

REPORT ON FEASIBLE SUSTAINABLE LIVELIHOOD IDEAS FOR WOMEN IN
REAL QUEZON, PHILIPPINES

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Executive Summary

This report examines the feasibility of sustainable livelihood models for rural women in four barangays in Real, Quezon, Philippines: Capalong, Kiloloron, Maragondon, and Ungos. It is produced within the scope of the Applied Research Project (ARP) program at the Geneva Graduate Institute, in partnership with Greenseed and the Haribon Foundation as part of the WePhili project, which seeks to support rural women through sustainable, community-based livelihood initiatives that contribute to both environmental conservation and income generation.

Drawing on a mixed-methods approach combining a literature review, survey data analysis, semi-structured interviews, and fieldwork observations conducted in January 2026, the report identifies locally grounded livelihood ideas aligned with women's existing skills, available resources, community organizations, and market conditions. These include a permaculture farm in Kiloloron, expanded fish farming and food processing in Capalong and Ungos, coconut and pig-based enterprises in Maragondon, and cross-barangay activities such as communal kitchen gardens, textile production, and weekly local markets.

The analysis highlights that women's economic participation is shaped not only by material constraints such as limited access to childcare, finance, and healthcare, but also by social norms around gender roles, domestic violence, and religious expectations that influence their agency and opportunities. Three conditions emerge as central to the success of any livelihood intervention: strong social capital and collective organization through existing women's groups, alignment with women's existing skills and interests, and genuinely community-driven development processes that foster real ownership and participation.

At the same time, the report surfaces three underlying tensions that the WePhili project must navigate. First, the normalization of women's unpaid and underpaid labor risks being reproduced rather than challenged if compensation and workload distribution are not explicitly addressed. Second, environmental sustainability objectives must be balanced against the immediate economic realities of households struggling to meet daily needs, and should not become a bar that excludes the most economically precarious women from participation. Third, limited financial transparency within KALUPI groups poses a risk to trust and equitable benefit-sharing, making financial literacy and governance support a practical priority from the outset of implementation.

The report concludes that while viable livelihood pathways exist in all four barangays, their long-term sustainability depends on treating women's empowerment as an end in itself rather than a means to achieve broader conservation or development goals. The women of Real already possess the ideas, skills, and collective strength to build sustainable livelihoods. What they need is fair compensation, transparent governance, and the institutional support to lead the process on their own terms.

Table of Contents

Executive Summary.....	2
1. Introduction.....	5
2. Background.....	6
2.1 Project Context.....	6
2.2 Women's Vulnerabilities in Real, Quezon.....	7
2.2.1 Geographical Context of Real.....	8
2.2.2 Socioeconomic Factors in Real, Quezon.....	9
2.2.3 Environmental Conditions.....	9
2.2.4 Institutional Context and Access to Support.....	10
2.2.5 Community Networks and Financial Access.....	11
2.2.6 Social Norms and The Role of The Church.....	14
3. Research Design.....	14
3.1 Key Concepts and Definitions.....	14
3.1.1 Women's Empowerment, Male Engagement, Participation, and Agency.....	14
3.1.2 Sustainability.....	16
3.1.3 Sustainable Livelihoods With an Intersectional Perspective.....	17
3.1.4 Vulnerability and Resilience.....	20
3.2 Methods.....	21
3.2.1 Mixed-Methods for Data Collection.....	21
Survey.....	21
Interview.....	22
Exit Workshop.....	23
3.2.2 Data Analysis Method.....	23
3.3 Research Ethics.....	24
3.3.1 Informed and Voluntary Consent.....	24
4. Recommended Sustainable Livelihood Ideas.....	25
Table 1: Identified Livelihood Ideas for Kiloloron.....	26
Table 2: Identified Livelihood Ideas for Capalong.....	28
Table 3: Identified Livelihood Ideas for Ugos.....	29
Table 4: Identified Livelihood Ideas for Maragondon.....	31
Table 5: Identified Livelihood Ideas for Combined Approach.....	34
5. Discussion and Recommendations.....	36
5.1 Conditions for Success.....	36
5.1.1 Social Capital and Cohesion.....	36
5.1.2 Use of Existing Skills.....	36
5.1.3 Community-Driven Development.....	37
5.2 Challenges.....	37
5.2.1 The Instrumentalization and Exploitation of Women's Labor in the Local Context.....	37
5.2.2. Environmental Sustainability as Priority or Privilege?.....	39

5.2.3. Unequal Benefit-Sharing and Lack of Transparency.....	41
6. Conclusions and Research Gap.....	43
Reference List.....	45
Annex 1: Interview Participants.....	51
Annex 2: Survey Questionnaire.....	53
Section 1: Respondent Information (Section 1: Impormasyon ng Respondente).....	53
Section 2: Skills, Interests, and Resources (Section 2: Kakayahan, Interes, at mga Yaman)...	54
Section 4: Feasibility and Challenges (Section 4: Kahirapan at Suporta).....	57
Section 5: Final Thoughts (Section 5: Huling Katanungan).....	58
Annex 3 Exit Workshop Participant Handout.....	59
Annex 4 Exit Workshop Business Proposal Template.....	61
Annex 5: Survey Data Analyses.....	62
Capalong.....	62
Kiloloron.....	63
Maragondon.....	65
Ungos.....	66

1. Introduction

This report is written within the scope of the WePhili project in collaboration with Greenseed, a Geneva-based NGO and the Haribon Foundation, a Manila-based NGO, acting as the implementor on the ground, and with the Geneva Graduate Institute (IHEID) through its Applied Research Project (ARP) program, designed to connect researchers with applied research projects proposed by international organizations (IOs) and non-governmental organizations (NGOs). It was conducted by three master students under the academic supervision of an IHEID Faculty Lead and a teaching assistant, who provided guidance and oversight throughout the project. The WePhili project seeks to support rural women through sustainable, community-based livelihood initiatives that contribute both to environmental conservation and the generation of additional income for women.

Rural women in the Philippines operate within structural constraints shaped by gender inequality, limited access to resources, and broader historical legacies, including the country's colonial past under Spanish and American rule, which continues to influence institutions and social norms today (Rodriguez, 2022). Women in agriculture and fisheries face disproportionate barriers, including reduced access to land, credit, technology, and extension services (FAO, 2011; FAO 2023). These structural inequalities are further compounded by limited legal protections that constrain women's autonomy. For example, the Philippines remains the only country in the world apart from the Vatican where legal divorce is not permitted (Human Rights Watch, 2023). At the national level, the Philippines faces a double burden of disease, combining communicable and non-communicable disease challenges (World Health Organisation, 2022). Limited access to land, credit, training, and institutional support, alongside climate change and other structural constraints such as health-related issues, restricts opportunities, particularly in rural and coastal areas dependent on natural resources. Within this context, the WePhili project aims to support rural women in Real, Quezon through identifying sustainable, community-based livelihood initiatives.

As part of the project and to ensure the research was grounded in local realities and directly informed by beneficiaries, a survey was conducted in December 2025 prior to designing the interviews and a two-week fieldwork was conducted in January 2026, alongside a literature review of existing research and past interventions. The survey gathered data on participants' socio-economic profiles, skills, and livelihood preferences, while the fieldwork included interviews with potential beneficiaries and local stakeholders, as well as observations conducted in the four barangays.

To complement the fieldwork and survey, this report also builds on internal documentation from the WePhili project, including participatory workshops and assessments conducted in collaboration with Haribon and Greenseed in 2024. These brought together members of the community to reflect on gender roles, household dynamics, institutions, and livelihood challenges, while also identifying women's existing skills, livelihood interests, and gaps in environmental knowledge. These empirical insights complement the documented sources and situate the findings within broader academic and policy debates. To this end, this report aims to answer the following research questions:

What sustainable livelihood models are likely to be feasible and viable for women in Capalong, Kiloloron, Maragondon, and Ungos, and what factors shape their success or failure?

- a. What forms of infrastructure, institutional support, or governance structures would support or obstruct the implementation of these initiatives?
- b. What capabilities and vulnerabilities of the women are particularly relevant for the implementation of livelihood ideas within the WePhili project?

The remainder of the report is structured as follows. Section 2 presents the background and situates the WePhili project within its broader national, local, institutional, and environmental context in Real, Quezon. Section 3 introduces key concepts based on literature review and outlines the methodology with analytical framework. Section 4 presents the recommended livelihood ideas by barangays using the analytical framework. Finally, Section 5 discusses the success factors and overarching vulnerabilities and challenges on the intersectional themes of women's empowerment, environmental conservation, and equity.

2. Background

2.1 Project Context

Greenseed is a Geneva-based foundation with several ongoing projects in different countries that focuses on the intersection between gender equality and environmental sustainability. The partnership through the WePhili Project aims to strengthen gender-responsive livelihood initiatives. The program duration is projected to be 1.5 years, from June 2026 to December 2027, with a budget of 312,910 CHF funded by the Swiss government. The scope of direct beneficiaries is expected to include 103 rural women residing in these four barangays, with approximately 3,000 indirect beneficiaries (Haribon, 2024). Rather than introducing entirely new organizational structures, the project builds on existing local collectives, particularly the Kalipunan ng Liping Pilipina (KALIPi) groups (see Section 2.2.3 for further explanation). Through these collectives, rural women will be supported with entrepreneurial opportunities and technical training in sectors such as food processing and climate-resilient farming (Greenseed, no date). In recent years, Haribon has expanded its activities beyond environmental conservation to include areas such as gender and community empowerment, notably through its involvement in the EU-funded WomenGo project. The organization appears to be well regarded and trusted in the project area, based on fieldwork observations. With extensive local experience, Haribon also served as Greenseed's implementing partner on the ground within the project.

The EU-funded WomenGo project (2020–2023), implemented by Haribon, worked in the municipalities of Real, Infanta, and General Nakar in Quezon Province, including the four target barangays of WePhili project. Notably, the introduction of training and concrete livelihood opportunities through WomenGo led to a marked increase in KALIPi participation levels across the barangays, a momentum that the WePhili project explicitly seeks to build on

and sustain. A stated goal of the project was to strengthen women's participation in the governance of Presidential Proclamation No. 1636, issued in 1977 with an aim to conserve the habitat. The proclamation established a protected zone encompassing parts of Real, Infanta, and General Nakar in Quezon Province, as well as parts of Laguna. The purpose of the proclamation was to designate these areas as a forest and wildlife reserve and to protect the region's biodiversity. Livelihood activities within and near the protected zone are regulated by the Protected Area Management Board (Republic of the Philippines, 2018; Haribon, 2025).

The WomenGo project supported KALIPI groups through training in gender, ecology, and protected area governance, and helped them establish biodiversity-friendly enterprises (BDFEs) linked to forest conservation. The project led to the accreditation of nine women's organizations, which gave them access to Gender and Development funds from the government and allowed them to participate in the Protected Area Management Board processes. Women involved in these groups also initiated local conservation actions such as reforestation, eco-brick production, and watershed clean-ups. Overall, the project showed that organized women can play a meaningful role in conservation and local environmental governance when they receive institutional recognition and support, including through participation in governance processes, access to funding, and the development of BDFEs. It also contributed to the creation of the REINA (acronym of Real, Infanta and General Nakar) Alliance, a women-led coalition in the region designed to strengthen collective advocacy and sustain project outcomes beyond WomenGo (Haribon, 2023; Haribon, 2025). Nevertheless, significant work remains in the region, for instance, Wephili project assessments found that 86% of women still lacked knowledge of environmental regulations such as Presidential Proclamation No. 1636 (Haribon, 2024). The WePhili project therefore, aims to build on and continue this legacy and to bridge these knowledge gaps.

2.2 Women's Vulnerabilities in Real, Quezon

This section outlines the broader context in which women's livelihoods are shaped in Real, Quezon and the four targeted barangays, with a focus on the structural barriers faced by women. It also analyzes the local institutional landscape and highlights the support systems, resources, and community groups available to them. The information on the institutions and organizations laid out below was collected from fieldwork interviews, as well as internal documents shared from the WePhili project and the Local Government Unit (LGU).

2.2.1 Geographical Context of Real

Real, Quezon, Philippines

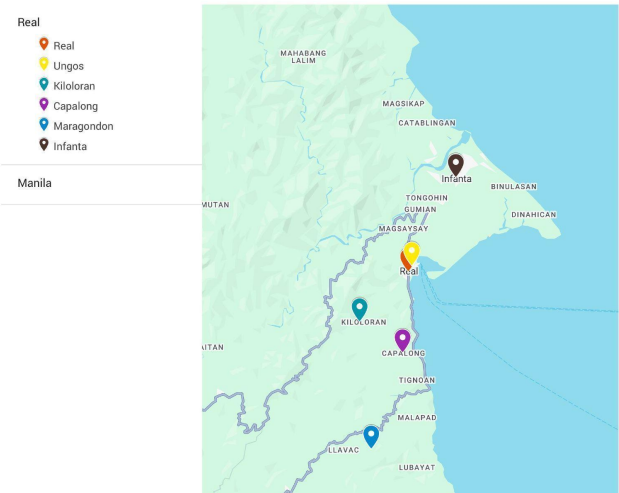


Figure 1. Map of Real, Quezon showing the four target barangays: Kiloloran, Ungos, Capalong, and Maragondon (Source: Google My Maps)

Philippines, Manila and Quezon province

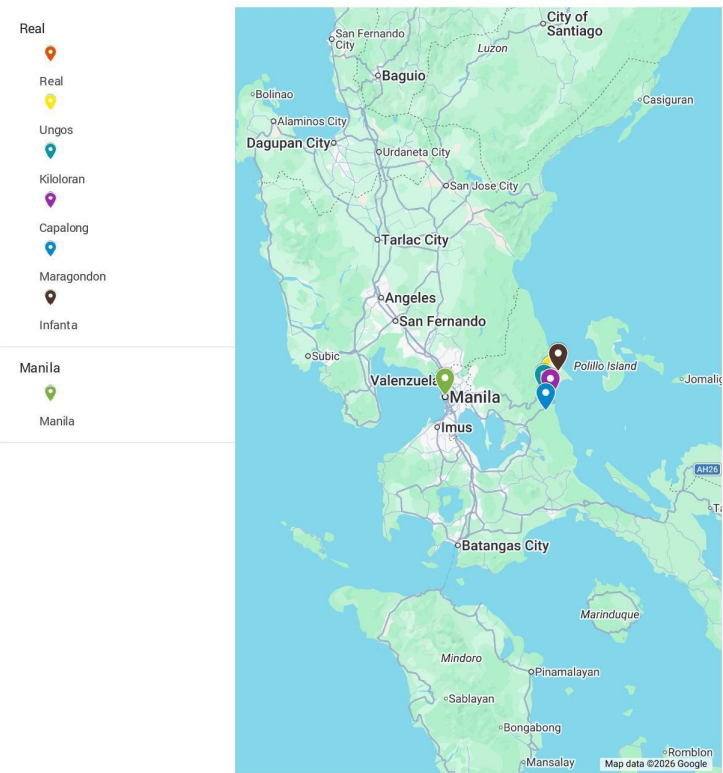


Figure 2. Map of the Philippines showing the location of Real, Quezon in relation to Manila. (Source: Google My Maps)

The Quezon Province has around 38,678 residents and is home to the four barangays of focus: Kiloloron, Ungos, Capalong and Maragondon (Haribon, 2024). Kiloloron, Ungos and Capalong are coastal communities where small-scale fishing is the main livelihood, with as many as 80% of households in Kiloloron dependent on fishing. Maragondon, the only upland barangay of the four, instead relies on coconut and fruit farming and eco-tourism around Tipuan Falls (Local Government Unit of Real, Quezon, 2017).

While all barangays engage in agriculture to some extent, the coastal barangays face additional marine-related risks such as disruptions to fishing and flooding. In contrast, upland areas like Maragondon are less exposed to these risks but are more reliant on agriculture and show higher exposure to drought. At the same time, local data indicates that all four barangays experience typhoons and other climate-related shocks, with variation in type and intensity (Local Government Unit of Real, Quezon, 2017).

2.2.2 Socioeconomic Factors in Real, Quezon

Poverty is widespread in Real, with 51% of residents living below the municipal poverty threshold and unemployment particularly high in Capalong at 16.16%. These constraints often push women into informal work (Local Government Unit of Real, Quezon, 2017). Local government data illustrates how poverty shapes educational outcomes in the region. While school attendance is high among young children, dropout rates increase sharply during adolescence: 31% of children aged 11–15 are out of school in the municipality, rising to 41% in Kiloloron. Key reasons include early marriage and pregnancy, children entering work, and lack of interest. Data from Ungos further shows a gendered pattern, with higher dropout rates among boys (42%) compared to girls (31%) (Local Government Unit of Real, Quezon, 2017). Fieldwork findings support this, as the head of the Municipal Gender and Development Office also highlighted high dropout rates among boys, although there was a gap in knowledge on why there is this gendered difference when asked. National research helps explain these patterns. This suggests that gender norms interact with structural constraints, leading boys and girls to drop out for different reasons.

Seasonal economic cycles are especially significant in the region. October to February are often described as lean months due to reduced fishing activity, weaker harvests, and lower tourism flows, which together constrain household income (Haribon, 2024). Field interviews conducted during the research period confirmed that these seasonal vulnerabilities are strongly felt at the household level, and households for instance report having to reduce their meals during these periods.

2.2.3 Environmental Conditions

According to the local government data, climate-related impacts are felt across all four barangays. Households in Kiloloron and Capalong reported rising temperatures, while Capalong also experienced low water supply and Kiloloron frequent flooding. In Ungos and Maragondon, many households faced reduced agricultural harvests due to typhoons, and some in Ungos even had to relocate because of disaster effects. Altogether, these examples show how different climate-related hazards are already affecting daily life and household conditions across the barangays (Local Government Unit of Real, Quezon, 2017). Fieldwork

findings further highlighted how the environmental aspect is felt at the local level. Respondents highlight how they over the years feel more and more the environmental impact affecting their livelihoods, as the rainy season grows longer which affects both the fishing and farming. Local leaders also emphasized how economic pressures can lead to environmentally harmful coping strategies. One barangay captain explained that illegal tree cutting and charcoal production persist in the community because they provide one of the few available income sources for households struggling to meet daily needs.

2.2.4 Institutional Context and Access to Support

This section examines how local institutions shape women's access to resources, services, and protection. While institutional structures provide important forms of support, fieldwork findings show that access is often uneven and can both mitigate and reinforce women's vulnerabilities.

At the municipal level, the Local Government Unit (LGU) plays an important role in shaping access to social support, environmental governance, and gender-related programming. This is illustrated through its implementation of social programs and providing access to funding such as the Municipal Gender and Development (MGAD) fund, which provides financial support to women's groups. During the fieldwork, interviews were conducted with the heads of three particularly relevant municipal offices: the Municipal Environment and Natural Resources Office (MENRO), the Municipal Social Welfare and Development Office (MSWD), and the Municipal Gender and Development Office (MGAD). These three offices are particularly significant for the WePhili project because they sit at the intersection of women's welfare, environmental regulation, and local development planning. Each office implements its own programs at the municipal level through the LGU. For example, MENRO oversees environmental regulations and local conservation initiatives. The MSWD implements welfare and livelihood programs such as the Sustainable Livelihood Project (SLP), which provides funding of 15,000 PHP (197.69 CHF) for 30 groups per year for local business proposals, and Project LAWA at BINHI, which supports small-scale, community-driven agricultural activities with a budget of 300,000 PHP (3953.79 CHF) for labor costs of 20 days and selling of products. Furthermore, the MSWD noted in their efforts to tackle violence against women, the staff conduct orientations once a month to inform women about the laws such as the Republic Act No. 8353, the The Anti-Rape Law of 1997 and Republic Act No. 9262, the Anti-Violence Against Women and Their Children Act of 2004 (Interview by Yeojin Kwon, MSWD, 2026). The MGAD coordinates gender-related initiatives and funding through the Gender and Development (GAD) budget. Through these programs, the offices translate national policies into concrete interventions that directly affect women's access to resources and support at the local level.

The role of the LGU is also important in relation to livelihood funding. While Greenseed provides project-based support, women's groups such as KALIPI may also apply for local funding through the MGAD fund, which is not easily accessible. In practice, groups are expected to submit a serious proposal and demonstrate commitment and engagement in order to be considered for support. This may indicate that although local funding channels exist, women's access to them depends on organizational capacity, proposal-writing ability,

and the ability to navigate local bureaucratic requirements, often dependent on the logistical and technical support from local NGOs such as Haribon or KALIPI. Each barangay also maintains a Barangay Violence Against Women and Children (VAWC) desk, with an appointed VAWC officer who serves as the first point of contact in cases of domestic violence. Although these exist as formal structures for reporting domestic violence, the processes and social norms may prevent women from seeking justice. Whilst fieldwork interviews of community members showed mixed responses about the existence of domestic violence, the interviews with the VAWC officers revealed that they encourage the victims to reconcile with their husbands for the sake of their children. Oftentimes, the victims themselves voluntarily return to their husbands due to financial dependence, fear of social stigmatization, and the lack of other options. This was reiterated by an interview with the head of MSWD, who said that domestic violence and rape cases mostly do not get filed or processed due to the reluctance of the police, the victims and their families, and the social norm. The office noted that they had 30 cases in 2024 under Republic Act No. 9262 (economic abuse law) and 6 cases under Republic Act No. 8353 (rape law) (Interview by Yeojin Kwon, MSWD, 2026).

Regarding the local health system, despite a system in place, realities in Real, Quezon reveal constraints in access to healthcare services and hospitals, especially for more serious diseases. Real has a healthcare center located in the municipal center, but the services offered there are limited, and more serious cases are often referred to Infanta or Manila. At the barangay level, each community has a health worker, but these services are also limited in scope and capacity to certain free medicines such as cough drops, paracetamol, vitamins, dizziness medicine, and high blood pressure medicine, blood pressure level checkups, and first aid limited to the ability of the health worker (Interview with Yeojin Kwon, Maragondon and Ungos, 2026).

A similar lack of access also appears in childcare. Childcare provision in the four barangays is limited both in staffing and duration. Each barangay has a daycare center, but typically only one worker is responsible for the entire center, and attendance is restricted to children aged 3-4 for two hours per day. In practice, mothers often remain on-site to assist the daycare worker rather than fully leaving the area, meaning the centers provide only partial relief from care responsibilities. The primary responsibility for childcare continues to rest with mothers and, in some cases, grandmothers. These constraints have a direct bearing on women's participation in community and livelihood activities. Active KALIPI members tend to be women in their fifties and sixties without young children, while women with young children participate less frequently or not at all, reflecting how care burdens shape who is able to engage in collective activities and on what terms.

2.2.5 Community Networks and Financial Access

Beyond formal institutions, community groups and financial networks play a key role in shaping women's access to livelihoods, resources, and social support. The target community group of the project, KALIPI is a national network of women's groups established in the 1990s under the Department of Social Welfare and Development (Haribon, 2025). KALIPI groups are present in barangays across the country, including in all four

barangays in Real, although levels of engagement vary between communities. At the municipal level, a KALUPI Federation brings together representatives from each barangay. KALUPI groups are present in barangays across the country, including in all four barangays in Real, although levels of engagement vary between communities.

In Real, KALUPI groups were strengthened through the WomenGo project, which provided training and increased women's participation in community initiatives (Haribon, 2025). Each group is organized with elected positions, including a President, Vice-President, Treasurer, and Secretary. Previously, leadership was not based on elections: if the barangay captain was a woman, she would automatically become the KALUPI president, and if the captain was a man, his wife would take on the role. This was changed through the WomenGo project, which introduced elected leadership structures (Interview by Amarachi Ibekeme, Haribon, 2026).

There are also several other community groups and livelihood programs operating in the community to alleviate poverty. Several of these, similarly to KALUPI groups, operate under the national Department of Social Welfare and Development and are implemented locally by the MSWD. These programs include, the Sustainable Livelihood Project (see section 2.2.4), and the Pantawid Pamilyang Pilipino Program (4Ps), Kilos Unlad Mamamayan ng Real (KUMARE), agricultural activities-relevant associations, and church. Unlike KALUPI, which is exclusively for women, these programs are mixed-gender initiatives. The level of activity and success varies across the barangays. For instance, in Maragondon, an Sustainable Livelihood Project-supported broom-making enterprise has won several national awards and has proven to be economically successful, illustrating how such programs can generate viable livelihoods (Andrade, 2025).

Across the four barangays, there are also other local initiatives operating at the barangay level, such as Rena Federation Advocacy, which focuses on children's welfare, as well as Persons with Disabilities groups and fishing cooperatives such as BUFA and Fish Fork. There is also a men's initiative called Men Opposed to Violence Against Women Everywhere (MOVE). However, according to fieldwork observations, this initiative appeared to have limited implementation and activity at the local level, and many respondents had not heard of them. In addition, there are private initiatives, for instance one in which local leaders lend out pigs for community members to raise.

There are also local credit institutions such as KUMARE and Center for Agriculture and Rural Development - Mutually Reinforcing Institutions (CARD MRI). CARD MRI is a major microfinance organization in the Philippines and is prevalent across all four barangays. It provides small loans and financial services primarily to low-income women, alongside benefits such as life insurance, which ensures that in the event of a borrower's death, the family is not obligated to repay the remaining debt. KUMARE was founded by women volunteers after a major typhoon hit Real. The organization provides livelihood initiatives and credit services to its members. While precise data on the number of beneficiaries in the four barangays is not available, fieldwork observations suggest that both KUMARE and CARD MRI are widely present in the community and are frequently used by residents for loans, insurance, and livelihood support. However, while borrowing through microcredit services appeared common across the barangays, fieldwork findings also suggest that loans carry social risks in close-knit communities, particularly if repayment becomes difficult.



Figure 3. Institutional landscape in Real, Quezon. (Image generated using ChatGPT (GPT-5.3), 2026)¹

¹ Disclaimer: The organizations and institutions in this organigram is not exhaustive of all the actors in Real, Quezon.

2.2.6 Social Norms and The Role of The Church

In all four barangays, the church is a fundamental institution shaping people's everyday lives. For instance, fieldwork observations showed that community activities, including training sessions, often begin and end with prayers and are sometimes held in church buildings, illustrating the church's central role in everyday social and community life. Participants in WePhili assessment workshops similarly described the church as a staple of the community (Haribon, 2024).

This centrality can be traced back to Spanish colonial rule, which embedded Catholic norms deeply into kinship systems and community life (Rodriguez, 2022). These norms are reflected in expectations around family unity and women's roles within the household, which may discourage separation even in situations of domestic violence and thereby shape gender relations and contribute to women's vulnerability. While religious institutions often provide social cohesion and support, including in disaster response (Vidal, 2024), their role in shaping gender norms remains contested. Woodhead (2012) argues that religious institutions can reinforce patriarchal hierarchies, while Simister and Kowalewska (2016) suggest that restrictions on divorce may trap women in abusive marriages.

Fieldwork findings illustrate how these dynamics operate in practice. Respondents described how family unity and reconciliation are often prioritized, including in cases of domestic violence. In one case, a VAWC officer who also held a role as a pastor described encouraging women to remain with their husbands despite experiences of abuse, reflecting how institutional roles and religious norms may intersect in ways that influence responses to violence. Religious beliefs also shape how women perceive and respond to economic hardship. For instance, the same respondent described not worrying about financial insecurity because she believed that God would provide (Interview by Amarachi Ibekeme in Kiloron, 2026). While such beliefs can offer emotional resilience, they may also influence how women navigate economic vulnerability.

Together, these examples illustrate how the church not only structures community life but also shapes gender relations and, in some cases, contributes to women's vulnerability. These dynamics have direct implications for women's entrepreneurial autonomy: institutional encouragement of reconciliation reinforces financial dependence on husbands, while a reliance on God to provide may reduce women's sense of agency over their own economic futures. For WePhili project, building entrepreneurial capacity cannot be separated from addressing the normative environment in which women's autonomy is negotiated.

3. Research Design

3.1 Key Concepts and Definitions

3.1.1 Women's Empowerment, Male Engagement, Participation, and Agency

Women's empowerment is a central concept in international development, emerging in the 1980s–90s to challenge unequal gendered power relations (Cornwall, 2016). Drawing on Srilatha Batliwala, empowerment can be understood as “the process of challenging

existing power relations, and of gaining greater control over the sources of power” (ibid, p. 130). However, despite its prominence, empowerment is often framed instrumentally, justified by its contribution to broader outcomes such as poverty reduction or improved child welfare (World Bank, 2012; Independent Group of Scientists appointed by the Secretary-General, 2023). Donkoh et al. (2025) argue that wellbeing agendas framed in this way risk deepening gendered inequalities by resting on women’s unpaid care and community work, further intensifying their existing responsibilities. At the same time, women’s collectives can provide important social and political benefits, strengthening confidence, leadership, and social visibility, while offering emotional and practical support (Kabeer, 1999; Cornwall & Edwards, 2014). This was clear during fieldwork, where KALIPI group training sessions were filled with laughter, singing and a palpable sense of community among participants. This shows that the trainings are not only a site to gain skills but also the social confidence from which entrepreneurial agency can grow. One woman had for instance in a short amount of time gone from being a regular participant to holding trainings herself, which shows a level of agency. Another KALIPI-member highlighted in an interview how she prior to joining the group was much more shy to speak in front of people and she now felt she found her voice (Interview by Amarachi Ibekeme, Ungos, 2026). These experiences highlight the value for these women in having these spaces.

Yet the question remains how these gains translate into tangible changes in women’s economic autonomy and entrepreneurial capacity. Confidence within the supportive group setting does not necessarily carry over into deeper structural constraints in accessing market or household decision-making. This is also further complicated by the fact that KALIPI members tended to be older women without young children, which puts into question if the women facing the toughest structural challenges, are being reached within the scope of the WePhili project.

However, women’s roles are more complex than just being marginalized, as they may exercise informal authority in household financial management and market negotiations (Eder, 2005; Kleiber et al., 2015). This becomes important within the WePhili project to consider, as it should not be assumed that the women are deprived of agency but already exercise agency in meaningful ways. Yet this apparent agency warrants critical scrutiny. Being in charge of household finances in a context of scarcity can shift responsibility onto women without granting them genuine decision-making power. Research from rural Cambodia illustrates how women’s management of household budgets and debt is deeply entangled with social expectations around care and femininity, where women face pressure to perform the role of a “good woman” who prioritizes the well-being of others, and risk shame or social censure when household finances fall short (Guermond, 2023). In this way, financial responsibility can function less as a form of empowerment and more as an extension of gendered duty, one that increases women’s burden and exposure to blame without necessarily expanding their autonomy. Fieldwork observations reflected this ambiguity: while women in Real were often found to manage day-to-day household budgeting, this must be understood alongside the constrained financial conditions within which that management takes place, and the extent to which it represents genuine agency rather than a naturalized responsibility remains an open question (see section 5.2.1 for further discussion).

Debates on male engagement further highlight the complexity of gender dynamics, which is important for the WePhili Project to consider. While involving men can improve gender relations when carefully designed (Quisumbing 2003; Slegh et al., 2013), poorly designed interventions risk reinforcing patriarchal gatekeeping or provoking backlash (Cornwall, 2016; Kleiber et al., 2014). A fieldwork interview with a husband in Capalong revealed a clear interest in participating in the projects, and even managing the trainings (Interview by Amarahi Ibekeme and Yejin Kwon, Capalong, 2026). One must, however, consider the benefits and risks of involving men of the communities, and what roles they can play. Putting them in positions of power, such as training could as mentioned reinforce patriarchal structures, but hiring them for physical labor might have the potential to strengthen the projects.

Active participation is a key factor in the project's sustainability, as communities involved in planning and implementation are better equipped to maintain initiatives after external support ends. However, participation does not automatically translate into empowerment, and community-based approaches can unintentionally reproduce existing hierarchies, privileging those with stronger social connections while marginalizing others (Quisumbing, 2003). In Real, participation in KALIPI activities already fluctuates significantly depending on women's care burdens and life stage, with active members tending to be older women without young children. A nearby example from the KALIPI group in Cawayan illustrates a further challenge: in the early stages of their lemongrass business, before any income was being generated, it was difficult to sustain active participation among members. Only once the business began producing returns did engagement stabilize. This suggests that for WePhili, maintaining participation during the initial investment phase of livelihood activities, before profits materialize, will require deliberate strategies to keep women engaged and confident that their efforts will be rewarded.

3.1.2 Sustainability

While sustainability is widely defined through the UN's SDGs to include environmental, social, and economic goals, the concept carries a contested colonial legacy, with scholars arguing that its implementation has functioned as an extension of Euro-American capitalism that displaces local knowledge and communities (Hirsch, 2020; Rudge, 2025; Brightman and Lewis, 2017; Yamada et al., 2022). Acknowledging the colonial and political history of how sustainability became contextualized, the report joins the impetus to diverge from the mainstream UN definition of sustainability and adopts Brightman and Lewis' definition of sustainability, "the process of facilitating conditions for change by building and supporting diversity – ontological, biological, economic and political diversity" (2017, p. 2). Therefore, sustainability in this report prioritizes respecting the existing local communities' lifestyles, values, and economy.

Fieldwork observations revealed the tensions this definition must grapple with: practices such as logging for charcoal production and illegal fishing, often framed as environmentally harmful, functioned as necessary coping strategies in the absence of viable alternatives, a reminder that what counts as unsustainable is inseparable from structural conditions of poverty. Adopting Brightman and Lewis' definition therefore requires the

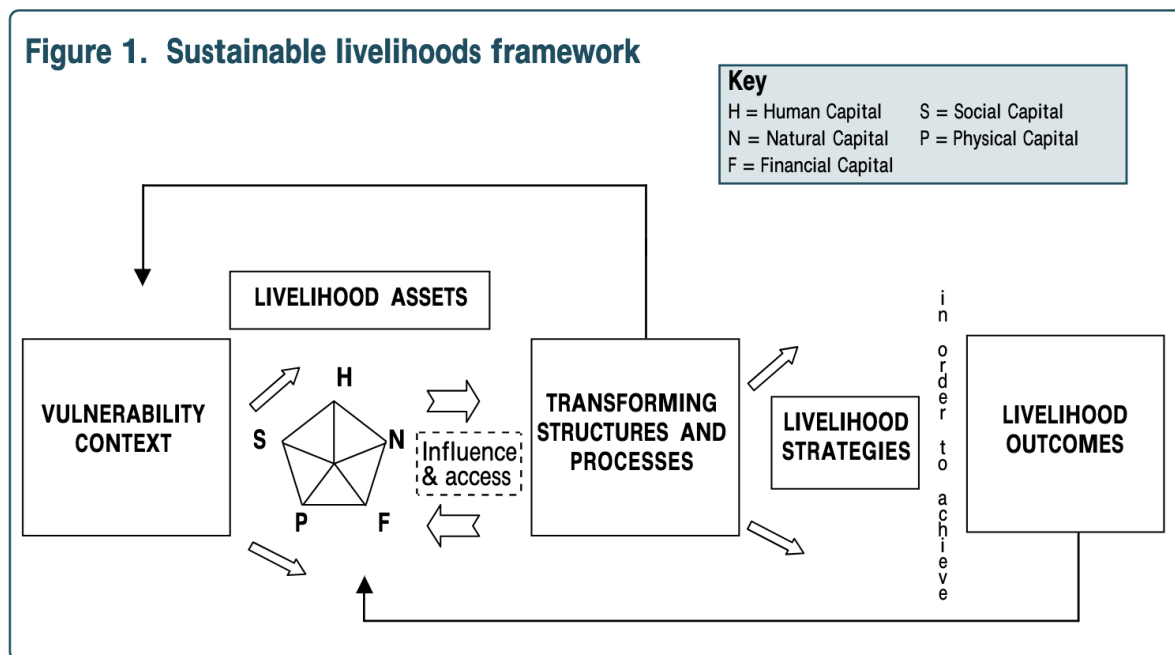
WePhili project to ensure that sustainability does not become yet another expectation imposed on communities least responsible for broader environmental degradation (see section 5.2.2).

3.1.3 Sustainable Livelihoods With an Intersectional Perspective

This section introduces the analytical framework underpinning the study's findings: the Sustainable Livelihoods Framework (SLF) and intersectionality. It outlines the core components of the SLF and explains how both frameworks are applied in the analysis presented in Section 4.

The concept of “livelihood” provides a fundamental perspective on how individuals and households secure their means of subsistence. Chambers and Conway (1991) define livelihoods as “comprises the capabilities, assets and activities required for a means of living.” In rural areas, livelihoods are particularly shaped by the interaction between households and their surrounding environments, including agriculture, fisheries, and natural resource management.

By the late 1990s, the United Kingdom’s Department For International Development (DFID) further consolidated and transformed this approach into a core instrument of development, the SLF, which is demonstrated in Figure 1 (DFID, 1999)



This study primarily employs the Sustainable Livelihood Framework, developed by United Kingdom’s Department For International Development (DFID), as an analytical tool to examine fieldwork findings relating to rural Philippine women’s livelihoods under conditions of vulnerability and identify future viable livelihood ideas. Specifically, this approach helps analysis focus on understanding the multidimensional causes and interconnections of poverty from a systematic perspective, spanning environmental, social, and financial spheres (Majale, 2002, p.3). Meanwhile, it seeks not only to simply analyze

poverty, but also to achieve poverty alleviation by building on the existing assets and capabilities of people (ibid, p.4).

Nevertheless, its insufficient analysis of deep-rooted power inequalities and political-economic structures as well as failure to fully reveal the structural injustice that shape livelihoods have been criticized (Bebbington, 1999). To address this limitation, this report integrates Kimberlé Crenshaw's (1989, p. 140) concept of intersectionality. This framework highlights how factors such as gender roles, income level, and childcare responsibilities shape unequal experiences within communities. In the context of livelihoods in this research, an intersectional lens is particularly useful for a more comprehensive explanation on why some women face greater constraints in accessing resources and participating in livelihood activities.

On the left side of the figure lies the vulnerability context, which constitutes the macro-external environment in which livelihood activities take place, and is typically beyond individual control (Allen, 2003, p.170). This dimension encompasses trends (such as changes in population, resources, and governance structures), shocks (such as natural disasters, economic crises, and conflicts), and seasonality (such as cyclical fluctuations in prices and employment opportunities) (Kollmair and Gamper, 2002, p.5). As observed from fieldwork, vulnerability is strongly shaped by exposure to natural disasters in the four barangays. During interviews, participants frequently identified Typhoon Haiyan in 2013 as a major disaster that greatly affected their livelihoods. Since three out of four barangays are coastal and rely heavily on fishing or farming, they are particularly susceptible to typhoons. In detail, interviewees explained that when major typhoons occur, they often lose both their income sources and assets, as crops and housing are significantly damaged or destroyed. Although evacuation centers are available in each barangay and local government officials provide early warnings and coordinate evacuations, post-disaster recovery support is uneven. Government assistance, including financial aid for housing reconstruction and food support is typically limited to households whose houses are completely destroyed. On the other hand, households whose livelihoods are severely affected but housing remains partially intact often receive little or no assistance. Furthermore, from an intersectional perspective, these vulnerabilities are not experienced equally across households. Families with various income sources or financial buffers are better able to recover after shocks. In contrast, low-income households or households that depend solely on farming or livestock face prolonged income loss and limited recovery options.

At the center of the framework is the pentagon of livelihood assets, representing the capital base upon which people use to build their livelihoods. DFID categorizes these assets into five types: human capital, social capital, natural capital, physical capital, and financial capital. Social capital plays a substantial role in enabling rural women's access to opportunities, especially through women's groups such as KALIPI. These groups serve as platforms for socialization, training, and participation in livelihood activities. However, access to external support through such networks is not always equitable. Interviewees noted that government funding for women's groups is often politicized, in which groups that have closer relationships with barangay officials are more likely to receive financial support. Access to financial capital is generally limited, as microcredit organizations serve as the primary source of loans for both men and women. Within households, many women

interviewees claimed that they hold the financial decision-making power, which suggests that women are not only active contributors to household income but also exercise a degree of agency in managing financial resources. However, women's access to one of the central physical capital – time – appears to be more limited, where their participation in KALIPI activities is constrained due to childcare and social expectations.

Transforming structures and processes serves as the key link between the macro and micro levels, determining the accessibility and control of assets as well as the returns on livelihood strategies (Keeley, 2001, pp.6-7). “Structures” refer to institutional entities such as government, the private sector, and civil society organizations, while “processes” encompass institutional arrangements such as policies, laws, cultural norms, and power relations (Kollmair and Gamper, 2002, p.8). At the municipal and barangay levels, several programs promote environmental sustainability, such as the recycling program², mangrove preservation projects, and bi-weekly cleanup drives done by women.

On the right-hand side of the graph are the livelihood strategies. They refer to the set of activities and choices people make to achieve their livelihood goals within a particular combination of assets and institutional context (Kollmair and Gamper, 2002, p. 8). A key strategy identified in this research is participation in KALIPI livelihood projects, which allows women to collaborate on durable, income-generating activities. Through engaging in workshops organized by KALIPI groups, women can also build social networks and share knowledge on topics such as the environment and entrepreneurship. However, women with young children often face constraints in attending meetings or fully engaging in group activities. Therefore, women's capacity to participate in and benefit from livelihood strategies varies significantly even in the same community.

Lastly, livelihood outcomes are the results generated after the implementation of livelihood strategies, such as increased income, improved well-being, reduced vulnerability, enhanced food security, and more sustainable use of natural resources (DFID, 1999). For many KALIPI women, current KALIPI livelihood activities provide supplementary income yet remain limited in scale and stability. Restricted access to resources and institutional barriers limit their potential for more secure and durable livelihoods. Consequently, many households remain in a cycle where limited assets constrain livelihood strategies, and the outcomes do not significantly improve and accumulate over time.

Nevertheless, its insufficient analysis of deep-rooted power inequalities and political-economic structures as well as failure to fully reveal the structural injustice that shape livelihoods have been criticized (Bebbington, 1999). The SLF, combined with an intersectional perspective, grants a comprehensive way to assess the constraints and opportunities of sustainable livelihood ideas, which effectively facilitate the aims of the project. In the rural Philippines, livelihood opportunities are shaped not only by available skills and resources but also by exposure to environmental vulnerabilities, institutional constraints, and social norms. The integrated framework helps ensure that recommended livelihood ideas are grounded in local realities and account for differences in women's ability to participate.

² The recycle program is developed by the head of the Environment and Natural Resources Department which allows households to exchange plastic waste for basic goods.

3.1.4 Vulnerability and Resilience

Within livelihood studies, an important concept is the vulnerability context, which refers to the conditions people are exposed to, the institutions that affect their productive resources, and the strategies they adopt to make use of available capital. It includes trends, shocks, and seasonality, which are considered the parts of the framework lying furthest outside stakeholders' control (Kollmair and Gamper, 2002). However, as farming systems become increasingly commercialized, rural households depend less on ecosystems and more on markets, exposing them to market volatility and fluctuating demand in ways that compound seasonal risks (FAO, 2013). Land grabbing also represents structural vulnerability, threatening the natural capital base upon which rural livelihoods fundamentally depend (Marks, 2019). Furthermore, within the SLF, a livelihood should demonstrate resilience. As Chambers and Conway (1991, p. 6) define it, a livelihood should be able to “cope with and recover from stress and shocks, and provide for future generations”. However, this focus on people's ability to “resist” has also been criticized. Brightman and Lewis (2017, p. 3), drawing on Neocleous, argue that such an emphasis can “divert attention from seeking to address the forces causing the shocks, to the ability of the victims to cope with them.”

Within the WePhili project, the SLF is especially important when considering women's engagement in livelihood activities. It is necessary to examine both the vulnerabilities they face and the forms of resilience they demonstrate. The research showed that many women are interested in livelihoods such as farming and fishing, both of which are highly exposed to trends, shocks, and seasonality. In this context, climate change emerges as a particularly significant vulnerability. During the fieldwork, community members described how they increasingly experience the rainy season as longer and more intense than in previous years. Because this period also coincides with the lean season, prolonged rainfall affects livelihoods for longer periods and deepens economic insecurity.

This is particularly relevant to the WePhili project, given its stated aim of strengthening women's livelihoods while reducing the effects of climate change. Scholars such as Resurrección (2011) argues that climate shocks often reinforce existing gendered divisions of labour, thereby slowing women's economic recovery after disasters. Aziz and Anjum (2024) further note that women are disproportionately affected by climate change because of existing gender inequalities, socio-cultural constraints, maternal health concerns, economic dependency, and limited access to healthcare and education.

At the same time, some scholars caution against assuming that vulnerability is inherently gendered in a uniform way, and we must also remember that ‘women’ are not a socially homogenous group. Gaillard et al. (2015) note that women embedded in strong kinship networks or engaged in diversified livelihoods may in some cases demonstrate greater resilience than men whose livelihoods are concentrated in a single sector. There is also an ongoing debate about how to interpret the resilience of communities that are frequently exposed to disasters. Bankoff (2003) describes the Philippines as having developed a “culture of disaster,” where repeated exposure to hazards has strengthened social networks and adaptive practices. Overall, these debates are important to consider within the scope of the WePhili project, as they highlight that vulnerability and resilience are shaped not only by exposure to environmental risks, but also by gender relations and economic context.

3.2 Methods

3.2.1 Mixed-Methods for Data Collection

This study employed a mixed-methods research design, taking a sequential explanatory approach (Toyon, 2021, p. 254), in which quantitative data collection and analysis is followed by qualitative assessment, to generate a more comprehensive understanding of the livelihoods of women in rural Philippines. A literature review was first conducted to inform the background contexts, explore existing successful livelihood ideas in similar settings, and identify relevant analytical frameworks for sustainable livelihood models. Academic resources employed in the research were accessed through the IHEID Library portal, Google Scholar, internal documents shared by Greenseed and Haribon, such as project documents and local government data, including the *Barangay Socioeconomic Profile & Development Plan* created by the Local Government Unit (LGU) of Real (2017).

The quantitative phase, consisting of a survey targeted at the KALIPI groups in four barangays, was sequentially conducted to broadly identify the current demographic background, skills, preferred livelihood ideas, and challenges faced by women in the target communities. Specifically, an initial draft of the questionnaire was designed by the researchers, informed by insights from the literature review. The survey was then administered by Haribon to the selected KALIPI group during workshops in paper format. Completed surveys were documented through digital photographs and shared with the research team. The researchers then compiled, digitized, and analyzed the survey data using Google Excel to enhance the interview design and questions. For instance, the question on the impact of limited childcare support was added after the survey findings indicated that childcare support was one of the challenges.

This was followed by a qualitative phase designed to explore these issues in greater depth and capture the experiences of the participants as well as other key stakeholders. The interview research was conducted during a 12-day fieldwork in January 2026, in Real, Quezon, Philippines, focusing on four barangays. The interview guide was initially drafted by the researchers with inputs from Greenseed and the Faculty Lead. The guide followed a semi-structured format, consisting of core questions alongside flexible prompts that allowed interviewers to adapt further depending on participants' responses and roles. In addition, the interview questions were adapted to four different stakeholder groups, respectively, household women and their husbands in the four barangays, community groups (health workers, day care workers, church leaders, and VAWC officers), barangay and municipal government officials, and Haribon staff.

Survey

The survey targeted members of the KALIPI women's groups in each of the four barangays. This group was chosen as they are the primary beneficiaries of the WePhili project. The survey participants were selected using a purposive sampling strategy to ensure the inclusion of individuals directly involved in or influencing community livelihoods. A total of 68 women, who participated in the workshops, completed the survey across the four

sites.³ While the purposive sampling strategy is appropriate for the research objectives, it limits the statistical generalizability of the findings beyond the specific communities and participants involved. Namely, the perspectives of women who lack time or opportunity to actively participate in KALIPI activities are not captured. The survey mainly consisted of single and multiple choice questions alongside one open-ended question, stated in both English and Tagalog. The paper-format survey administered to the participants was only in Tagalog. Refer to Annex 2 for the survey questionnaire and Annex 5 for the survey results summary.

Interview

The interview participants (for the full list of participants, refer to Annex 1) were also selected using a purposive sampling strategy. Haribon provided an initial list of stakeholders and coordinated additional interviews with KALIPI members' husbands and the MASIPAG regional coordinator in response to emerging interviewing needs from the researchers. The interviews were typically conducted within a 1–2-hour time frame. They were sometimes set in semi-public spaces such as barangay halls or participants' homes, where other community members were present or where background activities, such as training sessions, created ambient noise and occasional interruptions. While this reflects the inevitable reality of conducting field research, the limitation of private interviewing spaces may have influenced the depth and candor of some participants' responses. Participants may have been more reserved in discussing sensitive topics, such as household finances or gender dynamics, when others were present. Interviews were conducted in both English and Tagalog to ensure clarity for all participants. Specifically, the researchers asked questions in English, which were then translated into Tagalog by interpreters. After the participants answer in Tagalog, the interpreters translate their responses into English for the researchers. Consented interviews were audio-recorded. These interpreters were either local English-speaking women or Haribon staff. While this approach facilitated communication, we acknowledge that using non-professional interpreters may have resulted in some loss of nuance or information during the translation process.

Furthermore, due to one of the interpreters' embeddedness in the community, some of the initial interviews were questioned. To be more specific, the interpreter initially accompanying the researchers had prior personal connections within the community, including members of the KALIPI group who did not have a sound relationship with the captain. During the interview, the interviewee expressed concern regarding the interpreter's positionality and requested a different interpreter. Additionally, limitations in this interpreter's English proficiency affected the accuracy of translation, where responses were mostly partially translated or supplemented by the interpreter's own inputs rather than conveying the interviewees' exact message. To mitigate this limitation, the researchers arranged for a more linguistically proficient and neutral interpreter, and thereafter conducted a follow-up interview with the same participant. As such, the interview modality and content were adjusted to the unforeseen local complexities.

³ Considering the total population of Real is 38,678, 68 participants is considerably limited in the scope of the research.

Other adjustments were made after the first few interviews in the interview process. For example, questions related to multi-level natural disaster response strategies were reduced or removed after receiving the repeated, identical answers from all the interviewees regarding the Typhoon Haiyan 2013. Haribon provided an initial list of stakeholders and coordinated additional interviews with KALIPI members' husbands and the MASIPAG regional coordinator in response to emerging interviewing needs from the researchers.

Other limitations in the interviews include the length of the fieldwork. It was conducted over a relatively short period of twelve days, which naturally limited the depth of observation possible in each barangay and may have affected how comfortable interviewees felt sharing sensitive experiences.

Exit Workshop

On the final day of the fieldwork, a participatory exit workshop with approximately ten members from each KALIPI group was conducted. The workshop served to present and validate preliminary findings from the survey and interviews and encourage active identification of potential livelihood projects and their implementation plan.

During the workshop, the research team first presented several recommended livelihood ideas for each barangay. Each KALIPI group was asked to pick one potential livelihood option as a group⁴ that would be feasible within their communities and to collaboratively develop a basic business plan, which included information such as available community resources, required materials or investments, potential market opportunities, and anticipated challenges and risks. Refer to Annexes 3 and 4 for workshop materials.

This workshop provided additional qualitative insights into community preferences and the perceived feasibility of different livelihood models. More importantly, it respects the women's agency and capacity as they take the role of a business planner rather than merely passive participants.

3.2.2 Data Analysis Method

Survey data was entered into Google Excel. Sequentially, descriptive statistics, including frequencies and percentages, were calculated to summarize key variables related to the demographic profile of respondents, resource access, skills, challenges, support needs, and preferred livelihood options. Refer to Annex 5 for survey data analyses.⁵ Out of 68 surveys, 11 surveys contained partial erroneous answers, such as no response or multiple answers for questions requiring one answer such as age, civil status, education, and income. Due to the methodological limitations, the summarized survey findings were utilized as indicative reference data that provide general insights into participant perspectives and the formulation of interview questions, rather than as definitive or conclusive evidence.

⁴ The preferred sustainable livelihood ideas chosen by KALIPI Kiloloron, Capalong, Maragondon, and Ungos are respectively permaculture site, processing and distribution of value-added food, the processing and production of coconut-based products, and the harvesting and local market distribution of milkfish idea.

⁵ The survey results' reliability are subjected to many methodological limitations, including selection bias as only active KALIPI members who attended the workshops were surveyed, non-response bias due to several incomplete answers across multiple categories, and response bias that may be caused by ChatGPT (AI tool) translation between English and Tagalog.

The audio-recorded interviews were transcribed and translated into English using Clipto, an AI tool. Given the inconsistency of the audio sound quality and uncertainty of the accuracy of such AI tools due to a lack of verification, the analysis of the interviews mainly relied on hand-written notes taken during the interviews rather than transcriptions. The patterns were systematically interpreted and grouped into broader, overarching themes related to livelihoods, gender roles, institutional support, and community challenges.

3.3 Research Ethics

In line with the Geneva Graduate Institute's Research Ethics Guidelines and Research Ethics Checklist (Geneva Graduate Institute, 2025), this ethics methodology outlines the procedures that guide all stages of the fieldwork, including preparation, the formulation of interview guidelines and questions, data collection and recording, data storage, risk mitigation, and post-fieldwork responsibilities. Given that the target site involves communities that may be economically and environmentally vulnerable, special attention was given to minimize risks, avoid harm, ensure voluntary and informed participation, and protect all data collected. The whole fieldwork process was in line with the ethical principles outlined by the Geneva Graduate Institute's guidelines on research ethics along with administrative procedures such as the Travel Evaluation Form. Only the research team members, Haribon Foundation, and Greenseed staff have access to the collected data. Secure storage and retention of collected data for Haribon Foundation and Greenseed is outside of the research team's control and responsibility.

3.3.1 Informed and Voluntary Consent

At the top of the survey, it is stated in plain language that their participation is voluntary and their answers will be kept anonymous along with the explanation of the purpose of the research and sharing of the analysis of survey results. As for the interview, at the beginning of each interview, interviewees were made aware that their cooperation is fully voluntary with a clear statement of their right to retract, the right to withdraw at any time, the right to refuse answers to certain questions, and the right to know how their data will be used and stored. When the participants agreed to the audio recording of the interview, oral consent was obtained at the start of the interviews to ensure mutual understanding of the nature of the voluntary consent.

4. Recommended Sustainable Livelihood Ideas

The following livelihood ideas were identified through desk research, surveys, interviews, and field observations, and are presented in a table format using DFID's Sustainable Livelihoods Framework (SLF) to show how they build on existing community assets. They are organized by barangay, reflecting differences in ecological environment, existing assets, and community context, followed by common ideas applicable to multiple barangays. As for vulnerability, the specific risks to each livelihood idea are delineated in the table while the common vulnerabilities across the barangays such as seasonality and shocks are presented in Section 2. The structure and processes of SLF are also presented in the same section. As for the livelihood assets and required resources, they are extracted from the survey results, on-site interviews, and the exit workshop with the KALUPI women.

Table 1: Identified Livelihood Ideas for Kiloloron

Idea	Vulnerability/ Risk	Assets ⁶	Context	Required resources
Biodiversity-Friendly Permaculture Farm	● Insecure land tenure ● Requires manual land cultivation ● Slow return on investment ● Seasonal harvesting can lead to income instability ● Climate vulnerability	Human capital ● Women have basic experience in farming and possess skills such as planting, harvesting, and cooking. ● Strong willingness among KALIPI members to undergo further training needed for the project has been identified (Dio et al., 2025, p. 46). Social capital ● Strong community engagement and collective participation through KALIPI ● Primary market includes local communities in Real, Quezon, Real, Quezon Pasalubong center, nearby tourist businesses, KADIWA markets, and digital platforms (ibid, p.10). ● Haribon has contacted a local NGO called MASIPAG which will be able to provide training on land cultivation and using organic pesticides. ● Customers are divided into three categories: barangay-level customers (discounted price), retail partners (wholesale pricing with a 10–20% markup), and institutional markets (premium price) (ibid, p.14). Nature capital ● The 1.3-hectare site has clay loam soil, which is suitable for permaculture farming.	● The landowner, who had inherited the land since his grandfather's time, holds significant sentimental value on the land, and intends to pass it to his children. Consequently, he is only willing to rent the land rather than selling it. Meanwhile, he is also receptive to the site's potential	● Access to suitable farming land ● Cultivation of the land ● Technical support from local NGOs such as MASIPAG⁷ ● Acquisition of fruits and vegetable seeds ● Acquisition of farming equipment (e.g. shovel) ● Training on planting, farming, and making organic fertilizer ● Labor fee for cultivation of the land

⁶ Assets assessment for Kiloloron is largely based on a feasibility study, *Establishing Permaculture as a Biodiversity Friendly Enterprise in Purok Kaimito, Barangay Kiloloron, Real, Quezon*, commissioned by Haribon Foundation and written by Jaymie Cassandra Dio Jheana Mae Estrada, Genevieve Palattao, Crystal Riego de Dios, and Lara Alyssa Ulep.

⁷ Magsasaka at Siyentipiko para sa Pag-unlad ng Agrikultura, an NGO that specializes in supporting small-scale farmers in the Philippines.

		• The site is located next to the Kililoron River, which is a favorable condition for diversified crop production. • Vegetables with shorter maturation cycles, such as okra, talong (eggplant), string beans, etc., are suitable for continuous harvesting. The land owner noted that they can be harvested within two months after planting; Root crops, such as cassava, kamote (sweet potato), gabi (taro), etc., are suitable for rotation farming; Fruit bearing trees, such as langka (jackfruit), guyabano (soursop), etc., are recommended for an orchard or perennial zone; Bamboo can be planted for the buffer zone and erosion control; Herbs, such as pandan, lemongrass, etc. are also suitable to grow on the soil (ibid, pp. 30-31). • The land owner mentioned that crops with longer maturation cycles, such as cacao and coffee beans, are also viable, though they require 5–6 years to harvest. Generally, harvests are seasonal, occurring approximately two times a year. Physical capital • Lack of farming tools and operation facilities Financial capital • Lack of startup capital • Strong income-generating potential through selling organic products, herbal tea, processed products, and agro-tourism (ibid, p.13).		
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		• Vegetables such as string beans are sold at 30₱–50₱ per kilo at the local market. With organic, chemical-free branding, a 10–15% price premium can be applied; Lemongrass can be sold at 4₱ per kilo locally, whereas the value can increase to 50₱–100₱ per 25 grams after being processed and packaged into herbal tea; Vegetable-picking activities, as part of the agro-tourism idea, can be priced at 100₱–150₱ per person (ibid, pp.13-14). • The land owner mentioned that fresh produce is highly competitive on the market.		
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Table 2: Identified Livelihood Ideas for Capalong

Idea	Vulnerability/Risk	Assets	Context	Required resources
Value-add Food Processing	• Short shelf life • Inconsistent raw material supply • Food safety • Health risks, such as smoke inhalation • Higher investment on equipments	Human capital • Women have skills in cooking and small-scale trading. Social capital • Members support this idea and are willing to cooperate. • Haribon will provide training on bookkeeping. Nature capital • Have access to clean water • Though low in fish supply, there is potential partnership with barangay Ugos. Physical capital	• The KALIPI group is already operating a small-scaled value-added food processing business. Their primary customers are KALIPI members, who can purchase the product with a discounted price, and their primary products are oiled milkfish (bangos) and sausage (embutido). The KALIPI president mentioned that their products are in high demand.	• Acquisition of additional equipment, including a larger pressure cooker and refrigerator, to support increased food production capacity • Establishment of a dedicated collective food preparation space, such as a transparent kitchen with a small storefront to facilitate direct sales.

		• The women have ownership of the current equipment, yet not adequate for a business expansion. • Have access to electricity Financial capital • Income can be diversified to include more species of fish	• The current cooking and packaging environment is at the KALIPI president's household kitchen with one pressure cooker, one induction, one table, and a few tools, and no refrigerator.	• Diversification of production to include additional varieties of fish products (e.g., <i>galunggong</i> (<i>mackerel</i>) preserved in oil), particularly those available during different fishing seasons. • Capacity-building on bookkeeping and more ecofriendly packaging and approach (e.g., discount for customers who bring their own container) • Synergy with Ungos as their source for fish.
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Table 3: Identified Livelihood Ideas for Ungos

Idea	Vulnerability/Risk	Assets	Context	Required resources
Eco-friendly Milkfish Farming and Local Market Distribution	• Limited access and capital to milkfish due to seasonality and biodiversity protection • Climate vulnerability	Human capital • Women have skills in teamwork and cooking. Social capital • Members support the milkfish farming idea and are willing to cooperate.	• KALIPI Ungos currently does not have an active collective business.	• Synergy with Materials and infrastructure for ecofriendly fish farming, including bamboo for fish cages or the construction of fish ponds. • Training on sustainable aquaculture practices, including fish pond management, organic fish feed from locally available plant materials. • Acquisition of a boat

	• Water pollution should be paid attention to because clean growing environment is crucial for milkfish • Disease risks • High initial investment • Low profit margin	• The KALIPI president has potential customer connections for the school lunch idea based on her previous experience of selling school lunches. Nature capital • Geographically convenient access to marine resources Physical capital • Close access to Real city market • Fishlings can be purchased from the market • Using eco-friendly fish ponds instead of coastal water to prevent ocean pollution		• Access to start-up capital for purchasing fingerlings, a refrigerator, feed ingredients, and necessary fish farming equipment. • Acquisition of disease-control infrastructure • Logistical support and coordination with the fishermen • Synergy with Capalong as their potential wholesale customer
School Lunch Production	• Unstable fish supply • Low profit margin • Price fluctuation of raw materials • Food safety • Health risks	Financial capital • Raw fish are sold at a cheaper price than processed fish yet investment return is faster • The acquisition of equipment and facilities for school lunch production requires additional investment to fish farming thus may require taking out loans or accumulation of the fish selling profit.	• The KALIPI president has experience selling processed food as school lunch before COVID-19.	• Access to cooking facilities and equipment, such as a hygienic kitchen space, cooking utensils, storage containers, and refrigeration for safe food handling. • Training on food safety and hygiene, nutrition, and eco-friendly packaging. • Synergy with the fish farming business as it can source the ingredient and synergy with Kiloloron to source the vegetables from their permaculture site.

Table 4: Identified Livelihood Ideas for Maragondon⁸

Idea	Vulnerability/Risk	Assets	Context	Required resources
Production and distribution of organic compost derived from pig manure.	• High level of training required for manure collection, composting, packaging, and distribution. • Possible health and sanitation risks from improper manure handling and storage. • Unassessed market demand and competition with commercial fertilizers and existing compost suppliers. • Noted by one of the pig farmers, potential community concerns regarding odor near residence area	Human capital • Women have skills in pig raising and selling but do not have the skills or knowledge in producing organic compost or processing pork. Social capital • The pig farms are managed by individual household but two interviewees who are pig farmers supported the idea of a communal pig farm. • Haribon has identified a local NGO called MASIPAG that specializes in ecofriendly animal farm among other organic farming skills. Nature capital • Many households raise pigs to sell to the local butchers. • The viability of pig farms are less affected by seasonal tourism. Physical capital • Many households have infrastructure for pig farm with procurement of pig feed from a market. • One interviewee noted the importance of constant running water to wash away the manure and to prevent bad odor.	Although many women in Maragondon own a pig farm at a household level, they noted to have been discarding the manure away.	• Training on composting techniques, safe manure handling, and product development • Access to composting materials and communal infrastructure, such as compost bins, protective equipment, and storage space. • Synergy with the other three barangays as potential customers who farm.

⁸ The order of the presented options is not reflective of the preference. In the exit workshop, Maragondon chose coconut oil and related product manufacture although the pork processing and manure ideas were a serious contender as well. One interviewee observed a problem of frequent changes of ideas in the KALUPI group from oil milling to coconut processing (Interview by Yeojin Kwon, Maragondon, 2026). As of April 2026, Maragondon chose pig manure as their preferred livelihood.

Communal and ecofriendly processing of pork	• High initial investment needed for slaughtering, processing, refrigeration, waste management, compliance, monitoring, training to ensure food safety and sanitation. • Potential conflicts over communal management such as a disease outbreak • Environmental and public health risks from improper disposal of animal waste and wastewater.	Financial capital • One pig takes about five months to reach 80kg, and the farmers sell the pigs at 13,360 PHP (176.42 CHF), at 167 PHP per kg. • Alive pigs are sold to the local butchers on a credit basis, in which the butchers pay the pig farmers back from the profit they make on selling the processed pork.	Pig farmers and the barangay leader noted their worries in decreasing profit for live pigs. Processed pork sells at a much higher financial value than live pigs.	• Training on ecofriendly pig raising, hygienic meat processing, and value added practices. • Assistance in securing official slaughterhouse permits and meat inspection certification. • Additional access to infrastructure for communal space, feed, veterinary services, and basic facilities for decreased cost of pig rearing and collective meat processing. • Synergy with Capalong as their potential wholesale customer in making their embutido.
	• Possible overcultivation of greenline leading to depletion of greenlines. • Limited technical and logistical experience in large-scale cultivation and transportation to Manila.	Human capital • Women have skills in harvesting and identifying greenlines. Social capital • Women have strong teamwork skills. Nature capital • Greenline, which is an ornamental plant and commonly found in Maragondon with almost no effort needed in cultivation, has a high demand in Manila. One interviewee noted that periodically, workers from Manila come to harvest and transport green lime.	Greenline is a decorative plant that is commonly found in all four barangays.	• Coordination and organizational support for collective management of harvest, distribution, and profit sharing. • Market linkage and value-addition training to increase the income potential. • Logistical support to manage transportation and storage-related issues.

Collective greenline cultivation	● Possible conflicts regarding communal land use, maintenance responsibilities, and benefit-sharing arrangements.	● Greenline is advantageous due to its year-round growth and minimal maintenance requirements. Physical capital ● No physical infrastructure or equipment dedicated to cultivation of greenline. Financial capital ● One interviewee noted workers from Manila visit Maragondon to harvest greenline in their land for 2 PHP (0.026 CHF) per plant.		
Processing and production of coconut based products, including coconut milk, coconut oil, and coconut pie.	● High initial investment needed for equipment, training, processing, packaging, and marketing. ● Seasonal fluctuations and climate-related hazards may affect coconut supply and productivity. ● Perishable products such as coconut milk require proper storage, refrigeration, and timely distribution. ● Food safety certification may constrain production.	Human capital ● Women have skills in harvesting coconuts and cooking food with coconuts and other locally sourced vegetables. Social capital ● Women have strong teamwork skills. Nature capital ● Coconuts are commonly found with no significant effort needed to cultivate. Physical capital ● No physical infrastructure or equipment dedicated to coconut processing or manufacturing. Financial capital ● Household income is primarily derived from coconut farming. Similar to the pig farm, selling raw, unprocessed coconut is not as profitable compared to processed coconut products.	According to one KALIPI member, oil milling was in the planning stage for a potential KALIPI business idea before the interviews were conducted in January 2026.	● Access to processing equipment such as coconut graters, presses, cooking utensils, and storage containers. ● Training on food processing, equipment usage, and product development, including marketing.

	• Competition with commercially produced coconut products may reduce market opportunities.			
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Table 5: Identified Livelihood Ideas for Combined Approach⁹

Idea		Vulnerability/Risk	Context	Required resources
Kiloloron and Maragondon	Local farmers' market once a week	• Inconsistent supply of agricultural products due to seasonal production, typhoons, and climate-related disruptions. • Potential spoilage and post-harvest losses for perishable goods due to limited cold storage and preservation facilities. • Coordination challenges among vendors regarding pricing, scheduling, and management of communal market spaces.	Interviewees from Kiloloron and Maragondon reported the lack of a local market located in their barangay and were favorable to the idea of having one near their residence.	• Support for designated, accessible space within each barangay and provision of basic facilities such as tables, stalls, and storage. • Cooperation with KALIPI and LGU to organize schedules, manage vendors, and ensure fair access for all local producers. • Synergy with all the sustainable livelihood ideas mentioned above, as a space for KALIPI members to sell and market their products. • Training on basic entrepreneurship, pricing, product display, and financial management for small-scale producers. • Facilitation of transportation options for farmers and producers to bring goods to the market efficiently.

⁹ The order of the presented options is not reflective of the preference.

Common for all four barangays	Production of hand-made decorations and cloth-based products from recycled materials or locally available vegetation (rattan basket)	• As noted by KALIPI Infanta, limited and inconsistent supply of recycled materials. • Competition from mass-produced and lower-cost commercial products. • As noted by KALIPI Infanta, limited access to design training, product innovation, and broader market networks.	KUMARE Capalong reported having experience in sewing and selling products like clothes, dresses, rugs, pillow cases, and curtains with material sourced from Manila and the sewing machine from the municipal government. One participant in this activity noted the lack of compensation for the labor.	• Training in sewing, weaving, and product design to enhance quality and diversify products. • Access to tools and materials such as sewing machines, weaving tools, and consistent access to raw materials (recycled clothes, rattan, recycled glass bottles, among others). KALIPI Infant sewing business noted the difficulty in acquiring a sufficient supply of recycled clothes. • Support in identifying buyers, access to markets, and ensuring fair compensation for labor. • Training on improving product quality, branding, and packaging.
	Harvest and distribution of locally grown vegetables from communal kitchen garden	• Vegetable production is vulnerable to typhoons, flooding, drought, pests, and plant diseases. • Seasonal oversupply may reduce selling prices and profitability. • Perishable vegetables require timely harvesting, storage, and distribution.	Most women are skilled in farming on a small scale and are mostly consumed by the household. Many interviewees across the barangays were receptive to a larger-scale communal gardening for income generation rather than household consumption.	• Provision of seeds, tools, and training on sustainable and climate-resilient farming practices for small-scale communal gardens. • Identification and allocation of communal land and coordination support for management.

5. Discussion and Recommendations

The following section reflects on the conditions of the project's livelihood initiatives, highlighting both successes and challenges, and outlines recommendations for Greenseed and Haribon to consider as these initiatives continue to develop within the scope of the WePhili Project.

5.1 Conditions for Success

5.1.1 Social Capital and Cohesion

Across all four barangays, KALUPI groups emerged as the primary platform through which women accessed livelihood opportunities, training, and institutional support. Where KALUPI groups were well-organized and active, as in Maragondon where strong barangay leadership supported regular collective activities, women demonstrated higher levels of engagement and more coordinated responses to shared challenges. In contrast, Ungos reported past failures in collective initiatives such as rice-selling and a communal store, attributed to non-payment and mismanagement, illustrating how the erosion of trust within a group can undermine livelihood outcomes regardless of the economic viability of the activity itself. This confirms what comparative research in the Philippines has shown, that active local groups enhance women's participation and access to resources (Gabriel et al., 2020).. Jack et al. (2022) further highlight the decline of bayanihan, a tradition of collective labor and mutual support, as market-oriented farming weakens community cohesion, a tension also visible in Real where economic pressures increasingly pull households toward individual coping strategies. For the WePhili project, this suggests that strengthening the internal governance and trust structures of KALUPI groups is as important as the livelihood activities themselves, and that interventions which bypass or weaken existing collective structures risk undermining the social foundation on which sustainable livelihoods depend.

5.1.2 Use of Existing Skills

Livelihood preferences expressed by women across the barangays were consistently anchored in activities they already had experience with: food and fish processing, agricultural work, and sewing. This was not simply a matter of comfort or familiarity. Women pointed to prior training and hands-on experience as key factors shaping what they felt confident pursuing. One woman in Ungos expressed interest in fish processing specifically because she had already received training at the LGU level, while the successful sewing enterprise in Infanta was built on the expertise of women who had worked as tailors for years and could in turn train others. Evidence from other contexts supports this pattern: a UNDP evaluation in Nepal found that micro-enterprises grounded in participants' existing skills and linked to clear market demand outperformed those requiring unfamiliar competencies (UNDP, 2023), and

the Women's Refugee Commission similarly finds that livelihood interventions are most effective when they build on what communities already know (Women's Refugee Commission, 2009). At the same time, fieldwork also revealed gaps that women themselves identified, particularly in bookkeeping, online marketing, and broader business management. Gender research cautions that building exclusively on existing skills risks reinforcing traditional gender roles without shifting underlying power relations (Cole et al., 2020), a concern reflected in the fact that most preferred activities in Real aligned with feminized domestic roles. For the WePhili project, this points to a dual approach: build on existing skills to ensure early confidence and viability, while deliberately introducing new capacities that expand women's economic horizons over time.

5.1.3 Community-Driven Development

A recurring emphasis from LGU officials, Haribon staff, and community members themselves was that livelihood initiatives are most likely to succeed when communities feel genuine ownership over them. This was borne out during the exit workshop, where the most productive dynamic emerged not when researchers presented options but when women drew on their own prior deliberations to assert what they wanted to pursue. As discussed in section 3.2.1, the groups arrived with ideas already formed, and were resistant to suggestions that did not align with their own priorities. Rather than a limitation, this reflected a meaningful form of community-driven initiative that predated the research process itself. This aligns with evidence from the KALAHI-CIDSS program in the Philippines, which demonstrated that providing barangay-level communities with decision-making power over development projects enhances socioeconomic outcomes, local governance, and participation (Beatty et al., 2018). For the WePhili project, this suggests that the project's most valuable contribution may lie not in designing livelihood solutions for communities, but in providing the resources, training, and institutional backing that allow communities to implement and sustain the solutions they have already begun to envision.

5.2 Challenges

Against the backdrop of the success factors presented above, the research has identified three thematic challenges oriented towards implementation. These are situated in the common vulnerability and risk in the SLF.

5.2.1 The Instrumentalization and Exploitation of Women's Labor in the Local Context

International development programs have a history of exploiting women's empowerment as a means to achieve greater goals such as environmental preservation, economic development, and poverty alleviation. Based on field observations and surveys, the WePhili project is distant from such exploitative rhetoric on women's labor. On the contrary, beneficiaries demonstrate a strong sense of collective ownership and enthusiasm, and they perceive the project as equipping them with valuable skills and opportunities for sustainable

livelihood planning. Notably, despite these strengths, the project operates within a local cultural context where presumed women's resilience and willingness to accept unpaid or underpaid labor are deeply normalized. These underlying norms warrant careful consideration, as they may create conditions in which women's labor is undervalued.

Field observations reveal a prevailing cultural narrative that frames women as inherently resilient, capable, and willing to take on extensive responsibilities, often without adequate compensation and recognition. Many interviewees responded to questions about their heavy workloads with pride, emphasizing their strength and adaptability. For example, an interviewee stated, "Every woman can do a lot of work", conveying this as a positive and empowering trait, which was a shared sentiment among the interviewees across the barangays. Similarly, one of the local translators from a different barangay shared how even though she is getting paid for her translation services, she would have been willing to translate for free. Such responses illustrate a broader disposition in which unpaid or underpaid labor is not only accepted but valorized as part of women's social role.

While resilience is an integral individual and collective asset, it can also obscure structural inequalities that produce and sustain excessive labor burdens. As stated in Section 3.1, people's capacity to cope with hardships may obscure the underlying structural forces that created those hardships in the first place. In this context, the normalization of women's self-sacrifice risks reinforcing patterns of exploitation. Furthermore, critiques of imposing Westernized capitalistic practices, such as entrepreneurship on local women, state that it could potentially harm the mental and physical well-being of participants by increasing their required labor on top of their existing labor burden (Donkoh et al., 2025). They further argue that increased working hours for women perpetuate patriarchal gender roles that reward self-sacrifice in women for the greater good, without an adequate compensation.

These dynamics are evident in the interviewees, especially for a KALIPI member from Maragondon, whose experiences illustrate the intersection of gendered cultural expectations of underpaid labor and economic constraints. She is a barangay health worker, SLP member, owner of her pig farm, a KALIPI member, and a member of the municipal federation welfare of family and children. Additionally, she previously cared for four grandchildren until her workload became unmanageable. Her responsibilities as a barangay health worker alone include supporting nurses and midwives at the health center, distributing medicines, maintaining health records, conducting household surveys, and monitoring blood pressure across approximately 100 households. Her monthly pay is 1,400 PHP (18.47 CHF). From the KALIPI rice-trading business, she got an annual income of 600 PHP (7.92 CHF) in 2025. She and her husband manage a pig farm of around 15 pigs without hired labor, while also engaging in various short-term side businesses such as producing rattan baskets and brooms. Despite the intensity and diversity of her labor, she shared that her total income remains insufficient to meet basic household needs. Her husband, who is blind, contributes to the pig farm but has been unable to secure employment for the last three years (Interview by Yeojin Kwon, Maragondon, 2026).

Unfortunately, this case reflects a broader pattern observed in all four barangays, where women hold multiple roles equivalent to more than full-time work while receiving minimal compensation and continuing to manage unpaid domestic responsibilities. For instance, bi-weekly clean-up drives are carried out exclusively by women without

compensation. Mothers utilizing the barangay day care centers typically remain on-site to cook for children voluntarily. Similarly, women participating in mangrove protection and rehabilitation activities collect seedlings, nurture them, and plant them for a payment of 25 PHP (0.33 CHF) per sapling. In KALIPI Infanta's sewing enterprise, women are also responsible for maintaining and cleaning the building and its surroundings without additional pay. Even in income-generating activities, such as the KUMARE sewing business, an interviewee shared that she earned 27 PHP (0.36 CHF) per T-shirt she made (Interview by Yejin Kwon, Kiloloron, Caplaong, Ungos, Maragondon, and Infanta, 2026). It is important to note that all these examples, except the KUMARE sewing business, were brought up as positive and empowering examples by the interviewees when asked about their sense of community, teamwork, and belonging. Thus, there is a normative pattern that women's unpaid and underpaid labor is embedded in the local culture in an encouraging light.

When asked about the lack of compensation for women, the local NGOs, Haribon and MASIPAG, emphasized the importance of fostering a sense of ownership as a key factor for the success of business initiatives. However, this raises concerns as to whether it is equitable to emphasize the "sense" and "responsibilities" of ownership when women do not yet hold actual ownership, with no foreseeable compensation, and may lack the capacity to invest additional time and energy due to their already substantial workload and financial hardships.

Overall, the women involved in KALIPI and the broader community demonstrate remarkable resilience, adaptability, and commitment to their families and communities. Their strong social capital and cohesion represent a significant asset and a key factor in the potential success of initiatives such as the WePhili project. However, these same qualities also carry risks, such as self-sacrificial labor, embedded within a context that normalizes unpaid and underpaid labor. If they gain access to adequate pay for adequate work while maintaining such community cohesion with the support of the WePhili project, it would contribute to equitable women's empowerment.

The project is recommended to include dedicated budget lines ensuring fair compensation for women's labor, particularly during the initial and most labor-intensive stages of livelihood development. A separate budget line for hired physical labor, such as terracing the permaculture site, establishing cooking stations, transporting goods and heavy machinery, or landscaping for fish ponds, would redistribute burdens more equitably and create opportunities to potentially involve men from the community.

5.2.2. Environmental Sustainability as Priority or Privilege?

A point of reflection emerging from the research concerns the strong emphasis placed on environmental sustainability within many development initiatives. In the case of the WePhili project, fieldwork observations indicate a high level of community engagement, with participants expressing that activities such as cleanup drives and mangrove nursery initiatives were relevant and directly beneficial to their communities. Many interviewees perceived this as aligned with local interests and had visible positive impacts. At the same time, observations from the barangays raise broader questions about how such environmental priorities align with the everyday realities of rural households facing economic hardships.

During fieldwork, it became evident that many households struggle to make ends meet on a daily basis. One respondent, a husband of a KALUPI-member working as a driver, explained that he works continuously in order to sustain the household income and therefore would have little time to participate in training sessions or community programs. Immediately after the interview concluded, he had to leave in order to continue working (Interview by Amarachi Ibekeme and Yeojin Kwon, Ungos, 2026). Furthermore, many interviewees noted that they have experience of taking out a loan to fix their roof and walls, indicating their income cannot cover such expenses. However, there were more fortunate cases as well that had their children's remittances to cover housing and medical expenses, which shows how class dynamics interact within the context (Interview by Amarachi Ibekeme and Yeojin Kwon, Capalong, 2026). Situations such as these raise important questions about the expectations placed on communities to prioritize environmental considerations when immediate economic survival remains a pressing concern. From this perspective, sustainability can sometimes appear as a normative expectation imposed from outside. As previously noted, scholars of political ecology argue that sustainability discourse is often shaped by Euro-American environmental frameworks and development paradigms that may not always align with local livelihood realities and can cause restriction in local practices (Brightman & Lewis, 2017; Hirsch, 2020).

While environmental protection is undoubtedly important, sustainability initiatives may overlook the structural conditions of poverty shaping livelihood decisions. Local observations highlight how livelihood decisions are shaped by economic necessity. As mentioned, community leaders noted that practices such as logging for charcoal production persist as a coping strategy for the poorer households of the area. In contexts of economic insecurity, such practices often function as necessary responses to limited livelihood alternatives rather than as deliberate environmental neglect (IPCC, 2022; FAO, 2017). At the same time, rural communities frequently demonstrate strong environmental awareness, as their livelihoods depend directly on natural resources. Martinez-Alier (2002) describes this as the "environmentalism of the poor," whereby marginalized communities actively defend forests, fisheries, and land because these ecosystems are central to their survival. However, this environmental concern is typically grounded in livelihood security rather than abstract sustainability discourse.

Evidence suggests that travel-related emissions, particularly from air travel, constitute a significant share of the carbon footprint of humanitarian and development organizations, reflecting the global nature of these operations (Brangeon et al., 2020). This highlights a broader contradiction noted in development and political ecology literature, where resource-intensive practices such as international travel are institutionally embedded, while rural communities, such as those in Real, whose livelihoods are often already less environmentally intensive, are simultaneously encouraged to adopt low-impact and environmentally sustainable practices (Mosse, 2005). In contexts of economic insecurity, such expectations raise ethical questions about whether a disproportionate burden of sustainability is placed on those least responsible for environmental degradation. This question was also reflected in fieldwork observations, where one successful KALUPI's business reportedly contributed a share of its revenue to environmental protection,

highlighting potential tensions between environmental objectives and local economic constraints.

In the context of the WePhili project, this raises important considerations for how livelihood ideas are selected and evaluated. Political ecology research shows that the burden of environmental responsibility often falls on communities that have contributed least to environmental degradation, while broader structural drivers such as global consumption patterns and extractive industries remain outside the scope of intervention (Brockington & Duffy, 2010). In Real, this tension is tangible. Women who already manage fishing, farming, childcare, and community obligations are being asked to also ensure their income-generating activities are environmentally beneficial, a standard that is rarely applied to the organizations and donors supporting them. Sewing is a case in point: it was viewed as a less desirable livelihood option within the project because it does not inherently generate environmental benefits unless based on recycled materials. Yet sourcing recycled materials consistently is difficult and time-consuming, and sewing from them can reduce profitability significantly (Sandin & Peters, 2018).

For a woman earning 27 PHP per T-shirt, adding the logistical burden of sourcing recycled fabric may simply make the activity unviable. A more realistic approach would evaluate livelihood options on the basis of economic feasibility first, ensuring they do not cause environmental harm, without requiring them to actively generate conservation outcomes.

The project is therefore recommended to revisit its livelihood selection criteria, weighting economic viability and income potential explicitly alongside environmental considerations, and not excluding activities simply because they do not generate measurable conservation outcomes. Any mechanism requiring groups to direct a share of profits toward conservation, if necessary at all, should only be introduced once livelihoods have demonstrated consistent profitability, and remain proportionate to members' income levels throughout.

5.2.3. Unequal Benefit-Sharing and Lack of Transparency

Studies on conservation and community livelihoods show that many projects end up failing because benefits are not shared fairly among those who depend most on local resources. Leach, Mearns, and Scoones (1999) explain that conservation programmes often reshape access to forests, water, or land in ways that can unintentionally push poorer groups, particularly women, further to the margins, while local elites capture a disproportionate share of the gains.

Fieldwork findings partly reflect these dynamics, particularly in relation to how financial resources are managed within the KALUPI groups. In Ungos, one KALUPI member questioned how group finances were handled, specifically the use of the monthly membership fee, which amounts to 120 PHP (1.58 CHF) a year per person. While this may appear to be an insignificant amount, it becomes particularly relevant considering for instance, profit from Maragondon SLP rice-trading was 300 PHP (3.95 CHF) for around 50 members to share, and

the profit from KALUPI rice-lending activities ranges from 0 to 600 PHP (7.89 CHF)¹⁰ a year. Thus, the annual KALUPI membership fee of 120 PHP (1.58 CHF) is relatively significant, particularly when there is a lack of transparency on its usage (Interview by Yeojin Kwon, Ungos and Maragondon, 2026).

The Ungos KALUPI member expressed uncertainty about how these funds were allocated and suggested that they should be used for collective needs, such as food during training sessions. Instead, she believed that such expenses were covered through external project funding, for instance by Haribon, and that different financial flows, including membership fees and profits from the activities of the group, were not clearly distinguished. She also emphasized the need for training in bookkeeping so that women themselves could better track and manage group finances, suggesting that transparency is closely tied to capacity and knowledge rather than formal inclusion alone.

This lack of clarity reflects a broader issue not only of distribution, but of visibility and control. As Mehta (2010) argues, the success of conservation and livelihood initiatives depends less on resource availability alone and more on how institutions regulate access and whether communities are meaningfully included in governance processes. In this case, the concern was not necessarily that resources were absent, but that women did not fully understand or have oversight over how they were managed, as indicated when several interviewees did not have concrete answers to their communal KALUPI finances, save for Maragondon, with a higher level of organization.

Perceptions of inclusiveness were also mixed. While most respondents described KALUPI and similar groups positively, one external respondent, a daycare worker in Ungos, expressed reluctance to participate, describing such groups as potentially patronalistic, where access to benefits may depend on closeness to group leaders. Although this perspective was not widely shared, it highlights how internal hierarchies may shape participation and access in ways that are not always openly discussed. This supports the critique that community-based approaches often assume that communities are unified, when in reality internal power differences shape who is able to access and control resources once new rules are introduced (Leach, Mearns, and Scoones, 1999).

Similar dynamics can also occur within households. Quisumbing (2003) notes that access to resources or services does not automatically translate into women's empowerment, as financial decision-making power may still remain with men. This suggests that even when livelihood ideas generate income or opportunities, the control over these benefits may remain unevenly distributed both within households and within community groups. At the same time, the fieldwork findings did not clearly demonstrate such gendered inequalities in control over resources. No woman explicitly reported lacking control over household finances; on the contrary, several responses suggested that women often manage everyday household spending. During one household interview, for example, the researcher observed how the husband of a KALUPI member approached her to ask for money to buy something, indicating

¹⁰ While many interviewees in Kiloloron, Capalong, and Ungos noted no profit from any rice-trading business due to non-payment of the lenders, two Maragondon member reported receiving 500 PHP (6.58 CHF) and 600 PHP (7.89 CHF) in 2025. Interviewees explained that the dividend they receive depends on how much rice they buy from KALUPI since the percentage of the revenue from rice selling goes to the KALUPI dividend funding (Interview by Yeojin Kwon, Maragondon, 2026).

that she appeared to control at least part of the household budget (Interview by Yeojin Kwon, Maragondon, 2026). These observations point to a more nuanced picture than the literature alone might suggest. However, they should be interpreted with caution, as household financial control is a sensitive issue, and women experiencing constraints may not have felt comfortable disclosing them during interviews.

For the WePhili project, these findings indicate that transparency and inclusiveness are not only procedural concerns but central to equitable outcomes. In line with social capital and cohesion, ensuring that financial flows are clearly communicated, strengthening women's financial literacy, and supporting more inclusive decision-making processes may be essential to building trust and ensuring that livelihood interventions are both effective and perceived as fair. An interview with the Infanta KALIPI group, a successfully operating sewing enterprise, corroborates this finding. The interviewee identified transparent and proactive leadership, particularly in financial management, as a principal determinant of the group's success. The interviewee noted that the President and Treasurer of the KALIPI Federation received financial literacy training by Haribon, and actively disseminated their knowledge to other members. This capacity-building training resulted in the institutionalization of periodic financial reporting practices within the group (Interview by Yeojin Kwon, Infanta, 2026).

Thus, the project is recommended to support all KALIPI groups to maintain a simple and visible financial record, presented regularly during meetings, clearly separating membership fees, livelihood profits, and any externally sourced funds. All members should be able to access this record at any time. Discussions with Greenseed confirm that financial literacy training is already planned as part of the WePhili implementation, which directly addresses these concerns. To maximize its impact, this training should specifically equip women to distinguish between different financial flows within their groups and to hold leadership accountable for transparent fund management.

6. Conclusions and Research Gap

This report set out to identify feasible and sustainable livelihood models for rural women in four barangays in Real, Quezon, and to better understand the conditions that shape whether these initiatives succeed or struggle. The findings showed that viable livelihood opportunities do exist. Many are already rooted in the women's own skills, experiences, and existing collective structures through KALIPI, while also reflecting the ecological realities and market conditions of each barangay. At the same time, the research made clear that economic feasibility alone is not enough. For the sustainability of the projects, it is also important to consider prevailing societal norms regarding the value of women's labour, weighing how heavy the positive environmental factors should be and considering that benefits are transparent and shared equally.

While this research sought to ground its findings in participatory and community-driven approaches through surveys, interviews, field observations, and participatory workshops with the beneficiaries, the scope and timeframe of the ARP inevitably limited the depth with which long-term structural and KALIPI dynamics could be examined. The study provides a context and time-specific snapshot of women's livelihoods in

Real, Quezon. Long-term structural elements that have a significant influence on the livelihood viability, such as gender relations, environmental pressures, and community participation, are processes that evolve over longer periods and are shaped by broader political-economic conditions beyond the scope of this research. In addition, as with all qualitative and applied research, the interpretation of findings from the interviews and fieldwork is inevitably shaped by the researchers' own positionalities, cultural backgrounds, and interactions in the field. In this research, these dynamics were further compounded by language barriers. As a result, the proposed livelihood ideas should not be understood as fixed or universally applicable solutions, but rather as evolving possibilities that require continuous community consultation, long-term institutional support, and ongoing reassessment.

Beyond the specific findings of this report, the research surfaces several tensions that warrant further intersectional reflection. The gap between formal institutional protection mechanisms, such as the VAWC desks, and their lived effectiveness in the four barangays raises broader questions about what it takes for protective structures to function in contexts where social norms and financial dependence pull strongly in the opposite direction. The difficulty of balancing environmental objectives with immediate economic needs, observed repeatedly across the barangays, points to complexities that the existing frameworks drawn on in this report only partially resolve. Similarly, the participatory approaches employed throughout the project, while valuable, did not always translate into the kind of shift in power relations that genuine empowerment requires, suggesting that the relationship between participation and empowerment deserves continued reflection in contexts like this one. Furthermore, it is not completely clear how to balance the tension between community-driven development and feeling ownership over the project, without exploiting women's unpaid labor. These tensions are not unique to Real, Quezon, but this report has sought to answer these questions from the perspective of this region. Thus, the case of Real, Quezon reflects challenges that extend far beyond this specific context but reflect livelihood programming in rural Southeast Asia and beyond. In this sense, the findings of this report speak not only to the WePhili project itself, but also to larger questions about what meaningful development work actually looks like in practice, and whether women are being treated as partners and decision-makers rather than simply instruments for achieving broader project goals.

Ultimately, the women of Capalong, Kiloloron, Maragondon, and Ungos already possess the knowledge, skills, resilience, and collective strength needed to build sustainable livelihoods. What they need is not empowerment imposed from the outside, but support that recognizes their capacities, compensates their labor fairly, and allows them to shape the process on their own terms.

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Annex 1: Interview Participants

Barangay	Participant	Position
Kiloloron	P01	KALIPI President; VAWC officer; church leader
	P02	Household woman; KALIPI member
	P03	Permaculture site landowner
	P04	Household woman; KALIPI member
	P05	Barangay healthcare worker; KALIPI member
	P06	KUMARE member
	P07	Daycare Center worker; Child development officer
	P08	Kagawad ¹¹
Capalong	P09	KALIPI member; KUMARE member
	P10	KALIPI member; KUMARE member; Kagawad
	P11	KALIPI member's husband
	P12	Barangay healthcare worker; KALIPI member
	P13	Household woman
	P14	KALIPI president
	P15	KALIPI secretary
	P16	KALIPI secretary's Husband
	P17	Household woman; KALIPI member
	P18	Barangay Captain
Maragondon	P19	Daycare Center worker
	P20	Barangay healthcare worker; KALIPI vice president
	P21	KALIPI president
	P22	Household woman

¹¹ Barangay Councilor

	P23	VAWC officer
	P24	Barangay Captain
	P25	KALIPI secretary
	P26	KALIPI secretary's husband
	P27	Barangay healthcare worker; KALIPI member
	P28	Barangay healthcare worker's husband
Ungos	P29	Barangay healthcare worker
	P30	Kagawad
	P31	KALIPI member
	P32	KALIPI president; KALIPI Federation secretary
	P33	KALIPI member
	P34	KALIPI president's husband
Infanta	P35	KALIPI president; KALIPI Federation secretary; VAWC officer
	P36	KALIPI member
	P37	KALIPI member
Local Government Unit (LGU) of Real	P38	Head of Social Welfare and Development Department
	P39	Head of Environment and Natural Resources Department
	P40	Head of Municipal Gender and Development
MASIPAG (local NGO)	P41	MASIPAG regional coordinator
Haribon Foundation	P42	Haribon project manager on site
	P43	Haribon staff; KALIPI secretary

Annex 2: Survey Questionnaire

Disclaimer and Purpose of the Study

This survey is part of the WePhili Project, a joint initiative of Haribon and Greenseed that aims to support women's livelihood activities that are environmentally friendly and sustainable. The purpose of this survey is to gather information and ideas from women residing in Kiloloron Ungos, Capalong, and Maragondon to better understand their experiences, needs, and preferences related to potential livelihood activities. The findings will help in designing and improving livelihood programs that are practical, beneficial, and responsive to the community's context.

The results of this survey will be accessed by Haribon, Greenseed, and students from the Geneva Graduate Institute who are collaborating on the WePhili Project. The summarized results may also be shared during validation and feedback sessions with participating communities and stakeholders. Your participation is voluntary, and all responses will be treated confidentially. Individual answers will not be shared publicly.

Paunawa at Layunin ng Pag-aaral

Ang survey na ito ay bahagi ng WePhili Project, isang pinagsamang inisyatiba ng Haribon at Greenseed na layuning suportahan ang mga kababaihan sa mga kabuhayang makakalikasan at napapanatili. Layunin ng survey na ito na makakalap ng impormasyon at mga ideya mula sa mga kababaihang nakatira sa Kiloloron, Ungos, Capalong, at Maragondon upang mas maunawaan ang kanilang mga karanasan, pangangailangan, at kagustuhan kaugnay ng mga posibleng kabuhayan. Makakatulong ang mga resulta upang makapagdisenyo at makapagpaunlad ng mga programang pangkabuhayan na praktikal, kapaki-pakinabang, at naaayon sa konteksto ng komunidad.

Makikita ang mga resulta ng survey na ito ng Haribon, Greenseed, at mga estudyante mula sa Geneva Graduate Institute na nakikipagtulungan sa WePhili Project. Ang buod ng mga resulta ay maaari ring ibahagi sa mga validation at feedback sessions kasama ang mga kalahok na komunidad at iba pang mga stakeholder. Ang iyong paglahok ay kusang-loob at ang lahat ng kasagutan ay ituturing na kumpidensyal. Hindi ibabahagi nang paisa-isa ang anumang sagot sa publiko.

Section 1: Respondent Information (Section 1: Impormasyon ng Respondente)

1. Age (Edad):

- ☐ Under 18 (Below 18)
- ☐ 18–25
- ☐ 26–35
- ☐ 36–45
- ☐ 46–55
- ☐ 56 and above (56 pataas)

2. Civil status (Katayuang Sibil):

- ☐ Single
- ☐ Married (May asawa)
- ☐ Widowed (Biyuda/o)
- ☐ Separated (Hiwalay)

3. Barangay of residence (Barangay na tinitirhan):

- ☐ Kiloloron
- ☐ Ungos
- ☐ Capalong
- ☐ Maragondon
- ☐ Other (Iba pa): _____

4. Number of children (Bilang ng anak)

- ☐ 0
- ☐ 1-2
- ☐ 3-4
- ☐ More than 4 (Higit sa 4)

5. Highest level of education completed (Pinakamataas na natapos na edukasyon):

- ☐ No formal education (Walang pormal na edukasyon)
- ☐ Primary (Elementarya, Grade 1-6)
- ☐ Secondary (Sekondarya/Junior high school, Grade 7-10)
- ☐ Upper secondary (Senior high school, Grade 11-12)
- ☐ College (Kolehiyo/Undergraduate, tertiary education)
- ☐ Vocational school (Bokusyonal)
- ☐ Postgraduate (Graduate/Master)

6. Main source of family income (select all that applies)/Pangunahing pinagkukunan ng kita (piliin ang lahat ng naaangkop):

- ☐ Agriculture industry (Agrikultura)
- ☐ Fishery industry (Pangingisda)
- ☐ Livestock industry (Pag-aalaga ng hayop)
- ☐ Small business/vendor (Maliit na negosyo / tindera)
- ☐ Porting/Stevedoring (Pagbubuhat / stevedoring)
- ☐ Wage labor (Sahurang trabaho)
- ☐ Barangay honorarium (Honorarium sa barangay)
- ☐ Tourism industry (Turismo)
- ☐ Others (Iba pa) (please specify): _____

7. Monthly household income in total (approximate)/Buwanang kabuuang kita ng sambahayan:

- ☐ Less than PHP 4,000 (Mas mababa sa PHP 4,000)
- ☐ PHP 4,000–8,000
- ☐ PHP 8,001–16,000
- ☐ Above PHP 16,000 (Higit sa PHP 16,000)

Section 2: Skills, Interests, and Resources (Section 2: Kakayahan, Interes, at mga Yaman)

A. What kinds of activities or skills are you already engaged in (select all that apply)?/Ano ang mga aktibidad o kasanayang kasalukuyan mong ginagawa? (piliin ang lahat na naaangkop)

- ☐ Sewing or handicrafts (Pagtatahi o handicrafts)
- ☐ Gardening or farming (Paghahalaman o pagsasaka)
- ☐ Food processing or cooking (Pagproseso o paglutong pagkain)
- ☐ Livestock or poultry raising (Pag-aalaga ng hayop)
- ☐ Upcycling or textile recycling (Upcycling o textile recycling)
- ☐ Selling products offline (market/vendor) (Pagbebenta offline)
- ☐ Selling products online (online marketing, online sales) (Pagbebenta online)
- ☐ Digital skills (digital tools like word and excel, website management, etc)
- ☐ Accounting
- ☐ Hospitality and customer service (tourism)
- ☐ Tour guide (Pagiging tour guide)
- ☐ Sanitation and cleaning services (hotel, lodging) (Sanitation at cleaning services)
- ☐ Coastal clean-up and conservation
- ☐ Child care and eldercare (Childcare o eldercare)
- ☐ Language (English, Spanish, or other languages for tourism)/Wika (English, Spanish, iba pa)
- ☐ Administration and paperwork (Administration at paperwork)
- ☐ Others (Iba pa): _____

B. Do you have easy/direct access to any of the following (select all that apply)?/Mayroon ka bang madaling access sa mga sumusunod? (piliin lahat ng naaangkop)

- ☐ Land for farming/gardening (Lupa para sa gardening/pagsasaka)
- ☐ Tools for sewing (Sewing tools)
- ☐ Farming tools
- ☐ Fishing tools
- ☐ Livestock (Hayop (livestock))
- ☐ Internet and mobile phone (Internet at cellphone)
- ☐ Transportation (motorbike, boat, car, etc)/Sasakyan (motor, bangka, kotse)
- ☐ Community groups or women's networks
- ☐ Childcare support

C. Which organizations or groups in your community do you think are most helpful in supporting women's livelihoods or wellbeing? (You may choose up to three)/Aling mga organisasyon sa iyong komunidad ang pinakanakatutulong sa kabuhayan at kapakanan ng kababaihan? (piliin ng hanggang tatlo)

- ☐ Barangay office or officials
- ☐ KALIPi (Kalipunan ng Liping Pilipina)
- ☐ KUMARE or other women's cooperatives
- ☐ Church or faith-based groups (Simbahan / faith-based groups)
- ☐ Non-government organizations (for example, Haribon)/NGOs (hal. Haribon)
- ☐ Municipal government offices
- ☐ Microfinance institutions (for example, CARD, ASA, Project Tangkilik)
- ☐ Schools or day care centers (Paaralan / daycare centers)
- ☐ Health clinics and hospitals (Health clinics at ospital)
- ☐ Family members or neighbors (Pamilya o kapitbahay)
- ☐ Others (Iba pa): _____

Section 3: Interest in Proposed Sustainable Livelihood Ideas(Section 3: Interes sa Inirekomendang Mga Sustainable Livelihood Idea)

We are exploring a few livelihood ideas that are both environmentally friendly and income-generating.

Please rate **how interested you are personally** and **how doable you think each is in your barangay** by checking the boxes.

(Ang talahanayan ay nasa ibaba — isinalin na ang mga teksto sa loob ng table)

Livelihood Sector & Idea (Sektor ng Kabuhayan at Ideya)	Personal Interest (Personal na Interes)			Feasibility in Your Barangay (Kakayahan sa Iyong Barangay)		
	Very interested (Labis na interesado)	Some what interested (Medyo interesado)	Not interested (Hindi interesado)	Doable (Posibleng gawin)	Not doable (Hindi posibleng gawin)	Not sure (Hindi alam)
6.1 Agriculture (Agrikultura)						
Organic / climate-resilient farming (Organic /climate-resilient na pagsasaka)	☐	☐	☐	☐	☐	☐
Kitchen gardens / backyard gardens	☐	☐	☐	☐	☐	☐
6.2 Forestry (Kagubatan)						
Tree planting and seedling nursery (Pagtatanim ng puno at seedling nursery)	☐	☐	☐	☐	☐	☐
Bamboo handicrafts or furniture making (Bamboo handicrafts o paggawa ng muwebles)	☐	☐	☐	☐	☐	☐
6.3 Fisheries (Pangingisda)						

Short-cycle mud crab fattening (Short-cycle na pagpapataba ng alimango)	☐	☐	☐	☐	☐
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Women-run fish processing and bottling (sardines, bangus)/Women-run fish processing at bottling (sardinas, bangus)	☐	☐	☐	☐	☐
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6.4 Tourism & Online Livelihoods (Turismo at Online na Kabuhayan)

Women-led homestays / eco-tourism enterprises	☐	☐	☐	☐	☐
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Cultural food tourism / traditional cuisine cooperatives	☐	☐	☐	☐	☐
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Online selling or digital marketing for local products or tourism services (fish, crafts, food)/Online selling o digital marketing para sa lokal na produkto o tourism services (isda, handicrafts, pagkain)	☐	☐	☐	☐	☐
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6.5 Waste Management

Recycling textiles (making rags, tote bags, curtains from discarded clothes)/Recycling textiles (paggawa ng basahan, tote bags, kurtina mula sa lumang damit)	☐	☐	☐	☐	☐
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Organic composting microenterprise (vermi-/household waste composting)	☐	☐	☐	☐	☐
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Section 4: Feasibility and Challenges (Section 4: Kahirapan at Suporta)

1. **What do you think are the main challenges to starting a livelihood project in your community?/Ano ang mga pangunahing hamon sa pagsisimula ng kabuhayan?**
 - ☐ Lack of capital or materials (Kakulangan ng kapital)
 - ☐ Lack of skills or training (Kakulangan ng skills/training)
 - ☐ Lack of market access (Kakulangan ng access sa market)
 - ☐ Household responsibilities / lack of time (Trabaho sa bahay / kakulangan sa oras)
 - ☐ Transportation or distance (Problema sa transportasyon)
 - ☐ Natural disaster (Natural na sakuna)
 - ☐ Lack of supportive family or community environment (Kakulangan ng suportadong pamilya o kapaligirang pang-komunidad)
 - ☐ Limited access to trusted networks or people who can assist (Limitadong akses sa mapagkakatiwalaang mga tao o network na maaaring tumulong)
 - ☐ Concerns about personal safety in the household or community (Mga pag-aalala tungkol sa personal na kaligtasan sa loob ng tahanan o komunidad)
 - ☐ Other (Iba pa): _____
2. **What kind of support would make you more confident to start or join a project?/Anong uri ng suporta ang makakatulong upang mas maging kumpiyansa ka na magsimula o sumali sa isang proyekto?**
 - ☐ Training or skills development
 - ☐ Financial assistance / microcredit
 - ☐ Equipment or materials (Kagamitan o materyales)
 - ☐ Market linkage or buyer support
 - ☐ Childcare support
 - ☐ Other (Iba pa): _____
3. **How many hours per week could you realistically dedicate to a livelihood activity including training?/Ilang oras bawat linggo ang kaya mong ilaan sa kabuhayan (kasama ang training)?**
 - ☐ Less than 5 hours (Mas mababa sa 5 oras)
 - ☐ 5–10 hours (5–10 oras)
 - ☐ 10–20 hours (10–20 oras)
 - ☐ More than 20 hours (Higit sa 20 oras)

Section 5: Final Thoughts (Section 5: Huling Katanungan)

1. **Is there any important factor we need to consider for the WePhili project that is not covered in this survey?/Mayroon pa bang dapat isaalang-alang para sa WePhili Project na hindi nasaklaw ng survey na ito? (Open-ended)**
(Open-ended)

Annex 3 Exit Workshop Participant Handout

Sustainable Livelihoods in Real, Quezon

Kiloloron

Most promising livelihoods

- The Permaculture farm:
 - Organic vegetable farming—> Food processing products such as banana chips, cassava chips, ginger/turmeric tea, etc, tableya/hot chocolate for low season
 - Partner with Kalipi Cawayan, they have machines for drying, as well as supply lemongrass for them, they are low in supply
 - Ornamental greenline plants (high demand, low supply and resilient through all seasons)
 - Eco-tourism: self-picking vegetables, camping, cooking food made from vegetables, coconut picking.
 - Main challenge is clearing the permaculture land (labor-intensive, no machinery)
-

Capalong

Most promising livelihoods

- Fish Processing Expanding business
 - Additional materials such as larger pressure cooker and a fridge
 - A space to cook the fish, for example a transparent kitchen to cook with a front store
 - Expand production Additional type of fish (e.g. Galunggong in oil which is active another season)
 - Training learning more eco-friendly packaging
 - Cooking, Cassava cakes, sour candies from fruits, imdutidu
 - Rice trading business, potential access to rice field has been identified
 - Make Plastic Waste Into Decorations / Souvenirs, can partner with Ungos
 - Pillows, lanterns, etc.
 - The beach could be a potential marketplace for tourists to sell products
-

Ungos

Most promising livelihoods

- Fish Raising
 - Use bamboo instead of metal for cage material / Use fish pond instead of cage
 - Make organic fish feed from plant-based ingredients (e.g. seaweed)
 - Partner with Ungos to supply them fish, they are low on supply. Potential acces to boat in Capalong has been identified, if a partnership is sustained, they could use it
- Fish Processing
 - Debone and dry Bangos and Daeng

- Put ingredients with Bangos then sell it
 - Make Plastic Waste Into Decorations / Souvenirs —> can partner with Capalong
 - Pillows, lanterns, etc.
 - The Port can be a marketplace for products
-

Maragondon

Most promising livelihoods

- Pig Raising
 - Meat Processing
 - Masipag organisation can help in making it sustainable
 - Partner with Capalong to supply meat for their Imdutidu
 - Making organic compost and fertilizer production
 - Ornamental Planting
 - Greenline planting —> potential for partnership with Kiloloron
 - Coconut products such as Oil Making
 - Can also produce coconut milk, coconut pie, etc.
 - A local market could be opened, barangay hall identified is a potential space
-

Common Suggestion For All Barangays:

- **Dressmaking**, from new and recycled materials has been identified as an interest in all barangays
 - There can be a partnership with Kalipi Infanta who are already skilled in making clothes, cooperate between barangays if there is an interest
-

Common Challenges Across Barangays and Solutions

- Limited starting capital for inputs, tools, and equipment. —> Solution: There is funding available in WePhili project and LGU
- Seasonal income and seasonal availability of raw materials (fish, tourism-dependent activities) —> Solution: prepare products for low season
- Small and fragmented local markets—> Solution: Delivery to other areas and online sales
- Limited skills in bookkeeping, costing, pricing, packaging, **online sales** and marketing—> solution: training
- Childcare responsibilities limiting participation of younger mothers —> Solutions: expand childcare in barangay level, or start childcare in Kalipi level
- Past livelihood failures due to non-payment and mismanagement —> Solutions: Clear loan rules and accountability systems

Annex 4 Exit Workshop Business Proposal Template

A. Mga Gastos sa Pagsisimula (Start-up Cost)

Mga Kagamitan (Items)	Dami (Quantity)	Presyo sa Isa (Price for one)	Kabuuang Gastos (Cost)
<i>Frying pan</i>	<i>2</i>	<i>400</i>	<i>800</i>
...	...	...	...

B. Mga Gastos sa Operasyon (Sa bawat panahon ng produksyon) / Operation costs (per production period)

Mga Kagamitan (Items)	Dami (Quantity)	Presyo sa Isa (Price for one)	Kabuuang Gastos (Cost)
<i>Cooking oil</i>	<i>2</i>	<i>100</i>	<i>200</i>
...	...	...	...

C. Mga Gastos sa Paggawa (Labor Costs)

Mga Kagamitan (Items)	Dami (Quantity)	Presyo sa Isa (Price for one)	Kabuuang Gastos (Cost)
<i>Labor cost for workers (salary)</i>	<i>Five workers</i>	<i>400 for one day</i>	<i>2000</i>
...	...	...	...

D. Inaasahang Kita (Sa bawat produksyon / panahon) Expected revenue (per production per period)

Mga Kagamitan (Items)	Dami (Quantity)	Presyo sa Isa (Price for one)	Kabuuang kita mula sa benta (Revenue)
<i>Banana chips</i>	<i>100</i>	<i>80</i>	<i>8000</i>
...	...	...	...

E. Kita (Profit) 90% to workers / 10% to KALIPi dividend

Annex 5: Survey Data Analyses

To reiterate, the survey results' reliability is subject to many methodological limitations. Some survey responses could not be included in the analysis because certain participants left questions blank or selected multiple answers for questions that required only one response, such as age categories. As a result, the summarized survey findings were utilized as indicative reference data that provide general insights into participant perspectives and the formulation of interview questions, rather than as definitive or conclusive evidence.

Capalong

Category	Sub-category	Descriptive analysis
Demographic and socio-economic profile	Age	13/17 answered “46–55 ” and “above 55”
	Education	10/17 answered secondary
	Income	9/17 answered PHP 4000–8000/month
	Family status	15/17 answered “married with children”
	Income sources	“Waged labor” and “small business” each has 6/17 answers
Skills	Gardening	10 responses
	Livestock	7 responses
	Sewing	5 responses
	Digital	2 responses
	Accounting	3 responses
	Online selling	3 responses
Resource access	Community groups	14 responses
	Internet	12 responses
	Transport	10 responses
	Land	3 responses
	Tools	4 responses

	Childcare	5 responses
Preferred livelihood ideas	High interest + High feasibility	Organic Farming: 11 “very interested” + 14 “doable”
		Kitchen garden: 10 “very interested” + 15 “doable”
		Tree planting: 9 “very interested” + 12 “doable”
	Moderate interest + Moderate feasibility	Food tourism: 8 “very interested” + various feasibility
		Bamboo handicrafts: 5 “very interested” + 13 “doable”
	Low interest + Low feasibility	Crab fattening: low response
		Fish processing: low response
		Homestays: low response
Challenges	Capital	12 responses
	Household duties	9 responses
	Skills gap	7 responses
Support needs	Training	15 responses
	Financial support	12 responses
	Market	9 responses

Kiloloron

Category	Sub-category	Descriptive analysis
Demographic and socio-economic profile	Age	6/9 answered “26-45”
	Education	4/9 answered primary; 2/9 answered college
	Income	5/9 answered PHP 8001–16000/month
	Family status	6/9 answered “single” or “widowed”
	Income sources	4/9 answered “agriculture”; 4/9 answered “livestocks”

Skills	Gardening	7 responses
	Livestock	4 responses
	Food processing	3 responses
	Digital	0 responses
	Accounting	0 responses
	Online selling	0 responses
	Tourism	0 responses
Resource access	Community groups	7 responses
	Sewing tools	0 responses
	Livestocks	5 responses
	Transport	10 responses
	Land	6 responses
	Tools	8 responses
	Childcare	1 responses
Preferred livelihood ideas	High interest + High feasibility	Organic Farming: 6 “very interested” + 6 “doable”
		Kitchen garden: 8 “very interested” + 8 “doable”
		Tree planting: 7 “very interested” + 8 “doable”
	Moderate interest + Moderate feasibility	Food tourism: 4 “very interested”
		Digital marketing 3 “very interested”
	Low interest + Low feasibility	Crab fattening: 3 “very interested”
		Fish processing: 4 “very interested”
		Homestays: 4 “very interested”
Challenges	Capital	7 responses
	Skills	5 responses
	Transport	4 responses

	Market access	4 responses
Support needs	Training	8 responses
	Financial support	4 responses
	Market	3 responses

Maragondon

Category	Sub-category	Descriptive analysis
Demographic and socio-economic profile	Age	13/28 answered “above 56”
	Education	7/28 answered primary
	Income	13/28 answered “lower than PHP 4000”
	Family status	23/28 answered “married”
	Income sources	8 answered “agriculture”; 11 answered “livestocks”; 6 answered “honorium”; 6 answered “small business”
Skills	Gardening	16 responses
	Livestock	6 responses
	Upscycling	10 responses
	Digital	2 responses
	Accounting	1 responses
	Online selling	1 responses
	Tourism	1 responses
Resource access	Community groups	20 responses
	Sewing tools	0 responses
	Livestocks	5 responses
	Transport	11 responses
	Land	14 responses
	Internet	8 responses

	Childcare	5 responses
Preferred livelihood ideas (low response)	High interest + High feasibility	Organic Farming: 8/11 “very interested”
		Kitchen garden: 9/11 “very interested”
		Tree planting: 9/12 “very interested”
	Moderate interest + Moderate feasibility	Low response
	Low interest + Low feasibility	Low response
Challenges	Capital	23 responses
	Skills	12 responses
	Transport	8 responses
	Market access	9 responses
Support needs	Training	18 responses
	Financial support	17 responses
	Market	10 responses

Ungos

Category	Sub-category	Descriptive analysis
Demographic and socio-economic profile	Age	9/14 are above 46 years old
	Education	6/13 answered “secondary”; 4/13 answered “vocational school”
	Income	6/14 answered “lower than PHP 4000”; 4/14 answered “more than 8000”
	Family status	7/14 answered “married with more than 4 children”

	Income sources	6 answered “honorium”; 5 answered “fishing”; 3 answered “small business”
Skills	Gardening	7 responses
	Food processing	5 responses
	Sewing	1 responses
	Digital	2 responses
	Accounting	2 responses
Resource access	Community groups	12 responses
	Tools	4 responses
	Transport	6 responses
	Land	7 responses
	Internet	7 responses
	Childcare	2 responses
Preferred livelihood ideas (low response)	High interest + High feasibility	Organic Farming: 7/9 “very interested”
		Kitchen garden: 6/9 “very interested”
		Tree planting: 5/8 “very interested”
	Moderate interest + Moderate feasibility	Low response
	Low interest + Low feasibility	Low response
Challenges	Captical	10 responses
	Skills	7 responses
	Transport	4 responses
	Equipment safety	comment
	Personal safety	comment
Support needs	Training	11 responses
	Financial support	10 responses

	Market	6 responses
	Equipment	5 responses