

Linking Moral Renewal and Sustainable  
Development: Investigating a Re-implementation  
Model of the Moral Recovery Program through  
Social Enterprises in the Philippines

by

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## AUTHOR'S DECLARATION

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

## Abstract

Considering the current socio-political atmosphere in the Philippines that arguably cultivates moral ambiguity, ambivalence, and apathy vis-à-vis human rights and development issues, this thesis investigates the relationship between moral renewal and sustainability. It aims to narrow the literature gap between these two concepts by investigating the potential of a moral renewal framework (based on the government-proclaimed Moral Recovery Program) in social enterprises in the Philippines. This study advances the understanding of sustainable development as a moral imperative. Qualitative research methods, semi-structured interviews (12 participants) and surveys (10 participants), were employed to gather key insights on moral renewal, social enterprises, and sustainability in the context of the Philippines. The findings from the research reveal that: (1) there is a need for moral renewal; (2) social enterprises implicitly implement moral renewal; and (3) there are implicit linkages between moral renewal, social enterprises, and sustainable development. The research concludes that the Moral Recovery Program must be updated and be clear in its sustainability goals, and social enterprises have intrinsic moral goodness and must be seen in a complementary role to the overall effort of sustainability.

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To my late grandparents, Isagani and Gregoria, I miss you. This is for you.

## Dedications

To all young Filipinos everywhere in the Philippines and out of the archipelago: find your light and get to work.

To former Senator Leticia Ramos-Shahani (1929-2017), may you rest in peace. Thank you for the inspiration.<sup>1</sup>

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<sup>1</sup> Former Senator Shahani spearheaded the Philippine Moral Recovery Program during the presidency of Cory Aquino (1986-1992). The MRP was consequently crafted by Dr. Patricia Licuanan and her research team.

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## Acronyms

<b>DepEd</b>	Department of Education
<b>EsP</b>	<i>Edukasyon sa Pagpapakatao</i>
<b>M&amp;E</b>	Monitoring & Evaluation
<b>MRP</b>	Moral Recovery Program
<b>NGO</b>	Non-Governmental Organization
<b>PA 21</b>	Philippine Agenda 21
<b>PCSD</b>	Philippine Council for Sustainable Development
<b>PRESENT</b>	Poverty Reduction Through Social Entrepreneurship
<b>R2R</b>	Rags2Riches
<b>SD</b>	Sustainable Development
<b>SE</b>	Social Enterprise, Social Entrepreneurship
<b>UN</b>	United Nations
<b>WBCSD</b>	World Business Council for Sustainable Development
<b>WCED</b>	World Commission on Environment and Development

## Prologue

*I used to think that top environmental problems were biodiversity loss, ecosystem collapse and climate change. I thought that thirty years of good science could address these problems. I was wrong. The top environmental problems are selfishness, greed and apathy, and to deal with these we need a cultural and spiritual transformation. And we scientists don't know how to do that.*

—Gus Speth, American Environmental Lawyer

## Chapter 1 Introduction

The 1986 EDSA People Power Revolution ousted the dictatorship of Ferdinand Marcos. It was the revolution that shocked and demonstrated to the world the Filipinos' strengths as a People through their power of purpose, courage, determination, empathy, deep faith, and joy and humour even in the bleakest moments (Licuanan, 1994). There were high expectations of progress and development after this proud moment of glory. However, many of the nation's problems remained.

In 1992, the Philippine Government signed a proclamation declaring a need for moral renewal to liberate the Philippines from social ills that have plagued the nation for several decades, "such as graft and corruption, patronage politics, apathy, passivity, mendicancy, factionalism and lack of patriotism" (Philippine Government, The, 1992). The Philippine Senate adopted a resolution by a Task Force inquiring on the strengths and weaknesses of the Filipino character with goals of eradicating aforementioned social ills and strengthening the nation's moral fiber, thereby promoting a national campaign for moral recovery that shall (cf. Licuanan, 1994):

inculcate patriotism and nationalism, foster love of humanity, respect for human rights, appreciation of the role of national heroes in the historical development of the country, teach the rights and duties of citizenship, strengthen ethical and spiritual values, develop moral character and personal discipline, encourage critical and creative thinking, broaden scientific and technological knowledge and promote vocational efficiency (Philippine Government, The, 1992).

The government has deemed this, the Moral Recovery Program, integral to the country's economic development and people empowerment projects. More than 20 years later, the call to "to build a people, to build a nation" is still greatly needed. The Philippines has experienced economic growth in recent years, but there is still a need for moral renewal or recovery that should run parallel to economic growth as a theme of sustainable development. The Moral Recovery Program, while difficult to quantify as a failure, there is still an apparent necessity to develop the Philippines beyond economic progress in the face of corruption, morality, and even the looming impacts of climate change. While the new presidency of Rodrigo Duterte pursues to combat corruption and criminality, there is still an unclear path to eradicating the country's social ills. Arguably, the moral controversies surrounding the

Philippines’ “war on drugs”, prevalence of dynasty politics, appeal to fear as political rhetoric, and so forth only complicates matters more. The moral attitude must be consistent with the progress the country hopes to attain in the present and sustainable future. After all, genuine and lasting change starts from the core, from within.

With the vibrant and growing social enterprise ecosystem in the Philippines (see Chapter 2.3.3), the country is on the cusp of substantial progress that will allow social enterprises to have wider presence and impact on sustainable development (Darko & Quijano, 2015). I believe social enterprises, on its relative scale, can make a sustainable impact in the Philippines by explicitly implementing a moral renewal framework.

## 1.1 Introduction to the Research Question

My thesis attempts to fill gaps in information on the relationships between the concepts of sustainability, moral renewal, and social enterprises. This study reviews the current literature on these topics and informs this research’s conceptual framework. I suggest an increased role of moral renewal in sustainable development, particularly in the context of social entrepreneurship in the Philippines. This study is a contribution to sustainability studies—adding a reflective, introspective, and Filipino perspective on development. Furthermore, I hope I can increase awareness of the already-existing Moral Recovery Program and the need for updating and re-implementation of a moral renewal framework for sustainable development in the Philippines. While my study investigates this at a social entrepreneurship scale, it can be scaled up to national policy and governance scale in future research and studies.

## 1.2 The Research Question

The thesis will answer the research question, “Do social enterprises in the Philippines explicitly or implicitly implement the government-proclaimed Moral Recovery Program, if so how? Does this implementation of the Moral Recovery Program foster sustainable development in the Philippines? If not, how would a social enterprise implement a moral renewal framework that promotes sustainable development in the Philippines?”

### 1.3 Outline of Chapters

My thesis is structured to steadily illuminate the linkages between sustainable development and moral renewal using social entrepreneurship as a vehicle to drive this relationship towards sustainable development in the Philippines. This first chapter introduces the context of my research and the research question.

The second chapter presents the various themes used and observed throughout this thesis. It establishes sustainability, moral renewal, and social entrepreneurship as concepts in the context of the Philippines. The section on sustainability is discussed by looking at its history, various definitions from different angles, and its context in the Philippines. The moral renewal section examines the moral foundations for sustainability and the contents of the Philippine Moral Recovery Program. The social entrepreneurship section defines the concept, explores the connection between social entrepreneurship and sustainable development, and looks at the social enterprise ecosystem in the Philippines. Finally, a conceptual framework establishes the relationships between these concepts.

In the third chapter, the thesis methodology is explained, justifying the use of qualitative research methods. The section on data collection methods substantiates utilization and process of semi-structured interviews, questionnaires, and how the questions were formulated. This chapter also features a section on research participants, explaining the process of choosing participants and the recruitment procedures. The fourth section of the chapter describes the analytical approach of the data of my research. Finally, I discuss the validity of my methodology by reviewing a specific paradigm of data validity and explaining the location of the researcher and the possible sources of bias.

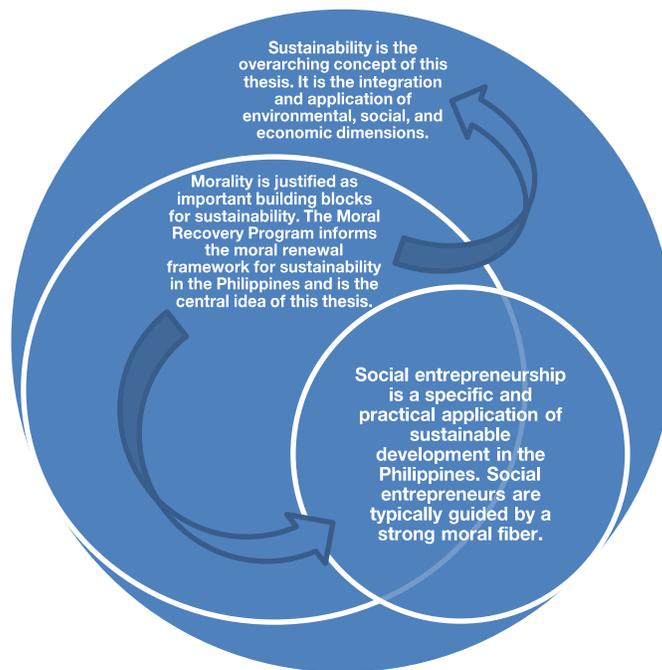
The fourth chapter is the most crucial part of this study because it provides the analysis of my research. The first section shares the results of the research starting with the profile of the research sample, then summaries of responses for need for a moral renewal in the Philippines, awareness of the Moral Recovery Program, social enterprise definition and examples, implementation of MRP in SEs, sustainable development definition, and relationships with the MRP, SEs and SD. The second section analyzes the findings based on identified themes from the interview questions including the Filipino character, criticisms of the MRP, and SEs in the Philippines. The third section examines the emergent themes from the results, which includes the current socio-political atmosphere in the Philippines,

spiral dynamics, and education. The analysis is completed with a component-by-component discussion of the conceptual framework, which looks at the relationship between social enterprise and sustainable development, moral renewal and sustainable development, social enterprise and moral renewal, and then the complete discussion of the whole conceptual framework.

The thesis concludes by succinctly summarizing the findings and proposing recommendations derived from the analysis and discussion for the future.

## Chapter 2 Literature Review

This chapter introduces the various themes used and observed throughout this study, including sustainability, moral renewal, and social entrepreneurship as concepts in the context of the Philippines (see Figure 1). To conclude this chapter, a conceptual framework will establish the relationships between said concepts and topics.



**Figure 1. Summary of the structure of Chapter 2 Literature Review descending from broad, to central, and to specific concepts**

The first section of this chapter defines the concept and practice of sustainability by reviewing the history of the concept. Sustainability, through the years, has maintained a broad and vague definition.

It is defined through the “three pillars” that form the foundation of sustainable development: environmental sustainability, social sustainability, and economic sustainability (Gibson, 2006a). Understanding sustainability and the integrative and harmonious application of sustainable development “beyond the pillars” are necessary for the context of the Philippines as a developing country (Gibson, 2006a).

The next section explains moral foundation as the ‘invisible’ base that holds the three pillars of sustainability. The Moral Recovery Program of the Philippines informs the need for moral renewal in the country, recommending to foster communal reflection of strengths and weaknesses of the Filipino character to solidify the Philippines’ general societal moral fiber to eradicate social ills such as graft and corruption, patronage politics, apathy, passivity, mendicancy, factionalism, and lack of patriotism (cf. Licuanan, 1994). Moral renewal, through the Philippines’ Moral Recovery Program, is linked to its integral impact on sustainable development. Morality and character are essential building blocks for sustainability.

The third section focuses on social entrepreneurship in the Philippines, contextualizing and defining the concept, and exploring the current social enterprise ecosystem in the country. Social enterprises on the grassroots level can have a positive impact on sustainable development by promoting economically feasible, and environmentally and socially conscious products and services.

Finally, a conceptual framework synthesizes the concepts above. While there is literature on moral renewal and sustainable development, and sustainable development and social enterprises, there is a dearth of literature that links all three of sustainability, moral renewal, and social entrepreneurship explicitly. The conceptual framework seeks to explain the relationships between these concepts and informs the underpinnings of this study.

## **2.1 Sustainability**

### **2.1.1 Defining Sustainability: A Historical Primer**

Early iterations of modern sustainability as a concept responded to the shortcomings of development assistance efforts in the 1970s that have ignored social, cultural, and ecological considerations (Gibson, 2006b). The 1980 World Conservation Strategy offers lessons, which includes experiential learning

about the interrelationships of species preservation, habitat protection, and local livelihood security (Gibson, 2006b).

Before the economic boom of modern western societies, different cultures have practiced “old sustainability” in which, for example, hunter-gatherer societies have relied on making practical choices for their livelihood and valuing social and ecological harmony (Gibson, Holtz, Tansey, Whitelaw, & Hassan, 2005; Ponting, 2007). In the context of the Philippines, an example of “old sustainability” has been observed in the Ifugao peoples through their harmonious living with nature, modifying their natural environment through agricultural terracing without causing lasting damage (Madamba, 2015).

The best-known and most-cited definition of sustainability comes from the 1987 report, “Our Common Future”, by the World Commission on Environment and Development (WCED). In the report, the terms ‘sustainability’ and ‘sustainable development’ are often used; it defines sustainable development as “meeting the needs of the present generation without compromising the ability of the future generations to meet their needs” (World Commission on Environment and Development, 1987). WCED (1987) argues that sustained economic growth is possible as long as economic policies that mitigate harm on the environment are in place.

Following the WCED report, sustainability as a concept became popular. World leaders and global agencies such as the United Nations and World Bank have committed to WCED’s outlined strategies for sustainable development. In 1992, more than 178 governments at the United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro, Brazil adopted “Agenda 21”, the voluntary action plan of the United Nations on sustainable development (Kemp, Parto, & Gibson, 2005). Since then, evolving ideas surrounding sustainability have been injected to development theory and application.

Sustainability is a contemporary concept that seeks to provide solutions to modern problems that have an impact on both the present and the future. The current progression towards a more modern or more technologically-advanced society focuses on global scale economic growth and consumption, which has created complex problems relating to social and ecological dimensions (Mishan, 1967). In particular, the need for sustainability is a reaction to two significant problems—the increasing socio-economic gaps between the wealthy and poor, and the continuing degradation of the environment

and ecosystems (Gibson, 2006b). Sustainability as a concept is necessary because adverse impacts of unchecked and rapid economic development can accumulate. Jackson (2003) suggests that resource and environmental limits are established and are integrated with social and cultural considerations. Robinson, Francis, Lerner, Gibson, & Legge (1990) argue for a sustainable society where the environment and the planet's life-sustaining resources are cautiously managed and protected. Furthermore, they argue that the concept of sustainability through environmental management is the ethical and moral thing to do (Robinson et al., 1990).

However, some scholars argue that the term sustainability is too broad, which leads to vagueness, and thus ineffectiveness in application and practices (Christen & Schmidt, 2012; Gibson et al., 2005). Gibson (2006b) provides eight points that are "safe assertions" about fundamental insights on sustainability: (1) sustainability concerns are comprehensive (interrelationships of socio-economic and biophysical dimensions exist in both the long and short terms); (2) human and ecological effects are dynamic and complex; (3) pro-active solutions that promote community and ecological sustainability are favoured over mitigation of negative impacts; (4) corrective actions must be integrative and have multiple objectives; (5) sustainability requires to recognize limits and opportunities for innovation; (6) sustainability is not about compromises and trade-offs, rather it is about reinforcing gains; (7) some solutions are universal, but most considerations rely on context; and (8) the sustainability process is open-ended. Moreover, to amend the issue of vagueness, scholars have clarified the concept of sustainability by substantiating it through assessment criteria and frameworks (Gibson, 2006a, 2006b; Gibson et al., 2005). The private sector also has been experimenting with their forms of assessments through triple bottom-line and eco-efficiency key performance indicators based on the three pillars of sustainability (Shell, 2014; World Business Council for Sustainable Development, 2012). The "three pillars" is the popular conceptualization of the idea of sustainability; environmental, societal, and economic factors are the pillars integrated together to achieve sustainability, with the environment pillar being relied on by the other two (Gibson et al., 2005). Deliberations and debates surrounding the meaning of the concept and implications of sustainability commitment continue to this day (Gibson et al., 2005).

## 2.1.2 Sustainable Development in the Context of the Philippines

As a developing country, the Philippines is committed to sustainability; it is one of the first countries to answer the call for sustainable development at UNCED Summit in Rio de Janeiro. Three months after the Summit, the Philippine Government established the Philippine Council for Sustainable Development (PCSD) to lead the implementation and commitment of Agenda 21 in the Philippines through policy-making and program creation (PCSD, 2012a). The Philippine Agenda 21 (PA 21) is the country's blueprint for sustainable development (PCSD, 2012b). PA 21 describes the path to sustainability as formidable and challenging. To fulfill the vision, PA 21 advocates a shift in development thinking and approach, departing from traditional theoretical frameworks of development that emphasize solely on linear economic development (PCSD, 2012b). PA 21 promotes integrative processes of development that focus on the harmony of environmental, social, and economic dimensions.

The global discourse on sustainable development has created a concept that is universally meaningful. However, as Gibson (2006b) denotes, sustainable development application must be contextualized to its location with particular respect to local ecosystems, local cultures, institutional capacities, and local preferences. Consequently, PA 21 is rooted in the context of Filipino realities and aspirations (PCSD, 2012b). PA 21's concept of sustainable development is founded on a shared vision of Filipino society, which includes the main actors such as the government, business, civil society, and "the functional differentiation of modern society into three realms: economy (where the key actor is business), polity (where the key actor is government), and culture (where the key actor is civil)" (PCSD, 2012b). These three realms are connected, related, and interacting components of a fundamental whole (PCSD, 2012b). PCSD summarizes its contextual definition of sustainable development as:

PA 21 envisions a better quality of life for all Filipinos through the development of a just, moral and creative, spiritual, economically-vibrant, caring, diverse yet cohesive society characterized by appropriate productivity, participatory and democratic processes, and living in harmony and within the limits of the carrying capacity of nature and the integrity of creation (PCSD, 2012a).

Sustainability, as previously defined, is the intersecting themes of environmental, social, and economic interests and initiatives. However, Gibson (2006a) argues that many exercising bodies deal with these considerations separately and fail to integrate these pillars in a holistic process or approach. The problem is exacerbated when expertise is developed separately—not only making it more challenging to integrate but also neglecting the inherent interdependence of these factors, i.e. humans relying on the environment for the economy. Gibson (2006a) also criticizes the bottom-line approach with its emphasis on balancing, compromise, and trade-offs rather than multiple reinforcing gains. The essence of sustainable development is that it is an integrative concept. Solutions to sustainability problems must be integrated thoughtfully into several levels and considerations. In the context of the Philippines, this is done through “the harmonious integration of a sound and viable economy, responsible governance, social cohesion/harmony and ecological integrity to ensure that development is a life-enhancing process” (PCSD, 2012b). PCSD should consider it a goal to look at sustainability as an integrative concept that is rooted in the criteria of (1) socio-ecological system integrity; (2) livelihood sufficiency and opportunity; (3) intragenerational equity; (4) intergenerational equity; (5) resource maintenance and efficiency; (6) socio-ecological civility and democratic governance; (7) precaution and adaptation; and (8) immediate and long-term integration (cf. Gibson, 2006a).

Since sustainability and sustainable development are dynamic and complex concepts that continue to change—especially in the context of the Philippines where PA 21 also continues to evolve as new challenges and opportunities emerge—it is pertinent that the concepts surrounding sustainability and sustainable development are explained to justify the conceptual framework that this study is anchored on. The next section narrows down the broad concept of sustainability into the moral dimension.

## **2.2 Moral Renewal**

Continuing from the definitions of sustainability offered above, Ehrenfeld (2008) refers to sustainability as “the possibility that humans and other life will flourish on Earth forever” (2008, p. 48); he delineates further, going as far to suggest that sustainability is not an environmental or social problem, but rather an existential problem. Ehrenfeld (2008) believes that we, as humans, cannot take care of the planet until we become whole ourselves. Chen (2012), whom I will often cite in this section because of his study of “Moral and Ethical Foundations for Sustainability”, argues that Ehrenfeld’s viewpoint of sustainability is more fundamental than the WCED definition of sustainable

development (“meeting the needs of the present generation without compromising the ability of the future generations to meet their needs”) because sustainability requires a holistic approach. Related to Gibson’s (2006b) propositions for integrated sustainability criteria, Chen (2012) suggests strategies that move away from “the mechanistic, philosophical and purely economic prescriptions that are prevalent in present day research and practice” (2012, p. 2). In particular, my thesis echoes Chen’s (2012) proposition relating that “sustainability disposition is positively related (anchored and rooted) to morals and ethics” (2012, p. 5). In this study, I argue that moral renewal is necessary for sustainability in the Philippines, but has to be contextually adapted, i.e. relating the Philippine Moral Recovery Program for contemporary application. This section introduces the literature that relates morality to sustainability and the Philippine Moral Recovery Program.

### 2.2.1 Moral Foundations for Sustainability

Sustainability can be defined through an ethics lens where the pursuit of sustainability is the morally correct thing to do (Bañon Gomis, Guillén Parra, Hoffman, & McNulty, 2011). Gomis et al. (2011) suggest this includes the intentions of avoiding damaging impacts on the environment, society, and the economy and maintaining harmonious relationships with these domains that promote a flourishing life and not just survival. Chen (2012) grounds his analysis of morality in sustainability with this definition.

Chen (2012) believes that for sustainability to be achieved, sustainability practitioners must be virtuous or have strong morals that guide actions, i.e. the Philippines have the Moral Recovery Program as a guide. In his analysis of “Virtue-based View of Morality”, he unpacks the meaning of the word ethics, which originates from the Greek words ‘ethos’ and ‘ethikos.’ Toffler (1986) translates ‘ethos’ as ‘character’ and ‘ethikos’ as the theory of living. Essentially, this means that ethics is defined as one’s ‘rules or standards’ and the ‘principles of right and wrong’ refers to morals (Chen, 2012). Chen (2012) likens morals to skills, in which morals can be taught, learned, practiced, and refined over time. Akin to skill-development, to continue to develop one’s morals is to aspire for greatness. In a relevant Catholic teaching, ‘magis’ refers to this philosophy of doing more and aspiring to be better (in the name of God). Chen (2012) refers to this as virtuousness. To be virtuous is to refer to something that is “uniquely human” (2012, p. 3) and representative of flourishing conditions, ennoblement, and vitality (Leavitt & Lipman-Blumen, 1999). Sustainability can be then linked to virtuousness, in which

virtuousness leads to a meaningful life purpose, health, happiness, resilience, and willpower in suffering (Chen, 2012). Furthermore, it is associated with organizations, communities, and cultures. Chen (2012) cites economist Adam Smith (2010) and sociologist George Simmel (1950), saying “the basis upon which all societies and economies flourish because virtuousness is synonymous with the internalization of moral rules that produce social harmony” (Baumeister & Juola Exline, 1999; Chen, 2012, p. 3). Chen (2012) further elaborates that virtuousness in societies provides the integral foundation of “good citizenship” (White, 1980), “reciprocity” (Simmel & Wolff, 1950), and “stability” (A. Smith, 2010) for societal sustainability and longevity.

In Catholic teaching, Saint Thomas Aquinas posited four key Christian virtues: (1) justice; (2) fortitude; (3) temperance; and (4) prudence (Aquinas, 2015). Chen (2012) uses these virtues as a moral orientation guide to form a strong foundation for sustainability. The first cardinal virtue, justice, refers to basic human rights and the needs to live a full life (Aquinas, 2015). But it also refers to two Aristotelian types of the virtue of justice: (1) ‘general justice’ that relates to the law and legal frameworks; and (2) ‘particular justice’ that refers to fairness (Chen, 2012). In sustainability, the virtue of justice is needed to address complex environmental, social, and economic problems, which includes environmental degradation, global extinction, climate change, social and human injustices, poverty, access to healthcare, and so forth (2012). The next virtue, fortitude, refers to courage (Aquinas, 2015). Fortitude is needed to awaken the mind and spirit to tackle scary and worrisome sustainability challenges of the world. Fortitude means resilience; it means to find the strength to admit that our society is destructive and needs internal and moral change (Chen, 2012). The third cardinal virtue, temperance, is the concept of moderation and control of one’s emotions (Aquinas, 2015). Chen (2012) notes that the current consumerist society needs the virtue of temperament as it is the “antidote to greed” (2012, p. 4). The final virtue, prudence, is generally associated with wisdom, knowledge, and insight—it is about the balance between extremes and the application of choices that minimize harm and maximize good (Aquinas, 2015; Chen, 2012). Sustainability requires prudence to integrate solutions that are rooted in the wisdom that finds a way to incorporate the needs of the many in the present and the future. These virtues are also observed in Pope Francis’ “*Laudato si*”, the Pope’s environmental encyclical, which contains topics on environmentalism, poverty, science, modernism, and technology (Francis & Church, 2015). With these virtues combined with the Philippines’ Moral Recovery Program, there should theoretically be a strong foundation for sustainability in the country.

## 2.2.2 The Philippine Moral Recovery Program

The Moral Recovery Program seeks to “build a people, build a nation”, which Licuanan (1994) reckons as the more difficult task compared to ousting a dictator. Building a Filipino people and building a Filipino nation entails deep reflection of character or ethos; it means eliminating character weaknesses and developing character strengths. It is building the moral foundations for progress, development, and sustainability (cf. Chen, 2012). To which, Licuanan (1994) puts it in first-person perfectly:

This starts with the analysis, understanding, and appreciation of these strengths and weaknesses. We must take a good look at ourselves—objectively with scientific detachment, but also emotionally (i.e. lovingly) and when appropriate, with disgust. We must view ourselves as might a lover viewing a loved one but also as might a judge capable of harsh verdict. We must not be self-flagellating, but neither can we afford to be defensive.

We must change, and for this understanding ourselves is the first step (1994, p. 35).

The general Filipino character has many strengths. Filipinos are known for their *pakikipagkapwa-tao* (empathy, hospitality, and mutual assistance); family orientation; joy, humour, and optimism; adaptability, resiliency (i.e. in the face of natural disasters), and creativity; diligence (i.e. in entrepreneurship); and religious faith (Dy, 1994; Licuanan, 1994). I argue that Filipinos’ *pakikipagkapwa-tao* and family orientation are reminiscent of “old sustainability” ideals, which are rooted in tight-knit communities and stability. After all, Orr (2004) did say that “we will not save what we don’t love”, which highlights the pertinence of empathy in a harmonious and peaceful society. I further argue that the individualism that is prevalent in western societies is detrimental to sustainability. Solutions that are rooted in unity and community are more effective in achieving sustainability. Adaptability and creativity are relevant in sustainability because innovation creates opportunities for sustainable businesses and a green economy where mainstream businesses ideas, modes of consumption, and policy conditions are challenged to improve (World Business Council for Sustainable Development, 2012). These strengths, if continued to develop properly can be the Filipino people’s moral foundation for sustainability.

However, the strengths above also double as sources of weakness. Filipinos’ extreme personalism and family centeredness make it difficult to separate an objective task from emotional involvement,

sometimes disadvantaging the common good (i.e. graft, corruption, and political dynasties) (Licuanan, 1994; Miralao, 1997). Filipinos lack discipline, favouring a casual and relaxed method of working (i.e. poor time management, procrastination, *palusot* syndrome (avoiding rules) (Licuanan, 1994; Nolasco, 2016), and *ningas cogon* [starting things and leaving it unfinished]) (Quito, 1994). These qualities result in a lack of standardization and quality control, and inefficient work systems and violated rules. Filipinos are passive and lack initiative. Thus, those who are in power are inefficient and render poor service, while those acted on by those with power lack agency and their legal, social, and ethical rights are neglected; they are too patient and easily oppressed and exploited (*matiisin*) (Licuanan, 1994; Sison, 2014). While Filipinos are capable of great empathy (*pakikipagkapwa-tao*), they contradict this with their *kanya-kanya* syndrome (selfish and self-serving attitude) (Licuanan, 1994; Quito, 1994). This syndrome results in a disjointed community where individual ambition and success are prioritized over the common good. Also, they are susceptible to lack of self-analysis and self-reflection, valuing style and form over substance and depth (*maporma*) (Licuanan, 1994). Lastly, Filipinos have a colonial mentality where they lack patriotism and general love and appreciation of and for the Philippines, and a preference for all things foreign and Western (Licuanan, 1994; Okazaki, David, & Abelman, 2008). These weaknesses must be eliminated, or at least checked, else Filipino people risk an unsustainable society and nation.

The Filipino character is influenced by its roots in (1) the family and home environment; (2) social environment; (3) culture and history; (4) the educational system; (5) religion; (6) the economic environment; (7) the political and leadership environment; and (8) mass media (Licuanan, 1994).

The family is of primary importance in a Filipino household. Children grow up in secure and often dependent and overprotective homes (Ghuman, Behrman, Borja, Gultiano, & King, 2005; Licuanan, 1994). The social environment is composed of social structures and systems that are characterized by economic and cultural inequality (Licuanan, 1994). Filipinos have a dependence on its social environment for survival because the Philippines is inefficient with its services and provisions (Licuanan, 1994), which is why interpersonal values are highlighted in the Filipino culture. Also, culture and language are heavily rooted in its colonial past where a Filipino's self-esteem is dictated by the command of the English language and proficiency of something foreign or Western (Licuanan, 1994; Okazaki et al., 2008). Schools in the Philippines teach in English, and Filipino teachers use class

materials irrelevant to the Filipino context and experience (Licuanan, 1994). Critical thinking is not encouraged in the Post-American education system in the Philippines (Licuanan, 1994) and religion (mostly Catholic) is the root of Filipino's optimism and resiliency (Licuanan, 1994; Sison, 2014). However, this faith also instills dependence on forces outside of their control, resulting in oppression (Buendia, 2006), exploitation (Licuanan, 1994), and superstition (Gardner, 1906).

Many Filipinos, in different levels of capacity, live a life of poverty that drives Filipinos to develop the ability for survival; however, the country's widespread corruption prevents many from escaping the trap (Bulloch, 2015; Licuanan, 1994). Political power lies with the alienated elite and often fails to identify with and represent the mass Filipino population (Licuanan, 1994; Mendoza, Beja Jr, Venida, & Yap, 2016). The government is often inefficient and ineffective, while politicians and leaders are held unaccountable for their shortcomings (Licuanan, 1994). Filipinos are ruled by media consumption (Nielsen, 2015) whether through escapist movies, television dramas, and/or social media. Style over substance is emphasized in mass media (Licuanan, 1994).

Licuanan (1994) proposes certain goals and strategies for change that are based on the strengths and weaknesses of the Filipino. These goals include developing: (1) a sense of patriotism and national pride; (2) a sense of the common good; (3) a sense of integrity and accountability; (4) the value and habits of discipline and hard work; and (5) the value and habits of self-reflection and analysis. General strategic principles must consider: (1) multi-layered and multi-sectoral strategies; (2) emphasize change in the "power-holders"; (3) holistic strategies, highlighting both the individual and systemic change; (4) change for everyone, not just a few; (5) implementation must be gradual; (6) strategies must be contextual to local content; and (7) strategies must be implemented through willpower and self-sacrifice. Licuanan (1994) also proposes specific strategies relating to the goals mentioned, which gives responsibilities to everyone in Filipino society, including the government, trade and industry, the education sector, media, NGOs, church and religious organizations, and individuals. These goals and strategies are consistent with the established sustainability and moral renewal literature. The next section narrows the concepts down even further, looking at social entrepreneurship in the Philippines as a sustainability vehicle.

## 2.3 Social Entrepreneurship in the Philippines

This chapter has already introduced the general conceptions behind sustainability and moral renewal while framing it within Philippine context. Before the comprehensive conceptual framework of these themes can be established, social entrepreneurship as a concept must be defined, its role in sustainable development expanded, and its context in the Philippines explained. Then we can proceed with this study's synthesized conception of a moral renewal framework acting as the map for the social enterprise vehicle moving towards the path of sustainability.

### 2.3.1 Contextualizing Social Entrepreneurship as a Method of Social Change

Social entrepreneurship is one vehicle towards sustainability and for social change. This thesis does not claim that social entrepreneurship is the best and only solution to the Philippines' sustainability issues but makes a case for social entrepreneurship in the country instead. However, as an exercise of systems thinking (cf. Meadows, 2008), it is pertinent that I, at least, refer to other models for creating lasting environmental, social, and economic impact. Two strategies that are related to social entrepreneurship and have strong existing literature and further research support are social innovation and transition management; both concepts are heavily influenced by intersectional and multidisciplinary approaches to systems thinking (cf. Kirsch, Bildner, & Walker, 2016; Loorbach, 2010; Murray, Caulier-Grice, & Mulgan, 2010; Shove & Walker, 2007).

#### 2.3.1.1 *Social Innovation*

Stanford Center for Social Innovation uses the following definition of social innovation:

A social innovation is a novel solution to a social problem that is more effective, efficient, sustainable, or just than current solutions. The value created accrues primarily to society rather than to private individuals (Phillis, Jr, Deiglmeier, & Miller, 2008, p. 36).

Some examples of social innovations include charter schools, emission trading, and fair trade (Phillis, Jr et al., 2008). The concept is related to social entrepreneurship because the essence of innovation is at the heart of entrepreneurship (Groot & Dankbaar, 2014). However, social innovation is different from social entrepreneurship, and people who engage with social innovation may have different ideas of solving social problems, whether that be a product, service or model (Dro, Therace, & Hubert,

2011). While social entrepreneurship can be considered social innovation, not all social innovations are social entrepreneurship (Groot & Dankbaar, 2014).

### *2.3.1.2 Transition Management*

Transition management is another way of tackling the complexity of sustainable development and its issues; it is a governance approach that seeks to facilitate participatory and multidisciplinary processes for sustainable development (Loorbach, 2010; Meadowcroft, 2009; Rotmans, Kemp, & van Asselt, 2001). Some fundamental principles of transition management include: (1) multi-actor approaches that incorporate different societal and cultural values; (2) short-term and long-term thinking; (3) learning at the niche level; and (4) systems thinking that contain multiple disciplines, domains, levels, and participants (Loorbach, 2007; Shove & Walker, 2007). Transition management thrives on dealing with the complexity of sustainability issues by focusing on slowly restructuring unsustainable systems in society through grassroots approaches that are supplemented by top-down means (Kemp et al., 2005; Loorbach, 2007). Social entrepreneurship can be considered a part of transition management as a bottom-up approach that occupies the domains of the private sector and non-governmental organizations. Different social enterprises can fulfill different niches based on their advocacies and causes.

### **2.3.2 Defining Social Entrepreneurship: General Definition**

Social enterprises create tremendous social value through entrepreneurial business models, which taps into potential markets that seek to meet the social needs of unsatisfied markets and institutions (Seelos & Mair, 2004). These social needs may refer to basic humanitarian needs that can mean “life or death” for beneficiaries (Seelos & Mair, 2004). Social entrepreneurs are interested in improving and contributing to the well-being of society (Zahra, Rawhouser, Bhawe, Neubaum, & Hayton, 2008). Seelos & Mair (2004, p. 2) offer other definitions of social entrepreneurship according to different academics and practitioners:

Fowler (2000) – Social entrepreneurship is the creation of viable (socio-) economic structures, relations, institutions, organizations, and practices that yield and sustain social benefits.

Hibbert, Hogg et al. (2002) – Social entrepreneurship is the use of entrepreneurial behavior for social ends rather than for profit objectives, or alternatively, that the profits generated are used for the benefit of a specific disadvantaged group.

The Institute for Social Entrepreneurs (2002) – Social entrepreneurship is the art of simultaneously obtaining both a financial and a social return on investment.

Canadian Centre for Social Entrepreneurship (2001) – Social entrepreneurship falls into two categories. First, in the for-profit sector, it encompasses activities emphasizing the importance of a socially-engaged private sector and the benefits that accrue to those who do well by doing good. Second, it refers to activities encouraging more entrepreneurial approaches in the non-profit sector in order to increase organizational effectiveness and foster long-term sustainability.

Many social enterprises operate in developing countries where different and numerous challenges are faced. These challenges can refer to a country's lack of structure and resources that hinder traditional entrepreneurship (Seelos & Mair, 2004). Other challenges could apply to creating social value out of limited financial and dynamic resources (Seelos & Mair, 2004). Social enterprises face a multitude of challenges in financial terms, especially when the social value they attempt to create are not easily monetized. Despite this, social entrepreneurship provides unique insights that can expand and enrich current business strategies, promoting sustainable policies and tactics.

However, the concept of social entrepreneurship, at large, remains complex. Seelos & Mair (2004) distinguishes the many definitions into three main forms: (1) social entrepreneurship as initiatives of non-profit organizations for additional revenue and funding so that they may continue to play the role of social change agents (Dees, 1998); (2) social entrepreneurship as the initiatives of independent entrepreneurs that aim to alleviate a particular development problem (Alvord, Brown, & Letts, 2004); and (3) social entrepreneurship can refer to socially responsible practices of commercial businesses (Sagawa & Segal, 2000; Seelos & Mair, 2004; Waddock, 1988).

Abu-Saifan (2012) identifies the core characteristics of social entrepreneurs as mission leader, persistent, emotionally-charged, social value creator, change agent, highly accountable, dedicated,

socially alert, opinion leader, manager, innovator, initiative-taker, opportunity alert, visionary, and committed. He provides his definition:

The social entrepreneur is a mission-driven individual who uses a set of entrepreneurial behaviours to deliver a social value to the less privileged, all through an entrepreneurially oriented entity that is financially independent, self-sufficient, or sustainable (Abu-Saifan, 2012).

With his definition of what a social entrepreneur established, Abu-Saifan (2012) clarifies the boundaries of social entrepreneurship. Philanthropists, activists, corporate foundations, and socially-responsible organizations, while “needed and valued”, are not social entrepreneurs (Abu-Saifan, 2012). Furthermore, social enterprises lie within boundaries in a spectrum of business strategies: non-profit with earned income strategies and for-profit with mission-driven strategies (Abu-Saifan, 2012).

This thesis also takes inspiration from this definition of what a social entrepreneur is:

A social entrepreneur is a path-breaker with a powerful new idea who combines visionary and real-world problem-solving creativity, has a strong ethical fiber, and is totally possessed by his or her vision for change (Bornstein, 1998).

The above quote emphasizes social entrepreneurs are having a “strong ethical fiber”, which strongly pertains to the concept of moral renewal.

### **2.3.3 Social Entrepreneurship and Sustainable Development**

Ultimately, while useful to know the complex and varied context relating to social entrepreneurship definitions, for this thesis, is looked through the lens of sustainable development.

The World Business Council for Sustainable Development (WBCSD) envisions a sustainable world where business plays a huge role in achieving sustainability. To reach “Vision 2020”, current mainstream business consumption and policy conditions must be changed (WBCSD, 2012) to which the spectrum of social entrepreneurship could contribute. The concept of eco-efficiency must be promoted where there are economic growth and human development without adverse environmental

and social impacts (WBCSD, 2012). The solutions must be anchored by bottom-up approaches that empower the poor and encourages inclusive businesses (WBCSD, 2012).

Social enterprises play a unique role in achieving sustainable development. Seelos & Mair (2004) defines the purpose of social enterprises which is to contribute to sustainable development. Social entrepreneurs are characterized by their ability and creativity to find new, efficient, and flexible ways to create products, to provide services and structures that cater to social needs or to enable conditions for others to cater to social needs (Seelos & Mair, 2004). Furthermore, Nicholas Thomas, the Country Director for British Council Philippines, addresses the potential of social enterprises to create jobs and to develop innovative and sustainable solutions to various social problems such as homelessness and unemployment (Darko & Quijano, 2015). Meeting these basic needs of the poor must be satisfied before sustainable development can be achieved. Furthermore, social enterprises can contribute to a second and third level of sustainable development, namely in meeting needs for enabling structures for sustainable communities and societies, and consider the needs of the future (Seelos & Mair, 2004).

However, it is important to recognize that social entrepreneurship only plays a complementary role, albeit an influential role, to current efforts by governments, international organizations, NGOs, policies, funds, foundations, and corporations. Social entrepreneurship is not the only solution to sustainable development; social enterprises must be systematically considered in achieving these goals as there are many layers and options in achieving sustainability (Seelos & Mair, 2004). Some of the best contributions of social enterprises include filling gaps in development and coordinating with other bodies for best use, distribution, and sharing of assets and resources for sustainable development (Seelos & Mair, 2004). Partnerships between international organizations and social enterprises, and corporations and social enterprises are pertinent. For example, Seelos and Mair (2004) raises the case of the World Bank where their “Development Marketplace” program provides seed funding and direct contacts to social enterprises for promotion and implementation of poverty-fighting ideas. The concept of social entrepreneurship also inspires larger corporations and other organizations to commit to and be responsible for social and environmental challenges that face society in a proactive and integrative way that is beyond meeting legal compliance (Seelos & Mair, 2004). It challenges what corporate social responsibility truly means vis-à-vis sustainable development. Partnerships between

corporations and social enterprises are mutually-benefiting ventures that maximize the potential of each party, affecting credibility, effectiveness, and opportunities (Seelos & Mair, 2004).

Thus, the needs that social entrepreneurship can meet range from meeting core and isolated social needs of individuals, building sustainable communities, and minimizing the social and environmental constraints future generations can face (Seelos & Mair, 2004).

### 2.3.4 Social Enterprise Ecosystem in the Philippines

After broadly defining the concept of social entrepreneurship, it must be contextualized in the Philippine situation.

#### 2.3.4.1 *Defining Social Entrepreneurship in the Philippines*

Dacanay (2013), a Filipino academic known for her research in social entrepreneurship, provides her synthesis of the concept of social entrepreneurship on sustainable development in the Philippines and Southeast Asia:

Social enterprises with the poor as primary stakeholders (SEPPS) are social mission-driven, wealth-creating organizations that have a double or triple bottom line (social, financial, environmental), explicitly have as principal objective poverty reduction/alleviation or improving the quality of life of specific segments of the poor, and have a distributive enterprise philosophy (2013, p. 27).

Also, many social enterprises in the Philippines can be informally recognized as social enterprises because they meet the definition but are either unaware of the term or choose to not refer to themselves as such (Darko & Quijano, 2015).

#### 2.3.4.2 *The Social Enterprise Ecosystem*

The British Council's "A Review of Social Enterprise Activity in the Philippines" (Darko & Quijano, 2015) provides the following contextual primer on the Philippines vis-à-vis social entrepreneurship:

- The Philippines is 7,107 islands of a population 107.7 million with 49% living in urban areas
- In 2014, the Philippines' Gross Domestic Product (GDP) was 6.1%

- It is a major exporter of electronic products, garments, copper, petroleum products, coconut oil, and fruits
- 57% of the labour force work is in the service sector
- 30% of Filipino families live on an average of \$USD 3.67 a day
- There are one million micro, small, and medium-sized enterprises (MSME) in the Philippines, 90% of which are micro enterprises. And 88% of just under five million jobs were created in 2012 from MSMEs (2015, p. 5)

The social enterprise ecosystem in the Philippines was first established in 1999 as a result of the founding of the Philippine Social Enterprise Network (PhilSEN) (Darko & Quijano, 2015). The social enterprise movement continued to grow from there. One of the premier schools in the Philippines, Ateneo de Manila University, has a degree program in social entrepreneurship (Darko & Quijano, 2015). There is also strong support from the Institute for Social Entrepreneurship in Asia (ISEA) and the network of social enterprise actors, Poverty Reduction Through Social Entrepreneurship (PRESENT) Coalition (2015). ISEA invests in the “pedagogy of social enterprise” in Asia (Darko & Quijano, 2015, p. 6), while the PRESENT Coalition is a network of social entrepreneurs, support organisations, microfinance institutions, small producer groups, academics, and service providers that promote fundamental changes to economic and social development in the Philippines through social entrepreneurship and changes in policies relating to social entrepreneurship (Darko & Quijano, 2015).

By 2007, there have been an estimated 30,000 social enterprises operating in the Philippines (Darko & Quijano, 2015). Dacanay (2013) estimates the number to be higher now due to newly-found enterprises, unreported incidences, and informal social enterprises. However, of this figure, most enterprises concentrate in Metro Manila, in which the community is small, and many know each other, comfortably sticking within their own networks (Dacanay, 2013; Darko & Quijano, 2015). Many social enterprises believe that it is important that their engagement extends outside of the capital region (Darko & Quijano, 2015). In particular, Cebu in Visayas and Davao in Mindanao are becoming social entrepreneurship hotspots as well (Darko & Quijano, 2015).

In the policy and regulatory context, there is no social enterprise legislation in the Philippines (Darko & Quijano, 2015). However, some acts and programs influence social entrepreneurship. For example, there are social and livelihood programs that aim to enhance socio-economic skills of low-income

families through community-based credit organizations; fair trade organizations that help develop coffee production; conditional cash transfer programs; capital assistance for entrepreneurial development; financial training; and others (Darko & Quijano, 2015). Currently, two bills are currently proposed and being debated that can have a direct and bigger impact on social entrepreneurship in the Philippines – the Social Value Bill and the Poverty Reduction Through Social Enterprise (PRESENT) Bill. The PRESENT Bill (Aquino, 2016) calls for:

- Tax exemptions for accredited social enterprises and social investors contributing to social enterprises
- Creation of a Social Enterprise Council attached to the Department of Trade and Industry, with a National Centre for Social Enterprise Development to provide training, research and to manage a program for improved access to markets for social enterprise
- An educational program on social entrepreneurship in schools
- Capacity building programs based on business and technical skills and commercial development
- A social enterprise marketing assistance program and information network
- Special credit windows with banks to lend to social enterprises at concessional rates
- A social enterprise guarantee fund pool with non-collateral loans
- 10% of total government procurement value allocated to social enterprises (Darko & Quijano, 2015, p. 11)

On the other hand, the Social Value Bill (Aquino, 2013) proposes the inclusion of social value in government procurement of goods, services, and public projects (Darko & Quijano, 2015), where social value is defined as:

The additional benefit to society of procuring a good or service, over and above the direct benefit and value of the good or service to the procuring entity. Additional benefits may include support for poor communities or marginalized groups, advancement of human rights and social justice, protection of the environment, and community development (Aquino, 2013, p. 2).

Social entrepreneurship in the Philippines can be found in three main niches: (1) markets serving the poor; (2) markets where innovative products, services, and business approaches are used; and (3) basic

social services that fill the gaps of comprehensive and quality coverage from the government (Darko & Quijano, 2015; W. Smith & Darko, 2014). Darko & Quijano (2015) notes the insignificant numbers of social enterprises engaged in the basic social provision for those lacking access to quality education, healthcare, and water and sanitation due to high government expectations to provide these and private sector provision.

Some challenges the social enterprise ecosystem in the Philippines include skills, knowledge, and opportunity gaps in business development and management, accounting, legal, and fiscal processes, financing, marketing, logistics, and distribution, which can be addressed through mentoring, business networking, training programs and workshops, and grants (Darko & Quijano, 2015). The capital region's disproportionate access to resources and support organizations also hinders social entrepreneurship as a concept from thriving in even more marginalized communities in the Philippines (Darko & Quijano, 2015).

#### *2.3.4.3 Emergent Social Enterprise Literature*

The documents, “Strengthening Social Enterprises for Inclusive Growth: Philippines” (Ballesteros & Llanto, 2017) and “Are Social Enterprises the Inclusive Businesses of tomorrow? A Development Bank’s perspective” (de Jongh, 2016), are nascent contributions to social enterprise literature.

Ballesteros & Llanto’s (2017) discussion paper tackles the current trends of social entrepreneurship in the Philippines, examining the “enabling environment” (e.g. policies and government agenda) for SEs. They define social entrepreneurship in the context of the United Nation’s Social and Solidarity Economy agenda; social enterprises “do business with social and solidarity objectives and are managed by private individuals or organizations (Ballesteros & Llanto, 2017, p. 2). They position social enterprises as part of the “diverse practice of economic development”, which also includes capitalist approaches. They distinguish a capitalist enterprise and social enterprise based on their “development package” and “ethical dynamics” (cf. Gibson-Graham, Cameron, & Healy, 2013):

- Capitalist Enterprise
  - Development package: new and expanded firms; industries in the export sector; employment growth; per capita income; social well-being

- Ethical dynamics: mechanization; commodization; proletarianization; capital formation
- Social Enterprise
  - Development package: self-provisioning; gifting; volunteer labor; state allocations/appropriations; locally oriented agriculture or livelihood; housing
  - Ethical dynamics: leadership; self-worth; family; commons; transformation

The Asian Development Bank (ADB) commissioned Dalberg Global Development Advisors (written by de Jongh [2016]) to analyze the landscape of social enterprises in the world that includes the Philippines; the role of development banks in supporting social enterprises; and challenges related to achieving scale and funding. Likewise, this report utilizes a flexible and broad definition of what a social enterprise is based on social impact and profit-use or business model. What differentiates this report is it categorizes social enterprises based on scale from partly commercial NGO, small social enterprise, established social enterprise, and to aspiring social enterprise (potential inclusive business).

## 2.4 Literature Review Conclusions: Forming the Conceptual Framework

This literature review has introduced the central concepts featured in this thesis – sustainability, moral renewal, and social entrepreneurship. The concepts revealed are useful in the analysis of the research data collected. The results from key interviews are compared and validated with the information in this review to highlight emergent themes and important points for discussion, in which the methodology of this thesis will be explained in the next chapter.

Sustainability is the overarching concept of this thesis. Sustainability’s definition is often vague and open-ended, but at the core refers to the integrative and holistic—not balanced and mechanistic—application of environmental, social, and economic dimensions. Gibson (2006a) refers to this integration as going “beyond the pillars” (environmental, social, and economic) of sustainability. Furthermore, it is explained that sustainability is not a universal concept and relies on context to be effective in practice. Thus, the context of sustainability and sustainable development is established in the context of the Philippines. Similarly, the Philippine definition of sustainability calls for integrative processes of development that promote the harmonious relationships between the environment, society, and the economy.

PCSD (2012a), the Philippine sustainability leader, believes sustainability can be achieved through “the development of a just, moral and creative, spiritual, economically vibrant, caring, diverse yet cohesive society”. Before the introduction of the Philippine definition of sustainability, justice, and morality are merely implicit sustainability values. Consequently, this triggers an alternative definition of sustainability, in which Ehrenfeld (2008) argues that sustainability is not a tangible problem, but rather an existential one. Chen (2012) then supports this by saying that “sustainability disposition is positively related (anchored and rooted) to morals and ethics” (2012, p. 5). This quote then sets the tone for the underpinnings in this thesis, establishing this research as an appeal for virtue and morality based sustainability. Sustainability is the moral thing to do in this society where consumption trends are alarmingly deteriorating the environmental, socio-cultural and human, and economic dimensions. Narrowing this far-reaching concept of sustainability further, I then look towards the application of moral foundations for sustainability. This is filtered by framing it in the context of the Philippines through the Moral Recovery Program and social entrepreneurship, in which the two concepts are introduced, defined, and contextualized. By introducing the Moral Recovery Program that informs the strengths and weaknesses of the Filipino character, the guide for moral renewal and ethos-building for social enterprises in the Philippines is established.

Darko & Quijano (2015) urges social enterprises in the Philippines to “talk about their business model, operations, and ethos so that people can understand and witness social enterprise in action” (2015, p. 45). Social entrepreneurs are lauded for their strong ethos and moral fiber. Consequently, the key word here from the quote is “ethos”, which is established as the set of principles of right or wrong that informs one’s morality; ethos guides one’s actions or inactions. This research seeks to explore this concept in social enterprises in the Philippines, asking the research question, “Do social enterprises in the Philippines explicitly or implicitly implement the government-proclaimed Moral Recovery Program, if so, how? Does this implementation of the Moral Recovery Program foster sustainable development in the Philippines? If not, how would a social enterprise implement a moral renewal framework and policy that fosters sustainable development in the Philippines?” The concepts introduced in this literature review point towards the specific implementation of moral renewal in social enterprises in the Philippines. Hence, social enterprises should talk about and exhibit their ethos more so that the goals of social enterprises about sustainable development are understood more clearly. I posit a metaphor to illustrate this conceptual framework: a harmonious and sustainable

society is the destination/goal, social entrepreneurs are vehicle drivers, integrative applications of sustainable development is the fuel, and a moral renewal framework is the map (see Figure 2). Chapter 4.4.4 discusses the application and explanation of the framework based on the findings.

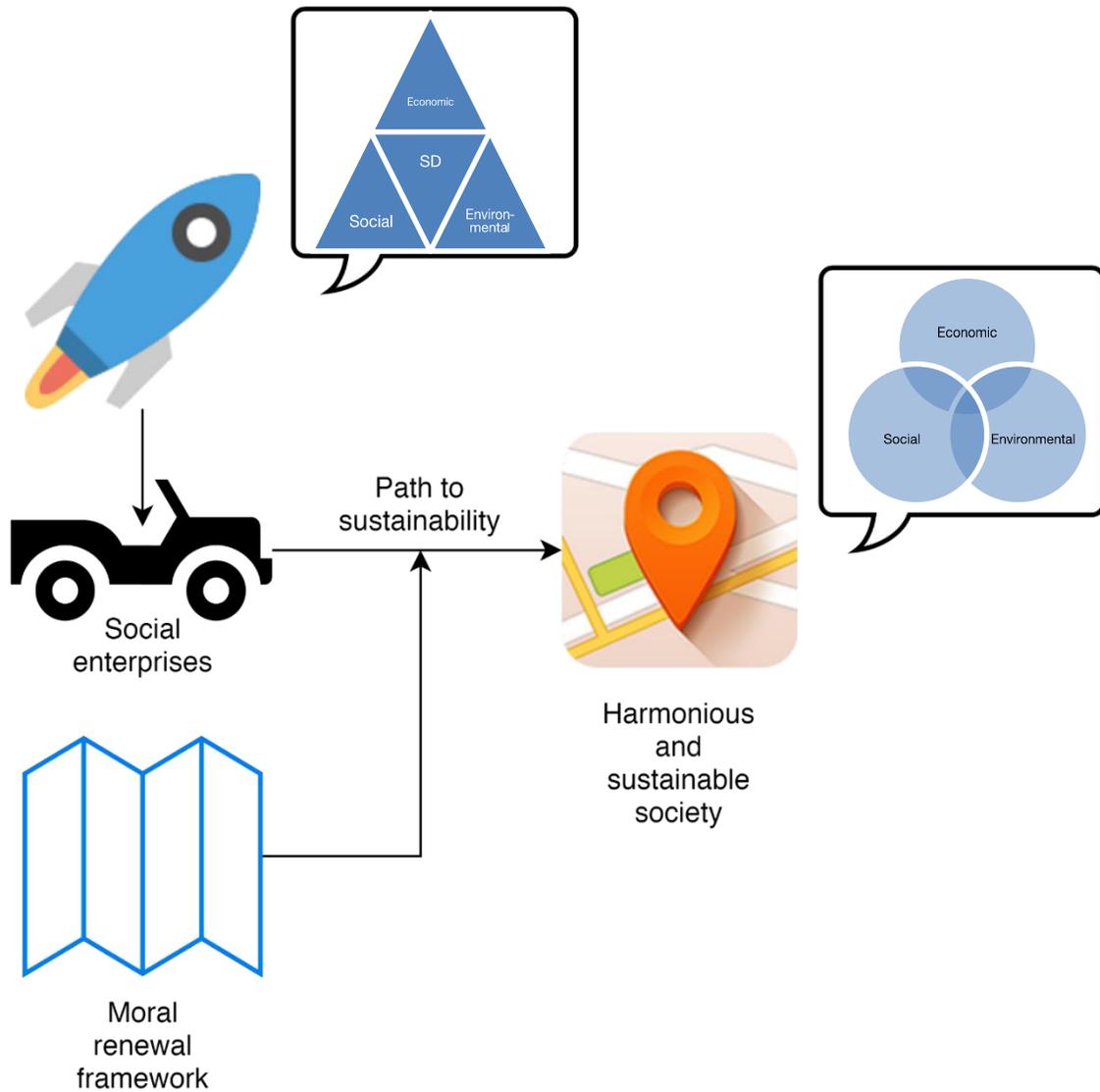


Figure 2. Conceptual framework

## Chapter 3 Methodology

This chapter explains why qualitative research is chosen as the method of investigation and describes the data collection methods used. It also describes the analytical approach of selecting participants. Finally, this chapter outlines concerns about the validity and an explanation of the location of the researcher.

### 3.1 Qualitative Research

The nature of this research is deeply rooted in context, thus is inherently complex and quantitatively immeasurable (Creswell, 2012). My study necessitates a qualitative research approach to answer the research question. Qualitative research is a way to explore something that is not easily defined—a way to better understand participants’ interpretations of concepts, perspectives, and viewpoints based on their social realities (Creswell, 2012; Ormston, Spencer, Barnard, & Snape, 2013). Furthermore, it is a way to explain complexity and nuances into more manageable parts (Creswell, 2012).

### 3.2 Data Collection Methods

The primary data collection procedure used in this study was qualitative semi-structured interviews via Skype calls to the Philippines and two in-person interviews in Canada. This method was used to gather detailed and reflective insight on moral renewal, sustainable development, and social entrepreneurship from different sectors. An open-ended questionnaire (survey) was used as a secondary data collection method to supplement the information from the interviews (with the use of Google Forms). The survey participants were recruited from both purposive samples and snowball samples from primary contacts.

#### 3.2.1 Qualitative Semi-Structured Interviews

While interviews are potentially difficult to interpret and can leave a “residue of ambiguity”, interviews are one of the most powerful and common methods to understand people’s human perspectives and social experiences (Fontana & Frey, 1994, p. 361). Interviewing is an important part of sociology as it is the study of interaction (Fontana & Frey, 1994). There are different methods of interviewing, including: structured, unstructured, and semi-structured (Edwards & Holland, 2013; Fontana & Frey, 1994; Ritchie, Lewis, & Nicholls, 2013). Researchers execute structured interviews through a series of

pre-established questions with little flexibility in prompts, questions, and reactions (Fontana & Frey, 1994). On the other end of the spectrum, open or unstructured interviews flow more like a conversation than a structured interview; the interviewer is more reactive based on the context of each interview (Fontana & Frey, 1994). For this research, structured and unstructured methods of interviewing were combined, creating a semi-structured interviewing method. A question guide was used to ensure that certain topics and themes were covered while allowing flexibility for reacting to certain contexts of each interview (Edwards & Holland, 2013; Ritchie et al., 2013). This research is inherently complex and context-based, thus, interviewing is necessary because “no instrument of inquiry is more revealing” for flexible description and analysis (McCracken, 1988, p. 9). As well, it gives a deeper understanding of the many perspectives that my research seeks to uncover and discover (McCracken, 1988). I opted for a semi-structured approach to the interview because it guarantees that I get the necessary information about certain topics and themes but in a flexible and contextual way. Consequently, I was able to form patterns and see trends in my analyses while covering significant breadth and depth.

While I have deemed semi-structured interviewing as the most relevant and appropriate method of data collection in this study, there are disadvantages to this approach. One of the limitations includes considerable time commitment for both the researcher and participant. In this study, there were hurdles in regards to scheduling because of time zone differences; most participants are located in the Philippines, which also made face-to-face interviews for those inaccessible. Telephone interviews do not have the same advantage as face-to-face interviews of using body language and social cues as a supplement to the data collection (Opdenakker, 2006). Interviews are prone to reactive bias if participants interpret cues and reactions as leading (Palys & Atchison, 2007). Thus, maintaining neutrality was needed during the interview as to not lead interviewees to a desired or any particular response (Palys & Atchison, 2007). Furthermore, building good rapport was critical in maximizing the interview because it creates comfortable interview conditions for participants to respond intuitively, honestly, and in detail based on their situations and perspectives (Fontana & Frey, 1994; Palys & Atchison, 2007). While close rapport can “open doors to more informed research”, it can also have its disadvantages as the researcher may lose his or her objectivity (Fontana & Frey, 1994, p. 367).

### *3.2.1.1 Interview Process*

In total, there were 12 interviews completed, two of these interviews were pilot interviews that tested the questions and practiced my interviewing skills. All interviews were used for data analysis. After testing the questions on one NGO – development sector informant and one private industry informant, I was able to establish that my questions were effective in collecting data and was also able to be confident in my interview skills. Before the interview began, I received verbal consent for study participation if they had not signed the consent form before the interview. Interviews lasted between 30 minutes to an hour and were recorded through a recording application. Based on the responses to the question guide and context of the interview, I followed up with other clarifying questions. Notes were taken during the interview on my laptop.

### **3.2.2 Questionnaires**

The interviews generated strong data for this research, however, to strengthen my data and analysis, I chose to supplement my interview data with data collected from open-ended questionnaires or surveys. There were 10 survey participants. Questionnaires are similar to interviews since study participants have to respond to a series of pre-established questions (Beiske, 2002; Bell, 2010). While questionnaires can be open-ended or close-ended, I used an open approach where participants wrote their answers to capture a wider range of responses similar to interviews (Beiske, 2002).

One of the key strengths of questionnaires is that it is an excellent way to obtain data because it can be administered in a more general manner, i.e. e-mail and online surveys. I used Google Forms as a standard way of collecting answers to my survey. However, disadvantages of surveys include (1) low response rate (Bell, 2010); (2) no opportunities to follow up ideas and clarify answers since questionnaires are more structured (Bell, 2010); and (3) can force participants to respond to questions that they are ignorant of or have a different interpretation of the question (Beiske, 2002).

### **3.2.3 Formulating the Questions**

The questions for the interview and survey were formulated by expanding on the research question and categorizing questions based on the three main themes of my study's conceptual framework, which are sustainability, moral renewal, and social entrepreneurship, then formulating an inquiry about the linkages between the three concepts. The questions adhered Warren & Karner's (2009)

recommendations that questions should be open-ended and have a moderate amount of 10-15 questions. Open-ended questioning was appropriate for my research as it is exploratory and generates diverse responses (Palys & Atchison, 2007). The final questions were read and approved by the research advisor and the University of Waterloo Office of Research Ethics. The interview and survey questions are similar, with the interview questions being open-ended (Palys & Atchison, 2007) and having planned prompts (McCracken, 1988), and questionnaires being open-ended, but more structured (Bell, 2010). To read the final questions used for the interview and questionnaire, see Appendix A and B.

### 3.3 Participants

The participants of this study are divided into two main groups: (1) social enterprise informants and (2) non-social enterprise informants. Social enterprise informants are people who either founded a social enterprise or currently works in a social enterprise in the Philippines. Non-social enterprise informants are a broad grouping of people from different sectors that include governmental and non-governmental (non-profits and private sector) agencies. The following sections explain the process of choosing participants for the interviews and the recruiting procedures for interviews and questionnaires.

#### 3.3.1 Choosing Participants

The procedure for selecting participants was mainly purposive, which used my network to identify and recruit key informants for interviewing. Two types of purposive sampling were utilized for this study: maximum variation sampling and expert sampling. Maximum variation sampling is used to capture different perspectives and gain insights into a phenomenon from a wide range of angles (Lærd Dissertation, 2012). This process helps me identify common themes and trends (Lærd Dissertation, 2012). Expert sampling is used to gain insights from those with particular expertise that are related to the concepts explored in this research (Lærd Dissertation, 2012). Expert sampling is useful because it provides specific information and empirical evidence that strengthens my analyses (Lærd Dissertation, 2012).

In this research, the particular advantage of purposive sampling was convenient because the informants are from my personal network, which ensured strong and close rapport and a high

response rate. Furthermore, purposive sampling technique benefits my research because it helps achieve specific goals and purposes of my qualitative research design (Lærd Dissertation, 2012). This process can also be disadvantageous because it is susceptible to research and selection bias, which means it can also be challenging to convince readers of the researcher's justification (Lærd Dissertation, 2012). However, purposive sampling is only a significant disadvantage when the researcher's judgment is not well-thought-out or not based on specific criteria or conceptual/theoretical framework (Lærd Dissertation, 2012). Consequently, I attempted to ensure that the interview sample proportionately represents different sectors and geographic regions in the Philippines.

Primarily, adult Filipinos (18 years-old and above) residing in the Philippines from social enterprises, government, private, and non-profit sectors and groups were the study participants. Filipinos in the Philippines and in the diaspora were chosen as participants because they provide a close perspective of the issues and themes of my research. One Canadian academic was asked for an expert interview to glean insights on the broader aspects and concepts of sustainability, moral renewal, and social entrepreneurship. In total, there were 22 participants, 12 were with interviews and 10 were with surveys. Ideally, I wanted to get equal male and female respondents in purposive sampling; however, most participants out of a total of 22 were female.

### **3.3.2 Recruiting Procedures**

The recruiting process for this study received full approval from the University of Waterloo Office of Research Ethics and is in strict compliance with its conditions.

#### *3.3.2.1 Recruiting Procedure for Interviews*

The main method of data collection was semi-structured interviews. After receiving ethics approval and completing the list of potential interviewees, I began contacting potential study participants through e-mail. The initial e-mail attached an ethics-approved recruitment letter, inviting them to participate in the study. Once potential participants replied back with interest in joining, they were sent an ethics-approved information letter detailing what is required for their participation. This letter contained a more detailed explanation of the study/involvement and details of confidentiality. Some participants asked for the interview questions ahead of the interview, so they were subsequently given

a summary copy of interview questions so that they can prepare accordingly. At the end of every interview, I asked the participants if they could refer someone to contact me for participating in my study (snowball sampling). I recruited four people for surveys this way. After an interview had been completed, feedback letters were sent to participants, which restated details of the study/involvement and confidentiality.

### *3.3.2.2 Recruiting Procedure for Surveys*

After finishing my main data collection in the interviews, I supplemented my data collection with a secondary method through surveys. I recruited four people from referrals through snowball sampling, and six people were recruited from my personal network through purposive sampling. I e-mailed them a link to the survey for them to answer (Google Forms), which contains the questions that are similar to the interview questions. The survey contained details about the study and confidentiality/ethics.

Originally, I also intended to recruit from the Facebook group “Social Enterprises in the Philippines” (a group of 1,300+ members), but nobody from the group participated. Recruitment on Facebook was done through a social media information poster that has been posted in the group, urging interested participants to contact me by e-mail. Two people expressed interest but were unable to participate.

## **3.4 Analytical Approach**

The analytical approach to the interview data involved transcribing interview audio recordings, coding, and interpreting transcripts for significant themes. Triangulation approaches were then used to validate the data by comparing findings from different sources and comparing the findings with the literature review (see Chapter 2).

### **3.4.1 Data Analysis**

This study utilized a thematic analysis of data, which looked at all the data to identify recurring and common concepts and then summarized to identify main themes and perspectives (Patton, 2001). The procedure for data analysis are: (1) transcribing recordings; (2) reading and annotating transcripts; (3) identifying themes; (4) developing a coding scheme; (5) coding the data; and (6) interpreting the data (Patton, 2001).

Transcription of audio recordings of the interview was the first step in data analysis (Ritchie et al., 2013). It involved reviewing each interview recording by listening, familiarizing with the content, and transcribing as accurately as possible. Once transcripts were completed, preliminary observations were made as better familiarity with the data was attained (Patton, 2001; Pope, Ziebland, & Mays, 2000). The next step involved identifying recurring key issues, themes, and concepts by looking at the data in detail (Ritchie et al., 2013). Key themes were derived from the research question, objectives of the study, and from the participants (Pope et al., 2000). These were then gathered to develop a coding scheme, a detailed list of codes used to identify each theme (Patton, 2001; Pope et al., 2000). Once the coding theme was established, it was allowed to grow and change as new concepts and ideas emerge. Transcripts were annotated with codes. Summaries of themes informed the thematic framework, in which themes were represented by nodes used in NVivo (Pope et al., 2000). Interview sections and quotes were sorted in NVivo under the related nodes. There were various iterations, and reorganization of the thematic framework as the concepts evolved and new discoveries were made (Patton, 2001). Each iteration was more detailed than the last. In interpreting the data, particular attention was given to how many participants mentioned a certain theme, capturing the depth and spectrum of responses and what trends and linkages were observed with explanations of the findings (Patton, 2001; Pope et al., 2000). Any inconsistencies in the data were viewed as an opportunity to uncover deeper or other meanings (Patton, 2001).

### **3.5 Validity**

This section clarifies the relative validity of the research by contextualizing the data validity and location of the researcher.

#### **3.5.1 Data Validity**

Defining validity in the general context of qualitative research is difficult (Golafshani, 2003). Thus, it is important to define this through a specific paradigm (Golafshani, 2003). In this study, validity is explained through good qualitative research. Various qualitative researchers have defined what good qualitative research is (Golafshani, 2003). Generally, good qualitative research generates understanding with the purpose of explaining (Golafshani, 2003; Gray, 1994; Stenbacka, 2001). More specifically, Fielding (2016) argues that “good qualitative analysis [research] is able to document its claim to reflect some of the truth of a phenomenon by reference to systematically gathered data”, while “poor

qualitative analysis [research] is anecdotal, unreflective, descriptive without being focused on a coherent line of inquiry” (2016, p. 332). Words that are associated with validity in this context include reliability, trustworthiness, and rigor, which are used to differentiate between good and bad qualitative research (Golafshani, 2003). To ensure the reliability, trustworthiness, and rigor of my research, I maintained detailed records of all interviews and process of analysis (Patton, 2001).

To maximize the validity of my findings, I employed triangulation as a validation strategy (Fielding, 2016). Generally, triangulation is an approach to improve validity and reliability of research by combining methods (Patton, 2001). Barbour (1998) argues the need to define triangulation based on its application in different paradigms. Thus in this study, triangulation means comparing my findings with the literature review and cross-referencing different interview analyses with each other. Healy & Perry (2000) contends the use of triangulation of different interpretations of data sources with multiple perceptions of a single reality. For example, I use triangulation to validate the perspectives of the study participants on sustainability, moral renewal, and social entrepreneurship with the existing literature on those themes (see Chapter 2). Also, triangulation reveals the range of perspectives and perceptions of a concept from one participant to another.

### **3.5.2 Locating the Researcher and Possible Sources of Bias**

This section describes my social positioning and background in this research as an understanding of the researcher’s positionality, which is central to qualitative research (Maxwell, 2012). My position and social identity as a researcher may reveal any assumptions and biases I have that could be reflected in all aspects of my research (Ravitch & Carl, 2015).

I am a 23-year-old male Filipino-Canadian who migrated from the Philippines in 2007. Throughout my undergraduate career at the University of Waterloo, I have been interested in sustainable development in the Philippines with a particular interest in social and human contexts of sustainability. I have worked full-time in the Philippines twice as a co-op student—(1) as a Social Enterprise Researcher at My Heart Corporation, a start-up company based in Manila, for four months, and (2) as a Pilipinas Shell Foundation, Inc. Social Investment Intern in Palawan at Shell Philippines for eight months. During my time as a Social Enterprise Researcher, I learned about the Moral Recovery Program, with a focus on the strengths and weaknesses of the Filipino character. From there, I became

interested in harnessing the Filipino character as a source of energy for progress and development in the country. I observed the vibrant entrepreneurial spirit in the Philippines and began to wonder what qualities of Filipino culture and character can help innovate sustainable solutions for positive social impact in the country. Thus, I came up with the concept of integrating the Moral Recovery Program, social entrepreneurship, and sustainability together. I believe that the social enterprise model has the potential to contribute positively to sustainability in a society where business and market transactions shape the natural, political, and social environment. Arguably, this positioning can make me both researcher and informant or scholar and practitioner, which means I am located on a continuum of positionality (Herr & Anderson, 2005) or this position creates binaries (Maxwell, 2012). Consequently, this also impacts my attitude and approach toward this study, which has the potential for bias since it can skew perceptions of reality.

I mentioned that my study utilizes purposive sampling for data collection, but this method is prone to selection bias (Lærd Dissertation, 2012). While I defined my justifications for the method and addressed its validity issues, it is still worth noting that it may still be hard to satisfy neutrality completely. Additionally, it is important that I declare that I have personal relationships with the interview participants. Without revealing any identifiers, I have developed a close rapport with most of the participants from my co-op experiences in the Philippines. I realize that my personal relationships with the participants can lead to selection bias in my research. For example, while I purposefully selected people that provided a diversity and spectrum of insights, my close rapport and relationship with the participants could have skewed their insight because they might have given the desired response (Palys & Atchison, 2007). Furthermore, my purposive sampling method excluded participants outside of my network.

Finally, it is important to stress that I am a novice researcher. Though despite my experience level, I attempted to be as rigorous as possible to warrant my research as good and defensible research (Fielding, 2016; Golafshani, 2003; Gray, 1994; Stenbacka, 2001).

## Chapter 4 Findings

This chapter disseminates the findings of my research methodology. In the first section, I provide the profile of the research sample, which provides a breakdown of participant attributes. The results were then summarized by theme, which is consistent with the structure of the interview questions and survey (questionnaire form). In the next sections, I proceed to thematically analyze the data, which is followed by a discussion section. The analysis uses data collected from the interviews and surveys, then triangulated, when appropriate, with the literature review (Chapter 2). The analysis favors the more in-depth responses from the interviews, but survey answers are used to supplement the interview data and overall analysis.

### 4.1 Results

Using NVivo, the data was coded into six categories based on the structure of the interview questions and questionnaire:

1. Need for a “moral renewal or recovery” in the Philippines
2. Awareness of the Philippine Moral Recovery Program
3. Social enterprise definition
4. Implementation of the Moral Recovery Program in social enterprises
5. Sustainable development definition
6. Relationships with the Moral Recovery Program, social enterprises, and sustainable development

The MRP calls for a moral renewal or recovery in the Philippines following the events of the 1986 EDSA People Power Revolution, the first category relates this with the current socio-political atmosphere in the Philippines and reveals whether participants believe the Philippines need a moral recovery or renewal. The second category looks into the awareness of the existing MRP, whether participants know about the government program or not. The third category is linked to participants’ understandings of SE as a model in the Philippines. The fourth category relates implementation of MRP in SEs and whether participants think that the MRP is explicitly or implicitly applied in SEs in the country. The fifth category looks at participants’ understandings again, but this time with the concept of sustainable development. The sixth category inquires participants if there are any perceptible relationships between the MRP, SE, and SD in the Philippines.

Each category summarizes the findings from the interviews and questionnaire responses. While the results of the interviews are separated from the questionnaires, the analysis section will utilize the questionnaire responses as supplementary to strengthen the overall analysis. Several themes consistent with the literature review resulted from the coding analysis of the categories above, which then formed the analysis and discussion of this research. Some emergent themes were also observed and thus given proper attention (see Chapter 4.2).

#### 4.1.1 Profile of the Research Sample

In total, there were 22 participants. Of those 22 participants, 12 were through interviews and 10 were through surveys. As a researcher using a purposive sample, it is important that I ensure that the participant sample represented a balance of people from different sectors, geographic regions, working age groups, and sex to capture a rich diversity of insights and perspectives.

Out of the 12 interview participants, 3 were from the social enterprise sector, 2 each from the NGO – development sector, private education and private industry, and 1 each from academia, the media and government – education (see Figure 3). Out of the 10 survey participants, 3 were from the NGO – development sector, 2 were from government – education, and 1 each from academia, private education, private industry, government, and social enterprise (see Figure 4).

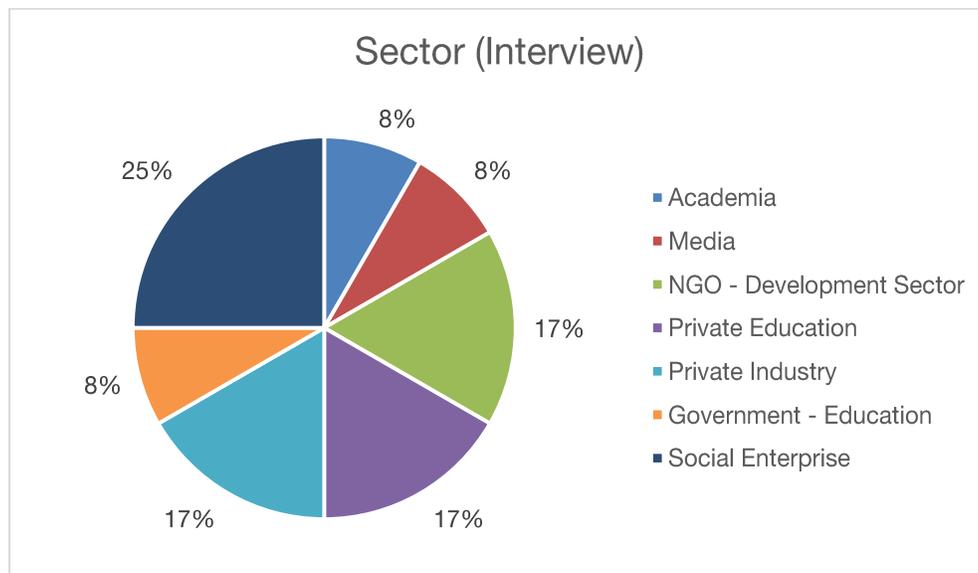
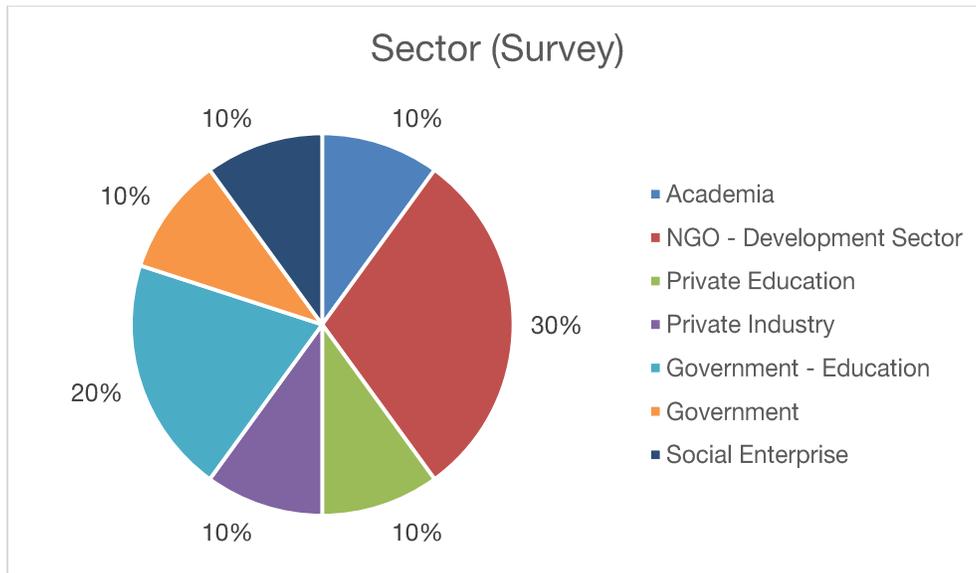
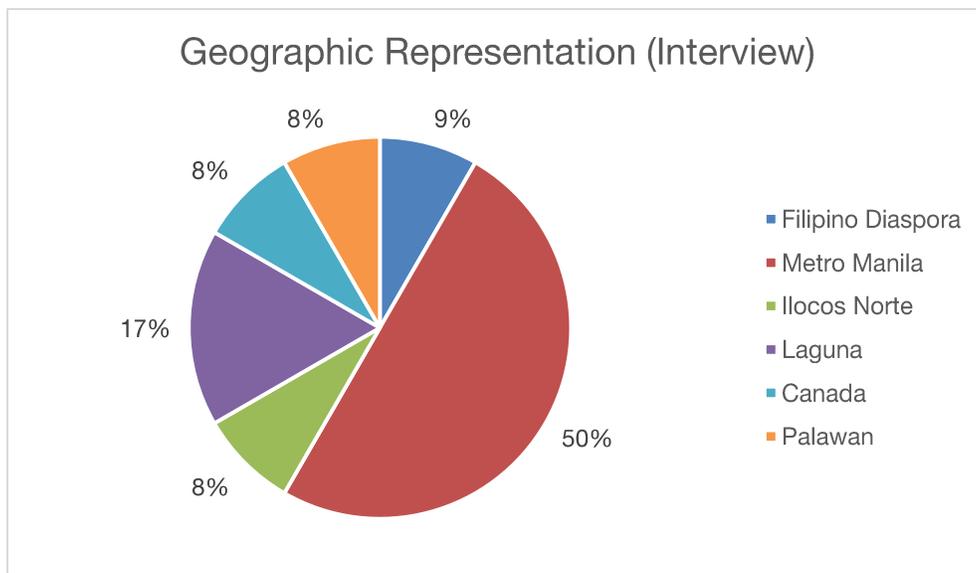


Figure 3. Sector representation of interviewees

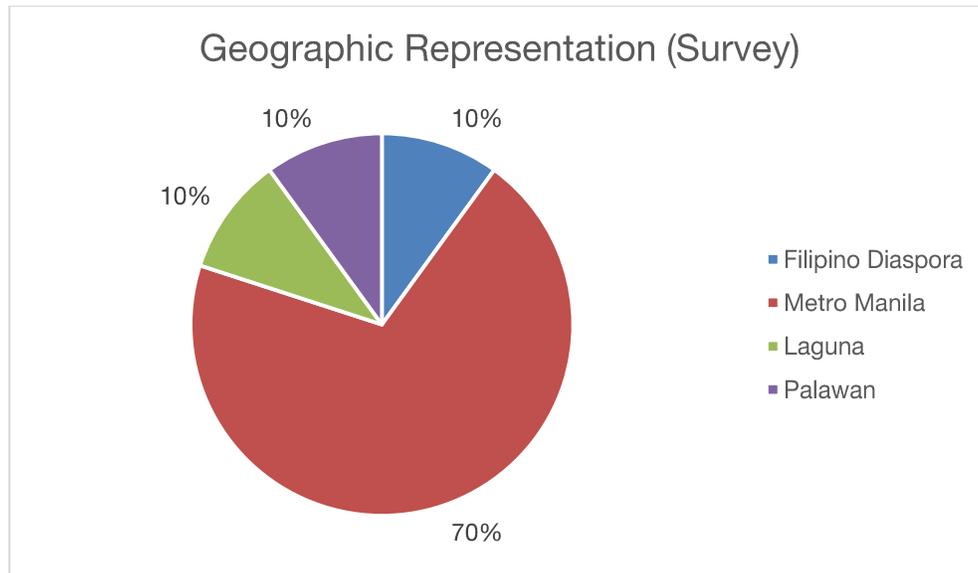


**Figure 4. Sector representation of survey participants**

Eleven of the 12 interview participants identify as Filipino, with 6 from Metro Manila, 2 from the province of Laguna, 1 each from the provinces of Ilocos Norte and Palawan, and 1 was from the Filipino diaspora. Only 1 participant was non-Filipino from Canada (see Figure 5). Among the 10 survey participants, 7 were from Metro Manila, 1 from the province of Laguna, 1 from the province of Palawan, and 1 from the Filipino diaspora (see Figure 6).

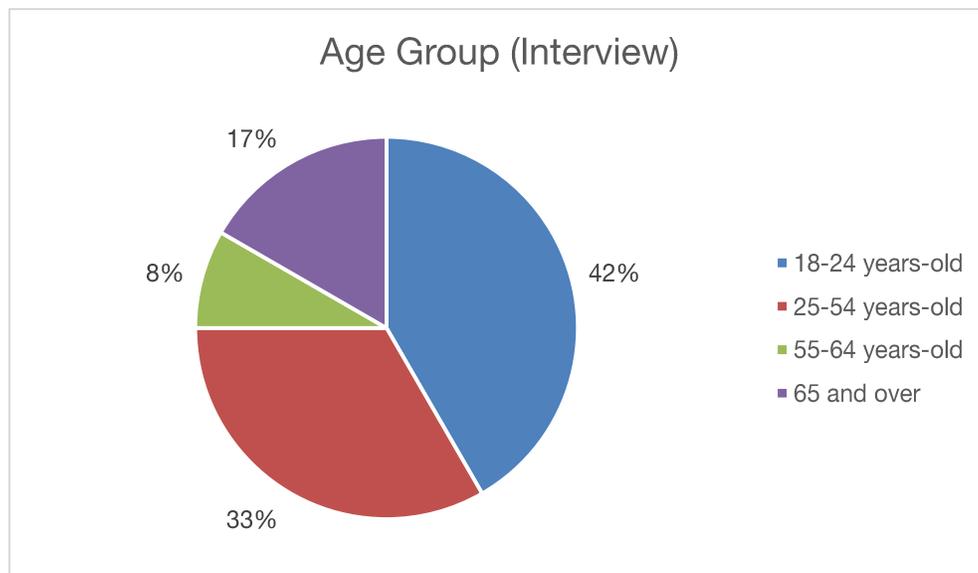


**Figure 5. Geographic representation of interviewees**

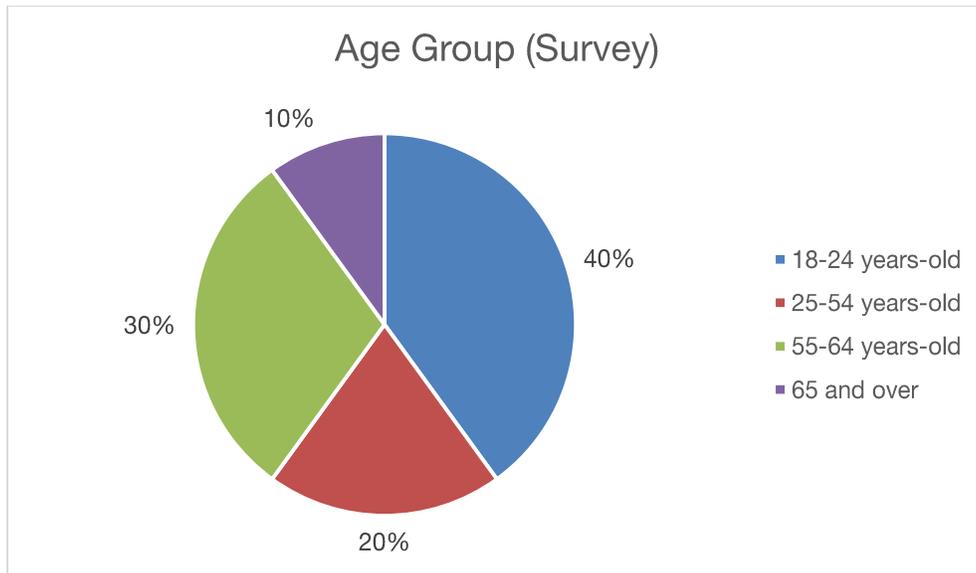


**Figure 6. Geographic representation of survey participants**

Of the 12 interview participants, 5 were from the early working age group (18-24), 4 were from the prime working age group (25-54), 2 were from the elderly group (65 and over), and 1 was from the mature working age group (55-64) (see Figure 7). Four of the 10 survey participants were from the early working age group (18-24), 3 were mature working age (55-64), 2 were prime working age (25-54), and 1 from the elderly group age (65 and over) (see Figure 8).

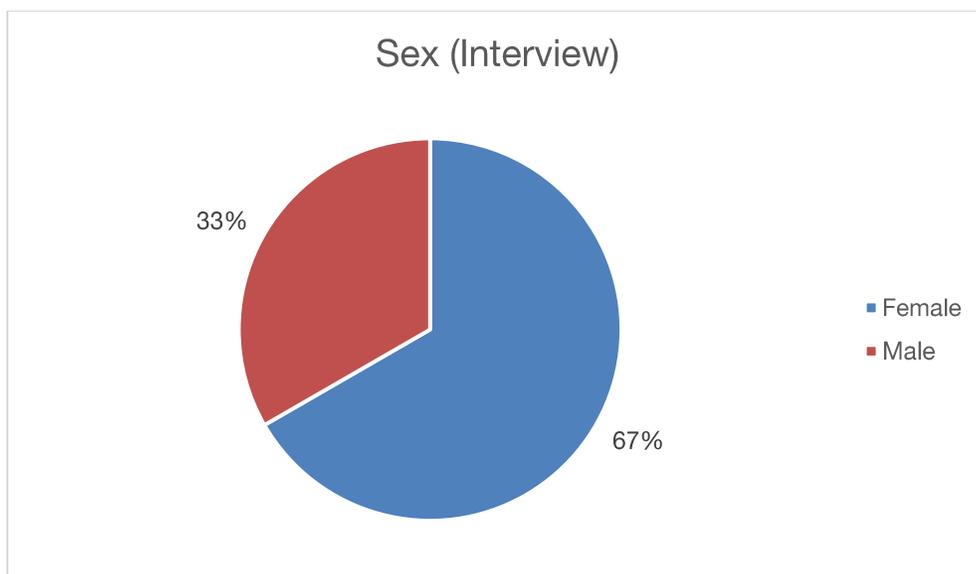


**Figure 7. Age group representation of interviewees**

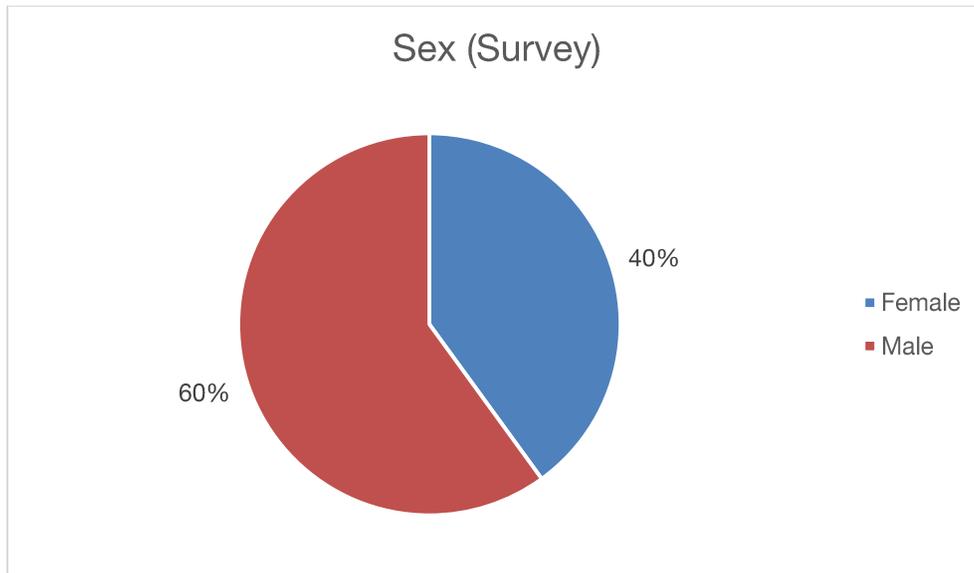


**Figure 8. Age group representation of survey participants**

More than half of the 12 interview participants were female, with 8 participants. Four were male interview participants (see Figure 9). Out of the 10 survey participants, 6 were male, and 4 were female (see Figure 10).



**Figure 9. Sex representation of interviewees**



**Figure 10. Sex representation of survey participants**

The above participant information is not meant to be statistically significant, but it does illustrate my attempt to capture the different and diverse views that can be expressed vis-à-vis themes of moral renewal, social enterprises, and sustainable development.

This chapter uses quotes from the participants. Thus, to attribute them while protecting their confidentiality, I assign codenames to distinguish them. Each codename is preceded by either ‘I’ if the source is an interview, or ‘S’ if the source is a survey questionnaire. Participants’ codenames are represented by acronyms based on their sector and an assigned number that individually identifies each participant from the same sector. The codenames used are as follows:

<b>Codename</b>	<b>Sector</b>
I-A (1)	Academia
I-M (1)	Media
I-GE (1)	Government – Education
I-ND (1-2)	NGO – Development Sector
I-PE (1-2)	Private Education
I-PI (1-2)	Private Industry
I-SE (1-3)	Social Enterprise

**Table 1. Codenames for interview participants**

<b>Codename</b>	<b>Sector</b>
S-A (1)	Academia
S-G (1)	Government
S-GE (1-2)	Government – Education
S-ND (1-3)	NGO – Development Sector
S-PE (1)	Private Education
S-PI (1)	Private Industry
S-SE (1)	Social Enterprise

**Table 2. Codenames for survey participants**

#### 4.1.2 Need for a Moral Renewal or Recovery in the Philippines

Considering the current socio-political atmosphere in the Philippines, 11 of the 12 interview participants expressed that there is a need for a moral renewal or recovery in the Philippines. All 11 of those participants identify as Filipino, with 1 of them being a part of the Filipino diaspora. However, I note that those 11 participants have varying levels of enthusiasm regarding the need for a moral renewal in the country. I identify these ‘enthusiasm levels’ as ‘weak’, ‘neutral’, and ‘strong’. Most of the participants (8 of 11) had strong feelings and opinions whether there is a need for moral renewal. I qualify ‘strong’ based on the adjectives they used for ‘need’, so words like “definitely [needed]” (I-PI1; I-PI2; I-SE1; I-SE3), “greatly need” (I-GE1), “badly needs” (I-ND1), “need a heavy moral recovery or renewal” (I-PE1), and “really feel like we need” (I-SE2) were voiced. Table 3 summarizes their perspectives of why moral renewal is a pressing matter based on the Philippines’ recent past and the events that are currently unfolding in the country.

<b>Participant</b>	<b>‘Strong’ Need for Moral Renewal</b>
I-PI1	<ul style="list-style-type: none"> <li>- President Duterte is “extremely” focused on drug problems (the fundamental problem)</li> <li>- He wants “erasure” of the problem, which includes extrajudicial killings</li> <li>- I-PI1 believes that “we cannot just execute people”</li> </ul>
I-GE1	<ul style="list-style-type: none"> <li>- Despite the Philippines being a Christian and democratic country, there are high levels of criminality and corruption, which affects the economy</li> </ul>
I-ND1	<ul style="list-style-type: none"> <li>- Over the years, Filipinos’ values system have deteriorated</li> </ul>
I-PE1	<ul style="list-style-type: none"> <li>- Need of heavy moral renewal based on what media is reporting</li> <li>- “Alternative facts” is proliferating; popularity of non-factual, non-scientific, and non-philosophical thought</li> </ul>

	<ul style="list-style-type: none"> <li>- Current socio-political atmosphere is not the ideal environment for kids to grow up in</li> </ul>
I-PI1	<ul style="list-style-type: none"> <li>- Christian values of Filipinos are not manifested vis-à-vis election of Duterte</li> <li>- People were okay to see other people die “as long as it achieved a certain goal”</li> <li>- Popularity of Duterte qualifies the generalization of the kind of people Filipinos are okay with, “regardless if they were evil”</li> </ul>
I-SE1	<ul style="list-style-type: none"> <li>- Vote buying has increased</li> <li>- Corruption has not improved</li> </ul>
I-SE2	<ul style="list-style-type: none"> <li>- The current administration exemplifies the worst in Filipino culture and traits</li> <li>- The current administration is breaking the progressive culture the Philippines have cultivated in recent years</li> </ul>
I-SE3	<ul style="list-style-type: none"> <li>- The Batak indigenous peoples complain the government and NGOs are not trustworthy</li> </ul>

**Table 3. Interview participants saying 'strong' need for moral renewal**

I documented 2 of the 11 participants as having ‘weak enthusiasm’ towards the need for moral renewal. While they agreed that there is a need, Table 4 summarizes their explanations why the concept of moral renewal could be tricky to maneuver.

<b>Participant</b>	<b>‘Weak’ Need for Moral Renewal</b>
I-M1	<ul style="list-style-type: none"> <li>- There is a need to recognize the complexity of the issue of the drug problem, which is rooted in poverty</li> <li>- What is more needed than moral renewal is proper structures that address the poverty problem</li> <li>- Moral renewal should not be a black-and-white matter</li> <li>- Moral renewal should challenge the Filipino identity, what it really means to be faithful, family-first, and democratic</li> </ul>
I-PE2	<ul style="list-style-type: none"> <li>- “Moral recovery” implies that it will be homogenic</li> <li>- Scary possibility that the MRP will prescribe a “universalizable” morality</li> <li>- The Philippines is a diverse and archipelagic country, there are many identities, there is no “singular” moral or ethics code</li> <li>- Create avenues that allow discourse of socio-political issues without compromising plurality of moralities</li> </ul>

**Table 4. Interview participants saying 'weak' need for moral renewal**

One of the 11 participants had ‘neutral enthusiasm’ for moral renewal. The participant expressed that moral renewal is a priority, but the concept of it as a program must be redefined or updated:

I-ND2: I think right now the strengths of the Filipino character need to be revitalized, the weaknesses obviously need to be changed. We also need to highlight the importance of social consciousness, and the thrust for justice given all the things that are happening lately [...] But on that note, I also think the MRP, in the sense of the old framework—I don’t think we need that. It was quite limited; it was mainly targeted at government agencies and civil servants.

The non-Filipino participant (1 of 12) did not give an explicit yes or no answer whether the Philippines needs moral renewal because he does not know enough about the specific context. However, he did offer his commentary on the concept of “moral renewal”:

IA1: I’m not sure that “renewal” is the right word. We could debate, but moral renewal presumes that we were once morally great, and now we’re not, and we better make some changes to become great again [...] I don’t think the current answers can be solely about renewal. There are uses for some old wisdoms in some new circumstances but also needs for new approaches.

The survey data are consistent with the interview results; 9 of the 10 survey participants expressed the need for moral renewal in the Philippines considering the current socio-political atmosphere. Table 5 summarizes the survey participants’ perspectives of why there is a need for a moral renewal.

<b>Participant</b>	<b>Need for Moral Renewal</b>
S-A1	- Widespread corruption, extrajudicial killings, lack of concern for law - Moral renewal should begin with family since what is taught in the family unit is inconsistent with what is taught in schools
S-G1	- Extrajudicial killings - Reinstatement of death penalty
S-GE1	- Corruption is still rampant in the country
S-GE2	- Without values formation, Filipinos are not equipped with emotional and mental tools to manage everyday challenges - Systems have failed to capacitate, Filipinos rely on themselves
S-ND1	- Many people are oblivious or indifferent to political and social events in the Philippines (Marcos burial, badmouthing of the President) - People take a stand without factual foundation

	- “Magnanimity of heart, generosity, honesty, justice, integrity” are absolute values that need to be cultivated
S-ND2	- Not a reformation, but renewal to provide right guidance, so the strengths of the Filipino character do not become liabilities - Should start at the basic unit of family
S-PE1	- MRP will be helpful but cannot be depended on as the main strategy for moral renewal - What are needed are good laws that are implemented fairly and consistently; good systems that fairly dispense goods and services; government and civil society leaders that are honest; business corporations that do not cheat; churches and educational institutions that do their “jobs”
S-PI1	- Require strong, clean, and responsible governance to implement reforms, enforce the law, end corruption, and engage citizenry - MRP should be prioritized through “high corridors of power, politics, and government”
S-SE1	- Government conducting itself is morally questionable - Respect for human rights is a must - Development of the country is development of self

**Table 5. Survey participants saying need for moral renewal**

One survey participant responded saying that there is “no need for moral recovery”, because “[the Philippines] never got the chance to fully accomplish [its] moral fiber” (S-ND3). Instead of moral renewal, S-ND3 suggested “affirmation” is needed.

Chapter 4.3.1 analyzes and discusses the context of the responses to the need of moral renewal in the Philippines.

**4.1.3 Awareness of the Philippine Moral Recovery Program**

While all of the Filipino interview participants felt that there was a need for moral renewal, less than half of them knew that there was a government-sanctioned Moral Recovery Program (4 of 11). Of those 4 who knew the MRP, 3 of the 4 participants provided historical context:

I-PI1: Even during the time of President Marcos in 1972, they already put forward what is called *Bagong Lipunan* or the New Society. At that particular point in time, it was a top-down request for the need to change the so-called moral atmosphere of the Philippines; at that time, it was widely known to be tainted by corruption. So as early as 1972, there was already

a program that was institutionalized as *Bagong Lipunan*. It was widely accepted at the start by all, including me, that this Moral Recovery Program was needed. Unfortunately, it was only “good” for, say 2 years, and after that power corrupted them.

They further explained that the current MRP was born as a result of EDSA People Power Revolution that toppled the dictatorship of President Marcos (I-GE1; I-ND2; I-PI1). The MRP was spearheaded by former Senator Shahani and crafted by Dr. Licuanan during the presidency of Cory Aquino (I-GE1; I-ND2). The MRP was supposed to correct the moral and social ills in Filipino society that were apparent during the Martial Law years of President Marcos that span almost a decade (I-ND2; I-GE1). However, it was not until the presidency of Fidel Ramos, in the year 1992, when an Executive Order was signed for the implementation of the Moral Recovery Program (I-GE1; I-ND2; I-PI1). I-PI1 explained that Ramos “was aiming to institutionalize something at the grassroots level via structures in the government that will allow the people to have some sort of a template of what to do regarding MRP”. Unfortunately, I-ND2 explained the shortcomings of the MRP:

[Former Senator] Shahani along with Dr. Licuanan admitted that the MRP failed in its mission to change Philippine society—with their aims to lessen, if not entirely [remove], the many enduring social problems of the Filipino people. It wasn’t an all-encompassing effort—I suspect the reason for that is because the MRP failed to involve the civil society and the general public. They also failed to give ownership of the program to the people that could benefit the most out of it.

Presidents that followed Ramos also attempted their versions of an MRP:

I-PI1: All of the leaders since that time, Erap [Estrada], then Gloria [Arroyo], then Noynoy [Aquino], and now Duterte—all were trying to find the process which can make the recovery sustainable. Throughout all those periods there were always moves to erase graft and corruption and to make sure we have something in the government in terms of moral recovery and doing things right. But it has never achieved via a systematic approach, to a reduction of corruption in government. The Aquino administration was quite good at it in terms of talk from the top. Unfortunately, he wasn’t a very good manager. Those below him were not of the right mettle. Therefore, the structure could not be made. Noynoy [Aquino]

and Cory [Aquino] are people above reproach, but you just can't lead by example; you have to put in the structures to have a holistic moral recovery to come in.

Particularly, in 2004, President Arroyo signed a 2004 Executive Order for moral recovery to remove graft and corruption in the government (I-GE1; I-ND2; I-PI1). President Duterte now has his version of “moral recovery” by proclaiming a war on drugs:

I-PI1: [Duterte is] saying we need to get out of the drug scourge. We need to make sure corruption is eliminated. There should be no favoritism. People are starting to realize you have to follow the rules; you have to follow orderly processes. Let's do things right; I think that's the core of the Moral Recovery Program. You do things right in every level of society. By doing all of the above, hopefully, peace and order are stabilized, and the removal of fear will allow the prosperity which all desire to come with all the hard work that is needed to make it happen.

Of the 11 Filipino interview participants, 4 researched the MRP before the scheduled interview because they were not completely aware of what the program is. Based on their research, Table 6 consolidates their different interpretations and understandings of it.

<b>Participant</b>	<b>Understanding of the MRP</b>
I-M1	- MRP is vague with overtones of religiosity - “[Religion] has been criticized for holding us back economically”
I-PE1	- MRP to be implemented in government departments, agencies, and government-controlled corporations - MRP to establish “integrity circles”
I-PE2	- Values described in MRP are still present now: <i>Maka-Diyos</i> [pious], <i>Maka-Tao</i> [humane], <i>Makakalikasan</i> [sustainable], and <i>Makabansa</i> [nationalistic]
I-SE3	- MRP is like a “360 degree development program”

**Table 6. Interview participants' researched understanding of the Moral Recovery Program**

Three of the 11 Filipino interview participants were unaware of the MRP or needed it explained during the interview.

Among survey participants, the majority were unaware of the MRP (9 of 10). One survey participant was aware.

#### 4.1.4 Social Enterprise Definition

In the Philippines, no legally registered entity is a “social enterprise” (I-SE2). Thus in that particular context, a general and universal definition of what a social enterprise does not currently exist. SEs in the country operate like any other normal or traditional business (I-SE2). However, interview participants still arrived at an agreeable general description of what a social enterprise should be. All informants (12 of 12) mentioned that a social enterprise is an organization that uses a business-like model that seeks to achieve a social purpose. Social purposes that were cited during the interviews include poverty alleviation; skills training of marginalia; employment for underprivileged; education for the poor; livelihood development; women’s rights; community development; and indigenous peoples’ cultural heritage. Two of the 12 participants expanded social objectives as not just social in nature, but also the achievement of the triple bottom line (social, economic and environmental). Moreover, related to pursuing these goals, 4 of 12 emphasized that SEs are solutions-driven, creative or innovative in their processes.

Five of 12 participants state that SEs must be financially viable, sustainable, or profitable. Out of those 5 participants, 4 say that while profits are critical for the financial viability of SEs, making a profit should not be an SE’s precedence, but achieving its social goal should be the priority. Interestingly, 2 of 12 informants referred to social entrepreneurship’s role in capitalism. I-PE2 recognized that SEs are remodeling capitalism, but is still problematic:

The capitalist system is really built, by design, to oppress. And no matter how you remodel it, it’s still capitalism. And that’s my problem with it.

On the other hand, I-SE2 stated that SEs that can be a business that treats people right:

[It] is a reaction to capitalist structures/system that oppresses people that only benefit the people at the top.

All survey participants referred to social impact as the goal of social enterprises, and 7 of 10 participants expressed that social enterprises use business models to achieve this. The following table summarizes the social enterprise definitions offered by the survey participants:

<b>Participant</b>	<b>Social Enterprise Definition</b>
S-A1	- Organization geared towards helping the common and social good
S-G1	- Business with good moral stand
S-GE1	- Concentrates on Social Return on Investment - Contribute to improvement of people’s lives while earning a profit
S-GE2	- An institution that capitalizes on profitable social issues
S-ND1	- Business with a social impact - Primary component is not profit but focuses on both profit and social impact
S-ND2	- Organizations that use commercial strategies for community development
S-ND3	- Response to unsustainability of philanthropic and capitalistic systems (hand-outs) - Model for solving societal and development problems that is sustainable - It promotes and practices “communion, gratuity, and reciprocity” - “Economically-sustainable enterprises with a heart”
S-PE1	- Initiative that focuses on giving relief to those who are poor, deprived and oppressed
S-PI1	- An organization that operates to improve the well-being of a socially and economically disadvantaged sector of the population, and alleviate social ills that plague this sector
S-SE1	- For-profit business that aims to address social problems through sustainable means - The “big goal” is social impact, not profitability

**Table 7. Survey participants' social enterprise definition**

#### 4.1.5 Examples of Social Enterprises in the Philippines

Out of the total 22 interview and survey participants, 9 participants (8 interviews and 1 survey) cited examples of social enterprises in the Philippines. There was a total of 10 social enterprises identified based on the participants’ own definitions of social entrepreneurship. Four (3 interviews and 1 survey) of those 9 participants are currently employed in the identified social enterprises. Table 8 charts the identified social enterprises.

<b>Name of Social Enterprise</b>	<b>Product/Service</b>	<b>Social Cause</b>	<b>Partner/Beneficiary</b>	<b>Remarks</b>
Akaba Ltd. Design Co.	Fair Trade, Filipino handicrafts, Jewelry, bags & accessories	Employment development & skills training, Entrepreneurship & local business development, Rural development	Rural Communities, Aboriginal/Indigenous groups, Low-income individuals	- Cited by I-ND2 - Works with Indigenous groups from Ilocos Region and other areas
Batak Craft	Fair Trade, Filipino handicrafts	Culture, Entrepreneurship & local business development, Poverty eradication	Aboriginal/Indigenous groups	- I-SE3 is currently employed at Batak Craft - Works with Batak Indigenous Peoples from Palawan
Bayani Brew	Food production and/or distribution	Social enterprise development, Poverty eradication, Rural development	Rural Communities, Low-income individuals	- Cited by I-PE1 - Advocates the use of local and indigenous ingredients, and sources from organic farming communities
Coffee for Peace	Bar or cafe, Food production and/or distribution	Environment, Rural development	Rural Communities, Aboriginal / Indigenous groups, Low-income individuals	- Cited by I-M1 - Works with Indigenous farmers from Mindanao - Involved in conflict

				resolution and community building in Mindanao
Edukasyon.ph	Education	Education	Youth	- Cited by I-PE1 - Portal that enables Filipino students to access opportunities
Gawad Kalinga	Services to social enterprise, co-operatives, non-profits, charities, etc.	Social enterprise development	Other social enterprises, co-operatives or charities, etc.	- Cited by I-GE1; I-PE1 - Houses several social enterprises
Hapinoy	Research, Marketing & Outreach	Entrepreneurship & local business development, Poverty eradication	Women, Low-income individuals	- Cited by I-PE1 - Network of women micro-entrepreneurs
InvestEd	Education	Education, Eradication of poverty	Low-income individuals, Youth	- I-SE1 is currently employed at InvestEd - Provides financial aid to low-income students
Messy Bessy	Green products, Home & décor, Parenting Products	Environment, Education, Employment development & skills training	Youth	- S-SE1 is currently employed at Messy Bessy; cited by I-SE2 - Committed to the

				environment by selling green household and personal care products - Provides at-risk young adults with training, values formation classes, and education
Rags2Riches	Green products, Jewelry, bags & accessories, Home & décor	Employment development & skills training, Entrepreneurship & local business development, Poverty eradication	Women, Low-income individuals	- I-SE2 is currently employed at Rags2Riches; cited by I-ND2; I-PE2; S-SE1 - Partners with low-income artisans in the Philippines, providing them with fair access to formal economy - Provides skills-based, financial, values education, and career trainings

Table 8. Examples of social enterprises in the Philippines

#### 4.1.6 Implementation of the Moral Recovery Program in Social Enterprises

A majority of the Filipino informants (8 of 11) perceived that SEs implicitly implement the MRP through organization practices. Of those 8 participants, 5 connected the values espoused by SEs to be consistent or related with the MRP. Table 9 provides a summary of how some of the interview participants connect values and SEs.

<b>Participant</b>	<b>Social Enterprises and MRP Values</b>
I-GE1	- There is implicit relationship in values system in MRP and an SE's purposes; they are parallel and congruent objectives
I-ND2	- SEs implement MRP by highlighting specific values such as ideal of "person-in-community", social responsibility, economic self-sufficiency, as well as nationalism and patriotism
I-PE2	- SEs emphasize the <i>Maka-Tao</i> or 'for the community' tenet of MRP
I-SE2	- Rags2Riches puts a premium on culture and values; it is the foundation of the company
I-SE3	- MRP values are woven into Batak Craft's own values and approach

**Table 9. Interview participants linking social enterprises and values**

The other 3 of 8 participants cited that the MRP is spiritually-present in the Vision, Mission & Goals of SEs. Table 10 captures the insights from the three interview participants that cite the presence of the MRP in an SE's vision and mission statement.

<b>Participant</b>	<b>MRP Values in SEs' Vision and Mission Statements</b>
I-M1	- Observed that Coffee for Peace's goal stresses harmonious relationships with "the Creator, one's being, with others, and with creation" - Also observed that Coffee for Peace is environmentally-conscious
I-PE1	- SEs have components of MRP in their mission, vision, and goals, which are then evident in their "training materials" for their beneficiaries
I-SE1	- Most SEs highlight their "mission-vision" and internally aligns with the governing law or program

**Table 10. Interview participants citing Moral Recovery Program values in social enterprise vision and mission statements**

Three of the 8 participants gave an indirect response to the question whether SEs explicitly or implicitly implement the MRP. I-PI1 talked about what makes up a "moral economy":

If a community can put up a true social enterprise type activity where they're able to generate income, protect society, protect the environment, and make it sustainable going forward—it is the foundation of a “moral economy”.

I-ND1 and I-PI2 said that MRP explicit or implicit implementation in SEs is contingent on other factors:

I-ND1: I think it depends. For example, I don't know if there are particular social enterprises that target [Moral Recovery Program] values.

I-PI2: It depends, I guess on how clear it is in its mission. Because what is its mission, does it include moral recovery as a clear mission in its operation or no?

More than half of the survey participants (6 of 10) observed that there is an implicit relationship between the MRP and SEs in the Philippines, which is connected to an SE's values system. Table 11 summarizes the various insights regarding implicit implementation of MRP in SEs.

<b>Participants</b>	<b>Implicit Implementation of MRP in SEs</b>
S-A1	- Implicit assumption of what SE is doing is for common good
S-GE1	- Stress their core values to stakeholders and beneficiaries
S-ND1	- SE owner is motivated by a moral vision but has to align explicitly with his or her employees
S-ND3	- Social enterprises should have values formation aspects in their development initiatives
S-PE1	- Social entrepreneurship can only be motivated by solidarity and compassion (moral recovery in action)
S-SE1	- Messy Bessy has a Helping Ourselves Program (HOP) that includes academic education, values education, work ethics training, and work skills training - Instills positive values for self-sufficiency in beneficiaries

**Table 11. Survey participants observing implicit implementation of Moral Recovery Program in social enterprises**

#### 4.1.7 Sustainable Development Definition

The most notable definition of SD was given by I-A1 who is a sustainability expert:

[Sustainable development is] a matter of trying to enhance well-being in the long run, with well-being defined as an interrelated package of considerations that involve human beings who are necessarily social, who necessarily live together and necessarily depend on the biophysical environment.

I-A1 also talked about key features of SD, which includes positive benefits that are “lasting, well-distributed, equitable, flexible, and mutually reinforcing”. It focuses on maximizing benefits, avoiding significant adverse effects, avoiding trade-offs, and securing win-win opportunities at various scales (I-A1).

Of the other 11 informants, 6 of them alluded to progress sustained for future generations. In general, responses were varied and referred to a suite of components within SD. Participants recalled concepts such as: satisfaction of individual needs; inclusivity; participation; individual empowerment; self-reliance; education; political stability; human rights; civic rights; peace and justice; cultural heritage; economic growth; employment; ecological harmony; protection of the environment and natural resources; indigenous peoples development; and technological and infrastructure advancement—as elements of SD.

Also, Table 12 outlines the valuable insights from the education and media sectors about their conceptions of SD.

<b>Participant</b>	<b>Conception of Sustainable Development</b>
I-PE2	- SD is balance and progress of physical facilities, effective programs (curricula), and personal training (people who execute the programs)
I-M1	- Relationship between a strong press and pluralistic, free, independent media is a requirement for SD - In the Philippines, number-based reporting and empirical journalism is essential to open up dialogue and promote evidence-based solutions among government, private sector, science community, and civil society

**Table 12. Conception of sustainable development according to two interview participants from the education and media sectors**

Of the 9 survey participants that offered a definition of sustainable development, 4 of 9 indicated that sustainable development is a process for the long-term; it is lasting (S-PE1), does not cost or compromise future generations (S-GE1; S-ND2), and it is for the current and the future good of all

(S-A1). Four of 9 participants looked at the human development aspect of sustainable development through empowerment and capacity-building (S-GE1; S-GE2; S-PE1; S-SE1). There were also mentions of sustainable development vis-à-vis the environment (3 of 9 survey participants). Table 13 summarizes the definitions from the survey participants.

<b>Participants</b>	<b>Sustainable Development Definition</b>
S-A1	- Caring for the current and future good of all
S-G1	- Take responsibility for social impact
S-GE1	- Improvement of quality of life through empowerment - Development that does not cost future generations
S-GE2	- Continuing to capacitate Filipinos through investing in improvement and advancement of social, economic, and political infrastructures
S-ND1	- Operating a business with a balance of time, energy, money, and climate effects - Having an environmental mindset, awareness, and practice - Discipline, prudence, justice
S-ND2	- Conserve and restore environment, and uplift communities without compromising the future
S-PE1	- Improving the lives of people that is lasting - Consultative, open, transparent, empowering
S-PI1	- Triple bottom line of environmental, social, and economic commitments
S-SE1	- Equipping people in need with knowledge and skills to be self-sufficient

**Table 13. Survey participants' sustainable development definition**

#### 4.1.8 Relationships with the Moral Recovery Program, Social Enterprises, and Sustainable Development

All interview participants (12 of 12) saw a connection between the MRP and the concepts of SE and SD. However, not all of them were confident that an SE implementing the MRP could foster SD. Three of 12 had reservations regarding MRP's role in this relationship, while 2 of 12 hesitated whether social enterprises are good vehicles for MRP and SD. Among survey participants, all of them (10 of 10) also saw a connection between the MRP, SE, and SD. These relationships are discussed in depth in Chapter 4.4.

#### 4.1.9 Summary of Results

The following table summarizes the results from each main research category:

<p style="text-align: center;"><b>Profile of the Research Sample</b></p>	<ul style="list-style-type: none"> <li>- There was a total of 22 participants (12 interviews and 10 surveys)</li> <li>- 5 of 22 of participants were from the NGO – development sector; 4 of 22 were from the social enterprise sector; and 13 of 22 were comprised of participants from academia, media, private education, private industry, government – education, and government</li> <li>- With the exception of one academic, all participants were Filipino with more than half of them (13 of 21) were from Metro Manila</li> <li>- 9 of 22 of participants belonged to the early working age group (18-24 years-old); 6 of 22 were from the prime working age group (25-54 years-old); and 7 of 22 were represented by the mature working and retirement age groups (55-64 and 65 and over years-old).</li> <li>- 55% (12 of 22) participants were female, and 45% (10 of 22) were male</li> </ul>
<p style="text-align: center;"><b>Need for Moral Renewal</b></p>	<ul style="list-style-type: none"> <li>- 20 of 22 participants explicitly expressed the need for moral renewal in the Philippines</li> <li>- There was varying levels of enthusiasm for moral renewal need among interview participants (weak, neutral, and strong)</li> </ul>
<p style="text-align: center;"><b>Awareness of Moral Recovery Program</b></p>	<ul style="list-style-type: none"> <li>- More than half of participants (13 of 22) were unaware of the Moral Recovery Program</li> </ul>

<p style="text-align: center;"><b>Social Enterprise Definition</b></p>	<ul style="list-style-type: none"> <li>- A legal definition of social enterprise does not exist in the Philippines</li> <li>- Participants generally agreed that social enterprises are organizations that employ business models to create social value or make a social impact</li> </ul>
<p style="text-align: center;"><b>Examples of Social Enterprises</b></p>	<ul style="list-style-type: none"> <li>- There was one participant for each of these social enterprises: Batak Craft, InvestEd, Messy Bessy, and Rags2Riches</li> <li>- 5 other participants identified the following social enterprises: Akaba Ltd. Design Co, Bayani Brew, Coffee for Peace, Edukasyon.ph, Gawad Kalinga, and Hapinoy</li> </ul>
<p style="text-align: center;"><b>Implementation of Moral Recovery Program in Social Enterprises</b></p>	<ul style="list-style-type: none"> <li>- 17 of 22 participants observed that social enterprises implicitly implement the Moral Recovery Program through their values or vision and mission statements</li> </ul>
<p style="text-align: center;"><b>Sustainable Development Definition</b></p>	<ul style="list-style-type: none"> <li>- Participants generally defined sustainable development as progress that is lasting and does not compromise the current generation's needs</li> <li>- Interview participants alluded to different components of sustainable development such as: satisfaction of individual needs; inclusivity; participation; individual empowerment; self-reliance; education; political stability; human rights; civic rights; peace and justice; cultural heritage; economic growth; employment; ecological harmony; protection of the environment and natural resources; indigenous peoples development; and technological and infrastructure advancement</li> </ul>

<p align="center"><b>Relationships between Moral Recovery Program, Social Enterprises, and Sustainable Development</b></p>	<p>- All participants observed a relationship between the concepts of moral renewal, social entrepreneurship, and sustainable development</p>
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**Table 14. Summary of results**

## 4.2 Themed Findings and Analysis

This section analyzes key themes from the research including “The Filipino Character”, “Criticisms of the Moral Recovery Program”, and “Social Entrepreneurship in the Philippines”. The findings are used to inform and expand insights and perspectives. Chapter 4.2.1 explores some of the strengths and weaknesses of the Filipino character and its potential in sustainable development. Chapter 4.2.2 examines the various criticisms of the Moral Recovery Program based on the findings. Chapter 4.2.3 observes the social entrepreneurship trends and challenges in the Philippines.

### 4.2.1 The Filipino Character

Licuanan’s (1994) analysis of the strengths and weaknesses of the Filipino character is a good starting point for developing a set of criteria and requirements towards a sustainable Filipino society. To pursue positive change in the Philippines, understanding the Filipino character is a crucial building block for progress (cf. Licuanan, 1994). This practice of individual character analysis is a prerequisite to the eventual minimizing of weaknesses and fostering of strengths in the Filipino ethos.

Table 15 describes the strengths of the Filipino character that were identified by 5 or more research participants.

<b>Filipino Character Strength</b>	<b>Description (cf. Licuanan, 1994)</b>	<b>Citations</b>
Faith and Religiosity	The results of the Filipino’s faith are “courage, daring, optimism, inner peace, as well as the capacity to genuinely accept tragedy and death” (1994, p. 33).	I-ND1; I-PE1; I-PI2; S-A1; S-ND3; S-PE1 (6)
Family Orientation	The Filipino’s family is a source of identity, feeling of belonging, rootedness, emotional and material support, commitment, responsibility, and a basic sense of security.	I-ND1; I-PE1; I-SE3; S-A1; S-GE1; S-ND1; S-ND2; S-

		ND3; S-PE1; S-PI1 (10)
<i>Pakikipagkapwa-Tao</i> (regard for others)	Filipinos are open and feel a sense of unity with others. They regard others with dignity, respect, justice, and fairness. <i>Pakikipagkapwa-tao</i> manifests itself in camaraderie, empathy, compassion, helpfulness, generosity, gratitude, <i>bayanihan</i> (mutual assistance), and hospitality. It promotes unity and social justice.	I-ND1; I-PI2; I-SE3; S-G1; S-GE1; S-ND1; S-ND3; S-PE1; S-PI1 (9)
Resilience	Resilience is manifested in the Filipino’s “ability to survive” (1994, p. 33). They have the capacity for endurance and ability to survive despite little resources and during difficult times. Resilience is also apparent in the Filipino’s ability to have a “cheerful and fun-loving approach to life and its ups and downs” (1994, p. 32)	I-ND2; S-GE1; S-GE2; S-ND1; S-ND2; S-ND3; S-SE1 (7)

**Table 15. Strengths of the Filipino character**

Strengths of the Filipino character can form the moral foundations for sustainability. Ten of 22 research participants cited the Filipino’s family orientation as a strength of the Filipino character. The Filipino family is the root of belonging, security, and mutual support especially in an “increasingly mobile and disconnected society” (I-PE1). Filipino families are generous towards their kin, and they will sacrifice for the family’s overall welfare (Licuanan, 1994; S-ND3). The family environment is where Filipinos are initially exposed and learn *pakikipagkapwa-tao*. It is also where the most basic essence of social harmony can be achieved, but Filipinos need to be cautious of extreme family centredness since it can be a source of serious flaws (Licuanan, 1994), which includes extreme personalism (elaborated later in this section). Filipinos can be fiercely loyal to their family unit to the detriment of the greater society, the common good, or national consciousness (Licuanan, 1994).

*Pakikipagkapwa-tao* was alluded by 9 of 22 participants, which includes hospitality and *bayanihan* (mutual assistance). *Pakikipagkapwa-tao* is the regard for others with dignity, respect, justice, and fairness. It promotes unity and social justice. Two notable manifestations of *pakikipagkapwa-tao* are hospitality and *bayanihan*, which were mentioned by 8 of the 9 participants. Hospitality is a trait wherein Filipinos warmly welcome anyone, especially foreigners, and would go out of their way to accommodate people in their homes. S-ND3 explained Filipino hospitality as “[having] a ready smile and an attitude of being ready to help and extend assistance in whatever way [Filipinos] can”. Hospitality is an act of goodwill and indicates acceptance of people of different and diverse backgrounds. *Bayanihan* or mutual

assistance as a concept is related to nationalism as a solution to the problem of fragmentation; it is expressed as solidarity for all Filipinos of different descent and faith (Bonoan, 1994). *Bayaniban* nurtures “community-orientedness”, S-ND3 related:

Perhaps, because we are a calamity-prone country, we have learned how to come to one another's rescue in times of trouble. The 1970s and 80s saw in the Philippines one of the most vibrant civil society movements in the world. The abuses of Martial Law led to the mushrooming of NGOs that responded to all kinds of concerns, from human rights to poverty, to health, to livelihood, etc.

*Bayaniban* lends itself to social justice and mutually reinforcing gains by having compassion and helping those who are in need.

Filipinos are resilient by nature; 7 of 22 participants cited resilience as a strength of the Filipino character. They have the ability to survive extreme hardships, unfavourable social and economic conditions, get by with little resources, and bounce back from these struggles (Licuanan, 1994; S-ND3). They also do it with a sense of optimism and continuous hope (Licuanan, 1994); S-SE1 captured Filipino resilience in this response:

One of the greatest strengths of the Filipino character is the ability to smile and maintain even just a semblance of positivism in difficult situations. In the midst of typhoons and other disasters, Filipinos are still able to find light. Though they still express their pain, sadness, anger, etc., I believe Filipinos still tend to focus on the positive and this mindset enables other strengths of the Filipino character such as resiliency.

However, resilience can also be a negative thing as it makes Filipinos “too patient and long-suffering (*matiiisin*), too easily resigned to one's fate”(Licuanan, 1994, p. 35). Licuanan (1994) “wonders what [Filipinos] might be able to do under better circumstances” (p. 34).

Six of 22 participants found the Filipino's faith and religiosity a strength of the Filipino character. Faith is the source of the Filipino's courage, optimism, resilience, inner peace, ability to act in the face of uncertainty, and acceptance of tragedy or death (Licuanan, 1994). Christian values such as compassion, forgiveness, and generosity are central to the Filipino character. Faith also refers to the

Christian virtue of fortitude that awakens the mind and spirit to tackle everyday challenges flexibly (Aquinas, 2015). S-PE1 provided examples of Filipino’s faith and religiosity in action:

Religious values were, for a great part, behind the People Power Revolution; religiosity has moved Filipinos to take part in charities of all sorts. Another example is the Basic Christian Community movement in the Catholic Church in the 70s to the 90s. It offered the masses a strong social orientation program that taught them to be socially-aware, analytical, and critical of the socio-economic situation they lived in; their Christian values motivated them to improve their lives and the lives of those around them.

However, faith and religiosity can also be a weakness of the Filipino character, which is explained below. Table 16 describes the weaknesses of the Filipino character that were identified by 5 or more research participants.

<b>Filipino Character Weakness</b>	<b>Description (cf. Licuanan, 1994)</b>	<b>Citations</b>
Extreme Personalism	Filipinos view their worlds based on personal relationships. There is no separation between objectivity and emotional involvement. There is need to establish personal relationships before any work relationship can be successful. Filipinos are uncomfortable with “impersonal stimuli” such as bureaucracy, rules and regulations, and standard procedures. They will ignore them or ask for favours. Extreme personalism leads to corruption in the Philippine society (1994, p. 34)	I-ND1; I-ND2; I-PI2; I-SE1; S-GE1; S-ND2; S-PE1 (7)
<i>Kanya-Kanya Syndrome</i> (self-serving attitude)	Filipinos have a selfish and self-serving attitude, which generates envy and competitiveness towards their peers. <i>Kanya-kanya</i> is manifested in ‘crab mentality’ where Filipinos would use tactics to bring other people down because they assume that another’s gain is his or her loss. It also manifests in personal ambition that does not consider the common good. It inhibits cooperation and community and denies the rights of others.	I-GE1; I-M1; I-ND1; I-PE1; I-PI2; I-SE2; I-SE3; S-GE2; S-ND2; S-ND3; S-PI1 (11)
Lack of Discipline	The lack of discipline is present in several characteristics such as poor time management and procrastination; avoidance and skirting of rules, standards, and	I-GE1; I-ND1; I-SE1; S-A1; S-ND1; S-ND2 (6)

	procedures; impatience and inability to delay gratification; and <i>ningas cogon</i> (starting projects and leaving it unfinished).	
Lack of Self-Analysis and Reflection	Filipinos are superficial and “flighty”. They are inclined not to validate hypotheses of things; they are satisfied with superficial explanations and solutions, which can lead to gullibility. Filipinos tend to fall for rhetoric assuming that is reality. As a result, education tends to be more “form” than substance (1994, p. 36).	I-ND1; I-ND2; I-PE1; I-PI2; S-A1; S-GE1; S-ND1; S-ND3; S-SE1 (9)
Passivity and Lack of Initiative	Filipinos often wait to be told before they take action. They tend to rely on others, which results in a need for strong authoritative figures. They are passive and submissive to such figures. Filipinos are also complacent and deal with problems without a sense of urgency. As a result, they have a high tolerance for inefficiency, poor service, and violations of basic needs and rights.	I-ND1; I-PI1; I-PI2; I-SE1; I-SE3; S-ND1; S-ND2; S-ND3; S-PE1; S-PI1; S-SE1 (11)
Faith and Religiosity	While faith and religion are sources of strength for Filipinos, it can also lead to passiveness and dependence on external forces. It also instills resignation and pre-occupation of a better life in the afterlife. Unchecked, it can also be sources of opportunism, oppression, exploitation, and superstition.	I-GE1; I-M1; I-PI2; S-ND3; S-PE1 (5)

**Table 16. Weaknesses of the Filipino character**

These weaknesses that are expressed in the Filipino character negatively impact virtuousness, redirecting moral direction toward unsustainability. Despite Filipinos being known for *pakikipagkapwatao*, they can also have a selfish and self-serving attitude that is manifested by *kanya-kanya* syndrome. Eleven of 22 participants cited *kanya-kanya* syndrome tendencies of the Filipino. *Kanya-kanya* causes poor communication, cooperation, community spirit, and denial of the rights of others (Licuanan, 1994). Filipinos can be susceptible to *kanya-kanya* syndrome through ‘crab mentality’ in which it assumes that someone’s gain is his or her loss as a result of unproductive competition (Licuanan, 1994). S-ND3 also observed ‘crab mentality’ in the *gulang naging galing* syndrome where “it involves a distorted sense of pride from thinking that we have put one over our neighbor”. Other manifestations of *kanya-kanya* include inflexibility with cooperation, for example: “not finding the benefits of listening to voices of dissent” (I-ND2); being judgmental with inclination to gossip (*tsismis*) or othering groups of people because they are poor, from a different social class, or from a geographical or cultural

background (I-PE1; I-PI2; S-PI1); untrusting of others (I-SE2); and insensitivity to the common good like disrespecting human rights (I-SE3). *Kanya-kanya* syndrome dampens democracy on the political and social levels while fostering a culture of isolation, of unhealthy competition, and of denying basic human rights.

Eleven of 22 participants referred to indicators of passivity and lack of initiative as a weakness of the Filipino character. Passivity and lack of initiative of Filipinos is typified by: their reliance on authoritative figures (I-PI1); culture of interdependence, especially in family units (I-SE1; S-PE1; S-PI1); expectations of economic handouts or dole-outs from government units, NGOs or family members (I-SE1); complacency (S-PI1); and sense of self-centredness and entitlement (S-PI1; S-SE1). Passivity and lack of initiative often lead to an overreliance on authoritative figures that threaten democratic institutions and processes. As mentioned before, passivity and lack of initiative can breed bad resilient systems (cf. Meadows, 2008) because Filipinos who are passive tend to be *matiisin* or long-suffering. They end up tolerating poor governance, unfortunate socio-economic conditions, human rights violations, and unpreparedness to natural disasters. S-ND3 imparted that Filipino's resiliency "should not end with just simply accepting the tragedies that come [their] way but to actively seek for ways to avoid them in the future".

*Pakikipagkapwa-tao* can also turn into a weakness of the Filipino character when turned into extreme personalism, 9 of 22 participants referred to this. Extreme personalism is when Filipinos achieve success through personal relationships or when they bypass bureaucracy, rules and regulations, and standard procedures (S-PE1). Extreme personalism can also negatively influence justice and equality when personal relationships are prioritized over the common good (S-GE1; S-ND3). Another aspect of *pakikipagkapwa-tao* turned to weakness is the concept of *utang na loob* (indebtedness). Three of 22 participants related *utang na loob* with politics, especially regarding "loyalty". They disapproved President Duterte's loyalty and relationship with the Marcos family who are known for their patriarch's (Ferdinand Marcos) Martial Law rule and ill-gotten wealth. Duterte's *utang na loob* with the Marcos family is ironic because Duterte runs on a platform of anti-corruption and anti-criminality. I-SE1 related the acceptance of the Marcos family with Filipinos being "overly-forgiving" and vulnerable to forgetting history. Misplaced *utang na loob* can lead to irrational decisions that have governance and socio-economic significance; it can also create a working culture based on personal relationships rather

than merit. In general, extreme personalism blurs morality and ethics and can lead to corruption (S-ND3).

Lack of self-analysis and reflection is another weakness of the Filipino character, which is characterized by superficiality and emphasis on form over substance (Licuanan, 1994). Eight of 22 participants mentioned manifestations of lack of self-analysis and reflection including obstinacy (I-ND2), i.e. being satisfied with superficial explanations to problems (Licuanan, 1994); gullibility (I-ND1; I-PE1; S-ND3); easily swayed by rhetoric (I-PE1); susceptibility to historical revisionism (I-PI1); unwillingness to take criticisms (S-GE1); and poor analytical skills (S-A1; S-ND1). The proliferation of unreliable and false news and articles have an impact on the values system and critical thinking processes of Filipinos (I-ND2; I-PE1). One participant associated the propagation of misinformation with historical revisionism, particularly about Marcos' dictatorial regime and the influence of EDSA People Power Revolution (I-PI2). The pervasiveness of gullibility to social media misinformation means that critical, rational, and analytical thinking are not being exercised (S-A1; S-ND1). As a result, this can have negative consequences on creating a progressive and scientific culture and society (S-A1).

Lack of discipline covers several facets, which are cited by 6 of 22 participants. Lack of discipline are apparent in Filipinos because of the *ningas cogon* tendency of enthusiastically starting projects but abruptly losing interest and not finishing them (I-GE1); poor punctuality and relaxed approach to work (S-ND1; S-ND2); predisposition to skirt the rules especially in government and political processes (I-SE1); and laziness which results into casual work ethic and inefficient work systems (I-ND1; Licuanan, 1994). Lack of discipline in time management and procedure directly results into social, economic, and environmental systems that are inefficient, wasteful, inequitable, and poor quality.

Five of 22 participants were critical of the religiousness of the Filipino character; instead of it being a strength, it is a weakness. I-M1 questioned the prevalence and true influence of religion, particularly Christianity or Catholicism, in Filipinos' families, schools, and work, because there is still strong evidence of moral deprivation, whether that be in crime or political corruption. I-M1's criticism of religion is linked to the tendency of *babala na* or "defeatist resignation" (Licuanan, 1994) and the attitude that God is in control of everyone's destiny, and the individual lacks control. I-GE1 protested

against the irony of the Philippines being one of the few Christian countries in the Orient, but still being plagued with “moral decadence”, and lack of honesty and integrity, particularly of people in government. I-PI2 denoted “cognitive dissonance” among Filipinos and their Christian beliefs. Filipinos are known for their Christian values of compassion, forgiveness, and generosity, which are supposedly central to their character, but many Filipinos support extrajudicial killings of drug users and demonization of other groups (I-PI2). Religion is one of the main roots of the Filipino character; but when it is used as a crutch to resign one’s fate, it can lead to passivity and lack of initiative, and fatalism (S-ND3). As well, it is prone to abuse for one’s personal agenda of oppression and exploitation of others (Licuanan, 1994).

#### 4.2.2 Criticisms of the Moral Recovery Program

About 9 interview participants out of 12 provided criticisms of the Moral Recovery Program and the concept of moral renewal or recovery. About 4 of those 9 participants interjected the underwhelming implementation of the MRP, which could have affected awareness and effectiveness of the program. I-ND2 referred to MRP authors Shahani and Licuanan’s admittance of the MRP’s failure in its mission to change Philippine society regarding the aims to eliminate or lessen the many social problems of the Filipino people. I-ND2 elaborated that the MRP was not an all-encompassing effort because it failed to involve the civil society and general public. The MRP as a framework is restricted to governmental sectors and agencies. I-ND2 suggested that if the MRP is to be revisited and re-implemented in the future, it must give ownership of the program to “the people that could benefit the most out of it”, the civil society and the general public, and not just government employees. It is evident that the MRP is a disappointment, as I-GE1 lamented the moral situation in the Philippines despite the existence of the MRP as a legal framework. I-GE1 criticized the Duterte administration because they are not the type of leaders to prioritize a re-implementation of an updated MRP that is fit for the current situation:

First of all, we need to have leaders who believe in the MRP. Leaders who really craft a doable MRP, an MRP that has the soul and spirit of the nation in it. And it has to be heralded by all agencies, all departments. It has to get 100% participation of all sectors of government as well as the private sector. And the leader needs to believe in it, and we need to have a great leader to be able to implement it.

I-PI2 echoed I-GE1's sentiments that the MRP must be updated and redefined. I-PI2 focused on the poor implementation of the MRP because cronies from Marcos' rule came back during Ramos' time (when the MRP Executive Order was signed to be an antidote to corruption):

So what kind of moral recovery are you speaking of when there is a distinct inconsistency with what you said you would do, what needs to be done and what actually happens?

I-SE1 exclaimed that no guide came with the MRP, especially in the educational system where it could make a lasting impact. I-SE1 lauded the need for a kind of "Philippine ethics textbook" that would provide the educational angle for moral recovery in the country.

The next major criticism of the MRP is in its concept, 4 of the 9 participants challenged moral renewal and recovery as a philosophy. I-PE2 worried that the MRP might prescribe a "universalizable" morality where it assumes that moral recovery is homogenous, especially in the Philippines where "the identity is archipelagic as it is geographic [and] the culture is very diverse" (I-PE2). S-GE1 echoed this issue by raising the concern of "imposition of such values over and against these peoples". I-PE2 deemed that instead of a "universalizable" morality, there should be a focus on "virtue ethics", a personal approach to morality based on Aristotelian ethics. S-A1 complemented the sentiment saying that moral recovery should come from the individual:

Individuals should have the INHERENT [sic] desire to do good things, and this will be reflected in external actions. Absent an internal moral compass, persons will be swayed by strong winds of changing perceptions and standards.

Virtue ethics emphasizes the role of character in moral decisions (Chen, 2012; Trianosky, 1990). Related to prescribing a "universalizable" morality, I-PE2 also denoted the issue of 'Imperial Manila' or the hegemony of Manila in the Philippines where the centralized government in the National Capital Region imposes politics, economy, and culture on the rest of the country. While I-PE2 brought this issue up in the context of Duterte who is from Mindanao, the southernmost major island in the Philippines, I contend that the MRP should be careful as to not prescribe a Manila-centric perspective of morality, ethics, and culture in the Philippines. The MRP thus needs to be revisited with careful considerations of inclusivity and a focus on virtue ethics rather than a "universalizable" morality

(Aquinas, 2015; Chen, 2012). Moreover, I-PI2 imparted that morality is taught in schools, whether that be related to theology or good manners and proper conduct. However, the problem is that it is not connected to an “end result”, which ends up favouring morality based on emotions rather than rationality (I-PI2). I-PI2 argued that morality should have some objectivity based on the common good or, as I-A1 puts it, “enhanced well-being in the long run”. Morality should not be confined to “feelings” as that is subjective (I-PI2), morality should be based on a personal, but objectively virtuous approach that has conscious efforts to maintain harmonious relationships with the environment, economy, and society (Bañon Gomis et al., 2011; Chen, 2012).

When asked about the concept of moral renewal as a sustainability strategy, I-A1 doubts whether “moral renewal” is the right word:

But moral renewal presumes that we were once morally great, and now we’re not, and we better make some changes to become great again. What part of history are we talking about, (laughs), and where?

I-A1 broadly elaborated that there were probably some indigenous communities in the Philippines that were sustainable based on how they interacted with the biophysical environment and with each other. However, they faced different challenges in the past, so it would not be a matter of “renewing” customary practices and old ancestral wisdom. Modern communities now are dynamic and highly complex. There are new problems, so solutions must not “be solely about renewal”:

Now, because so much what we do is unsustainable and needs to be changed, strategies have to be dynamic to change-oriented... There are uses for some old wisdoms in some new circumstances but also needs for new approaches. And getting our act together to do it (laughs) like we’ve never done before!

Similarly, S-ND2 argued that there is no need for moral renewal in the Philippines since:

[The Philippines] never got the chance to fully accomplish our collective moral fiber as a nation so, there is no need for recovery. What we need is affirmation above anything else.

The focus should be on the moral substance “in thinking what you’re doing is for the social good”, but what “social good” is, needs to be clear in the context of the MRP.

### 4.2.3 Social Entrepreneurship in the Philippines

From the findings, there is not a universal definition of what a social enterprise is in the Philippines, and I-A1 evaluated that social enterprise “is not a definition that is yet very precise and probably should not be”. Conversely, the findings reveal that social enterprises are generally perceived as organizations that apply business and entrepreneurial concepts to attaining goals with social value. There is also this notion that social entrepreneurship is a response to the capitalist economy (I-SE2; S-ND3). It challenges or rethinks the current economic systems by remodelling what is essentially capitalism to a version that fits the current economic paradigm, but is more inclusive and based on “community economy” (Ballesteros & Llanto, 2017).

For the purposes of this research and context of the Philippines, with the broad concept of what SEs are, it is important to qualify what are not SEs from the results of the data collection. Four of 12 interview participants referred to charities, cooperatives, corporate social responsibility (CSR), foundations, government-led initiatives, and non-profit NGOs, but reiterating Abu-Saifan (2012) as concepts that are not social enterprises. While these organizations are not social enterprises themselves, they are capable of social enterprise initiatives and activities (Seelos & Mair, 2004); so there is still important contention what social entrepreneurship is.

#### 4.2.3.1 Social Entrepreneurship Trends in the Philippines

It is difficult to quantify whether social entrepreneurship is truly growing in the Philippines. I-ND2 noted the “good news that the number of SEs is growing in the Philippines”, which is supported by social enterprise literature pertaining to the Philippine context (Ballesteros & Llanto, 2017; Dacanay, 2013). Different sectors of social enterprises in the Philippines can be found in agriculture, food & livestock; energy; retail; education & vocational training; tourism; healthcare; financial services; water and sanitation; and environment (de Jongh, 2016). Ballesteros & Llanto (2017) cites the social and cultural environment is conducive for SEs to emerge in the Philippines. The main contributors to this environment are: focus on “bottom-of-the-pyramid issues”; strong participatory frameworks that involve civil society and private sector; and knowledge and network support from academe, private

foundations, and established social entrepreneurs (Ballesteros & Llanto, 2017). However, actually assessing the size of social enterprises in the country is still challenging since there is no comprehensive data set (Ballesteros & Llanto, 2017). Dacanay (2013) estimates 30,000 social enterprises based on a broad classification. ADB qualifies this broad classification based on all categories of social enterprises (partly commercial NGO, small social enterprise, established social enterprise, and aspiring social enterprise [potential inclusive business]) (de Jongh, 2016). Disappointingly, the 30,000 SEs estimate is reduced to 40 commercially viable SEs (de Jongh, 2016). ADB defines commercially-viable SEs or aspiring social enterprise (potential inclusive business):

An aspiring social enterprise (potential inclusive business) has a business model which integrates the base-of-the-pyramid into it. The model is scalable and generates profits. The profits are split between reinvestment and shareholders. These organizations are bankable, although they often require considerable technical assistance and handholding to improve their business models... It should be noted that some could classify successful social enterprises under this category as inclusive businesses (de Jongh, 2016, p. 10).

The stark difference between 30,000 SEs that consider all categories and 40 commercially-viable SEs explains the responses from I-GE1 and I-PI2, which is different from I-ND2's positive outlook of SE emergence:

I-GE1: Social enterprise is a new concept in the Philippines, it came in the late 2000s. From the 1980s, it has developed up to the present. I don't think there are many social enterprises in the country right now.

I-PE2: Social enterprise is, I would call that the "nirvana"—grassroots types of organizations embedded in the community, specially cultured by various organizations [...] But true social enterprises, the grassroots community-type base, where they themselves generate profit and make sure their environment around it is protected, are still not there.

Compared to other Asian countries such as India, Indonesia, Thailand, and Vietnam, the Philippines does not have a comparably high number of SEs (de Jongh, 2016). In Thailand, its higher incidence of commercially viable SEs (~500s) and all categories of SEs (116,298) can be explained by the

proactive nature of government and policy support in the country (de Jongh, 2016). In the Philippines, legal recognition and support for SEs are still at its early stages and are represented by the PRESENT and Social Value bills (see Chapter 2.3.4.2). Other contributing factors to SE growth in Asia are social enterprise enablers such as culture, awareness builders, network builders, capacity builders and others (de Jongh, 2016). If the SE-related bills are passed, the components that contribute to the growth of the SE ecosystem in the Philippines will be ripe.

#### *4.2.3.2 Social Entrepreneurship Challenges*

One of the prevailing challenges to social enterprise effectiveness in delivering solutions is related to monitoring & evaluation (M&E). Four of 12 interview participants shared that there is a need for M&E in social entrepreneurship. I-ND2 emphasized that “concrete efforts must be evaluated” on the level of whether the goals of a certain social enterprise are met. I-ND2 further elaborated to “track as much data of the state of communities”, believing that government and NGOs can play an important role in the investment of monitoring & evaluation programs. I-SE1 echoed I-ND2’s sentiments; I-SE1 is supportive of government involvement in research and M&E, citing that this is currently lacking in the social enterprise ecosystem in the Philippines. I-SE2 said there are many development programs conducted by NGOs, foundations, and SEs, but the lack of a “follow through” regarding M&E makes it difficult to assess impact. Moreover, I-SE3 expressed that M&E must be a coordinated effort among development practitioners to identify actual needs of communities and to prevent overlap. M&E is important since the data churned from this process will contribute to the progress of a sustainable society through assessment of sustainability criteria (cf. Gibson, 2006).

As previously mentioned, SEs are businesses that are modelled in reflection of the hegemony of capitalism in the Philippines and the greater society (S-ND3). From the findings, there are two distinct schools of thought regarding this: (1) capitalism is oppressive in nature; thus, SEs as a capitalist model is problematic (I-PE2) and (2) SEs introduce the concept that businesses can do good (I-SE2; S-ND3). I-PE2 questioned whether SEs employing capitalism are “moral” since capitalism is oppressive. On top of that, there is also the alienation and isolation aspect born out of the SE model. I-PE2 said that while SEs can bridge the rich and poor closer, it does not necessarily promote social harmony; the rich will buy products from the poor and “feel good about themselves”, but the impact of this transaction is purely economic. On the other hand, I-SE2 and S-ND3 focused on the potential of SEs

as a reaction to the oppressive nature of capitalism by promoting empowerment and inclusive development. I-A1 offered an astute compromise between the two conflicting perspectives:

Very broadly speaking, a role for capitalist economic components is probably important. There is a place for markets – yes. We have a highly complex world, dealing with exchange without markets is probably no longer feasible, at least at scales beyond the community. Capitalism in the sense of needing to accumulate capital for investment is also likely to remain crucial. But markets and capital accumulation must be used as mere tools, subject to social direction and accompanied by a suite of other tools that serve the broader interests and imperatives that conventional economic motivations neglect.

Other challenges that SEs face are related to: (1) rapport-building with beneficiaries in the sense of fostering trust and community (I-SE2); (2) reach regarding pricing since SE products tend to be expensive (I-ND2); and (3) scale since SEs are still not socially and legally recognized, and generally faces financial insecurity.

### 4.3 Emergent Themes

The findings revealed some emergent themes that show meaningful relationships with moral renewal, social entrepreneurship, or sustainable development, but do not seamlessly fit in the context of the literature review and the conceptual framework (Chapter 2). The themes on “Current Socio-political Atmosphere in the Philippines”, “Spiral Dynamics”, and “Education”, warrant examination based on its linkages with the three main concepts.

#### 4.3.1 Current Socio-political Atmosphere in the Philippines

All Filipino interview participants (11 of 12) and 9 of 10 survey participants lamented the current socio-political atmosphere when they expressed the need for a moral renewal or recovery in the Philippines. The reflections are categorized based on the Duterte administration’s impact on Philippine development or their impact on Filipino culture. Regarding development, the most popular issue for the interview participants (8 of 11) is the concern for human rights, particularly regarding the “war on drugs” and extrajudicial killings of drug dealers and users. Table 17 summarizes the views of the interview participants.

<b>Participant</b>	<b>Concerns about Human Rights</b>
I-GE1	<ul style="list-style-type: none"> <li>- Extrajudicial killings of drug dealers and users is against UN Declaration of Human Rights</li> <li>- Negative impact on development</li> <li>- Does not lead to “moral upgrading” of Filipino people</li> </ul>
I-M1	<ul style="list-style-type: none"> <li>- Duterte administration ignores the poverty aspect of the drug problem in the Philippines</li> <li>- Drug users are “morally wrong”</li> <li>- Refuses to condemn the extrajudicial killings</li> </ul>
I-ND1	<ul style="list-style-type: none"> <li>- Spotlight from the “international field” because of extrajudicial killings</li> </ul>
I-ND2	<ul style="list-style-type: none"> <li>- Long-term impact of extrajudicial killings because of human rights abuses</li> <li>- Negative impact on children because they might not hold “human life as valuable”</li> </ul>
I-PE2	<ul style="list-style-type: none"> <li>- Duterte administration condoning the “massacres”, the extrajudicial killings</li> <li>- Morally and ethically questionable</li> </ul>
I-PI1	<ul style="list-style-type: none"> <li>- President is focused on drug problems, “erasure” of people</li> <li>- “Tackle the drug problem, everything will follow”—a “necessary consequence”</li> <li>- Does not agree with methods of the president, should not be killing people</li> <li>- Simplistic way of making the country safer</li> <li>- Duterte is Machiavellian; he believes the ends justify the means</li> </ul>
I-PI2	<ul style="list-style-type: none"> <li>- Cognitive dissonance of being pro-life as Christians and being okay with extrajudicial killings</li> <li>- People are generally okay with the means of “progress”</li> </ul>
I-SE1	<ul style="list-style-type: none"> <li>- Restoring death penalty</li> <li>- Effect on kids growing up in an environment that does not respect due process</li> </ul>

**Table 17. Interview participants' concerns about human rights**

It is apparent that the Duterte administration is oversimplifying the drug problem in the Philippines; they vilify drug dealers and users as “scum of the earth”, and thus it is okay to eliminate them as they are seen as unproductive members of society (I-PI1). Instead of rehabilitation or addressing the root causes of these problems (e.g. poverty) the current government has decided to take a hardline stance against the drug problem. However, eliminating the drug problem through extrajudicial killings is obviously a “morally and ethically” questionable method (I-PE2). The government condones the extrajudicial killings by failure to condemn these acts as unlawful and inhumane (I-M1). Duterte winning the popular vote and maintaining a high approval rating clarifies that—despite the expectations of Christian values and moral code—Filipinos need “moral upgrading” (I-GE1; I-PI2).

Other issues that participants brought up regarding the Duterte administration’s impact on Philippine development (but not necessarily moral renewal) include international relations and relationship with the media. With international relations, there have been mixed responses. On the one hand, they understand that Duterte is standing up for the Philippines, particularly against the criticisms of the West regarding his governance methods. However, his negative posturing is also straining positive international relationships, particularly with countries that support the Philippines through development aid or foreign investors. Duterte aligning the Philippines with Russia and China is also seen as problematic (I-GE1). Regarding the media, I-M1 said that it is essential that the media be privy to government actions because the media’s job is to record the process and the progress (I-M1). More particularly in the context of the Duterte administration’s relationship with the media, there has to be an emphasis on “number-based reporting” and “empirical journalism” to open dialogue across sectors (I-M1). The Duterte administration cannot “call out” the media for reporting stories and narratives that are factual because it does not fit their agenda or the news criticizes them (I-M1).

When asked about the Duterte administration’s impact on Filipino culture, 8 of 11 Filipino interview participants referred to its impact on the values system of the Filipino; see Table 18 for a summary.

<b>Participant</b>	<b>Impact on Values System</b>
I-GE1	- Duterte needs to show more dignity and be more honorable - His words and actions are inconsistent; the language he uses is rude
I-ND1	- Giving more power to the police; police is abusive - Duterte is unpredictable
I-ND2	- Encourages children to not value human life vis-à-vis extrajudicial killings
I-PE1	- Proliferation of “details that are not factual” or not backed by “philosophical or scientific thought” - Not the kind of environment children should grow up in
I-PE2	- Duterte is paradoxical, his words and actions are inconsistent
I-SE1	- Duterte “smart-shames” - Effect on kids growing up in an environment that does not respect due process - Introduction to police corruption
I-SE2	- Duterte enables sexism and misogyny - Young people quitting from or avoiding government work
I-SE3	- Enables people that think like Duterte - Duterte resonates with the masses, middle-class people, and poor people

**Table 18. The Duterte Administration's impact on Filipino values system according to interview participants**

Duterte's impact on the Filipinos' values system is problematic. He is not a good role model for Filipinos, especially children—he is crass in his language, promotes impunity and anti-intellectualism, sexist, disrespectful, and his words and actions are unpredictable and inconsistent. While Duterte has arguably progressive contributions in his policies, his immeasurable impact on the Filipino values system, particularly with young minds, has the potential to foster a culture that promotes a weak Filipino character (see Chapter 4.2.1). Duterte's influence is further amplified because Filipinos view him as a messianic or patriarchal figure. Seven of 11 Filipino interview participants brought up this notion of *Tatay Digong* or “President Duterte, the Father”. In a patriarchal society such as the Philippines, the country has been longing for a strong and masculine leader (I-ND1). Not only is Duterte the country's leader, but Filipinos also look to him for guidance (I-PI1), protection (I-M1), saving (I-PI2), and authority (I-SE3). However, Duterte's popularity with Filipinos is not surprising, 5 of 11 Filipino interview participants mentioned the frustration of the Filipinos with previous administrations and the lack of tangible or ‘felt’ progress. To rally behind this frustration, Duterte ran on the slogan of “Change is Coming”. Table 19 summarizes key insights to why Duterte embodied “change”.

<b>Participant</b>	<b>Reasons Duterte Personifies Change</b>
I-PE2	<ul style="list-style-type: none"> <li>- Dissatisfied with the broken promises of liberation post-EDSA Revolution</li> <li>- Dissatisfied lower or oppressed class voted for Duterte since he is radical and different</li> <li>- See Duterte as representative of marginalia, “voice of the masses”</li> <li>- Comes from Mindanao, people were tired of Imperial Manila</li> </ul>
I-PI1	<ul style="list-style-type: none"> <li>- Duterte is the Filipino id</li> <li>- Duterte embodied revenge on the system</li> </ul>
I-PI2	<ul style="list-style-type: none"> <li>- People are desperate for change</li> <li>- Duterte is perceived as outside of the establishment, not a <i>trapo</i> or “traditional politician”</li> <li>- People see Duterte as Robin Hood</li> </ul>
I-SE1	<ul style="list-style-type: none"> <li>- Previous presidents have generally been “pro-poor”</li> <li>- Duterte's supporters are mostly middle-class, a “neglected” segment of society in politics</li> </ul>
I-SE2	<ul style="list-style-type: none"> <li>- People felt hopeless and helpless</li> <li>- People want to give the president a chance to “change the system”</li> <li>- Distrust of the system and other Filipinos</li> </ul>

**Table 19. Reasons why President Duterte embodies change according to interview participants**

Essentially, Duterte won by energizing those who felt neglected and dissatisfied; he capitalized on the frustrations of many, but not all, Filipino people. While Duterte’s approaches and methods of governance have been met with resistance, Duterte’s popularity and impact on Filipino culture still have created divisions in Filipino society that do not nurture healthy discourse, moral recovery, and inclusive development.

### 4.3.2 Spiral Dynamics

I-SE3 consistently referred to the concept of spiral dynamics when answering interview questions. I-SE3 related the concept as the “spiral of different human consciousness that goes from simple to complex” (see Figure 11). Spiral dynamics is a data-based and psychological model of understanding different worldviews or values that influence socio-economic and political dimensions (Beck & Cowan, 2014). Spiral dynamics is an application of systems thinking (Beck & Cowan, 2014).



Figure 11. Spiral Dynamics illustration by Brandy Agerbeck, Loosetooth.com (cf. Beck & Cowan, 2014)

Commenting on the socio-political atmosphere in the Philippines, I-SE3 considered that Duterte's supporters tend to be tribal or at the lower levels of the spiral since they rely on an authoritative figure to lead. Duterte is seen as a messianic figure that can save the plights of the Filipino people, not realizing that these people who voted for Duterte have the autonomy or "power themselves to change the country" (I-SE3). I-SE3 further linked this disconnect with the lack of education that allows people to feel "powerless to do something substantial" (I-SE3). I-SE3 said that Duterte has a negative impact on Filipino culture by "[activating] people of the same consciousness" —people who are selfish to the point of "trampling on people's basic rights" (I-SE3). So while the people of lower "consciousness" are empowered, the people who oppose Duterte, who "thrive in complexity", are stifled (I-SE3). Consequently, Duterte is "brewing this hotspot"; in spiral dynamics, hotspot means "an environment or a culture where there is a lot of dissatisfaction among the population" (I-SE3). With this hotspot, the conditions for a revolution are ripe (I-SE3). It is then important to recognize that the current socio-political atmosphere is creating polarizing divisions in Filipino society that fail to encompass complexity. It positions people in separate boxes, rather than a fluid spiral, which makes implementing change especially more challenging (Beck & Cowan, 2014).

Furthermore, I-SE3 cautioned "cultural viruses" where the realities or culture of higher complex consciousness are shown to those of lesser complex consciousness. This scenario can leave "lesser" people confused and introduce the false belief of a greener pasture (I-SE3). Within the boundaries of social entrepreneurship, "spiral wizards" can play the role of change manager in organizations that will promote ideals of moral foundations for sustainability (I-SE3). They manage the culture of the organization, coordinating change gradually and in sync (I-SE3). It is more important to maintain harmony across the spiral and accept that change occurs in increments, rather than to rely on radical changes to systems (Beck & Cowan, 2014). Relatedly, I-A1 advised that people change "gradually, incrementally in response to the kinds of opportunities and experiences they have" (I-A1). People are complex; one cannot just change people's minds and expect that they will change their behaviour (I-A1). Spiral dynamics encourages to embrace complexity by understanding the different levels of human consciousness in society, and then implement changes based on these understandings (Beck & Cowan, 2014).

### 4.3.3 Education

Half of the interview participants (6 of 12) and S-GE1 expressed that education plays an important role in sustainable development and implementation of the MRP. Education was part of the UN Millennium Development Goals and is now part of the UN's Sustainable Development Goals (Griggs et al., 2013). Everyone should have access to good quality education, from the marginalia to the privileged, and from children to adults (I-GE1). At the least, everyone should complete basic education (K-12) (I-GE1). According to the Department of Education (DepEd), education contributes to sustainable development by fostering human capital (I-GE1). Human capital is said to be the greatest resource of the Philippines, especially with the country's large population, because an educated workforce contributes greatly to the economy and educated citizens make informed decisions that impact the progress of the country (I-GE1). However, education should not only be a matter of academics or science and arts, but it should also be a matter of "vocational efficiency, personal discipline, civic sense, nationalism, and citizenship training" (I-GE1). As well, it is values education, fostering values, desirable attitudes, and habits (I-GE1; S-GE2). With the DepEd's implementation of the K-12 curriculum in the Philippines, there is the introduction of the *Edukasyon sa Pagpapakatao* (EsP), which roughly translates to Education for Being Human, but it is basically "values education" (I-PE2). I-PE2 noted that EsP has the same core tenets of the MRP, which are *Maka-Diyos* [pious], *Maka-Tao* [humane], *Makakalikasan* [sustainable], and *Makabansa* [nationalistic]. I-PE2 supposed that, with the introduction of EsP in basic education, the Philippines "in essence" is reviving the MRP. EsP stands out as an implementer of the MRP because "[EsP] champions what they call virtue ethics", which, as said before, emphasizes the individual's character in making moral decisions (Chen, 2012; Trianosky, 1990). The above things combined form a holistic education of "mind, body, spirit, and soul" (I-GE1).

However, 4 of those 6 interview participants criticized the actual realities of the education sector – the shortcomings, whether it was lack of classrooms and lack of trainings for teachers (I-PE2); poor practical application of things learned in class (I-PI2); unprogressive policies (I-SE1); lack of relevant and contextual teaching materials (I-SE1); outdated technology (I-SE1); poor focus on higher education (I-SE1); and inaccessible to marginalized peoples, contributing to lack of education (I-SE3). The structures, framework, and curriculum are all there for a strong education sector in the Philippines; it just now needs the political thrust and civic support to be applied effectively in reality.

It is especially more important that there is substantial investment in education because of the “height of the political unrest right now” (I-SE1). However, that is beyond the scope of this research. Though, there are opportunities for social enterprises to play a role in addressing some of the gaps in the education sector, especially since there is a low incidence of social enterprises in the education and vocational training sector (de Jongh, 2016). For example, InvestEd is a social enterprise addressing the need for higher education accessibility by providing means of obtaining financial aid to students (I-SE1). Moreover, SEs can shape the values of their beneficiaries, S-GE1 contemplated that:

An SE in the education sector must serve to mediate between communities' existing values and the ideal values that Filipinos should have. It must focus on the presentation of the intrinsic and instrumental importance of such values and show how the existing gap between their existing values and the ideal values lead to certain consequences. However, the decision of whether or not to adopt such values must ultimately be made the individuals themselves.

#### **4.4 Discussion: Applying the Conceptual Framework**

This section discusses the findings in the context of the research conceptual framework. It elaborates the components of the framework by thematic relationships: “Social Enterprise and Sustainable Development”, “Moral Renewal and Sustainable Development”, and “Social Enterprise and Moral Renewal”. The final discussion explores the complete depiction of the conceptual framework by examining the interconnectedness of all the themes of social enterprise, moral renewal, and sustainable development. Using the conceptual framework, it answers the core of the research question, “How would a social enterprise implement a moral renewal framework that promotes sustainable development in the Philippines?”

##### **4.4.1 Social Enterprise and Sustainable Development**

In the conceptual framework, integrative concepts of sustainable development fuel the metaphorical vehicle of social enterprises. This section briefly discusses that particular component of the framework and frames it in the context of the findings. Table 20 summarizes the insights from the interview participants that relate social enterprises and sustainable development.

<b>Participant</b>	<b>Social Enterprise and Sustainable Development</b>
I-A1	- SEs serve a social purpose, benefit, collective gain, not just for individual advantage
I-GE1	- SEs have a triple bottom line: social, economic, environment - SE purposes include alleviation of poverty, raising standard of living and quality of life, providing employment for the marginalized - SEs should not deplete natural resources of the country
I-M1	- SE is built on the foundation of individual empowerment (skills building, earning a fair wage, self-sustaining)
I-ND1	- SEs implement projects with social impacts (e.g. addressing the gap between rich and poor)
I-ND2	- Rags2Riches and Akaba addresses the issue of poverty by helping specific communities gain upward mobility
I-PE1	- SEs generally aim to improve quality of life or to improve an advocacy such as education or women's rights
I-PE2	- SEs should target a concrete development problem (i.e. in education with lack of physical facilities, training of teachers, and quality of curriculum)
I-PI1	- SEs balance societal, environmental, and economic aspects of their operations in communities
I-PI2	- SEs help marginalized segments of society
I-SE1	- InvestEd aligns with UN SDG #4 Education by contributing to the access of financial aid
I-SE2	- Rags2Riches is a social enterprise that focuses on sustainable livelihood and community development through inclusivity and empowerment
I-SE3	- Batak Craft helps indigenous peoples in the Philippines transition to the modern economy through empowerment workshops (skills development and business modules)
S-ND3	- SE is "building economically-sustainable enterprises with a heart" - SE is for social development and is self-sustaining

**Table 20. Participants linking social entrepreneurship and sustainable development**

The findings reveal consistency with the literature on the relationship of social entrepreneurship and sustainable development. Seelos & Mair (2004) states that the purpose of social enterprises is to contribute to different aspects of sustainable development; all the responses summarized above pertain to this synergy. I-GE1 and I-PI1 referred to WBCSD's concept of eco-efficiency when they discussed that social enterprises must have a triple bottom line (World Business Council for Sustainable Development, 2012). Eco-efficiency is the balancing of economic growth and human

development while minimizing social and ecological impacts (World Business Council for Sustainable Development, 2012). WBSCD (2012) envisions businesses as significant sustainability players in the future with an emphasis on bottom-up approaches that are empowering and inclusive. Social enterprise informants, I-SE1, I-SE2, and I-SE3, discussed how InvestEd, Rags2Riches, and Batak Craft contribute to these solutions. InvestEd promotes inclusivity by providing access to financial aid for higher education (I-SE1). Rags2Riches implements an inclusive business model by partnering with local artisans to weave eco-ethical fashion products and accessories (I-SE2). Batak Craft is also an inclusive and empowering social enterprise because they are helping indigenous peoples gain business acumen to sell handicraft products (I-SE3). Moreover, non-social enterprise informants, I-M1 and I-ND2, emphasized the importance of empowerment in social entrepreneurship's sustainable development goals. Evidently, the component that links social enterprise and sustainable development in the conceptual framework can be observed in the Philippine experience. Now, it is important to ensure that social enterprises in the Philippines continue to be fueled by inclusive development, so that it may arrive towards its destination of a sustainable society.

#### 4.4.2 Moral Renewal and Sustainable Development

I-A1 presumed that “sustainable development is inherently a good thing”. Sustainable development is “desirable and viable in the long term” (I-A1). Sustainability is a moral position based on this definition (Bañon Gomis et al., 2011). It reflects Chen’s (2012) contention that “sustainability disposition is positively related (anchored and rooted) to morals and ethics” (2012, p. 5). Chen (2012) believes that sustainability practitioners must be guided by virtuousness and ethics, which comprise societal virtues such as good citizenship, reciprocity, and stability; and Christian tenets such as *magis*, justice, fortitude, temperance, and prudence (see Chapter 2.2.1). The virtues I note in my data that are consistent with Chen’s (2012) examples include: the importance of social consciousness (I-ND2); justice (I-GE1; I-ND2; I-PE2); upholding human dignity (I-GE1; I-ND2; I-PE2; S-SE1); empowering Filipinos to satisfy their basic needs (I-ND2; I-PE2; I-SE2; S-GE1; S-GE2); harmonious relationship with the environment (I-GE1; I-ND2; I-PE2; S-PI1; S-ND2); individual empowerment and responsibility (I-M1; I-SE2); democracy (I-GE1; I-PE2); faith and spirituality (I-GE2; S-ND3); honesty and integrity (I-GE1); human rights (I-GE1; I-PI2); nationalism (I-GE1; I-PE2); rational compassion (I-PI2; S-PE1); good governance (I-SE1; S-PE1; S-PI1); fellowship (I-SE2); gratitude (I-SE2); and solidarity (S-PE1). In the context of the Philippines, these virtues are summarized by the national motto “*Maka-*

*Diyos, Maka-Tao, Makakalikasan at Makabansa*” or “For God, People, Nature, and Country” (I-GE1; I-PE2).

However, it is not a simple task to legislate a Moral Recovery Program then ask people to act morally and sustainably just based on these virtues. For example, I-PI2 asserted that when a person is poor and hungry, that person will go to great lengths of obtaining food for his family, even if it means committing crimes. Six of 12 interview participants observed that for moral renewal to be effective, the poverty issue must be addressed (I-M1; I-ND2; I-PE1; I-PI1; I-PI2; I-SE3). I-ND2 highlighted that “concrete efforts should come first and be guided by a values system”. Thus, sustainability anchored to morality must be defined in the context of practical application (cf. Chen, 2012). I-ND2 argued that moral impact can only be felt when basic needs of target communities and the larger Filipino society are addressed, which is reminiscent of Maslow’s “hierarchy of needs” (cf. Maslow, 2011). The MRP should be integrated with the government, the private sector, and NGO development programs that seek to alleviate the plights of the poor. It is possible to approach this in an integrative approach that considers sustainability, not as a linear act, but as a holistic process (Gibson, 2006). It is necessary to inject a moral guide towards a sustainable society; former Senator Shahani in a speech on “Women and Politics” captures this sentiment beautifully:

While in the Senate, I initiated the creation of a "Moral Recovery Program" a values formation program, essential, to my mind, for good government and politics. I said then in the difficult days of 1987: "We do need an economic recovery program; we also urgently need a moral, intellectual and spiritual recovery program". It was Dr. Licuanan who led a team of social scientists to do a seminal analysis on the Filipino character entitled "The Strengths and Weaknesses of the Filipino Character". To the credit of Dr. Licuanan, that study still remains relevant to up this day. The message of the Moral Recovery Program remains compelling: we cannot create anything substantial and profound, especially in government and politics, unless the moral and spiritual values of honesty, cooperation, and respect for each other's human rights are the foundation of our endeavors (Shahani, 2007).

In the context of governance, I-A1 explained that moral initiatives, such as sustainability, can have two broad components—“process” and “substance”. “Process” is about making collective decisions that have positive impacts on stakeholders involved, including future generations:

I-A1: For sustainability (which is a broad moral objective) the process should be participative and democratic. It should build civility or the capacity to participate with others in decision-making based on increasing levels of mutual awareness and understanding. What you're attempting to do is to build the capacity of individuals and structures and established processes of law, and so forth, so that people have the ability, the opportunity, and information, to participate in making those decisions in a way that respects others and encourages the participants to become committed to doing something useful collectively in the long run, as opposed to being there for their own advantage. And we could call that building social capital. Such social capital is good in itself, but it's also something procedurally helpful if you're making governance decisions. It helps people know how to behave in making collective decisions. And it's not just behavior; it's attitude, capacity, and so on. But it is at its core the basis for a moral approach to process. You'd like to be able to build that civil capacity and opportunity as broadly as possible to include all participants.

Other informants repeated the significance of “building social capital” by emphasizing individual empowerment and responsibility (I-M1; I-SE2; I-SE3; S-A1; S-GE1), and education (I-GE1; I-PE2; I-SE1; S-GE1).

Additionally, S-PE1 agreed that moral renewal is not so much about the program or framework, but about governance processes:

We only need good laws that are implemented fairly and consistently; good systems that fairly dispense goods and services; government and civil society leaders who live good lives and lead with honesty and dedication; business corporations and entities that follow the law and do not cheat; churches and educational institutions that do their jobs—all these would be more than enough for the country to recover. A MRP will be helpful, but it cannot be depended upon as the main strategy to attain moral recovery.

Furthermore, S-GE1 believes that “moral recovery is but one of the many factors that can lead to sustainable development”. Echoing S-PE1, a moral renewal policy will not guarantee sustainable development since it will need to be implemented holistically. He explained that “when leaders in the

public and private sectors fail to act in morally-responsible manners, said policies [would] not be helpful”.

S-PE1 provided an example that good governance can nurture moral renewal in the Philippines:

Perhaps, the way an ethical culture develops can be gleaned from practices introduced deliberately in particular communities in the country. I now recall Jesse Robredo and his initiatives in Naga City; how he transformed the city and the community of people who lived there through his own values of transparency, ethical leadership, and good governance; how people benefitted directly from it and how they began to comply with laws and rules because they saw that doing so served the common good and eventually benefitted all of them.

According to I-A1, “process” is one component of moral initiatives, the other component is “substance”:

There are lots of moral frameworks that have particular substantive content, maybe rules, maybe some kinds of objectives, what you’re trying to achieve, what sense of justice and fairness, and so forth. People have tried to list and sometimes to quantify these considerations, as in the UNDP’s development index, ecological indices, ideas of how to have viable communities, etc. There are countless lists of basically moral objectives, and they all have several characteristics.

While there is a risk of prescribing a homogenous morality in a diverse country such as the Philippines, there must be a moral standard in the country (I-PE1; I-PE2). S-ND1 argued for “absolute values” such as magnanimity of heart, generosity, honesty, justice, integrity, discipline, and prudence “that cut across regions, races, genders, and professions, and thereby have to be cultivated and practiced” (cf. Chen, 2012). There must be a way to agree on what is right and what is wrong that allows room for the discourse of sustainability issues (I-PE2). I-A1 elucidated that some frameworks like the “UN Declaration on Human Rights are universal—they present principles that apply everywhere”, while “others are more specific to particular places or situations” such as the MRP that contains criteria of what needs to be done in terms of moral initiatives in the Philippines (I-PI1). So there is a broad understanding of what the social good is based on indicators of global agreements and specific cases.

In sustainability, there are generic requirements for moving towards a sustainable society that applies everywhere in the world:

I-A1: Moving towards something that is desirable and lasting sounds like a good thing everywhere. Probably, we can agree on that. The literature agrees on the basic requirements of getting there; we could possibly agree on that [see Chapter 2].

Table 21 charts how the interview participants' responses refer to Gibson's (2006) sustainability criteria (i.e. How holistic is a participant's conception of sustainability?) The table also charts interview participants' various levels of enthusiasm for the need of moral renewal in the Philippines.

Participant	Moral Renewal Enthusiasm			Sustainability Criteria							
	<i>Weak</i>	<i>Neutral</i>	<i>Strong</i>	1	2	3	4	5	6	7	8
I-ND2		x		x	x	x	x		x		x
I-PI1			x	x	x	x	x		x		x
I-M1	x			x	x	x			x		
I-GE1			x	x	x	x	x		x		
I-PE2	x				x	x					
I-ND1			x		x	x	x				
I-PE1			x	x	x	x					
I-PI2			x	x	x	x	x		x		x
I-SE1			x		x	x	x				
I-SE2			x		x	x	x				
I-SE3			x	x	x	x			x		

**Legend:** (1) Socio-ecological system integrity; (2) Livelihood sufficiency and opportunity; (3) Intragenerational equity; (4) Intergenerational equity; (5) Resource maintenance and efficiency; (6) Socio-ecological civility and democratic governance; (7) Precaution and adaptation; (8) Immediate and long-term integration

**Table 21. Interview responses and how it refers to Gibson's (2006) sustainability criteria**

The table above attempts to illuminate a relationship between moral renewal and holistic sustainability. From a glance, there is no strong symbiotic or even clear relationship between the two concepts. However, it does exhibit that sustainability in the Philippines is largely understood in the context of livelihood sufficiency and opportunity (11 of 11) and intragenerational equity (11 of 11), then socio-ecological system integrity (7 of 11) and intergenerational equity (7 of 11). It highlights that the participants that scored highly on the sustainability criteria (5 or more out of 8) either have a neutral (I-ND2) or strong keenness (I-PI1; I-PI2) in implementing moral renewal in the Philippines. Consequently, it reveals opportunities for an updated and re-conceptualized Moral Recovery Program that contains these specific requirements and criteria for moving towards sustainability (cf. Gibson, 2006) in the Philippines. More particularly, there are opportunities to focus on the criteria of resource maintenance and efficiency (0 of 11) and precaution and adaptation (0 of 11), in which interview participants failed to account for in their understanding of sustainable development. However, specific requirements based on the context that are broadly acceptable must also be developed through, for example, interdisciplinary research of the Filipino character (I-SE1), and how fostering its strengths and eliminating its weaknesses will contribute towards sustainable development.

#### 4.4.3 Social Enterprise and Moral Renewal

Currently, there is a gap in the literature that deeply examines the relationship between social enterprises and the concept of moral renewal. This section explores this linkage based on the research findings and is then discussed in the context of the conceptual framework. Table 22 summarizes the responses from the interview participants expressing the relationships they have observed.

<b>Participant</b>	<b>Social Enterprise and Moral Renewal</b>
I-A1	- There is moral substance in thinking what SEs do is for the social good - Must be clear what “social good” SEs want to deliver
I-GE1	- Implicit relationships between moral renewal and SEs, particularly with MRP tenets of <i>Maka-Diyos</i> [pious], <i>Maka-Tao</i> [humane], <i>Makakalikasan</i> [sustainable], and <i>Makabansa</i> [nationalistic] - MRP can strengthen and enrich SEs and vice versa
I-M1	- MRP is present in the vision and mission statement of SEs (e.g. Coffee for Peace)
I-ND1	- Sees the relationship between the two, but difficult to explain
I-ND2	- SEs embody values in “person-in-community”, social responsibility, economic self-sufficiency, nationalism, and patriotism

I-PE1	<ul style="list-style-type: none"> <li>- SEs in their vision and mission statements have components of the MRP in them</li> <li>- SEs want to “revive” certain values of the Filipino people</li> <li>- MRP is integrated into SE “strategy”</li> </ul>
I-PE2	<ul style="list-style-type: none"> <li>- SEs are exemplars of the MRP, referring to tenets of <i>Maka-Diyos</i> [pious], <i>Maka-Tao</i> [humane], <i>Makakalikasan</i> [sustainable], and <i>Makabansa</i> [nationalistic]</li> </ul>
I-PI1	<ul style="list-style-type: none"> <li>- Triple bottom line of economy, society, and environment forms the foundation of a “moral economy”</li> <li>- Must address concrete problems, like poverty, peace &amp; order, and socioeconomic inequality; first to get the virtuous wheel spinning</li> </ul>
I-PI2	<ul style="list-style-type: none"> <li>- SE and MRP relationship depends if explicit in SE’s mission statement</li> <li>- Interested in direct relationship of what is being done by SEs vis-à-vis MRP and its outcomes</li> <li>- SEs implementing MRP should emphasize on “cause and effect”</li> </ul>
I-SE1	<ul style="list-style-type: none"> <li>- MRP as moral compass for SEs</li> <li>- Most SEs align with the MRP through vision and mission statement</li> </ul>
I-SE2	<ul style="list-style-type: none"> <li>- Rags2Riches puts a “premium” on culture and values</li> <li>- Culture, trust, and values take time to establish in an SE</li> </ul>
I-SE3	<ul style="list-style-type: none"> <li>- Values of MRP is woven into Batak Craft</li> <li>- Lead by example</li> </ul>

**Table 22. Participants linking social entrepreneurship and moral renewal**

Reiterating the results from Chapter 4.1.5, 8 of 11 the Filipino interview participants made the connection between SEs and moral renewal by observing that SEs implicitly implement the MRP in the company values (I-GE1; I-ND2; I-PE2; I-SE2; I-SE3) or through the SE’s vision and mission statement (I-M1; I-PE1; I-SE1). Additionally, 9 of 10 survey participants observed a link between SEs and moral renewal with 6 of the 9 referring to SEs’ values system (S-A1; S-GE1; S-ND1; S-ND3; S-PE1; S-SE1).

The conceptual framework imagines that a moral renewal framework, in this case, the MRP serves as a map for a social enterprise on the path to a sustainable society. Relatedly, I-SE1 referred to the MRP as a “moral compass” or “guiding light”, and I-PE2 visualized the MRP as the strategic arm of an SE. From the literature review, Bornstein (1998) characterizes social entrepreneurs by their “strong ethical fiber”. I argue that this “fiber” is represented in the implicit implementation of the MRP in an SE’s values (I-GE1; I-ND2; I-PE2; I-SE2; I-SE3) and vision and mission statement (I-M1; I-PE1; I-SE1).

As well, S-PE1 explained that such values could only motivate social entrepreneurship “as solidarity with the poor and marginalized”. S-A1 asserted that any social enterprise “not rooted in morality is bound to fail because it would not address the deepest human aspirations even if it helps alleviate some of the sufferings”. S-A1 expressed that “moral renewal is what would drive true social enterprise”, otherwise it is just “purely philanthropic”. Some of the values that SEs espouse that are in the MRP include compassion, social responsibility, economic self-sufficiency, nationalism, patriotism, piousness, environmental sustainability, and harmonious relationships (I-M1; I-ND2; I-PE2; S-PE1; S-SE1).

I-ND2 also referred to the ideal of “person-in-community”, which refers to internal (community relations) and external (commodities) relationships within a community or institution (Cobb, 2007). The concept of “person-in-community”, while not explicitly stated in the MRP, captures the spirit of it because it highlights communal living (strength of Filipino character through family-orientation) instead of individualism (weakness of Filipino character through *kanya-kanya* syndrome). I-ND2 stated that SEs in the Philippines are known to practice the concept of “person-in-community”. Thus, consciously applying a moral renewal framework (MRP) to an SE’s values or vision and mission statement guides the direction of social enterprises’ contribution to a sustainable society.

Interestingly, I-GE1 contended that it is also possible that SEs influence the MRP or a moral renewal framework. In updating the MRP, SEs can inform missing details that a moral renewal framework should cover for practical application. Moreover, I-PI1 suggested that social enterprise activities that “generate income, protect society, protect the environment” builds the foundation of a “moral economy”. Moral economy is not discussed in the literature review, but the concept is consistent with the moral renewal component of the conceptual framework; it is defined as an economy that revolves around welfare, humanitarianism, and altruism (Götz, 2015). Thus to maximize impact and effect, it is then pertinent that SEs explicitly and strategically apply a moral renewal framework towards their values and vision and mission statements. Consequently, the framework serves as the social enterprises’ navigational tool that will convey clear outcomes in a sustainable society. Two social enterprises that have notable implementations of a ‘moral renewal framework’ in their substantive processes of inclusive development are Rags2Riches and Messy Bessy (see Box 1).

**Rags2Riches: Culture Code**

I-SE2: We have this culture code, we call it the R2R Culture Code. It's more than a set of company values—it's our way of life, our way of work. And it's something that we regularly visit. Let me have a rundown of our activities. We have regular community visits, that's a monthly thing that involves our community artisans. In the office team, we have Fellowship Fridays, in which our culture and systems manager (see, we have a position for a 'culture person'). This Fellowship Friday is a whole office and workshop thing that we do at every end of the month, in which we discuss one culture code and do sharing. Another thing we do, every time, in all of our events, all our meetings, everything starts with gratefulness—that's something so strange to me when I first worked at R2R. Our meetings will start with a round of thankfulness, and we would all share something that we're grateful for or something that gives us joy even if it's a small thing—even with the artisans, we do this. When I joined Ate Cynthia [community manager] for a community visit, a round of thankfulness was the start of the meeting. So in everything we do, we start with joy and gratitude. It sets the tone. It's a regular reminder for when it gets tough when it gets stressful. So that's one of the things to uphold culture [see Appendix for a complete copy of Rags2Riches' Culture Code].

**Messy Bessy: Helping Ourselves Program (HOP)**

S-SE1: I am currently employed at Messy Bessy, and we implement what we call the Helping Ourselves Program (HOP), which has four facets: academic education, values education, work ethics training, and work skills training. The program was developed with the goal of providing holistic development for at-risk young adults (ARYAs). From my understanding, the MRP is a process of moving away from social ills to instilling and encouraging more positive values to build a better Filipino character. I believe that this is what Messy Bessy is also trying to do for these ARYAs. Being a part of HOP is a continuous process to improve ourselves—especially through the values education facet. Most of the ARYAs that Messy Bessy employs have come from very difficult backgrounds and, in effect, didn't get the opportunity to learn good values. What the organization tries to do is teach these ARYAs how to move away from the negatives and instill in them positive values that they can, in turn, spread to those around them.

**Box 1. Rags2Riches' Culture Code and Messy Bessy's Helping Ourselves Program**

#### 4.4.4 Fostering Sustainable Development through Social Enterprises Implementing the Moral Recovery Program

This sub-section discusses the complete picture of the research's conceptual framework based on the findings. Insights on how to re-implement the MRP for current application vis-à-vis SEs and SD are also gleaned. Table 23 summarizes the interview responses to the question, "How could a social enterprise implementing a 'moral recovery' policy foster sustainable development in the Philippines?"

<b>Participant</b>	<b>SE Implementing MRP for SD</b>
I-A1	<ul style="list-style-type: none"> <li>- Deliver as much positive benefit and should be lasting, well-distributed, equitable, flexible, and mutually reinforcing</li> <li>- Using sustainability assessments, design undertakings based on above (including SEs)</li> <li>- Use of old wisdoms in new circumstances, along with new approaches</li> </ul>
I-GE1	<ul style="list-style-type: none"> <li>- SE, MRP, and SD are co-existent, co-functioning, and co-operating</li> <li>- Spirit of SE must have MRP</li> <li>- SE goals result in achievement of triple bottom line</li> </ul>
I-M1	<ul style="list-style-type: none"> <li>- Start with foundation of individual empowerment</li> <li>- Development solutions must be based on evidence, dialogue, and community needs</li> <li>- Focus on what is rationally 'right'</li> <li>- SEs can benefit from translating MRP to vision and mission statement</li> </ul>
I-ND1	<ul style="list-style-type: none"> <li>- Current system in the Philippines is unsustainable</li> <li>- Develop values of Filipinos to be more inclusive</li> <li>- Close the gap between the rich and poor</li> </ul>
I-ND2	<ul style="list-style-type: none"> <li>- Act locally, think globally</li> <li>- Promote open dialogues, mindfulness, and diversity</li> <li>- Invest in monitoring &amp; evaluation</li> <li>- Contribute to policy-making processes</li> <li>- Aim for structural and social transformation</li> <li>- Everything must be understood and integrated into systematic relationships</li> <li>- Concrete efforts first, and guided by values</li> <li>- MRP framework must be updated to be more participatory (not just government)</li> </ul>
I-PE1	<ul style="list-style-type: none"> <li>- Everything goes back to core practices and core principles</li> <li>- Spirit of MRP promote SD, which SEs implement through their values</li> <li>- SD processes are part of SE operations</li> <li>- Values system is part of SE strategy</li> <li>- Approach from grassroots level and influencers level</li> <li>- Public-private partnerships</li> </ul>
I-PE2	<ul style="list-style-type: none"> <li>- With current system and models, SEs cannot implement MRP and foster SD</li> <li>- SEs are problematic because the capitalistic nature tends to oppress</li> <li>- If MRP is to be implemented in SEs, there must be a standard to follow</li> </ul>
I-PI1	<ul style="list-style-type: none"> <li>- Political structures and capabilities are not mature enough to support "true" social enterprises</li> <li>- To start a virtuous cycle of sustainable development, the economic leg (address poverty) and political leg (top-down approaches) must be established</li> </ul>

	<ul style="list-style-type: none"> <li>- Must have a systematic approach, structures must be established so holistic moral recovery can happen</li> </ul>
I-PI2	<ul style="list-style-type: none"> <li>- SEs get people in the right mind frame, become conscious of MRP and SD</li> <li>- Interconnectedness of one’s self with other people and its environment should be the core of moral compass</li> <li>- Feeling that connection makes it easier to understand impact of actions</li> <li>- Refers to the concept of “social contract”</li> <li>- First, address a gap or need</li> </ul>
I-SE1	<ul style="list-style-type: none"> <li>- SEs promote awareness and education vis-à-vis MRP and SD</li> <li>- SEs can fuel research of MRP elements</li> <li>- Use data analysis</li> <li>- Foster partnerships</li> </ul>
I-SE2	<ul style="list-style-type: none"> <li>- SEs as a platform for MRP and SD</li> <li>- Rags2Riches communicates its culture and values/communicates value of humanity (R2R Culture Code)</li> <li>- Showcasing the possibility that business can be a force of good</li> </ul>
I-SE3	<ul style="list-style-type: none"> <li>- Morality (kindness and responsibility) is inherently linked with SD (look out for people and environment)</li> <li>- Must be aligned and coordinated in effort</li> </ul>

**Table 23. Interview responses to the question, "How could a social enterprise implementing a "moral recovery" policy foster sustainable development in the Philippines?"**

To reiterate the conceptual framework, a harmonious and sustainable society that integrates the pillars of environment, society, and economy is the destination; integrative applications of SD fuel the vehicle of social entrepreneurship moving towards sustainability; and a moral renewal framework (MRP) serves as the map that helps navigate the path of sustainability (see Figure 2). From the summary of responses above and initial discussions of conceptual framework components in this discussion section, a synthesis reflecting upon the conceptual framework can be examined.

Currently, the Philippines is occupied by unsustainable systems and processes, whether that be ecologically, socio-politically, or economically (I-ND1; I-PE2). With that said, the country needs to navigate from an unsustainable ‘Point A society’ to a sustainable ‘Point B society’, in which the sustainable society is dominated by elements that are lasting, well-distributed, equitable, flexible, and mutually reinforcing (I-A1). However, the path is non-linear and complex; there are many paths that can be taken. There are many “vehicles” that mobilize sustainable development, some of which are in the praxes of social innovation and transition management (see Chapter 2.3.). In this study, I focus on

the viability of social entrepreneurship as this vehicle of sustainable development. As discussed in the literature review and from the findings, there is an inherent and even inseparable link between social entrepreneurship and sustainable development (see Chapter 2.3.3 and Chapter 4.4.1). Ideally, SEs seek to achieve a triple bottom line (I-GE1); to foster inclusive development (I-M1; I-SE2); to address concrete development needs (I-ND2); and to raise awareness of the concept of SD by actually practicing it (I-PI2; I-SE1).

However, it is also important to be aware of the limitations of the SE model in achieving SD. As I-PE2 noted, the SE model is a re-dressing of capitalism, a model that inherently oppresses the marginalized and exploits resources. However, SEs do introduce a possibility that businesses can do good and do it well (I-SE2; S-ND3). Furthermore, I-A1 explained that there is a role for capitalism in a sustainable society, as long as they are used as mere tools that are subject to social and sustainable direction. Since the path towards sustainability is convoluted, it is pertinent that a moral map is used to navigate the way. As I have argued in Chapter 4.4.2, morals, values, and ethics serve as a foundation for sustainability. Thus, a moral renewal framework (MRP) can serve as a navigational tool for sustainable development, assuming that “sustainable development is inherently a good thing” (I-A1). Broadly, my findings reveal that SEs in the Philippines implicitly implement the MRP through company values and vision and mission statements, which S-PE1 captured in this response:

A social enterprise implementing a moral recovery policy can foster sustainable development in the Philippines by ensuring that, in its own little corner, it ensures the internalisation of a shared vision, mission, and core values within its organization. Then, success stories or best practices can be replicated in other places. Eventually, all this can be scaled up until a critical mass is reached.

While there are implicit relationships between sustainability, moral renewal, and social entrepreneurship, the relationships must be explicated in its practical application and implementation. The map—the moral renewal framework—must be clear in what it wants SEs to accomplish vis-à-vis fostering sustainable development (S-PI1). Consequently, this means that the MRP must be updated for application in the current context in the Philippines. A new moral renewal framework design based on sustainability criteria must be introduced (I-A1). Values that nourish a moral Filipino character must be re-emphasized, while cautiously avoiding the promotion of a binary ‘good’ or ‘bad’ Filipino

character (I-PE2). At the core, values that nurture inclusivity, rational empathy, holism, community, and interconnectedness should form the Filipino moral compass (I-M1; I-ND1; I-ND2; I-PE1; I-PI2; I-SE2; I-SE3; S-A1; S-SE1). While these values are internalized and function as a guide, the overarching purpose of a complete moral renewal framework will serve the interests of sustainable development. The various interests of sustainable development include addressing poverty issues; eliminating the gap between the wealthy and the poor; structural changes in political and governance processes; and harmonious co-existence with social-ecological systems (I-M1; I-ND1; I-ND2; I-PI1; I-PI2; S-PI1; S-ND2). The efforts must be coordinated and approached from both the grassroots level (between social enterprises, NGOs, and civil society) and at the top or influencers level (government and private sector) (I-ND2; I-PE1; I-PI1; I-SE1; I-SE3; S-PE1). However, ownership of such efforts should be given to the beneficiaries, which is at the grassroots level (I-ND2; S-ND3; S-PE1). Creativity plays a significant role here because in addition to new approaches, “old wisdoms” (i.e. wisdom of Filipino indigenous peoples) must be utilized in new circumstances (modern Filipino society) (I-A1). Hopefully, this is where social entrepreneurs knack for innovation can thrive (Abu-Saifan, 2012; Bornstein, 1998). Finally, I restate that SEs are one vehicle for sustainable development, they are seen in a complementary, but influential role in current overall efforts in sustainability (Seelos & Mair, 2004), especially in the context of the Philippines where social entrepreneurship is still an emerging sector and not completely established or stable.

## Chapter 5 Conclusion

Despite the existence of the Moral Recovery Program in Philippine legislation for over two decades, the Philippines still badly needs moral renewal to free itself from the shackle of several social ills that have trapped the country in a vicious cycle of unsustainable economic progress where the poor get poorer, the rich get richer, and the middle class stagnates. The ‘treadmill’ conditions of the Philippines have led to frustration and thirst for radical changes, which resulted in the election of President Rodrigo Duterte who vows that “change is coming”. I contend that the current socio-political atmosphere cultivates moral ambiguity and ambivalence with the vocal support for Duterte administration’s iron-fisted governance and stern position on the “war on drugs”, extrajudicial killings, and reinstatement of the death penalty. Duterte also vowed to eliminate criminality and corruption, but his loyalty to the Marcos family questions the credibility of his promises.

My research argued the need for a re-implementation of the Moral Recovery Program as a foundation for sustainable development. My findings revealed that there is a need for moral renewal and an updating and re-introduction of the Moral Recovery Program considering the current socio-political environment in the Philippines. Specifically, I investigated the role of social entrepreneurship that utilizes a moral renewal framework in fostering sustainable development in the country. Based on my findings, I argued that social enterprises implicitly implement the government-proclaimed Moral Recovery Program. The implicit implementation is a result of the intrinsic ‘moral goodness’ of social enterprises and not because of the awareness of the Moral Recovery Program. The research examined the relationship between moral renewal and sustainable development. Sustainable development is argued as an “inherently good thing” (I-A1). Sustainability, at its core, is tied to morality and ethics (Chen, 2012). I discussed that an updated moral renewal framework must be clear in its establishment of the moral Filipino character and sustainability goals.

The central objective of this research was to explore the viability of social enterprises as implementers of a moral renewal framework that would foster sustainable development in the Philippines. While social enterprises naturally use a moral renewal framework to guide their strategy for sustainable development processes and operations, social entrepreneurship is only one vehicle that can help the Philippines reach its destination of a sustainable society. Social enterprises are meant to be seen in a complementary role to the overall effort of sustainability. Realistically, social enterprises are part of the suite of solutions, but not the only and best solution.

The next and final section offers an enumeration of practical, conceptual, and future research recommendations derived from the in-depth analysis and discussion of this thesis.

## **5.1 Recommendations**

This section proposes several recommendations based on the content of this research.

### **5.1.1 Sustainable Development Assessment**

I recommend that sustainability criteria be used to evaluate programs and initiatives (including social enterprises) under the Moral Recovery Program (Gibson, 2006). The MRP should also have visible monitoring & evaluating components tied to the preservation, conservation, and sustainable use of

the physical natural environment, especially in the geographical context of the Philippines since it is rich in natural resources.

### 5.1.2 Updating the Moral Recovery Program

The following recommendations concern the updating of the Moral Recovery Program for the current application.

On the Filipino Character:

1. Create an action plan (short-term to long-term) for the Moral Recovery Program, so that it will not fall prey to the *ningas cogon* tendency of Filipinos and is consistently acted upon and followed through;
2. Evaluate the impacts of the internet and social media on the weaknesses of the Filipino character (gullibility and vulnerability to historical revisionism); and
3. Highlight the importance of *bayaniban* (communal unity or mutual assistance) in the praxis of sustainable development.

On amending the criticisms of the Moral Recovery Program:

1. Do not restrict MRP to governmental sectors and agencies. Give MRP ownership to civil society and general public;
2. Escalate the MRP to a higher legal consciousness and awareness by assigning it to a “moral renewal champion” (congressman or senator);
3. Avoid prescribing a “universalizable” morality in the MRP. Focus on a personal approach to building the Filipino moral character (virtue ethics);
  - However, also clearly define what social good is based on universal standards such as the UN Declaration of Human Rights and certain sustainability criteria in the context of the MRP; and
4. Ensure that the MRP is representative and inclusive of the socio-cultural diversity of the Philippines. It should not impose an “Imperial Manila” hegemony.

### 5.1.3 Social Entrepreneurship in the Philippines

The following recommendations are to enhance the social enterprise ecosystem in the Philippines.

On a top-down approach:

1. Broadly define what social enterprise is for legal purposes. The definition should be based on the spectrum of definitions from the literature (see Chapter 2.3);
  - Also define what are not social enterprises including charities, cooperatives, corporate social responsibility, foundations, government-led initiatives, and non-profits;
2. Commission data collection that will produce a comprehensive data set of social enterprises in the Philippines to identify trends, represented advocacies, and gaps;
3. Continue to advocate the passing of the PRESENT and Social Value bills;
4. Promote social enterprise enablers such as awareness, network, and capacity builders (de Jongh, 2016);
5. Create and offer programs that will train social entrepreneurs in inclusive development and the MRP; and
6. Push for research on the benefits of social entrepreneurship.

On the grassroots level:

1. Explicitly and strategically apply a moral renewal framework (MRP) to social enterprise values system and vision and mission statements;
2. Prioritize concrete needs such as poverty and socio-economic inequality while guided by the MRP;
3. Urge social enterprises in the Philippines to prioritize monitoring & evaluation and follow through their sustainable development efforts. Track data that will generate information on the state of communities that are impacted;
4. Coordinate social enterprise efforts among different companies, organizations, and other development practitioners to prevent overlap and redundancy;
  - Also, learn from the successes of other social enterprises in fostering company culture and values system consistent with the MRP;
5. Alignment sessions that will ensure that a social enterprise is operating based on a common set of company values – honesty, cooperation, and respect (this is where an updated MRP comes in); and
6. Support establishment of social enterprises that address the gaps in the education sector (physical facilities, training, and programming).

#### 5.1.4 Moral Renewal and Education

The emergent theme about education forms the following recommendations:

1. Academe, government sector, and civil society should collaborate on writing a series of textbooks on Philippine ethics for use in basic education curricula; and
2. Commit to the implementation of *Edukasyon sa Pagpapakatao* (values education) and specifically emphasize its relation to the MRP.

#### 5.1.5 Moral Renewal and Sustainable Development: Future Research

The relationship between moral renewal and sustainable development is a thought-provoking and potentially useful concept. I recommend that further studies be conducted to explore and analyze the linkage in various contexts and practical applications:

1. Research integrative and holistic applications of sustainable development that are anchored on moral foundations;
2. Research moral renewal and sustainable development in the context of governance (process and substance) (I-A1);
3. Research the role of capitalism in moral renewal and sustainable development;
4. Research further the concept of Spiral Dynamics in governance vis-à-vis moral renewal and sustainable development.

# Appendices

## Appendix A

### Interview Questions

1. Considering the socio-political atmosphere in the Philippines, describe your feelings and opinions whether the Philippines currently need a “moral recovery/renewal”?
2. Do you know what a social enterprise is and what it does? Describe, in your own words, what a social enterprise is.
3. Do these social enterprises explicitly or implicitly implement the MRP? If yes, how? If no, why do you not think so? What do you see the relationships of social enterprises and MRP?
4. (If applicable) Describe your social enterprise. What makes it a social enterprise? Do you see any relationships between your social enterprise and the MRP?
5. (If applicable) Does your SE explicitly or implicitly implement the MRP? If yes, how? If no, why do you not think so?
6. Can you define, relative to your sector, what sustainable development means?
7. Based on your definition of sustainable development, how could a social enterprise implementing a “moral recovery” policy foster SD in the Philippines?
8. Would you be able to pass on the information letter to people you may know who might be interested in participating and they can contact me if they are interested in participating?
9. Do you know any documents I should read on these topics and themes?

## Appendix B

### Survey Questions

1. Describe the “strengths” and “weaknesses” of the Filipino character (e.g. strengths: personable and family-centric, weaknesses: colonial mentality and lack of discipline)
2. Considering the socio-political atmosphere in the Philippines, describe your feelings and opinions whether the Philippines currently need a “moral recovery/renewal”?
3. Did you know about the Moral Recovery Program (MRP) proclamation in 1992? Do you think the Philippines should prioritize moral renewal in the Philippines, i.e. fostering strengths and improving on weaknesses of the Filipino character, making a lasting impact on development?
4. Describe what a social enterprise (SE) is and what it does. Give examples of some advocacies of social enterprises.
5. Do you see any relationships between social entrepreneurship and moral renewal or the MRP? If so, how?
6. If you're part of a social enterprise organization, does it explicitly or implicitly implement the MRP or any moral renewal policy? If not, have you observed SEs explicitly or implicitly implement the MRP or any moral renewal policy?
7. Can you define, relative to your sector, what sustainable development means? How do you or your sector contribute to sustainable development?
8. Based on your definition of sustainable development, how could a social enterprise implementing a “moral recovery” policy foster SD in the Philippines?
9. Describe how you would link “moral recovery” with SD. Do you think it is possible to foster SD through a “moral recovery” policy? How can social enterprises lead or pioneer the re-implementation of the MRP considering the current socio-political atmosphere?
10. Would you be able to pass on the information letter to people you may know who might be interested in participating and they can contact me if they are interested in participating? Or do you know any documents I should read on these topics and themes?

## Appendix C

### Rags2Riches Culture Code

In the R2R team, we have a special way of doing things. We're not your usual company, and so our ways can be kind of unique. We like different. We like unique. Others have 'company values' – we have this culture code. More than a list of fancy words, this is our promise to each other, this is our way of working, and to be honest, our way of life.

1. In everything we do, we start with joy and gratitude. “What am I thankful for today?”
2. We begin where you are, and with what we have. “How can I challenge myself to turn this into something beautiful?”
3. We approach everything with curiosity, not judgment. “What can I learn from this that can improve and evolve my work?”
4. We create with people in mind, so all work should be done *not just* with excellence, but with intention. “Who am I creating this for? Am I making something that matters for her/him?”
5. We believe that can create more impact and more meaning – but with the least waste. “How can I create the best work, but avoid unnecessary wastage (materials, electricity/energy, etc.)?”
6. Since Day 1, R2R was built upon the value of listening. We listen to understand, not to react. “How can I be a more compassionate listener? Am I genuinely and respectfully listening?”
7. We never forget that we are woven into a bigger community. We don't just work together – we *rally* for each other. “How can I do my work in a way that helps the other person do their job better?”
8. R2R was created to honor the work and lives of our community. Every part of the product and every step of our process should reflect how we value our people. “Am I doing work that gives justice and respect to our community?”

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