

## ***Pakikipagkapwa–Tao and Bayanihan Spirit in Community Pantries: Paul Ricoeur on Filipinos as Responsible Human Beings***

*Christian U. Solis*<sup>1</sup>

### **ABSTRACT**

*The COVID-19 pandemic has affected the lives of Filipinos, especially the poor. While waiting for what the government can do for its constituents, the Filipinos acted on charity toward one's neighbors. The rise of community pantries has been helping the poor and the needy through these challenging times. The paper defined pakikipagkapwa–tao<sup>2</sup> and bayanihan spirit<sup>3</sup> as the motivation behind the community pantry movement. Such virtue is both personal and social. This paper employs Paul Ricoeur's philosophy of capable human being specifically on man's capacity to be responsible. It aims to bring to the fore the values of pakikipagkapwa–tao and bayanihan spirit as expressions of Filipino's strong sense of responsibility. It also employs a phenomenological-descriptive method to go back to Filipino's lived experiences of community pantries during the pandemic. This paper aims: (1) to present the Filipino's lived experiences during the pandemic and appropriate Paul Ricoeur's philosophy of capable human being; (2) to prove that the values of pakikipagkapwa–tao and bayanihan spirit are expressions of*

---

<sup>1</sup> **Christian U. Solis, LPT, STL-MA** is a faculty member of University of Santo Tomas (UST), Manila, Philippines. He is also conducting his doctoral studies in the same institution. He was a former Catholic missionary working with family and the youth in the Philippines.

<sup>2</sup> *Pakikipagkapwa–tao* is synonymous with *pakikipagkapwa*. *Pakikipagkapwa–tao* is loosely translated to English as interpersonal skills. While it appears that *pakikipagkapwa–tao* is redundant in that *tao* is already present in the *kapwa*, the author uses *pakikipagkapwa–tao* in the text throughout the paper to signify Filipinos' expression of charity towards neighbors.

<sup>3</sup> *Bayanihan* spirit is a manifestation of Filipinos' idea of helping one another. It is often depicted in arts where men would carry a *bahay-kubo* (*nipa house*) to transfer to another place. It becomes a real Filipino value of helpfulness to his fellowmen. All actions and forms of helping fellow Filipinos thereby signify a true *bayanihan spirit*.

*Filipino's strong sense of responsibility; and (3) to demonstrate that Filipino's sense of responsibility finds expression in Paul Ricoeur's capable human being as responsible self.*

**Keywords:** Pakikipagkapwa–tao, bayanihan spirit, community pantries, capacity to be responsible

## 1. Introduction: The COVID-19 Pandemic and the Filipino People

The COVID-19 pandemic<sup>4</sup> has had a profound impact on Filipinos and people worldwide, limiting children's mobility to play, students' ability to study, and adults' capacity to work. In the Philippines, life was even more challenging because the pandemic occurred right after Taal Volcano's eruption and three strong typhoons<sup>5</sup> hit the National Capital Region, Ilocos Region, and Bicol Region. During the typhoon, safety protocols, and health regulations were compromised in some way as people were evacuated, rescued, and attended to. The natural calamities had worsened the situation in these areas.

The Philippine government made efforts to alleviate the suffering of its people, especially the poor, through *ayuda* (aid to the poor). However, this aid program was not enough. Fortunately, there are non-government organizations (NGOs), private companies, and even private individuals and groups that responded to the needs of the people. While the government tried to assist, it was the help coming from their neighbors, i.e., *kapwa*, that kept the needy people alive. The pandemic tested Filipinos' patience and fortitude, bringing more Filipino values and traits to the fore. Filipinos chose to live meaningfully by responding to the challenges brought about by the pandemic by living out their core human values. Instead of hate, anger, and blame games, core human

---

<sup>4</sup> In a media briefing when World Health Organization (WHO) declares that COVID-19 is already a pandemic. "WHO Director-General's Opening Remarks at the Media Briefing on COVID-19," *World Health Organization*, 11 March 2020, <https://www.who.int/director-general/speeches/detail/who-director-general-s-opening-remarks-at-the-media-briefing-on-covid-19---11-march-2020> (accessed May 24, 2021.)

<sup>5</sup> Typhoon Ambo in May (2020), Typhoon Rolly in November (2020), and Typhoon Ulysses in November (2020).

values enabled them to transcend personal interests and reach out to others in need.

In this paper, I will present three main points. First, I will describe the lived experiences of Filipinos during the pandemic using Paul Ricoeur's philosophy of capable human being. Second, I will argue that the values of *pakikipagkapwa-tao* and *bayanihan* spirit are expressions of Filipinos' strong sense of responsibility. Finally, I will prove that Filipinos' sense of responsibility finds expression in Paul Ricoeur's capable human being as a responsible self. To accomplish these goals, I will use a phenomenological-qualitative method to examine Filipinos' lived experiences during the pandemic and conduct a textual analysis of Paul Ricoeur's books *The Course of Recognition and Oneself as Another*, as well as other secondary sources including works by Filipino authors and academicians such as Enriquez, Aguas, Ang and Pe-Pua (et al).<sup>6</sup> Additionally, I will reference internet broadcasts, online broadsheets, and cyber news<sup>7</sup> to provide context for Filipinos' lived experiences during the pandemic.

## 2. Paul Ricoeur's Capable Human Being: The Ability to be Responsible

This paper employs Paul Ricoeur's philosophy of capable human being as its theoretical framework. Ricoeur views the human person as a capable human being who goes beyond nationality, culture, and language, and whose context limits and constricts them. Aside from that, Ricoeur *points out the possibilities* of the capable human being. He engages in an enterprise which depicts his 'passion for the possible.'<sup>8</sup> He prescribes

---

<sup>6</sup> There are notable authors on the issue in question like Brazal, Jacoba, Tuazon, and Macaraaan. However, the writer chose Enriquez, Aguas, Ang and Pe-Pua (et al) as their concepts best encapsulate Filipino's lived experience of *pakikipagkapwa-tao* and *bayanihan* spirit during the pandemic.

<sup>7</sup> The internet news may appear to be not academic, but the author deems it necessary to bring them into academic discourse as they are the most accessible and available during the time.

<sup>8</sup> Brian Treanor and Henry Isaac Venema, "Introduction: How Much More Than Possible?" in *A Passion for the Possible: Thinking with Paul Ricoeur* (New York: Fordham University Press, 2010), 2.

and defines ethical intention as “*aiming at the good life with and for others in just institutions*, [emphasis in the original]”<sup>9</sup> as the finality of every capable subject. Ricoeur’s philosophy is shaped not only by associations with his contemporaries<sup>10</sup> but also by being a ‘philosopher who dialogues’<sup>11</sup> with existentialism, phenomenology, hermeneutics, social sciences, and even psychoanalysis. His philosophical project “is nourished by the experience of a participation in a creative source of meaning.”<sup>12</sup> Ricoeur’s philosophy differs from Heidegger’s notion of man who sees himself as a *being in the world*<sup>13</sup> and destined unto death. Ricoeur is concerned more with a being who lives with, recognizes others, and lives a meaningful life. He is a philosopher of hope who affirms man’s primordial goodness. Paul Ricoeur’s philosophy of the capable human being, particularly man’s capacity to be responsible, highlights Filipino values of *pakikipagkapwa-tao* and *bayanihan spirit*, which express Filipinos’ strong sense of responsibility.

## 2.1. Paul Ricoeur’s Capable Human Being

Paul Ricoeur was a philosopher of the 20<sup>th</sup> century who proposed a humanism that remains relevant today. His life’s work poses important questions about the meaning of human existence and seeks answers to

---

<sup>9</sup> Paul Ricoeur, *Oneself as Another*; trans. Kathleen Blamey (Chicago and London: The University of Chicago Press, 1992), 172. Hereafter, *OA*.

<sup>10</sup> Paul Ricoeur must have his own philosophy, a philosophy that is peculiar to his own thinking but it cannot be denied that during his lifetime he established good relationships with his contemporaries like Gabriel Marcel to whom he dedicated the *Freedom and Nature*. His associations with these philosophers in one way or another influenced or shaped his philosophy. Olivier Abel briefly mentions some of the philosophers to whom Ricoeur was acquainted either by meeting them in person or through his readings of their works. See Olivier Abel, “Ricoeur’s Hermeneutics: From Critique to Poetics,” in *Reading Ricoeur*; ed. David M. Kaplan (New York: State University of New York, 2008), 183 - 196.

<sup>11</sup> “Ricoeur is generally considered to be the philosopher of all the dialogues.” See Geoffrey Dierckxsens, “Introduction,” *Études Ricœuriennes / Ricoeur Studies* 6 (2015), p. 1, no. 2 (2015): 1- 6, <http://ricoeur.pitt.edu/ojs/index.php/ricoeur/article/viewFile/316/159> (accessed February 23, 2016).

<sup>12</sup> Leovino Ma. Garcia, “Paul Ricoeur of Happy Memory” (speech delivered at the Symposium in Homage to Paul Ricoeur at the University of Copenhagen), 2. Unpublished.

<sup>13</sup> Martin Heidegger, *Being and Time: A Translation Sein und Zeit* trans. Joan Stambaugh (USA: State University of New York Press, 1996), 49.

them. Ricoeur places the human being at the center of his philosophical anthropology, striving to understand human existence. He begins his philosophical enterprise by examining the implications of the Cartesian *cogito*, which knows itself, which makes it cease to be a subject and makes it an object; the self doubts everything that exists around him. Because he doubts, he thinks and concludes that by the fact that he thinks, so he exists.<sup>14</sup> This becomes Ricoeur's major consideration "to the point that in the end he came to see the models as 'broken' and in need of reformulation in the problem of selfhood, the selfhood of capable human being."<sup>15</sup>

Moreover, Ricoeur sees man as a capable human being with capacities. One has the capacity to say, act, narrate, and impute to oneself one's actions. One also has the capacity to promise, forgive, and remember. One of man's basic capacities is his ability to be responsible. He claims that man is a responsible self; every human act is imputed to the person who is responsible for all his actions. He expects a reward for his good actions and accepts punishment for his wrongdoings. The capable self is responsible not only for the juridical plane but also for the moral realm; the former is man's responsibility as regards his rights and duties to his subjection to laws and orders while the latter is man's responsibility towards vulnerable others.

## 2.2. Capable Self: The Ability to be Responsible

How does the responsible self holds himself accountable for his actions? In *Oneself as Another*, Paul Ricoeur writes, "[T]he term 'imputation' can be used to designate the act of holding an agent responsible for actions which themselves are considered to be permissible or not permissible."<sup>16</sup> The same is said by Ricoeur on imputability in *Course of Recognition*, he writes,

The very word suggests the idea of an account, which makes the subjects accountable for their acts, to the point of being able to impute them to themselves. What does this idea add to that of ascription as the attribution of a particular genus of action to its agent? It adds the idea of being able to bear

---

<sup>14</sup> David Pellauer, *Ricoeur: A Guide for the Perplexed* (London: Continuum, 2007), 7.

<sup>15</sup> *Ibid.*

<sup>16</sup> *OA*, 99.

the consequences of one's acts, in particular of those taken as faults, or wrongs, in which another is reputed to have been the victim.<sup>17</sup>

In other words, the capable man is a responsible man, and as such, all his acts can be imputed on him in that he is accountable for his acts and can bear any of their effects. A young man entering a relationship, a businessperson partnering with others, and a career-oriented person entering religious life are all accountable for their decisions. It is also true when a person takes offense and is guilty of wrongdoings. A criminal will be penalized as also as a youth offender. A corrupt politician will be punished as well as a student who is caught cheating. This is a noteworthy aspect of the capable self as a responsible self in that the subject can appraise himself. On capability and responsibility in the juridical plane, Ricoeur writes,

Now we return to the properly ethical level of self-appraisal. We have emphasized its contribution to the establishment of the capable subject, capable of ethico - juridical imputation, capable of being responsible for his actions, of taking the consequences, of making good the damages if charges for acts under civil law and submitting to punishment if they come under criminal law.<sup>18</sup>

Such is man's self-appraisal. He knows himself and he knows that he is a responsible human being. Ricoeur further emphasizes responsibility in the moral and juridical plane, writing that "[o]n the juridical plane, we declare the author responsible for the known or foreseeable effects of his action, among them the harm done to the agent's immediate entourage."<sup>19</sup> In other words, man can submit himself to laws in their manifold forms. He can obey orders, recognize policies, and observe rules and regulations. He faces the consequences of his actions, becoming both blameworthy and praiseworthy.

---

<sup>17</sup> Paul Ricoeur, *The Course of Recognition*, trans. David Pellauer (USA: Harvard University Press, 2005), 105. Hereafter, *TCR*.

<sup>18</sup> Paul Ricoeur, *The Moral, the Ethical and the Political*, trans. Alison Scott – Baumann in Paul Ricoeur and *The Task of Political Philosophy*, ed. Greg S. Johnson and Dan R. Stiver (UK: Lexington Books, 2013), 17.

<sup>19</sup> *TCR*, 108.

Ricoeur defines responsibility in the moral realm by asking what experiences confront man with moral responsibility and what makes man morally responsible. On the moral plane, he asserts, “It is the other person and others, for whom one is held responsible. As a result of this change in emphasis, the idea of vulnerability others tends to replace damage done as the object of responsibility.”<sup>20</sup> In other words, man can be responsible as regards vulnerable others, such as people who are victims, miserable, and suffering. Ricoeur speaks of this form of responsibility in his book, *The Hermeneutics of Action*:

Consider the birth of a child – its mere existence obliges. We are rendered responsible by the fragile. Yet what does “rendered responsible” mean? When the fragile is not something but someone – an individual, group, community, even humanity – this someone appears to us as entrusted to our care, placed in our custody, or the burden which one takes upon oneself, should not render us inattentive to the other component emphasized by the expression “entrusted to our care” – the fragile as “someone” who relies on us, expects our assistance and care, and trusts that we shall fulfill our obligations. This bond of trust is fundamental.

As intimately related to the request, the injunction, or the imperative, it is important that we encounter trust before suspicion. The result, accordingly, is that in the feeling of responsibility, we *feel* that we are *rendered* responsible for, and by, someone.<sup>21</sup>

Ricoeur defines man’s capacity on the juridical and moral plane. In the juridical realm, the capable self knows that he is responsible for his actions, be they blameworthy or praiseworthy. In the moral realm, responsibility is shifted to the subject/victims, i.e., the vulnerable other. From here, we deepen our reflection on the discussion of responsibility as regards human vulnerability.

### 2.3. Responsibility and Human Vulnerability

Paul Ricoeur discusses responsibility in terms of vulnerability. It is in the moral plane that man becomes responsible for the vulnerable other. He

<sup>20</sup> *Ibid.*

<sup>21</sup> Paul Ricoeur, *The Hermeneutics of Action*, ed. Richard Kearney (London: Sage Publications, 1996), 16.

describes this as a shift of responsibility: “In an age when the victim, the risk of accidents, and harm is done occupy the center of the problematic of the *law* of responsibility, it is not surprising that the vulnerable and the fragile should be equally taken on the *moral* plane for the actual object of responsibility, for the thing for which one is responsible.”<sup>22</sup> This form of responsibility involves seeing the other as vulnerable, such as a parent towards their child, a husband to his wife, an educator to their students, and a religious superior to their subjects. David Hall, commenting on Ricoeur’s responsibility and vulnerability as the foundation of the self’s care for the others, writes:

This recognition of the other who levels a moral demand, *even in suffering and vulnerability*, signals a broader sense of responsibility than Ricoeur initially assigned. My selfhood is not simply a function of holding myself responsible *for* my actions—past, present, and future. I am also constituted in selfhood in my responsibility *to* another, at once master of justice and the suffering other, who makes demands upon me. This relationship between responsibility *to* and responsibility *for* demands more attention.<sup>23</sup>

In other words, the recognition of moral demands from others in their suffering and vulnerability indicates a greater sense of responsibility beyond holding oneself accountable. It is not because I am compelled to be responsible at the sight of such suffering but because I can be responsible, something that requires attention. Marianne Moyaert writes, “Ricoeur’s self is a clearly vulnerable creature marked by unchosen dimensions, caught up in a finite and often distorted world, yet capable of creative transformation and summoned to responsibility.”<sup>24</sup> Moreover, going beyond the definition of responsibility concerning fragility, man is responsible because of this ability to accept being “author of one’s own acts.”<sup>25</sup> In other words, man is responsible because he is capable not only

---

<sup>22</sup> Paul Ricoeur, *The Moral, the Ethical and the Political*, 29.

<sup>23</sup> Paul Ricoeur, *Paul Ricoeur and the Poetic Imperative: The Creative Tension between Love and Justice*, (USA: State University of New York, 2007), 92.

<sup>24</sup> Marianne Moyaert, *In Response to the Religious Other: Ricoeur and the Fragility of Interreligious Encounters*, (United Kingdom, Lexington Books, 2014), 31.

<sup>25</sup> Paul Ricoeur, *The Hermeneutics of Action*, 16.

because he confronted with the weak human condition. As such, from human vulnerability, Ricoeur describes another shift of responsibility:

Another displacement, which gives a new inflection, is added to this displacement of the object of responsibility, henceforth directed toward vulnerable others, and, through generalization, toward the very condition of vulnerability itself. We can speak here of an unlimited extension in the *scope* of responsibility, the future vulnerability of humanity and its environment becoming the focal point of responsible concern.<sup>26</sup>

As such, man's capacity to be responsible can be brought to political discourse<sup>27</sup> whereby a politician is held accountable to his constituents, or of man's responsibility to the polis. Man is both a social and political being. In other words, society and politics are part of man's life. Ricoeur emphasizes that man's ability to be responsible is expressed by his care and concern for vulnerable others. This capacity is significant in man's ethical life.

## 2.4. Man: The Capable and Vulnerable Self

According to Ricoeur, humans are both capable and vulnerable beings. Man is capable under his capacities and is vulnerable with his incapacities. He defines man's incapacity as suffering, which "is not defined solely by physical pain, nor even by mental pain, but by the reduction, even the destruction, of the capacity for acting, of being – able – to act, experienced as a violation of self-integrity."<sup>28</sup> In other words, just as man is capable of acting, he also experiences its opposite. Man goes through inacting whereby he could have done what he should but ends up incapable of accomplishing them. Ricoeur elaborates on man's experiences of vulnerability and these are the opposite of his capacities. Man is capable but he is also vulnerable. He is vulnerable in that he suffers from inacting.

---

<sup>26</sup> *Ibid.*, 29.

<sup>27</sup> It must be noted that this section aims at defining the vulnerability of the human condition which happens to have a kinship with responsibility. This topic of responsibility will also be dealt with in the next section on the capable human being. Moreover, Ricoeur discusses responsibility at length in his book *The Just*. See Paul Ricoeur *The Just*, trans. David Pellauer (London: The University of Chicago Press, 2000).

<sup>28</sup> *OA*, 90.

There are times when the human being cannot act, speak, and narrate. He also experiences forgetfulness, breaking promises, and unforgiveness. He, too, cannot be responsible for his actions. Despite these limitations, Ricoeur also acknowledges that humans are powerful beings who can overcome these challenges. he asserts, “[u]nder each of these headings there are incapacities, specific impotencies that correspond to the capacity to speak, to do, to tell, and to impute to oneself the responsibility for one’s own acts. Of course, it is such a being of power and impotence – such a capable man...”<sup>29</sup>

In other words, if a man is responsible, he also experiences irresponsibility, i.e., the incapacity to be responsible. He just cannot be responsible. He is incapacitated. He finds himself in a state of passivity, i.e., of inacting. Thus, Ricoeur defines man as both capable and vulnerable, emphasizing man’s inherent goodness and responsibility. Man is capable, responsible, and fundamentally good.

### **3. The COVID-19 Pandemic and the Rise of Community Pantries**

The COVID-19 pandemic caused suffering to Filipinos who could not go out to work and earn money for their living. Offices, factories, and other work-related places were closed. As such, there was a need for food, water, and medicine. Not only did people suffer physically but also mentally and psychologically due to worry for their safety and of loved ones, anxiety about contracting the virus, and the fear of death. Though the government did its best to keep the virus from spreading and slow down its increase by imposing lockdowns and quarantine, still, cases kept on increasing every day. Then came an unexpected event: the rise of community pantries. Suddenly, social media were filled with images of this creation where individuals could reach out to fellow citizens in need of basic goods amid the health crisis.

Since phenomenology is employed in this study, it is necessary to go back to man’s lived experiences during the height of the COVID-19

---

<sup>29</sup> Paul Ricoeur, “Religious Belief: The Difficult Path of the Religious,” in *A Passion for the Possible: Thinking with Paul Ricoeur*, eds. Brian Treanor and Henry Isaac Venema (New York: Fordham University Press, 2010), 123.

pandemic where community pantries emerged as the means of many Filipinos to thrive and survive the pandemic. The community pantries are articulations of Filipino values of *pakikipagkapwa-tao* and *bayanihan spirit*, as well as other Filipino values that are manifested in it. This also includes the challenges of the authenticity of the community pantries itself.

### 3.1. The Beginnings of the Community Pantries

The community pantry became famous for its motto: “*Kumuha ayon sa pangangailangan, magbigay ayon sa kakayahan*” (Share what you can, take what you need).<sup>30</sup> However, the reason behind the community pantry is more interesting. According to Ana Patricia Non, “[t]his is not a charity. This is like a mutual aid. We’re all helping each other.”<sup>31</sup> This is because “[m]utual aid is organized with awareness of the oppressive systems that create need and is centered on building solidarity and strength through cultivating direct networks of community care.”<sup>32</sup> Moreover, it (mutual aid), “... goes beyond simple charity and patronage - it mobilizes society itself for society itself. In its most advanced form, it can show us a powerful vision of an alternative society – one in which we are no longer imagined as individual brands, consumers, or entrepreneurs in endless competition, but a collective connected by compassion, cooperation, and the spirit of participatory democracy.”<sup>33</sup> Thus, the community pantry began with a simple act and motive of helping one’s fellow Filipinos, and this also inspired more people from all walks of life to set up their community pantries. From a simple Maginhawa St. community pantry,

---

<sup>30</sup> Robin Gomes, “Community Pantries’ for Needy Mushrooming in the Philippines,” *Vaticannews.Va*, April 23, 2021, <https://www.vaticannews.va/en/church/news/2021-04/philippines-community-pantries-bishops-caritas-kindness-stations.html>.

<sup>31</sup> Nikka G. Valenzuela, “Community Pantry: ‘Not Charity, but Mutual Aid,’” *Inquirer.Net*, April 18, 2021, <https://newsinfo.inquirer.net/1420463/community-pantry-not-charity-but-mutual-aid> (accessed May 24, 2021).

<sup>32</sup> Jennifer Gammage, “Solidarity, Not Charity: Mutual Aid’s an-Archic History,” *Apaonline.Org*, January 25, 2021, <https://blog.apaonline.org/2021/01/25/solidarity-not-charity-mutual-aids-an-archic-history/> (accessed May 21, 2021).

<sup>33</sup> Cf. Matthew Whitley, “Why ‘Mutual Aid’? – Social Solidarity, Not Charity,” *Opendemocracy.Net*, July 14, 2020, <https://www.opendemocracy.net/en/can-europe-make-it/why-mutual-aid-social-solidarity-not-charity/> (accessed May 21, 2021).

many followed, and it became widespread all over the country. With this phenomenon, the community pantries became an event that poor and needy Filipinos went to during the pandemic.

### **3.2. Community Pantries: On Filipino Values and Other Challenges**

The significance of community pantries lay in their unprecedented widespread impact, which turned them into a movement. They reflected the positive Filipino values such as goodness, benevolence, and helpfulness, and were viewed by many as an act of empathy, compassion, and charity towards neighbors. Others saw them as a demonstration of Filipino hospitality, humanity, and altruism.<sup>34</sup> The community pantries displayed not just generosity, but also showed respect and consideration towards others. People who waited in line only took what was necessary for themselves and their families, taking into account the needs of others who were also in need.<sup>35</sup> These pantries became a means to help those in need and alleviate the suffering of the poor during the pandemic.

These concepts problematize the authenticity of community pantries and challenge the sincerity of the practice of values. However, it is important to note that these are mere speculations, and we cannot definitively know the intentions of those who set up community pantries. While some may have started with impure intentions, the experience of witnessing people in need waiting patiently in line may have purified their hearts. It is not the purpose of this paper to investigate the genuineness of intentions or sincerity of those behind community pantries, but rather to acknowledge the potential complexities of the phenomenon and to encourage a balanced discussion.

While it is noteworthy that community pantries were seen as a reflection of Filipino values, it is important to examine the other side of the coin to ensure a complete and impartial discussion. It is crucial to view

---

<sup>34</sup> Cf. Juli Suazo, "What the Community Pantry Movement Means for Filipinos" *CNN Philippines*, April 19, 2021. <http://www.cnnphilippines.com/life/culture/2021/4/19/community-pantry-filipinos-pandemic.html>

<sup>35</sup> Cf. Andrea, Chloe Wong, Philippines community pantries give help – and send a message' *The Interpreter*, May 6, 2021. <https://www.lowyinstitute.org/the-interpreter/philippines-community-pantries-give-help-send-message>

Filipinos' lived experiences from different perspectives and acknowledge that community pantries may not always be set up with pure intentions. The phenomenon of the *gaya-gaya* mentality, a concept used to describe people who follow the trend and engage in acts for the sake of gaining attention or recognition, can also be applied to community pantries. This mentality encompasses clout chasing, the bandwagon effect, and FOMO (fear of missing out).<sup>36</sup> These concepts problematize the authenticity of community pantries and challenge the sincerity of the practice of values.

First is clout chasing,<sup>37</sup> which is doing something to be famous. However, this is quite the negative way whereby an individual does things just to gain attention, acceptance, and recognition. The second is the bandwagon effect,<sup>38</sup> which is doing a certain thing because it became viral and trending. Filipinos engage in doing things since the act, speech, or drama became famous and became the talk of the town. The third is the FOMO mentality,<sup>39</sup> which occurs when a person sees his peers, group, or community doing something and does not want to be left out. When the community pantry becomes appears to be satisfying, the person joins; he never wants to miss anything of the experience.

---

<sup>36</sup> Here, I defined these modern concepts and tweak them a little bit. For the usual definition, I will place the dictionary definition for every concept. The use of a dictionary is very Ricoeurian in that Paul Ricoeur made use of available dictionaries during his time, especially in his engagement on the definition of 'recognition.' This can be found in his book *The Course of Recognition*.

<sup>37</sup> In the *Urban Dictionary*, clout chasing is defined this way: /klout 'CHāsər/ noun: a person who strategically associates themselves with the success of a popular person or a currently contemporary trend to gain fame and attention. This personality disorder is often resembled, "riding the wave" without concern for damage or integrity. cf. <https://www.urbandictionary.com/define.php?term=Clout%20Chaser>.

<sup>38</sup> In the APA Dictionary of Psychology, the bandwagon effect is defined as "the tendency for people in social and sometimes political situations to align themselves with the majority opinion and do or believe things because many other people appear to be doing or believing the same." cf. <https://dictionary.apa.org/bandwagon-effect>.

<sup>39</sup> In the *Cambridge Dictionary*, FOMO is defined as an "abbreviation for 'fear of missing out': a worried feeling that you may miss exciting events that other people are going to, especially caused by things you see on social media." Cf. <https://dictionary.cambridge.org/us/dictionary/english/fomo>.

These concepts are appropriated as recent manifestations of *gaya-gaya* mentality to the event of community pantries. While this reality is possible, this paper is not to investigate the genuineness of the intentions and the sincerity of those people behind the community pantries. This matter should be left to human and social sciences. Moreover, while the community pantries aim at helping the poor, needy, and vulnerable, it is not always received as expected. Challenges are posed to community pantries such as people taking advantage of them by getting more than what they are supposed to get or cutting in line. “*Naging sakim yung iba*” (Others became greedy). Unfortunately, community pantries did not sit well with the government. Not only was it red tagged,<sup>40</sup> but it was suggested that setting up any community pantry would require a permit<sup>41</sup> from the local government.

### **3.3. On *Kapwa*, *Pakikipagkapwa–Tao* and *Bayanihan* Spirit<sup>42</sup>**

#### ***Kapwa*: The Filipino Christian others**

Before we explore the Filipino values of *pakikipagkapwa–tao* and *bayanihan* spirit, we must first define what *kapwa* means. *Kapwa* is translated into English as a fellow human and neighbor. Firstly, *kapwa* is a neighbor. Neighbor comes from the Latin word *proxima* which means nearby. Thus, one can find English derivatives like ‘approximate,’ ‘approximation,’ and ‘proximate’ to mean nearness. This section is divided into three parts: the first explores the Filipino psyche of *kapwa*; the second discusses *pakikipagkapwa–tao*; and the last focuses on *bayanihan* spirit. *Kapwa* has many meanings such as neighbors, fellow human beings,

---

<sup>40</sup> Iya Gozum, “Red-Tagging of Community Pantry Sparks Uproar Online,” *Rappler*, April 21, 2021, <https://www.rappler.com/moveph/philippine-government-red-tagging-community-pantry-sparks-uproar-online/>

<sup>41</sup> Christia Marie Ramos, “Permit Needed for Community Pantries to Ensure Safety – Security – DILG Exec.” *Inquirer.Net*, April 20, 2021, <https://newsinfo.inquirer.net/1425070/dilgs-final-answer-no-permit-for-community-pantries-but-they-must-coordinate-with-govt>. However, after nine days, the government eventually allowed the setting up of community pantries even without a permit. The organizers are asked to coordinate instead. cf.

<sup>42</sup> *Kapwa* is understood as one’s neighbor, the other people, or one’s fellow. *Pakikipagkapwa–Tao* is the person’s relation with others. *Bayanihan* spirit is the collective performative action of the community. Such definitions and understanding of the aforementioned Filipino words are employed throughout the article.

or other people. Virgilio Enriquez Jr., the father of Filipino psychology, observes:

A person starts having *kapwa* not so much because of a recognition of status given to him by others but more so because of his awareness of shared identity. The *ako* (ego) and the *iba-sa-akin* (others) are one and the same in *kapwa* psychology: *Hindi ako iba sa aking kapwa* (I am no different from others). Once *ako* starts thinking of himself as different from *kapwa*, in effect, denies the status of *kapwa* to the other.<sup>43</sup>

In other words, *kapwa* means people whom one considers as fellow persons. Such recognition of others as oneself stems from the very understanding of one's humanity. It means treating others not as another person (*di-ibang tao*) but as a person whom one shares the same identity with.

Moreover, “[t]he core value of Filipino personhood is *kapwa*. This idea of a ‘shared self’ opens up the heart-doors of the I to include the Other. It bridges the deepest individual recess of a person with anyone outside him or herself, even total strangers. Here, it is not important if you are rich or poor, or what your status in society is.<sup>44</sup> It is for this reason that *pakikipagkapwa-tao* is anchored in his *kapwa*. Entering into relationship is called *pakikipagkapwa-tao*. In *pakikipagkapwa*, one needs to deal and accept another person with respect, dignity, and with equality.”<sup>45</sup> Further, one can establish a good relationship with others when he/she sees them as oneself. It is not seeing them as an ‘*ibang-tao*’ (another person) but seeing them as ‘*hindi ibang-tao*’ (not another person). It is also for this reason that Filipinos would often joke about others when feeling awkward in their presence. They would say, “*para kang another*” (as if you are

---

<sup>43</sup> Virgilio G. Enriquez, “Kapwa: A Core Concept in Filipino Psychology,” in *Philippine World View*, ed. Virgilio G. Enriquez (Singapore: Institute of Southeast Asian Studies), 12.

<sup>44</sup> Katrin De Guia, “Indigenous Filipino Values: A Foundation for a Culture of Non-Violence,” in *Towards a Culture of Non-Violence*, n.d., <https://aboutphilippines.org/files/Indigenous-Filipino-Values.pdf> (accessed May 17, 2021).

<sup>45</sup> Glenn M. Calaguas, “Investigating Social Competency in the Filipino Context.” *Asia-Pacific Science and Culture Journal* 1 (2012): 9, [https://www.academia.edu/27806759/Investigating\\_Social\\_Competency\\_in\\_the\\_Filipino\\_Context](https://www.academia.edu/27806759/Investigating_Social_Competency_in_the_Filipino_Context) (accessed May 17, 2021).

another), or “*di ka iba sa amin*” (you’re not different). This emphasizes oneness, togetherness, and sameness with others.

Further, being a predominantly Catholic country, the Filipino values are accentuated by the Gospel of Christ. In the Parable of the Good Samaritan in the Gospel of St. Luke, Jesus asks, “Who is my neighbor?”<sup>46</sup> It is a narrative that Jesus uses to teach the lesson of charity towards neighbor beyond the constraints of culture, belief system, and ethnicity. This becomes a similar question for people who consider who to be a beneficiary of their help. *Sino ang aking kapwa?* Jesus answers that anyone can be one’s neighbor. In other words, one’s neighbor would also mean strangers, enemies, or those who may be different from oneself; anyone who is in need, victims of injustice, and those who are in pain and suffering. *Kapwa* is closest to the definition of Jesus which means people other than oneself; it can be anyone and everyone. As such, one’s charity toward neighbors must not have any considerations of economic, political, and academic background. These people include those who are forgotten, neglected, and unknown; they can also be found in the peripheries of society. Pope Benedict XVI reflecting on the parable writes,

Aren’t we surrounded by people who have been robbed and battered? The victims of drugs, of human trafficking, of sex tourism, inwardly devastated people who sit empty in the midst of material abundance. All this is of concern to us; it calls us to have the eye and the heart of a neighbor, and to have the courage to love our neighbor.<sup>47</sup>

Filipinos’ notion of *kapwa* is enriched by the Gospel ideals. The impact, influence, and principles of the religion, church, and ecclesiastical authorities have greatly contributed to the values formation of the Filipinos. Given the predominance of Catholicism in the country, the role of the Catholic Church in shaping the Filipino perspective, values, and traits is widely recognized. The teachings of Jesus on loving our neighbors serve

---

<sup>46</sup> Cf. Lk 10:25–37.

<sup>47</sup> Joseph Ratzinger – Benedict XVI, *Jesus of Nazareth. From the Baptism in the Jordan to the Transfiguration* (Doubleday, 2007), 198-199 cited Francisco Varo, 2019. “Commentary on the Gospel: The Good Samaritan,” *Opus Dei*, July 8, 2019, <https://opusdei.org/en/gospel/commentary-on-the-gospel-the-good-samaritan/> (accessed May 24, 2021)

as a tangible expression of one's love for God. Consequently, the Filipino notion of *kapwa* extends beyond considerations of ethnicity, belief systems, or backgrounds, transcending any limitations, constructs, or cultural boundaries. For Filipino Christians, the term *kapwa* embodies the meaning that Jesus intended. This is why the Filipino concept of *kapwa* encompasses not only those nearby but also anyone who is regarded as oneself. Additionally, *kapwa* may connote individuals who are different from oneself, referred to as *ibang tao*.

### **On *Pakikipagkapwa–Tao*,<sup>48</sup> and *Bayanihan Spirit***

*Pakikipagkapwa–tao* is a Filipino virtue that emphasizes offering help to others and being considerate towards them, while the *bayanihan* spirit is a value that involves collective action to assist the community. Both virtues are a source of strength for Filipinos and enable them to respond to the needs of those around them. Both values share a common focus on *kapwa*, or the well-being of others, as the object of their actions.

### ***Pakikipagkapwa–tao*: Seeing others as oneself**

*Pakikipagkapwa–tao* is a Filipino value that is taught and learned at home, school, and in church. Parents raise their children to love one another and to be mindful of each other's needs. They also teach their children to be considerate of others and to value concern and care for others. These values help Filipinos become considerate and hospitable to others, which leads to other virtues such as friendliness, hospitality, and charity (love) for other people. Virgilio Enriquez defines *pakikipagkapwa–tao*:

*Pakikipagkapwa* is much deeper and profound in its implications. It also means accepting and dealing with other people as equal. The company president and the clerk in an office may not have an equivalent role, status, or income but the Filipino way demands and implements the idea that they treat one another as fellow human beings (*kapwa–tao*). This means regard for the dignity and being of others.<sup>49</sup>

---

<sup>48</sup> In this paper, the researcher uses *pakikipagkapwa–tao* to mean *pakikipagkapwa*. There are writers who use *pakikipagkapwa* while others utilize *pakikipagkapwa–tao*. However, they both mean the same thing.

<sup>49</sup> Enriquez, "Kapwa: A Core Concept in Filipino Psychology," 16.

In other words, *pakikipagkapwa-tao* is a recognition of one's *kapwa* as an equal who shares the same dignity as oneself. It allows one to go beyond the superficial differences among people and recognize them as fellow human beings. Moreover, according to Jim Jove Aguas, a Filipino philosopher, *pakikipagkapwa-tao* as “the core value of *kapwa-tao* is expressed in the value or practice of *pakikipagkapwa-tao*. Because of *pakikipagkapwa-tao*, Filipinos are open to others and empathize with others. Because of *pakikipagkapwa-tao*, they regard others with dignity and respect and deal with them as fellow human beings.”<sup>50</sup>

*Pakikipagkapwa-tao* is a core value of *kapwa-tao* expressed through the practice of treating others with dignity and respect as fellow human beings. It is a virtue that describes both intra-personal and interpersonal relationships among Filipinos. It enables them to empathize with others and treat them as equals regardless of their position, status, or background.

Community pantries showcase the Filipino value of *pakikipagkapwa-tao*, which recognizes neighbors as equals deserving of respect, love, and consideration. This empathy stems from the belief that although individuals have their own distinct identities, they share the same human dignity. When Filipinos witness others in need, they understand and empathize with their experiences and are moved to help, as they view their neighbors as human beings like themselves.

### ***Bayanihan* spirit: The community spirit**

The *bayanihan* spirit embodies the Filipino value of community helping their *kapwa* in need. According to Gertrudes Ang, the *bayanihan* spirit is an ancient Filipino custom that symbolizes the idea of group work. This core Filipino value entails both individual and communal action to

---

<sup>50</sup> Jove Jim S. Aguas, “The Filipino Value of Pakikipagkapwa–Tao Vis-À-Vis Gabriel Marcel’s Notion of Creative Fidelity and Disponibilité,” *Scientia: Research Journal of the College of Arts and Sciences, San Beda University* (2016): 26, [https://www.academia.edu/33176692/THE\\_FILIPINO\\_VALUE\\_OF\\_PAKIKIPAGKAPWA\\_TAO\\_VIS\\_%C3%80\\_VIS\\_GABRIEL\\_MARCELS\\_NOTION\\_OF\\_CREATIVE\\_FIDELITY\\_AND\\_DISPONIBILIT%C3%88](https://www.academia.edu/33176692/THE_FILIPINO_VALUE_OF_PAKIKIPAGKAPWA_TAO_VIS_%C3%80_VIS_GABRIEL_MARCELS_NOTION_OF_CREATIVE_FIDELITY_AND_DISPONIBILIT%C3%88) (accessed May 16, 2021).

aid the community. It is known as *tulongan* or *damayan*, which is a system of mutual help that serves as the backbone of family and village life in the Philippines. It can also be expressed as *pagkakaisa*, which means to be one or united. In essence, the *bayanihan* spirit fosters togetherness and unity in the community as they help others.<sup>51</sup> One website states that it involves “helping one’s neighbor as a community and doing a task together, thus lessening the workload and making the job easier,” and is also referred to as the “community spirit.”<sup>52</sup> The iconic image of Filipino men carrying a *bahay-kubo*<sup>53</sup> (*nipa house*) on their shoulders to transfer it to another location, followed by the owner of the house feeding them afterward, epitomizes the *bayanihan* spirit. From then on, it becomes the embodiment of any form or action that the people render to the community. This spirit is deeply ingrained in the Filipino psyche, where every collective help offered and given to the community represents the *bayanihan* spirit. As one young man observes, “[t]he *bayanihan* spirit shows Filipinos’ concept of supporting each other most especially in times of need.” Another important aspect of this spirit is the willingness to help without expecting anything in return, reflecting the strong belief among Filipinos in supporting their *kababayans* (fellow countrymen).<sup>54</sup>

In the first year of the pandemic, Filipinos from different walks of life contributed in various ways, exemplifying the *bayanihan* spirit. According to local artists, designers, and entrepreneurs, they stepped out of their comfort zones to lend a hand to the nation’s frontliners against the disease.<sup>55</sup> However, the country was hit by Typhoon Ulysses, causing

---

<sup>51</sup> Cf. Gertrudes R. Ang, “The *Bayanihan* Spirit: Dead or Alive?” *Philippine Quarterly of Culture and Society* 7, no. 1/2 (1979): 91, <http://www.jstor.org/stable/29791626>.

<sup>52</sup> “Filipino Culture: Bayanihan: The Filipino Value That Must Be Retained,” *Everything-Filipino.Com.*, May 28, 2015. <https://everything-filipino.com/filipino-culture-bayanihan-the-filipino-value-that-must-be-retained/>.

<sup>53</sup> Bahay kubo is known to be the Filipinos’ traditional house which is usually being carried by men in the neighborhood to transfer to another place. The collective action is believed to be the beginning of bayanihan spirit. Cf. <https://themixedculture.com/2013/09/25/filipinos-bayanihan/>

<sup>54</sup> Samly, “*Bayanihan*: Communal Spirit in Philippines,” *Asiancustoms.Eu.*, May 7, 2019. <https://asiancustoms.eu/bayanihan/>.

<sup>55</sup> Office of Presidential Adviser on the Peace Process, “*Bayanihan Ni Juan*: The Filipino Spirit at Its Finest.” *Gov.Ph.*, April 13, 2020, <https://peace.gov.ph/2020/04/bayanihan-ni-juan-the-filipino-spirit-at-its-finest/>.

damage to properties, homes, and the lives of affected Filipinos. The true *bayanihan* spirit<sup>56</sup> fueled the Filipinos' care, concern, and charity, resulting in swift aid to the affected areas. Not only adults but young people are also committed to offering help, setting up hotlines to facilitate rescuers' quick response, conducting online donation drives, and offering psychological counseling for debriefing and processing. Help came in the form of soup kitchens, food packs, and other forms of aid. It was the same *bayanihan* spirit that moved Filipinos to set up community pantries during the pandemic.

The *bayanihan* spirit embodies the Filipino values of charity, generosity, and helpfulness and is a core human value that they will be known for. This spirit motivates them to be united in helping the community and their *kababayans* (fellow Filipinos). Indeed, the community pantries are a concrete manifestation of the Filipinos' *pakikipagkapwa-tao* and *bayanihan* spirit, which inspire, move, and strengthen people to help one another during difficult times and challenges.

#### 4. The Filipino as Responsible Human Beings

Paul Ricoeur's concept of the capable human being, particularly man's capacity to be responsible, finds expression in the Filipino values of *pakikipagkapwa-tao* and *bayanihan spirit*. These values reflect Filipinos' strong sense of responsibility towards others, especially during times of difficulty and challenge such as the pandemic.

Ricoeur recognizes the fragility of the human condition and asserts that man is responsible towards the vulnerable other. This is exemplified by the Filipino people who have shown empathy and compassion towards the poor, needy, and suffering individuals during the pandemic. The Filipino values of *pakikipagkapwa-tao* and *bayanihan* spirit are manifested through their responses and actions towards these vulnerable individuals.

---

<sup>56</sup> "Filipino *Bayanihan* Spirit Brings Relief, Attention to Typhoon Ulysses Victims," *Rappler*, November 17, 2020, <https://www.rappler.com/moveph/filipinos-bayanihan-brings-disaster-relief-attention-typhoon-ulysses-victims>.

Moreover, Ricoeur emphasizes that the capable man recognizes himself as a capable human being in the same way that he sees others as himself. This recognition leads to action, as the capable man works with others to help those in need. These actions also reflect the Filipino values of *pakikipagkapwa-tao* and *bayanihan* spirit.

However, Ricoeur also acknowledges that human vulnerability is present in the human condition. Such vulnerability is manifested during the pandemic, not just in those who are suffering but also in those who may be motivated by wrong intentions in setting up community pantries such as fear of missing out (fomo), clout chasing, and bandwagon mentality. These experiences reveal man's fragility, but Ricoeur also highlights man's capability over and above his vulnerability. Thus, those who may have been motivated by wrong intentions can overcome their desires for social media fame and those who may have grown tired will eventually overcome their physical and mental exhaustion.

Ultimately, Ricoeur's philosophy underscores the importance of recognizing oneself as a capable human being, despite one's vulnerabilities. This is particularly relevant to the concept of *kapwa*, the subject, and object of the Filipino values of *pakikipagkapwa-tao* and *bayanihan* spirit. By recognizing their capabilities, Filipinos are not only able to receive help but also contribute to the continuous operation of community pantries.

In short, Ricoeur's concept of the capable human being is relevant to the Filipino values of *pakikipagkapwa-tao* and *bayanihan* spirit. These values reflect the Filipinos' strong sense of responsibility towards others, particularly during the pandemic. By recognizing their capabilities and vulnerabilities, Filipinos can demonstrate empathy, compassion, and generosity towards others, contributing to the greater good of their communities.

## 5. Conclusion

The community pantry movement emerged as a solution to address the issues of poverty, hunger, and the needs of the poor during

the coronavirus pandemic. Although the community pantry and kindness stations may not provide a permanent solution, their impact in alleviating hunger for many people was significant. While the pandemic may be winding down and community pantries no longer exist, the emergence of these initiatives has proven something significant about the Filipino people – their strong sense of social responsibility. Regardless of the circumstances, whether it be a pandemic or natural calamities, Filipinos will continue to help and support one another. In other words, the values of *pakikipagkapwa-tao* and *bayanihan* spirit will continue to thrive and manifest themselves in various forms to address any future challenges that may arise for the Filipino people.

The Filipino people have shown remarkable responsibility by recognizing the vulnerability of others and treating them as equals. This demonstrates the concept of man as a responsible human being, as articulated by philosopher Paul Ricoeur. Filipino values of *pakikipagkapwa-tao* and *bayanihan* spirit embody the notion of a capable human being with a sense of responsibility. Each Filipino has the ability and responsibility to care for the vulnerable other, as Ricoeur argues that man is responsible not because of external pressures but because he can do so. Therefore, every Filipino can say with confidence, “I can. I am responsible.”

## REFERENCES

## Books

- Moyaert, Marianne. *In Response to the Religious Other: Ricoeur and the Fragility of Interreligious Encounters*. United Kingdom, Lexington Books, 2014.
- Pellauer, David. *Ricoeur: A Guide for the Perplexed*. London: Continuum, 2007.
- \_\_\_\_\_. *The Philosophy of Paul Ricoeur*, edited by Lewis Edwin Hahn. Chicago: Open Court, 1995.
- Ricoeur, Paul. *Critique and Conviction*. Translated by Kathleen Blamey. New York: Columbia University Press, 1983.
- \_\_\_\_\_. *Evil: A Challenge to Philosophy and Theology*. London: Continuum, 2007.
- \_\_\_\_\_. *Fallible Man*. Revised translation by Charles A. Kelbley. New York: Fordham University Press, 1986.
- \_\_\_\_\_. *Living Up to Death*. Translated by David Pellauer. London: The University of Chicago Press, 2009.
- \_\_\_\_\_. *Oneself as Another*. Translated by Kathleen Blamey. London: The University of Chicago Press, 1992.
- \_\_\_\_\_. *The Just*. Translated by David Pellauer. London: The University of Chicago Press, 2000.
- \_\_\_\_\_. *The Course of Recognition*. Translated by David Pellauer. USA: Harvard University Press, 2005.
- Treanor, Brian, and Henry Isaac Venema. *A Passion for the Possible: Thinking with Paul Ricoeur*. New York: Fordham University Press, 2010.

## Online Journal Articles

- Aguas, Jove Jim S. "The Filipino Value of Pakikipagkapwa–Tao Vis-à-Vis Gabriel Marcel's Notion of Creative Fidelity and Disponibilit ." *Scientia: Research Journal of the College of Arts and Sciences*, San Beda University. (2016). [https://www.academia.edu/33176692/THE\\_FILIPINO\\_VALUE\\_OF\\_PAKIKIPAGKAPWA\\_TAO\\_VIS\\_%C3%80\\_VIS\\_GABRIEL\\_MARCELS\\_NOTION\\_OF\\_CREATIVE\\_FIDELITY\\_AND\\_DISPONIBILIT%C3%88](https://www.academia.edu/33176692/THE_FILIPINO_VALUE_OF_PAKIKIPAGKAPWA_TAO_VIS_%C3%80_VIS_GABRIEL_MARCELS_NOTION_OF_CREATIVE_FIDELITY_AND_DISPONIBILIT%C3%88) (accessed May 16, 2021).
- Ang, Gertrudes R. "The Bayanihan Spirit: Dead or Alive?" *Philippine Quarterly of Culture and Society* 7, no. 1/2 (1979): 91-93. <http://www.jstor.org/stable/29791626> (accessed June 10, 2021).
- De Guia, Katrin. "Indigenous Values for Sustainable Nation Building." *Prajna Vihara* 14, no. 1-2 (2013): 175-192. <https://core.ac.uk/reader/270165060> (accessed May 17, 2021).
- Enriquez, Virgilio G, ed. *Philippine World View*. Singapore: Institute of Southeast Asian Studies, 1986.
- Pe-Pua, Rogelia, and Elizabeth A. Protacio-Marcelino. "Sikolohiyang Pilipino (Filipino Psychology): A Legacy of Virgilio G. Enriquez." *Asian Journal of Social Psychology* 3, no. 1 (2000): 49–71. <https://www.indigenousspsych.org/Members/>

Pe-Pua,%20Rogelia/PePua\_Marcelino\_2000.pdf (accessed May 16, 2021).  
Reyes, Jeremiah. “Loób and Kapwa: An Introduction to a Filipino Virtue Ethics.” *Asian Philosophy* 25, no. 2 (n.d.): 1–24. [https://www.academia.edu/8607601/Lo%C3%B3b\\_and\\_Kapwa\\_An\\_Introduction\\_to\\_a\\_Filipino\\_Virtue\\_Ethics](https://www.academia.edu/8607601/Lo%C3%B3b_and_Kapwa_An_Introduction_to_a_Filipino_Virtue_Ethics) (accessed May 16, 2021).

### Online News Articles

- Aboutphilippines.Org. Accessed May 17, 2021. <https://aboutphilippines.org/files/Indigenous-Filipino-Values.pdf> (accessed May 17, 2021).
- “Community Pantries Pop up in NCR Cities, Other Regions amid COVID-19 Crisis.” *Cnnphilippines.Com*. <https://www.cnnphilippines.com/news/2021/4/17/COVID-community-pantry-Maginhawa-Manila.html> (accessed May 24, 2021).
- “UST Parish, Simbahayan Launch ‘Kindness Stations.’” *Varsitarian.Net*, April 25, 2021. <https://varsitarian.net/witness/20210425/ust-parish-simbahayan-launch-kindness-stations> (accessed May 24, 2021).
- Cabico, Gaea Katreena. “Philippines Reports 7,103 COVID-19 Cases; Highest Daily Increase Ever.” *The Philippine Star*, March 19, 2021. <https://www.philstar.com/headlines/2021/03/19/2085528/philippines-reports-7103-covid-19-cases-highest-daily-increase-ever> (accessed May 21, 2021).
- Calaguas, Glenn. “Investigating Social Competency in the Filipino Context.” [https://www.academia.edu/27806759/Investigating\\_Social\\_Competency\\_in\\_the\\_Filipino\\_Context](https://www.academia.edu/27806759/Investigating_Social_Competency_in_the_Filipino_Context) (accessed May 17, 2021).
- Canet, Carla N. “Community Pantry: The Value of Sharing.” *Sunstar*, April 21, 2021. <https://www.sunstar.com.ph/article/1892404/Bacolod/Lifestyle/Community-pantry-The-value-of-sharing> (accessed May 17, 2021).
- Caritas Internationalis. “Caritas Philippines Promotes ‘Kindness Stations’ amid COVID-19 Crisis.” *Caritas.Org*, April 29, 2020. <https://www.caritas.org/2020/04/kindness-stations/> (accessed May 18, 2021).
- Depasupil, William B. “Catholic Church Urges Public to Set up Community Pantries for Victims of Pandemic – The Manila Times.” *Manilatimes.Net*, April 20, 2021. <https://www.manilatimes.net/2021/04/20/news/catholic-church-urges-public-to-set-up-community-pantries-for-victims-of-pandemic/865951/> (accessed May 17, 2021).
- Gammage, Jennifer. “Solidarity, Not Charity: Mutual Aid’s an-Archic History.” *Apaonline.Org*, January 25, 2021. <https://blog.apaonline.org/2021/01/25/solidarity-not-charity-mutual-aids-an-archic-history/> (accessed May 17, 2021).
- GMA News Online. “This Woman Set up a Community Pantry in Maginhawa to Help Those in Need.” *GMA News Online*, April 14, 2021. <https://www.gmanetwork.com/news/hashtag/content/783691/this-woman-set-up-a-community-pantry-in-maginhawa-to-help-those-in-need/story/> (accessed May 17, 2021).
- Gomes, Robin. “‘Community Pantries’ for Needy Mushrooming in the Philippines.” *Vaticannews.Va*, April 23, 2021. <https://www.vaticannews.va/en/church/news/2021-04/philippines-community-pantries-bishops-caritas-kindness-stations.html> (accessed May 17, 2021).
- “Indigenous Filipino Values.” *Idoc.Pub*. <https://idoc.pub/documents/>

- indigenous-flipino-values-qvndzo8p0jlx (accessed May 17, 2021).
- Mercado, Neil Arwin. "Maginhawa Community Pantry Halts Operations Over Red-Tagging Fears." *Inquirer.Net*, April 20, 2021. <https://newsinfo.inquirer.net/1421322/maginhawa-community-pantry-halts-operations-over-red-tagging-fears> (accessed May 17, 2021).
- Neil. "Kindness Stations and Community Pantries." *Bworldonline.Com*, April 25, 2021. <https://www.bworldonline.com/kindness-stations-and-community-pantries/> (accessed May 24, 2021).
- Parlade, Lt Gen Antonio, Jr. "Community Pantry PH – The Manila Times." *Manilatimes.Net*, April 23, 2021. <https://www.manilatimes.net/2021/04/23/opinion/columnists/community-pantry-ph/866680/> (accessed May 24, 2021).
- Ramos, Christia Marie. "Permit Needed for Community Pantries to Ensure Safety – Security – DILG Exec." *Inquirer.Net*, April 20, 2021, <https://newsinfo.inquirer.net/1425070/dilgs-final-answer-no-permit-for-community-pantries-but-they-must-coordinate-with-govt.> (Accessed May 24, 2021).
- Sadongdong, Martin. "Parlade Likens Community Pantry to Satan's Apple." *Com.Ph*, April 21, 2021. <https://mb.com.ph/2021/04/21/parlade-likens-community-pantry-to-satans-apple/> (accessed May 17, 2021).
- Santos, Ana P. "Poverty Punished as Philippines Gets Tough in Virus Pandemic." *Al Jazeera*, April 13, 2020. <https://www.aljazeera.com/news/2020/4/13/poverty-punished-as-philippines-gets-tough-in-virus-pandemic> (accessed May 17, 2021).
- Suazo, Juli. "What the Community Pantry Movement Means for Filipinos." *Cnnphilippines.Com*. <https://www.cnnphilippines.com/life/culture/2021/4/19/community-pantry-filipinos-pandemic.html> (accessed May 24, 2021).
- Tamayo, Bernadette E. "Church to Parishes: Set up Community Pantries – The Manila Times." *Manilatimes.Net*, April 21, 2021. <https://www.manilatimes.net/2021/04/21/news/national/church-to-parishes-set-up-community-pantries/866168/> (accessed May 23, 2021).
- The Philippine Star. "Philippines Reports 7,103 COVID-19 Cases; Highest Daily Increase Ever." March 19, 2021. <https://www.philstar.com/headlines/2021/03/19/2085528/philippines-reports-7103-covid-19-cases-highest-daily-increase-ever> (accessed May 23, 2021).
- Valenzuela, Nikka G. "Community Pantry: 'Not Charity, but Mutual Aid.'" *Inquirer.Net*, April 18, 2021. <https://newsinfo.inquirer.net/1420463/community-pantry-not-charity-but-mutual-aid> (accessed May 24, 2021).
- Varo, Francisco. "Opus Dei." *Opusdei.Org*, July 8, 2019. <https://opusdei.org/en/gospel/commentary-on-the-gospel-the-good-samaritan/> (accessed May 24, 2021).
- Whitley, Matthew. "Why 'Mutual Aid'? – Social Solidarity, Not Charity." *Opendemocracy.Net*, July 14, 2020. <https://www.opendemocracy.net/en/can-europe-make-it/why-mutual-aid-social-solidarity-not-charity/> (accessed May 25, 2021).