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## **The *Dáyung* Spirit: An Ethnographic Tribute to Resilience and Solidarity in the Face of Adversity**

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### **ABSTRACT**

*The research presents the topic of Dáyung, which is equivalent to "Bayanihan" in Filipino. Dáyung refers to cooperation with a small contribution that, over time, becomes significant in the assistance provided. In Bukidnon, it is a form of Indigenous Bayanihan used as financial aid and service. The research used the ethnographic method (Arnal et al., 1992) because this method is most prevalent when research focuses on describing and interpreting specific sociocultural environments, anthropology, and social education. However, this research aims to explore the country's culture, establish an ethnographic focus on cooperation, and meet the indigenous structures, beliefs, and customs.*

*The study found that the culture of Dáyung was the provision of money and services to members. Each member provides savings and time when the organization is experiencing problems. The culture of Dáyung has changed based on human groups and needs, which has caused disintegration and danger. Various social structures have created negative attitudes. The interviewed indigenous people learned that some members aim for immediate success, independence, and strict adherence to the "blade," which they perceive as the most undesirable traits within the triangle structure. Cultural dynamics shift when outside influence and change enter. This structure relies on the governing system, yet Indigenous peoples remain rooted in the Dáyung culture. The study suggests describing and documenting the foreign culture for better understanding.*

**KEYWORDS:** culture, *Dáyung*, ethnographic, structure, triangle

### **INTRODUCTION**

Research has shown that *Dáyung* plays a vital role in Philippine rural communities, where access to formal labor markets and resources may be limited (Lagmay, 2006). By pooling their resources and expertise, community members can accomplish tasks that would be difficult or impossible to achieve individually. This collective effort also promotes social capital, trust, and cooperation, essential for community development and resilience (Putnam, 1993). *Dayung*, also known as *Bayanihan*, is a traditional Filipino communal practice where people work together to achieve a common goal, often related to moving or constructing homes (Hollnsteiner, 1978). This cooperative labor practice is rooted in the Filipino values of solidarity, reciprocity, and mutual aid, fostering community and social cohesion (Demetrio, 2003). Through *Dáyung*, individuals contribute their time, skills, and resources to help one another, promoting collective well-being and strengthening social bonds.

In contemporary times, *Dáyung* remains an essential aspect of Filipino culture, adapting to urbanization and modernization (NCCA, 2020). While its traditional forms may be less prevalent, the values and principles underlying *Dayung* continue to inspire community-based initiatives, cooperative enterprises, and social movements. By examining *Dayung* as a form of collective action, researchers can gain insights into the dynamics of social cooperation, community engagement, and civic participation in Philippine society (Habermas, 1984).

The cooperation is already in the tribe of brown Filipinos living in the Philippines at times and times with need and need (Segovia, 2021), who have proven that Filipinos have been affected and victims of floods, disasters, tragedies, and other unforeseen circumstances. The history of the heroic spirit has been etched in the Philippines in times of crisis similar to that faced by the Philippines during the COVID-19 pandemic. Thus, Filipinos are thinking of another way to work together during the pandemic, with millions of Filipinos losing their jobs due to closed companies and factories, which has resulted in the stomachs of the majority of Filipinos. Many people are hungry because they have nothing to eat.

As a result, Ana Patricia Non, a businesswoman who can help fellow Filipinos, thought. He started the community pantry on Maginhawa Street in Quezon City, encouraging some Filipinos to contribute with extra food, drink, clothing, and other items according to their ability, and the beneficiaries will only be hired based on their needs. As a result, community pantries in the Philippines, not only in Metro Manila but also in neighboring provinces and the neighboring islands of Visayas and Mindanao, have come up with and appreciated the Filipinos' solidarity in such activities and roles. The culture of cooperation called *Bayanihan* is quickly becoming evident as a constant reflection of Filipino values.

According to Edward Burnett Tylor (1871), father of anthropology, culture is a whole complex with a wide range of knowledge, beliefs, art, morality, law, customs, and other abilities and behaviors learned by man as a member of society. Filipino heroism shows that Filipino culture can be proven as a rich term, coming from our ancestors as a characteristic of Filipinos. The various ethnic groups in the Philippines have shown actions in interpreting the word *Bayanihan*, mourning, moaning, and going that are similar to the terms of something with a suitable equivalent word in the rest of the world. The terms that each word can be related to and not separate from each other. Also, different countries that belong to the Austronesian language have similar terms.

Language reflects culture and civilization. The words used by ancient Filipinos reflect their way of life, thought, decision-making, and oral literature and knowledge. Studying these words can help Filipinos understand themselves, their communities, and their countries.

Foreign, as provincial, a *Sebuwano* word reciprocated in Tagalog as "*Bayanihan*" means to work together on a small contribution, which is large enough to reach out to help, is not new, especially in the Visayas. It is a folk *Bayanihan* type carried out when circumstances require financial assistance and service. However, it still has a structure or function that needs to be maintained, and there is a system to follow. It is a tool for effective management and information of the members.

"In Bohol Province, the *Dáyung* organization supports bereaved families by facilitating ritual performances for their deceased loved ones. This collective effort embodies the Visayan spirit of communal solidarity, where individuals unite to share burdens. The term '*Dáyung*' exemplifies this sense of community, describing collaborative endeavors. For Visayans and

Mindanaoans, *Dáyung* represents a heroic approach to communal support. While commonly pronounced as 'dayong' by Visayan speakers and Boholanos (Mojares, 2023), this study adopts the spelling 'Dáyung'."

"*Bayanihan*, a timeless Filipino tradition, exemplifies compassion, solidarity, and cooperation through collective actions like communal rice harvesting, mutual assistance, and support in times of need. Filipinos inherently foster cooperation within their communities, showcasing remarkable generosity and resilience. Amidst calamities and challenges, the nation's unwavering unity, heroism, and cooperation shine through. Just as our ancestors used stones to build and overcome, we draw strength from *Bayanihan*—the unyielding spirit of collective heroism—to help those in need." Thus, the research uses the ethnographic research method to examine the topic of *Dáyung* as the heroism of the indigenous Higaonons in the province of Bukidnon.

## STATEMENT OF THE PROBLEM

This research aims to explore, to present the culture of the country and to introduce the ethnographic focus on collaboration.

Aimed at answering the following questions:

1. What is the result of ethnographic reflection on *Dáyung* culture?
2. What are the different native structures of the *Dáyung* concept?
3. What are the beliefs and practices reflected in the *Dáyung* concept?

## CONCEPTUAL FRAMEWORK

The researcher is familiar with investigating linguistic, literary, and cultural topics. However, ethnographic research remains unexplored territory for some. Arnal et al. (1992) note that ethnography is preferred for studying socio-cultural contexts, offering in-depth descriptions and interpretations. Its widespread application in anthropology and social education solidifies ethnography as a pivotal approach to humane research, providing nuanced insights into complex social dynamics.

On the other hand, according to Magos (2019), the social structure assumes that society resembles a coin or coin with two faces: the first face refers to the structures of society, and the second is about culture. Magos's statement (2019) can be proven to be similar to what Decoratex.biz (2019) published that the structure of society consists of a society divided into groups, layers, and classes, as well as ethnic, professional, territorial, and other elements. Furthermore, it reflects the relationship between all its members based on cultural, economic, demographic, and other relationships. Still, the arrival of people and their unification among tribes and clans began when thousands formed nations and societies.

They established a nomadic lifestyle, roaming without permanent settlements, and formed a world and planet cantered around mobility. Nomads traditionally herded animals and migrated by seasonal changes, weather patterns, and food availability, ultimately shaping their social spaces around desirable locations.

The emergence of city and state policies further shapes labour and human activity. For thousands of years, societies have developed to capture their distinctive characteristics. Each

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society creates its style and approach to building its foundational structures. Understanding a social structure requires considering the complex relationships between its elements and systems. The type of framework a society upholds also tends to shift, adapting to changing conditions.

Every time countries turn and move to a new level of development, they change their structure—the change in social structure during the serfdom or a farming system during feudalism, especially in Europe. Under serfdom, serfs or enslaved people are bound to the land of a landlord and are obliged to work on this land. In return, the landlord allows them to live there and get protection. In other words, the freedom of serfs or enslaved people is limited. People commonly associate the master's possession of land with industrial development and urban growth. Many serfs work in factories, moving into the working class. Today, these changes connect to productivity in both payment and labor. One hundred years ago, society valued physical labor more than mental labor, but now the reverse is true. For instance, a programmer can earn more than a highly skilled manual worker.

On the other hand, customs are standard practices, norms, or behaviors observed by a group of people. For example, stewardship in respecting the elderly is a custom in the Philippines. Tradition, on the other hand, is a tradition passed down from one generation to the next. Typically, it has deep roots in a community's culture and history. For example, celebrating Christmas and Easter in the Philippines includes ceremonies and rituals.

In this research, customs and traditions are beliefs, opinions, customs, or stories translated from parents to their children. It can be an example of kissing the elderly's hand as a ritual of greeting and respect. The person who receives the greeting begins it by facing the hand with the palm down. The kisser will bend close to the hand and touch it with his lips while carefully holding the hand. Modern tradition does not need to touch the remains. This tradition is only a greeting moment and lasts no more than a second. In the culture of the Philippines, kissing the hands of the elderly is a symbol of respect used to honor the elderly in Turkey. According to Abriol (2000), those who follow this tradition approach the hand that reaches his forehead. It is associated with the words traditional, customary, beginning, and refined. It is also the equivalent of translating property to another person with the tradition of the phrase "translation."

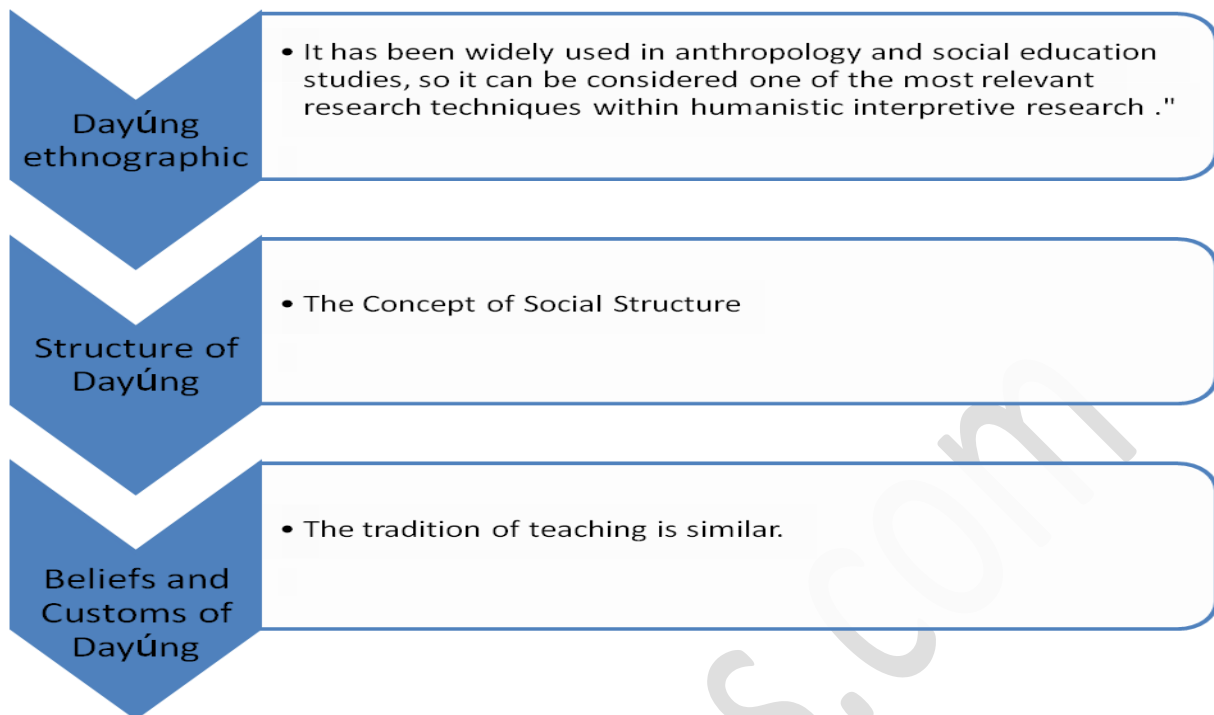


Figure 1. Research Scheme

## REVIEW OF RELATED LITERATURE

Relevant literature is significant for research as it provides evidence for any outcome of reviewing the research. According to Fernando (2021), anywhere in the world, the Philippines is known not only for its unique landscape but also for its beautiful characteristics and customs. In fact, foreigners consider Filipinos "the most hospitable locals because of the good qualities of the Filipinos."

One of the most essential things that Filipinos are proud of is the Filipino people. The community is a community of people working together to help those in need. The move can be an example of how neighbors work together to carry houses and utensils that make it so alive today.

Fernando (2021) exemplifies Sagada, which some Filipinos might initially think of as a sea of clouds, but coffins hanging on the cliff as a custom for Luzonians, especially Sagada. The hanging of coffins on the side of a mountain is contrary to some of the customs of Filipinos. That burial of the dead is appropriate on the ground. Sagada is one of the Philippines' unique, strange, unique styles and cultural traditions. The townspeople will see this traditional burial. In other words, heroism is a combined morpheme derived from the word root town, which refers to a community that promotes unity and cooperation.

Meanwhile, WikiPilipino (2010) mentions that heroism refers to the unity of a community for a common purpose. The town considers this a traditional community activity because it aims to ease heavy work. For example, villagers voluntarily gather to carry a cottage and move it to another location. Men come together spontaneously to help carry the house. This study provides a concise historical overview and analyzes the term's application.



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## **The History of the Bayanihan**

The *Bayanihan* is an integral part of Filipino culture that expresses a spirit of cooperation and unity in times of need. The word town comes from the word town, which means community. It has been part of the Philippines' culture since ancient times and continues to this day. The Filipino tribes have used this origin of the *Bayanihan* as assistance, which may be in the form of household lifting and transferring a family's belongings when living elsewhere. They place bamboo sticks along the sides of the house to lift and transport them elsewhere. One of National Artist Carlos "Botong" Francisco's works of art is a depiction of Filipinos who embody the heroic tradition. The Filipino tradition includes holding a small feast or meal after the *Bayanihan* to show gratitude and thank the transferred family for those who helped them.

**General History:** A heroic is a traditional activity in which community members unite and work together to accomplish a particular goal or project. For example, moving houses is an example of a *Bayanihan* where the whole community helps relocate a family to a new place.

**Crisis Period:** Historically, heroines were as prevalent during crises as during the fight against invaders. The collective action of the Filipinos against the Spanish and Americans is an example of the heroes in defense of their land and culture.

**Examples of the Present:** Today, Filipinos continue to demonstrate *Bayanihan* in various forms, such as disaster relief operations, community service projects, and other activities that highlight their unity and cooperation. The hero symbolizes our unity and love for their neighbor, which reflects the true spirit of the community.

Using the word. The word *Bayanihan* has become popular when referring to the steps people take to address issues and problems in the community. The first group to use this word for their identity was the *Bayanihan* Dance Company. The group performs in various places around the world and demonstrates their skills in traditional Filipino dance, as well as demonstrating the rich culture of the Filipino race.

## **METHODOLOGY**

The research anchors itself in an Indian and descriptive approach, using this method to analyze, present, and discuss the collected data. The technique used in the interview is an ingenious one: verbal interaction with Indigenous community members for data collection.

### **Informant**

In compliance with the Data Privacy Act 2012, as an act protecting individual personal information in information and communication systems in the government and private sector, creating for this purpose a national privacy commission, and for other purposes, informants shall bear the following: first, born, raised, and remaining living in the study area; second, aged 30 years and older; Third, knowledgeable of foreign culture and actively participating in critical tribal activities; And finally, living for over 20 years in the community.

### **Validator**

After obtaining the necessary data from the informants, a validator with knowledge of the *Dayung* culture examined it in the abovementioned research. This company has been a member of the community for a long time and has been a member of the community for a

long time. The validator plays a significant role in all cultural or Indian research. The accuracy and validity of all the data used in the research depend on them. The researcher sets criteria for its selection to ensure the ability and authority to validate the collected information recorded.

### ***Ethnographic Data Collection Method***

The current research uses investigational inductive and deductive methods. Two contradictory desks, such as the first part of the observed facts, were used to develop theories, and the second study of theses to reduce phenomena. In other words, the inductive method goes from the particular to the general, and the deduction method is entirely the opposite and part of the generality to arrive at the peculiarity of each case. The research follows several main steps:

First, the researcher observed the participants and prepared maps, carrying out each research task in designated areas within the group. The professional must map the place, indicating public, private, and religious places. Relationship maps refer to establishing power figures, genealogical trees, and elements that help understand individuals' relationships in certain groups. Second, the researcher conducted an informal interview, during which they and the Indigenous community first clarified whether the study's subject is occurring, still occurring, and still practiced. Third, the researcher conducted a formal interview. In this section, one of the researchers formally interviewed the informant or participant of the study; Fourth, the discussion was organized based on the problem presented in the research; Fifth, the researcher collected the necessary data from the interviewed informant; sixth, they correctly recorded the informant's answers; seventh, they studied ethnosemantics, analyzing how this culture understands certain concepts and meanings. Sometimes, the same word in one place has different concepts in another. It will make everyday life more professionally understandable; finally, the data collected are analyzed and classified.

### **RESEARCH RESULT**

This section provides the answers to the problem. The design addresses each question directly. The first question states, "What is the result of ethnographic reflection in foreign culture?"

The country's culture has changed based on the needs and wants of the people. In addition to contextualizing cooperation in the face of adversity and hardship, it also causes disintegration and danger. In the foreign culture, it also comes from providing little money and services to members who need the support of other members. The negative outlook only comes when the society or community develops different structures. Also valued in the Dayúng, besides the money reached, is the natural celebration, whether it is sadness or sadness. It also shows return service or assistance. More than the individual hero, each member's family is whole to devote time, time, savings, and services if the crowd struggles with the problem.

Dayúng culture, including its structural change, changes like an object when its system is misguided and misunderstood. The system revolves around service, not politics and Marxism. Although it would be paradoxical to claim that this did not serve as a springboard for promoting misguided practices, a case in point would be the exploitation of others and the near adoption of leftist beliefs advocated by groups hiding in the mountains.

In the researcher's reflection, the neighborhood's Indigenous heritage is more than the ethnolinguistic custom reflected in this part of the culture. No matter the inculpatory manifestations, everything changes based on attitude, time, understanding, and beliefs.

Table 1 shows the structure of the Dayúng concept to answer the second question, which states, "What are the different structures of the Dayúng concept?"

**Table 1**  
***The Structure of Dayung***

Structure	The structure of the <i>Dayung</i>	Concept
1	Structure of pain and joy.	This is the ancient and original structure of the <i>Dayúng</i> . It is reserved for various types of celebrations for all members. It was first assembled by the Bul-anons.
2	Triangle structure	Each member will make a lot of money. I have heard that the average person has to pay P9,000 before they can get into the market.
3	Structure of the foundation	This structure was built for the preparation of the painting of Nuestra Señora del Pilar, the patron saint of the population

#### ***Structure of pain and joy.***

The ancient, original structure of Dayúng serves as a dedicated space for celebrations open to all members. The Bul-anons first drafted it. He said that the Dayúng is for the dead, happy or hurtful. In the Bul-anons, if married, if there is a death, but with monthly dues, the Dayúng is a call to the group that works together when there are different celebrations. They save money to help those in need. The group saves them through monthly payments. According to the interviewer, the group only gives 200 pesos to members in need. For example, if a disaster strikes and the family dies, except for money, they provide services and divide the group into sponsors for each vigil for the dead. Each sponsor will bring a cup of coffee and will also be the one who will guard for that night. Regarding weddings, in addition to money, each member will bring chicken and offer help. In addition to the interview, the foreigner is there to work together in any celebration, whether challenging or fun.

#### ***Triangle structure***

The triangle structure is different because each member will spend a lot of money. According to the participants, there are often 9,000 people who have to pay for the service before they can enter the market. Every week, there is a return of money. It is also an old pyramid gate because each group has a wave called. He collects the money and holds it. The group member should also form his group as he or she will be the agitator. Each member will receive the money, and the other members can use it. The only negative impact for those who want to be part of the group is that the land will be piled up and will sell pets for quick spawn. The corruption has led to the loss of money.



### *Structure of the foundation*

They built this structure to prepare the painting of Nuestra Señora del Pilar, the patron saint of the population. People have become eager to prepare for the celebration. One of the problems is that there are so many visitors from other places besides the festival, which also takes away the fruit of the Lansones. The family was able to keep up with the situation and prepare for the financial crisis. The first thing to do is to put in a thousand pesos and lend it to each member of the interest and grow. A non-member can borrow if there is a guarantor; a member borrows for him. By the last week of September and October 1st, they expect everyone to have paid off, as they have already bought the pigs. However, in each group, one person always contributes more.

An example is the moneymaker. If each member receives about ten kilograms of pork, the moneykeeper will receive 20 kilograms. It is up to him whether he wants to share it with each member. The moneymaker's beautiful structure has a monthly meeting; roasting the pig will help.

Table 2 will present the beliefs and practices outlined in the last question, "What are the beliefs and practices reflected here?"

**Table 2**  
***Beliefs and customs reflected in the country***

Number	Beliefs and customs	Reflective
1	Heroes and collaboration	This practice is felt in the display of service and always in harmony with the members of the <i>Dayung</i> . If the first step is to look at the native people, the native peoples are to be seen. Although the money is small, it is filled with sincere service and compassion.
2	Searching for immediate success	It is also worth noting that the results of the interview also showed that many indigenous peoples or parts of the community sought to alleviate the difficulty of providing money for the second form of <i>Dayung</i> .
3	Lethargy	This is one of the effects of the triangle structure. The lack of money is overwhelming and the rise of putting money in the hands of others
4	In a precarious situation	This is different from Indonesia because there are people who are less aware of this trend but still gamble because they are no longer there.
5	Supremacy	This is one of the most common traits that have been developed from the triangle structure. People are becoming wild for money and luxury.

Faith is the basis of life that focuses not only on one aspect but everything. The Grolier International Dictionary defines belief as the belief that something is true, exists, and is right (Asari et al., 2018). According to the Webster's Dictionary, custom is an ordinary course of action, the repetitive practice of a community or people. If belief remains in the heart and mind, so does the practice that Filipinos have already adopted. It is important to note that the thoughts surrounding beliefs and customs are intertwined. It is only proof that every cluster of people in society appreciates inherited knowledge and has its own perspective on beliefs and customs (Hufana et al., 2018).

From the analysis, the researcher learned the following information from the native interviewee:

#### ***Bayanihan and collaboration***

Community members demonstrate this tradition through acts of service and continuous support for one another. If we base it on the initial interactions with the community, we can see the essence of native *bayanihan* or mutual aid. Though the monetary worth could be minimal, honest service and compassion balance it.

The community's organizational structure also clearly shows this: a disciplined group with well-defined roles and responsibilities. Appropriate debates at meetings help to make decisions; celebrations guarantee that every member can participate, even in small amounts. It emphasizes the need for enculturation even if modern times challenge the unity and collaboration attitude.

#### ***Searching for immediate success***

It is also worth noting that the interview results also showed that many indigenous peoples or parts of the community sought to alleviate the difficulty of providing money for the second form of foreign. Even if proper logic never supports it, the desire to rise quickly is even more insane. Money is a big deal, especially when life is hard.

#### ***Lethargy***

The triangle structure causes this effect, where overwhelming illogic and the increasing tendency to place money in others' hands indicate a lack of self-control. The past few years have reminded people of others' lives. So, if it breaks, no cushion remains.

#### ***In a precarious situation***

It differs from Indonesia because some people are humble in their awareness of this trend but gamble because they are no longer there. It is a tradition we have cultivated since the Western colonization of us. Even if the land and animals are exhausted, man will seize as long as there is hope of rising more easily.

#### ***Supremacy***

This is one of the most common traits developed from the triangle structure. Pursuing money and luxury makes people wild, sometimes even leading them to disregard their relatives. This is also often the case when people are more concerned with the situation's complexity. People have confidence in their ability to speak wisely.

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## CONCLUSION

From the interview and analysis findings, the following are the generalizations;

First, the dynamics of a culture change when influence and change enter. This means that the cultural rigor is gradually weakening;

Second, the structure varies based on the management system. In addition to working together, it also becomes a breeding ground for negative behavior. The structure is constantly changing based on the community. Finally, the indigenous peoples are still laid out in the *Dayung* culture. Ethnographic reflection promotes the character in which the structures are built, Whether good or bad. It has also been found that customs change based on hardship, suffering, and weather.

### ***Suggestion and Recommendations***

Based on the findings, this study proposes three avenues for future research:

1. An in-depth examination of foreign cultures, documenting their distinct forms and manifestations.
2. Investigating the evolution of cultural structures in response to societal transformations.
3. Creating tangible resources, such as publications, to preserve and showcase customs and lifestyles underrepresented in existing literature.

These initiatives offer a promising starting point for exploring native lifestyles overlooked in contemporary scholarship.

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