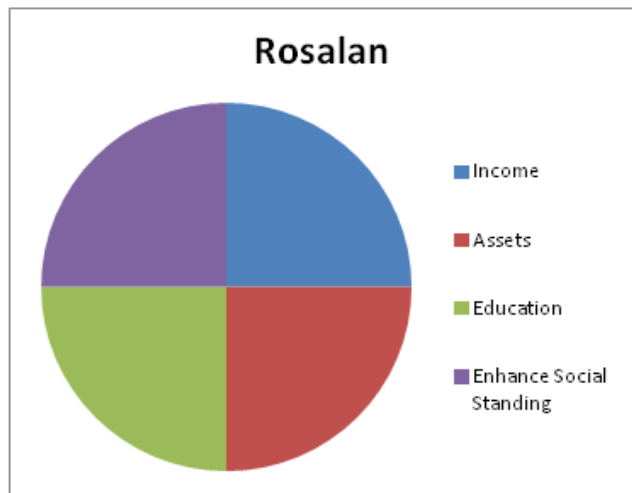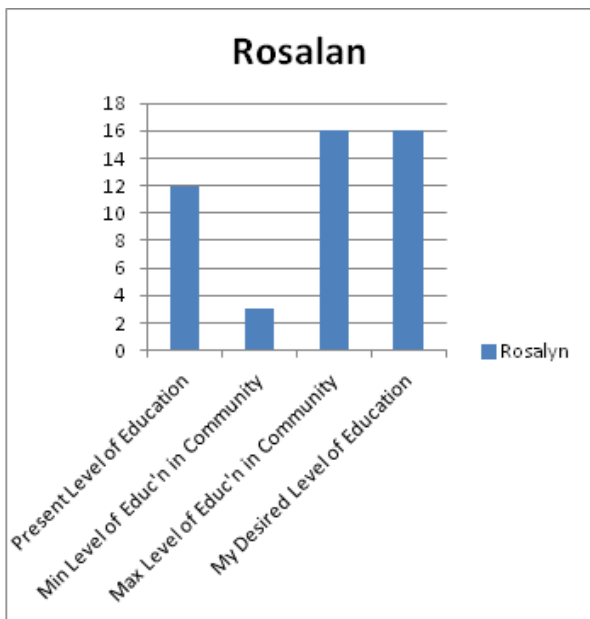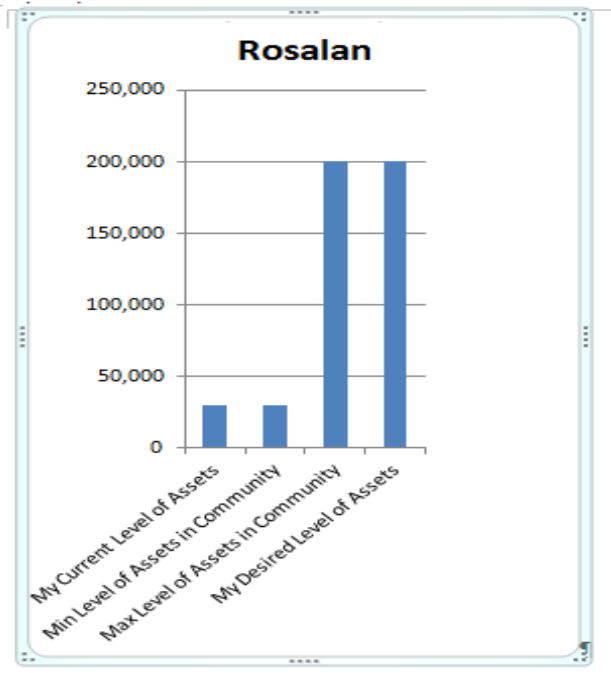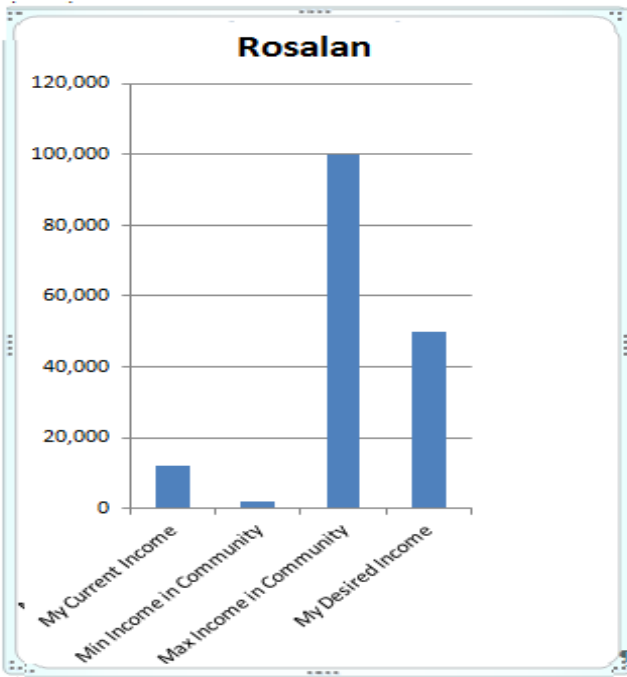
Final Interview

Rosalan particularly liked the section on Belonging and Love from *A Time to Dream.* She did not like the section on public recognition. Her family was supportive of her involvement in the program and proud of her finishing it.

The key thing she learned was "to socialize with other people, to discuss her faith, to socialize with people in my work" to put aside money for my family". She had been concerned that she wouldn't know what to do in the program, but had discussed those with her mentors. She articulates her aspirations "to have my own house, for my children to finish studying" and then clearly lists the goal for each child. She says the best thing that could happen for her would be "to see my father" and she has determined "I will go and save money. I learned big because I learned to socialize with other people."

Researcher's Comments

Rosalan was informally adopted as an infant, so her mother, who was from the Province, could avoid the shame of being an unmarried mother. Rosalan enjoyed the agency of "Mother Linda" and her family, and the security and provision they provided in Quezon City. Although she had not personally migrated from the Province, she, like Jalili, perceives herself to be, and is perceived as being, "a migrant from the Provinces". Thus, "relocation" or "change in space" has no bearing on any changes that Rosalan's aspirations may have undergone. As a child she has sought to emulate Mother Linda; to work hard so that her children can gain a good education, and to care for others from the extended family, and it seems that as an adult this is still her ultimate aspiration.

Rosalan had known the support of the Kamuning Community all her life, and when she married, she and her husband chose to locate nearby because of the pull factors of "hospital, schools, marketplace, babysitting, and church." Throughout her Draw and Tell, and the *A Time to Dream* activities, all Rosalan's expressed aspirations focused on her children and their education.

Belonging, safety and physiological needs occupy most of Rosalan's discussions. Poverty, however, does not occupy a significant portion of the content of her story, or of her activities in *A Time to Dream* (only 3%)*,* but like Jalili, who has also lived in Quezon City all her life, Rosalan is acutely aware of the ever present danger of poverty and the potentially devastating effect that any setback could have on the education of their children. Bereavement, occupies more than 10% of

the content of Rosalan's writings and discussions, but this is perhaps not unusual as it was less than 12 months ago that "Mother Linda" died.

Rosalan was one of two participants who kept a 2 week diary. This record reaffirms that her life is mostly taken up with caring for and providing for her children. She records two visits to the hospital with her husband, the fact that he has high blood pressure requiring medication, and that he had required an XRay. The cost of medical treatment in The Philippines relative to the income of squatters is astronomical – and it is no wonder that the possibility of ill health is particularly frightening.

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