# The publicness of voluntary action during crisis: From resilience mechanisms to resistance tactics

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# The publicness of voluntary action during crisis: From resilience mechanisms to resistance tactics

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## ABSTRACT

Although the volunteerism approach is regarded as a helpful strategy, critical concerns arise regarding the dynamics of vulnerability and the publicness of disaster-affected communities' collective action. This study aims to examine the publicness meaning of public interest and its function in enhancing resilience capacity through voluntary action. Using a hermeneutic approach, this study investigates the collective action of "Canthelan" food sharing within the environmental structure of the Special Region of Yogyakarta, Indonesia, during the COVID-19 outbreak. The findings indicate that voluntary action in the context of "Canthelan" is a response to crises accumulated by the pandemic's socioeconomic threat, the emergence of societal vulnerabilities, and the failure of social protection policies. Voluntary action functions as an alternative resilience mechanism for vulnerable and disadvantaged communities by providing access to and control over food resources in an egalitarian interaction space. Simultaneously, the constructed mechanisms become structurally aggregated knowledge narratives and manifestations of contestation concerning the development of resilience. Voluntary action mechanisms contribute to the development of social resilience through the mediation process, which is a process of mutual support and interaction to face and adapt to threats. However, the deterministic view of power authority hinders the transformative capacity of voluntary action.

## Introduction

Volunteerism has emerged as an integral component of social interactions within Indonesian society. The concept of voluntary action is associated with notions of kindness, assistance, mutual aid, pro-social behavior, and collaborative efforts to overcome challenges (Burns et al., 2006; Haski-Leventhal, 2009; Schroeder et al., 2015). Volunteerism serves to provide assistance to individuals experiencing poverty and disadvantage as well as address societal challenges faced by the public, both in ordinary circumstances and at times of crisis (Luria et al., 2017). Volunteering, in many cases, is practiced as a form of expression of humanity, religiosity, and cultural wisdom (Luria et al., 2017; Musick & Wilson, 2008; Ruiter & De Graaf, 2006). Voluntary actions have a significant role in enhancing community capacity through various forms and tactics.

The emergence of volunteerism in response to a crisis is observable in the COVID-19 outbreak. Socioeconomic consequences that pose a threat to vulnerable communities have prompted the initiation of voluntary collective action at the local level. The pandemic has disrupted the economy, causing job losses, reduced incomes, and increased financial stress for many individuals and families (Pereira & Oliveira, 2020; Wolfson & Leung, 2020). These difficulties have increased household poverty and food insecurity (Pereira & Oliveira, 2020). Most households have reduced food and non-food expenditures to overcome the difficulties (Statistics Indonesia, 2020; World Bank, 2020b). In addition, people try to engage in activities that will boost their income, seek assistance from others, and borrow money from family members to meet their necessities (World Bank, 2020b). The food-sharing initiative is one effort to overcome these difficulties

"Canthelan" was one of the voluntary actions that emerged during the pandemic. Canthelan" is a type of food sharing within the community. Food sharing in a social context refers to the act of individuals or groups sharing food with others. In traditional societies, food sharing is deeply rooted in cultural norms and traditions, reflecting the values of reciprocity, cooperation, and mutual support (Kühne et al., 2010). Food sharing has practical implications in helping to ensure food security and reduce the risk of hunger within a community (Fischler, 2011; Ford & Beaumier, 2011; Silk & House, 2016). Food sharing can also contribute to the efficient allocation and distribution of resources, as individuals with surplus food can share it with those who have limited access (Fischler, 2011).

The term "canthelan" refers to a community-led initiative to provide food through public spaces. "canthelan" is provided free of charge to disadvantaged communities needing assistance with a self-service mechanism while allowing participation by anyone. This action was identified as emerging and developing in the Yogyakarta Special Region. In contrast to the observations made by Eliasoph et al. (1996) and Musick and Wilson (2008) regarding the natural tendency of voluntary actors, the voluntary actors involved in this action did not originate from well-established socio-economic backgrounds. Socioeconomically disadvantaged communities, at a more profound risk of the pandemic, were primarily responsible for organizing and implementing "Canthelan."

Analyzing voluntary action in the phenomenon of "Canthelan" exposes numerous other meanings regarding the management of the public interest through collective action beyond the commonly understood existence of traditional philanthropy amid disasters. This is contingent on three prerequisite conditions. Initially, the socioeconomic effects of the pandemic diminished people's ability to meet their basic needs. Although any socioeconomic group experiences this effect, it has amplified more challenges for the vulnerable and disadvantaged groups in society (Bambra et al., 2020; Glantsman et al., 2022; Morgado et al., 2022; Pothisiri & Vicerra, 2021).

Furthermore, social protection policies are unable to provide benefits equitably. Policy interventions, such as expanding social safety nets and increasing funding for food assistance programs, are critical in mitigating the impact of food insecurity (Pereira & Oliveira, 2020; Wolfson & Leung, 2020). Unfortunately, many vulnerable and low-income households lose access to social protection during the pandemic due to limited government capacity and social assistance governance issues (Asmanto et al., 2020; World Bank, 2020a; Yumna et al., 2020). Lastly, Yogyakarta's public management context is enriched by applying cultural values to guide social and political behavior. The public interprets

legitimacy to power as one of its manifestations, as a willingness to exert all abilities to solve problems independently and accept everything that happens, including disaster situations.

Volunteerism contributes to the development of community capacity through a citizen-centered approach (Canton, 2018). It operates to articulate interests and meet public needs when the state's capacity and role diminish (Sotiropoulos & Bourikos, 2014). The emergence of voluntary action is predominantly interpreted as a normal aspect of sociocultural interaction and is seen as cultural wisdom and religiosity. In many instances of the emergence of voluntary action, the analysis focuses more on its role in meeting public needs and less on identifying the interests at the root of the underlying problems. Hence, it is crucial for power authorities to adopt a different critical perspective.

Due to its complex rationalization and manifestations, addressing public interest issues through voluntary action requires structural relationship analysis. Without it, people affected by the crisis will view their voluntary actions as natural and normal (Lidskog, 2001). Normalizing volunteerism in a crisis simplifies the issue and overlooks structural factors contributing to vulnerability accumulation. This additionally gives rise to simplistic determinism, the belief that everything that occurs is predestined (Judkins et al., 2008). Interpreting voluntary action as empowerment, regardless of community conditions, leads authorities to expect individuals to overcome the risks independently, without addressing root causes of vulnerability, and build systemic resilience (Fougère & Meriläinen, 2019).

The interpretive approach can lead to a discursive interpretation of the publicness construction of voluntary actions organized in public spaces. Public action in all its forms is an inherently political action (Eliasoph, 2013). The emergence of voluntary action can be interpreted discursively as a manifestation of publicness-based resilience that operates in public spaces and interacts structurally, as opposed to merely being a consequence of the inherent normalcy of society. The publicness dimension of collective action in public spaces differs from other spaces (Cassegård, 2014). This study aims to comprehend the meaning of the Canthelan initiative as a form of collective action based on volunteerism in managing public interests and its contribution to the resilience capacity of communities in times of crisis.

## Theoretical framework

### *Vulnerability and resilience*

The disaster risk faced by society is not due to the natural structure of a disaster but is generated by a combination of threat exposure with the community's vulnerability as the exposed element (Schneiderbauer et al., 2017; Wisner, 2016). Vulnerability refers to conditions and processes that affect the capacity of individuals and groups to anticipate, overcome, and recover from disaster hazards (Blaikie et al., 2004). Vulnerable groups have limited capacity due to limited control over and access to resources, so they are exposed to more risks when disaster occur (Blaikie et al., 2004; Cardona et al., 2012).

The vulnerability perspective emphasizes that structural dynamics generate disaster risk by exposing society to vulnerability. Social, economic, ecological, political, and cultural factors can interact to produce and exacerbate vulnerability (Blaikie et al., 2004). These conditions determine the distribution of resources communities can use to develop

capacity. Vulnerability, a fundamental component of disaster risk, is related to resilience. Resilience refers to how a society can develop in the face of adversity, disadvantage, or vulnerability (Ungar, 2004).

The study of resilience seeks to understand how individuals and groups develop in the face of adversity, disadvantage, or vulnerability (Ungar, 2008). Resilience theory is rooted in the study of adversity and an interest in how adverse life experiences adversely impact people (Van Breda, 2018). Resilience is a normative concept linked to moral values and social aspirations (Panter-Brick, 2015; Ungar, 2004) and is not limited to a functional concept relating to the ability to perform better than expected in the face of vulnerability or suffering. Resilience has critical moral, social, and political dimensions in poor well-being and development (Panter-Brick, 2015).

Resilience is the capacity of a dynamic system to adapt successfully to disturbances that threaten system function, survival, or development (Wright & Masten, 2015). Definitions of resilience always consider the nature of the threat to adaptation and the quality of adaptation following exposure to the threat. Therefore, social resilience concerns social entities and their capacity to absorb, overcome, and adapt to various environmental and social threats (Keck & Sakdapolrak, 2013). Social resilience can be defined as the capacity of a system to persist in a functioning state when faced with disruption and change, adapt to future challenges, and change in ways that improve its functioning (Keck & Sakdapolrak, 2013).

The construction of resilience as a process is defined as strengthening the capacity to recover from adversity (Walsh, 2006), the potential capacity of a dynamic system to successfully adapt to disturbances that threaten the function, survival, or development of the system (Masten, 2015), and the adaptation process well against significant difficulties (Theron, 2016). In this case, resilience centers on mediating factors or processes that enable positive outcomes after adversity. Conceptually, resilience is a process that leads to results. Resilience is a mediation process that allows people to achieve better-than-expected outcomes in facing or emerging from adversity. From this perspective, Van Breda (2018) proposes that resilience is a multilevel process involving systems that get better results than expected when facing or waking up from difficulties.

## Voluntary action and publicness

Collective action is one means by which society addresses adversity. Melucci (1996) defines collective action as a concurrent social practice involving individuals or groups, demonstrating identical morphological characteristics in space and time and implying the social relations and capacities of the actors involved. Collective action is not merely the consequence of structural preconditions or the manifestation of values and beliefs. The emergence of collective action is associated with a crisis in a system sector. This crisis involves collapsing social relations' functional and integrative mechanisms (Melucci, 1996).

Every form of collective action is an action system (Melucci, 1996). Collective action is action with a goal orientation that is based on existing social relationships and available resources. Collective action theory positions rational social actors who routinely assess the actions of those in power to narrate the articulation of their interests (Ostrom, 2009). Articulated relationship structures, arenas of interaction and influence, and the selection of

alternative forms of behavior characterize collective action. Collective action appears unstructured only when compared to the dominant norms of the social order and the interests that strive to maintain that order (Melucci, 1996).

One form of collective action is voluntary action. Voluntary action is civic engagement in the form of a collectivity for a particular purpose or cause through participation without coercion, regardless of the incentive structure of the market order, rule makers, and coercive forces (Anheier & Scherer, 2015; Lohmann, 2015). The concept of voluntary action is associated with notions of kindness, assistance, mutual aid, pro-social behavior, and collaborative efforts to overcome challenges (Burns et al., 2006; Haski-Leventhal, 2009; Schroeder et al., 2015). Volunteerism serves to provide assistance to individuals experiencing poverty and disadvantage as well as address societal challenges faced by the public (Luria et al., 2017).

Volunteerism can take different forms, including informal volunteerism during emergencies and disasters (Leigh et al., 2011; Whittaker et al., 2015). Voluntary action can be motivated by altruism, which is an action that aims to enhance the welfare of others (Tan et al., 2020). Altruism contains two elements, including doing good to others and contributing to the provision of public goods. This behavior is public-spirited, community-oriented, and prosocial (Leigh et al., 2011). Volunteerism serves to provide assistance to individuals experiencing poverty and disadvantage and address societal challenges faced by the public, both in ordinary circumstances and at times of crisis (Leigh et al., 2011). One aspect of volunteerism is the long-term development of society and the common good. Some volunteer efforts aim to transform the status quo and generate systemic changes and long-term solutions to public issues (Snyder & Omoto, 2008).

Collective action can be comprehended by examining the publicness dimension that constructs it. Volunteerism is a form of publicness that aims to alleviate the challenges faced by the general public (Goodsell, 2017). Publicness can be found through the attributes of accessibility, ownership, and control (Kohn, 2013; Low & Smith, 2006). According to Goodsell (2017), publicness is associated with a willingness to serve others and with efforts to define public interests. In accordance with its stated objectives, publicness aims to decrease inequality and suffering in the public interest. Publicness is created when the general public works tirelessly for the marginalized, hungry, and precarious (Goodsell, 2017). This challenging process is the responsibility of both the government and private institutions. In its premise, publicness is viewed as a characteristic of public action associated with two factors: the extent to which society acts to improve itself and a more extensive awareness of publicness than its own needs. In this context, publicness refers to community institutions that support marginalized individuals.

The publicness of actions in public space is distinct from other aspects of public space. According to Cassegård (2014), the public sphere and its limitations can be challenged or articulated through public space. Consequently, publicness includes contestation and bracketing dimensions. In the context of contestation, public space is viewed as an arena for expressing divergent viewpoints. This form of divergent viewpoints manifests explicitly as polemic inequality. When members of society explicitly contest exclusion and inequality, publicness emerges through contestation. Lefebvre (1991) refers to this as counterspace. This area is utilized proactively and strategically to make a symbolic statement. Counterspaces are also used as a prefigurative political tool to articulate society's idealized alternative modes of development (Cassegård, 2014).

In the bracketing dimension, public space is conceptualized as an action space, and publicness is contingent on norms that regulate individual interactions (Cassegård, 2014). Publicity emerges when the systematic accumulation of inequalities produces a space for egalitarian interaction. In this dimension, the bracketing process generates a publicness associated with order maintenance and the brackets upon which it relies. Protection is an essential function of public space for advancing the empowerment of disadvantaged groups, as emphasized by the importance of mutual aid. This characteristic of empowerment-related bracketing is most prevalent in alternative spaces created by subaltern groups (Cassegård, 2014).

Based on the literature review, this study views voluntary action constructed by disaster-affected communities as indicating a response to the dynamics of vulnerability and difficulties faced by the pandemic's impacts. Therefore, the emergence of voluntary action should be discursively interpreted as a manifestation of public interest in resilience building that operates in public space and interacts structurally rather than a simple effect of natural normality as an inherent characteristic of society. To investigate this matter, this study poses the following questions: How does the voluntary action of "Canthelan" manage public interests as a response to the crisis? Moreover, how do the mechanisms of voluntary action contribute to the social resilience capacity of communities excluded from social assistance policy responses?

This study proposes a fore-structure of understanding that the "Canthelan" voluntarism is a form of crisis response demonstrating the public dimension through managing vulnerable community interests in public space. The "Canthelan" action can operate on at least two main dimensions. Firstly, it serves as an interaction space for disadvantaged groups and manages efforts to meet public needs that have lost access to resources. Secondly, it constructs symbolic discourse and knowledge ideas as a manifestation of alternative resilience development aggregated structurally. These mechanisms serve as a way for the public to interpret resilience development based on public values to drive structural changes and social resilience development equitably.

## Methodology

Attention to the emergence of the "Canthelan" food-sharing initiative as a voluntary action to manage the marginalized public interest resulting from pandemic social protection policies prompted this study. This study applies qualitative methods and a hermeneutic approach to comprehend the construction of meaning behind this social reality as a systematic approach to interpreting the meaning of all human actions, products, expressions, and institutions that can be treated as texts (Balfour & Mesaros, 1994). Hermeneutics refers to strategy, a dialectic between the text's meaning and its environment's structure (Palmer, 1969). This study intends to use productive hermeneutics as its research paradigm. The productive hermeneutic paradigm embodies a constructivist perspective, which holds that the meaning and interpretation of texts are actively constructed during the reading process (Patterson & Williams, 2002).

This study examines the significance of the "Canthelan" action as a form of publicness that functions as a social resilience mechanism. The investigation was conducted in the Yogyakarta Special Region at 10 "Canthelan" action locations in the villages of Rajek Lor, Nambongan, Burikan, Kleben, Ledok Gowok, Badran, Gunung Ketur, Mangir Tengah, and

Wiyoro Kidul. The location chosen to develop the meaning and interpretation of the "Canthelan" action phenomenon does not strictly adhere to a regional administrative approach. However, it is interpreted as a unified environment with a shared social ideology, cultural practices, and situational context. According to its epistemological mandate, research focuses on investigating and interpreting the actuality and occurrence of the unique phenomenon "Canthelan" to comprehend its significance.

The subjects of this research are the actors of the "Canthelan" who were historically involved in the action's initiation, construction, and operation. Positioning the researcher as a research instrument, data collection was conducted via interviews with informants determined purposefully to represent the "Canthelan" and use the snowball technique. Observation and documentation studies are utilized to collect, verify, and validate interview data. Observations were made at the "Canthelan" location, which operates continuously to observe the dialectics of the action process. The documentation analysis was conducted on video archives, photographs, mass media publications, and social media related to the "Canthelan" action.

From the selected locations, data were collected from 14 informant actors, with each interview lasting an average of 60–90 minutes effectively. The interview process was conducted in-depth. The initial stage involved identifying the founding/initiating actors of the action, action locations, actors, and networks involved in the "Canthelan" action by tracing information from various media sources. Once the locations and actors were identified, a personal approach was employed by building communication to convey the research objectives and outline, research permit letters, and informed consent. After agreeing on the timing and technical aspects of the research, interviews were conducted using a Semi-Structured Interview approach, dividing questions into three groups: general questions, detail-oriented questions, and insight-based questions, all of which involved open-ended questions.

The initial interview conducted with the founding initiator of the "Canthelan" action was utilized as the entry point for snowball data collection by inquiring about the identities, networks, and contacts of actors at the previously identified "Canthelan" locations. The interconnectedness between the founders and the actors at each "Canthelan" location through coordination spaces and alumni networks from the same university facilitated the personal approach process for conducting snowball interviews. Interviews were conducted with the "Canthelan" coordinators at the selected locations, following the same procedure as the interviews with the action founders. This involved establishing personal communication to convey the research objectives and outline, obtaining research permits, and securing informed consent.

The informed consent provided includes information about the researcher's identity, the topic, and the purpose of the study, a request for willingness and participation as an informant, an explanation of data collection procedures, procedures of confidentiality protection, and data privacy. All identities, data, and research information are confidential and will only be used for research purposes. Identities, data, and information will only be published with the informants' consent to maintain confidentiality. Finally, information about informants' rights to participate and withdraw without consequences from the research process is included.

We classify the collected data, stored, and analyzed based on private, public, and confidential data categories. All informant identities are kept confidential, while

backgrounds, activities, networks, worldviews, and socio-economic conditions related to the actors are categorized as private data. Meanwhile, all general data and information regarding the research focus regarding content and context are categorized as public data. To maintain the security of private and confidential data, data storage is encrypted using access codes to open the data. Additionally, data processing and analysis involving personal and confidential information utilize anonymization by altering data attributes to obscure personal information.

The interview questions in this study are formulated based on the research text (Table 1) as a representation of the researcher's meaning horizon to explore the actor's meaning horizon and its relevance in data collection and analysis, as illustrated in Figure 1.

As an interpretive approach to studying social reality, this research positions the interpretation process as a combination of meaning between the horizon of the text creator (actor) and the horizon of the researcher's text reader (researcher). Because both play a role in developing comprehension of the text, the data and information collected for this study represent both perspectives about the text (See Table 1). The text maker's (actor's) meaning horizon consists of data and information such as personal understanding, the structure of

**Table 1.** Reality as text in data collection.

| Text | Sub Text |
|---|---|
| The "Canthelan" Action | Background, actors, motives, goals, objectives, resources, tools, mechanisms, institutionalization, networks, principles, relations, governance, information circulation, experience, knowledge, characteristics, transformation. |
| Socio-Cultural Context | Religious-spiritual values, morals, society, customs and traditions, livelihoods, leadership, and governance are the typical spirit of Yogyakarta. |
| Structural Aspect | The political, social, and economic system, power relations, resources, and community structure of DI Yogyakarta. |
| Environmental Dynamic | Public administration, population growth, development dynamics, spatial planning, public services, and the dynamics of citizenship. |
| The COVID-19 Pandemic | COVID-19 outbreak, public health impact, socioeconomic impact, and pandemic response management. |
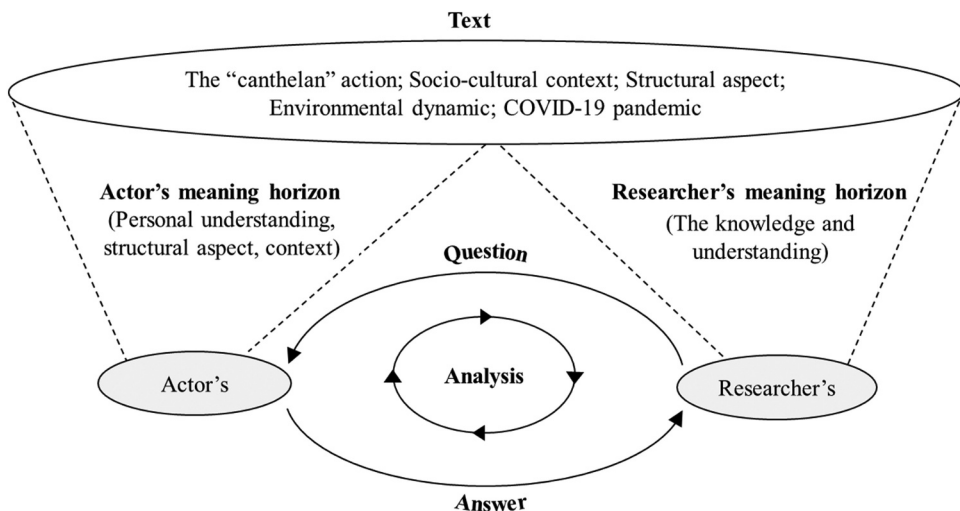


**Figure 1.** The relationship between research text, actor's meaning horizon, researcher meaning horizon, interview data collection and data analysis.

the world, and the context in which meaning and action operate (situational influences, shared cultural practices, and social ideology). The horizon of the text reader (researcher) refers to the knowledge and understanding possessed by the researcher to observe and interpret the phenomenon that has been investigated. The researcher horizon is utilized to construct the fore-structure of understanding and to explore the actor's meaning horizon through formulating questions in the interview. The responses to the researcher's questions represent the actor's meaning horizon toward the research text, which will then undergo data analysis.

(a) The "Canthelan Action" is the primary social phenomenon studied as a text. Exploring the meaning of this text uses the concepts of collective action and voluntary action, which refer to Melucci (1996), to help identify and analyze sub-texts that explain the dynamics of action.

(b) Socio-cultural context, Structural Aspect, and Environmental Dynamics are a series of texts analyzed to understand the development conditions of vulnerability in society, which influence the community's resilience capacity in facing disaster risks. The text and subtext in this section refer to the concept of the progression of vulnerability by Wisner et al. (2012).

(c) The COVID-19 pandemic is a disaster reality that poses threats and risks that cause crises due to the accumulation of vulnerabilities that occur in people's lives in the context of this research. Therefore, this text is explained by understanding the process, impact, and disaster management as the sub-text.

Data analysis was conducted using hermeneutic analysis, a back-and-forth procedure known as the hermeneutic circle (Palmer, 1969). In order to acquire a comprehensive understanding of the data, analysis involves reading text that represents actors. The overall understanding provides a basis for examining the individual components in greater depth (Patterson & Williams, 2002). In turn, determining the meanings of individual components can impact comprehension of the whole. Then, the overall meaning is analyzed again to provide context for the individual elements (Patterson & Williams, 2002). The collected data is then processed to identify themes that can be organized, interpreted, and presented to generate analysis.

This research has several limitations, including that the voluntary action phenomenon studied is a local phenomenon focused on one area at the regional level in Indonesia when the COVID-19 pandemic occurred. There are limitations in data collection because of social restriction policies. Similar phenomena may appear in other locations, but have different environmental structures, characteristics, and values. Thus, our analysis is not intended to generalize all existing phenomena.

## Results

### *Dialectics of the "Canthelan" as a response to the crisis*

The emergence of the "Canthelan" action is inextricable from the structural dynamics of the Special Region of Yogyakarta, the COVID-19 pandemic disaster, and the community's vulnerability. The legitimacy of privileges in the Special Region of Yogyakarta

generates public respect and obedience to government authority (Yogyakarta Special Region Government, 2017). This is the basis of the patronage system's community relations with regional leaders. The king's authority gained support and legitimacy, while the people believed they would benefit from obedience. The alignment of this relationship is facilitated by eliminating various conflicts and tensions so that government stability can be maintained. The internalization of this process is carried out by applying privileged values in people's lives. Such relationships are reflected in various practices, including the management response to vulnerabilities and crises resulting from the COVID-19 outbreak.

Implementing privileged value-based public management encourages the community to be active and independent and collectively utilize social capital for the public interest. Social networks, solidarity, and mutual trust are the foundations for dealing with various public problems, including in situations of conflict and crisis. Encouragement of cooperation and mutual aid helps to implement this. For this reason, the public is encouraged to mobilize their minds and capacities to find solutions to problems that cause irregularities in life. This governance is reflected in the voluntary action response that has grown in response to vulnerabilities during the COVID-19 pandemic.

The community initiated the "Canthelan" food sharing when the COVID-19 pandemic crisis impacted the Special Region of Yogyakarta. Ms. AB initially initiated this action in Rajek Lor, Tirtoadi, Sleman Regency. The socio-economic impact of the pandemic and limited access to social assistance have created mutual sympathy and solidarity to aid people with limited capacity to meet their daily needs. On this basis, fellow members of the affected community mobilize their resources voluntarily to benefit those in need in nearby communities. This mutual assistance effort is realized through sharing the action with the term "Canthelan."

"Canthelan" is an action of sharing food packages consisting of staple foods, vegetables, and side dishes, placed by hanging in public spaces. The term comes from the word "*canthel*" which means to hook or attach in Javanese. "Canthelan" refers to an object placed in a particular place by hooking or attaching it. The "Canthelan" package is free to anyone who needs it by taking it independently or self-service. The term "Canthelan" emerged organically from the process of sharing and has evolved into a symbol of its physical manifestation and a description of its function. This term is used intentionally as an identifier for an action designed to be easily understood and accepted by the public. So, it is commonly used to refer to food sharing with this scheme. The "Canthelan" public constructs informal assistance mechanisms based on preferences for simplicity, convenience, certainty, and sustainable benefits in public spaces, utilizing social and cultural capital.

The "Canthelan" was motivated by a sense of solidarity and altruism and carried out within the framework of the cultural values of society as a social unit. This process encourages mutual assistance and voluntary cooperation to surmount the resulting vulnerabilities. When confronted with threats, the public, who has lost access to social assistance, endeavors to manage the remaining resources in a coordinated way as an alternative source of resilience capacity. This also illustrates the practice of self-acceptance toward the realities of life that are experienced. No matter how vulnerable the conditions are, the public tries to independently overcome problems, even though the authorities play a role in the difficulties experienced by the community.

Sharing food was selected as a form of assistance for vulnerable communities. The rationale for this decision was that food insecurity is an actual threat during a pandemic. Food assistance is anticipated to reduce household expenses, allowing the remaining funds to be allocated to other requirements. "Canthelan" prefers to manage food resources at the local level, including agricultural products and food products sold by local businesses. In addition to being readily available, food components have qualities that every household can use. During the pandemic, the closure of public spaces and restrictions on interaction made it difficult for residents to meet their requirements through purchasing and selling.

The decision to assist the requirements of others is articulated in a creative intervention mechanism based on purposive potluck sharing. This mechanism involves sharing food resources whose constituent components are gathered from various community members' voluntary contributions. The target of "Canthelan" is the public, who have difficulty meeting their needs during periods of crisis. Specifically, but not explicitly, "Canthelan" was held for those unaffected by the government's social assistance policies. Initial funding for the "Canthelan" movement came exclusively from volunteer contributions. Financial resources and food are allocated to assist with proportionate composition and value as daily household food packages. With limited resources, "Canthelan's" management designed a long-term assistance mechanism that considered the sustainability of its impacts and benefits. The aid packages are distributed in phases according to the daily distribution quota, and a self-service mechanism is implemented.

The independent or self-service utilization mechanism is used as a strategy and control mechanism to ensure the accuracy of "Canthelan" assistance. The "Canthelan" program does not employ a direct monitoring mechanism; instead, it instills the value of responsibility and self-awareness in the target population to ensure they take only what they need. This mechanism is implemented on the premise of mutual trust in the community so that assistance can be provided with confidence that it will be precise. The "hanging and letting it go" principle describes this as a form of trust that those in need of assistance will not deceive or circumvent the mechanisms that have been established. "Canthelan" educates the public on organizing their shared interests to foster a sense of reciprocal care, belonging, and dependence founded on shared values and objectives through this mechanism.

"Canthelan" evolved into collective action utilizing a distribution strategy involving the construction of "Canthelan" sites in numerous locations. This distribution procedure was facilitated by the Gadjah Mada University alumni network, gathered by the KAGAMA Care organization. After receiving assistance from KAGAMA Care, the "Canthelan" site in the Special Region of Yogyakarta expanded to 32 locations. On the premise of identifying the level of vulnerability experienced by the community, several priority locations were selected, such as slum areas. The remaining points were determined by identifying vulnerabilities in the residences of "Canthelan" action activists. The "Canthelan" action distribution pattern in various locations aims to disperse benefits amid pervasive vulnerability. The impact of assisting vulnerable communities in meeting their requirements is directly proportional to the number of active "Canthelan" action points.

"Canthelan" uses the public space to solicit participation and offer assistance simultaneously. When public spaces are restricted for physical interaction to prevent the risk of transmission, "Canthelan" uses this as an opportunity to create a method for aid givers and recipients to communicate without ignoring applicable protocols. During times of crisis, the lack of interaction in public spaces makes it difficult to identify and locate individuals who

require assistance. This is due to the difficulty of measuring vulnerability using only formal indicators of economic status. At this point, "Canthelan" uses the public space arena to construct a meeting room that connects vulnerable people and fulfills their needs. In this space, "Canthelan" encourages participation to strengthen community capacity by providing unrestricted ways for community donations of any value, variety, or amount.

Simple announcement text guided the initial public participation process in the "Canthelan" mechanism, both as beneficiaries and voluntary participants. In the "Canthelan" mechanism, narrative proclamations such as "free," "please take it and "get enough" become texts that guide interaction patterns. The text regulates the behavior and functions of beneficiaries and voluntary participants and controls resources. In this phase of the internalization process, the announcement's text can shape the public's comprehension of "Canthelan" and establish a stable interaction pattern. When the public comprehends this pattern, the "Canthelan" mechanism transforms into a value system that motivates the public to take sustainable action.

The existence of reciprocal relationships is a defining feature of the "Canthelan" mechanism for enhancing the capacity of citizens so that it becomes a voluntary activity with elements of empowerment. Through this connection, the accumulation of resources derived from community contributions strengthens the capacity of "Canthelan" to build community resilience. The "Canthelan" mechanism is a channel for people who want to support others but have limited resources and are constrained by considerations of appropriateness. "Canthelan" also serves as an instrument of exchange for people who have an abundance of a particular food resource but need another. Through the "Canthelan" mechanism, essential contributions accumulate and complement one another to form a sufficient and helpful composition and amount.

So that the benefits could directly affect the general public, "Canthelan" opted for a practical and straightforward strategy. This action's management minimizes formal and rigorous institutionalization, governance, and administration. Indicators of success and accountability mechanisms are designed to be simple, not to become a burden that hinders the essence of helping vulnerable communities enhance their capacity. These actions are adaptable based on voluntary commitments in social capital and altruistic networks. "Canthelan" is governed by deliberative decisions regarding diverse action dynamics. Through daily narratives in the social connections between the actors, the logic and mechanisms of action are coordinated. All the action activists who participated in the "Canthelan" action were unpaid volunteers. Consequently, "Canthelan" is a mechanism with small capital and low expenses that significantly impacts meeting public requirements during times of crisis.

## Deterministic view from the authorities

The "Canthelan" food sharing introduces discursive narratives and reflections on contestation developed throughout the creative intervention process into the public sphere. Along with the ongoing "Canthelan" mechanism, this action creates methods for documenting and constructing narratives of each actor's knowledge, process, values, and learning at each "Canthelan" site. Each location's travel story is depicted through photographs and narrative text. The narratives are then processed per the specified publication channel targets, such as mass media, websites, and social media. This process is part of the endeavor to document

the actions carried out and to disseminate information and ideas about resilience mechanisms in times of crisis based on public values. Documentation and dissemination want to make the "Canthelan" action a motivating, reflective, and educational experience.

The "Canthelan" contestation is also manifested by constructing a public space that brings together "Canthelan" action activists, the public, and policymakers. This meeting was held in a digital public space accessible to the general public. Periodically, a meeting forum called "Canthelan Show" is conducted, with the primary agenda item being a narration of "Canthelan" knowledge as a resilience mechanism capable of contributing to alternatives to meeting public needs during a pandemic. In this forum, the "Canthelan" mechanism's knowledge narratives aggregate public interests directly for policymakers through sharing experiences and learning from action actors. This bottom-up initiative is more than a forum for validating ideas, concepts, and solutions to the societal vulnerability problem. Moreover, this forum is a sphere for articulation, discourse, and contestation aimed at the power structure to encourage them to conduct evaluations and make adjustments to improve resilience development policies.

The "Canthelan" mechanism interweaves the formalization of cultural values within community-based governance policies to address various public issues, including crises. In an environment of power relations that legitimize the power of cultivating cultural values, such as Yogyakarta, with its narrative of privilege, the community's collective mechanisms for independently overcoming vulnerabilities are susceptible to normalization by the authority of power. This occurred within the action of "Canthelan." This mechanism is viewed as a natural response to cultural wisdom that is organically carried out by the community, the culture of the society, and the approach to public governance, regardless of its forming factors and motivations. The actions of "Canthelan" are not viewed by those in authority from the perspective of the populace's response to the accumulated crises that shape the narratives of government policies.

The authorities' response to the emergence of the "Canthelan" action exemplifies the unequal inculcation and practice of cultural values into public values. This is reflected in the forms of normalization manifested following the emergence of alternative resilience mechanisms through "Canthelan" action (Table 2).

The action of "Canthelan" has been recognized by government authorities in each region as an alternative source of public resilience during times of crisis. Meetings between actors of the "Canthelan" action and authorities, during government field visits and at knowledge discussion forums organized by "Canthelan" activists, have resulted in similar responses. Government authorities acknowledge the existence of and appreciate the contribution made by the "Canthelan" action as an alternative resilience source that enhances community capacity during the pandemic. The "Canthelan" mechanism is seen positively as a manifestation of solidarity, empathy, and social cohesion naturally carried out by the community. This assessment is accompanied by encouragement for the community to continue fostering independence in addressing various existing vulnerabilities. However, this appreciation has not been followed by critical reflection on the need to strengthen community capacity systematically through resource and power support. The aggregation of interests facilitated by the "Canthelan" action has not been met with recognition as an offer of an alternative resilience development that the community requires.

The emergence of "Canthelan" actions, aggregated by the pressure of accumulated vulnerabilities and environmental structures, is still viewed merely as acts of solidarity

**Table 2.** Indication of normalization of the "Canthelan" initiative.

| Normalization Perspective | Narration | Response Tendencies | Influence |
|---|---|---|---|
| The practice of spiritual behavior | – A mode of worship<br>– An opportunity to do good for others<br>– An expression of gratitude<br>– A way to increase the bounties of sustenance. | Verbal appreciation | – Encouraging the public to solve problems on their own;<br>– Ignoring the problem's essence;<br>– Unilateral legitimacy;<br>– Absence of intervention and policy changes |
| Cultural wisdom | – The result of intelligent and extraordinary thinking<br>– Dedication to others<br>– Contribution embraces others<br>– Pride on mutual cooperation, togetherness and concern<br>– Unity of determination to share<br>– Preservation of solidarity and empathy | Verbal appreciation | |
| A component of the government's accomplishment or development agenda | – Positive contribution to food security<br>– In line with the commitment to the welfare of society<br>– Participation in development | Symbolic appreciation | |
| Compliance with the legitimacy of authority | – Form of Service as a member of the community<br>– Citizen's awareness | Symbolic appreciation | |

Source: obtained from primary data

and mutual aid with altruistic motives by the authorities. These actions are also framed as a form of self-acceptance of fate in the reality of life. Thus, their existence is seen as an act of charity as a creature of God. The emphasis on the values of altruism and spirituality in collective actions is not placed discursively but positioned as part of the structure of obedience to authority. Voluntarily-based collective actions are perceived as norms of obedience, hence benefiting the community. This occurs within the societal belief system regarding the importance of obedience to authority as part of political and spiritual experiences. The influence of this perspective will perpetuate power relation structures that impact the attainment of societal welfare values.

Furthermore, the progress of voluntary-based resilience mechanisms by the public tends to be acknowledged by authorities as part of government development efforts. This recognition generally arises due to the similarity of cultural wisdom values involved in informal resilience mechanisms with the value systems formalized in local government policies. Normalization perceives alternative mechanisms built by the public as achievements of approaches developed over time. Such a perspective serves as a unilateral justification that triggers the absence of response and changes in resilience development policies demanded by the public. The influence of this perspective will perpetuate power relation structures that impact the attainment of welfare values in vulnerable communities.

## Discussions

The significant contribution of the "Canthelan" voluntary action to enhancing the resilience capacity of vulnerable groups amid a crisis demonstrates the urgency of a community-centered participatory approach to constructing social resilience. This depends on the belief that people at risk are assertive advocates for their rights instead of passive victims waiting for assistance (Heijmans, 2004). Communities with limited resources are still viewed as possessing valuable knowledge, experience, and skills for decision-making and action management in their interests. Therefore, the primary function of voluntary action in resiliency is to develop community-based access and control mechanisms for shared resources.

The "Canthelan" action emerged in response to structurally-based vulnerabilities and the consequences of centralized and top-down failures to reduce risks. Communities in the Special Region of Yogyakarta experience general vulnerability, which arises from unequal power and access to resources and absences in decision-making that affect their lives (Wisner, 2016). This vulnerability is triggered by political, sociocultural, and economic factors, develops into dynamic pressure, and threatens people's lives (Wisner, 2016). This pressure accumulates when centralized risk reduction responses encounter capacity and governance issues, causing some communities to lose access and be excluded from formal social protection initiatives.

The emergence of "Canthelan" as a collective action based on voluntary participation is a public response to the escalation of the crisis during the pandemic. The acute impact of disasters on the functional and integrative mechanisms of social systems is exemplified by the pervasiveness of vulnerability in diverse aspects of life. This impact further positions the community at an unprecedented risk but also diminishes the community's capacity for resilience. The deterioration of resilience capacity is a consequence of Yogyakarta Special Region development practices that have had insufficient effects on the welfare of its inhabitants. In reality, the capacity of a community to withstand disaster risk is directly proportional to the level of welfare. Action "Canthelan" was conceived as a public response to protect their imperiled interests amid this situation.

The development of the Special Region of Yogyakarta continues to be driven by a privileged narrative in order to realize economic growth objectives. However, development increasingly results in social and economic pressures rather than the production of welfare values for its citizens. Poverty and economic inequality are evident indicators of this. The community is frequently excluded from the development process. In reality, inhabitants must fight to protect their living spaces from the commercialization that dominates public space. This practice continues to generate a variety of social and economic issues, including poverty, displacement, land conversion, environmental impacts, and conflicts.

Multiple socioeconomic issues resulting from development practices that fail to promote the public interest set up preconditions for the vulnerability of communities. Nonetheless, in non-disaster contexts, this vulnerability is frequently viewed as a regular aspect of development dynamics. The exclusion of public interests from development practices contributes to the deterioration of a society's resilience in the face of disasters. This is due to the increasingly minimal community ownership of power and resource access. The emergence of a pandemic is a threat that exacerbates vulnerability as a public concern when society's capacity to cope with disaster risks is deteriorating. This condition encourages society to overcome the threats exacerbated by the pandemic crisis.

Root causes, dynamic pressures, and menacing conditions influence the capacity of communities and social systems to face disaster hazards, thereby creating vulnerabilities. Environmental and structural conditions in the Special Region of Yogyakarta demonstrate that socioeconomic, social-ecological, political, and cultural factors contributed to and exacerbated community vulnerability even before the disaster (Pelling & High, 2005; Wisner, 2016). This condition puts the community at risk for crisis due to their limited capacity to cope with and adapt to pandemic risks. The community has had difficulty articulating their resistance directly to the approach used. This is due to the combination of various realities of daily difficulties with cultural hegemony, which directs people to practice obedience and self-acceptance of these conditions. People tend to avoid forms of resistance or conflict with authority out of fear that the outcomes will be counterproductive and in opposition to the prevailing values.

Community-initiated voluntary action establishes its continued existence as a fundamental aspect of social conflict. Increasingly, it is believed that vulnerability is not a characteristic of society but rather a condition caused by the system that regulates it (Wisner et al., 2004). It is relevant to direct the contribution of voluntary action in both practical and political dimensions. The operational aspect of voluntary action is that it protects public interests inclusively by facilitating access to resources. The political dimension works within the context of power relations to promote structural change in the urgent factors contributing to vulnerability and the failure of policy responses to ensure equitable distribution of access and benefits. Both contributed to developing the publicness characteristics of the "Canthelan" action as a mechanism for voluntary action-based resilience.

The "Canthelan" builds a simultaneous practice of belonging to similar morphological characteristics and is implemented in the same spatial and temporal context as characterized by Melucci (1996) as a collective action system. Action expanded in response to the accumulation of vulnerabilities, the socio-economic threat of the pandemic, and the marginalization of public interests caused by centralized risk management responses. In response to the crisis, "Canthelan" is a system of action based on identifying the needs to be met, the obstacles and limitations encountered, the availability of resources, social relationships that facilitate the achievement of goals, and alternative resilience-building strategies.

As a system of action, the meaning of "canthelan" is not solely the result of structural preconditions or an expression of people's values and beliefs (Melucci, 1996). "canthelan" is a response to the crisis induced by the community's condition of vulnerability and loss of access to resources. This response aims to restore the equilibrium of life-influencing functional and integrative mechanisms. This encourages people to participate in a system of collective action as a form of solidarity, to surmount challenges, and to devise countermeasures. Involvement in action creates an alternative space for people, notably vulnerable groups, to get protection (Vaiou & Kalandides, 2015). These actions evolve spatially to form a network of resilience initiatives with interdependent relationships.

The "Canthelan" mechanism, a creative intervention based on local public values, generates discursive practices that articulate objections and dissatisfaction with government-managed approaches and mechanisms for building resilience. It is still believed that efforts to develop community resilience cannot provide sustainable capacity building. Society is still viewed as an object without any redistribution of access to and control over resources, policies, and services. The activation of cultural wisdom and community engagement are consistently cited as crucial elements of resilience in numerous resilience development narratives.

The state is the sole authority responsible for administering the public under a centralized approach to risk management. According to Warner (2002) and Goodsell (2017), the public in this context is interpreted as a social totality unit organized by state authorities. In this approach, the failure to provide comprehensive social protection guarantees for the public has resulted in some communities losing access to disaster-related resources as per their rights. This condition encourages people to seek alternative options to strengthen their capacity to confront socioeconomic challenges that endanger their lives. Communities excluded from social protection policy responses must act independently and collaborate to provide mutual aid.

Community efforts to manage their interests independently of formal government policy are an example of unbracketing the public as a social whole. Continuing to believe in a change in the government's response is deemed incapable of resolving the issue and meeting urgent requirements. By promoting collective action for the social protection of marginalized communities, society chooses to manage itself as an alternative public manifestation. The embodiment of alternative publics, which Fraser (1992) refers to as subaltern counterpublics, offers vulnerable communities the discursive space necessary to design resilience mechanisms according to their preferences and requirements. This public counter creates an egalitarian arena for social interaction by attracting and uniting (bracketing) vulnerable people and those without access to resources (Cassegård, 2014) into a shared space. Through "Canthelan" action, society constructs alternative defense mechanisms to protect each other in this space.

The "Canthelan" space is a space for differing perspectives and aspirations created by the public with a rational and consensus orientation (Cassegård, 2014). This space becomes a counter space that demonstrates opposition to society's access and control inequalities (Lefebvre, 1991; Mitchell, 2003). This action is a symbolic manifestation of discontent and disagreement with the authority over the structure and practice of existing welfare development. Through this function, the public interest of "Canthelan" is articulated to the authorities to be identified and interpreted as criticism and encouragement of change in developing better social resilience. In this context, the visibility of "Canthelan" in the public space as a response to the crisis manifests a discourse of resistance to structural aspects and policy responses that have contributed to vulnerability and the loss of public access to social protection.

The publicness of voluntary action is manifested not only institutionally (Goodsell, 2017), but also by accessibility, control, and the character of the collective action's benefits. "Canthelan," as a voluntary action held in a public space, functions to unite (bracket) individuals with varying degrees of vulnerability into an egalitarian interactional arena (Cassegård, 2014). This space is essential because it connects vulnerable and disadvantaged communities previously isolated and struggling to overcome their threats, allowing them to form a reciprocal relationship. This space provides the "Canthelan" public access to resources to meet basic requirements. The publicness of this action relies on values that harmonize interactions through equal access through a process referred to by Cassegård (2014) as bracketing.

The bracketing dimension empowers disadvantaged and vulnerable communities by creating alternative arenas for egalitarian interactions. This is consistent with the significance of community agency as an autonomously organized system. "Canthelan" is a form of agency defined by Alsop and Heinsohn (2005) as the capacity to visualize options, express

preferences, and make deliberate decisions. As a space for equality, "Canthelan" combines community agency with a structure of opportunity that includes access, inclusion, participation, accountability, and local capacity in developing resilience mechanisms (Narayan, 2002).

This voluntary action provides access and establishes a space for political action. The use of public space as an arena for collective action is a proactive and strategic way of symbolically presenting discourse. Combining spatial autonomy and community agency, "Canthelan" becomes a counter-space that expresses alternative strategies for fostering resilience. The political aspect of "Canthelan" is realized through its visibility in public space by demonstrating a community-preferred, idealized resilience-building mechanism. This is a form of prefigurative political action known as "Canthelan," in which the objectives of collective action are shaped by the method used to describe the ideal scenario the public needs (Leach, 2013).

Voluntary action strengthens a society's capacity to overcome adversity by developing alternative strategies and public knowledge (Walsh, 2006). This process defines the potential adaptive capacity of the system (Masten, 2015), which is constructed by counterpublics to withstand life-threatening disruptions. Through a process of mediation, voluntary action mechanisms contribute to achieving social resilience (Ungar, 2004). Mediation is a mutually supportive interdependence and reciprocal interaction process that enables individuals to confront challenges (Van Breda, 2018). The mediation process involves multiple societal levels, creates strategies for mobilizing resources, and describes the challenges encountered in achieving resilience.

Institutions and networks that enable communities to access resources, learn from experiences, and develop effective problem-solving strategies operate and impact mechanisms and mediation processes (Keck & Sakdapolrak, 2013). In this context, fostering social resilience is not limited to developing a reactive capacity to access resources for overcoming and adapting to adversity. In addition, it develops proactive capabilities by providing alternative options and transforming them into knowledge narratives in response to threats. The "Canthelan" action parallels the significance of building community capacity through adequate social protection with the significance of prospective opportunities for change and the development of alternative strategies for strengthening the resilience of vulnerable groups during a crisis.

The "Canthelan" action enhanced the community's social resilience by optimizing its operations regarding social relations and network structure, institutions and power relations, and knowledge and discourse. The resilience process involves several levels, including the ability to respond directly to threats (coping capacity), the ability to gain insight and adapt (adapting capacity), and the ability to construct contestation and resistance to promote structural change (transforming capacity). From this sequence of events, it can be deduced that the resilience mechanism is a dynamic process rather than a built-in characteristic of society (Keck & Sakdapolrak, 2013).

Voluntary action does not place the resilience process focused on the individual but builds it on relationships and social networks. In this interaction, resilience is not limited to traditional forms of unidirectional social support or philanthropy but is built in both directions through reciprocity. In this instance, resilience is interpreted as residing not in individuals or the environment but in interactions constructed through reciprocal transactions to create capacity (Van Breda, 2018). As a relational process involving interactions between social entities and the social, ecological, and political environment, the capacity to

realize social resilience in a transformative manner is determined not only by the community's capacity to build a mechanism but also by the response of the authorities to the mechanism's construction.

The response of power authorities plays a crucial role. It determines whether the social resilience ideas developed by the community are interpreted as articulations of interests, knowledge narratives, and feedback on resilience development undertaken by the government. Therefore, a discursive perspective on collective action-based social resilience mechanisms is vital. The normalization and simplistic determinism perspectives on voluntary actions amidst crises will depoliticize the symbolic discourse and resistance tactics constructed by the community. This leads to missed opportunities for effecting structural changes and governance in resilience development. Responses that normalize and are deterministic will perpetuate vulnerabilities and disparities, thereby governance that drives communities to face difficulties independently tends to be exploitative (Fougère & Meriläinen, 2019)

The factors of vulnerability, threats, unequal access, and policy benefits behind the emergence of alternative resistance mechanisms by subaltern counter-publics require a further response from the authorities. This actually reflects the weakness of resilience building, which is developed centrally. Unfortunately, the initiation of voluntary action is still seen uniformly and deterministically as a form of encouragement so that independent and collectivistic community responses based on social capital and cultural wisdom in facing threats and risks continue to be carried out. In the power relations approach, informal resilience mechanisms are also seen as compliance with the legitimacy of power. Capacity building managed by the public autonomously is also recognized as part of the government's resilience development. This perspective becomes a one-sided justification that triggers the lack of response and changes in resilience development that the public expects.

The concept of a resilience mechanism through voluntary action presents an opportunity to assess the government's approach to fostering social resilience. However, the deterministic reaction from authorities tends to normalize alternative mechanisms developed by communities as expressions of empowerment and cultural wisdom. The normalization of collective action shaped by the pressure of accumulated crises will trigger lost opportunities to achieve transformative capacity. This occurs because resilience measures initiated by communities are temporary and inherently limited in terms of public resources and power. Without a substantive policy response, the public may be trapped in a cycle of vulnerability. In the pursuit of sustainable social resilience, it is not sufficient to merely encourage social capital and cultural wisdom at the local level. Support for structural changes to ensure equitable access to and control of resources becomes imperative.

## Conclusion

The publicness dimension of "Canthelan" was developed as a response to the pandemic crisis's dynamics through managing the interests of vulnerable and disadvantaged people. Voluntary action functions as an alternative resilience mechanism that is responsively based on public values. Voluntary action plays a significant role in enhancing the capacity of vulnerable communities to surmount challenges and confront threats through egalitarian social interactions. This action's transparency provides vulnerable communities access and protection while creating an alternative space for them to actively manage their needs. Amid

a crisis, disadvantaged communities can manage their interests based on their valuable knowledge, experience, decision-making, and collective action skills. This functionality simultaneously demonstrates the importance of a participatory approach at the local level in the process of developing social resilience.

In times of crisis, mechanisms of resilience founded on voluntary action are not innately embedded in society but are dynamic processes involving interconnected social, economic, ecological, and political dynamics. Voluntary action develops as a tactic of resistance and a manifestation of ideas to inspire changes in power relations and access to and control of resources against accumulated vulnerabilities. The prefigurative dimension transforms public space into a forum for expressing public preferences, dissatisfaction, and aspirations regarding social resilience's inclusive and sustainable development. In this context, voluntary action becomes a proactive and strategic means of establishing a public space dialectic that narrates discourse and opposition to inequality.

The publicness of voluntary action stimulates structural change in development that is more equitable and accommodates vulnerable communities. Collective action developed by the public in response to the crisis is gaining importance as a civic and political mechanism that fights for equality and justice in constructing social resilience—the inability to interpret the concept of alternative resilience mechanisms discursively results in missed chances to realize transformative capacity. A deterministic perspective on collective action and its publicness dimensions tends to shackle the reality of the problem by ignoring crisis reactions and manifestations of conflict that demand change and more appropriate justice.

This research emphasizes that the collective action system built by the public in voluntary actions, particularly in the context of disasters, is not simply a straightforward effect of structural preconditions or merely an expression of societal values and beliefs. Instead, this action system is more relevantly viewed as a response to crises within a resilience system that seeks to rebalance itself (Melucci, 1996). Therefore, the voluntary action system is crucially interpreted discursively through its dimension of publicness as an action operating in public space and initiating discourse in the public sphere on behalf of public interests. Drawing from Cassegård (2014) concept of publicness, voluntary actions in public space can operate through bracketing and contestation dimensions in managing public interests amidst crises. From there, the process of enhancing resilience capacity is mediated to the public, and tactics of resistance through constructive resistance are manifested toward authorities.

In practice, voluntary actions amidst crises offer insights into resilience building and realizing justice. Efforts to assess and mitigate disaster risks need to involve analysis of vulnerability aspects such as structural preconditions and policy systems contributing to the difficulties experienced by the public. The contribution of voluntary actions as resilience mechanisms and prefigurative political expressions reflects social capital as a crucial resource for resilience and social justice development. Through organization tailored to local needs, preferences, and dynamics, it can support community capacity in facing threats. The challenge lies in organizing it into a sustainable form. Therefore, community-centered resilience amid crisis accumulation requires appropriate support from authorities to obtain access, power, and resources through changes in structural aspects and development policies.

Overall, research to analyze the various meanings of publicness in the construction of voluntary-based collective action amid disaster situations is still needed. Research with

different social ideologies, cultural practices, and situational contexts can increase the diversity of public dimensions and the taxonomy of voluntary-based collective action based on its constituent elements. Emphasizing its temporal context, it is also essential to investigate the sustainability of voluntary action as a resilience mechanism that goes beyond the immediate crisis response. Future research could assess the long-term effectiveness of these actions in addressing the challenges faced by vulnerable communities, including the ability to adapt to evolving circumstances and maintain support networks. Furthermore, more research could explore how such actions challenge existing power structures and contribute to broader social movements advocating for systemic change.

## Disclosure statement

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## Data available statement

The raw data are not publicly available due to containing information that could compromise the privacy of research participants.

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