A VSO-Bahaginan Framework for Active Citizenship

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This article is based on a commissioned work for the Volunteer Service Organization (VSO)-Bahaginan to develop its organizational framework for active citizenship. The primary objective of the paper is to define the role of VSO-Bahaginan in the development of active citizenship in individuals and communities. The resulting framework derived in this paper was based on surveys, interviews and focused group discussion with various VSO-Bahaginan stakeholders, including volunteers and staff. This complemented other workshop outputs and secondary data provided by VSO-Bahaginan. Taken together, these inputs were used in crafting an active citizenship framework that is culturally sensitive to Filipino values. It discusses how VSO-Bahaginan volunteers describe the progression of active citizenship, from kamalayan (awareness) to kamulatan (consciousness) to having a paninindigan (conviction), as an agent of change.

Introduction

This article is based on a commissioned work done by the author for the Volunteer Service Organization (VSO)-Bahaginan, to develop their organizational framework for active citizenship based on the profile of volunteers recruited by the organization, the support the organization provides them, and the tasks assigned to them. VSO-Bahaginan is "a Filipino development organization that fights poverty through a wide range of volunteering programs" (VSO-Bahaginan, 2012, p. 1). The organization recruits, trains, and assigns skilled professionals to work with other organizations in the global South (e.g., Asia, Africa, Latin America, etc.). It also develops and manages partnerships with companies by providing venues for short-term volunteer placements.

While it deals with volunteerism, VSO-Bahaginan is, first and foremost, a development organization. This distinction is important in

understanding and developing VSO-Bahaginan's active citizenship (AC) framework. The organization views active citizenship (AC) as a form of citizen participation wherein "the capacity of citizens to perform their duties and to exercise their rights are strengthened, both *individually* and *collectively*, to fulfill aspirations for the general well-being of community and the larger society" (VSO-Bahaginan, 2012, p. 5) [emphasis added]. This implies that AC needs to be operationalized both at the individual level and the collective level.

Certain national laws emphasize the importance of citizen participation. For one, it is enshrined in the *1987 Constitution* (Sec. 16, Article XIII), as well as more recent laws, such as the *Volunteer Act of 2007* (Republic Act 9418), which strives to strengthen volunteerism as a national strategy for sustainable development and international cooperation. Moreover, the government has institutionalized mechanisms for active citizenship. An example of this would be the *Sangguniang Kabataan* (SK), which allows youth representation and participation in local governance (Alampay & Angeles, 2012). These constitutional and legal bases reinforce the need to develop an active citizenship framework to guide citizen participation initiatives, hence, the conduct of this study.

The VSO-Bahaginan's AC framework was partly derived from desk review of local literature on citizenship and active citizenship. The concept "active citizenship" was not commonly found in local literature; rather, there exist various nuances of the culture and context of citizen participation in the Philippines. De Leon (1996), for instance, cites the importance of the word *bayanihan* and the symbol of the native hut to portray the volunteer spirit associated in Filipino agricultural society. Thus, the desk review focused on local literature to determine how citizenship and active citizenship is being portrayed and applied in the local context. In addition, volunteer workshop outputs provided by VSO-Bahaginan and results of surveys, interviews and focus group discussion with VSO-Bahaginan stakeholders were content-analyzed. These inputs were altogether used in crafting the AC framework.

This article discusses literature on active citizenship and related concepts in the Philippines. It then presents an analysis of the VSO-Bahaginan stakeholders' views about active citizenship. Finally, the paper discusses the AC framework as it is operationalized in VSO-Bahaginan.

Citizenship: Republican, Liberal, Global

Understanding active citizenship requires first analyzing the concept of citizenship, which has legal, political and identity dimensions. From a legal perspective, citizenship is defined by civil, political and social rights. From a political perspective, citizenship is viewed as the participation of citizens as political agents. Lastly, citizenship can also be understood in terms of membership in a political community, which can be an individual's distinct source of identity (Leydet, 2011).

There also exist republican and liberal views on citizenship. The republican view of citizenship originates from the ancient Greeks, who differentiated a good person—i.e., honorable and virtuous as a private individual—from a good citizen—i.e., a good person committed to participate in civic and public life (Cariño, 2005, pp. 2-3). In this sense, Cariño (2005) argues that citizen participation is a redundant term, given that citizenship, by itself, already entails participation in public affairs.

Meanwhile, the liberal view of citizenship originates from the Romans, who consider it primarily as a legal status, protecting individual freedoms as well as political liberties. However, the predominant approach to citizenship is that in the world of private associations and attachments, rather than in the political domain (Leydet, 2011). It is likely that the concept of an "active citizen" was developed to counter the idea of "private citizens" and the passivity associated with it. As Cariño (2005) contends, the reality is that citizens usually sit on the sidelines. Walzer (1989) says that this should not be the case: "the passive enjoyment of citizenship requires, at least intermittently, the activist politics of citizens" (p. 217).

In a broader context, the disintegration of nation-state concept of citizenship as source of identity and power (Armstrong, 2006, p. 350), mainly due to growth in transnational identities, mass migration, globalization, and collapse of the nation-state, further complicates notions of active citizenship. Hence, in its development efforts, VSO-Bahaginan extends the view of citizenship beyond the formally documented members of a nation-state. For instance, the organization sends Filipino volunteers to other countries in the Global South. These volunteers are not technically citizens in the states where they are stationed, but they practice active citizenship through volunteer work.

This role of VSO-Bahaginan connotes that citizenship is characterized by relationships with institutions and non-state actors in the community (Gaventa & Benequista, 2011). For instance, the Development Research Center on Citizenship, Participation and Accountability (Citizenship DRC), a research institute funded by the UK-based Department for International

Development (DFID) and the Rockefeller and Ford Foundations, has worked with marginalized groups who are not legally citizens of any country, such as migrants and refugees, but are nonetheless considered political actors (Gaventa & Benequista, 2011). This is consistent with the emerging concept of "global citizenship" characterized by universal rights, duties, and a "global civil society" (Linklater, 2002, as cited in Armstrong, 2006, p. 350).

Defining Active Citizenship

Kearns (1992) refers to active citizenship (AC) as the "moral responsibilities of individual citizens to care and provide for their needy neighbors and to meet their obligations to give of their talents and skills in the management of public and welfare services" (pp. 22-23). Examples of active citizenship include neighborhood patrols, parent-teacher associations, charitable activities, and self-managed social housing, among others.

Hoskins (2006, as cited in Hoskins, D'Hombres, & Campbell, 2008) defines AC as "participation in civil society, community and/or political life, characterized by mutual respect and non-violence and in accordance with human rights and democracy" (p. 389). The definition covers both memberships in political parties and non-government organizations, and newer forms of AC, such as those involving social and environmental responsibility and single-issue politics. On the other hand, it excludes participation in extremist groups that promote intolerance and violence. Although AC pertains to individual action, it also focuses on the ensuing societal benefits, particularly in upholding democracy, good governance, and social cohesion (Hoskins & Mascherini, 2009, pp. 462).

Meanwhile, the Taskforce on Active Citizenship (2007), created by the Irish government in 2006 to review trends on citizen participation, defines active citizenship as "the voluntary capacity of citizens and communities working directly together, or through elected representatives, to exercise economic, social and political power in pursuit of shared goals" (p. 4). This definition applies to individual citizens, groups and partnerships that manifest active citizenship in various ways. In this sense, the concept of active citizenship is broad and encompasses many related concepts, including volunteerism. That being said, AC goes beyond volunteerism, the former granting both state and non-state actors certain rights and responsibilities beyond what volunteerism entails (Talcott, 2011, p. 10).

Also related to AC are civic and civil participation, which Chanan (2003, in Paine, Locke, & Jochum, 2006) and Gaventa and Benequista

(2011) differentiate in terms of the direction of relationships between actors. In civic participation, citizens are vertically related to state institutions because their rights and responsibilities enshrined in constitutions, laws and policies created at the local and national levels, as well as those enforced by multilateral or supranational institutions. On the other hand, in civil participation, citizens are horizontally linked to non-state actors, e.g., families, religious communities, local associations, and trade groups, which could likewise exercise power and influence. How citizens relate with these groups defines their sense of citizenship. For example, certain individuals or groups that are excluded or disenfranchised may be called upon to challenge this practice (Gaventa & Benequista, 2011). As such, vertical participation refers to citizens' engagement with the state, whereas horizontal participation refers to their engagement with the community. However, even these forms of participation are also multidimensional. Some individual actions, such as voting during elections, do not necessarily involve direct engagement with government, while others require direct contact with government. Some actions are carried out collectively (Pattie, Seyd, & Whiteley, 2003, p. 465).

Another related AC concept is citizen participation. Cariño (2005) describes citizen participation as the involvement of persons, in their private capacity, in the planning, management and evaluation of public affairs (pp. 2-3). Cariño considers active citizenship the obligation of members of the body politic, thus separating AC from citizenship per se. Cariño makes this distinction because she reckons that not all citizens actively participate in political affairs.

Active citizenship shares many similarities with such concepts as *people's participation*, *empowerment*, and *civic engagement*, among others. The concept also continues to evolve because it is highly contextual, shaped by cultural factors (Paine et al., 2006; Flores & Jocano, 2005). Hence, coming up with a universal definition for AC is a complex undertaking. As Buendia (2005) argues, "the dynamics and character of people's participation in western and industrializing states are far different than those in developing and underdeveloped countries" (p. 4).

Filipino Concepts on Active Citizenship

The rich cultural context in the Philippines has largely shaped the Filipino idea of active citizenship. The term *bayanihan,* for instance, is loosely defined as "working together" (De Leon, 1996). Other concepts similar to active citizenship, such as *damayan*, *pagtutulungan* and *pahinungod*, originated before the Spanish colonial period and were considered instrumental in the development of civil society in the country

(Caucus of Development NGO Networks [CODE-NGO], 2011). Philanthropy has also been linked to *pakikipagkapwa* (a shared sense of one's humanity), *pagtutulungan* (mutual self-help), and *kawanggawa* (charity) (Fernan, 2002, p. 115). Culture is, thus, deemed important in the discourse of active citizenship, as it consists of values, norms and modalities human mobility and interaction. Flores and Jocano (1995) explored the cultural roots of volunteerism in the Philippines and argued that volunteer programs must take into account the culture of the communities being served.

Contemporary concepts related to AC in the Philippines include people's participation and citizens' participation. Buendia (2005) defines citizens' participation as "the basic sector's action within the various public and private governance institutions, mechanisms and processes to seek redress, control or access towards influencing outcomes within a given societal milieu" (p. 36). Buendia highlights key points in the definition, namely: the (a) subject, (b) process, (c) venue, (d) purpose, (e) impact, and (f) context of people's participation. On the other hand, linking people's participation to governance, Buendia (2005) further elaborates on the concept as "the expression of citizenship and the collective exercise of power of the organized disadvantaged basic sectors to advance the people's interests for the greater public good, which is pursued within and beyond the confines of the public arena in a given social context" (p. 101). The definition links the concept of participation with citizenship, and supports the notion that citizenship goes beyond the public sphere.

Similarly, the World Alliance for Citizen Participation (CIVICUS, 2008, as cited in CODE-NGO, 2011) defined civic engagement in terms of active citizenship, particularly social and policy interactions. CIVICUS measured AC in terms of extent, depth and diversity of social-based and political engagements (CODE-NGO, 2011).

Moreover, concepts such as *engagement*, *involvement*, *participation*, *sharing*, *individual and collective actions*, *active*, *voluntary*, *community* and *public concern* are repeatedly mentioned in literature on topics related to active citizenship (Table 1). Reyes (2011) explained that these terms have become more nuanced but they convey the same meaning and goals (i.e., active participation of citizens) and are thus used interchangeably. Reyes also considered citizen participation a recent development in light of the growing consciousness on, and greater demand for, accountability in government policies and performance. This was the same impetus for promoting governance as an alternative to government (Reyes, 2011).

Table 1. Definitions of Active Citizenship and Related Terms

Active Citizenship	Civic Engagement	Citizen/Civic/People's Participation
Refers to the voluntary capacity of citizens and communities working directly together, or through elected representatives, to exercise economic, social and political power in pursuit of shared goals. (Taskforce on Active Citizenship, 2007) Active engagement in collective activity in one of four areas or "domains"- the state/formal politics, the workplace, civil society and the private domain. (*Engaging people in active citizenship*, n.d.) A philosophy espoused by organizations and educational institutions which advocates that members of companies or nation-states have certain roles and responsibilities to society and the environment, although those members may not have specific governing roles. (Wikipedia) Re-engaging citizens with decision-making processes (especially at the local community level) and sharing risks and responsibilities between citizens and state. (Jochum et al., 2005) Participation in civil society, community and/or political life, characterized by mutual respect and non-violence, and in accordance with human rights and democracy. (Hoskins, 2006, as cited in Hoskins et al., 2008)	Involvement in an activity related to the community, often connected with duties and obligations. (*Defining citizenship and civic engagement*, n.d.) Individual and collective actions designed to identify and address issues of public concern. Civic engagement can take many forms, from individual voluntarism to organizational involvement to electoral participation. It can include efforts to directly address an issue, work with others in a community to solve a problem or interact with the institutions of representative democracy. (American Psychological Association, n.d.) Values the right of citizens to have an informed say in the decisions that affect their lives. Emphasizes the sharing of power, information, and a mutual respect between government and citizens. (Sheedy, 2008) Working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes. (Ehrlich, 2000, p. vi) It refers to the extent to which individuals engage in active citizenship through various social and policy related interactions. This is measured it in terms of extent, depth and diversity of social-based and political engagements of individuals. (CIVICUS, 2008, pp. 1-3, as cited in CODE-NGO, 2011, p. 25)	Consists of behaviors, attitudes, and actions that reflect concerned and active membership in a community. (*Defining citizenship and civic engagement*, n.d.) An open process in which the rights of the community to be informed, to provide comments to the Government and to receive a response from the Government are met through a full opportunity to be involved and to express needs and goals. (*Citizen participation law and legal definition*, n.d.) Individual and collective actions designed to identify and address issues of public concern. (Wikipedia) Relates to participation in state affairs. It includes participation in political processes and participation in governance. (Jochum et al., 2005) Expression of citizenship and the collective exercise of power of the organized disadvantaged basic sectors to advance the people's interests for the greater public good, which is pursued within and beyond the confines of the public arena in a given social context. (Buendia, 2005, p. 101) Citizen participation is the involvement of persons not holding government office in the planning, management and evaluation of public affairs. (Carino, 2005)

Making an Active Citizen

According to Cariño (2005), the degree to which citizens participate in governance is determined by both their innate motivations and other exogenous factors. Cariño explained that some citizens do not participate

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because they may be interested only in living out their personal life, while others actually face social, economic and political barriers to participation. Still, others consider how their participation in public affairs affect their private lives. This may be driven by direct intervention of the state through conscientization and mobilization (Cariño, 2005). The definitions below show different levels of citizen participation:

- A process which provides private individuals an opportunity to influence public decisions (Parker, 2003);
- A process of deepening involvement such that demands are translated into tangible outputs and outcomes (Martins, 2011); and
- A transformation of social power: people's struggle against oppression, assertion of rights, demonstration of people's creativity and capacity for self-reliance (Zialcita et al., 1995, as cited in Cariño, 2005).

VSO-Bahaginan Stakeholders' Views on Active Citizenship

Given the various conceptual definitions discussed above regarding and related to active citizenship (AC), this section discusses how the volunteers, through whom VSO-Bahaginan implements its development interventions, view active citizenship. During the Volunteering Expo[1] in 2012, a feedback wall was provided for participants to answer this question: "how do you demonstrate active citizenship?" Volunteers' responses ranged from learning more about issues and education, to advocating for the environment and participating in politics (Table 2). The answers coincide with the emerging western literature on AC. As Gaventa and Benequista (2011) explained, citizen participation empowers citizens and helps them develop a sense of citizenship, which, in turn, further strengthens participation, cooperation, and sharing of knowledge and skills across various issues and fields.

The answers also reveal varying degrees of "activeness" in participation, namely, awareness, lifestyle, service and advocacy. It is assumed that active citizenship begins with awareness, understanding and knowledge. Individuals can then apply their sense of citizenship as part of their personal lifestyle. They may eventually serve the community; their acts of service may help shape their advocacies that would, in turn, change policies.

Where VSO-Bahaginan fits in this active citizenship progression, as viewed by return volunteers and partners, is presented in the next section.

Table 1. Volunteers' Answers to "How Do You Demonstrate Active Citizenship?" in the Feedback Wall in 2012 Volunteer Expo

Education/ Awareness	Lifestyle	Service (Participate/ Volunteer/Act)	Advocacy
• Learn about the issues that confront us. • Right start – planting opportunities for children to have a right start. • Know your status, take the test! • Ability and not disability. • To educate public school students and teachers. • Educate yourself about global, national and local issues and get engaged and exercise your right to feel outraged at the inequalities and injustices. • Education for everyone to eradicate poverty.	• Don't eat GMOs! • Change must start from oneself. Little things can make a big difference. • Be the change! • Make a change. • Inclusive participation! + positive attitude! • Sex happens…make it safer! • I love nature, don't destroy it! • Always strive for excellence • Save gas! Use public transport! Walk! • Reduce your carbon emission, delay the global warming. • Being the best Filipino I can be. • Plant trees. • Look, listen. See the beautiful places in the world. Peace and prayer for the nation.	• Small acts = big impact = change • Get M.A.D (make a difference)! • It is an absolute great experience [through] volunteerism… you can achieve positive change. • Participate in different community outreach programs. • Plant trees. • Promoting, supporting and participating in community projects. • Viva Volunteers! • Participation in politics. Use your vote and hold your leaders to account. • Go out, get involved and participate • Inclusive participation! + positive attitude! • Participate… become a volunteer! • A world of hope! A world with VSO. Be part of it! • *Bayanihan para sa Kalikasan!* • Plant trees. • I care. I share. I volunteer • *Makialam!* Be an active citizen. Love the Philippines.	• No to nukes! • Initiating a campaign for the environment: No to conversion of agricultural land to residential land NOW! • Participation in politics. Use your vote and hold your leaders to account. • Promote biodiversity conservation! • Defend our oceans! • By not only integrating "positive" change (social work), but by also enforcing "negative" action (fighting political injustices) • Promote human dignity through policy and culture. • Speak, act and be heard. • Raising awareness of the need to work cross-culturally with communities and not dictating them.

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Views from Return Volunteers

Results of the focus group discussion (FGD) with return volunteers (RVs) supported the assumption that the practice of active citizenship varies from awareness to advocacy. One return volunteer said, "my idea [of active citizenship] would just [be] participating in a community, sharing skills that you have; that, for me, is participating and sharing."

Another RV considers herself an active citizen when she votes. She said, "I participate [in the] process in choosing the leader [in] government." She also engages in volunteer work because she sees helping other people and sharing knowledge as part of the local culture. Meanwhile, according to another volunteer, active citizenship is about "seeing the whole picture" and "solving whatever problem."

The notion of awareness and *kamalayan* or consciousness also emerged from this FGD. In one volunteer's words:

> You cannot act if you are not conscious of what is going on. There [comes] a point [when] you [are informed] about what is going on and you get into action, but it is not enough that you know [what] is happening. You have to move because you know this is happening.

The volunteers also argued that the progression of active citizenship begins with awareness. From there, it is expected that they develop kamalayan (consciousness), which may compel them to act and develop *paninindigan*, or commitment to make a change. Their views indicate that active citizenship emanates from the individual itself, whose degree of participation may progress towards changing the community and the policies of the state. This process supports the cycle of awareness creation that Cariño (2005) earlier described as a consequence of direct intrusion of the state or through conscientization and mobilization. Most of the volunteers claimed they already had a certain level of awareness and consciousness of social realities before joining VSO-Bahaginan, which they were able to develop further through the organization.

Views from Partners

In an interview with key officials from VSO, they asserted that active citizenship may be expressed in terms of a free press, transparent government, participation in planning and budgeting, active engagement in the delivery of services to citizens, monitoring and giving feedback, citizen's rights to access information, secure livelihood and a fair and impartial judicial system. Some of these factors were echoed in a short survey of VSO-Bahaginan partners, who say that active citizenship:

"Refers to a person's active involvement or participation in society in fulfilling/his/her rights and [privileges]"

"A person doing better for the country"

"Participating dynamically in activities that involves national interest and responding to the call of duty in times our country needs help"

"Being active in one's respective communities with the intention to help in its development and [the] residents"

"Paying the right taxes, obeying the laws, voting the right people in the government, supporting government projects and programs that alleviate the lives of people in need, and being a volunteer"

The answers reveal that, at least from the view of VSO-Bahaginan partners, active citizenship is driven by institutions at the community or national level. The partners also recognize volunteering as a strategy for promoting and practicing active citizenship. One respondent said, "volunteering complements active citizenship, as volunteering [inspires] people to serve the community for the better good."

VSO-Bahaginan Framework for Active Citizenship

As mentioned earlier, VSO-Bahaginan works through and with volunteers, although how the organization interacts with its volunteers is largely driven by context. The volunteers come from diverse backgrounds; nonetheless, the volunteers already possess *kamalayan*, that is, consciousness of particular issues that affect the community and society.

To understand kamalayan and the development of active citizenship, one can view the development of the volunteer as an "active citizen" through Brofenbrenner's bioecological model (Brofenbrenner & Morris, 1998). The model sees human development as a function of process, person, context and time. It also assumes that interaction with the external environment shapes human development:

> [T]hroughout the life course, human development takes place through processes of progressively more complex reciprocal interaction between an active, evolving bio-psychological human organism and the persons, objects, and symbols in its immediate external environment. To be effective, the interaction must occur on a fairly regular basis over extended periods of time. Such enduring form of interaction in the immediate environment is referred to as proximal processes (Brofenbrenner & Morris, 1998, p. 996)

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Framing the experience of VSO-Bahaginan volunteers related to active citizenship using Brofenbrenner's bioecological model, it can be said that VSO-Bahaginan volunteers' notions of active citizenship and social consciousness are shaped by their experiences and the context in which they had developed these attributes. Their interaction with the state and civil society over time also affects their participation in state affairs and development initiatives.

VSO-Bahaginan provides a platform and opportunities for volunteers to further act on their motivation to participate in community development on a regular basis. On the other hand, their active participation may both change the environment (i.e., the communities and partners), and the volunteer itself. The relationship is thus two-way; active citizenship (AC) helps shape communities, which, in turn, instill in the volunteer new knowledge, kamalayan, and a greater sense of active citizenship (Figure 1).

### Figure 1. VSO-Bahaginan Framework for Active Citizenship
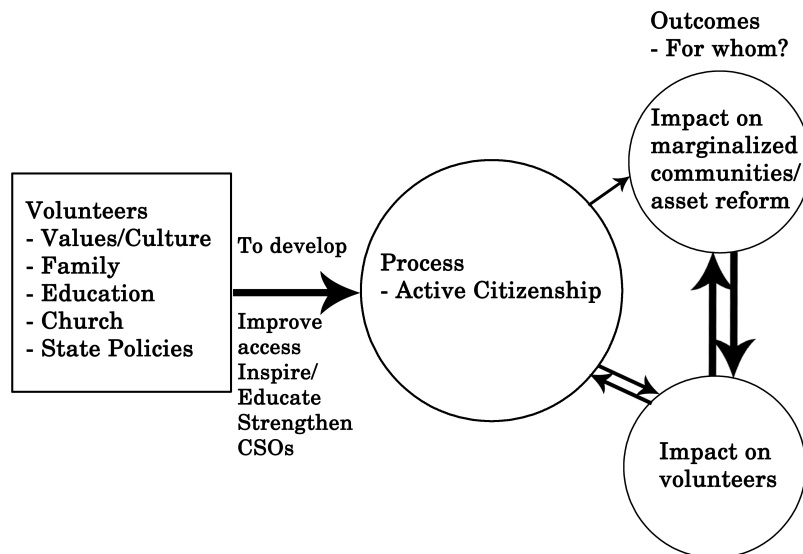
Measurement and Indicators

Based on the discussion above, the means by which AC can be measured depends on the unit of analysis. It can be practiced on an individual or personal level, or it may involve the organization or the community at large. The AC outcomes developed by Take Part Network

(2011) reflects this assumption. AC can be seen as both a process and an outcome at the individual level and at the societal/community level (Figure 2) (Refer to Annex for examples of outcomes).

Figure 2. Outcomes of Active Citizenship
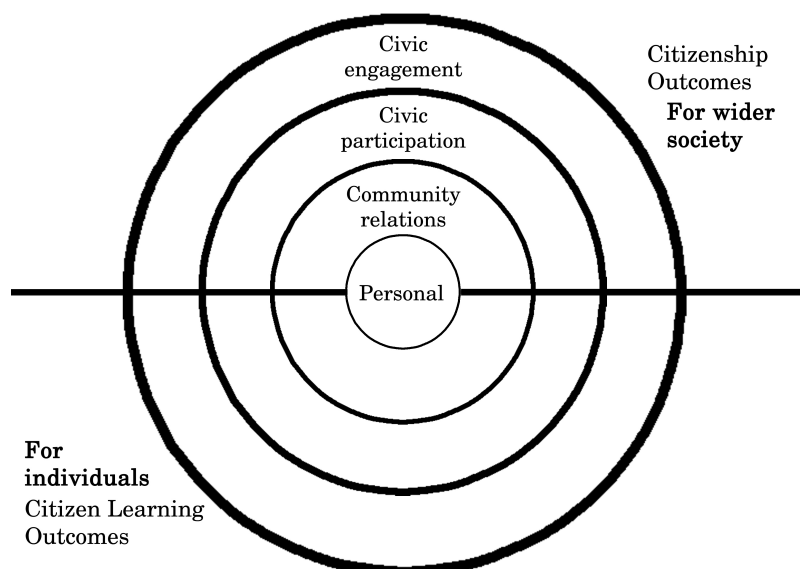
Adapted from Take Part Network (2011)

A number of studies attempted to measure individual or personal volunteering in the Philippines, one of which was done by Fernan (2002). Some of the metrics on citizenship developed by the US-based Center for Information and Research on Civic Learning & Engagement (CIRCLE) (Flanagan, Syvertsen, & Stout, 2007), was applied by Alampay and Angeles (2012) in their study of *Sangguniang Kabataan* (SK) leaders and the youth (2012). The metrics consist of civic engagement activities individuals are able to practice in a given period of time (e.g., one year). The constructs developed by Flanagan et al. (2007) are based on individual self-assessments. They also include the future orientation of the individuals. For example, most of the questions ask the respondents to estimate the likelihood that they will engage in various community and political activities after high school. Other items ask the respondents to rate their perceived ability to respond in various ways to hypothetical scenarios. The constructs were measured by either calculating the mean scores of individual items or summing up the frequencies.

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The instrument by Flanagan et al. (2007) looks at the individuals' perceptions about their ability to engage, the intention/motivation to act in the future, and their perceptions of their leaders and government. In this way, much like Sen's (1999) capabilities approach, the said instrument incorporates issues of capabilities, freedoms and operations into the equation of active citizenship. As such, changes in the nature and extent of citizen participation may depend on changes in their interests and knowledge, their capabilities to act on their aspirations or goals, and the way they view and relate to their leaders or the government. Take Part Network (2011) operationalizes active citizenship outcomes in terms of capabilities and functions. It interrogates what people feel they are now able to do; what they now know more about; and their ability to make a change (Table 3).

Table 3. Active Citizenship as Process and Outcomes

Process	*Outcome*
Personal- the ways in which people gain the knowledge, skill and confidence they need to take action on things that matter to them	**Personal** – people are more confident, have the skills, and they understand and feel more able to do things
Community relations- actions that bring people together to recognize and challenge inequality and exclusion	**Community relations** – people accept the principles of social justice and opportunities for all
Civil participation- actions that support and strengthen the range and quality of organization and communities	**Civil participation** – thriving community groups and networks in which people are active and involved
Civic Engagement – ways in which people and communities interact with the outside world to achieve change	**Civic engagement** – strong, democratic, effective community organizations, and responsive services and governance structures

Source: Take Part Network (2011)

The typology of civic engagement by CIVICUS (as cited in CODE-NGO, 2011), which is also used by CODE-NGO, involves measuring the extent, depth and diversity of engagement. It also distinguishes between social and political types of engagement. Meanwhile, the extent and depth of engagement was defined in terms of the nature (i.e., active or inactive, and mode of participation) of the citizen's membership in social and political organizations in the past five years.

Meanwhile, Buendia (2005) proposed a Participation Measurement Index (PMI) to measure participation or engagement of organizations. The index is made up of three sets of indicators: (1) context of participation; (2) dimensions of participation; and (3) impact of participation. The

dimensions of participation are further broken down into four sub-dimensions: principal actor, public agenda, people's action, and public arena.

Development organizations such as VSO-Bahaginan can apply these indices in their respective projects or communities, taking into consideration the context in which the indices are applied. In turn, these contexts might also be influenced by the interaction of VSO-Bahaginan with its stakeholders. These indicators can measure how communities participate or engage with VSO-Bahaginan. They may also indicate the community's practice of active citizenship. On the other hand, the impact of participation can be seen as an input into VSO-Bahaginan's other important pillar, asset reform, which involves impact on the communities; integration of their interests in the public agenda; institutionalization of community participation in governance systems; and maximization of spaces for governance.

Conclusion: VSO-Bahaginan and Active Citizenship

As previously mentioned, VSO-Bahaginan works with volunteers and communities to bring about positive social change. In this way, the organization helps mold into more active citizens its volunteers, who already have kamalayan (awareness and consciousness) and paninindigan (commitment or conviction) but limited opportunities to participate or engage in citizenship behaviors due to internal (e.g., skills, experience and knowledge) or contextual (e.g., absence of opportunities and connections) factors. In particular, VSO-Bahaginan helps the volunteers overcome these limitations through training and education, making them more conscious of the interconnectedness of problems. The organization also provides opportunities for volunteers to continue delivering services to the communities. This is where matching volunteers with community needs also becomes crucial. Meanwhile, where there are organizations, communities and, at times, issues, in which change may be difficult to realize due to contextual limitations, skilled and motivated volunteers are needed (Figure 3).

Recognizing that institutional linkages help strengthen the credibility of the organization and its volunteers, VSO-Bahaginan also partners with other organizations and networks through the social capital built and nurtured by the organization and its volunteers over time. This is part of the organization's role in enabling trust between individuals and communities, and between communities and governments. Moreover, part of VSO-Bahaginan's mission is creating an enabling environment for active

citizenship. This may involve either working on policies that allow participation, or facilitating communication between volunteers, communities and government. In this way, the organization addresses higher levels of civil engagement.

Figure 3. VSO Bahaginan and Active Citizenship
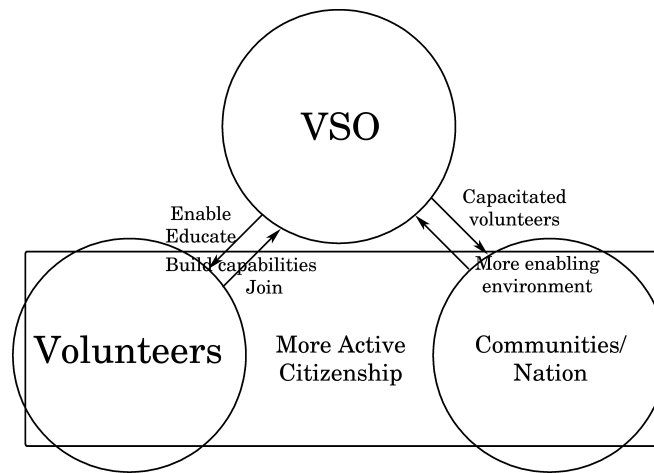
In sum, the AC framework developed for VSO-Bahaginan in this article helps identify spaces for participation and governance. It also helps define the role of VSO-Bahaginan in developing active citizenship in individuals and communities. Its role is to help its volunteers, who are already aware and involved to a certain extent in development work, to further practice active citizenship. This is by providing the volunteers skills, opportunities, and access to a credible network of development partners and by enabling open communication and engagement between communities, organizations and government. In turn, VSO-Bahaginan also develops social capital by allowing interaction among volunteers, communities and the state. By helping individuals and communities to be more actively engaged in attaining development goals, the organization contributes towards more sustainable development.

Endnotes

[1] Volunteering Expo is a volunteer fair organized by the VSO-Bahaginan that brings together representatives from various sectors and communities to promote active citizen participation and strategic volunteering for development. The theme of the 2012 Volunteering Expo was "Active Communities, Sustainable Future."

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Annex. Outcomes of Active Citizenship

Domains	Citizenship Learning Outcomes (They feel able to…) (They know more about…) (They know how to…)	Citizenship Outcomes (Local, national, regional and global dimensions)
Personal	- Value own skills, knowledge and confidence - Know where to go to obtain their needs - Communication skills, lobbying skills, negotiation skills - Feel able to have a voice	- Identify and articulate their own issues and problems - Take leadership roles in their community - Have the power and will to make choices about their life - Voice their concerns
Community Relations	- Recognize that social exclusion is the responsibility of all - Understand how their behavior affects others - Know the basis of inequality and how power operates - Understand more about people who are different from themselves - Feel more confident in asking	- Improved relations between diverse groups of people - Community projects are inclusive of people with different backgrounds - Increased points of contact between different communities - Increased networking between communities
Civil Participation	- Understand how groups/networks work - Know how to encourage fair and democratic decision-making - Understand how to encourage, support, and develop volunteers - Know the importance of networking and delivering change - Chair meetings and facilitation skills - Negotiation and campaigning	- More civil society groups active in community-led service provision - Well-run democratic groups - Increased informal community organizing - Increased networking between civil society groups - Effective representation in partnerships and involvement with public bodies - Increased volunteering opportunities
Civic Engagement	- Know how the external world operates - Understand your current democratic position and the opportunities for change - Understand the rules of engagement - Know how meetings work - Feel able to contribute and ask questions in a public forum - Recognize how to influence policy and practice at a global, regional, national and local level	- More people want to and feel capable of having a responsible role in formal democratic structures - More people take an active role at the neighborhood/community level - Citizens work with public bodies to set and achieve common goals - Improved relations between citizens and statutory agencies - More people take part in dialogue with decision makers - People lobby for change to the way forums and other structures operate