

Kapwa in Action: Entanglement of Relational Filipino Virtues with Dynamic Capabilities in Agri-Social Enterprises

Alexa Andrea A. Abary¹, Melka Pearl D. Antipolo², Hannah Sharmae T. Prado³, Jose Alessandro D. Roxas⁴,
Dr. Patrick Adriel H. Aure*

^{1,2,3,4}De La Salle University, Ramon V. del Rosario - College of Business - Department of Management and Organization (DMO)

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*Corresponding Author: patrick.aure@dlsu.edu.ph

Abstract: Agri-social enterprises (ASEs) have emerged to empower farming communities as a result of significant challenges in the Philippine agricultural sector. Given that the existing literature on management and leadership is heavily influenced by Western frameworks, this study explores leadership and organizational capabilities from a cultural perspective through Sikolohiyang Pilipino. Specifically, the study delves into how the kapwa orientation of Filipino ASE leaders influences their organization's dynamic capabilities (sensing, seizing, reconfiguring) and how these culturally embedded capabilities drive social sustainability outcomes for partner-farmers. Employing a qualitative, multiple-case study design, data were collected through semi-structured interviews with founders and partner-farmers from four distinct ASEs. Thematic analysis, facilitated by ATLAS.ti and code co-occurrence mapping, revealed that kapwa serves as a foundational organizing principle, positioning partner-farmers as hindi ibang tao (one of us) within the organization. The findings convey that key Filipino virtues (*kagandahang-loob*, *utang na loob*, *pakikiramdam*, *malasakit*, *hiya*, and *pakikisama*) are intrinsically embedded within dynamic capabilities in these ASEs, creating unique “kapwa-embedded dynamic capabilities.” These manifest as relational approaches to sensing needs, seizing opportunities, and reconfiguring resources, grounded in Filipino virtues. These culturally grounded capabilities exemplify how social sustainability outcomes can be enhanced, particularly by improving farmer well-being in aspects such as quality of life and working conditions, among others. This approach demonstrates how indigenizing dynamic capabilities theory can be leveraged by inheriting cultural values, thereby further humanizing organizational processes and fostering genuine social sustainability of organizations like the four ASEs in this study.

Key Words: Filipino virtues; kapwa; dynamic capabilities; social sustainability

1. INTRODUCTION

1.1 Background of the Study

The Philippine agricultural sector, a significant contributor to the national economy and rural livelihoods, faces substantial challenges. Farmers, often operating as ‘nano-entrepreneurs’ with limited resources, contend with financial and infrastructural hurdles, undervaluation of labor, physically demanding work, and the psychological distress of climate change (Sacdalan-Pateño, 2023; ILO, 2022; Ancheta et al., 2023). In response, agri-social enterprises (ASEs) have emerged, aiming to empower farming communities through market-based solutions with a social mission

(Teng-Calleja et al., 2023). The success of these ASEs often hinges on strong community relationships and effective leadership (Caringal-Go & Canoy, 2019; Suaidy & Manurung, 2023). However, existing management and leadership literature predominantly relies on Western, individualistic frameworks, which may not adequately capture the nuances of the Philippines’ collectivist culture, characterized by values like *kapwa* (shared identity) (Alampay, 2024; Jocano, 1999). This disconnect necessitates exploring leadership and organizational capabilities through an indigenous lens, specifically Sikolohiyang Pilipino, to understand how culturally embedded virtues influence ASE operations and their pursuit of social sustainability, aligning with SDG 8

(Decent Work and Economic Growth) and SDG 10 (Reduced Inequalities).

1.2 Statement of the Problem

We aim to answer the following questions: (1) how can the *kapwa* orientation of Filipino leaders influence their organization's dynamic capabilities?; and (2) how do *kapwa*-embedded dynamic capabilities influence social sustainability outcomes?

1.3 Significance of the Study

This study offers significant practical and theoretical contributions. Practically, it provides ASEs with a culturally grounded understanding of how to leverage inherent Filipino values to build capabilities that enhance their social impact, potentially improving farmer well-being and community resilience. Theoretically, it addresses calls to decolonize management research (Banerjee, 2022) by developing a localized framework integrating indigenous psychology (Sikolohiyang Pilipino) with mainstream theory (dynamic capabilities). It specifically enriches dynamic capabilities literature by empirically exploring culture as an antecedent and focusing on the understudied outcome of social sustainability. This cultural insight can also inform Western scholars and practitioners seeking more relationship-based management approaches. Ultimately, the study contributes to achieving SDG 8 and SDG 10 by highlighting pathways to decent work and reduced inequalities within the agricultural sector.

1.4 Literature Review

Filipino Virtues

Filipino virtues represent the long-standing, culturally significant moral excellences deeply embedded within the Filipino psyche (Reyes, 2015). They are distinguished from mere values by their perceived timelessness and resilience, often rooted in ancestral wisdom and moral teachings (Reyes, 2015). Filipino virtues (e.g., *kagandahang-loob*, *utang na loob*, *hiya*, *pakikiramdam*, *pakikisama*) have attracted considerable scholarly attention, particularly within Sikolohiyang Pilipino (Enriquez, 1992; Reyes, 2015). Fundamentally, Filipino virtues are understood to emanate from the dynamic interplay between *loob*—the holistic, relational inner self encompassing thoughts, feelings, and volition—and *kapwa*—the core cultural

value of shared identity and interconnectedness with others.

Dynamic Capabilities

Dynamic capabilities are a firm's inherent abilities to purposefully integrate, build, and reconfigure internal and external competencies to address and shape rapidly changing environments (Teece et al., 1997). They encompass the crucial organizational processes of sensing opportunities and threats, seizing those opportunities through resource mobilization and investment, and reconfiguring the asset base and organizational structures to maintain competitiveness and relevance (Teece, 2007).

Social Sustainability Outcomes

Social sustainability outcomes are the tangible results related to the realization of human well-being, the improvement of quality of life, and the establishment of fair and equitable social conditions for individuals and communities affected by an organization's activities (Lami & Meca, 2021). These outcomes are specifically operationalized through indicators assessing their Quality of Life (e.g., occupation/training satisfaction, financial situation, social relations, health, personal freedom) and Working Conditions (e.g., personnel management fairness, working hours, safety, adequate wages) (adapted from Grenz et al., 2016; Rööös et al., 2019).

1.6 Framework

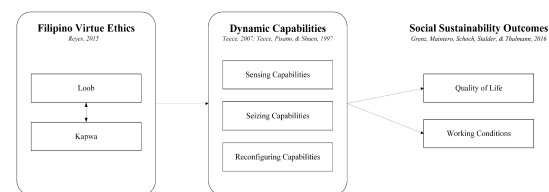


Fig 1. Conceptual framework

This study builds a multi-layered framework originating from Reyes' (2015) exploration of the twin Filipino cultural concepts: the interplay between *loob* (holistic and relational self) and *kapwa* (shared identity). This foundational *loob-kapwa* dynamic is utilized essentially as a filter to discern if a particular moral excellence is truly a Filipino virtue, deeply rooted in this cultural matrix, rather than just a universal value. These culturally significant virtues are then

systematically mapped onto Teece's (2007) established dynamic capabilities framework – the processes of sensing, seizing, and reconfiguring. This integration leads to what is termed “*kapwa*-embedded” dynamic capabilities, a compounded concept where dynamic capabilities are inherently shaped and infused by these collectivist Filipino virtues. The framework posits that it is precisely these unique, *kapwa*-embedded capabilities that act as the crucial mechanism influencing positive social sustainability outcomes for farmers, specifically their quality of life and working conditions, which are measured using indicators adapted from Grenz et al. (2016).

2. METHODOLOGY

This research employed a qualitative, multiple-case study design, focusing on four (4) distinct agri-social enterprises (ASEs). We selected 4 cases, following Eisenhardt's (1989) recommendation (4-10 cases) for multiple case studies. Each case centered around an in-depth exploration of the perspectives of a founder and a partner/employee-farmer associated with that specific enterprise. The primary data collection method involved semi-structured interviews conducted separately with the Filipino founder and a partner/employee-farmer from each of the four participating ASEs. Questions on *loob* and *kapwa* were adapted from Banzon-Librojo (2024) and Alquiros et al. (2022), respectively. Dynamic capabilities (for founders) were drawn from Kump and Schweiger (2022) and reworded for qualitative use. Questions on social sustainability (focused on farmers) were based on Grenz et al.'s (2016) RISE tool indicators.

The data analysis was executed using a multi-layered thematic analysis methodology, systematically adhering to the phases outlined by Braun and Clarke (2006) and facilitated by ATLAS.ti software. Following thorough data familiarization, the initial analytical layer involved generating initial codes that closely reflected the literal interpretation and specific content of relevant transcript segments, capturing the raw essence of the data. Progressing to a second layer, these initial codes were then analyzed, compared, and synthesized to develop broader, more interpretive second-order codes or categories, grouping related initial codes and conceptualizing preliminary patterns and relationships within the data related to *loob*, *kapwa*, dynamic capabilities, and social outcomes. A crucial

analytical technique then employed ATLAS.ti's code co-occurrence function to systematically map the relationship between identified Filipino virtues (derived from the second-order *loob* and *kapwa* categories) and the specific elements of dynamic capabilities. This mapping informed the identification of distinct themes within each capability dimension, leading to the formulation of thematic constructs representing the “*kapwa*-embedded” dynamic capabilities. In the final analytical layer, code co-occurrence analysis was again utilized to rigorously examine and map the association between these emergent, *kapwa*-embedded capabilities and the delineated social sustainability outcomes.

3. RESULTS AND DISCUSSION

Case Analysis

Case A: Island Harvest Farm

Island Harvest Farm (IHF), a community-driven agri-social enterprise in Santa Cruz, Marinduque that empowers farmer families through their *Panalo sa Tatlo* (Win through Three) model: (1) sustainable farming via Island Harvest Farm; (2) entrepreneurship and value-added processing via Babaenihan and Ani ng Duque Cooperative; and (3) inclusive community tourism via Panuluyan Farmstay.

Interplay of Loob and Kapwa

The model is rooted in the *loob* (inner self) of its founders, Donna and Lenlie Lecaroz. Donna's *loob* was shaped by deep personal hardship—escaping an abusive marriage, raising three children alone in a basement, and enduring years of feeling like she had nothing. Even after achieving later business success, she was left asking, “What was that all for?” This question led her to process her suffering not as isolated, but as shared. Recognizing that many women had faced similar struggles activated a profound sense of *kapwa* (shared identity), which aligned with Lenlie's personal calling to serve Marinduque through farming. As their *loobs* aligned, they built IHF on the belief that the community was not a group of beneficiaries, but family—*hindi ibang tao* (not other people). Their commitment to live simply in a *kubo* alongside locals was a deliberate act of trust-building, an embodied expression of equality. This sincere effort to dissolve social distance has cultivated a culture of belonging, with partner families echoing the

founders' framing of kinship: "*Hindi kami ibang tao. We're family.*" Beyond employment, the community articulates a sense of purpose and connection—"*Meron kaming reason kung bakit kami magkakakilala at magkakaklose.*"

Kapwa-Embedded Dynamic Capabilities and Social Outcomes

First, *Kapwa*-Informed Situational Analysis (Sensing) It embodies a holistic sensing capability where *Kagandahang-Loob's* deep concern fuels *Pakikiramdam's* empathetic, context-aware lens. This synergy, combined with *Pakikisama's* commitment to collective fairness, transforms lived experience (with and like the community) and value-chain insights into a deeply grounded understanding that naturally leads to social outcomes, such as independent income generation and inclusion of the household unit in the business model. Second, *Malasakit*-Anchored Structural Seizing (Seizing) operationalizes *Kagandahang-Loob's* deep-seated empathy and concern from others, leading to *malasakit*. *Malasakit* is a deep and long-term concern that naturally pushes beyond temporary fixes, leading to enduring structures like cooperatives, community tourism, and incubator partnerships as part of the business model, building capacity that change the underlying conditions of farmers. Finally, *Loob*-Driven Generative Reconfiguration (*Reconfiguring*) synthesizes *Kagandahang-Loob's* sharing with *Hiya's* strategic restraint (*pagbibigay-puwang*) through actions such as designing replicable business models, integrating parallel cooperative structures. The outcome is not just adaptation, but active generation of new, accessible opportunities and empowerment vehicles for farmers.

Case B: PlantBox Innovation

Plantbox Innovation is a Davao-based agri-tech social enterprise established formally post-pandemic, driven by a vision to empower farmers and to cultivate high-value crops using accessible hydroponics technology. Their core model involves providing *affordable starter kits*, fostering a supportive network structured around co-founders and partner-farmers.

Interplay of Loob and Kapwa

The trajectory of PlantBox is deeply fueled by the *loob* of its founder, Renz Adlawan, shaped by his unique background as both a third-generation farmer

and a former corporate professional. His *loob* carries the weight of witnessed struggles: the difficulties faced by farmers, particularly during the pandemic (lack of market access, inflation, non-integrated systems), and his own early challenges in developing a viable, scalable solution after initial product setbacks and farmer trials. Renz's *loob* translates directly into a strong *kapwa* orientation; rejecting purely transactional business models, Renz explicitly leverages his organizing background to build the enterprise on principles of "affinity, closeness, relationship, and trust," mirroring the informal structures understood at the "*barangay* level." This is evident in their preference for "very informal and casual transactions," prioritizing the building of close, supportive relationships, which they consider a core "asset."

Kapwa-Embedded Dynamic Capabilities and Social Outcomes

Plantbox's dynamic capabilities are fundamentally shaped by its *Kapwa* orientation. Its Sensing capability manifests primarily as *Pakikiramdam-Informed Inquiry*, where deep relational sensitivity and empathy (PR) build the essential trust for effectively understanding farmers' true needs and challenges through engaged interaction. This empathetic understanding directly informs Seizing actions, best characterized as *Bukal sa Loob na Pag-aalalay*: a heartfelt, voluntary support driven by KL that extends beyond obligation to provide added value ("*libreng*" business services) and actively remove participation barriers for partners. Lastly, Plantbox adapts its internal processes and structures through Reconfiguring, notably via *Pakikiramdam-Guided Role Adaptation*, leveraging sensitive awareness and strategic self-adjustment or *pakikiramdam* to modify roles, practices, and implementation based on the specific readiness and evolving context of their farmer partners. As a whole, this integration of Filipino virtues into dynamic capabilities directly enables key social sustainability outcomes, fostering enhanced farmer capacity through financial literacy and support, responsive technological improvements based on feedback, and a constantly reachable, supportive network built on trust.

Case C: Agrabah Ventures

Agrabah Ventures, a systems-based agri-social enterprise operating across the Philippines, empowers

over 10,000 farmers by realigning agricultural value chains through two core platforms: (1) Agrabah Wharf, a demand-driven trading system that secures purchase orders before planting, shielding farmers from volatile markets; and (2) Agrabah Logistics, a lean but efficient farm-to-market delivery network that reduces food waste and increases farmers' earnings.

Interplay of Loob and Kapwa

Agrabah Ventures is rooted in the *loob* (inner self) of its founder, Jun Ocol, who left a high-powered corporate life in search of meaning, fairness, and connection. Moved by the injustice that “farmers who actually work so hard, get the least profit share,” Agrabah was built to restructure the agricultural value chain around equity. This principle of fairness shapes not only their systems, like securing markets before production or bridging financing gaps for undocumented farmers, but also their relationships. Rather than treating farmers transactionally, Agrabah cultivates *pakikipagkapwa* (shared identity) through community-building, gin-sharing, and informal visits that blur the line between business and friendship. Over time, they are no longer seen as outsiders, but as family—“one part of the community.” This bond deepens through *malasakit* (empathetic concern), especially in times of crisis, when Agrabah remains present even as others withdraw. A former rebel once told them their work brought hope when none remained. The founder’s dream to one day live full-time among the farmers, coupled with his humility—“I’m below them; there’s a lot to learn”—reveals a rejection of savior narratives.

Kapwa-Embedded Dynamic Capabilities and Social Outcomes

First, *Pakikiramdam*-Rooted Systemic Sensing (Sensing) draws on *pakikiramdam* to perceive structural inequities within the value chain, such as financing barriers and market volatility. Immersive community engagement and data-informed observation allow Agrabah to identify leverage points for targeted interventions, like need-specific training and adaptive financial pathways. Second, *Bukás-Loob* Partnership Cultivation (Seizing) transforms *loob* into *pakikipagsama*, which translates into long-term trust-based systems. By rejecting transactional models and investing in relational depth, Agrabah builds enduring structures—guaranteed market linkages,

risk-bearing financing, and sustained presence in crises—that enhance farmer security, stability, and resilience. Finally, *Pakikiramdam*-Guided Strategic Reconfiguration (Reconfiguring) integrates *hiya*-informed restraint with *malasakit*-driven adaptation. Ethical decisions—such as minimizing transfers, rejecting harmful inputs, and piloting inclusive innovations—demonstrate a commitment to value generation that centers farmer well-being over efficiency or scale.

Case D: Villa Socorro Farm

Villa Socorro Farm (VSF), a family-established integrated agri-social enterprise in Pagsanjan, Laguna, fosters local economic growth and showcases farm innovation through its diversified approach, including but not limited to: (1) sustainable agriculture centered around its banana plantations; (2) value-added processing and innovations through its Farm Lab (i.e. “farm-nitures” or furniture from farm trees, “farm-shion” or textiles from waste fiber); and (3) immersive agri-tourism offering lodging, educational tours, and recreational activities within the farm ecosystem.

Interplay of Loob and Kapwa

The heart of VSF deeply lies in the *loob* of its founder, Mars Aaron, who went for an early retirement from a distinguished corporate career to pursue his dream of becoming a farmer and an inspiration to fellow farmers. Sharing this similar drive and familial *loob* is his son Raymund Aaron, whose values his father instilled and education in social entrepreneurship shaped him into becoming a social entrepreneur himself. This familial *loob* extends to the Aarons’ profound sense of *kapwa*, reflected in their relational approach with their farmers, who are viewed as fellow entrepreneurs. This manifested when Raymund talked about his perspective on competition, where smaller enterprises can do so much more when they cooperate and collaborate rather than compete with one another. His belief in mutual advancement was summed up when he said: “*Let’s all just work together and take market share from a bigger pie.*”

Kapwa-Embedded Dynamic Capabilities and Social Outcomes

First, *Kagandahang-Loob* Driven Opportunity Seeking (Sensing) stems from a deep-seated concern or

malasakit, intertwined with the desire for the well-being of the *kapwa* of VSF. This becomes evident as Raymund's *Kagandahang Loob*, particularly his deep *malasakit* for partner-farmers, fuels his proactive external scanning; the search for information on new potential crops, diversification, and market links is thus transformed into a tangible expression of care aimed at identifying pathways for their upliftment and resilience. Second, *Kagandahang-Loob-Fueled Action for Upliftment* (Seizing) is driven by the virtue of *kagandahang loob*, which translates the leaders' deep concern into action aimed at partner-farmer upliftment. The virtue shapes perception and guides the selection of initiatives, such as exploring value-adding outputs (through the Farm Lab), prioritizing those identified as pathways to enhance farmer livelihoods. Consequently, seizing becomes an act of *pagkalinga* (nurturing enablement), realizing *kagandahang-loob's* benevolent intent through concrete efforts focused on facilitating sustained partner growth and well-being. Finally, *Pakikiramdam-Guided Adaptation* (Reconfiguring) is rooted in the virtue of *pakikiramdam*, involving the strategic adjustment of one's approach. In SVF, the founding family and leaders acknowledge and incorporate feedback from partner-farmers, which they gather through conversations, observations, and interviews. They later provide proof and pilot run results to build trust and confidence within the social enterprise. In essence, these capabilities translate into improved welfare for the partner-farmers through secure and stabilized income streams, enhanced community relationships, and proactive problem-solving and consistent support.

Synthesis

At the core of this study, the researchers defined *kapwa* as the core Filipino value of shared identity and interconnectedness with others. However, across all cases presented, *kapwa* appears to be an organizational phenomenon wherein partner-farmers are treated as equals or as co-entrepreneurs. This new perspective brought by the cases provides an organizational breadth wherein *kapwa* enables the development of bilateral, professionalized relationship among agri-social enterprise members. At its purest form, *kapwa* can be understood as family, or *hindi ibang tao*. This form of *kapwa* creates social depth, built on trust grounded in emotion, shared ownership of

purpose, and a commitment that expands even beyond the agri-social enterprise's lifespan.

What is most common across all enterprises is that Filipino virtues are embedded as behavioral norms that guide their dynamic capabilities. *Kagandahang-loob* and *pakikiramdam* consistently manifest as the default virtues present in engaging with partner-farmers in all interactions. Whether it is in fostering a two-way communication, proactive action towards partner-farmers' needs, or relational decision-making, it serves as a type of ethical sensing—becoming aware of what farmers need materially, relationally, or emotionally. While the same set of virtues can be observed in seizing, *Pakikisama* and *Pakikiramdam* serve as key guiding virtues that shape how agri-social enterprises develop systems and structures to uplift their communities. Cases A to D seize opportunities through building community-based entities, offering accessible technologies, and creating alternative income streams. This tells us that seizing is less about control and more about developing platforms for members to thrive. Whereas reconfiguring processes are shaped by *Hiya*, *Pakikiramdam* and *Pakikisama*, indicating potent ways the enterprises respond to feedback. Rather than impose a solution, the change becomes co-created, piloted and validated by the community, so both the respect and trust are reinforced.

Collectively, the outcome is a transformation from transactional engagement to transformational partnership. Farmers are no longer just economic agents; they become purpose-bearers whose growth is directly entwined with the evolution of the organization. Social sustainability no longer arises from purely external measures, but out of the strength of relatedness built upon *kapwa* and lived virtues. With *Pakikiramdam* consistently emerging as the grounding virtue, enterprises maintain their high sense of attunement, responsiveness, and relationship. It is this profound cultural sensitivity, the consistent practice of feeling-with and for others, that makes dynamic capabilities more than just technical capabilities. When this cultural moral center is held relationally, they become a practice of shared becoming. In this way, *kapwa-embedded* capabilities do not merely sustain organizations—they humanize them.

3.2 Cross-Case Analysis

Table 1. Cross-Case Analysis on Filipino-Embedded Dynamic Capabilities and Social Outcomes

| | Island Harvest Farm | PlantBox Innovation | Agrabah Ventures | Villa Socorro Farm |
|--------------------------------|---|---|---|---|
| Loob | <ul style="list-style-type: none"> - Shaped by severe personal hardship - Recognized her struggles as "shared hardship," activating mission for others - Alignment of two <i>loobs</i> in marriage and mission | <ul style="list-style-type: none"> - Realization of disconnect between mainstream systems and needs of rural communities after corporate - Desire to create systems that others can confidently join, even without formal training or background | <ul style="list-style-type: none"> - Arrived at a crossroad during his corporate career - Connected deeply with his roots as a farming family, served as the precedent for the socio-enterprise | <ul style="list-style-type: none"> - Strongly shared familial values and drive to help, inspire, and empower fellow farmers and others - Deep understanding of social entrepreneurship |
| Kapwa | <ul style="list-style-type: none"> - Partner-farmer families are "family" and "hindi ibang tao" (one of us) | <ul style="list-style-type: none"> - Treating partner-farmers as "equals," strengthened by their effort to build "casual, barangay-style dynamics" | <ul style="list-style-type: none"> - Partner-farmers as one big community that is treated on a "personal level" backed by their informal visits & confidant-type nature of engagements | <ul style="list-style-type: none"> - Partner-farmers are regarded operationally as "fellow entrepreneurs," while the broader, aspirational vision is one of an inclusive "family" (a play of the words farm/farmer and family). |
| Filipino Virtues | Kagandahang-Loob, Pakikiramdam, Pakikisama, and Hiya | Kagandahang-Loob, Pakikiramdam, and Pakikisama | Pakikiramdam and Pakikisama | Kagandahang Loob and Pakikiramdam |
| Kapwa-Embedded Sensing | <ul style="list-style-type: none"> - Embedded observation and analysis of core community problems (ex: living in a <i>kubo</i> like the community & living with them) - Embracing and accepting non-verbal communication style of farmers - Analysis of agricultural value chain | <ul style="list-style-type: none"> - Proactively identifying needs for knowledge/resource sharing by requiring partner-farmers to send Messenger updates at least once a week - Understanding external changes based on local impact/partner needs; <i>'Search, Learn and Apply Cycle'</i> - Sensing potential urgency; replies to partner-farmers even at midnight | <ul style="list-style-type: none"> - Assigns community leaders per farming site to sustain localized feedback loops and ensure direct insight into farmer conditions - Conducts regular community visits and informal engagements (e.g., overnight tent stays) to build trust - Uses monthly production projections and historical data to detect market volatility and plan ahead for farmer needs | <ul style="list-style-type: none"> - Proactively scanning the external environment (markets, technology, resources) to find ways to benefit and uplift farmer-partners (e.g., finding new crops, diversification, market links, training) - Active participation in groups and organizations to stay informed |
| Kapwa-Embedded Seizing | <ul style="list-style-type: none"> - Actively developing separate community entities (Ani ng Duque, Babaenihan, etc) to diversify income streams - Building proof-of-concept models using local resources | <ul style="list-style-type: none"> - Effectively deploying accessible hydroponics (starter kits) as the core technological solution - Extending support beyond obligation through value-added business services (marketing posters, financial advice) - Guiding adoption of durable practices to advise on resilience (e.g., recommending <i>'bakal'</i> for greenhouses). | <ul style="list-style-type: none"> - Operates Agrabah Wharf to secure purchase orders <i>before</i> planting, protecting farmers from price crashes and overproduction - Connects unbanked farmers to financing by coordinating with microfinance institutions and vouching for borrowers without formal documents - Builds a trucking network of community-based drivers to reduce logistics costs and increase farmer income | <ul style="list-style-type: none"> - Active exploration of value-adding outputs, crops, and innovations through the Farm Lab to diversify income streams - Using analysis of market dynamics and seasonality to ensure income streams of partner-farmers |
| Kapwa-Embedded Reconfiguring | <ul style="list-style-type: none"> - Integrating parallel organizations to incubate farmers to become agri-preneurs - Kinship-based hiring for household benefit - Structuring business model for replication | <ul style="list-style-type: none"> - Immediately looks into feedback from partner-farmers then direct into operations (e.g., adjusting formulas, program customization; depending on the crop) - Embedding 'shared success' principles into the operational model; incentives and processes (e.g., Messenger updates) | <ul style="list-style-type: none"> - Tests and replicates context-specific farming practices (e.g., seaweed rotation) based on local environmental conditions - Refuses harmful practices or imposed models that damage ecosystems or disempower farmers (e.g., government zoning, fertilizers) | <ul style="list-style-type: none"> - Acknowledging and incorporating feedback of partner-farmers (e.g. reconfiguring the process of introducing change by incorporating stages of demonstration or proof, like feasibility checks or pilot tests) |
| Social Sustainability Outcomes | <ul style="list-style-type: none"> - Independent income generation & multiple income streams for farmer-families - Maximizing farmer profitability, not business - Farmer families' sense of achievement and self-validation | <ul style="list-style-type: none"> - Initiation of a financial literacy program, ensuring partner-farmers get a hold of their ROI (separating from personal accounts) - Enhancing farmer technical and business capacity (tailored training programs and mentorship) | <ul style="list-style-type: none"> - Enhanced farmer economic security and stability through secured markets - Strengthened trust and social capital within the partnership/community - Fairer value distribution and more equitable partnerships | <ul style="list-style-type: none"> - Improved and stabilized income streams for partner-farmers - Community building through collaborations and shared trust |

4. CONCLUSIONS

This study demonstrates that the *kapwa* orientation of Filipino leaders significantly influences how dynamic capabilities are cultivated within agri-social enterprises. When leaders see farmers not as beneficiaries but as *hindi ibang tao*—one of us—they embed relational values into the core of enterprise strategy. This orientation transforms sensing into an ethical process informed by *kagandahang-loob* and *pakikiramdam*, where decisions are guided by empathy, contextual sensitivity, and relational awareness. Seizing is shaped by *pakikisama*, rooted in a proactive desire to support others by designing accessible systems that uplift community members. Reconfiguring, meanwhile, is governed by *hiya* and *pakikisama*, ensuring that change is co-developed through trust, mutual respect, and responsiveness to feedback. These *kapwa*-embedded dynamic capabilities directly enhance social sustainability outcomes. Across all cases, enterprises that practiced these virtues fostered stronger community bonds, more equitable systems, and greater farmer empowerment. Quality of life improved not through transactional programs, but through relationships built on care, reciprocity, and co-ownership. Farmers were not just participants—they were partners in shaping strategy and impact. By grounding dynamic capabilities in Filipino virtue ethics, this study reframes adaptability as a relational and moral practice, not just a strategic one. It highlights how *kapwa* can serve as a powerful enabler of inclusive innovation, resilience, and long-term development. In doing so, the findings offer a culturally rooted model for how enterprises can pursue both organizational agility and genuine social transformation by leading with values and organizing through shared identity.

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