

Gratitude among Filipino College Students

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The present study intended to disclose the concepts included in pasasalamat or gratitude as it is associated with two other elements of Filipino ethics, namely, the concepts of loob or holistic and relational will, and kapwa or shared self, shared identity, or self-in-the-other (Reyes, 2015). The study used the principles of quantitative and qualitative research. It blended results of a 4- stage study analysis to understand and describe gratitude. The qualitative data was analyzed using Moustakas' modification of Van Kaam's phenomenological analysis. The study is participated by 507 Filipino college students coming from the National Capital region (NCR). Results of the study showed that gratitude, as relationship-building cycle that recognizes the recipient and donor, discloses the dignity, honor and identity of the human person. It highlighted the connection of pasasalamat (gratitude) with positive inner-debt-of-gratitude (utang na loob). Gratitude as choice is the expression of kapwa, pagkatao (personhood), pagpupugay (honor), dangal (dignity), kalooban (inner self) and kagandahang loob (inner goodness). These are values that make positive reading of utang (debt) and hiya (shame) - important elements of pasasalamat. As a personal response to a kagandahang loob, the practice of gratitude defines and determines the manner by which the co-participants live and express their personal values. Gratitude modified and changed the respondents' perspectives. Gratitude is their source of pride. It identifies and diversifies a person in his or her specific sector or specialization. The novelty of study is in the use of the dynamics of virtue ethics, adopted from the work of same Reyes (2015), in describing gratitude. Ethics, taken in this sense, is not just interested with standards and criteria morality. Virtue ethics considers values as associated with the growth and maturity of individuals – inalienable subjects of morality. The nature of gratitude or pasasalamat is then seen within the existential web of associated virtue-expressions.

Keywords: Gratitude, Virtue, Value, Holistic Will and Shared Self

1 Background of the Problem

“None is more impoverished than the one who has no gratitude. Gratitude is a currency that we can mint for ourselves, and spend without fear of bankruptcy.”

— Fred De Witt Van Amburgh

1.1 Introduction

Education is one of the most important gifts Filipino parents can offer to their children. Filipinos believe that education is a treasure that defies and transcends time. Education shapes lives. It directs, and determines futures and creates in an individual, a evident transformed character. It is primarily for this reason that effective education makes difference in a person's life.

A good number of education scientists espouse the idea that the core of any education system is founded on and determined by values. Depending on a specific school of thought, values serve as criteria for human judgments and of the actions that follow from them. Values are also normally seen as directly proportionate to the dignity of a person living and working in a specific culture. It is for this reason that values education discloses the intensity for which a country shows concern to its people.

Filipino cultural values is intrinsically associated with the formation in the family. Culture of values among Filipinos is both family-centered and family-driven. It is family-centered because the family is still the natural environment for values formation. Values are inculcated and expressed in the relationships learned and appreciated in Filipino families. And the strong points of reference in family values formation are the examples of parents. Fathers and mothers are the primordial interpreters, custodians and developers of Filipino values.

The Filipino culture of values is also family-driven because the use of the same values is connected to the dynamics of the same family's decision-making process and directions. The family, for Filipinos, is a very important factor in pursuing life goals and objectives. The family still has great influence over the direction of a Filipino. The formation by the family, for Filipinos, is value in itself. Now, of the values that define, shape and direct the Filipino, gratitude or *pasasalamat* is one of the most colorfully lived and expressed (The New Philippines Comprehensive Dictionary (PCD), 2003). *Pasasalamat* creates and sets the most personal and loving tone of relationships and bonds in the family (Jocano, 1974 as cited in Saito et al., 2010).

The present study intends to disclose the concepts included in *pasasalamat* as it is associated with two other elements of Filipino ethics, namely, the concepts of *loob* or holistic and relational will, and *kapwa* or *shared self*, shared identity, or self-in-the-other (Reyes, 2015).

Filipino students have their own understanding and appreciation of *pasasalamat*. Its exercise is inseparable to the manner by which they live and express their commitments and responsibilities. Students' appreciation of gratitude is tied-up with their relationship to the education community in general and to their family and teachers in particular. Students consider their family and teachers as their most important *kapwa*. The *shared-self* is where students' identity and role are recognized, affirmed and communicated (Reyes, 2015; Flores, 2016; Saito et al., 2010).

1.2 Statement of the Problem

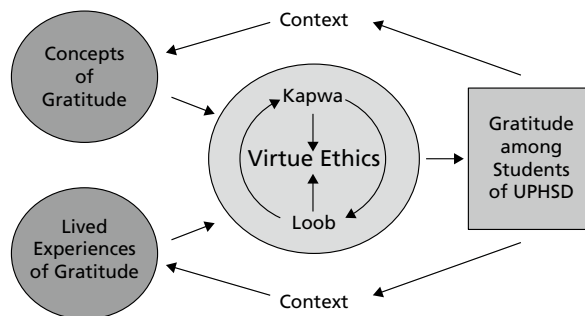
The study intends to describe the practice of gratitude or *pasasalamat* among Filipino students at the NCR.

It specifically wants to answer the following questions:

- 1) What characteristics or attributes do student-respondents think when they hear the word gratitude or *pasasalamat*;
- 2) How do student-respondents rate the positivity or negativity of the characteristics or attributes of gratitude or *pasasalamat*;
- 3) What are the identified major concepts that emerged from the principal component analysis;
- 4) How do the lexicographical and academic analysis of the positivity or negativity of the attributes of gratitude or *pasasalamat* compare with the lived experiences of student-respondents; and
- 5) How does student-respondents' practice of gratitude contribute to the promotion of a school culture?

1.3 Paradigm of the Study

The study approaches the topic of *pasasalamat* using the dynamics of virtue ethics. Ethics, taken in this sense, is not just interested with standards and criteria morality. Virtue ethics considers values as associated with the growth and maturity of individuals – inalienable subjects of morality. The nature *pasasalamat* is then seen within the existential web of associated virtue-expressions. Perspectives and experiences of *pasasalamat* were analyzed, evaluated and described in the light of *loob* (holistic and relational will) and *kapwa* (shared self, shared identity or self-in-the-other). These two concepts are considered most crucial to properly describe *pasasalamat* as a dynamic response and recognition of *loob* to a sharing *kapwa* (Reyes, 2015). The paradigm also portrays the practice of *pasasalamat* as something that happens within its specific context. *Pasasalamat* is under-



stood as one way by which agreeable individuals maintain positive quality relationships (Walker, 2011; Watkins et al., 2003). Relationship is considered as the existential context where *pasasalamat* is exercised.

1.4 Purpose of the Study

The study wants to contribute to the understanding and appreciation of Filipino *pasasalamat*. The work wants to describe the manner by which gratitude can create a positive culture of loyalty and commitment to the sector of education and of how it can serve as catalyst in renewing the same culture for the benefit of the members of the education community.

1.5 Definition of Terms

The following are operational and technical terms used in this research. They are employed taking into consideration the nature of the subject matter.

Culture. It is the combination of norms, values, beliefs, traditions and rituals created over time as people work together, solve problems, and confront challenges (Deal and Peterson, 2009).

Education Community. It refers to the community understood as permanent subject of teaching and learning experience taking place in an educational institution. It dynamically shares and participates in the promotion, interpretation and delivery of the school curriculum.

Ethics. It is a branch of philosophy that deals with the morality of human acts. Human acts are actions done intentionally, free, and deliberate. Human acts proceed from a deliberate freewill. They are contrasted with acts of man. These are the involuntary act performed by humans.

Gratitude. It is translated as *pasasalamat*. It is often associated with two other elements of Filipino virtue ethics, namely, the concepts of *loob* or holistic and relational will, and *kapwa* or shared self, shared identity, or self-in-the-other (Reyes, 2015).

2 Review of Related Literature

This chapter presents the relevant related literature considered in this study. An appreciation of the following works yielded the initial constructs that served in the crafting of a questionnaire (for the quantitative part of the study) and open-ended questions of a semi-structured interview (for the qualitative part study).

2.1 *Pasasalamat and formation of relationship*

The study of Algoe et al. (2008) claims that there is good evidence that the emotion of gratitude is associated with relationship formation. Gratitude generating relationship, according to these authors, is associated to the recognition of the received benefit and the thoughtfulness of the gratitude-communicating subject. This study indicates that gratitude could give rise to a relationship-building cycle between an appreciative recipient and benevolent donor. The authors claim that expression of gratitude goes way beyond the liking of the benefit. Empirical evidences demonstrate that gratitude is awareness and appreciation of the person-donor of the benefit. A closer consideration of the analyzed group also shows that gratitude help solve the problem of integration and cooperation. The authors' assessment of relational appraisals and relationship outcomes determine how gratitude influences the formation of dyadic relationships. The study concluded that gratitude serves the social function of forming and promoting relationships.

2.2 *Pasasalamat and human relations*

Walker (2011) claims that *pasasalamat* or gratitude is a way by which agreeable individuals maintain positive quality relationships. The author proved that dispositional gratitude promotes friendship, intimacy and affection. Similar to Reyes (2015) gratitude is considered as a response to the contributions that favor another person's welfare. Gratitude lays down the foundations for pro-social behavior and reciprocity. Watkins et al. (2003) indicate that exercise of *pasasalamat* is one of the most desirable human gestures. Grateful persons are likeable. According to these authors, individuals who practice gratitude seldom feel deprivation because they have strong sense of abundance. They recognize and appreciate persons who have contributed to their well-being, and are contented with life's simple pleasures. They are also convinced that gratitude should be verbally expressed and communicated. Practice of gratitude is considered as key to a spontaneous human relation.

2.3 *Family as source of Filipino values*

The study of Saito et al. (2010) claims that Filipinos demonstrate strong bond with their families. As a closely knitted system the family, according to this study, often takes precedence and defines the decisions being done by a Filipino. It can govern relations and various forms of affection. Loyalty to the family is a perennial source of inspiration and sacrifice. Ironically, even the same options of overseas Filipino workers (OFW) to work in other countries is motivated by their undying concern for the family. The value of *utang na loob* as *inner-debt-of-gratitude* is profoundly learned and expressed in the family. This is demonstrated above all in the manner by which children recognize and cherish their

parents in their life. Being Christians, Filipinos value life as a gift that comes from God – the gift that they received through the love existing between their parents (Matienzo, 2017).

2.4 *Utang na loob as inner-debt- of-gratitude*

According to Saito et al. (2010) and Hollnsteiner (1961), the reciprocity of *utang na loob* is most consciously understood and appreciated when there is a transfer of goods and services between individuals that belong to different classes. The inner-debt-of-gratitude cannot be quantified. It becomes a very special kind of applied *pasasalamat*. The payment associated with *utang na loob* is almost next to impossible (Matienzo, 2017). *Pasasalamat*, in this sense, becomes an almost a never-ending act. Notwithstanding, persons who are indebted do their best to settle the debt. The idea of settling an *utang na loob* entails the giving more of what one has received as material help or favor. Inability to pay or even recognize an *utang na loob* generates *hiya* or shame. Filipinos lose their face when they fail to give justice to an *utang na loob*. The existence of *hiya* indicates ungratefulness or *kawalan ng utang na loob*.

2.5 *Dynamics of loob*

The study of Reyes (2015) claims that *loob* or the *holistic and relational will* of a person discloses the core for understanding and appreciating the dynamic essence of values among Filipinos. It is said to be the proper subject of the Filipino virtues. *Loob* is the most often recurring term for compound virtue words. Examples of these expressions are: *kagandahang-loob*, *utang-na-loob*, and *lakas-ng-loob*. All of these terms disclose positive side of *loob*. Some compound words of *loob*, namely: *masamang-loob* and *mahinang-loob* conversely describe a negative property of the *loob*. The author argues that as virtue is described as a habit or a power of the soul, e.g. the reason or the will, so Filipino virtues may be described as a habit of the *loob*.

The ethical appreciation of *utang na loob* or inner-debth-of-gratitude entails the understanding of *loob* in the Filipino value system. Agaton (2017) affirms that *loob* is the dynamic center of a person's dignity. This the basis for the interiorization, processing, and expression of beliefs, symbols, values, meanings, and relations. The author describes *loob* as the symbolic interiority and organizing center (*kaibuturan* or *pinakaloob*) by which individuals analyse and organize their choices and directions. Citing Miranda (1989), he points out two categories of *loob* as a psycho-moral reality namely *katauhan* or personality and *pagkatao* or character. Following the same line of thinking of Miranda, the author further claims that the former is man's static interiority – his *malay* or awareness, *dama* or emotions, sensations, desires, and *ugali* or behavior, tendency, habit. And the latter is man's dynamic moral aspect – his *isip* or thought, intelligence, reasoning, *bait*

or goodness, and *kalooban* or moral will to distinguish between right and wrong.

2.6 Inner-debt-of-gratitude and Filipino popular religiosity

Matienzo (2017) departing from Hornedo (2000) claims that in the light of popular religiosity, the meaning of indebtedness in *utang na loob* does not just imply moral obligation to pay a material debt. It is an inner-debt-of-gratitude. Indebtedness here is not material but a goodwill and an act of benevolence. It is a recognition and response to a *kagandahang loob* of a magnanimous *kapwa*. It is a special form of *pasasalamat* that recognizes goodness in a sharing *kapwa*. What is acknowledged as the good received is not the material token but the *kagandahang loob* of the person – subject and communicator of goodness. The gift is a *moral donation* of goodwill. The material token is simply a symbol of this benevolent act. Within the dynamics of popular religiosity, gifts are generously given for several reasons. Some persons give with the hope of receiving blessings. There are others who generously give because of devotion and love for the sacred Other – the Almighty *Kapwa*. The exercise of popular devotion gives spiritual meaning to the understanding of indebtedness in *utang na loob*. The positive interpretation and practice of popular religiosity added depth and intensity to the relational significance of the gratitude as contained in the same *utang na loob*.

2.7 *Utang na loob* and *kapwa*

The study of Mendoza and Perkinson (2003) claims that the discrediting tendency of colonialistic structure pauperizes the dynamic content of *utang na loob*. The authors affirm that Filipino culture and identity in colonial discourse are systematically homogenized in terms of a constellation of negative traits that revolved around superficial values. Examples of these are: *utang na loob* (roughly, debt of gratitude), *pakikisama* (getting along), and *hiya* (shame), the habit of *mañana* (chronic procrastination), *ningas cogon* (good starters, poor finishers, like the short blaze of cogon grass), *bahala na* (fatalism) and *talangka* mentality (crab mentality, i.e., the tendency to pull down those who strive to be better).

The social and spiritual growth among Filipinos consequently gives rise to a reconfiguration of Filipino culture that is able to recover the hidden code governing Filipino cultural communication patterns. In contrast to previous models that stressed the maintenance of *surface harmony* as core value, *kapwa*, is adopted as the new interpretive principle of Filipino values. This model generated an entirely different set of associated values. The accompanying values to *kapwa* are: *karangalan* (dignity), *katarungan* (justice), and *kalayaan* (freedom).

The authors also claim that *kapwa* presupposes a mutuality of being most intimately encoded in the Filipino pronoun (non-existent in English), *kita* (you and me taken togeth-

er as one). They said, “to violate the principle of mutuality, and by implication, reciprocity in one’s relationship with one’s fellow human being is to place oneself outside the relational context of *kapwa* and to act as an “other” separate from one’s fellow human being, i.e., as one lacking in *pakikipagkapagkapwa-tao* - someone who does not know how to be a human being with another” (pp. 289 -290).

2.8 Filipino virtue ethics

According to Reyes (2015), appreciating the content of *pasasalamat* among Filipinos entails entering into the dynamic meaning of the Filipino system of Ethics. This system is *virtue ethics* not *value ethics*. Ethics, taken in this sense, is not just interested with standards and criteria morality. Virtue ethics considers values as associated with the growth and maturity of individuals – inalienable subjects of morality. The nature then of *pasasalamat* must fall within the existential web of expressions associated with virtues. Gratitude understood in this way is practice of life itself. In line with the Nicomachean Ethics of Aristotle and the philosophy of Thomas Aquinas, the virtue of gratitude is a morally good operative habit. The author claims that to have the proper understanding of Filipino values, someone needs to know the three key traditions underlying their dynamic essence, namely: the Southeast Asian tribal and animist tradition, the Spanish Catholic tradition, and the American modern tradition.

The first two traditions provided the material for Filipino virtue ethics (the words, concepts, and the living practice) while the American tradition is what provided the scholarship into this material (the interpretation and theorizing) (Reyes, 2015, pp. 1-2).

2.9 Synthesis

After the appreciation of the literature related to the present study, the following concepts are taken to define the initial direction of the study: from the study of Algoe et al. (2008) the work adheres to the good evidence that the emotion of gratitude is associated with relationship formation. Gratitude generates relationship and is associated to the recognition of the received benefit and the thoughtfulness of the gratitude-communicating subject. It gives rise to a relationship-building cycle between a appreciative recipient and benevolent donor. From Saito et al (2010) and Matienzo (2017), the present study considers most essential to associate the Filipino understanding and appreciation of *pasasalamat* to the life of the Filipino family and the Filipino practice of religion. The social and religious dimension of *pasasalamat* can never be dissociated from these two most important influences in the life of an ethical Filipino. From Hollnsteiner (1961), the same Saito et al. (2010) and Matienzo (2017), the study believes in the reciprocity that lies at the core of *pasasalamat* as it is associated with *utang na loob*. *Pasasalamat* is a liberating choice that binds an individual to an all-accommodating *kapwa*. The inner-debt-of will is some-

thing to be settled with unassuming attitude. Reciprocity taken in this sense becomes positive lasting relationship and *pasasalamat* as *utang na loob* is a reminder to do the same gesture of goodness to a *kapwa* in a person's journey. From Walker (2011) and Watkins et al. (2003), the study adheres to the association and impact of gratitude to spontaneous human relations. *Pasasalamat*, in the light of these authors, shows how strong sense of abundance, recognition and appreciation, contentment with life's simple pleasures and conviction to verbally express and communicate gratitude could generate lasting relations. From the study of Reyes (2015), the work associates *pasasalamat* to *loób* as the *holistic and relational will* of a person. With the author, the study adheres that *loob* discloses the core for understanding and appreciating the dynamic essence of values among Filipinos. Finally, the present work subscribes to the claim of the same Reyes (2015) that values must be understood within the framework of virtue ethics. *Pasasalamat* can never be properly understood unless it is placed in the web of values that are existentially interconnected in Filipino virtue ethics. The association of *pasasalamat* to *utang na loób* can be best critically describe when done according the Reyes' perspective.

3 Methodology

This chapter presents the research design, data generation and selection of the participants, and data analysis utilized in the study.

3.1 Research Design

The study used the principles of quantitative and qualitative research. Mixed method utilizes and blends results of statistical analysis and in-depth description and understanding of gratitude. It describes the story behind numbers as it analyses and interprets persons in their daily activities. The process of quantitative and qualitative research introduces the objective, personal and existential meaning, and even complexities, of human experience (Creswell and Poth, 2018; Bazeley, 2013; Lichtman, 2013; Crotty, 1998).

The study aims to identify universalities and localities in terms of the college students' perception of gratitude. It is a four-stage process and inclusive of a series of empirical studies. First, in order to clarify the meaning of *gratitude* in an academic, lexicographical sense, it essayed to define the term through a survey of the relevant literature on the topic.

Next, it examined the perceived meaning of gratitude among college students by a sequence of studies. Data is collected from undergraduate college students at the NCR, Philippines. The research gathering and organization of data began with a prototype analysis in which participants listed and identified the words associated with the term *gratitude* (Study 1); these words was rated by another group of participants according to their position in a continuum between the periphery and the center in relation to the perceived

sense of gratitude (Study 2); then, a third group of participants were asked to describe their perceived sense of gratitude in the light of their lived experiences (Study 3). The last step is the comparative study of how the definition of gratitude in lexicographical, academic context differs from the lived experiences of the students (Study 4).

3.2 Data Generation and Selection of Respondents

The study focused on the critical description of the nature of gratitude *pasasalamat* from the perspectives of Filipino students. It uses two types of quantitative tools to gather and organize the data. The first tool helped create the prototype analysis in which participants listed and identified the words associated with the term *pasasalamat* (Study 1). The second tool is used to rate concepts generated from the first study by another group of participants according to their position in a continuum between the periphery and the center in relation to the perceived sense of *pasasalamat* (Study 2). The survey instrument is validated and tested for reliability using Cronbach alpha.

To further examine how the definition of *pasasalamat* in a lexicographical, academic context differs from the understanding of this key term by the students, as revealed in the data collected, the study used a semi-structured interview using open-ended questions to disclose the story behind the figures generated.

Five hundred seven (507) college students participated in the study. They were selected by way of convenience sampling method to gain insights on the existential meaning of *pasasalamat*.

3.3 Data Analysis

For the first three phases of the research, a non-experimental, descriptive type of research has been utilized. It observed, described, and documented aspects of a situation as it naturally occurs and sometimes to serve as a starting point for hypothesis generation or theory development (Polit and Beck, 2008). Analysis of the data, during these three phases of the study, utilized SPSS version 24.

The qualitative data was analyzed using Moustakas' modification of Van Kaam's phenomenological analysis. It organized, analyzed and presented the emerging themes by constructing textural, structural and composite descriptions of students' experiences in their practice of *pasasalamat* to further substantiate the results of the quantitative part of the work.

4 Results and Discussion

In line with the research design and methodology in chapter 3 and taking into consideration the statement of the problem in chapter 1, this chapter presents the results and dis-

cussion of the study.

4.1 Results of Study 1

A total of 150 fourth year students were randomly chosen to participate and the following words associated with gratitude were enumerated.

The respondents of the study listed and identified the following terms as a characteristic or attribute related to the word *pasasalamat* (gratitude). These are the following: *bayad* (payment), *dangal* (dignity), *hiya* (shame), *kagalakan* (joy), *kagandahang loob* (inner beauty of will or goodness), *kaibigan* (friend), *kalooban* (relational will), *kamag-anak* (relative), *kapatid* (brother or sister), *kapwa* (shared self), *magulang* (parents), *pagkatao* (selfhood), *pagkilala* (recognition), *pagpupugay* (honor), *pagtutumbas* (reciprocity), *pakikisama* (inner desire to be with others), *pakiramdam* (sensitivity), *pang-lipunang gampanin* (social responsibility), *relasyon* (relation), *tungkulin* (duty), *utang* (debt).

Table 1 Words Associated with Gratitude

1	Bayad (payment)	12	Pagkatao (selfhood)
2	Dangal (dignity)	13	Pagkilala (recognition)
3	Hiya (shame)	14	Pagpupugay (honor)
4	Kagalakan (joy)	15	Pagtutumbas (reciprocity)
5	Kagandahang loob (beauty of will)	16	Pakikisama (inner desire to be with others)
6	Kaibigan (friend)	17	Pakiramdam (sensitivity)
7	Kalooban (relational will)	18	Panglipunang gampanin (social responsibility)
8	Kamaganak (relative)	19	Relasyon (relationship)
9	Kapatid (brother or sister)	20	Tungkulin (duty)
10	Kapwa (shared self)	21	Utang (debt)
11	Magulang (parent)		

4.2 Results of Study 2

357 Students rated the same abovementioned terms in their position in the continuum between the periphery and the center in relation to the perceived positive sense of *pasa-salamat*. The results can be subdivided into two (2) groups of concepts, namely: a) eighteen (18) positive central concepts (because of high mean scores and ranking), *dangal* (dignity), *kagalakan* (joy), *kagandahang loob* (inner beauty of will or goodness), *kaibigan* (friend), *kalooban* (relational will), *kamag-anak* (relative), *kapatid* (brother or sister), *kapwa* (shared self), *magulang* (parents), *pagkatao* (selfhood), *pagkilala* (recognition),

Table 2 Mean, Standard Deviation and Ranking of the Attributes of Gratitude

Attribute	Mean	S.D.	Rank	Verbal Interpretation
bayad	3.1474	1.12957	19	Neither positive nor negative
dangal	3.8632	.92954	12	positive
hiya	3.2737	.98329	18	Neither positive nor negative
kagalakan	4.0421	.94437	4	positive
kagandahang loob	4.1474	.89880	1	positive
kaibigan	4.1263	.91375	2	positive
kalooban	3.9895	1.02620	5	positive
kamaganak	3.8947	.95063	10	positive
kapatid	3.9158	.94151	7	positive
kapwa	3.9053	1.04244	8	positive
magulang	4.0526	.96059	3	positive
pagkatao	3.8947	1.05663	10	positive
pagkilala	3.8947	.95063	10	positive
pagpupugay	3.9263	.89016	6	positive
pagtutumbas	3.6737	1.01523	18	positive
pakikisama	3.7684	.97252	16	positive
pakiramdam	3.7263	1.04619	17	positive
social responsibility	3.8211	.94508	14.5	positive
relasyon	3.8316	.98556	13	positive
tungkulin	3.8211	.92229	14.5	positive
utang	3.1053	1.11540	20	Neither positive nor negative

Legend: 1.00-1.49, ver negative, 1.50-2.49, negative, 2.50-3.49, neither negative nor positive, 3.50-4.49, positive, 4.50-5.00, very positive

pagpupugay (honor), *pagtutumbas* (reciprocity), *pakikisama* (inner desire to be with others), *pakiramdam* (sensitivity), *pang-lipunang gampanin* (social responsibility), *relasyon* (relation), *tungkulin* (duty); and b) three (3) peripheral concepts (because of low mean scores and ranking), *bayad* (payment), *hiya* (shame), and *utang* (debt).

Factor analysis was employed as an analysis technique in an effort to further understand the correlations among several outcomes from the identified different variables. It involves reducing data to come up with the more significant factors clustered to form some underlying concepts not easily observed from a single variable.

Before conducting the factor analysis using principal component analysis, the correlation matrix has to be presented to see whether such matrix is an identity matrix, i.e., the diagonal entries are all equal to one, while the other entries are all equal to zero. If the

matrix is an identity matrix, then, the determinant will be zero. This will present some computational problem with factor analysis.

Table 3 shows that the correlation matrix is not an identity matrix, and the determinant is not equal to zero. Therefore, factor analysis is appropriate to use.

Communalities provide a way of looking at the proportion of each attribute's variance that can be explained by the principal components. Extraction method used is principal component analysis. The initial column shows values all equal to one which may be interpreted such as for example, if dangal (honor) through utang (debt) is regressed on bayad, the squared multiple correlation coefficient has a value of one. Under the extract column, those attributes with values less than 0.40 are eliminated because these attributes are not well represented. Table 3 shows the extraction values are all greater than 0.40, which means that all may be contributing to the overall concept of gratitude.

Table 3 Correlation Matrix for the twenty identified attributes of gratitude

Correlation Matrix ^a						
		bayad	dangal	hiya	kagalakan	kagandahang loob
Correlation	bayad	1.000	.374	.318	.243	.251
	dangal	.374	1.000	.274	.649	.534
	hiya	.318	.274	1.000	.159	.231
	kagalakan	.243	.649	.159	1.000	.770
	kagandahang loob	.251	.534	.231	.770	1.000
	kaibigan	.281	.522	.222	.746	.832
	kalooban	.240	.534	.277	.736	.832
	kamaganak	.242	.598	.202	.645	.666
	kapatid	.162	.655	.243	.650	.706
	kapwa	.256	.568	.285	.696	.719
	magulang	.150	.556	.210	.772	.841
	pagkatao	.298	.408	.161	.644	.677
	pagkilala	.322	.525	.213	.740	.691
	pagpupugay	.445	.476	.315	.611	.679
	pagtutumbas	.330	.482	.208	.569	.520
	pakikisama	.477	.424	.278	.601	.648
	pakiramdam	.323	.366	.322	.486	.519
	social responsibility	.424	.456	.362	.581	.557
	relasyon	.242	.358	.246	.533	.413
	tungkulin	.322	.517	.336	.497	.571
utang	.427	.281	.517	.117	.080	

		kaibigan	kalooban	kamaganak	kapatid	kapwa
Correlation	bayad	.281	.240	.242	.162	.256
	dangal	.522	.534	.598	.655	.568
	hiya	.222	.277	.202	.243	.285
	kagalakan	.746	.736	.645	.650	.696
	kagandahang loob	.832	.832	.666	.706	.719
	kaibigan	1.000	.830	.652	.680	.638
	kalooban	.830	1.000	.719	.726	.685
	kamaganak	.652	.719	1.000	.751	.741
	kapatid	.680	.726	.751	1.000	.664
	kapwa	.638	.685	.741	.664	1.000
	magulang	.817	.799	.752	.770	.749
	pagkatao	.664	.666	.561	.536	.599
	pagkilala	.689	.675	.647	.608	.677
	pagpupugay	.639	.605	.506	.551	.600
	pagtutumbas	.492	.528	.449	.472	.523
	pakikisama	.656	.616	.572	.513	.660
	pakiramdam	.548	.503	.495	.419	.571
	social responsibility	.593	.514	.488	.485	.587
	relasyon	.426	.493	.322	.283	.481
	tungkulin	.608	.582	.512	.497	.558
utang	.112	.150	.021	.110	.201	

		magulang	pagkatao	pagkilala	pagpupugay	pagtutumbas
Correlation	bayad	.150	.298	.322	.445	.330
	dangal	.556	.408	.525	.476	.482
	hiya	.210	.161	.213	.315	.208
	kagalakan	.772	.644	.740	.611	.569
	kagandahang loob	.841	.677	.691	.679	.520
	kaibigan	.817	.664	.689	.639	.492
	kalooban	.799	.666	.675	.605	.528
	kamaganak	.752	.561	.647	.506	.449
	kapatid	.770	.536	.608	.551	.472
	kapwa	.749	.599	.677	.600	.523
	magulang	1.000	.676	.728	.627	.541
	pagkatao	.676	1.000	.720	.648	.434
	pagkilala	.728	.720	1.000	.720	.493
	pagpupugay	.627	.648	.720	1.000	.456
	pagtutumbas	.541	.434	.493	.456	1.000
	pakikisama	.662	.639	.641	.644	.634
	pakiramdam	.618	.590	.623	.572	.486
	social responsibility	.585	.609	.701	.705	.515
	relasyon	.459	.402	.458	.459	.476
	tungkulin	.611	.625	.585	.606	.346
utang	.044	.208	.191	.254	.322	

		pakikisama	pakiramdam	Panglipunang gampanin	relasyon	tungkulin	
Correlation	bayad	.477	.323	.424	.242	.322	.427
	dangal	.424	.366	.456	.358	.517	.281
	hiya	.278	.322	.362	.246	.336	.517
	kagalakan	.601	.486	.581	.533	.497	.117
	kagandahang loob	.648	.519	.557	.413	.571	.080
	kaibigan	.656	.548	.593	.426	.608	.112
	kalooban	.616	.503	.514	.493	.582	.150
	kamaganak	.572	.495	.488	.322	.512	.021
	kapatid	.513	.419	.485	.283	.497	.110
	kapwa	.660	.571	.587	.481	.558	.201
	magulang	.662	.618	.585	.459	.611	.044
	pagkatao	.639	.590	.609	.402	.625	.208
	pagkilala	.641	.623	.701	.458	.585	.191
	pagpupugay	.644	.572	.705	.459	.606	.254
	pagtutumbas	.634	.486	.515	.476	.346	.322
	pakikisama	1.000	.659	.684	.536	.594	.209
	pakiramdam	.659	1.000	.671	.388	.544	.198
	social responsibility	.684	.671	1.000	.573	.671	.361
	relasyon	.536	.388	.573	1.000	.575	.326
tungkulin	.594	.544	.671	.575	1.000	.391	
utang	.209	.198	.361	.326	.391	1.000	

a. Determinant = 4.778E-9

4.3 Communalities

Table 4 shows that even when all the attributes may be contributing to the overall concept of gratitude, these attributes may be clustered together as components which will provide the main constructs of the concept of gratitude.

Table 4 Communalities

	Initial	Extraction		Initial	Extraction
bayad	1.000	.488	pagkatao	1.000	.684
dangal	1.000	.692	pagkilala	1.000	.738
hiya	1.000	.601	pagpupugay	1.000	.676
kagalakan	1.000	.745	pagtutumbas	1.000	.459
kagandahang loob	1.000	.806	pakikisama	1.000	.737
kaibigan	1.000	.767	pakiramdam	1.000	.623
kalooban	1.000	.785	social responsibility	1.000	.766
kamaganak	1.000	.741	relasyon	1.000	.480
kapatid	1.000	.811	tungkulin	1.000	.614
kapwa	1.000	.705	utang	1.000	.751
magulang	1.000	.867			

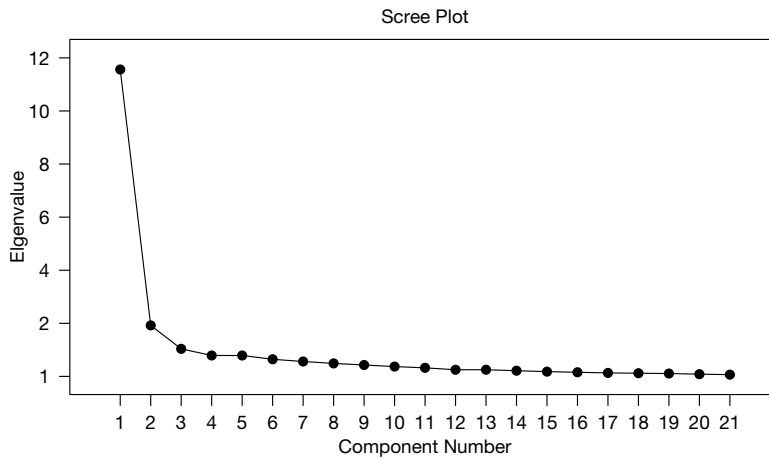
Eigenvalues represent the variances of the principal components Component 1 has a total of 11.516 which accounts for 54.837% of variance. Component 2 has a total of 1.973 or 9.395% of variance while component 3 has a total of 1.049 or 4.995% of variance. All these three components combine to 69.228% of total variances.

4.4 Total Variance Explained

The graph or scree plot shows that there are three (3) principal components found in the analysis.

The rotated component matrix aids in determining what the components represent. Component 1 is highly represented by the following attributes: kapatid (brother or sister), kamaganak (relative), magulang (parent), kalooban (relational will), kagandahang loob

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings	
	Total	% of Variance	Cumulative %	Total	% of Variance
1	11.516	54.837	54.837	11.516	54.837
2	1.973	9.395	64.232	1.973	9.395
3	1.049	4.995	69.228	1.049	4.995
4	.827	3.940	73.167		
5	.822	3.913	77.080		
6	.680	3.238	80.318		
7	.581	2.766	83.084		
8	.511	2.435	85.519		
9	.460	2.190	87.709		
10	.394	1.876	89.585		
11	.352	1.675	91.260		
12	.284	1.352	92.613		
13	.269	1.279	93.892		
14	.247	1.175	95.067		
15	.206	.979	96.046		
16	.191	.911	96.957		
17	.158	.753	97.710		
18	.149	.711	98.421		
19	.127	.603	99.024		
20	.115	.547	99.571		
21	.090	.429	100.000		



(beauty of will), kagalakan (joy), dangal (dignity), kaibigan (friend) and kapwa (shared self). These attributes may be considered as Identity Disclosing Concepts (IDC) because they identify the characters that are associated with gratitude. Component 2 is well represented by panlipunang gampanin (social responsibility), pakikisama (desire to be with others), and pakiramdam (sensitivity). These attributes taken together are action-generating concepts (AGC) because they disclose how the value of gratitude induces action. Component 3 is represented by utang (debt) and hiya (shame). These attributes are mere obligation concept (MOC) because they describe commitments that follow from the experience of gratitude.

Rotated Component Matrix ^a							
	Components				Components		
	1	2	3		1	2	3
kapatid	.874			pakiramdam		.719	
kamaganak	.812			pagkatao	.462	.685	
magulang	.789	.493		pagpupugay	.422	.668	
kalooban	.775	.420		pagkilala	.557	.648	
kagandahang loob	.760	.477		relasyon		.607	
kagalakan	.724	.467		tungkulin		.595	
dangal	.709		.421	pagtutumbas	.419	.449	
kaibigan	.708	.514		utang			.847
kapwa	.690	.449		hiya			.751
socresp		.761		bayad			.582
pakikisama		.742					

Extraction Method: Principal Component Analysis
 Rotation Method: Varimax with Kaiser Normalization

4.5 The IDC gravitates on the following concepts:

The understanding of *pasasalamat* (gratitude) gravitates on the all-embracing dynamic concept of *kapwa* (shared self). *Kapwa* is manifested in four relation-generating, and even, generated, figure-subjects, *magulang* (parents), *kapatid* (brother or sister), *kamaganak* (relative) and *kaibigan* (friends). The sharing of these figure-subjects includes two existential actions, *pakikisama* (inner desire to be with others), and *pagkilala* (recognition) that are mutual and reciprocal. The *pakikisama* of *magulang*, *kapatid*, *kamaganak* and *kaibigan* becomes a meaningful place of *pasasalamat* when there is reciprocal *pagkilala*. These complex actions happen because of a natural communicating *kalooban* (relational will) and the innate *kagandahang loob* (beauty of will). In this sense, the *pagkilala*, rooted in *kalooban* and *kagandahang loob*, becomes a celebration of *pakikisama* – the natural consequence of a mutual and dynamic *pasasalamat*.

4.6 The AGC centers on the following:

The experience of *pasasalamat* (gratitude) cannot be separated from the four figure-subjects of its first component – *magulang* (parents), *kapatid* (brother or sister), *kamaganak* (relative) and *kaibigan* (friends). Actions of the four figure-subjects are associated with *pakikisama* (inner desire to be with others) and *pagkilala* (recognition). The only difference is that instead of *kalooban* (relational will) and *kagandahang loob* (beauty of will), actions of the second component originate from *pagkatao* (selfhood) and *pagpupugay* (honor). The *pakikisama* and *pagkilala* of *pagkatao* and *pagpupugay* are also described as both mutually sensitive and relational – *relasyon na may pakiramdam at pakiramdam na may relasyon*. Sensitive relation that is expression on *pagkatao* and *pagpupugay* creates *tungkulin* (duty) and *pang-lipunang gampanin* (social responsibility). The *pasasalamat* then, in the second component, connects *pagkatao* and *pagpupugay* (*sa pagkatao*) to the existential meaning of *tungkulin* and *pang-lipunang gampanin* of a sharing *kapwa* (*magulang at kaibigan*).

4.7 The MOC implies the following:

The dynamics of *utang* (debt) and *hiya* (shame) as concepts included in the virtue of *pasasalamat* (gratitude) follows from the *pakiramdam* (sensitivity) of figure-subjects *magulang* (parents) *kapatid* (brother or sister), *kamaganak* (relative) and *kaibigan* (friend). A *kapwa* (shared self) who failed to understand *pasasalamat* as expression of someone who received *kagandahang loob* (beauty of will) from a sharing *kapwa* (*pagkilala* of *kagandahang loob*) becomes *walang utang na loob* (ungrateful) and *walang hiya* (shameless). In this case, *utang* and *hiya* are negative traits included in *pasasalamat* because it has neither recognized *pagkatao* (selfhood) with *pagpupugay* (honor). A *kapwa* instead

who positively associates *utang* and *hiya* with *pasasalamat* understands *pagkatao na may dangal at pagpupugay*. They interpret and express gratitude as manifestation of *kagandahang loob* from a *kapwa na may kalooban*. The positive integration of *kapwa*, *pagkatao*, *pagpupugay*, *dangal*, *kalooban* and *kagandahang loob*, makes *utang* and *hiya* essential elements of *pasasalamat* that positively reads through *utang na loob* as inner indebtedness that creates lasting relation and *hiya* as self-respect, moral decency and personal modesty.

4.8 A-priori concepts of *pasasalamat* deduced from Study 2

1. The complex actions of *pagkilala* and *pakikisama* happen because of a natural communicating *kalooban* (relational will) and the innate *kagandahang loob* (beauty of will). In this sense, the *pagkilala*, rooted in *kalooban* and *kagandahang loob*, becomes a celebration of *pakikisama* – the natural consequence of a mutual and dynamic *pasasalamat*.
2. The *pasasalamat* then, in the second component, connects *pagkatao* and *pagpupugay* (*sa pagkatao*) to the existential meaning of *tungkulin* and *pang-lipunang gampanin* of a sharing *kapwa* (*magulang, kapatid, kamaganak at kaibigan*).
3. The integration of *kapwa*, *pagkatao*, *pagpupugay*, *dangal*, *kalooban* and *kagandahang loob*, makes *utang* and *hiya* essential elements of *pasasalamat* that positively reads through *utang na loob* as inner indebtedness that creates lasting relation and *hiya* as self-respect, moral decency and personal modesty.

4.9 Results of Study 3

Gratitude in the lived experiences of student-respondents (Composite Structural Description)

After subjecting the generated data to the coding and memoing process using Moustakas' modification of Van Kaam's phenomenological data analysis, the following is the *composite structural description* of gratitude in the lived experiences of students. The main emerging themes are as follows: parents and friends as subjects of gratitude, heart and persons as agents in practicing gratitude, gratitude as beauty of will, inner desire to be with others, honor, dignity and personal identity.

The composite structural description ends with a creative synthesis that describes gratitude as: a) a virtue that cannot be dissociated from the dignity, honor and identity of the human person, b) identifiable with the positive interpretation of inner debt of gratitude, and c) an act that connects, recognizes, appreciates and respects all persons.

4.10 Parents and Friends (*magulang at kaibigan*)

For the students, Filipino practice of gratitude evolves around two most common characters - parents and friends. The essence of parenthood among students is contained and expressed in various ways. Parents are subjects of gratitude because they support and sustain life through love.

Yung parents ko po is parang suporta po. Sila yung sumusuporta sakin tapos sila... Parents is also love. Kasi po kapag with ano... with connection po sa gratitude, uhm... yung way of giving nila ng love sakin is parang ano na po yon isang magandang pas-asalamat. Yun po yung parents.

(My parents are my support. They are the ones supporting me. Parents express love. Their love is manifestation of extraordinary gratitude.)

Students are grateful to their parents' advice and guidance through their presence, especially during their low and confusing moments.

Sakin po ang magulang po, sila po yung nag-aadvice sakin. Sila po yung laging nandiyan sakin. Kahit ano... kahit ano po minsan po may nagagawa na akong mali pero ano po... iniintindi pa rin po nila ako, tinatama po nila yung mga maling nagagawa ko po. Tapos sila po yung, ano, number 1 na sumu-support po sakin lalo na po sa pag-aaral ko. Kasi po kahit nahihirapan na po ako tapos na-da-down po ako, yung parang pa-give up na po ako pero nandiyan pa rin po sila nag-aadvice sakin na kaya mo yan matatapos ka. Yung ganon po tapos kapag po may problema ako, naka-kapag-share naman po ako sa kanila. Pero hindi po sa lahat ng bagay po kasi parang may limitation po. Tapos.

(For me, parents are advisers. They are the ones advising me. They are always there for me. Even if there are times I am committing mistakes, they understand me. They help me correct the wrong things I have done. They are my number 1 supporters, especially with my studies. When I was experiencing difficulties, and I was about to give up, they are there to console me, encouraging me to finish my studies. When I have problem, I could share it to them. But I also have limitations.)

Students recognize their parents as subjects of gratitude because of their sacrificial love. This type of love is relentless – *kahit na ang hirap ng buhay* – no matter how difficult life is, and timeless – *kahit na ang tagal ko na... nandiyan pa rin sila* – even if it has been that long, they are still there.

Ayun po katulad din ng sabi nila. Magulang is love. Sila yung nag-bibigay sa kin ng sacrificial love po. Iba kasi yung romantic love, pagdating sa iba yung sa friendship, ganun. Sacrificial love, sila po yung nandiyan para satin. Ayun po, unang una po sa pagsuporta po sa pag-aaral. Sa, nabibigay kung ano yung mga kailangan namin. Sa pag-aalaga po. Ayun, naaano na rin ako. Tapos kahit na ang tagal ko na sa school, nandiyan pa rin sila, game pa rin. (starts to cry a little but also laughs) Game pa rin sila kahit na ang hirap ng buhay. (laughs) Nadala tuloy ako... tapos kahit na nagagalit sila... Ramdam mo.

(There, just like what they said, parents express love. They are the ones giving us sacrificial love. Romantic love is different and so is friendship. Sacrificial love entails presence. Above all, it the support we received for our studies. They give us what we need. They take good care of us. Even though I am taking lots of time to finish my studies, they are still there, ever present and ready (starts to cry and laugh). They are still there inspite of their difficulties. (laughs) I am carried away... then even when they are angry... you stil feel their concern.)

Students describe friends as persons they can directly identify themselves. Without undermining the love of their parents, friends can be reliable listeners. Students affirm that they can easily share certain things to their friends.

Kaibigan po sila po yung takbuhan ko naman po if yung parents, pag di ko po ma-si-share sa parents ko yung mga bagay na di ko na-si-share sila yung tatakbuhan ko. Support din naman po. Support sila tapos love pero mas matindi naman po yung love ng parents mula sa... kumpara sa friends.

(I run to my friends when I could not share my problems to my parents. Friends are support, but parents' love is more intense compare to friends.)

Brothers and sisters can also be friends because they can be supportive presence.

Pwede po. Pwede po silang... Pwede po. Yung mga kaibigan naman po kasi yung nakakaintindi sayo tapos yung, yun nga po sumusuporta. Bukod don, tinatama ka kung san ka nagkakamali. Tapos may respeto, tapos yun na yun..

(They can be, they can be sir. Your friends support because they understand. They can correct where you ave committed mistakes. Then, they respect.)

Para sa kin, ang bestfriend ko po kasing tinuturing talaga ay yung kapatid ko po. Nasasabi ko lahat tapos nandiyan yung saya, yung lungkot kasama ko siya pagdating

sa problema. Sa kaibigan naman po sa ibang tao, ayun po pag nandiyan din sila pag masaya pero hindi ko na-sishare lahat compared dun sa kapatid ko. Parang iba pa rin yung samahan naming magkapatid pagdating sa ibang tao. Ayun po. Tapos...

(For me, I consider best friends consider as my brothers and sisters. They are there with you in good and not so good times. They remain with you before problems. Relationship with your brothers and sisters are really different. They are not other persons.)

4.11 Meaning of Gratitude (*pasasalamat*)

Gratitude for students comes from the heart. It can be construed as the center of a persons' life. Gratitude from the heart cannot simply be verbalized. It is a personal gesture manifested by the presence of a caring individual. Gratitude of the heart can only be recognized and received by an equally grateful heart.

Kasi ang pasasalamat po hindi basta nasasabi mo lang, dapat nasasapuso. Yung ramdam, yung grateful ka talaga na, grateful ka kasi nandiyan sila para sayo. Hindi yung nagpasalamat ka kasi may nagawa lang, may naitulong pero parang yung vocal lang. Dapat nasasapuso. Yung tanggap... yung parang... nasa puso.

(It is because gratitude is not just something that you say, it must come from the heart. You feel grateful because they have been there. You do not express gratitude simply because they have done you something good, like they have helped you. It must be from the heart. You accept because it comes from the heart.)

Gratitude is also associated with presence. It is sympathy that gives time and is thoughtful.

Napasaya ka lang kahit nandiyan sila... iba pa rin yung presence na emotional. So pagka sinabi nating nagpapasalamat ka na ang kinikilala mo yung presence... may naiparamdam sila sayo na importante ka... Yung pagiging thoughtful po... yung naaalala ka nila... pasasalamat is also appreciation po sa mga nagawa po nila... nagawa nila or hindi man nila nagawa... at least nabigyan ka ng time... So thankful pa rin po...

(They make you happy because they are there. A concerned presence is different. So gratitude is expressed because you recognize their presence. You feel that you are important for them. Being thoughtful, they remember you. Gratitude is appreciation because they have given you time.)

Relationship with parents is the natural place for gratitude. It is presence that defies distance while bridging gaps and establishing connections.

Hindi ko man po nakakasama yung parents ko po, malayo po sila saakin, pero nagpapasalamat po... kahit magkakalayo po kami ng family ko po... nandiyan po sila palagi sayo. Yun po, parang thankful ka po kasi nandiyan po yung magulang ko po saakin.

(Even if I am not with my parents because our house is far, I am grateful, they are always there for you. We are thankful because your parents are always there for you.)

4.12 Beauty of Will (*kagandahang loob*)

Beauty of will, for students, is associated with kindness and the readiness or disposition of persons to help. It is demonstrated by choice to reach out and be connected with people. Beauty of will is commitment to make others better. It complements what is lacking and it is the courage to correct a wrong thing.

Maganda ang kalooban, hmmm. Bukod sa mabait... tumutulong sa kapwa... para mapakita mo yung kagandahang loob mo... kailangan mo kumonekta sa ibang tao... sa pagtulong mo sa kapwa mo, kaya kapwa tao rin po yung... ano ba yun, yung kagandahan ng loob. Kasi tutulong ka sa kapwa mo para umangat siya. Tutulong ka sa mga bagay na kulang siya. Tutulong ka para, sa mga ano, sa mga bagay na mali niya, itatama mo.

(They are beautiful inside. Aside from the fact that they are helpful, they show inner goodness. You need to be connected to be able to help and demonstrate your goodness in the process. You need to help others grow and develop. You help where it is most needed. You need to help so others may help themselves, even correcting something that is wrong.)

Beauty of will surpasses simple gesture of helping. It is self-discipline and an all-embracing concern for others and for everything. It is mature, not selective, and unconditional. Beauty of will reflects one's identity and character. It is the conscience that drives persons to do good things at all cost.

Pero hindi ko po kino-close na ang kagandahang loob is about pagtulong lang... Bukod po dun sa pagtulong, meron pa po dun sa sarili mo, kagandahang loob, pagiging disiplinado. Yun po, para saakin ang kagandahang loob kasi bukod sa pagtulong, pag-care mo rin sa sarili mo, pag-care mo sa ibang bagay, hindi lang po sa kapwa

tao... It doesn't mean po na, ano po, na wala na siyang kagandahang loob... hindi mo na siya dapat pakitaan ng kagandahang loob mo kasi yun nga, kagandahang ng loob mo e, ikaw yun e. So, kapag, ibig sabihin kapag kahit na masama or may masamang nagawa sayo yung tao dapat pakitaan mo pa rin siya ng magandang... kagandahang loob po. Na kahit na, ano, na kahit na ganun nga po yung ginawa niya sayo, uhm, konsensya mo pa rin po yun e.

(I am not limiting my understanding of inner goodness. It is not just helping. Aside from readiness to help, inner goodness is discipline. That for me is inner goodness because aside from helping, it's also caring for oneself, caring for other things, not only for other people... It does'nt mean that if the other person has no inner goodness, you would not show your inner goodness because it is all about you. So, even if another person is bad or has something bad done against you, you still have to show inner goodness. It is still your conscience.)

Beauty of will is connected with positive outlook. It does not rely on impressions and is practiced on the belief that all persons are naturally good. Doing good transcends reciprocity. Beauty of will is exercised not just because someone has done something good to another. It precedes mere reception of goodness. Beauty of will is the natural disposition of individuals to do good unconditionally.

Hindi po, kasi po diba po way of failing din po kasi yung kagandahan ng loob so pag naramdaman mo ganon po. Meron naman po kasing other time na makikita mo na baka, baka po kasi yung ibang tao kaya nagsungit sayo kasi walang tulog, pagod, may sakit. Ganon po. So yun nga po, katulad nung nabanggit ni Ara na naiitindihan mo siya. Kaya maganda rin yung loob mo. Mapapakita mo po yon. Tapos po yung, yun nga po kapag... hindi naman po ibig sabihin na kapag nagsungit siya sa inyo, wala na siyang kagandahang loob. May mga chance po na mamaya pagbalik mo don, o kaya kinabukasan pagbalik mo mabait po siya sa inyo kasi nga yun nga po, may sakit lang kahapon. Ganon.

(No, inner goodness sometimes may not be observed from the other person, not because that person has no inner goodness but rather, at that particular moment, the person may not be in his/her best self. It may be because the person is sick, tired, or simply needs sleep. It does not follow that if the person is grumpy, he/she has no inner goodness. You only have to understand the person. Maybe next day, when you meet again, he/she will show his/her kindness.)

4.13 Gratitude and beauty of will (pasasalamat at kagandang loob)

For students, the link that connects gratitude with beauty of will is unconditional help. It is the driving force and motivation of gratitude. Unconditional help is love. It is appreciation that selflessly identifies and exerts efforts. It does not expect anything in return.

Ang connection ng kagandahang loob sa pasasalamat? Kasi po yung kagandahang loob is, ano po, yun nga po sa pagtulong. Ma-appreciate ng tao yung ginawa mo sa kanya. Bukod po don, kahit na wala kang naitulong, uhm, makikita niya pa rin po yun e. Mararamdaman niya pa rin... kagandahang loob yun... yung drive para makapagpasalamat ka... Opo... Yun yung nag-mo-motivate sayo... yung maitutulong mo sa kanya napapakita mo yung love mo... napapakita mo yung appreciation mo... Yung kagandahang loob tsaka pasasalamat nagpapakilala at nag-e-effort... ibig sabihin love mo sya... ung bang kagandahang loob at pasasalamat di nanghihingi ng kapalit... Hindi po... gumaan ang pakiramdam ko kasi may naitulong ako kahit di ako makatanggap ng kahit pasasalamant or kapalit man para sa akin at least, yun po... Gumaan ang loob ko kasi nakatulong ako.

(How is inner goodness connected to gratitude? Because inner goodness is about extending help. The other person appreciates what you have done to him/her. Aside from this, even if you have not extended any help, you will still see it. The other person will still feel it, the effort you have done to show your gratitude, that is inner goodness. Yes, that is what motivates you, when you extend help, you are also showing your love, your appreciation. When you show inner goodness and gratitude, you are showing your love for the person, that never asks for anything in return. I feel light when I know I have helped even without receiving any appreciation or anything in return, that for me is inner goodness.)

Gratitude and beauty of will are also connected by the relationship it generates. This relationship is readiness to do everything to make persons feel good. It is a spontaneous action that lightens the feelings of both the giver and the receiver. Gratitude and beauty of will even create a network of relationships. Gratitude and beauty of will exponentially beget gratitude and beauty of will.

Uhhh so its an introduction pwede natin sabihin... prelude to a relationship so yung kagandahang loob at pasasalamat nakakagawa ng relasyon... Opo... Bukal sa loob... bukal po sa kalooban mo na parang ano po lahat po ng pwede pong sabihin gagawin mo po lahat po parang ganun po di ko ma explain... so gagawin mo di lang ito namimili pagka sinabi natin ahh tutulong ka bukal sa loob mo gagawin mo lahat para umokey yung tutulungan mo... para po para guminhawa din kalooban mo din

po... tapos kaloban nya din po... konekyson ng kagandahan loob sa pasasalamat di lang sya gumagawa ng relasyon nagne-network pa sya...

(So, it is an introduction, we can say... a prelude to a relationship so that inner goodness and gratitude create relationship... yes... when you do something sincerely for the sake of another person, when you do everything to help for the welfare of the other person, so that he/she is relieved, it seems you are also relieved. Inner goodness and gratitude not only build relationship bu networks as well.)

4.14 Inner desire to be with others (pakikisama)

Students claim that gratitude, as inner desire to be with others, is a constant decision to recognize the gesture of goodness being communicated to a person's life. It is a response to and recognition of the benign presence of the donor of goodness. Inner desire to be with others promotes and consolidates relationship.

Kelangan ko po makisama kasi kahit na for example yun nahihirapan nararamdaman ko nahihirapan ako sa studies tsaka sa gawaing bahay kelangan po makisama kasi libre ako dito nakikitira ako dito so parang nagpapasalamat din ako kasi andyan sila para tulungan din nila ako pero sympre kelangan ko din makisama para hindi sila magsawa sakin.

(Even when I have difficulty with my studies, I need to help in household chores because I get free board and lodging. This is my way of showing my gratitude for the big help extended to me. Of course, I need to do this so that they would not get tired of helping me.)

Practice of inner desire to be with others associates positive sense of shame to gratitude. Positive sense of shame adds meaning and intensity to the exercise of gratitude. Recognition of goodness becomes a duty, without which one falls into the absurd situation of shamelessness.

Wala naman po pero para sakin kasi nahihiya ako, yung pag di ako gumalaw sa bahay syempre diba, yun po basta... Nahihiya po ako kasi libre ako dun libre tapos diba kadalasan may iba po na kahit kamag anak mo sila, magbabayad ka pa, ako po kasi hindi po parang libre po ako so sympre kahit libre ako dun makisama ako... Yung hiya mo ba gumagawa ng koneksyon, nakikita mo ba na kapag ikaw ay nahihiya dahil nakikisama ka yung lugar kung saan ka nakikitira nagkakaran ba ng koneksyon sayo.

(I feel embarrassed/ashamed when I do nothing in my relatives' house where I am

staying for free. Not all relatives do offer free stay, right? So I need to cooperate, that is , an inner desire to be with others. So that shame creates a connection between you and the other person.)

Inner desire to be with others defines the boundaries or limits of grateful engagement. It discloses unwritten rules and policies to cultivate respect and reciprocity. It is the appreciation, recognition and expression of gratitude rolled into one.

So pagka sinabi nating pasasalamat nakikisama ka, may guidelines sya... parang meron syang boundary parang invisible boundary that you need... ibig sabihin ng nakikisama... respeto... tas uhmm yung way naman po ng pagiging yung gratitude naman po dun is yung wala po akong makakasama nandyan na po sila nakilala ko sila so I'm thankful na nakilala ko po sila parang dun ko po nakonek yung pakikisama sa gratitude yung parang pagtulong po nila sakín yung way ng pagkonekta nila sakín yung way ng pagiging nandyan nila sakín .

(So when we say gratitude, that is an inner desire to be with others, there seems to be a set of guidelines, an invisible boundary that you need to understand, when you have an inner desire to be with others, that is respect ,, when I have no one to be with, and the other person chose to stay, I am so thankful that I have known the person. And that is how I connected the inner desire to be with others to gratitude. I am grateful to that person who is always there for me.)

4.15 Connection, integration and place (ugnayan, integrasyon at lugar)

For students, the link between the beauty of will and inner desire to be with others may be described as the place or fertile ground to practice gratitude. Inner desire to be with others discloses the beauty of will. The beauty of will expresses the mutual and reciprocal recognition and affirmation of the giving person and the receiving individual. The same dynamics of the beauty of will even blurs the distinction between who is a giver and receiver of gratitude. Beauty of will makes every giver, receiver and vice-versa.

So pag sinabi nating koneksyon ng kagandahang loob sa pakikisama yung pakikisama pwde ba nating sabihin lugar, lugar ng kagandahang loob lugar yung pakikisama, lugar ng pasasalamat... Kasi po ano po yung pakikisama is tsaka yung kagandahang loob the way ng pakikisama nyo sa (laughs) sorry po the way ng pakikisama nyo sa ibang tao mapapakita mo yung kagandahang loob mo tapos pag may kagandaang loob maappreciate nya kyung ano ka maappreciate mo kung ano sya through that appreciation po meron ng ano gratitude meron ng thankfulness na mararadaman sa isat isa.

(So when we say a connection between inner goodness and inner desire to be with others, can we say that inner goodness is a place, a place of inner goodness, a place of inner desire to be with others, a place of gratitude...It is because by how you show your inner desire to be with others allows you to show your inner goodness, and then the other person appreciates who you are and you appreciate who that other person is as well. That appreciation leads to gratitude, of being thankful of having each other.)

4.16 Honor and dignity (*pagpupugay at dangal*)

The exercise of gratitude defines who a man is. Gratitude discloses the personal and existential meaning of honor and dignity. The same gratitude drives person to help and serve. Serving and helping within the dynamics of gratitude become liberating and affirming experiences. They make dignified persons subject and actors of respect.

Pagkatao is my being a person. Pagpupugay is my honor. Tapos dangal is dignity. Tinapon na natin sa basurahan kung minsan... Pero when you exercise pasasalamat, naaalala... ang tatlong konsepto na yan... Pagiging isang tao. Dignidad ng pagiging isang tao, at yung honor ng pagiging isang tao... Uhm, yung pag tulong po kasi parang, ako po, halimbawa po nakatulong ako ng kahit maliit na bagay lang, parang ano po, parang tumataas yung level of dignity ko sa sarili, ganon po. Tapos ano po, I'm honored po na makatulong sa isang tao. Ganun naman po. Tapos yun po.

(Pagkatao (whole being) is my being a person, Pagpupugay is my honor, and dangal is dignity, these we threw out as trash sometimes... But when we practice gratitude, we remember these three concepts. Being a person, dignity of being a person, and the honor of being a person. I feel that when I extend help to others, no matter how small the help was, I feel that I am lifting the level of of my own dignity. I am also honored to be of help to others.)

Ganun din ano? May mga instances sa buhay na pagka sinabi nating alam na alam mo na itong taong 'to matulungin, hindi mo puwede bastusin. Para bang pagka dumaan sa harap mo, hindi na niya kailangang sabihin na respetuhin niyo 'ko. Gumawa ka ng kabutihan sa iba. And therefore, hindi mo na kailangang sabihin sa iba na respetuhin mo 'ko. Pag... Napapakita niya na kung ano siya. So, parang makikita mo na rin na... dapat respetuhin 'to, ganon. Na may respeto rin siya sayo dahil sa pagtulong niya sa'yo. Yun nga po, Tapos papaki... yun po

(Like when you know that this person is helpful, you cannot be disrespectful to him. Do good to others, and you need not tell others to respect you, because they will show you that they respect you. It can also mean that when a person extends help to

you, he is showing respect for you as a person as well.)

4.17 Gratitude and the students' ownership of school culture

Practice of gratitude defines and determines the manner by which the students live and express their personal values. Students aver that their experience living in schools modified and changed their perspectives. Schools are being considered as influence. They said,

Opo... may influensiya po sa akin (yung pasasalamat)... dito ako nanggaling... may mga naituro po sa amin... sa mga professors ko po... magagamit ko po yun... magagamit kop o yung natutunan ko... sa appreciated kop o yung pinanggalingan ko... kahit na kung minsan sumasakit po ang ulo ko sa school... pero may influensiya pa rin po sa amin (ang school)... nagpapasalamat pa rin po kami sa naituro... (sa amin)... Nagpapasalamat pa rin po kami sa alma mater...

(Yes, gratitude has also an influence on me... here is where I came from... there were lessons taught... from my professors... I can use them... I can use those things I learned, ... so I appreciate where I came from, even at times, I got headaches in school,, but still the school has influence on us,, I am still grateful for the lessons taught... we are still grateful to our alma mater...)

Ayun po... may FCL (Filipino Christian living) po... tinuturuan po kami ng ethics... tinuturuan po kaming maging thankful... or yung way of gratitude... as a graduating student... bukod sa gratitude to my alma mater... I can also show... may mapadama po ako sa aking mga future patients...

(That's it... the course Filipino Christian Living ... taught us ethics...taught us to be thankful... or the way of being grateful... as a graduating student... aside from my gratitude towards my alma mater... I can also show... I can let my future patients feel it too...)

School's concept of gratitude is source of pride. It identifies and broadens a person in his or her specific sector or specialization.

Magagamit ko po yung gratitude na natutunan ko sa (school)... I can also communicate yung natutunan ko... nakakabit na po sa amin yung pangalan ng university... iniisip ko po yun... mai-aapply ko po yun... yung pagtulong ko sa iba... maisip o malalaman po nila na graduate ako ng (university)... it will create a point of view... an impression... it makes us proud... (university) po tumulong sa amin as a person... tinu-

lungan po kaming maging professional...

(I can practice gratitude which I have learned from school... I can also communicate those which I learned ... we carry with us the name of the university... I think of that...I can apply that... when I help others... they will realize I graduated from this university... it will create a point of view... an impression, it makes us proud... that the university has helped us to become the person that we are, the university has molded us to become professional...)

4.18 Creative Synthesis

Gratitude, in the lived experiences of students, cannot be dissociated from dignity, honor and identity of the human person. These three factors integrate and unify the acts of gratitude and serving. In them, serving is thanking and vice-versa. Awareness of the integral connection of these three factors makes the non-expression of gratitude an incomprehensible and shameless act.

Sabihin natin, kapagka sinabi nating dangal, pagkatao saka pagpupugay or honor, yung sense of honor... hindi puwedeng alisin ang pagtulong at pasasalamat.

(Helping and sense of gratitude are always included when we say dignity, integrity and sense of self or sense of honor.)

Gratitude, as essential part of dignity, honor and human identity, also becomes identifiable with the positive interpretation of inner debt of gratitude (*utang na loob*). It becomes a duty and commitment to reciprocate the expressed and shared goodness. Inner debt of gratitude becomes an overwhelming response to a benevolent beauty of will.

Katulad din po nga sa bahay, parang utang na loob. Yun po ba yon? Yung parang na-fe-feel mo na obligado ka magpasalamat dito kasi may naitulong sila sa'yo. Na winelcome ka nila ng walang... winelcome ka nila ng buong puso. So parang kailangan mo ring magpasalamat kasi ganun yung na-feel mo sa kanila.

(Likened to a house, like inner debt. Is that it? When you feel like you are obliged to be grateful because the other person has helped you one way or the other... when they welcome you with open heart...So you also need to be grateful because that is what you also feel from them.)

Ano po, uhm, para po sakín, yung pag... yung utang na loob mo po sa pagtulong... (laughs) ay yung utang na loob po sa gratitude naman po is para po sakín hindi na-

man po kailangan na obligado ka na mag-thank you.

(For me, inner debt for helping is inner debt per se, while gratitude need not ask for an obligation to be thankful.)

Kahit may nagawa sa kin, parang may utang na loob yung isang tao po sa kin. Hindi pa rin po ako obligadong mag-thank you. Parang kasi po para sa kin kasi, ano po, uhm, ang pag-te-thank you po kasi parang natural na po yan e at laging ginagawa kahit ano po yan. Kahit anong nagawa sa'yo ng tao. Mag-te-thank you ka pa rin. Kaya po para sa kin hindi yun yung inoobliga ko yung sarili ko para mag-thank you. Ano po yun talaga, ginagawa po talaga yung pasasalamat...

(For me, saying thank you is something that comes naturally and anybody says it. For me, I don't oblige myself to say thank you.)

The act of gratitude therefore connects, recognizes, appreciates and respects all persons included in the same exercise. It makes person understand and appreciate the importance of his dignity, and personal relationship. It renders inner debt of gratitude both a liberating and an affirming act.

The practice or exercise ng pasasalamat, kumokonekta, kumikilala, nakikisama, gumagalang, rumerespeto, may dangal, uhmmm, may tungkulin ng utang na loob.

(The practice or exercise of gratitude connects, recognizes, respects, with dignity, with obligation of inner debt.)

4.19 Results of Study 4

After the synthesizing the results of studies two (2) and three (3), the following paragraphs contain the comparison of lexicographical academic concept of *pasasalamat* to the emerging description of the same value among the students. While Algoe et al. (2008) propound emotion of gratitude is associated with relationship formation based on the received benefit and thoughtfulness of the gratitude communicating subject; the students espouse the idea that the practice of *pasasalamat* cannot be dissociated from dignity, honor and identity of the human person. The integral connection of these three factors makes the non-expression of gratitude an incomprehensible and shameless act. Algoe et al. (2008) and the students place paramount importance on the human person in appreciating the value of gratitude. Gratitude as relationship-building cycle that recognizes the recipient and donor discloses the dignity, honor and identity of the human person.

Sabihin natin, kapagka sinabi nating dangal, pagkatao saka pagpupugay or honor, yung sense of honor... hindi puwedeng alisin ang pagtulong at pasasalamat.

(Helping and sense of gratitude are always included when we say dignity, integrity and sense of self or sense of honor.)

The students' lived experience of *pasasalamat* enshrines the recognition of the human person as the inalienable subject of the practice of gratitude. This explains the connection of identity disclosing concepts (IDC) underlining the gratitude: *pasasalamat* revolves around the all-embracing dynamic concept of *kapwa* (shared self). *Kapwa* is manifested in four relation-generating figure-subjects, *magulang* (parents), *kapatid* (brother or sister), *kamaganak* (relative) and *kaibigan* (friends). The sharing of these four figure-subjects includes two existential actions, *pakikisama* (inner desire to be with others), and *pagkilala* (recognition) that are mutual and reciprocal. The *pakikisama* of *magulang*, *kapatid*, *kamaganak* and *kaibigan* becomes a meaningful place of *pasasalamat* when there is reciprocal *pagkilala*. These complex actions happen because of a natural communicating *kalooban* (relational will) and the innate *kagandahang loob* (beauty of will). In this sense, the *pagkilala*, rooted in *kalooban* and *kagandahang loob*, becomes a celebration of *pakikisama* – the natural consequence of a mutual and dynamic *pasasalamat*.

Based on Saito et al. (2010) and Matienzo (2017), the present study considers most essential to associate the Filipino understanding and appreciation of *pasasalamat* to the life of the Filipino family and the Filipino practice of religion. The social and religious dimension of *pasasalamat* can never be dissociated from these two most important influences in the life of an ethical Filipino. Saito et al. (2010) and Matienzo (2017), in line with Hollnsteiner (1961), claim that reciprocity lies at the core of *pasasalamat* as it is associated with *utang na loob*. *Pasasalamat* is a liberating choice that binds an individual to an all-accommodating *kapwa*. God and the family, for Filipinos, are the supreme and most important expressions of *kapwa* respectively. The inner-debt-of will, according to these authors, is something to be settled with unassuming attitude before these four figure-subjects. Reciprocity before God and the family becomes source of positive lasting relation. It is in God and the family that *pasasalamat* as *utang na loob* is a reminder to do the same gesture of goodness to a *kapwa* in a person's journey. The experience of the students instead evidences that gratitude is identifiable with the positive interpretation of inner debt of gratitude (*utang na loob*). A person's sense of gratitude is a duty and commitment to reciprocate the expressed and shared goodness.

Katulad din po nga sa bahay, parang utang na loob. Yun po ba yon? Yung parang na-fe-feel mo na obligado ka magpasalamat dito kasi may naitulong sila sa'yo. Na winelcome ka nila ng walang... winelcome ka nila ng buong puso. So parang kailangan mo ring magpasalamat kasi ganun yung na-feel mo sa kanila.

(Likened to a house, like inner debt. Is that it? When you feel like you are obliged to be grateful because the other person has helped you one way or the other... when they welcome you with open heart... So you also need to be grateful because that is what you also feel from them.)

Inner debt of gratitude becomes an overwhelming response to a benevolent beauty of will. The integration of *kapwa*, *pagkatao*, *pagpupugay*, *dangal*, *kalooban* and *kagandahang loob*, makes *utang* and *hiya* essential elements of *pasasalamat* that positively reads through *utang na loob* as inner indebtedness that creates lasting relation and *hiya* as self-respect, moral decency and personal modesty. A *kapwa* (shared self) who failed to understand *pasasalamat* as expression of someone who received *kagandahang loob* (beauty of will) from a sharing *kapwa* (*pagkilala* of *kagandahang loob*) becomes *walang utang na loob* (ungrateful) and *walang hiya* (shameless). The students and the reviewed authors highlight the connection of *pasasalamat* (gratitude) with positive inner debt of gratitude (*utang na loob*). Gratitude as choice cannot be but be the expression of *kapwa*, *pagkatao*, *pagpupugay*, *dangal*, *kalooban* and *kagandahang loob*. These are values that make positive reading of *utang* and *hiya* - essential elements of *pasasalamat*.

The lived experiences of students also confirm the study of Reyes (2015). *Pasasalamat* can never be properly understood unless it is placed in the web of values that are existentially interconnected in Filipino virtue ethics.

Pagkatao is my being a person. Pagpupugay is my honor. Tapos dangal is dignity. Tinapon na natin sa basurahan kung minsan... Pero when you exercise pasasalamat, naaalala... ang tatlong konsepto na yan... Pagiging isang tao. Dignidad ng pagiging isang tao, at yung honor ng pagiging isang tao... Uhm, yung pag tulong po kasi parang, ako po, halimbawa po nakatulong ako ng kahit maliit na bagay lang, parang ano po, parang tumataas yung level of dignity ko sa sarili, ganon po. Tapos ano po, I'm honored po na makatulong sa isang tao. Ganun naman po. Tapos yun po.

(*Pagkatao* (whole being) is my being a person, *Pagpupugay* is my honor, and *dangal* is dignity, these we threw out as trash sometimes... But when we practice gratitude, we remember these three concepts. Being a person, dignity of being a person, and the honor of being a person. I feel that when I extend help to others, no matter how small the help was, I feel that I am lifting the level of of my own dignity. I am also honored to be of help to others.)

With the same Reyes (2015) and Agaton (2017), the students consider the essential connection of *pasasalamat* to *loób* as the *holistic and relational will* of a person, specifically to *kagandahang loob* (beauty of will). Reyes (2015) claims that *loob* discloses the core for understanding and appreciating the dynamic essence of Filipino values while Ag-

aton (2017) describes *loob* as the dynamic center of a person's dignity. The latter believes that *loob* is the basis for the interiorization, processing, and expressions of beliefs, symbols, values, meanings and relations. The students describe *pasasalamat* as:

Maganda ang kalooban, hmmm. Bukod sa mabait... tumutulong sa kapwa... para mapakita mo yung kagandahang loob mo... kailangan mo kumonekta sa ibang tao... sa pagtulong mo sa kapwa mo, kaya kapwa tao rin po yung... ano ba yun, yung kagandahan ng loob. Kasi tutulong ka sa kapwa mo para umangat siya. Tutulong ka sa mga bagay na kulang siya. Tutulong ka para, sa mga ano, sa mga bagay na mali niya, itatama mo.

Inner goodness, hmmm...

(Aside from being kind... helping others... for you to show your inner goodness... you need to connect with other people... when you help others, that is inner goodness. You help other to lift them up. You will help in things that the other person is deprived of. You help to correct the other person's wrong doing.)

Pero hindi ko po kino-close na ang kagandahang loob is about pagtulong lang... Bukod po dun sa pagtulong, meron pa po dun sa sarili mo, kagandahang loob, pagiging disiplinado. Yun po, para sakín ang kagandahang loob kasi bukod sa pagtulong, pag-care mo rin sa sarili mo, pag-care mo sa ibang bagay, hindi lang po sa kapwa tao... It doesn't mean po na, ano po, na wala na siyang kagandahang loob... hindi mo na siya dapat pakitaan ng kagandahang loob mo kasi yun nga, kagandahang ng loob mo e, ikaw yun e. So, kapag, ibig sabihin kapag kahit na masama or may masamang nagawa sayo yung tao dapat pakitaan mo pa rin siya ng magandang... kagandahang loob po. Na kahit na, ano, na kahit na ganun nga po yung ginawa niya sayo, uhm, konsensya mo pa rin po yun e.

(But I am not concluding that inner goodness is just about helping ...but rather, there is something in you, inner goodness, being disciplined. That to me is inner goodness because aside from helping, caring for one self. Aside from readiness to help, inner goodness is discipline. That for me is inner goodness because aside from helping, it's also caring for oneself, caring for other things, not only for other people... It does'nt mean that if the other person has no inner goodness, you would not show your inner goodness because it is all about you. So, even if another person is bad or has something bad done against you, you still have to show inner goodness. It is still your conscience.)

The reviewed authors and the students share the same principle in understanding and appreciating the practice of *pasasalamat* as a Filipino value. They all affirm that *pasasal-*

amat is a personal response to a *kagandahang loob*. The relationship that ensues discloses how the same value is connected to the experience of a *kapwa* – the shared self that in turn manifests *dangal* (dignity), *pagpupugay* (honor), *pagkatao* (selfhood) and *pagkilala* (recognition).

4.20 Summary

The understanding of *pasasalamat* (gratitude) gravitates on the all-embracing dynamic concept of *kapwa* (shared self). *Kapwa* is manifested in four relation-generating, and even, generated, figure-subjects, *magulang* (parents), *kapatid* (brother or sister), *kamag-anak* (relatives) and *kaibigan* (friends). The sharing of these four figure-subjects includes several existential actions, *pakikisama* (inner desire to be with others), and *pagkilala* (recognition) that are mutual and reciprocal. The experience of gratitude also includes *pakikisama* (inner desire to be with others) and *pagkilala* (recognition). Together with *kalooban* (relational will) and *kagandahang loob* (beauty of will), these actions also originate from *pagkatao* (selfhood) and *pagpupugay* (honor).

Gratitude cannot be dissociated from dignity, honor and identity of the human person. These three factors integrate and unify the acts of gratitude and serving. In them, serving is thanking and vice-versa. Awareness of the integral connection of these three factors makes the non-expression of gratitude an incomprehensible and shameless act.

Gratitude, as essential part of dignity, honor and human identity, becomes identifiable with the positive interpretation of inner debt of gratitude (*utang na loob*). It becomes a duty and commitment to reciprocate the expressed and shared goodness. Inner debt of gratitude becomes an overwhelming response to a benevolent beauty of will. The act of gratitude therefore connects, recognizes, appreciates and respects all persons included in the same exercise. It makes person understand and appreciate the importance of his dignity, and personal relationship. It renders inner debt of gratitude both a liberating and an affirming act.

5 Conclusions and Recommendations

5.1 Conclusions

Regarding the first question, *What characteristics or attributes do student-respondents think when they hear the word gratitude or pasasalamat?* The respondents of the study listed and identified the following terms as characteristic or attribute when they hear the word *pasasalamat* (gratitude). These are the following: *bayad* (payment), *dangal* (dignity), *hiya* (shame), *kagalakan* (joy), *kagandahang loob* (inner beauty of will or goodness), *kaibigan* (friend), *kalooban* (relational will), *kamag-anak* (relative), *kapatid* (brother or sister), *kapwa* (shared self), *magulang* (parents), *pagkatao* (selfhood), *pagkilala* (rec-

ognition), *pagpupugay* (honor), *pagtutumbas* (reciprocity), *pakikisama* (inner desire to be with others), *pakiramdam* (sensitivity), *pang-lipunang gampanin* (social responsibility), *relasyon* (relation), *tungkulin* (duty), *utang* (debt).

As to the second question, ***How do student-respondents rate the positivity or negativity of the characteristics or attributes of gratitude or pasasalamat?*** The rates can be subdivided into two (2) groups of concepts, namely: a) eighteen (18) positive central concepts (because of high mean scores and ranking), *dangal* (dignity), *kagalakan* (joy), *kagandahang loob* (inner beauty of will or goodness), *kaibigan* (friend), *kalooban* (relational will), *kamag-anak* (relative), *kapatid* (brother or sister), *kapwa* (shared self), *magulang* (parents), *pagkatao* (selfhood), *pagkilala* (recognition), *pagpupugay* (honor), *pagtutumbas* (reciprocity), *pakikisama* (inner desire to be with others), *pakiramdam* (sensitivity), *pang-lipunang gampanin* (social responsibility), *relasyon* (relation), *tungkulin* (duty); and b) three (3) peripheral concepts (because of low mean scores and ranking), *bayad* (payment), *hiya* (shame), and *utang* (debt).

Concerning the third question, ***What are the identified major concepts that emerged from the principal component analysis?*** The rotated component matrix aided in determining what the components represent. Component 1 is highly represented by the following attributes: *kapatid* (brother or sister), *kamaganak* (relative), *magulang* (parent), *kalooban* (relational will), *kagandahang loob* (beauty of will), *kagalakan* (joy), *dangal* (dignity), *kaibigan* (friend) and *kapwa* (shared self). These attributes may be considered as Identity Disclosing Concepts (IDC). Component 2 is well represented by *panlipunang gampanin* (social responsibility), *pakikisama* (desire to be with others), and *pakiramdam* (sensitivity). These attributes taken together are action generating concepts (AGC). Component 3 is represented by *utang* (debt) and *hiya* (shame). These attributes are mere obligation concept (MOC).

Regarding the fourth question, ***How do the lexicographical and academic analysis of the positivity or negativity of the characteristics or attributes of gratitude or pasasalamat compare with the lived experiences of student-respondents?*** The reviewed authors and the students place paramount importance on the human person in appreciating the value of gratitude. Gratitude as relationship-building cycle that recognizes the recipient and donor discloses the dignity, honor and identity of the human person. The students and the reviewed authors highlight the connection of *pasasalamat* (gratitude) with positive inner debt of gratitude (*utang na loob*). Gratitude as choice cannot be but be the expression of *kapwa*, *pagkatao*, *pagpupugay*, *dangal*, *kalooban* and *kagandahang loob*. These are values that make positive reading of *utang* and *hiya* - essential elements of *pasasalamat*. The reviewed authors and the students share the same principle in understanding and appreciating the practice of *pasasalamat* as a Filipino value. They all affirm that *pasasalamat* is a personal response to a *kagandahang loob*. The relationship that ensues discloses how the same value is connected to the experience of a *kapwa* – the shared self that in turn manifests *dangal* (dignity), *pagpupugay* (honor), *pagkatao* (selfhood) and *pagkilala*

(recognition).

Concerning the last question, *How does the participants' practice of gratitude contribute to the promotion of school culture?* Practice of gratitude defines and determines the manner by which the co-participants live and express their personal values. They aver that their stay in the university modified and changed their perspectives. A school is being considered as an influence. A school's concept of gratitude is source of pride. It identifies and strengthens a person in his or her specific sector or specialization.

5.2 Recommendations

The principal component analysis of IDC, AGC and MOC requires further consideration. The interconnection of these components could still disclose interesting elements for a better understanding and appreciation of the *pasasalamat* among Filipinos.

It would also be interesting to subject the experiences of respondents to pure qualitative study. An ethnographic study or even a grounded theory may be used to understand the communicating culture and its unique framework.

Finally, a cross-regional study could also be made to appreciate the diverse expressions of *pasasalamat* among the rich and different traditions present in the Philippines.

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