

ABULOY: Varied Expressions of Sympathy, Empathy and Apathy

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EVELYN C. DELA TORRE

ABSTRACT

The present study aimed to determine and explore the cultural value of *abuloy* in the Filipino culture and also determine its significance to the concept of fellowmen among Filipinos. It also asked specific questions regarding the context of *abuloy* in the Filipino culture; forms, gestures or expression that can be shown in times of family's grieving in terms of being expressed with sympathy, empathy, apathy; giving of *abuloy* of Filipinos during the wake and after bereavement; how Filipinos are guided by cultural beliefs and practices in giving *abuloy*; changes in the cultural meaning and social recognition for the giving of *abuloy*; the different factors affecting the act of giving *abuloy* and also how the findings of this present study can contribute to an additional learning material. The study made use of the mixed method of research approach particularly with the use of the interview form and survey questionnaire as the primary tools for the data gathering process of the study. The findings of the study revealed that *abuloy* in the context of Filipino culture was mostly embedded on the idea of a financial assistance provided to the bereaved family and as an act of compassion and condolence; on the other hand, in terms of sympathy, this is mostly expressed in considering the grief circumstances in which the bereaved family is currently going through; further, with regards to empathy, this is understanding the way in which a family feels when grieving; and finally, in terms of apathy, this is more expressed on being unaffected by the grief of the bereaved family. The participants also indicated that there was really no binding tradition that guides them in giving *abuloy* as long as it is based on having the intention to show compassion, in line with their financial capacity and budget; out of kindness and also to at least help the bereaved family with their present suffering. It can be concluded that most Filipinos express non-belief and non-adherence to common practices and beliefs, but they are increasingly reliant on the idea that providing or giving "*abuloy*" to the bereaved family is a form of social obligation that everyone should fulfill in order to show compassion and care for other people's difficult situations.

Keywords:- *Abuloy, Sympathy, Empathy, Apathy, Pakikipagkapwa*

CHAPTER ONE

PROBLEM AND ITS BACKGROUD

A. Introduction

The culture of death within the Philippines had emerged over the years. Considering that the nation had been colonized by different countries and with the country's archipelagic setting, together with other factors about the perception on death among Filipinos; in one way or another brought some changes. These changes were discussed in this study and the focus was on the act of giving *abuloy*. The mourning family seeks to obtain fortification whether emotionally or financially, of which their friends, relatives, neighbors or even the entire community offer to contribute. People extend help to facilitate the affliction that the grieving family is travelling. Customarily, various forms of help are afforded to express consolidation to the family on their grief. Some people help with chores such as cooking and preparing foods for those who arrive in the backwash. This type of service is practiced visibly in most residential locales. Apart from the time and the effort tendered for the lamenting family, most people contribute financial donation popularly known in the Philippines as *abuloy*.

Giving *abuloy* is part of the channels related to sympathizing and/or expressing empathy, though in one way or another, a sense of indifference, yet all these gestures are fragments of humanitarian interest. Most people find it somehow bizarre though they frequently experience a strange setup during a wake, in this modern time, a form of extending and pleading for *abuloy* has travelled as far as it gets. Striving for help in this specific situation is not limited nowadays to a circle of friends, relatives, and the locale. A quite common scene that commuters occasionally notice is that on some public rides somebody unexpectedly come up on the vehicle and approaches the passengers after a quick speech to persuade the travelers over any amount of donation for numerous pleas. Some of the commuters help them to either claim the remains of their relative on a certain hospital morgue, or to finally bring the remains to interment and pay their remaining bills to a funeral service and so on. Others, on the contrary, do not buy this manner of tactic for it appears a plot as they deliver constant and obviously scripted dialogue repeatedly. Nevertheless, several passengers do give a penny or so, stating bluntly that if it is just a dirty ploy to make money, then in due course people trust that karma shall rapidly chase them. At least, extending help for charitable cause is their primary aim regardless of the purpose of the offender.

Even various associations have their own means of soliciting for the grieving family of their members; in fact, it is known as domain of "helping out" which is an area that holds a specific amount varied among their affiliates, otherwise immediate members of the household or legal dependents). In some cases, public utility vehicles such as jeepneys or tricycles are stopped at a certain point by a twine of rope presenting simultaneously a copy of the death certificate and a box on a side, then somebody will draw near the driver to present a solicitation letter to seek contribution for their member who passed away. These solicited contributions are then turned over to the family of the deceased. In addition to these persistent efforts, one would normally witness several people anticipating the elected officials to arrive in local and municipal offices to seek for further assistance. People take every possible way and means in striving for *abuloy* to help resolve the financial necessities and obligations of the bereaved family. This activity displays that at some phases in our lives, we regard compassion and at the same time seek others' relief for matters that could hardly handle alone by an individual. Yet, although in this contemporary era and despite of diverse status in society and so with our respective traditions and beliefs, every single Filipino recognizes the custom of *abuloy*. In numerous literatures, the question of how much *abuloy* one should give had been the center of the discussion on this matter. However, it is important to understand that there are more lenses that a researcher could use to study the topic.

The study aimed to talk about the culture of giving *abuloy* juxtaposed to the culture of "*bayanihan*". Specifically, this study focused on giving *abuloy* in the context of death. Hence, this study also helped to open the discussion of death and the discourses around it. As something that was not openly discussed in socio- psychological context, the discourse on death opened new ideas for study. As such, the findings of this study contributed to the body of knowledge on death and giving of *abuloy*. Further, the output of the research was endeavored to produce learning material. Based on the results of the study, the researcher should develop an appropriate learning tool, particularly on the aspect or the perspective of social understanding, which aimed to enhance learners' ability to comprehend oneself and others' mental states, encompassing behavior, intentions, desires, and emotions.

B. Background of the Study

Values have been rooted in a variety of factors, influenced by the historical milieu, traditions, and various ideologies in the course of time. Conversely, it was observed that every individual possessed unique values and differences based on a person's social ranking and emphasis regarding the outlook in life (Harrison & Boyd, 2018). Generosity, for instance, was believed to be the highest form of ideal and virtue, believing further that the gift of generosity allowed individuals to make things divine. Mostly, elders were noticed of their engagement with the young individuals inculcating the importance of generosity, as the best characteristic of a person. Accordingly, generosity restores most life's strains, reflecting that in giving our services and extending a helping hand to others, we remain to dissociate from vanities (Garcia-Olp, 2018).

Filipino culture upholds social relationship as important as individual values. In fact, the three dimensions of *halaga* or value include one's self-worth (*pagkatao*), one's dignified relationship with other's (*pakikipagkapwa-tao*), and one's compassion (*pagkamakatao*) (Jocano, 2000). Looking at these dimensions, two of these highlighted the value of *kapwa* or anyone outside oneself. May this be a family member, friend, acquaintance, or even those unknown to the individual. Looking at the Filipino values system, it is noticeable that individualism has no space in terms of Filipino culture. Smooth interpersonal relationship with *kapwa* was usually discussed in different literatures that aim to understand the underlying reasons behind the Filipino culture and values. Apparently, *pakikipagkapwa* or connecting oneself to others, sharing a sense of inner self is likewise perceived a significant Filipino principle. Filipinos believe on the universal genuineness of treating others the way we want them to be treated. It is because of this perception that Filipinos manifested a shared humanity (Lagdameo-Santillan, 2018).

Bayanihan was one of the famous traits that every Filipino had been taught in school at an early age. Usually, the picture of a group of people carrying a nipa house or *bahay kubo* used to define what *bayanihan* is. *Bayanihan* is the collective effort of the group of people, may be from one family or one community to reach a certain goal. Likewise, *bayanihan* takes different forms depending on the situations that apply. One of the manifestations of *bayanihan* is giving *abuloy* or contribution for different instances. *Abuloy*, or '*Kontribusyon*' or '*Ambagan*' (Zafra, 2009) literally means amalgamation of efforts and assistance that does not ask for anything in return. This usually happens in times of calamities, sickness, and death. In the wider context of the Filipino culture, *abuloy* does not only apply to financial assistance. It is a significant and notable merit of the Filipino giving due importance to funeral rites and comforting the afflicted family members of the departed. In most funeral practices, the gesture of sympathy is extended to the bereaved through giving of *abuloy*, it can be dropped in boxes, biscuit cans, or in a glass jar glassed near the coffin (Hays, 2017). *Abuloy* is not compulsory, and no exact amount is mandated, nonetheless, the idea of sharing something to ease both emotional and financial stress of the ones left behind, in some ways makes the giver feel good considering that death in real sense is a heartbreaking experience and extending sympathy through giving *abuloy* could be a significant help in tidying up the bereaved funeral expenditures (Mutia, 2014).

Although more often, this takes the form of monetary and time in this context, a lot of other cultural considerations affect this practice. For example, the availability of resources, the closeness of the giver to the grieving family, and the financial status of the grieving family. Filipinos by nature are family inclined and influenced a resilient tie with friends. In fact, as we reckon on the survey conducted by Axa Life Outlook Index in 2007 and World Values Survey in 2008 respectively, Philippines was marked as the 2nd happiest country in Asia and 38th in the world. The National Statistical Coordination Board (NSCB) additionally reported in a survey that ninety percent of the Filipinos' happiness is deeply rooted in sequence from the family, health, and religion. This survey was then recognized and affirmed on subsequent related statistics and considered friends, education, love life and employment as the series of experiences that yielded happiness to them. Filipinos are generally expressive of thoughts, gratefulness, generosity, and responsiveness. Most of Filipinos are always ready to offer a helping hand and readiness of a shoulder to lean on. In most cases such as grief, Filipinos demonstrate not just a sympathetic gesture but also a profound empathy.

Although the act of giving *abuloy* had been part of the Filipino tradition, studies on the matter are quite limited. More often, it was only seen as an obligation rather than a privilege. As for the giving side, it must be understood that giving *abuloy* is a privilege as it provided them the opportunity to appease the pain of their *kapwa*. This part of culture had also crossed generations; hence, it had learned to take in different forms. As culture has already evolved into different forms, it is important to understand how the present generation understands and practices giving *abuloy* and how the older generations did too. This provided a deeper understanding of different generations while the traditions that bind them stayed firm.

C. Theoretical Framework

This study was also guided by the Theory of Reciprocity by Hollnsteiner (1973, as cited by Blackburn, 2020) This theory suggested that if one has a debt of gratitude, people tend to pay back the gesture either with the same act of kindness or with something of greater value. Maintaining a healthy interpersonal relationship with others is given high regards in the current society, thus, Filipinos still closely observe the very nature of *abuloy*.

According to this particular theory, there were three kinds of categories within the Philippine culture. These were cultural reciprocity, quasi-contractual reciprocity and *utang na loob* (debt of gratitude) reciprocity. In the study, *Abuloy* fell under quasi-reciprocity as it does not have a definite time when it shall be repaid by the receiver.

If repaid, it shall not gain interest even if it took some time. Although in some cases, well-off families offered to give a much ample amount than others. The repayment could also be made via offering services such as doing chores like cooking or attending to the needs of bereaved families, and attending prayers intended for the deceased. The services offered were given until the final wake and could be extended even after a year or during the death anniversary and then the repayment had been made.

D. Analytical Framework

In order to answer the second research question of the study – which is to identify the different forms, gestures, or expression of a person of sympathy, empathy, and apathy, the Unified Theory of Acceptance and Use of Technology (UTAUT) was used as a guiding theory. Likewise, this was also used to recognize the factors that affect a person in giving *abuloy*. As such, UTAUT was formulated by Venkatesh (as cited by Ahmad, 2014). This theory aimed to study and to analyze the behavior of users that affect their adaptation in a certain technology, for the context of this research, the act of giving *abuloy* was recognized as a behavioral technology. In addition, the theory was established on four key constructs, which were: Performance Expectancy (PE), Effort Expectancy (EE), Social Influence (SI) and Facilitating Conditions (FC). Moreover, these constructs represented Behavioral Intention (BI), which was relevant to the study.

For instance, the concept of Performance Expectancy (PE) pertains to the degree that a worker sees adapting to a certain technology that helped in performing his/her job or in the context of the study, it is a degree that a person sees giving *abuloy* will help him perform his societal duties; Effort Expectancy (EE) is how a worker perceives the complexity or the degree of ease in using the technology; Social Influences (SI) is the degree to which a worker thinks that the people who are important to him believe that he should adapt to the technology; and lastly Facilitating Conditions (FC) is the degree that a worker believes the organization has organizational and technical support for the use of the system, or for the study, the degree that a person believes he/she has the means to perform the act of giving.

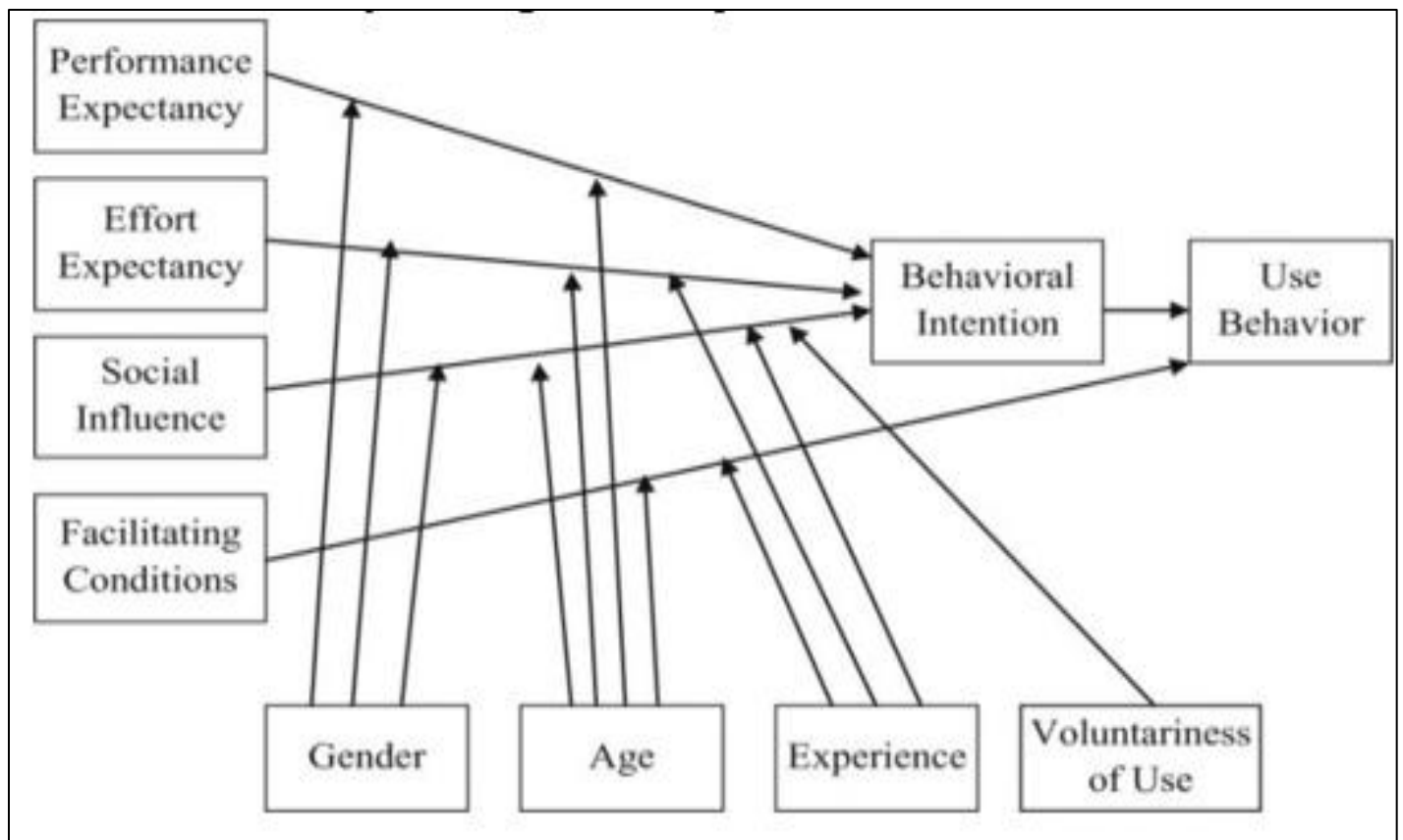


Fig 1: Unified Theory of Acceptance and Use of Technology (Venkatesh, as cited by Ahmad, 2014).

The use of this particular theory was considered to be suitable for the conduct of the present study as this theory provides the guiding principles that can enable the researcher to better examine how the intentions of a person can be considered to coincide with their displayed subsequent usage behavior, for instance, in the way that they are providing “*abuloy*” to a bereaved family or acquaintance. This can help the proponent of the study to better understand how this particular practice of Filipinos of providing even a small amount of financial help to the bereaved family is being continued despite the modern times.

E. Conceptual Framework

➤ The Following Figure Presented the Developed Conceptual Framework of the Study:

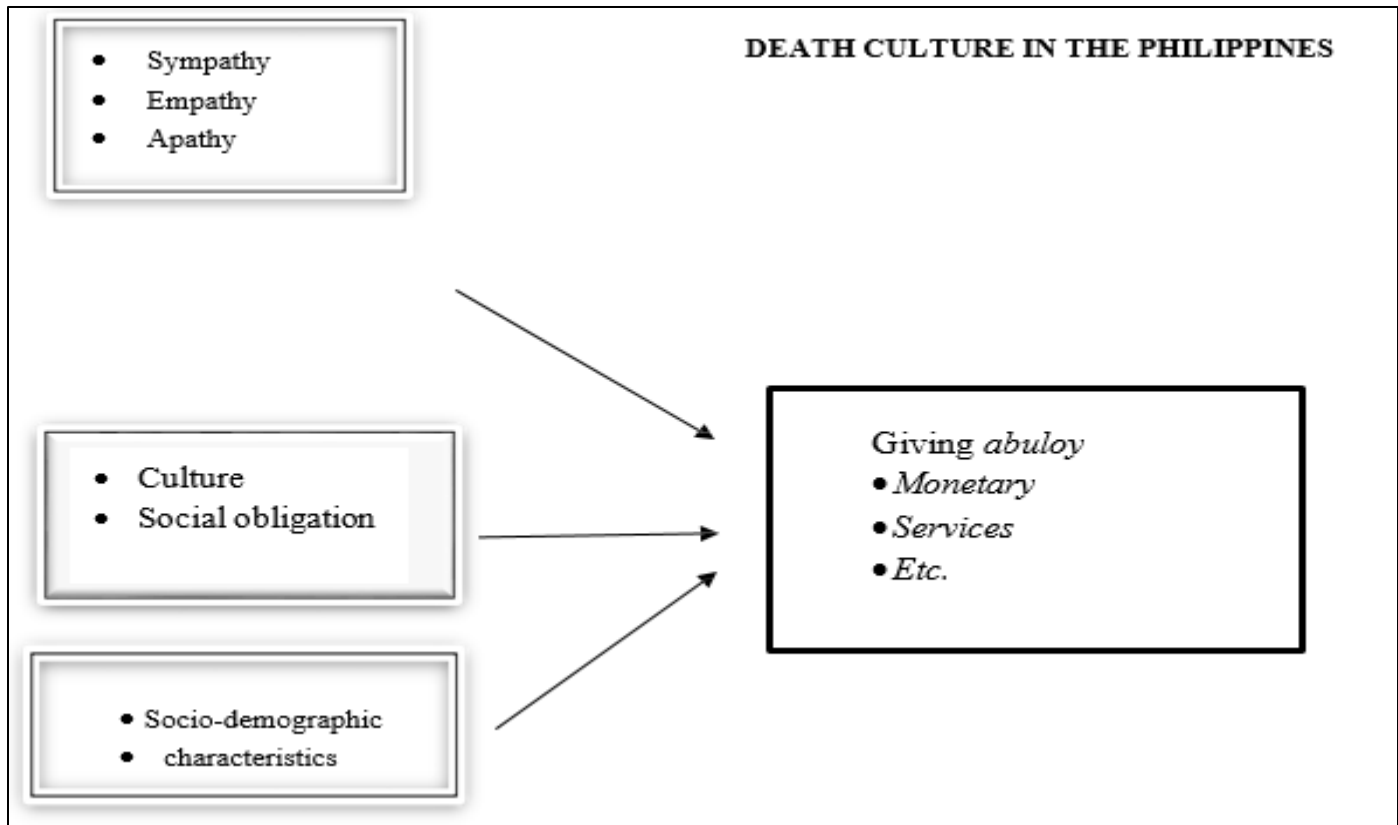


Fig 2: Conceptual Framework of the Study

Figure 2 represented how the study analyzed the *abuloy*-giving as a practice of the Filipino and its cultural value, especially for the modern time. Following this diagram, the objects were addressed as the study aimed to look at how Filipinos see the act of giving *abuloy* as a sign of sympathy, empathy, and apathy. The study determined the varied factors affecting the kind of *abuloy* a person gives. This conceptual framework let the researcher defined *abuloy* for the context of each participant. The boxes on the left represented a definite scope of the independent variable and the arrows indicated how each of these variables affected the dependent variable, which was giving the *Abuloy*. These were all enclosed within a box that represented entirely of the culture of the Filipino when it comes to dealing with death. The pragmatism of the study was also evident in the conceptual framework as shown in Figure 3 wherein the different emotional indicators were directly affecting the act of giving *abuloy* in different forms. Among the affecting factors were the cultural and social obligation of the individual, as well as the socio-demographic characteristics of both the giver and the receiver. As pragmatism was based on practical conditions, its one major discourse was that reality should be acted or evident. In the context of conceptual framework, the actual action of giving *abuloy* is the reality.

There is the concept of pragmatic epistemology which is pragmatism that believes that people could have different views about a single reality. It also honors the possibility of having different realities as opposed to positivists that believe in a single reality. On the other hand, pragmatic methodology which pertains to pragmatism that seeks to understand the world through different lenses of 'truth'. Pragmatism understands that there is no single point of view or no single definition of reality in the world, hence, embraces the plurality of different methods and approaches in the study.

F. Research Paradigm

➤ The Following Presented the Developed Research Paradigm of the Study:

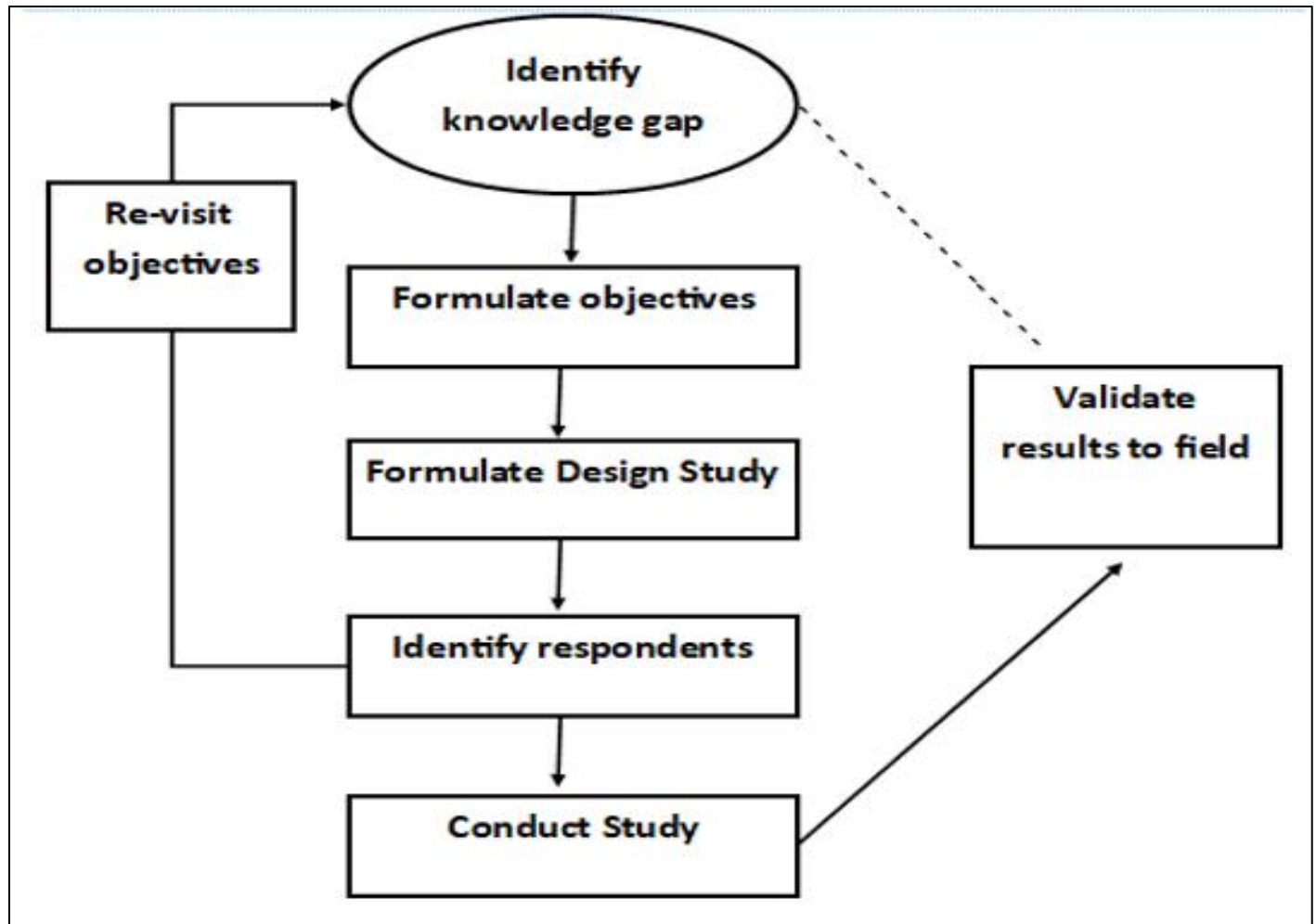


Fig 3: Research Paradigm of the Study

Diagram of pragmatism as methodology for mixed method. Identifying the existing knowledge gap was the most crucial step in crafting this study. It was because the researcher aimed to understand how the findings of the study could contribute to the body of knowledge in the discourse of death and *abuloy*. The body of knowledge is continuously growing and changing, hence, with the axiology of pragmatism, the findings of the study could be value-free or biased. The diagram provided below showed the steps in formulating the study. This was then followed by crafting the objectives for this study. Filling in knowledge gaps can be overwhelming to any researcher; hence, it is important for the researcher to be specific on the knowledge objectives of the study. Formulating the design study including the methodology for data collection and analysis was done before identifying the respondents. From the first step till this one, the researcher re-visited the objectives, updated, and modified if necessary, or merely re-visited for guidance to ensure the fluidity of the methodology.

Further, upon conducting the study, the results were validated with the identified knowledge gap. This step was essential to assess if the study really reached the objective of adding to the body of knowledge. Thus, pragmatism was used as a paradigm of this research as it acknowledged the vastness of the body of knowledge and how it was still a living entity. As the study was guided by the pragmatic paradigm, it was evident that the research was not limited to positivism and interpretivism which used inductive and deductive approach, respectively.

G. Statement of the Problem

The problem that the study aims to answer is what is the cultural value of *abuloy* in the Filipino culture, and what is its significance to the concept of fellowmen among Filipino.

➤ *Specifically, it Intends to Answer the Following Question*

- What is *abuloy* in the context of Filipino culture?
- What forms, gestures or expression can a person in times of family's grieving express in terms of:
 - ✓ Sympathy
 - ✓ empathy and
 - ✓ apathy?
- How do Filipinos give *abuloy* during the wake? After bereavement?
- How are Filipinos guiding by cultural beliefs and practices in giving *abuloy*?
- Has there been changes in the cultural meaning and social recognition for the giving of *abuloy*?
- What are the factors affecting the act of giving *abuloy*?
- How can the findings of this study contribute to an additional learning material?

H. For Assumptions➤ *The Study is Guided by the Following Assumptions:*

- That the data and information gathered are valid and reliable.
- That the respondents answered the interview questions honestly and expressed their thoughts openly
- That the variables in the study were appropriate and there was an assurance that the respondents have all experienced the study
- That the findings of the study were significant to teachers, students, members of the community, to the academe, and for the field of sociology and anthropology

I. Significance of the Study

This study is deemed significant for several reasons.

First, this study is significant to the Cultural Educators, sociologists, and anthropologist for it will serve as another reference for cultural understanding of death in the country. The findings of this study can be used to determine how death affects the culture of the Filipino people. Giving *abuloy* is not new to the Filipinos, therefore, the findings of the study can show how this tradition connects the past and the present.

Second, the study can encourage Filipinos to talk about death as something that should not be afraid of, hence, the study is significant to the members of the society. The findings show the continuous tradition, as it also shows that death has been a part of history. Therefore, if the Filipinos can talk more openly about death, more socio-psychological studies can be conducted to unveil the deeper and more complicated issues that define the nation.

Third, this study is significant to the Teachers of Philippine History in Localized context, Contemporary Issues, Society and Culture for the findings of the study add to the body of knowledge. The findings of this study can be used by future researchers as a benchmark. The findings can be beneficial both for the academe and for the historical and anthropological studies that aim to unveil the patterns and practices of the current society in relation to its past.

J. Scope and Delimitations/ Limitation of the Study

The locale of the study is in the City of San Jose Del Monte, specifically at Sapang Palay. Respondents are selected professionals, office workers, parents of students from Sapang Palay National High School, elderly, politicians, and religious leaders. Each of the respondents was given an appropriate questionnaire pertaining to the subject matter and gathered their respective responses following methodology herein specified. The nature of the study allowed the researcher to gather not only the surface truth and thoughts of the participants but also a deeper understanding of the cultural phenomenon which is giving *abuloy* in the case of death.

Further, due to the qualitative nature of the study, the findings cannot be used to generalize the meaning of *abuloy* for every Filipino, especially from different locality. This is true especially for Filipinos who had different life experiences compared to the participants of this study.

K. Definition of Term

➤ Operational Definition

- **Abuloy**- assistance; not limited to monetary assistance that is given during the wake of an individual towards the grieving family; given without asking for anything in return
- **Apathy**- the lack of interest or emotional attachment to the bereaved individual or its family
- **Bayanihan**- in the context of old Filipino culture, *bayanihan* is the act of giving help to a fellowman when literally moving their nipa houses from one place to another. However, for this study, given the present-day set up, *bayanihan* refers to all deeds that aims to ease the burden of another Filipino through various actions.
- **Empathy**- the ability to experience the emotional state of the grieving family, a deeper sense of sympathy. For the sake of this study, the use of the word 'empathy' will take the meaning of the Filipino value *pakikiramdam*. These two values are often mistaken, however, according to Mataragnon (1987), *pakikiramdam* is deeper than empathy. But *pakikiramdam* has no equal English term, thus, the word 'empathy' shall be used in the study.
- **Knowledge Gap**- this is the part of the body of knowledge that remains untouched or barely studied. This might be a topic that may have been studied but only in a very limited population or context.
- **Sympathy**- the ability of an individual to share the feeling of the grieving family
- **Unified Theory of Acceptance and Use of Technology (UTAUT)**- was formulated by Venkatesh (Ahmad, 2014). This theory aims to study and analyze the behavior of users that affect their adaptation in a certain technology, for the context of this research, the act of giving *abuloy* is recognized as a 'behavioral technology'.
- **Themes**- for the purpose of the study, the themes will be emerging from the responses gathered from the respondents. These will be drawn from their responses on the qualitative part of the study.
- **Wake**- Google (n.d.) defined it as the vigil beside someone who has died. In Filipino context, this vigil usually lasts 3-7 days depends on the family circumstances. This is usually done within the premises of the deceased/family of the deceased or in funeral homes. In Filipino, this is called *lamay* or *paglalamay*.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter discusses the literatures and studies that have been derived from a variety of sources, including books, other published materials, theses, and the internet. For the reader, this provides a clear understanding and a trustworthy source of information.

A. *Abuloy in the Context of Filipino Culture*

Filipino has three core values, according to Jocano (2000, as cited by Garcera, 2012). These three core values are: *halaga*, *asal*, and *diwa*. *Halaga* reflects the observed traits of an individual if he is virtuous. It has three dimensions which are: one's self-worth (*pagkatao*), one's dignified relationship with other's (*pakikipagkapwa-tao*), and one's compassion (*pagkamakatao*). *Asal* on the other hand is manifested through one's actions. Its standards are relational (*kapwa*), emotional (*damdamin*), and moral (*dangal*). Meanwhile, *diwa* is the spiritual aspect. It represents the efficacy of the spirit of firmness in what an individual believes in, and it embodies one's quality of ideas, sentiments, and actions. This has a close relationship to what Jocano calls *loob* or *kalooban* which is the inner identity of a person which manifests in his actions. These values show that individualism is not a part of the Filipino culture. *Pakikisama* for example is the culture of maintaining a smooth interpersonal relationship with the people surrounding an individual. In relation to the study, this value system explained the logic behind giving *abuloy* in terms of Filipino core values. The core values which talked about the person's actions, values, and character look at the practice from the giver's point of view. Thus, it answers the general aim of the study which is to identify the cultural value of the practice and its significance. Meanwhile, the dimensions stated in the literature talk about the giver's relationship with others or *kapwa*. Filipino value system upholds social relationship as important as relationship to oneself. Therefore, in this study, the second general aim was answered in terms of the concept among fellow Filipino and how it relates to *pakikipagkapwa-tao* and *pagkamaka-tao*.

According to Salazar (as cited by Atoy, et al, 2000), the Filipino words “*tayo*” (We- first and second person), “*kami*” (We- first person), “*sila*” (They) and “*kayo*” (You- plural; second and third person) all have different concepts in the Filipino language. For example, *tayo* means the speaker is talking about himself along with the people he is talking to, but *kayo* is when the speaker talks about only the person he is talking to and some other third person in the story. These concepts are widely used within the Filipinos and therefore, these concepts or codes are uniforms. The society has a sense of *pantayong pananaw* if everyone who has a collective understanding of concepts shares the same values, knowledge, goals, attitude, values, and experiences. And this will only be achieved if everyone shares the same understanding of the discourses that are critical to the identity of the society, and this cannot be achieved if a part of society remains trapped within the colonial mentality.

On the other hand, the history of *pantayong pananaw* began back to the Spaniards colonization of the country. Before the Spaniards came to the Philippines, the archipelagic profile of the country hindered the Filipinos to have a common identity. But when the Spaniards colonized the country, they spread their culture to everyone within the country from different islands, therefore giving the Filipino a common identity, however, the identity was foreign. This happened within the next hundred years of the Spanish colonization. The perspective of *pantayong pananaw* of Salazar states that the Filipino has an indigenous culture sole and among them alone. This indigenous culture forms a national culture and thus connected by a native language spoken by Filipino. This study agrees upon the said viewpoints for an *abuloy* is an action manifested from time being and immemorial and had been practicing since then, but no data to date when it had started. In this study, the *pantayong pananaw* of Salazar (as cited by Atoy, et al, 2000), is the commonality of the meaning of *abuloy* in the context of death. This study will search for the common notion of the participants. This will enrich the attachment and appreciation of the participants and the audience of the study as the data will explain a topic that is rarely talked about within the community. The *pantayong pananaw* in terms of the culture of *abuloy* will emphasize how the act of giving it manifests one's sympathy, empathy, and apathy, as well as what *abuloy* is deemed acceptable.

B. *Sympathy as a Form of Gesture or Expression for Family's Grieving*

The Webster's Dictionary (2001) defined sympathy as the ‘ability to share the feeling of another person’. Clark (1997) wrote that without sympathy, parents would look at their children impassively when they get scraped knees or bruised feelings, friends would yawn with boredom upon hearing another friend's misery, or no one offers condolences to the bereaved, and so much more. This picture painted by Clark to her readers is that sympathy is necessary for the continuity and the harmony of modern society. On the other hand, from Jocano's account, he wrote that sympathy falls under the Filipino value of *pakikiramay* or the ability to sympathize and share someone else's sufferings. This would show sensitivity, empathy, and compassion for one another or to *kapwa*. Sympathy was also defined as mercy and compassion.

As such, sympathy is the insight, tolerance, and response to the affliction or need of another life form. To undergo sympathy, there is a certain situation that needs to transpire. These comprise characteristics of a specified situation. The need of an individual or group is likewise considered to draw sympathy. Various circumstances of need, such as an apparent susceptibility or discomfort necessitate unique human responses, from mere attention to sympathy. For instance, a person suffering from cancer might draw a greater feeling of sympathy than a person having just a fever. In a geographic setting such as community and neighborhood, they will more likely experience sympathy and render help towards each other. In the ancient Filipino culture, *bayanihan* (helping the community and people) is practiced in several ways but most commonly, it is the action of moving one's nipa house from another location. In this typical Filipino old practice, people in the community extend help to someone, to a family or to a group, free of charge or whatever service or help is provided.

Verbal communication is the most transparent means by which people can express feelings of sympathy. Individuals can communicate sympathy by addressing the emotions being felt by themselves, alongside others on board, and by recognizing the stream environmental settings for why sympathy would be a suitable reaction. Nonverbal communication, on the other hand, stages an enthralling study of speech accentuation, facial expression, body movements, and physical contact. Various forms of nonverbal interaction include how far people position themselves in relation to each other, bearing, and looking. These types of expressions may denote messages that are related to feelings and perceptions, likewise, present situation and conception. These expressions are most of the time comparable from culture to culture and are frequently produced by observers, which enables the observer's own comprehension of emotions or situations. With regards to the study's objective, understanding how human beings view and express sympathy is necessary to answer the second objective and to understand how it connects to the practice of giving *abuloy*. Sympathy, as said in the literature is the ability to share feelings with others, therefore, the study would like to discover how sharing the feeling of others in the event of death of a loved one results to giving assistance may it be in monetary form.

C. Empathy as a Form of Gesture or Expression for Family's Grieving

Empathy could be closely compared to the Filipino value *pakikiramdam*. Mataragnon (1987, as quoted by Ceniza, 2005) described *pakikiramdam* as usually compared with the values of empathy, sensitivity, discernment, and testing the waters/limits. However, according to him, these terms do not suffice the value of *pakikiramdam*. These two values connote similarities; however, empathy does not have the broadness and depth of *pakikiramdam* nor the latter's open-endedness.

Pakikiramdam usually implies sensitivity to some stimulus input where the individual has more active and dynamic orientation to address the stimulus. However, despite the differences, both terms are generally used to overcome egocentrism and to reach the value of *kapwa* or *pakikipagkapwa*. Thus, for this study, the term empathy shall be used taking the meaning of both the words 'empathy' and 'pakikiramdam'.

Empathy has an enormous effect on the way an individual may establish himself in dealing with people and scenarios within the community, accordingly, this became a consequence from a certainly gained experience. In the study conducted by Galvan et al. (2015) on a correlation of psychopathy and empathy as a factor for establishing violent behavior, the result reveals that those with records of violent behavior shows high personal distress and employed empathy on the things they have seen and experienced. However, as the study concluded, it revealed that the respondents were misled by the process of perceiving things that led them to negative actions and behavior. In Filipino culture, empathy is closest to what Filipinos call *pakikipagkapwa* or the key and utmost value in social aspects. *Pakikipagkapwa* in the Philippines is one of the most important traits one should learn, thus, the study aims to understand the forms, gestures, and expressions on how Filipinos express their empathy in times of grieving. In the study, it is important to understand how this value is manifested with regards to giving *abuloy* as it dictates the nature of giving and other factors that will be discussed in other related literature.

D. Apathy as a Form of Gesture or Expression for Family's Grieving

In Filipino context, apathy is when a person does not have the value of *kapwa*. Apathy is closely compared to a person who has no honour or *dangal*. It is when a person is completely inhuman and violates others. In Webster's Dictionary, however, apathy is defined as the lack of interest of emotion towards something. It may be the mere feeling of indifference, but according to Ishizaki and Mimura (2011), apathy may coexist along with depression or lack of attachment where an individual coexists. In some serious occurrences, apathy may exist with several psychological disorders. Apathy has been socially perceived as ruthless as compared to other emotional elements such as hate or anger. Not caring or no compassion whatsoever, in the eyes of humankind, is even nastier than having a distaste for something. Author Leo Buscaglia is quoted as saying, "I have a strong feeling that the opposite of love does not hate, it is apathy. A few other well-known authors share the same ideology. According to Helen Keller the worst among various evils existing in this world is apathy. Charles de Montesquieu, a French social commentator, and political thinker likewise stated that the apathy of the citizen toward democracy is much dangerous than having a prince executing tyranny in an oligarchy in terms of public welfare people consider that not caring at all can be prejudicial for society than individuals who are overpowering or disgusting.

On different view, there is an instance where apathy is suitable to employ to perform a certain task. On the Sri Lankan Journal (2015), forensic doctors need to establish apathy to carry out their purpose over a cadaver as subject of investigation. Emotional affection may hinder the findings that might produce a biased result. Hence, apathy in this field is necessary as there are people who develop the condition of emotional apathy as an effect of detrimental occurrences most frequently in youthful beings. Whether it be our usual broken home situation, a sequence of uncertain affectionate selections, or even as further growth of an insecure composite. Either of the grounds, it is certainly accountable for the most significant outlier on the emotional IQ measurement. In other words, external emotion is a strange or obscure hypothesis to them. Because of their imperfect preservation of baggage, they experience incompetence to express their real feelings to the closest people around them. It is tremendously rare to discover someone who is like this by preference, humans are instinctively communal beings, who thrive on sharing each other's companionship, appreciate intimacy with one another, and endeavor to shape strong ties amid each another. Losing a loved one is traumatic and can cause great frustration. To be able to protect themselves from such bitterness, people tend to put a defense of detaching their emotion into it. By doing this, some people show the opposite of their emotions. People may also convey this feeling through actions and exchanging of discourse. However, this act is not much appreciated by Filipinos, as it is believed that its good moral is shown thru gratitude and recompensing the goodness that others bestowed upon us.

However, there are some that show less concern. Take for instance in some setting when someone passed away in the neighborhood, not all the people in the community share a common sentiment. Probably, the least that people can partake is to feel pity. Nonetheless, there are those who do not care that much. These individuals have lingered on some emotional distress of previous experiences that brought them to be less emotional or not showing compassion that others commonly feel and share. It could also be that this action is a defense mechanism to exhibit a strong character covering past disappointments or misfortune in life. In the eyes of men, this gesture is in some way being criticized and is considered undesirable. As we take the view of someone in grief, which is perceived as having unbearable pain because of a dear one who has passed away. The community normally extends support in different aspects of this episode. This issue as well has been tackled in an article written by Smith and likewise cited in a report by Evans on heartbreak topics both published in May 2016. In fact, being able to be with the bereaved is more of a sufficient act in expressing the benevolent view that somehow relieves the agony. Moreover, this particular gesture signifies how social interaction works during this period of misery.

Abuloy in the Philippine setting, and a widely practiced Filipino custom, has traveled further than families. Even in some offices, envelopes are passed among employees when someone experiences death in the family. Some private companies offer death assistance among their employees as part of their benefits. The truth in the context of abuloy is that there are no solid and expeditious rules dominating the norm of giving abuloy. Practices and anticipations vary among people and families.

There are families that give instructions about omitting flowers and sending donations to charities in the name of the departed, however, this is the minority. This implies that, at times, people must create a decision based on their assessment of the condition, which may or may not be complex. If people wish to make an *abuloy* but are not so certain about how to go about it, some issues to reflect will be the degree of need of the family of the deceased; it is their intimacy to the family and of course their respective financial capability to donate.

Often the death of a family member lays the kin in a financial bind. Possibly, the disease or illness drained the family's savings, or the person was the principal breadwinner, and how those earnings are gone. These burdens and more are some considerations that people can think of to consider *abuloy* as a big support that can be extended to the family of the departed to fix up the funeral expenses. In Filipino context, apathy is seen as an unhealthy trait in socialization. However, for the study's purpose, it is important to understand this as well in the context of grieving over a death of a loved one to see how it connects to other values and practices in this event. The study aims to understand sympathy, empathy, and apathy equally from the point of view outside of the family who experienced death, this will allow the researcher to have a holistic view of the practice in terms of various levels of emotional involvement. This will also help answer the fourth objective of the study which is to understand the cultural beliefs in giving *abuloy* as all these traits listed above are anchored deeply in cultural beliefs of Filipinos.

E. Giving of Abuloy During the Wake and Bereavement

According to Zafra (2009), *Abuloy* can be directly translated to 'contribution' or 'assistance'. It is a collective assistance from the fellowmen to give support for people in need that does not ask for anything in return. In the Philippines, the concept of giving to the fellowmen is a huge part of the Filipino identity and the Filipino community. Pe-Pua & Protacio-Marcelino (2000) cited Enriquez' *kapwa* or shared identity as the core Filipino value. It is not only maintaining smooth interpersonal relationships or *pakikisama*, instead, it is treating other people as how a person would treat himself. Thus, the Filipinos would offer condolences in great forms, one way or another, when someone lose their loved one to death. *Abuloy*, from its definition can take different forms. It can be in the form of monetary assistance, emotional support, physical assistance to name a few. This is only given, however, with no intention of getting paid in any form in return.

In relation to the study, understanding how *abuloy* falls into the context of Filipino traits and values is vital to the success of this study. Therefore, it is crucial to define and operationalize *abuloy* for better understanding of the premises of the study. In this paper, *abuloy* will not be limited to monetary assistance. *Abuloy* will be viewed as assistance in any form, however, in the traditional Filipino context, *oy* falls under different occasions. But for the study's purposes, it will focus on the *abuloy* being given to the family of the deceased. For example, on other occasions, collections are made in different churches or religious venues for the continuity of the programs and for the maintenance of the church. Likewise, collections and donations are encouraged in a particular group of people like students or workers when a colleague needs assistance for medical purposes. These acts all fall under *pakikisama* resulting in giving *abuloy*.

Understanding how Filipinos give *abuloy* in the event of death answers the third and fourth objectives of the study. In the context of this study, *abuloy* during the event of death is focused on but the values behind it is juxtaposed to the entire definition of *abuloy*. For example, *abuloy* given during church service shows faith and sense of social responsibility. Likewise, those that are given on the event of death also signifies faith (good karma) and a sense of social responsibility to lift and help others.

F. Cultural Beliefs and Practices in Giving “*Abuloy*”

Karl Marx's ideas had been widely used to study philosophy, history, economics, sociology, and political science (Johnson, n.d.). His ideas were perceived as radical, and the state governments saw him as a threat and an inspiration to revolutionists. Marx had made an impact act to sociology regarding his socialist views that he explored how one's social class directly influence one's life experiences and chances. He specifically discussed the wealthy and the poor in society and their distinct roles on their own spectrum. Marx noted that freedom in socialism is when a man is socialized, associated with producers, and can regulate their interchange of needs with other men that their interaction is within their control. Instead of being ruled by power, they accomplish their task with little expenditure of both energy and resources.

Marx's focus on social class was that one's social life is based on one's social class. According to him, if one were in the upper class, then his life would be of leisure and abundance but if one were in the lower class, his life would be of poverty and hardship. And the one element that would dictate the classes of the people is the one who controls the means of production, or the means to survive. While the wealthy would be the individuals or families who own the land and factories, they would control the livelihood of the lower and working class who would work for hourly wages on the rich people's lands and industries. This is what gave birth to capitalism where Marx wanted to understand how so many people could be in poverty where wealth is naturally abundant. This class conflict is inevitable not only because of wealth but also because of power. Marx's study of socialism can work in both ways for both the giver and the receiver of *abuloy* in the context of this study. If a giver is part of the lower social class, giving *abuloy* could vary where instead of giving monetary assistance, they may give services instead while the people on the upper class could give wreath or monetary contribution instead. In some cases, the amount of *abuloy* given by a person dictates not only his social status but also the social interaction that the grieving family will give them. The amount of *abuloy* that one will receive can also be dictated by the family or the deceased's social status.

Abuloy is considered as the monetary assistance one gives to the grieving family. Although other forms of assistance can be given, *abuloy* is one of the widely accepted forms of showing one's sympathy. The collection of *abuloy* happens within the wake, within the office of the deceased or family of the deceased, and within the community. In 2014, ABS-CBN News wrote an article to their website about how much one person should give as an *abuloy*, for there is no written set of rules with giving of *abuloy* within the Filipino community. There were three factors that are to be considered when deciding how much one should give, namely: how much the family needs, one's closeness to the grieving family, and one's financial capability. The need of the family is one of the greatest factors to consider for someone before they give *abuloy*. In some cases, people send wreaths instead of monetary assistance when the bereaved family have financial stability and enough financial resources to support the necro logical services and the rest of the logistics including the burial. For the Philippines may not have enough monetary resources, giving a wreath may be appreciated but not necessary.

Closeness to the family also dictates how much will be given to the family. Although in most cases, giving *abuloy* is done anonymously, people who have close relationships with the bereaved family of the deceased individual, they often opt to give their *abuloy* to the family personally. It is important to consider one's financial capability to decide how much one person should give. Giving *abuloy* is not mandatory for everyone who would want to share their sympathy with the family.

Giving *uloy* is assistance and not an obligation, thus, one must consider their financial status when deciding how much assistance they must offer to the family. Although the standard amount of *abuloy* one gives and receives is not studied in this paper, it is important to understand the factors affecting the act of giving such. For the fifth objective of this study, which was to determine the factors affecting the act of giving *abuloy*, this was also connected to the factors affecting the amount one gives. This is not limited to the amount of money, but also to the amount of time and involvement in the grieving family.

G. Cultural Meaning and Social Recognition and Factors Affecting “Abuloy”

From the rich history of the Philippines, it is beyond a doubt that Philippines has a rich culture on every aspect, may it be from the native Austronesians, Spaniards, Japanese, Chinese, or Americans, Filipinos have a deeply embedded but explainable behavior tailored in an action. One of these events that are rich with culture and tradition is death. Bateson (2008) wrote the bicultural context of the Filipinos and the Americans on death. Americans brought many customs and traditions in the country. The contact between the Filipino and the American cultures lead to insight and enrichment, as well as friction and even inferiority to the other. Bateson wrote the scenario, where she, as an American anthropologist who visited the Philippines, was surprised at how the Filipinos hosted wake of an individual.

In addition, Bateson described that she got an instruction to give *abuloy* amounting to one peso, this happened in the late '80s. She and her family stayed within the vigil for hours. The body of the deceased was beautifully prepared inside the coffin where *funerary* lamps were erected along the corners of it. The coffin was most of the time open where people can see the body through a glass, but there were times that the family would close the casket depending on the cause of death or personal preference. Relatives and friends gather to express condolences to the bereaved family. Food was made available for the guests and in some cases, some table games were also available to keep the people awake through the night. It is almost impossible that not a single person was left awake during the vigil which ran from three to seven days. Further, Bateson wrote that she felt uncomfortable coming inside the house where the wake was being held. She wrote “American handling of death requires silence and stiff decorum,” after she had observed that people were coming in and out, and people were noisy and talking everywhere. Bateson also wrote that she felt uncomfortable giving *abuloy* as it may seem an intrusion to the family.

Bateson's second experience of death in the Philippines was when she had a miscarriage in Manila Hospital. She recalled that when she was in total shock and despair, many Filipinos reached out to her to give her comfort. However, the Filipino way of giving comfort to her was very opposite to how Americans did. She detailed in her study that Americans would have said, “I'm sorry for your loss” while shaking her hand and nodding their heads sadly, but the Filipinos who offered her comfort said “We are sorry to hear that your baby died. How much did it weigh? How long was labor?” All these attempts to offer sympathy for her, had she not been aware of the culture felt like an intrusion, she said. Traditions and rituals of how a Filipino Catholic family handles death was detailed on an account by a Filipino herself. Guballa (n.d.) detailed from the moment a person dies and the Filipino belief on the life after death.

The body is usually accompanied by a family member in the mortuary, may not be inside but the body is never left alone. During the wake, the family members usually provide the deceased's personal clothes to wear during the wake which will be the same clothes to be worn on the day of burial. No jewelry nor shoes must be worn. According to Guballa, it is believed that the dead will not reach heaven if he is wearing too many jewelries or unnecessary ornaments. If a rosary is given to the body, the rosary must be cut. Some families also like to slip a few paper bills into the hands of the deceased for good luck. The traditional color to be worn during the wake and the funeral is black, however, these days wearing white is also being practiced widely. Red is discouraged to be worn during these days as it signifies birthday or celebration. For the Catholics, a prayer that would last for nine days or *novena* is held every evening after the mass. And 40 days after the death, another mass is held as it is believed to be the day that the person will go to heaven.

Understanding how Filipino's view death and the experience of the death of a loved one is also important for the success of the study. Particularly, the study aimed to focus on giving *abuloy* in this context, thus, death needs to be discussed for the operationalization of this practice. Filipino has a rich culture in this event and giving *abuloy* is one of those. All these values and culture that surrounds this experience are affecting one another. This makes it important to be discussed, similarly, for the study's purposes, it is important to understand how death affects the grieving family because it drives people to make a choice on whether they help in any form or not. And if they do, in which form they would give assistance and the amount or degree of such. Answering these questions give grounds to the objectives to be interrelated and give this study a holistic understanding of the practice of giving *abuloy* in the context of death.

On the other hand, the United Nation population division (2019) estimated and projected that the life expectancy of Filipino is 71.7 years old. For male, it is 67.7 and

75.9 years old for female. In the world, daily average died were 147,118 according to the comprehensive research of World Economic forum. eight (8) out of 19 births in every thousand population dies which is equivalent to 105 people dying every minute (Population Reference Bureau & The World Factbook, 2011). These numbers prove that death is inevitable and is a part of the everyday reality all over the world.

The advancement of technology helped to find cure for aging, death, and other diseases that may cause the latter. However, all these medical advancements did not eradicate the possibility of death. For early theory on existentialism, two famous theorists named Martin Heidegger and Karl Jaspers wrote two different explanations of death as an anthropological phenomenon. Although with little different premises, both existentialists wrote that death is an undeniable part of everyone's journey to life (Peach, 2017). Although the view of death had evolved due to the scientific knowledge growth, some of the existentialist theories are still deemed relevant at the present. For

example, Heidegger's view of death is that everyone will eventually experience death. We often perceived remarks of skepticism and frustration to the shattering death of someone popularly known or a beloved. It is even harder to accept should the incident happen to a family member. In some instances, several individuals were separated physically from their families because of employment or possibly due to migration to other countries.

These settings are easier to comprehend. Indeed, no number of words can depict the grief of the bereaved family on the passing of a dear one. As Jaspers wrote about what had a bereaved family undergo as death comes on their loved one. Jaspers said that the life of the left behind may be a 'lonely worldly existence' as the loneliness of losing a loved one will lead to the feeling of hopelessness. People agree that being separated physically without having any communication with a person they constantly communicate with is something they are unwilling to go through. Being divided because of death brings an inordinate deal of distress, as death is a form of perpetual separation, recognizing the reality that they do not have the chance at all to be with their dearest ones in this physical world. The world is now connected by means of the latest technology in communication. Everyone can share sympathy to one another when life stories of individuals become a public concern. The availability of the internet also made it possible to see how people from different parts of the world respond to death. The story of Courageous Caitie, for example, had become an internet sensation from her battle with her disease to the moment she was laid to rest. Caitie or Caitlin Lucas, 3, passed away on March 31, 2016, due to blood cancer (Bartolome, 2016). Along with her parents, the whole world mourned for Caitie. A lot of people had shared sympathy either through Facebook messages or in person.

In this generation, many people have already ascertained plans when death comes in their paths. Preparations in advance of what would transpire will ensure that they are ready to depart eternally and that no further burden on the part of the grieving household shall be assumed. Most people avail themselves of life insurance programs and obtain a parcel on burial grounds. All these provisions are certainly of great relief, especially for the family. Nevertheless, neither plans nor insurance can cover the grief of the kin of departed one. Every one has experienced or had undergone pain when death came in the family or with acquaintances. Even though people are cognizant of the fact that death shall certainly emanate eventually in life; notwithstanding of peoples' lifestyle, how far their achievements have gone through, or what status in life they are living, no one can inevitably escape this verdict. Moreover, no matter how people undertake to address their imperfect perception of the situation when the absolute time comes, people shall inexorably reach their destiny, though no one has ever professed that this reality is accepted openly and has been prepared long enough for these consequences general, utter in this sort of scenario, why now? why me? Why my mother? why my father and so forth. Nonetheless, to pass away or wishing to be in place of the deceased shall not evade the grievance it causes.

In a typical wake of ordinary people, we noticed or have observed that people come during night hours and are able to stay awake for a long period. They do activities such as chattering, playing board games or cards. While doing this, they are offered refreshments, a bunch of candies, and a variety of chips. On the final night of the wake, soup is served. Should expenditure be calculated, a thousand or two will be spent for nighttime as narrated by some individual who had recently lost their loved one. Just how can the bereaved of an average family procure that sum of money necessary throughout the days and nights? Offering an *abuloy* is a manifestation of compassion in the Philippine setting and observed by Catholics and some religious sects, as someone conveys his earnest benevolence through helping on the most practical dimension of the situation. This *abuloy* covers financial expenses during the wake and settlement for further funeral services. If by any chance *abuloy* exceeds accumulated expenses, the amount left will be used as a source of building and setting out a new life ahead of bereaved relatives and that is although some belief goes that whatever amount.

An old Filipino song called, "Pananagutan" (Obligation), says '*Walang sinuman ang nabubuhay para sa sarili lamang*' (Nobody live on their own alone). Likewise, there is a famous saying that goes, "No man is an island". These denotes that all cannot subsist all alone. People need other people in countless, significant circumstances. More so, as people take the ultimate end of the line, they cannot simply sit down in a coffin and bury themselves. No matter how isolated their being, there will come a time that people need people to bring them to their final resting space. Thus, this study was intended to look into *abuloy* as a varied expression of sympathy, apathy, and empathy. Furthermore, the research was meant to evaluate various points of view and intrinsic emotional perception to give light to the principle and superfluous perspective relative to *abuloy*. In addition, this research was conducted to explore culture underlying in giving *abuloy* to convey a well-defined significance of the subject.

H. Synthesis

The researcher explored Filipinos' value system in the pertinent literatures cited in this study. The three essential values were *halaga*, *asal*, and *diwa*, in that order. The Filipino value system demonstrated the need of comprehending how Filipinos are in general. Although the social construct may have changed over time, it is still important to understand the Filipino people's fundamental ideas and practices since they influence the cultural concept of good and wrong. Sympathy, indifference, and empathy as emotional indicators were also explored, and the emotional indicators investigated by the researchers were based on the respondents' various forms, gestures, and emotions. Because empathy and sympathy are both affective of the action of giving *abuloy*, apathy was highlighted; yet, the data acquired from the respondents was ambiguous, revealing an instance of "no giving of *abuloy* at all."

Death as a topic in Philippine culture, as well as death statistics, were also discussed in this chapter. This was done to provide context for the readers of the topic at hand. The importance of this research to various sections of society, including academia and literature, is justified by debates of death as an occurrence and as a social construct. In the past, the discussion of death changed in tandem with civilization. Other tribes and indigenous communities prayed to their ancestors because death was viewed as trivial. Families now believe that their loved ones have been called up to heaven as an 'angel,' or that they are lingering around the mortal earth invisibly. People think that 'bad' people are destined for hell in some situations. Technology and other means of displaying and sharing other people's suffering have changed how individuals' express sympathy, empathy, and even apathy.

According to the literature, the Philippines has a comprehensive understanding of *abuloy*. It was interpreted as an act of *bayanihan*, or relieving the burden of bereaved relatives. As a result, it was recognized that *abuloy* is deeply ingrained in the Filipino value system and basic values, which influences how Filipinos express *abuloy*. *Abuloy* has been defined in the literature as any activity taken by an individual toward their grieving *kapwa*, not just financial assistance.

Through the various themes that emerged from related studies, the researcher was able to support the study's hypothesis that: showing sympathy is the act of giving money, whereas empathy, which is defined as the ability to share another's feelings, is expressed through physical and emotional support. This meant, among other things, staying up late with the mourning family, assisting with serving guests, and so on and apathy was characterized as a lack of both acts and motivation.

CHAPTER THREE METHODOLOGY

This section discusses the research methodology to be following in the present study particularly with respect to the research design, the respondents, the research instrument, data gathering procedure and analyses of the data.

A. Research Design

The study employed a combination of quantitative and qualitative nature of the study. Qualitative studies are used to gather a deeper understanding and critical analysis of underlying reasons, opinions, and motivations (Wyse, 2011). This nature of the study was exploratory as it aimed to explore problems, trends, population, culture, and phenomena. Meanwhile, quantitative study is a systematic investigation approach used for natural and social sciences.

B. Population and Sampling

The study was conducted in San Jose Del Monte City as research locale. The City of San Jose del Monte (CSJDM) has a rich history way back to the Spaniards era. During the colonization of the Spaniards, they spread Catholicism throughout the country. Reduccion or “reduction” was implemented and practiced where families from remote areas were relocated towards the populated areas. CSJDM became a municipality because of reduccion from Meycauayan, Bulacan. The municipality of SJDM was founded on the 2nd of March, 1752 with less than 200 populations who were mostly farmers and stonecutters. The municipality was placed under the political supervision of Sta. Maria as there was slow progress and a weak economy. In 1942- 1943, the Japanese Imperial Army took over its local government unit. SJDM formed its own guerilla unit to resist the Japanese forces. From this, the municipality experienced several casualties, especially during the bombing of Poblacion by the Americans on January 11 and 14 of 1945. The Municipal Building was burned on October 10, 1950. Fast forward to 2003, the city became the 1st Lone Congressional District in Bulacan and in 2007, the population increased to 439,090.

The participant sampling was done through a purposive sampling, as the nature of the study allowed such sampling method, and it enabled to extract a lot of information out of the participant that had knowledge and experience of the study and living within the locale of the study conducted. Saturation technique was employed in the study, wherein, the ten (10) participants were interviewed individually.

C. Respondents and Participants of the Study

The participants in the study – for the qualitative part were composed of 10 persons coming from different walks of life..while the quantitative part was composed of individuals who agreed to participate in the answering of the survey. There were members of the academe were among who answered the survey of the study. Specifically, these were the teachers from Sapang Palay National High School along with some department heads, FEA officers, administrative personnel. Selected parents of the SPNHS (Sapang Palay National High School) students were also among those who agreed to take the survey. For the representation of the policy- making body, selected incumbent public elected officials were asked to participate as respondents of the interview. Other participants were psychology graduates, Catholic priests, or pastors to enlighten the religious and psychological implications of the study. The participants of the study were composed of different sectors of the CSJDM because the study aimed to gather holistic knowledge on the discourse of *abuloy*.

D. Research Instrument

Following the principles of a qualitative study and the analysis that were employed, the main research instrument in the study was the researcher-made guide questions for structured interview. Along with the field notes, other research instruments were the transcription of the interviews with the participants. A set of key questions were prepared and were used only by the interviewer, so the participants freely expressed their thoughts. Thematic analysis was the guiding principle of the research instrument for the qualitative part of the study. Thematic analysis was the most used analytical method for qualitative research, this can be done for analyzing interviews, scripts, observation of patterns and others.

Meanwhile, for the quantitative part of the study, a researcher-made questionnaire was given to each respondent to measure and identify what factors were affecting them to give *abuloy*. The questions were grouped based on the four key constructs of Unified Theory of Acceptance and Use of Technology (UTAUT). For the context of this research, *abuloy* was seen as a behavioral technology that was being adopted by the respondents. In order to ensure the reliability of the questionnaire, pre-testing of the questionnaire was conducted by the researcher. This eliminated errors and prepared the researcher for the actual study. Upon approval of the adviser and research experts, researcher distributed the said questionnaire to the respondents concerned.

As such, the questionnaire was validated by a Senior Education Program Specialist for Planning and Research ng SDO-San Jose del Monte, Bulacan

Head Teacher V of Araling Panlipunan Dept. M.A Graduate, Master Teacher II of Araling Panlipunan, Learning Resources Dept. Coordinator.

E. Data Gathering Procedure

As the research was conducted on the own experiences of respondents and participants within the community, a consent form alongside the copies of the questions and the questionnaire to allow the participant to ponder on the questions ahead of the interview were prepared and distributed. The survey and interview were the primary modes of data gathering. The researcher's self-made questions were used for surveys and interviews. In gathering the data, the researcher carried out the following procedures:

- A letter of consent for the respondents and participants of the study.
- Following the protocol due to Covid 19, a google form was created for the survey questionnaires.
- Interviews were done based on the availability of the participants and their options on where and how to conduct the interviews. There are some who opted to be interviewed using the virtual platform, others by phone interview and the rest allowed face to face but by recording their voices only.
- The researcher collected the data from the survey form and transcribed the recordings of interviews.
- Data collected were analyzed and interpreted.

F. Data Analysis

The interviews among the participants were recorded and transcribed afterwards. This served as the primary source of data, along with the analysis of the researcher's field notes. The coding of the data was done to capture ideas that emerged from the participants. The researcher found codes that are concise, direct, and clear (Komori, n.d.). Following the principles of thematic analysis, themes are drawn from the codes generated from the interviews. Finally, the themes that emerged from the study were used to answer the research questions.

The themes were reviewed and encoded by the researcher to ensure that these themes were related to the objectives of the study. If so, creating a 'thematic map' was the next step. Thematic map refers to the inductive mapping of the themes as it relates to the study and the body of knowledge where the study belongs to. The emerging themes were assigned names based on the gathered responses and these were defined, which were included in the operational definition of terms.

For the second statement of the problem which aimed to identify the forms, gestures, or expressions of Filipinos in terms of sympathy, empathy, and apathy, there were set of choices for the respondents. Following the statistical analysis of finding the mode in the value set, the ones that appeared the most were lifted to draw generalization of the findings. For the factors affecting the act of giving *abuloy*, these were measured through Likert-type scale to assign numerical value on these indicators. This was based on the four key constructs of UTAUT and were ranked from most likely to very rarely. The data gathered was processed with descriptive statistics.

Table 1: Qualitative Interpretation of the Weighted Mean – 4-Point Likert Scale

RANGE OF WEIGHTED MEAN	VERBAL INTERPRETATION	ADJECTIVAL RATING
3.01-4.00	Strongly Agree	Highly Positive
2.51-3.00	Agree	Positive
1.76-2.50	Disagree	Negative
1.00-1.75	Strongly Disagree	Extremely Negative

As opposed to the related literature's and studies cited, such thorough and mixed-methodological data gathering had not been conducted yet. Hence, this study aimed to shed light on the new knowledge that was created and/or discovered and to open new discussions on the matter.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

This chapter analyzes and interprets the data collected in the study. For an organized presentation and consistent discussion, data were presented following the order of sequence of the questions raised in Chapter 1, to wit: (1) Abuloy in the context of Filipino culture, (2) Forms, gestures, and expressions a person express in times of family's grieving, (3) Right time to give abuloy, (4) Cultural beliefs and practices of giving abuloy, (5) Changes in cultural meaning and social recognition of giving abuloy, (6) Factors affecting the act of giving abuloy, (7) Findings to contribute to additional learning material. **Statement of the Problem #1 - Abuloy in the Filipino Culture**

Sub-Problem #1: What is abuloy in the context of Filipino culture?

The following table presented the themes in relation to the selected participants' response when asked of the concept of abuloy for them in relation to the context of Filipino culture.

Table 1: Emerged Themes of the Concept of Abuloy in the Context of Filipino Culture

EMERGED THEMES	PARTICIPANT'S RESPONSES
<i>Financial assistance to the bereaved family</i>	<p>Participant A: “<i>Pinansyal, kadalasan kasi kapag sinabi nating abuloy ay pinansyal eh. Yung pagbibigay ng kaunting tulong pinansyal dun sa mga namatayan, kaunti lang kasi donasyon nga, no exact amount...</i>” (Financial, most of the time when ‘abuloy’ is being mentioned it is mostly financial. It is providing a little financial help to the bereaved, however, it is small since it is a donation, so there is no exact amount...)</p> <p>Participant B: “<i>Ang abuloy ay isang bukal na pagbibigay sa namatayan o ito ay pagbibigay mula sa puso o tulong dahil sila ay kapos sa pinansyal o tulong bilang pinansyal...</i>” (Abuloy is an open-heart way of lending help to the bereaved and it is providing help because the family is struggling financial or a financial help...)</p> <p>Participant C: “<i>Kaya tayo nag-aabuloy kase pandagdag sa pangangailangan nila sa paggastos ng namatayan. Ako kapag walang pera pambili na lang ng ulam di na kami nag-uulam maiabuloy ko lang, ganyan ang pag-uugali ko. Tignan mo nung namatay ang mga anak ko napakagaan ang pag-akyat ng pera kasi kapag ikaw talaga naano ka maano ka sa pagtulong, napakaganda ng ganto o sukli di man sila ang magsukli, sa ibang tao idadaan ng Diyos, yang kasabihan na yan number 1 yan naniniwala ako dyan...</i>” (The reason we provided ‘abuloy’ is to help with the necessities and expenses of the bereaved. Even though we don’t have food, I will give my money and make an abuloy – that is my way. When my children died, the entry of money to our household is easy and that is because I also help others. The Lord will repay you in other ways and that is my number 1 belief and I really believe in that...)</p> <p>Participant D: “<i>Eh tulong para sa namatayan. Iyon lang kasi mas kailangan nila yun...</i>” (That is help provided to the bereaved because they need it the most...)</p> <p>Participant G: “<i>Ang abuloy para sa akin ay isang tulong pinansyal sa pamilya na nawalan ng mahal sa buhay...</i>” (Abuloy for me is providing financial help to the bereaved family and loved ones...)</p> <p>Participant H: “<i>Ang abuloy ay maliit na tulong sa namatayan...</i>” (Abuloy is a small help provided to the bereaved...)</p>
<i>Act of compassion and condolence</i>	<p>Participant F: “<i>Para sa akin walang partikular na halaga ang ibibigay mo na abuloy o tulong. Ang mahalaga ay maalala mo na makatulong sa kapwa nandoon ang damdamin mo bilang tao na ang hangarin mo ay makatulong, so para sa akin hindi mo dapat tignan ang abuloy kung malaki o maliit. Ang importante ang hangarin mo ay magbigay ng tulong at maalala mo ang kapakanan ng naulila o nung mga namatayan...</i>” (For me there is no particular amount of abuloy or help that should be given. The important thing is that we remember to help others and there is the reason and aim to help and we should not look at how small or big an abuloy is. The important thing is we desire to give help and to remember the sake of the family of the dead...)</p>

Participant J: “*Paraan ng pakikiramay...*” (A way of showing condolence...)

Based on the responses that were shared by the participants, when it comes to the idea of abuloy in the Filipino context, there were two themes that emerged which included-financial assistance to the bereaved family as was seen in the responses shared by Participant A “*Pinansyal, kadalasan kasi kapag sinabi nating abuloy ay pinansyal eh. Yung pagbibigay ng kaunting tulong pinansyal dun sa mga namatayan, kaunti lang kasi donasyon nga, no exact amount...*” as well as that of Participant C “*Kaya tayo nag-aabuloy kase pandagdag sa pangangailangan nila sa paggastos ng namatayan. Ako kapag walang pera pambili na lang ng ulam di na kami nag-uulam maiabuloy ko lang, ganyan ang pag-uugali ko. Tignan mo nung namatay ang mga anak ko napakagaan ang pag-akyat ng pera kasi kapag ikaw talaga naano ka maano ka sa pagtulong, napakaganda ng ganto o sukli di man sila ang magsukli, sa ibang tao idadaan ng Diyos, yang kasabihan na yan number 1 yan naniniwala ako dyan...*” and also the other theme was as an act of compassion and condolence that were seen in the responses provided by Participant F, “*Para sa akin walang particular na halaga ang ibibigay mo na abuloy o tulong. Ang mahalaga ay maalala mo na makatulong sa kapwa nandoon ang damdamin mo bilang tao na ang hangarin mo ay makatulong, so para sa akin hindi mo dapat tignan ang abuloy kung malaki o maliit. Ang importante ang hangarin mo ay magbigay ng tulong at maalala mo ang kapakanan ng naulila o nung mga namatayan...*” indicating how the act of providing abuloy to the family of the bereaved can be both as an act of providing additional financial support and showing condolences to the family.

These findings can be considered to have coincided with the notion provided by Salazar (as cited by Atoy et al.2000) who claimed that the Filipino terms “tayo” (We-first and second person), “kami” (We-first person), “sila” (They), and “kayo” (You- plural; second and third person) all have distinct meanings. For example, tayo denotes that the speaker is speaking about himself as well as the people to whom he is speaking, but kayo denotes that the speaker solely to the person to whom he is speaking and a third person in the tale. These notions or codes are frequently utilized by Filipinos, and as a result, they are uniform. Moreover, if everyone who has a shared grasp of concepts, values, knowledge, objectives, attitude, values, and experiences, the society has a feeling of “*pantayong pananaw*”. And this can be accomplished if everyone has the same understanding of the discourses that are crucial to society’s identity, which cannot be accomplished if a portion of the population remains locked in a colonial mindset.

Statement of the Problem #2 - Forms, Gestures or Expression in Times of Family’s Grieving in Terms of Sympathy

Sub-Problem #1: What forms, gestures or expression can a person in times of family’s grieving express in terms of sympathy?

Table 2 presented the weighted mean of the forms, gestures, or expressions that the participants do in times of family’s grieving times in terms of showing sympathy:

Table 2: Weighted Mean of the Forms, Gestures or Expressions that the Participants Do in Times of Family’s Grieving in Terms of Showing Sympathy

SYMPATHY	WEIGHTED MEAN	VERBAL INTERPRETATION
I show that I understand what they feel as a family or someone who grief. When I saw them felt sad, I tend to get sad and anxious too.	3.57	Strongly Agree
I expressed that I can easily tell what they are thinking and feeling.	3.54	Strongly Agree
I expressed my sympathy by trying to see things from the family/relatives’ point of view in grieving.	3.51	Strongly Agree
I expressed my sympathy by considering their grief circumstances when I’m talking to them.	3.65	Strongly Agree
I expressed my sympathy by trying to imagine how would I feel in their grieving situation.	3.63	Strongly Agree
AVERAGE MEAN	3.58	STRONGLY AGREE

LEGEND:**Range of Means**

3.25 – 4.00

2.50 – 3.24

1.75 – 2.49

1.00 – 1.74

Verbal Interpretation

Strongly Agree

Agree

Disagree

Strongly Disagree

Based on the findings presented in Table 2, with regards to the forms, gestures, or expressions that the participants do in times of family’s grieving times in terms of showing sympathy, the indicator which obtained the highest mean was “I expressed my sympathy

by considering their grief circumstances when I'm talking to them" with a mean of 3.65 and interpreted as Strongly Agree. While the indicator "I expressed my sympathy by trying to see things from the family/relatives' point of view in grieving" obtained the lowest mean of 3.51 and interpreted as Strongly Agree.

Sympathy is the understanding, tolerance, and responsiveness to another living form's misery and need. There are specific circumstances that must occur to have sympathy. Characteristics of a certain scenario were included in this category. A person's or a group's need is also thought to elicit pity. Different situations of need, such as perceived vulnerability or suffering, need different human reactions, ranging from simple attention to sympathy. A person suffering from cancer, for example, may elicit more sympathy than someone suffering from a fever. Further, without compassion and sympathy, Clark (2017) stated, parents would gaze at their children impassively when they had scraped knees or wounded sentiments, friends would yawn with boredom while hearing another friend's sorrow, and no one would offer condolences to the deceased, among other things in their lives.

Forms, Gestures or Expression in Times of Family's Grieving in Terms of Empathy

Sub-Problem #2: What forms, gestures or expression can a person do in times of family's grieving in terms of empathy?

Table 3 presented the weighted mean of the forms, gestures, or expressions that the participants do in times of family's grieving times in terms of showing empathy.

Table 3: Weighted Mean of the Forms, Gestures or Expressions that the Participants Do in Times of Family's Grieving in Terms of Showing Empathy

EMPATHY	WEIGHTED MEAN	VERBAL INTERPRETATION
I shows that I understand what they feel as a family or someone who grief. When I saw them felt sad, I tend to get sad and anxious too.	2.78	Agree
I expressed that I can easily tell what they are thinking and feeling	2.70	Agree
I expressed my empathy by trying to see things from the family/relative's point of view in grieving.	2.48	Disagree
I expressed my empathy by		
I shows that I understand what they feel as a family or someone who grief. When I saw them felt sad, I tend to get sad and anxious too.	2.78	Agree
I expressed that I can easily tell what they are thinking and feeling	2.70	Agree
considering their grief circumstances when I am talking to them.	2.58	Agree
I expressed my empathy by trying to imagine how would I feel in their grieving situation.	2.63	Agree

Empathy is comparable to the Filipino value of "*pakikiramdam*".

Pakikiramdam is frequently associated with the virtues of empathy, sensitivity, discernment, and testing the waters/limits, according to Mataragnon (2017). However, he believes that these expressions do not adequately express the importance of *pakikiramdam*. These two components have a lot in common, but empathy lacks the breadth and depth of *pakikiramdam*, as well as the latter's open-endedness. *Pakikiramdam* generally denotes sensitivity to some stimuli input and a more active and dynamic approach to dealing with the stimulus. As such, it is known that empathy has a significant impact on how an individual interacts with people and situations in the society, and as a result, this is a result of a specific amount of accumulated experience. The results of the study of Galvan et al. (2015) indicated on a possible association between psychopathy and empathy as a factor in forming violent behavior demonstrate that persons with a history of violent behavior have significant personal pain and have used empathy on what they have seen and experienced.

Forms, Gestures or Expression in Times of Family's Grieving in Terms of Apathy

Sub-Problem #3: What forms, gestures or expression can a person in times of family's grieving express in terms of apathy?

Table 4 presented the weighted mean of the forms, gestures, or expressions that the participants do in times of family's grieving times in terms of showing apathy:

Table 4: Weighted Mean of the Forms, Gestures or Expressions that the Participants Do in Times of Family's Grieving in Terms of Showing Apathy

APATHY	WEIGHTED MEAN	VERBAL INTERPRETATION
I show to them that I did not understand what they feel as a family who grief.	3.51	Strongly Agree
I remain unaffected when I saw some of them are sad or crying.	3.53	Strongly Agree
I show to them that I am not interested when they share something about what they feel as a person who grieves	3.40	Strongly Agree
I show to them that it is okay, and they can move on easily	3.53	Strongly Agree
I expressed no emotions like sadness or grieving when I visited them	3.30	Strongly Agree
AVERAGE MEAN	3.46	STRONGLY AGREE

LEGEND:	Range of Means	Verbal Interpretation
	3.25 – 4.00	Strongly Agree
	2.50 – 3.24	Agree
	1.75 – 2.49	Disagree
	1.00 – 1.74	Strongly Disagree

As shown Table 4, with regards to the forms, gestures, or expressions that the participants do in times of family's grieving times in terms of showing apathy, the indicators which obtained the highest mean was "I remain unaffected when I saw some of them are sad or crying" and "I show to them that it is okay and they can move on easily" which both obtained a mean of 3.53 and verbally interpreted as Strongly Agree. On the other hand, the indicator "I expressed no emotions like sadness or grieving when I visited them" had gained the lowest weighted mean of 3.30 and interpreted as Strongly Agree. The overall weighted mean for apathy was 3.46 and interpreted as Strongly Agree.

Apathy is defined as lack of understanding of the importance of *kapwa* in the Filipino setting. Apathetic people are sometimes compared to people who lack honor or *dangal*. It occurs when a person acts inhumanely and abuses others. Apathy, on the other hand, is described by Webster's Dictionary as a lack of emotional interest in something. It might just be apathy, but according to Ishizaki & Mimura (2011), apathy can coexist alongside despair or a lack of connection in situations where an individual coexists. Apathy may coexist with a variety of psychiatric problems in particularly extreme cases.

Statement of the Problem #3 - Giving of "Abuloy" during the Wake – After Bereavement

Statement of the Problem #3

Sub-Problem #1: How do Filipinos give "abuloy" during the wake? After bereavement?

The following table presented the themes in relation to the selected participants' response when asked how do they give "abuloy" during and after the bereavement:

Table 5: Emerged Themes of How Filipinos Give "Abuloy" During the Wake and After Bereavement

EMERGED THEMES	PARTICIPANT'S RESPONSES
<i>During the wake</i>	<p>Participant A: "<i>Doon mismo sa araw ng pagpunta ko o kaya pinapadala ko, pinaparating pa during nakahimlay. Ah naalala ko ang abuloy minsan yung nagpapadala ng pang-kape, in kind...</i>" (It was on the exact day that I will visit or I will send it to them during the wake. I remember that you can also send money as abuloy to buy coffee as in kind...)</p> <p>Participant B: "<i>Sa akin sa pagpunta, binibigay ko na, inaabot dahil mas maaga mas magagamit nila kung paano man ang maiaabot mo. Kaya malaking bagay ito na maiaabot moa gad, at maipadama moa gad ang iyong pakikiramay sa namatay...</i>" (For me it is when I visit the wake, I give it and I pass it on early in order for them to use it. That is why it is important to give them to them early to show your condolences...)</p> <p>Participant C: "<i>Kapag may namatay. Binibigay yung abuloy. Iaabot mo sa pamilya ng namatayan sa pagdalaw mo kasi para makatulong sa gastusin saka pagpapakita ng pakikidalamhati mo...</i>" (When a</p>

<p>Before the time of burial</p>	<p>person died, the abuloy is being given. Usually to the family of the deceased when you visit them and to help them in their expenses and to show your condolences...)</p> <p>Participant F: “<i>Syempre kapag nagbigay ka ng abuloy, sa namatay na. Pwede ito during nakaburolo yung namatay o kaya pwede ring naman pagkatapos mailibing. Pwede kang magbigay ng tulong sa mga kaanak, sabihin na natin na kahit kalian mo gusto ibigay yung tulong mo, walang panahon o oras na pipiliin, kung nagnanasa ka talaga at na sa loob mong tumulong, maaaring pagkatapos ng libing o kaya pagpunta mo palang doon sa namatayan ibigay mo yung tulong mo. Ang goal mo kasi dyan eh ang makatulong ka, o mapagaan mo ang loob nung namatayan kaya ka magbibigay ng tulong o ng abuloy...</i>” (Of course, when we give abuloy it is for the deceased. We can give this during the wake or after the burial. We can give this to the family as a way of helping them and we can say that you can give it anytime you want as long as you willingly want to lend help, it can either be after the burial or during the wake when you visit the deceased. Your goal is to help or to at least ease the burden of the bereaved with the little help you provided them...)</p> <p>Participant H: “<i>Binibigay ko pagdalaw ko dun kalimitan ikalawa o ikatlong araw ako pumupunta kapag kakilala kasi sa unang araw ay para naman sa mga kapamilya yun...</i>” (I give it when I visit usually on the second or third day, because the first day is usually for the family of the deceased...)</p> <p>Participant D: “<i>Bago ilibing pero meron din naman na inihahabol yung abuloy...</i>” (Before the burial when abuloy can still be given...)</p>
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Based from the findings presented in Table 5, it can be noted that with regards to the practice of giving “abuloy” during the wake and after the bereavement period, there were two themes that emerged – during the wake which was evident in the responses provided by Participant B “*Sa akin sa pagpunta, binibigay ko na, inaabot dahil mas maaga mas magagamit nila kung paano man ang maiaabot mo. Kaya malaking bagay ito na maiaabot moa gad, at maipadama moa gad ang iyong pakikiramay sa namatay...*” as well as in the response shared by Participant H “*Binibigay ko pagdalaw ko dun kalimitan ikalawa o ikatlong araw ako pumupunta kapag kakilala kasi sa unang araw ay para naman sa mga kapamilya yun...*”. The other theme emerged was before the time of burial which was seen in the response provided by Participant D, “*Bago ilibing pero meron din naman na inihahabol yung abuloy...*” indicating the differences in the time and setting preference of some of the participants in giving their “abuloy” to the family of the bereaved. Regardless of the differences in time preferences, the motive for giving “abuloy” among the participants remained the same.

Based on the responses, it can be noted that abuloy can be literally translated as 'contribution' or 'help,' as according to Zafra (2009). It is a voluntary effort by a group of individuals to help those who are in need without expecting anything in return. As such, giving to one's fellow Filipinos is an important aspect of the Filipino identity and community. Virgilio Enriquez' *kapwa*, or shared identity, was recognized by Pe-Pua and Protacio-Marcelino (2000) as the basic Filipino virtue. It entails not just preserving harmonious interpersonal relationships, or *pakikisama*, but also treating others as one would treat oneself. As a result, when someone loses a loved one to death, the Filipinos will give condolences in many forms.

Statement of the Problem #4 - Filipinos Guided by Cultural Beliefs and Practices in Giving “Abuloy”

Statement of the Problem #4

Sub-Problem #1: How are Filipinos guided by cultural beliefs and practices in giving “abuloy”? The following table presented the themes in connection on how Filipinos are being guided by various cultural beliefs and practices in terms of giving “abuloy”:

Table 6: Emerged Themes of How Filipinos are Guided by Cultural Beliefs and Practices in Giving “Abuloy”

EMERGED THEMES	PARTICIPANT'S RESPONSES
<p>No guided tradition, but just considered as an act of kindness</p>	<p>Participant A: “<i>Parang wala akong nakagisnan na paniniwala sa pagbibigay ng abuloy basta magbigay ka ng bukal sa puso mo...</i>” (I don't recall having any beliefs in the giving of abuloy as long as we give it with all our heart...)</p> <p>Participant B: “<i>Sa akin wala. Walang tradisyon. Walang gawi. Kusang ipinagkakaloob ito sa taong nangangailangan upang matugunan ng maayos ang lamay at paglilibing ng taong namatay. Kung may ibibigay, magbigay. Huwag nang mag- tradisyon pa...</i>” (For me, there is no tradition. I give it whole-heartedly to the people who needs it the most in order to meet</p>

	<p>their needs during wake and burial. If I have something to give, I will give it. There is no need for any tradition...)</p> <p>Participant C: <i>“Yung mismong pagbibigay ng abuloy ang tradisyon talaga ng mga Filipino, yung kahit hrap ka kakainin mo na lang dahil karamihan sa mga Filipino hindi naman lahat kumbaga busilak ang puso di baleng hindi kumain basta ang kapwa matulungan niya...”</i> (The way of giving abuloy is a tradition of Filipinos, even though they have money, they will still choose to give it, even if they don't have anything to it, as long as they can help others...)</p> <p>Participant D: <i>“Basta makapag-abot ka ng tulong mo kahit hindi ka makarating. Basta nagbigay ka ng abuloy...”</i> (As long as we can give even though we cannot pay a visit. As long as you give an abuloy...)</p> <p>Participant E: <i>“Wala akong alam na paniniwala o ginagawa kapag nag-aabuloy basta nagbibigay ako ng abuloy bilang tulong at pakikiramay...”</i> (I don't know any beliefs or practices in terms of giving abuloy as long as we give it as a help and showing of our condolences...)</p> <p>Participant F: <i>“Wala naman. Magbigay kung kaya at bukal sa puso kapag wala pwede namang tumulong sa gawain kasi natural yung pamilya nagdadalamhati kaya hindi makapag-focus sa mga gawain kahit magtimpla na lang ng kape sa naglalamay, tulong na yun...”</i> (I don't recall any. As long as we give it whole- heartedly. If we cannot give, we can just help them in chores and help the family to at least lessen their burden just like making coffee to other wake visitors, that is already a big help...)</p> <p>Participant G: <i>“Wala naman po. Basta ang pinaka-purpose ko para sa mga ganitong sitwasyon, nagbibigay po ako ng tulong pinansyal, hindi na po kailangan ng tradisyon. Dahil ito ay kailangan ng pamilya na nawalan ng mahal sa buhay...”</i> (None. My main purpose in situations like this is to give financial help, there is no need for any tradition because this is something that is needed by the bereaved family...)</p> <p>Participant H: <i>“Kasali kasi ako sa musiko minsan, ewan ko lang kung tradisyon ito pero dati pa man kinukuha kami para tumugtog din kapag may patay o ililibing, minsan ay nagbabayad ay ibang tao o kaanak bale kung yun na siguro ay parang abuloy nila. Pero madalas may kaya kaya naman nagpapamusiko...”</i></p> <p>(I am a member of a musical band and I don't know if it can be considered as a tradition but sometimes, we play in burial ceremonies and I think that is our own way of giving abuloy... Sometimes the rich are the ones requesting for us to play...)</p>
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As findings was shown and presented in Table 6, with regards to how the Filipinos are being guided by cultural beliefs and practices in terms of giving abuloy, only one particular theme had emerged which is not being guided by tradition, but was just considered as an act of kindness and this was evident from the responses provided by Participant C *“Yung mismong pagbibigay ng abuloy ang tradisyon talaga ng mga Filipino, yung kahit hrap ka kakainin mo na lang dahil karamihan sa mga Filipino hindi naman lahat kumbaga busilak ang puso di baleng hindi kumain basta ang kapwa matulungan niya...”* as well as that of Participant G *“Wala naman po. Basta ang pinaka-purpose ko para sa mga ganitong sitwasyon, nagbibigay po ako ng tulong pinansyal, hindi na po kailangan ng tradisyon. Dahil ito ay kailangan ng pamilya na nawalan ng mahal sa buhay...”* and thus implicating that giving “abuloy” could be considered as purely traditional but a way of showing compassion towards one another especially during difficult times as well.

Based from the findings, it can be noted that Filipino has a sense of identity of helping one another and a sense of “tayo” it can say that the history of *pantayong pananaw* was dated back to the colonization of the Philippines by the Spaniards. Prior to the arrival of the Spaniards, the Philippines' archipelagic character made it difficult for Filipinos to form a single identity. However, when the Spaniards occupied the Philippines, they propagated their culture across the country, resulting in the Filipinos developing a shared identity, albeit one that was alien. This occurred mostly during the first hundred years of Spanish colonialism. Salazar's *pantayong pananaw* pointed out

that the Filipinos have a unique indigenous culture that is found alone among them. This indigenous culture had evolved into a national culture, which was linked by the Filipino language and other practices.

Statement of the Problem #5 - Changes in the Cultural Meaning and Social Recognition for “Abuloy”

Statement of the Problem #5

Sub-Problem #1: Has there been changes in the cultural meaning and social recognition for the giving of “abuloy”?

The following table presented the themes about the changes in the cultural meaning and social recognition for the giving of “abuloy”:

Table 7: Emerged Themes of Changes in the Cultural Meaning and Social Recognition for the Giving of “Abuloy”

EMERGED THEMES	PARTICIPANT'S RESPONSES
<i>An act of compassion, showing empathy and condolence</i>	<p>Participant A: “Yun pa rin ang paraan ng parang pakikipag-kapwa mo doon sa tao maging sa kanyang pamilya na naiwan kahit hindi mo sila kakilala. Yung pakikipagkapwa kasi eh yung paraan ng pagpapahalaga mo sa kapwa mo kung paano mo pinahalagahan ang kapwa mo buhay man yan o hindi yun din ang ibabalik sayo although sabihin natin na hindi tayo dapat at nag-eexpect pero as long na ginagawa mo yung iyong obligasyon bilang isang tao, bilang isang indibidwal na walang hinihintay na kapalit yun ang pakikipagkapwa para sa akin. Paraan na rin ng pagtulong kasi diba kapag namatayan may gastos na kakaharapin ang mga miyembro kumbaga tulong pinansyal nandun na rin talaga ang pakikipagkapwa...” (That is the way of showing how we are dealing with other people especially to their family. That interaction can be considered as a way of showing importance to life and also doing to other people what they want to do to you without expecting anything in return. And as long as we are doing our obligation to others and also not expecting any in return. This can be a way of showing help to the bereaved in their expenses and needs as a way of financial help and showing compassion to them...)</p> <p>Participant C: “Syempre para gantihan din sila di man sa taong yun, sa ibang paraan ibibigay Ng Diyos iyon. Oo aliwin mo sila kasi kapag nakikita kang nagdadalamhati parang lumuluwag din ang damdamin at isipan mo na nakikiramay sayo, nakikidalamhati sayo yung kakilala mo. Ganun saka kaugalian na talaga ng mga Filipino yun...” (That is to show how they will also be treated but the Lord will be the one who will repay them. Yes, you will entertain them because you see that they are grieving and you can see that their grief has been lessened. That is a way of Filipinos...)</p> <p>Participant F: “Para sa akin ang isang tao ay nagbibigay siya ng tulong dahil gusto niyang gumaan ang pakiramdam ng taong namatayan. Lalong lalo na sa mga taong nakaranas ng ganitong pangyayari sa buhay, gusto nilang mapagaan ang pakiramdam ng namatay. Kasi ganun tayo eh, hindi naman tayo ginawa Ng Diyos na walang pakiramdam. Tayo ay mga tao na marunong magmahal.</p> <p><i>Yun ang dapat na inuugali ng isang tao kaya nga yung pagbibigay ng abuloy dapat nagmumula sa puso at hindi ka dapat pinipilit at hindi ka dinidiktahan ninuman...”</i> (For me, that is a way in which a person is giving help because they want to lessen the burden that is being felt by those bereaved. Especially those who had already experienced this, they also want to cheer up others. Because that is who we are, we are not created by the Lord without any feelings. We are capable of loving. That should be the standard and practice of people and that is why we are also known to giving abuloy and how it should not be forced or being dictated by anyone...)</p> <p>Participant I: “Para mapagaan ang kalooban nung namatayan, makapgbibigay ng tulong sa kanila...” (In order to cheer up the bereaved, to give help to them...)</p> <p>Participant J: “Pakikiramay. Tulong pinansyal sa namatayan...” (Showing condolences. Financial help to the bereaved...)</p>

Financial help to the bereaved	<p>Participant B: “<i>Bilang tulong o pakikidalamhati sa kanila. Tulong pinansyal at tulong na pakikidalamhati...</i>” (As a way of giving help or sympathizing with them. Financial help and help for sympathizing...)</p> <p>Participant D: “<i>Para tulong sa isang tao na namatayan o nangangailangan...</i>” (Help for a person who have a family member who just died or are in need...)</p> <p>Participant E: “<i>Nagbibigay ng abuloy para makatulong sa panggastos sa namatayan...</i>” (Providing abuloy in order to help in expenses for their needs...)</p> <p>Participant G: “<i>Parang tulong at nais tumulong sa pamilya na alam na kailangan ng tulong pinansyal. Dahil maraming gastusin sa pagpapalibing ng mahal sa buhay na nawala...</i>” (It is a kind of help and the need to help the family that needs financial help because there are many expenses especially in burial expenses for their dead loved one...)</p> <p>Participant H: “<i>Magaan sa pakiramdam na nakibahagi ako sa pinansyal na aspeto sa naulila kahit sa maliit na pamamaraan. Lalo kung ang pamilya ay medyo mahirap...</i>” (It is freeing to their feelings to share financial help for the bereaved loved ones even in the smallest of ways. Especially for the family who are struggling...)</p>
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Based from the responses that were shared by the participants when it comes to the changes in the cultural meaning and social recognition for the giving of “abuloy”, there were two themes that emerged which includes the following – an act of compassion, showing empathy and condolences which was seen in the responses shared by Participant F “*Para sa akin ang isang tao ay nagbibigay siya ng tulong dahil gusto niyang gumaan ang pakiramdam ng taong namatayan. Lalong lalo na sa mga taong nakaranas ng ganitong pangyayari sa buhay, gusto nilang mapagaan ang pakiramdam ng namatay. Kasi ganun tayo eh, hindi naman tayo ginawa Ng Diyos na walang pakiramdam. Tayo ay mga tao na marunong magmahal. Yun ang dapat na inuugali ng isang tao kaya nga yung pagbibigay ng abuloy dapat nagmumula sa puso at hindi ka dapat pinipilit at hindi ka dinidiktahan ninuman...*” as well as that of Participant C “*Syempre para gantihan din sila di man sa taong yun, sa ibang paraan ibibigay Ng Diyos iyon. Oo aliwin mo sila kasi kapag nakikita kang nagdadalamhati parang lumuluwag din ang damdamin at isipan mo na nakikiramay sayo, nakikidalamhati sayo yung kakilala mo. Ganun saka kaulagian na talaga ng mga Filipino yun...*”. On the other hand, another theme also emerged which was financial help to the bereaved and which was evident in the responses shared by Participant B “*Bilang tulong o pakikidalamhati sa kanila. Tulong pinansyal at tulong na pakikidalamhati...*” as well as that of Participant E “*Nagbibigay ng abuloy para makatulong sa panggastos sa namatayan...*”.

Based on the findings, it can be noted that in a geographical location such as a community or neighborhood, they are more likely to feel sympathy and help one another. *Bayanihan* (supporting the community and people) was performed in numerous ways in ancient Filipino tradition, but the most frequent was transferring one's nipa home from one area to another. In this traditional Filipino custom, members of the community offered free assistance to someone, a family, or a group, regardless of the service or assistance offered. The distance people placed themselves in relation to one other, bearing, and glance are all examples of nonverbal contact. These phrases conveyed signals about sentiments and perceptions, as well as the current situation and notion. These expressions were regularly made by spectators and are most often equivalent from culture to culture, allowing the observer's own perception of the feelings or situation (Clark, 1997).

Statement of the Problem #6 - Factors Affecting the Act of Giving “Abuloy” Statement of the Problem #6

Sub-Problem #1: What are the factors affecting the act of giving “abuloy”?

The following table presented the themes in connection to the different factors affecting the act of giving “abuloy”:

Table 8: Emerged Themes of Factors Affecting the Act of Giving “Abuloy”

EMERGED THEMES	PARTICIPANT'S RESPONSES
<i>Budget and Financial Capacity</i>	<p>Participant A: “<i>Yung nga yung depende sa budget...</i>” (That is depending on the budget...)</p> <p>Participant B: “<i>Depende. Walang price. Kusang loob at ayon sa aking kakayahan lamang...</i>” (It depends. There is no price. That is willing and based on your capacity...)</p>

<p><i>Out of kindness</i></p>	<p>Participant C: “<i>Kasi namatayan na nga siya kailangan niya yung tulong ng kapwa, sa pinansyal, kasi hindi naman sila pwede munang magtrabaho, hihinto ka muna syempre, kailangan talaga pinansyal.</i>” <i>Kailangan mo talaga tumulong kahit hindi ka sabihan at bahala na Ang Diyos na gumanti sa iyo...</i>” (Because they were left and they need to be helped financially because they cannot work at this time, they need to stop working at some time, and they need financial help. You need to help them even if no one tells you so and the Lord will be the one to repay you...)</p> <p>Participant D: “<i>Kung kapos ka magbigay ka kahit kaunti kasi para kapag nangailangan ka bibigyan ka rin. Pag-alala na kapwa mo din siya...</i>” (If you’re short, just give even just a little because you should not worry as you will also be given. That is showing compassion to others...)</p> <p>Participant J: “<i>Kung magkano ang kaya...</i>” (Whatever amount is that we can give...)</p> <p>Participant E: “<i>Yung bukal sa loob na pagbibigay...</i>” (Whole-hearted giving...)</p> <p>Participant F: “<i>Para sa akin ang pagbibigay ng abuloy, basta bukal sa puso, wala kang sinisino, mayaman man o mahirap. Basta bukal sa puso, dahil ang pagbibigay ng tulong sa kapwa, hindi ka pinipilit, hindi ka dinidiktahan. Kung ano ang nasa puso mo, para sa akin, ayun ang pinaka mahalaga...</i>” (For me, giving an abuloy is whole-heartedly, there is no rich or poor as long as we are willing as giving help to others is needed as long as it is not forced and not being dictated. Whatever is in your heart, that is the most important...)</p> <p>Participant G: “<i>Wala naman akong isinasaalang-alang basta sa akin ay nagbibigay ako sa paraan na kaya ko. Either finance o oras, dahil ayun ang pagbibigay ko ng pakikiramay at respeto sa pamilya. Hindi man ganoon kalaki ang pinansyal na naibigay ko, alam ko kahit paano makakatulong pa rin iyon sa kanila...</i>” (There are no considerations as long as I can give based on my capacity. Either finance or time, because that is my way of showing my condolences and respect to the family. Even though our financial help is not that big, as long as we help that is important...)</p> <p>Participant I: “<i>Yun ayon sa puso mo...</i>” (What is based on your heart...)</p>
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Finally, based on the findings presented in Table 8, with regards to the different factors affecting the way in which the participants provide or give “abuloy”, there were two themes that emerged in relation to this. The first theme was budget and financial capacity and this was seen in the responses provided by Participant B “*Depende. Walang price. Kusnag loob at ayon sa aking kakayahan lamang...*” as well as that of Participant D “*Kung kapos ka magbigay ka kahit kaunti kasi para kapag nangailangan ka bibigyan ka rin. Pag-alala na kapwa mo din siya...*”. Another theme that emerged was out of kindness and such were seen in the responses shared by Participant F “*Para sa akin ang pagbibigay ng abuloy, basta bukal sa puso, wala kang sinisino, mayaman man o mahirap. Basta bukal sa puso, dahil ang pagbibigay ng tulong sa kapwa, hindi ka pinipilit, hindi ka dinidiktahan. Kung ano ang nasa puso mo, para sa akin, ayun ang pinaka mahalaga...*” and that of Participant G “*Wala naman akong isinasaalang-alang basta sa akin ay nagbibigay ako sa paraan na kaya ko. Either finance o oras, dahil ayun ang pagbibigay ko ng pakikiramay at respeto sa pamilya. Hindi man ganoon kalaki ang pinansyal na naibigay ko, alam ko kahit paano makakatulong pa rin iyon sa kanila...*” indicating that the main idea for giving “abuloy” is to do this out of kindness and wanting to help the bereaved family with their loss.

As such it can be indicated that, abuloy can take several distinct shapes based on its description. It can take the shape of monetary aid, emotional support, or physical aid, to mention a few. However, this is just offered with no expectation of being compensated in any way. In the context of this research, Marx's study of socialism can benefit both the donor and the receiver of abuloy. If a giver is from a lower social class, donating abuloy may take the form of services rather than monetary help, whereas people from higher social classes may provide wreaths or monetary contributions. In certain circumstances, a person's level of abuloy determines not just his social rank but also the quantity of social engagement that the bereaved family will provide. The quantity of abuloy received might also be determined by the deceased's family or social position (Johnson, n.d.).

Statement of the Problem #7 - Contribution of Findings of the Study to an Additional Learning Material

Statement of the Problem #7

Sub-Problem #1: How can the findings of this study contribute to an additional learning material?

Implications of the Findings of the Study

The findings and the responses of the participants of the study only showed how the concept of “abuloy” is being upheld and regarded to be an important application of the different core values of Filipinos. For most of the participants, the practice of giving “abuloy” was something that must be continued and should not be easily influenced by changes of life and with the increasing modernization of the society and the surroundings. For them, the concept of “abuloy” was deeply embedded and natural among Filipinos and this was their unique way of showing their “*pakikisama*”, their compassion to “*kapwa*” and was also considered as a strong form of “*bayanihan*” in which the Filipinos were known all over the world.

The researcher believes that mastery of the topic is not the only thing needed for the success of the knowledge sharing but also the creativity of the teacher that will engage the students with the lesson. The researcher believes that using teaching aids which require no electricity will be beneficial in teaching the students that have limited to no resources. A great example of this is a comic as it is cost-efficient, can be passed on from one student to another, and can still discuss the lesson through minimum to no supervision needed. The comic can use several characters to discuss the entire lesson with graphics and colors and pacing that is relative to the student’s pace.

The use of comic books with learning module will not only explain the lesson better to the student but will also make learning more convenient and effective for the students. With this the researcher intends to use comics as added learning or supplementary material to contribute to discussed “Abuloy” which is part of the culture of the Philippines.

The comic contributed to making an additional learning material by means of providing not just an insight but an illustration about the importance of the concept and practice of “abuloy” as well as explaining how this is particular activity and practice of Filipinos (that mostly started from the time of Spaniards) had transpired over time and changes in the society (modernization). The concept and practice of “abuloy” remained and was taken into consideration on how this played a significant role in further strengthening Filipino core values, moreover; in placing importance on the concept of “*pakikipagkapwa-tao*”.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter discusses a brief narrative regarding the study. It includes important information that was found in the study. It presents generalization and answers to the problems and objectives stated at the beginning of the study. Furthermore, it includes suggestions or proposed solutions for the problems encountered during the study. As such, the study is conducted with an aim to determine and explore the cultural value of *abuloy* in the Filipino culture, and what is its significance to the concept of fellowmen among Filipino and through the use of survey questionnaire and interview method in order to further explore the topic being studied in the research.

A. *Summary of Findings*

The following were the salient findings of the study:

➤ *“Abuloy” in the Context of Filipino Culture*

- Financial assistance to the bereaved family
- Act of compassion and condolence

➤ *Forms, Gestures or Expression in Times of Family’s Grieving*

- In terms of sympathy, “I expressed my sympathy by considering their grief circumstances when I’m talking to them” with a mean of 3.65 and interpreted as Strongly Agree.
- In terms of empathy, “I understand what they feel as a family or someone who grief. When I saw them felt sad, I tend to get sad and anxious too” with a mean of 2.78 and interpreted as Agree.
- In terms of apathy, “I remained unaffected when I saw some of them are sad or crying” and “I show to them that it is okay, and they can move on easily” which both obtained 3.53 and interpreted as Strongly Agree.

➤ *How Filipinos Give “Abuloy” During the Wake and After Bereavement*

- During the wake
- Before the time of burial

➤ *How Filipinos are Guided by Cultural Beliefs and Practices in Giving “Abuloy”*

- No guided tradition but it was just considered as an act of kindness

➤ *Changes in the Cultural Meaning and Social Recognition for the Giving of “Abuloy”*

- An act of compassion, showing empathy and condolences
- Financial help to the bereaved

➤ *Factors Affecting the Act of Giving “Abuloy”*

- Budget and Financial Capacity
- Out of kindness

B. *Conclusions*

➤ *Based on the Findings of the Study, the Following Conclusions Were Drawn:*

- It can be concluded that the context of “abuloy” for most of the participants are embedded on the need to show compassion and care towards others especially to those who were undergoing the pain of losing someone they love.
- The acts of sympathy, empathy and apathy were mostly being translated and displayed through expressing understanding of the difficulty of time being undergone by the bereaved family due to their loss.

- The time difference preferences of the participants did not really matter in terms of giving “abuloy” but mainly relied on the main concern of how the “abuloy” could be of greater use for the alleviation of the current situation of the bereaved family.
- Nowadays, most Filipinos are expressing non-belief and non-adherence to common practices and beliefs but mainly becoming reliant on the idea that providing or giving “abuloy” to the family of the bereaved is a form of a social obligation that every people should do to show compassion and care for the difficult situation of other people.
- It can be concluded that despite of the changes of the due to modernization and the influence of other countries, the concept and practice of “abuloy” remained the same and was still regarded as an essential or important component of how Filipinos are showing their “*malasakit*” with one another.
- Financial capacity remained to be one of the most common factors that can either encourage or hinder a person to give or provide “abuloy” to the family of the bereaved.

C. Recommendations

This study requires the commitment and involvement of the concerned personnel to sustain its effectiveness and reliability, thus, the following recommendations were made.

- It is recommended to develop other learning and a reading material that can provide further and more detailed information regarding the concept and practice of “*abuloy*” for Filipinos especially for the younger generation- to gain a better understanding of it in the modern context or setting.
- It is also recommended that the development of webinar programs and interactive learning video materials be produced to introduce this concept as part of the practice of the core Filipino values.
- Further studies should be conducted in the future to explore other aspects of “abuloy” that could be compared to such practices of other countries in the Southeast Asian region for instance.

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