

Uncovering the Value of *Pagpapahalaga* in Community-Based Solid Waste Management: A Phenomenological Inquiry in Villaconzoilo Farm Resort, Jaro, Leyte, Philippines

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Abstract—This study examines how the Filipino cultural value of *pagpapahalaga* shapes participation in community-based solid waste management (CB-SWM) within an eco-tourism cooperative at Villaconzoilo Farm Resort in Jaro, Leyte, Philippines. Using a qualitative phenomenological design, the research explored the lived experiences of 15 cooperative members and employees directly involved in daily waste practices. Data were collected through in-depth, semi-structured interviews and analyzed using Colaizzi's method to identify the core essences linking cultural values to environmental responsibility and collective action. Seven essences emerged: (1) *pagpapahalaga* as an inner moral compass; (2) tension between personal discipline and visitors' irresponsibility; (3) modeling and teaching as value expression; (4) shared community responsibility; (5) infrastructure as support rather than substitute for values; (6) anticipation of environmental consequences; and (7) discipline as care for present and future generations. Participants indicated that waste practices were guided less by rules or facilities than by internalized values that persisted without enforcement. The study addresses the knowledge–practice gap in solid waste management by offering a value-centered, phenomenological perspective. Grounded in Value Theory, CB-SWM Theory, and Phenomenological Theory, it highlights how culturally embedded values mediate awareness, infrastructure, and sustained environmental behavior, suggesting that value-oriented approaches can strengthen long-term sustainability beyond technical or policy measures.

Keywords— *Pagpapahalaga*; community-based solid waste management; phenomenology; environmental values; eco-tourism cooperative.

I. INTRODUCTION

Background

People's participation is a vital component in effective solid waste management because it directly influences how waste is generated, segregated, handled, and disposed of at the source (Guerrero, Maas, & Hogland, 2013). When community members actively engage in proper waste segregation, recycling practices, composting, and responsible disposal, the overall burden on municipal waste systems is significantly reduced, leading to cost savings and improved environmental outcomes (Wilson et al., 2015). Public awareness and

involvement also foster a sense of ownership and accountability, encouraging individuals to adopt environmentally responsible behaviors and support local waste management initiatives (Hoorweg & Bhada-Tata, 2012). Moreover, community participation enhances the success of policies and programs by ensuring cooperation, improving compliance with regulations, and promoting sustainable habits that contribute to cleaner neighborhoods and a healthier environment (UNEP, 2018).

In the Philippines solid waste management remains a persistent and multifaceted environmental challenge. Although more than two decades had passed after the enactment of the Ecological Solid Waste Management Act (Republic Act No. 9003), implementation across local government units (LGUs) continues to be uneven. It is marked by disparities in enforcement, infrastructure, and community engagement. Despite the law's comprehensive provisions, public participation remains a major obstacle. Studies indicate that many residents have limited awareness of their responsibilities under RA 9003, and compliance with waste segregation rules is often inconsistent due to knowledge gaps, weak discipline, and limited enforcement capacity at the local level (Nguyen & Tan, 2020; Domingo, 2021). These shortcomings reduce the effectiveness of efforts to divert waste from disposal streams, recover recyclable materials, and minimize environmental impacts. Consequently, strengthening public awareness and engagement through sustained information and education initiatives has become essential to improving solid waste management outcomes.

Within this context, community-based solid waste management (CB-SWM) offers a viable approach to bridging the gap between policy and practice. CB-SWM emphasizes active participation, shared accountability, and collective decision-making among residents, community organizations, and barangay leaders, enabling waste management strategies tailored to local conditions (Wynne, 2018). Evidence from Philippine community programs shows that local involvement enhances motivation and supports behavioral change, resulting

in positive social and environmental outcomes (Velasco, Visco & Geges, 2024).

However, the effectiveness of CB-SWM does not rely solely on organizational structures or infrastructure. Central to its success is the alignment of environmental policies with the cultural values that shape individual behavior. In the Filipino context, the value of *pagpapahalaga* which signifies a deep sense of respect, mindfulness, and regard for people, places, and responsibilities plays a critical role in influencing attitudes toward environmental stewardship. When internalized, *pagpapahalaga* moves individuals beyond mere rule compliance toward a meaningful sense of collective responsibility for shared spaces. It encourages consideration of the consequences of one's actions on others and on future generations, thereby reinforcing sustainable waste management practices and strengthening community consciousness.

The relevance of *pagpapahalaga* extends beyond barangays to small-scale cooperatives and local enterprises that serve as centers of livelihood and social interaction. Villaconzoilo Farm Resort (VCFR) in Jaro, Leyte, exemplifies such a setting. As an eco-tourism cooperative owned and managed by local residents, VCFR functions both as an agricultural learning site and an environmentally oriented tourist destination. Its commitment to organic farming and ecological practices reflects institutional adherence to environmental values, while its popularity among visitors generates economic and social benefits for the community.

Recreational sites particularly those engaged in eco-tourism like VCFR are indeed desirable. However, they are also considered to be significant generators of solid waste due to visitor activities and consumption patterns. Although national statistics rarely isolate waste contributions from tourism establishments, studies indicate that tourism can significantly intensify localized waste pressures, especially in environmentally sensitive areas (International Ecotourism Society Philippines, 2025). In such contexts, effective waste management is essential to preserving environmental quality and maintaining site cleanliness. Community-based approaches, reinforced by cultural values such as *pagpapahalaga*, can align operational practices with shared environmental goals.

Despite evidence supporting CB-SWM, much of the existing literature focuses on technical, organizational, and policy dimensions, with limited attention to the cultural values that underpin sustained community participation. There is a notable absence of phenomenological studies examining how Filipino values, particularly *pagpapahalaga*, shape the lived experiences of individuals engaged in community-based waste management, especially within eco-tourism cooperatives.

Addressing this gap, the present study investigates how *pagpapahalaga* influences the participation and environmental practices of cooperative members at Villaconzoilo Farm Resort. Understanding how this cultural value operates within a CB-SWM system provides insight into how values shape collective engagement, inform training and institutional support mechanisms, and promote value-driven sustainable development. This study therefore examines how

pagpapahalaga interacts with community action to support effective and meaningful waste management.

Objective

The main objective of this study is to explore how the Filipino cultural value of *pagpapahalaga* shapes participation in community-based solid waste management (CB-SWM) within an eco-tourism cooperative. Specifically, it seeks to identify the core essences of the lived experience of *pagpapahalaga* among the members and employees in order to provide a deeper understanding of the value-based community involvement in solid waste management at Villaconzoilo Farm Resort.

Theoretical Framework

This study is anchored on the integration of Value Theory, Community-Based Solid Waste Management (CB-SWM) Theory, and Phenomenological Theory. Together they explain how cultural values, specifically *pagpapahalaga*, shape individual and collective participation in solid waste management practices within a community-based cooperative setting (Kluckhohn, 1951; Wynne et al., 2018; Creswell & Poth, 2018).

At the core of the framework is Value Theory, which posits that human behavior is guided by internalized values that influence attitudes, decisions, and actions (Kluckhohn, 1951; Schwartz, 1994). Values serve as moral and cognitive reference points that shape how individuals perceive responsibility, social obligations, and environmental concerns (Parsons, 1951; Schwartz, 2012). In the Filipino context, *pagpapahalaga* represents a culturally embedded value system emphasizing respect, care, mindfulness, and the importance accorded to people, places, and shared responsibilities. As a value orientation, *pagpapahalaga* influences how individuals make sense of their roles within a community and guides their responses to collective responsibilities, including environmental stewardship. This study assumes that *pagpapahalaga* shapes how cooperative members interpret their environmental roles and motivates their engagement in solid waste management activities.

The framework is further reinforced by Community-Based Solid Waste Management (CB-SWM) Theory, which emphasizes participatory governance, shared accountability, and localized decision-making in managing waste (Wilson et al., 2015; Wynne et al., 2018). CB-SWM theory asserts that waste management systems are more effective and sustainable when communities are actively involved in planning, implementation, and monitoring processes rather than relying solely on centralized or top-down approaches (Velasco et al., 2024). Within this perspective, individual participation, cooperation, and compliance with waste management practices are not merely technical requirements but social processes shaped by community norms, trust, and collective values. In the context of Villaconzoilo Farm Resort, CB-SWM provides the structural and organizational setting in which *pagpapahalaga* is enacted through everyday waste management practices.

The study is also grounded in Phenomenological Theory, particularly the concept of lived experience, which seeks to understand how individuals construct meaning from their actions and experiences within a specific social context (Husserl, 1970; Creswell & Poth, 2018). Phenomenology assumes that reality is not merely objective but is constituted through personal and shared experiences, and that understanding a phenomenon requires exploring participants' subjective interpretations (van Manen, 2016). In this study, phenomenology guides the exploration of how cooperative members experience, understand, and give meaning to *pagpapahalaga* in relation to their participation in community-based solid waste management. Rather than measuring behavior quantitatively, the study focuses on narratives, reflections, and shared meanings that reveal how values are translated into concrete environmental practices.

Integrating these theoretical perspectives, the framework proposes that *pagpapahalaga* functions as a mediating cultural value that links individual consciousness and community action within a CB-SWM system. The lived experiences of cooperative members reflect how cultural values influence environmental awareness, sense of responsibility, and active participation in waste management. These interactions, in turn, shape the effectiveness and sustainability of community-based waste management initiatives at Villaconzoilo Farm Resort.

In summary, the theoretical framework posits that (1) cultural values such as *pagpapahalaga* shape individual attitudes and behaviors (Value Theory), (2) community-based solid waste management provides the participatory structure through which these values are enacted (CB-SWM Theory), and (3) phenomenology enables an in-depth understanding of how cooperative members experience and interpret the role of *pagpapahalaga* in their waste management practices (Phenomenological Theory). This integrated framework supports the study's aim of elucidating the value-based foundations of sustainable, community-driven ecological solid waste management.

Literature Review

Recent local and foreign studies collectively affirm that solid waste management behavior is shaped not only by infrastructure and policy but, more critically, by awareness, attitudes, values, and community participation. For example, a study in San Jose, Occidental Mindoro demonstrated that environmental knowledge significantly affects attitudes and intentions toward proper waste disposal (Jou et al., 2024). Similarly, studies in Camarines Sur and Tuguegarao City found that awareness and positive attitudes are associated with higher compliance in waste segregation, reinforcing the idea that informed communities are more likely to engage in responsible waste management (Arga et al., 2024; Salud, Tamayo, & Bistalan, 2024). However, these studies also highlight a persistent knowledge–practice gap, where expressed awareness does not always translate into consistent behavior (Arga et al., 2024).

Foreign studies mirror these local findings, suggesting that the challenges observed in the Philippines are not unique but part of a broader global pattern. Research in Indonesia

revealed that environmental knowledge, subjective norms, and perceived behavioral control significantly predict household participation in zero-waste practices (Amir, Miru & Sabara, 2025). Likewise, a Malaysian study in a zero-waste campus context found that values mediate the relationship between knowledge and pro-environmental behavior, indicating that awareness alone is insufficient without internalized value systems guiding action (Baba-Nalikant et al., 2023).

Both local and foreign literature also underscore the importance of community participation and shared responsibility in effective waste management. Philippine studies commonly frame participation in terms of compliance with local ordinances and household-level practices, as seen in Tuguegarao City and Calabanga, where collective awareness was linked to better segregation outcomes but still constrained by inconsistent engagement (Arga et al., 2024; Salud et al., 2024). Comparable findings emerge from foreign contexts. Studies in Zambia and Indonesia emphasize that community-based waste management systems are more effective when participation is voluntary, inclusive, and rooted in social trust rather than purely enforced through regulation (Chisanga et al., 2024; Salsabila, Teoyani Lodan & Khairina, 2023). These parallels reinforce the relevance of community-based solid waste management (CB-SWM) as a globally recognized approach.

Another convergence between local and foreign research is the recognition that infrastructure alone does not guarantee behavioral change. Philippine studies repeatedly note that despite the availability of labeled bins and waste facilities, improper disposal persists due to weak discipline and limited internal motivation (Arga et al., 2024; Salud et al., 2024). Similar conclusions are drawn in studies from Colombia and Norway, which found that citizens' attitudes and environmental perceptions significantly influence whether infrastructure is utilized properly (Henao-Rodríguez, Lis-Gutiérrez, & Guzmán-Sierra, 2024; Seppola, 2025). These shared findings support the premise that behavioral and value-oriented mechanisms must complement physical systems.

The aforementioned local and foreign literature provide relevant insights to the present study. Nonetheless, the current investigation diverges from previous studies in terms of theoretical and methodological orientation. While existing studies provide substantial evidence on the roles of awareness, attitudes, education, and infrastructure in solid waste management, they largely adopt behavioral, compliance-oriented, or quantitative approaches. The present study addresses this gap by offering a phenomenological, value-centered perspective, positioning *pagpapahalaga* as a core value that influences how community members experience, interpret, and sustain their role in solid waste management at Villaconzoilo Farm Resort.

II. METHODOLOGY

Research Design

This study employed a qualitative phenomenological research design to explore and describe how the Filipino value of *pagpapahalaga* is experienced and enacted by members and employees of Villaconzoilo Farm Resort in relation to

community-based solid waste management. Phenomenology was deemed most appropriate because the study sought to understand the lived meanings, interpretations, and value-driven actions of participants rather than measure behaviors quantitatively. Through this design, the research aimed to uncover how *pagpapahalaga* functions as a guiding value that directs individual and collective participation in solid waste management within a cooperative eco-tourism setting.

In-depth interviews served as the primary data-gathering method, allowing participants to narrate their experiences, reflections, and practices concerning waste management and environmental responsibility. This approach enabled the researcher to capture the essence of participants' experiences and to identify the underlying meanings that connect cultural values with environmental practices in the context of Villaconzoilo Farm Resort.

Respondents of the Study

The study involved 15 key informants (6 males and 9 females) who are members and employees directly engaged in the daily operations of Villaconzoilo Farm Resort. Participants were purposely selected based on the endorsement of the resort's management and the criterion that they must have at least five years of continuous involvement in the resort's activities. This ensured that informants had substantial exposure to the resort's waste management practices and community dynamics.

These individuals were selected because of their direct participation in maintaining the cleanliness of the resort and their prior involvement in Ecological Solid Waste Management (ESWM) initiatives, making them capable of providing rich and relevant accounts of how *pagpapahalaga* influences their actions and decisions regarding waste management.

Research Instrument

A semi-structured interview guide consisting of six open-ended questions was developed to elicit participants' lived experiences related to *pagpapahalaga* and solid waste management. The interview guide included the following questions: (1) As a member of VCFR, what motivates you to keep your environment clean and orderly?; (2) What challenges have you encountered in maintaining the cleanliness and orderliness of your place?; (3) How do you encourage others to show concern for the environment?; (4) Why is participation of other people important in carrying out an effective waste management in VCFR?; (5) Why is proper waste management necessary?; and, (6) What do you recommend in order to enhance the collection, segregation and disposal of solid waste in VCFR? The guide questions were initially prepared in English. However, a translation in the local dialect was provided to ensure clarity, comfort, and deeper expression of thoughts. Participants were encouraged to respond in the dialect with which they were most comfortable, allowing authentic and nuanced descriptions of their experiences.

Data Gathering Procedure

Prior to the conduct of the interviews, participants were informed of the study's purpose, objectives, and significance. Informed consent was secured, and participation was strictly voluntary. Ethical principles such as confidentiality, anonymity, non-maleficence, and respect for persons were strictly observed throughout the process.

No personally identifiable information was recorded. The Data Privacy Act of 2012 governed the handling of all collected data, which was only utilized for educational reasons. The interviews were held at a time and location that worked for the participants in order to maximize their comfort and willingness to share their experiences.

Data Analysis

The study utilized Colaizzi's (1978) phenomenological method for data analysis. Due to its systematic approach to eliciting meanings from participants' stories while maintaining the veracity of their life experiences, this technique was chosen.

The analysis followed these steps:

- Repeated reading of interview transcripts for familiarization
- Extraction of significant statements related to *pagpapahalaga* and waste management
- Formulation of meanings from these statements
- Organization of meanings into theme clusters
- Development of an exhaustive description of the phenomenon
- Identification of the fundamental structure or core essences of the experience
- Validation of findings through member checking with selected participants

This analytic process enabled the study to derive the core essences that explain how *pagpapahalaga* shapes participation in community-based solid waste management at Villaconzoilo Farm Resort. The results were sent back to a subset of participants for confirmation in order to maintain credibility.

III. RESULTS

Based on the analysis of the data, the following core essences were established: (1) *Pagpapahalaga* as an inner moral compass for environmental responsibility; (2) Tension between personal discipline and visitors' irresponsibility; (3) Modeling and teaching as expressions of *pagpapahalaga*; (4) Shared responsibility within a community-based system; (5) Infrastructure as support, not substitute for values; (6) Environmental consequences as lived anticipation; and (7) Discipline as an act of care for present and future generations.

Pagpapahalaga as an Inner Moral Compass for Environmental Responsibility

Participants experienced *pagpapahalaga* as an internalized moral guide that shapes their sense of responsibility toward the environment and motivates proper waste management practices.

One participant shared, "I need to be responsible and active in maintaining the cleanliness despite the difficulties dealing with irresponsible visitors" (Key Informant #2). Similarly, another emphasized, "This advocacy of mine has been rooted in my 'Pagpapahalaga' attitude towards my

natural environment” (Key Informant #12). For others, waste disposal should be done correctly out of respect for the environment: *“It is in our ‘pagpapahalaga’ that will motivate you to throw your waste properly”* (Key Informant #6).

These statements reveal that participants perceive waste management as a moral act rather than a mere compliance with rules.

Tension between Personal Discipline and Visitors’ Irresponsibility

There was a constant tension between the participants’ own disciplined waste practices and the undisciplined actions of many guests.

As described by one participant, *“There are still visitors... who still throw their trash anywhere”* (Key Informant #1). Another observed, *“Although there are labels in our trash bins, some visitors just throw their trash everywhere”* (Key Informant #15). This sentiment was echoed in the statement, *“It is a problem here in VCFR if several visitors are undisciplined and do not follow waste segregation”* (Key Informant #13).

This tension highlights the contrast between participants’ value-driven discipline and visitors’ lack of environmental responsibility.

Modeling and Teaching as Expressions of Pagpapahalaga

Interestingly, participants experienced teaching, reminding, and modeling proper waste disposal as lived expressions of *pagpapahalaga*. Participants expressed *pagpapahalaga* through modeling correct behavior and teaching others, especially children and visitors.

One participant shared, *“I teach these children ‘pagpapahalaga’ by letting them bring the trash with me and put it in the right trash bin”* (Key Informant #5). Another explained, *“By demonstrating the right manner of putting garbage in its place, I am showing my ‘pagpapahalaga’”* (Key Informant #6). The importance of role modeling was emphasized: *“Be the role model... so that others would follow”* (Key Informant #13).

This shows that *pagpapahalaga* is lived relationally through guidance and example.

Shared Responsibility within a Community-Based System

Correspondingly, waste management was experienced as a shared responsibility that extends beyond individual action to collective accountability. Waste management was experienced as a collective responsibility requiring cooperation among staff, cooperative members, and visitors.

As stated, *“Waste management systems are more effective when everyone is responsible, not only the workers but also the visitors”* (Key Informant #8). Likewise, *“Visitors should be responsible for avoiding littering even in the absence of trash bins”* (Key Informant #14). Another noted, *“The VCFR management are encouraging taking such responsibility to each individual of us”* (Key Informant #12).

Participants viewed CB-SWM as effective only when everyone participates.

Infrastructure as Support, Not Substitute for Values

Remarkably, participants experienced waste management infrastructure as helpful but insufficient without value-driven behavior. While participants acknowledged the abundance of labeled trash bins as a strength of VCFR, they emphasized that infrastructure alone does not ensure proper waste practices.

One participant remarked, *“There are lots of trash bins... still the tendency of visitors is to mix garbage”* (Key Informant #2). Another added, *“Although all trash bins are labelled properly, not all are utilized by visitors”* (Key Informant #9). This was affirmed in, *“Even though trash cans are available, most visitors leave their trash anywhere”* (Key Informant #5).

This reveals that values, not facilities, ultimately determine behavior.

Environmental Consequences as Lived Anticipation

Moreover, participants experienced improper waste disposal as a looming threat with tangible future consequences. Participants connected improper waste disposal with tangible environmental and health consequences.

As observed, *“This act causes dirtiness... and clogs in drainage systems”* (Key Informant #1). Another warned, *“If we dispose our trash incorrectly, it will harm us eventually”* (Key Informant #14). The anticipation of disasters was expressed: *“It will avoid the possibility of flooding in the future”* (Key Informant #3).

Waste management is thus experienced as a preventive act for environmental protection.

Discipline as an Act of Care for Present and Future Generations

Finally, practicing discipline in waste disposal was experienced as an act of care that goes beyond the present moment. Participants viewed discipline in waste disposal as care for children, families, and the future community.

One stated, *“Discipline in waste disposal will help improve the well-being of our families”* (Key Informant #5). Another reflected, *“It is a lifelong lesson for me to dispose properly every trash we have”* (Key Informant #14). Teaching children proper segregation was emphasized as essential: *“Educate someone, especially children, by demonstrating how to practice proper waste segregation at a young age”* (Key Informant #6).

This positions waste management within a moral responsibility that transcends the present.

IV. DISCUSSIONS

Pagpapahalaga as an Inner Moral Compass for Environmental Responsibility

The finding that *pagpapahalaga* operates as an internal moral guide strongly aligns with studies showing that values and attitudes mediate the relationship between knowledge and waste behavior. In a study, it was found out that environmental knowledge significantly shapes attitudes and intentions toward proper waste disposal among households in Occidental Mindoro (Jou et al., 2024). Similarly, it was demonstrated in a Malaysian zero-waste campus that values significantly influence pro-environmental behavior beyond

mere awareness (Baba-Nalikant et al., 2023). These studies support the present finding that participants' waste practices are not driven primarily by rules or facilities but by an internalized sense of moral obligation. What distinguishes the present study is its identification of *pagpapahalaga* as a culturally grounded value that functions as this moral compass, offering a deeper explanation for why individuals remain disciplined even without directives or supervision. This means that the participants believe that *pagpapahalaga* is not merely an abstract value but a deeply felt obligation to care for their surroundings. It directly supports the assumptions of Value Theory, which posits that internalized values guide attitudes, decisions, and behavior.

Participants' narratives reveal that their waste management practices are not merely responses to rules or institutional mandates but are rooted in a deeply internalized sense of moral obligation toward the environment. This aligns with Value Theory's assertion that values function as enduring belief systems that shape perceptions of responsibility and ethical action. In this study, *pagpapahalaga* emerges as a lived value that motivates members and employees to act responsibly even in the absence of enforcement, underscoring its role as a central driver of environmentally responsible behavior. This could lead to favorable results because the inner sense of responsibility would somehow oblige the individuals to dispose of waste properly, remain mindful of cleanliness, and act with concern for others who share the space.

Tension between Personal Discipline and Visitors' Irresponsibility

The tension between personal discipline and visitors' irresponsibility revealed in this study imply that members and employees of VCFR face hindrance in maintaining the cleanliness of the resort. It appears that despite the availability of labeled trash bins and established waste policies, participants repeatedly encounter frustration and concern when visitors litter or disregard waste segregation rules.

The tension participants experienced mirrors the knowledge–practice gap widely reported in both Philippine and foreign literature. It was observed that although awareness of proper waste management is high, actual compliance remains inconsistent (Arga et al., 2024). Similar patterns were observed in Calabanga and Tuguegarao City, where awareness did not always translate into correct segregation behavior (Arga et al., 2024; Salud et al., 2024). Internationally, it was reported that citizens' attitudes significantly affect whether waste infrastructure is properly utilized in Bogotá (Henao-Rodríguez et al., 2024). These parallels reinforce the CB-SWM principle that community systems falter when not all actors share the same values. This highlights the interaction between individual values and broader social environments. From the perspective of CB-SWM Theory, waste management is a collective endeavor that depends on shared norms and cooperation.

Participants' frustration reflects a lived contradiction between value-driven behavior and the lack of shared accountability among visitors. At the same time, the

persistence of participants in maintaining cleanliness despite these challenges demonstrates the resilience of *pagpapahalaga* as a guiding value. The present study deepens this understanding by showing how this gap is lived by disciplined community members who must cope with others' irresponsibility.

Modeling and Teaching as Expressions of Pagpapahalaga

Modeling and teaching as expressions of *pagpapahalaga* indicate that rather than relying solely on rules, participants enact *pagpapahalaga* by setting examples, guiding children, and gently correcting visitors. This means that members and employees of VCFR are not only concerned about their personal involvement but also seek to encourage others to comply without coercion. This illustrates how values are enacted and transmitted within the community.

The practice of teaching and role modeling reflects findings from previous research which showed that educational interventions significantly improve waste management practices (Domasian et al., 2025). However, while most studies frame education as formal instruction, the present study reveals informal, value-driven education through modeling behavior, especially toward children and visitors. This aligns with the study conducted in Indonesia, which emphasized that community engagement and peer influence are effective mechanisms for sustaining waste practices (Salsabila et al., 2023). Similarly, this finding bridges Value Theory and CB-SWM Theory by showing that values are not only internal dispositions but are also socially reproduced through example, instruction, and interaction.

Participants' emphasis on role modeling, especially toward children and visitors, reflects localized, informal governance mechanisms emphasized in CB-SWM. These practices strengthen community norms and contribute to sustainability by embedding environmental responsibility within everyday social relations. The study thus bridges Value Theory and CB-SWM by showing how values are socially transmitted through everyday interactions rather than solely through seminars or policies.

Shared Responsibility within a Community-Based System

The lived experience of shared responsibility within a community-based system suggests that participants perceive community-based solid waste management as a system that succeeds only when everyone including the staff, cooperative members, and visitors acts in harmony. They believe in the importance of cooperation and that cleanliness is not the task of a few but a communal obligation.

This finding directly supports both local and foreign evidence that community participation is central to effective waste systems. Research in Tuguegarao City and Camarines Sur emphasizes shared responsibility as a predictor of better segregation outcomes (Arga et al., 2024; Salud et al., 2024). Similarly, studies in Zambia and Indonesia found that voluntary, community-based participation strengthens waste programs more than regulatory enforcement alone (Amir et al., 2025; Chisanga et al., 2024). The present study extends these findings by demonstrating that shared responsibility is

sustained when anchored in *pagpapahalaga*, making participation voluntary rather than compliance-driven. Correspondingly, it strongly reinforces the principles of CB-SWM Theory, which stresses participatory governance, collective accountability, and cooperation.

Participants consistently framed waste management as a communal obligation rather than an individual or institutional task. This shared understanding reflects a convergence of personal values (*pagpapahalaga*) and organizational structures, suggesting that value alignment among members enhances the effectiveness of community-based waste management initiatives.

Infrastructure as Support, Not Substitute for Values

The thoughts expressed by the participants suggest that the presence of abundant, labeled trash bins provides the members with a sense of readiness and support. However, their lived experience reveals that infrastructure alone cannot ensure proper waste disposal. This provides critical insight into the limitations of technical solutions when detached from value-based behavior.

While the presence of labeled trash bins and facilities reflects institutional compliance with waste management policies, participants' experiences indicate that infrastructure is not enough to guarantee appropriate waste practices. This is consistent with the observation of previous research which emphasize that infrastructure alone is insufficient. Studies in Calabanga and Bogotá report that despite adequate bins and facilities, misuse persists due to weak behavioral motivation (Arga et al., 2024; Henao-Rodríguez et al., 2024).

Indeed, the participants' experiences at VCFR mirror the findings of earlier studies and thus strengthens the argument in recent literature that behavioral and value-oriented approaches must accompany technical solutions. Correspondingly, this finding supports the framework's proposition that values mediate behavior within CB-SWM systems. Without internalized *pagpapahalaga*, technical provisions fail to achieve their intended outcomes. The present study therefore, contributes by identifying *pagpapahalaga* as the internal mechanism that determines whether infrastructure is meaningfully utilized.

Environmental Consequences as Lived Anticipation

Environmental consequences as lived anticipation is a strong manifestation of the participants' understanding of the negative effects of waste mismanagement. Although it is not explicitly mentioned, these anticipated consequences may have emanated from abstract fears or shaped by past experiences and shared narratives.

Nevertheless, participants' anticipation of flooding, clogging, and environmental harm resonates with studies that link environmental perception to waste behavior. Foreign research shows that perceived environmental risks influence pro-environmental action (Baba-Nalikant et al., 2023; Henao-Rodríguez et al., 2024). However, while these studies treat risk perception as a cognitive variable, the present study, through a phenomenological lens, shows that these consequences are experienced as personally meaningful narratives shaped by

lived experience and community memory, thereby deepening commitment to waste practices.

Discipline as an Act of Care for Present and Future Generations

As expressed by the participants, self-discipline is not a restriction but an act of caring, for children, visitors, and the broader community. It means that they believe in maintaining cleanliness and demonstrating proper waste practices as a way of safeguarding the well-being of future generations.

Participants' emphasis on educating children underscores the intergenerational dimension of *pagpapahalaga*, positioning waste management as both a present responsibility and a future-oriented moral act. The intergenerational concern expressed by participants parallels findings in both Philippine and foreign research that emphasize sustainability education for children and long-term behavioral formation (Domasian et al., 2025; Salsabila et al., 2023). Yet, the present study frames discipline not as compliance but as care, an expression of moral continuity. This interpretation expands Value Theory by demonstrating how values motivate present action for future well-being within a CB-SWM context.

V. CONCLUSIONS AND RECOMMENDATIONS

As this study attempted to explore how the value of *pagpapahalaga* influences individual and collective participation in community-based solid waste management in Villaconzoilo Farm Resort in Jaro, Leyte, Philippines, it was found out that values and attitudes play a significant function in enhancing ecological waste practices among the members and employees of the said eco-tourism site. This supports the conclusion of previous studies that value-driven community participation is essential to solid waste management. However, the present study advances this body of knowledge by revealing that deeply internalized cultural values, specifically *pagpapahalaga*, serve as the underlying force that sustains environmental responsibility, bridges the knowledge–practice gap, strengthens community participation, and gives personal meaning to waste management practices. In doing so, the study does not contradict existing research but provides the missing explanatory layer that helps explain why some individuals persist in proper waste behavior despite systemic and social challenges.

Thus, to boost community cooperation and support for its waste management efforts, the LGU of Jaro, Leyte and other concerned agencies should establish reinforcement mechanisms to promote the applicable values among the members and employees of Villaconzoilo Farm Resort. This may be done by providing informal instruction, conducting regular orientation and consultative meetings and creating a system of reward and recognition for appropriate practices. As a development partner, Eastern Visayas State University through the Department of Natural Sciences may consider the enactment of sustained environmental and values-enhancement seminars and training in VCFR as part of the university's community extension service.

Nonetheless, this study was conducted exclusively in Villaconzoilo Farm Resort which is a unique eco-tourism

recreational cooperative. Its organizational structure, environmental orientation, and prior exposure to ESWM training create conditions that may not be present in other barangays, resorts, or communities. Hence, findings may not be readily transferable to settings without similar environmental advocacy, cooperative governance, or educational background. As the study captured experiences at a particular period in time, conditions that may alter waste practices and perceptions, such as seasonal visitor patterns, policy changes, or future interventions are not accounted for in this snapshot inquiry. Moreover, the study focused only on positive values of the member but did not deeply explore possible negative behaviors or conflicts within the cooperative.

Considering the aforesaid limitations, further research is recommended to confirm the findings of this study and explore the value of *pagpapahalaga* in a broader scope to integrate other relevant issues and quantify how widespread these experiences are across other populations or regions.

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